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Evangelical Friend

February 1981

Vol. XIV, No. 6



"... You shall indeed hear but never understand, and you shall indeed see but never perceive Their ears are heavy of hearing." Acts 28:26,27

ARE YOU LISTENING?

BY LAUREN KING

SHE WAS A PLEASANT, smiling member of the congregation filing past after the service. “I enjoyed your nice sermon,” she said. She was not the only one who greeted me thus. And I knew that my sermon had failed—for them at least. It had been intended as a sharp challenge to shake minds awake, not as a dose of soothing syrup.

Maybe they were simply trying to be polite and to say what they thought the speaker wanted, not what they were really feeling. Maybe they were afraid to say, “Your sermon disturbed me. I must think about what you said.” But maybe they had not really heard what I had said. That is what concerns me.

Oh, but you never say that sort of thing? You say, “Thank you for the sermon” or “Good morning,” and slip noncommittally away? Yes, but do you really hear? Are you listening?

This is a question that troubles business and industry. Sylvia Porter tells in one of her columns of a study of listening in business situations. It reports that the average employee after listening to an oral 10-minute presentation has heard and understood only half of what was said, and within 48 hours has lost half of that. That is, after two days the employee can remember but 25 percent of what he heard. And then if asked to pass that amount along to a colleague, he distorts 80 percent of it. That leaves 20 percent of 25 percent, or 5 percent of the whole presentation that he can remember and pass on correctly.

The American Association of Advertising Agencies reports that a study of TV viewers by Dr. Jacob Jacoby of Purdue University indicated that over 90 percent misunderstand at least part of whatever kind of program they watch. He declares that viewers routinely misinterpret between one fourth and one third of any broadcast—the facts as well as any inferences that may be drawn from them.

What was your pastor's text for last Sunday's sermon? The subject? The central idea? If you can't remember it, maybe you do not listen well. Contributing Editor Lauren King believes we can improve through attitudes, choices, discipline, and devices. The writer is a retired professor at Malone College now living in Norwich, Ohio.

Is there any reason to suppose that sermons get a better hearing? Is it not likely that, as one writer expressed it in another context, they get a “respectful though not necessarily an attentive hearing.” Is it surprising that a British clergyman of long experience and observation remarked that preaching was like lining up an array of narrow-necked bottles and then trying to fill them by throwing water over them from a bucket? Many a minister has felt this, surely, even if he didn't say it so vividly.

This is too pessimistic a view? Let's try some questions. What was your pastor's text for last Sunday's sermon? What was the subject? The central idea? The main points supporting it? Could you now on Wednesday pass a test on that sermon made up of these questions? And what of the sermon two weeks ago? Or, try another set of questions. Was your life, your thinking, your way of living changed by that sermon? Did you expect them to be? Are you ever changed by the sermon? Or do you go on unchanged sermon after sermon? If the sermons spoken before you aren't affecting you and others, why have them? Of what value are they?

IF YOU PASSED the test on listening and could answer yes to the questions on effect, you are almost certainly the exception. Porter's report shows that employees don't listen well. Does the average churchgoer listen more intensely or better than the employee whose job depends on his listening well? Do churchgoers listen as carefully as do students in a review session before a final examination? As carefully as members of a team in a time-out during a championship game? As carefully as people in a burning building listen to instructions for getting out safely?

We all know the answer to those questions. Somehow we do not listen so intensely to sermons. No need to remark upon the strange implications of the admission that a coach's talk in a time-out is more pressing to its hearers than a sermon about God and His will for us. Maybe we might as well do away with the sermon, considering how we really treat it as a kind of ceremony we go through without getting much effect from it. Ah, but that's an impossible suggestion, of course. Jesus preached, Paul preached, Peter preached; preaching is God's method of proclaiming

the good news. What, then, should we do? How improve this sorry record?

We might, of course, ask for improvements in the sermon. "Make us listen. Preach so well we can't help listening, earnestly." Well said. Sermons should be improved; poor substance and delivery are part of the problem. But we people in the pews can't do much about that except, maybe, make gentle suggestions. But after all it is we who do the listening. How can we improve our performance?

First, we need to remind ourselves of some basic truths. Listening attentively is really and truly hard work. It is demanding of body and mind. It calls for ability to follow language, to pursue a line of thought, to understand in a flash a figure of speech. It calls for alert attention. It calls for concern and interest. And all this calls for discipline, a discipline that most of us have never had and do not demand of ourselves.

Until we can muster at least a measure of these basic qualities we shall never listen well, and likely to our sorrow. I wonder whether the man in the parable who built his house on sand may not have been a poor listener.

More specifically, there are purely physical causes for not listening so as really to hear. We may not realize it, but we may be actually more or less deaf. If we realize our deafness and refuse to move where we can hear, that must likely be charged to pride. Again, we come to church physically tired from a week of hard work and insufficient rest. We may even have added to the week's weariness by a late Saturday. Then, tired and sluggish, we come to church, only to half or completely doze through the sermon, which is the most demanding as to attention. We may also, out of a mistaken sense of duty, come to church when we are too ill to pay attention, perhaps, as well as spreading infection. But "I never miss church." Murmured proudly?

Another factor is our span of attention, the length of time we are able really to listen. We are not, most of us, trained to listen effectively for any length of time. Nothing in our lives, or jobs, or in church has required that kind of listening; and we have not required of ourselves the conscious discipline and deliberate effort so to listen. But what can an attention-span of ten minutes do with a thirty-minute sermon? Christians of earlier times apparently had longer spans; at least the sermons they sat through were longer than we will endure today. They read heavier books, too. Of course we have no test results on their listening.

Distractions hinder listening. They may be external: a strong perfume, a fire truck passing, someone coughing persistently or whispering, a restless child, a stylish dress or hair-do aimed at attracting attention, or the louse on a fine

lady's bonnet that attracted Robert Burns's attention and gave us his poem, "To a Louse." He does not record the sermon. Distractions may be internal: memories of yesterday's party or picnic, or good news, or a quarrel, a toothache, tomorrow's conference, plans for next year. They are multitudinous and persistent and can be created even by something said in the sermon. They are perhaps the greatest enemies of attention.

Resistance hinders listening. Hearing even a familiar idea expressed in unfamiliar words distracts us. And if the idea is new or strange, again we may be distracted. But if we find the idea, on first view at any rate, unpleasant or repellent—if we don't like it—then we have difficulty in hearing it, in listening to it. Instinctively we turn away, close our ears, and even tend to hear incorrectly what we do hear. It is difficult for us to state fairly and objectively an

idea we find repellent; few of us can do it. If you doubt that, try making a clear and effective statement of the arguments for atheism. But if a sermon is to change us—convince us of wrong belief or action, cause us to think or act differently than we have been—then it must involve what we will at first resist—and may never really hear.

Sharp and hard rejection, of course, hinders listening. Suppose the idea proposed goes fiercely against the grain for us; suppose the pastor is urging forgiveness of injuries and quoting the Lord's Prayer and Jesus' comment on it, but we are muttering in our hearts, "You don't know how she hurt me. I simply can't forget that. I can't forgive it." In that state of mind we cannot do any effective listening. But when for any reason we do not listen effectively, then we are like the hard soil of the parable, and the word preached is never heard.

Now if we know the possible causes of our not listening well, we can do something about them. The basic remedy lies in our attitude: we must come resolved that we will expect to hear something of eternal value and that we will discipline ourselves to listen. If we come expecting nothing more than a pleasant discourse to which we give respectful but not very attentive hearing, then that is what we will hear. But if we come expecting something of eternal value and discipline ourselves to listen for it, that is what we will hear. That means we come asking eagerly, "What is in the sermon today for me? What will God say to me today? How can I grow today?"

And we must consciously and deliberately reject the distractions, whatever they may be. Is the sermon delivered dully? I will listen carefully to the substance. Is it somewhat abstract and difficult? I will try to rephrase it for myself more concretely, or think of examples or illustra-



tions. Our minds work much faster than the speaker's tongue, and if well-used can add to the words of the sermon without losing the thread of thought. The other distractions, whether a fly or a memory, must be deliberately and resolutely rejected.

And we must hear the man out. We must not close the door of our minds as soon as something new or even repellent is said. We must zero in on it, examine it, turn it over, perhaps reserve judgment for a later decision, like the people of Berea. But listen. Perhaps God is saying something new to us; perhaps this is His word for us today. Remember that growth means change, and that change means meeting and accepting new things—maybe at first repellent. But that means attentive listening. None of this is easy. It requires deliberate choice, iron resolution, plus time and practice. But persisted in, it will bear fruit, and we will be listening much more effectively—and savingly.

Thus far attitudes, choice, discipline; now for some devices. If we wish to be come alert and ready to listen, then we must come rested, not tired and dull. We must get enough sleep. Once there, we must sit erect, not slip down into a bodily position comfortable and conducive to a slack mind. Mental alertness requires physical alertness. A slouching batter does not hit home runs. Next, we must look at the speaker, not study the ceiling nor our fingernails even if they do need attention. Finally, both as an attention riveter and as a good practice in itself, note taking is to be recommended. That activity will keep one awake, keep one's mind on the sermon, help to understanding in trying to summarize it in a few words.

These attitudes and devices will make us more than narrow-necked bottles. They will bring us something from God. They will help us to grow. We will never be the same again. ep

Let's
Be
Friends

THOMAS KELLY: AN APPRECIATION

BY HOWARD MACY

January 1981 marked the 40th year since Thomas Kelly passed away suddenly on January 17, 1941. By biblical timekeeping, these 40 years would mark a generation since Tom Kelly spoke and wrote among Friends.

Though the generation just past has not known Kelly in person, many thousands of them have been drawn to him through the writings of his last few years. The steady success of *A Testament of Devotion* for over 40 years witnesses to his importance to Friends and to many other Christians.

I write more as a debtor than a critic. I can only be thankful that his heart and mind saw deeply and that he could describe what he saw. Passages from Kelly, now familiar friends, still stir me as if they were new. As I pass on to my students this legacy, which my teachers gave me, I see in them as well renewed resolve and challenge.

What is it Kelly saw that makes his writing so enduring? Several ideas stand out. For example, he discovered for himself that complete devotion to God opens a world of delight and freedom that the self-centered cannot even imagine. In that discovery he also saw the futility of half-hearted, "sensible" devotion.

He wrote, in "Hasten to God":

"This may sound platitudinous. But it is preached all too little. The center of religion is in a living, vital, unspeakably intimate fellowship of the soul with God, wherein we sing and dance and leap for joy in His Presence. And some of us have found that life, that overturning, realigning experience of Him in His immediacy, and we walk in joy and power. But some have, I fear, never even guessed that there is possible such a life with God as makes all creation new—although the words have fallen on our ears since childhood. Even the Quaker preaching upon the *immediacy*, of Divine Presence, for which there is no substitute in religious learnedness or endeavor, even this preaching has been a thing for many Quakers to *believe in*, not a gateway into the experience of God Himself. I say this pointedly and without apology. For if we knew Him and His power and Glory in full immediacy and walked daily in humility and erectness of soul, such resplendent gleams of divine light and glory would shine out from us as would kindle other lives into a heavenly flame, and we should shake the countryside for ten miles around . . . *Hasten unto God*. Why? Not because we ought to. Fellowship with God isn't a bitter duty. Fellowship with God is the deepest joy of human existence." (*The Eternal Promise*, pp. 111-112)

Like a prophet who had seen God and could then declare the truth, Kelly shared his vision of God. This vision would not accept "mediocrity" in religious devotion nor would it accommodate religiosity that failed to touch all of life. Devotion to God penetrates every corner of life, every scrap of time, every act. Prayer and service share a common root. So Kelly wrote, "The straightest road to social gospel runs through profound mystical experience." (*The Eternal Promise*, p. 15)

Though Thomas Kelly was not narrowly sectarian, he was thoroughly a Quaker. He longed for Friends to "have a vivid sense of the *freshness* and the *newness* of the Quaker discovery and emphasis." I suspect that if Friends together could discover for themselves what Tom Kelly saw, we would know a new day of joy and power that would restore us to one another, to God, and to useful service in our world.

In the meanwhile, I am glad that Thomas Kelly, though now a generation gone, still stands to point the way.

(Kelly's published work is still available: *A Testament of Devotion*, Harper and Row; *The Eternal Promise*, Friends United Press; and *The Reality of the Spiritual World*, Pendle Hill Pamphlets.) ep

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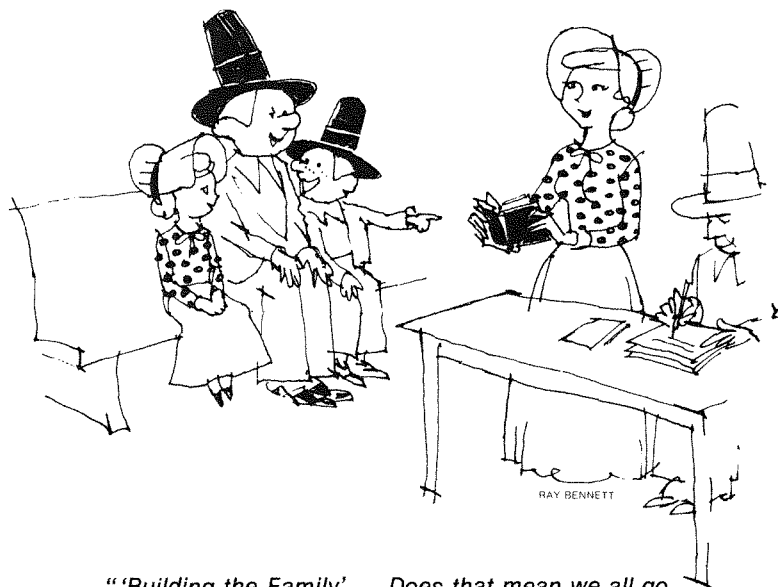
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"'Building the Family' ... Does that mean we all go
to Ohio in August, Daddy?"

COVER

If preaching is God's method of proclaiming the good news, then how can the people in the pulpit and pew better fulfill their communication responsibilities? (Design by Stan Putman)

ANTECEDENTS

For the first time since 1978 I was privileged in January to attend the sessions of the Evangelical Friends Alliance in Oklahoma. What a blessing to meet once again with these choice Friends!

We have come a long way since that first EFA organizational meeting held in Haviland, Kansas, during the fall of 1963. At that time a full complement of representatives from each of the four yearly meetings first got together to form what was to become the Evangelical Friends Alliance.

Programs in missions, evangelism, youth, Christian education, publications, and social concerns were begun in those early years. A statement of faith and constitution were born out of prayer and careful deliberation, and each yearly meeting stamped its approval through action and funds.

Times change! In those first years we traveled by train to the meetings, a happy event in itself, but a feat not even possible now. In the 18 or 19 meetings held since 1963, I guess I've missed only four or five. This has been a joyous experience of service for me. But in a way it is unfortunate, because my constant presence as a delegate has prevented others from sharing in the joy of such fellowship across yearly meeting lines.

The trust, camaraderie, spiritual unity, and easy fellowship enjoyed by all of us in January 1981 were in sharp contrast to the awkward "getting acquainted" feeling of 1963.

How can our "grass roots" people experience this same "lift" that comes from this wider Friends fellowship? Here's an idea: What would be the possibility of each local church sending a whole family as its own informal delegation to the EFA conference in Canton in August, picking people who have never been to any EFA meeting, helping to pay their way, expecting them to report back afterwards? This was a concern some of us shared together at Denver in 1978. There is still time to activate it for Canton in 1981!

—H.T.A.

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A NEW LOOK AT AN OLD ISSUE

BY JERALD D. JOHNSON

A DEDICATED young Nazarene couple was invited by another Nazarene couple to an evening out. "We'll order a bottle of the best wine," they were told, "and enjoy the evening together in one of the city's finest restaurants."

Though written by a leader in the Church of the Nazarene and directed toward his fellow denominational members, this article expresses a growing concern common to many evangelical churches—including Friends. Sophisticated advertising in the print and electronic media bombards us constantly in a campaign to lower long-held standards. The author calls for a personal recommitment to abstinence and a decisiveness on the part of the church. Jerald D. Johnson is former secretary for the Department of World Missions of the Church of the Nazarene headquartered in Kansas City, Missouri, and has recently been named one of six general superintendents of the denomination. This article is reprinted with permission from the May 1980 issue of Herald of Holiness.

As disheartening as the episode was, it did have a bright side. The first couple not only declined the invitation but used the experience to reevaluate their own principles for holy living. They decided against compromise.

I hope the occasion was an isolated one; that it represented a backslider's carelessness and not a reckless abandonment of ethics by members of the Church of the Nazarene "in good standing."

It is easy to see how the spirit of compromise could invade holiness circles. Restaurants where alcoholic drinks are *not* served are rare. My travels take me to many countries and frequently I find well-stocked liquor cabinets in my rooms, free for the taking. Airlines are air bars. The grocery stores have made liquor a part of the cash-and-carry process. Television parades handsome men and glamorous women, glasses in hand, into our homes, but seldom lets us see the tipsy, disheveled, cursing individuals many become before a "night out" is over. This constant viewing dulls the sensitivity of Christians to the ugliness of sin in general, and the use of alcohol in particular.

Some insist that values change with the times. Others say that convictions vary from culture to culture. What about an international ethic for an international church? Shall we abandon our "total abstinence" position? My heart says no! My head, too, says no!

Scientifically, we know that alcohol does *not* stimulate—it depresses. The brain's "gray matter" that controls appetites and behavior is depressed by alcoholic consumption, so that behavior generally controlled is no longer held in check. The pre-dinner drink does not increase appetite, it frees it from discipline. The imbibor feels he can now enjoy a "hearty" meal. The same happens to controls over laughter and tears.

Many people say they need a cocktail to "loosen" their tongues. What the imbibor thinks is scintillating and brilliant conversation on his part is too often heard by others as babbling idiocy. Careless, even animal-like, behavior toward the opposite sex is often seen in one who has had a few drinks. This often leads to "affairs" with disastrous consequences.

When such examples are cited, some respond with an appeal for temperance. "A glass of wine with dinner ought not to be considered offensive. What could be sinful about that? After all, Jesus turned water into wine at the marriage of Cana in Galilee and Paul told Timothy to take a little of it for his stomach's sake."

It is amazing how many people can quote these two references in defense of their desire to identify with nonreligious society, when the Bible is full of statements condemning the use of fermented drinks.

From the Old Testament through the New Testament, godly writers urge the people of God to stay away from alcoholic beverages.

"Drink no wine nor strong drink, you nor your sons with you," Aaron was admonished in Leviticus 10:9

"Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise," Solomon wrote in Proverbs 20:1 (RSV).

In Proverbs 23:29-32 he added, "Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and stings like an adder."

In the same chapter we read, "Be not among winebibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty." (v. 20)

Paul wrote to the Romans, "It is right not to eat meat or drink wine or do anything that makes your brother stumble." (14:21)

In his letter to the Ephesians he wrote, "And do not get drunk with wine, for that is debauchery; but be filled with the Spirit . . ." (5:18)

Luther has been cited against the abstinence position. It is interesting, therefore, that in translating John 2:9, he uses the German word *most* (the KJV has "wine"). The English counterpart is *must* and both *most* and *must* refer to an *unfermented* fruit juice of fine texture and delicate taste. It can be purchased throughout Europe today and on the dinner table is an acceptable substitute for alcoholic beverages.

As for Paul's suggestion to Timothy, "Take a little wine for thy stomach's sake," many doctors today question the therapeutic value of alcohol, even when prescribed on a limited dosage, as in some cough syrups. People have been started on the

road to alcoholism because a doctor prescribed the use of wine or whiskey on a limited basis for "nerves."

No one is helped to be a better person by seeing a professed Christian drinking wine or other alcoholic beverages. Many are harmed by it. Isn't this reason enough to leave alcoholic drinks strictly alone?

Isn't wine just a step away from hard liquor? If one can be justified, how can the other be condemned? Where are the boundaries?

Does the church have a right to dictate to any man's conscience in a matter like this? If a group of Christians, separated into a united body, has viewed the ravages caused by alcohol and feels that total abstinence is the only safe course and states in its directives that members of this body will abstain from all use or handling of alcoholic beverages, and if I wish to identify with this group, then I am under obligation to abide by its directives. The choice is mine. If I



do not like its directives, I am under no obligation to identify myself with that body.

There is security in recognizing the strength of a collective conscience. The internationalization of the Church of the Nazarene will hardly allow variation in basics for holy living. Cultural identities will be retained, but stability in matters of principle and conscience must be maintained. One nation suffers as much from alcoholic consumption as does another. It causes just as many accidents, divorces, and other tragedies elsewhere as here.

People of other cultures will not be offended if Nazarenes do not accept alcoholic beverages when offered. The leaders who planned the International Institute in Switzerland were entertained by European hosts repeatedly. Their polite but friendly refusal of alcoholic drinks was accepted pleasantly by their hosts. Soft drinks were

soon provided for them. Furthermore, some of these same hosts said the Church of the Nazarene was needed *because* of its stand against alcohol, for alcohol was the curse of their young people.


In the process of reexamining my own commitments, I have come out even more definitely and decisively for abstinence than when I first joined the church. I am grateful my church continues to be strongly decisive at this point, in spite of social pressures. In this age of shaded lines between right and wrong, our pastors need to maintain the church's position. New converts must be acquainted with the church's stand on the use of alcoholic beverages *before* they unite with the church. Nazarene parents must be examples for their children. Some old-fashioned preaching on the subject may be needed. We should not be soft or hazy in our presentation. We cannot take for granted that our members and youth know our stand against alcoholic beverages and our reasons for it. We need to let everyone know where we stand without equivocation.

Admittedly, this is an appeal for high standards so others are not subjected to unnecessary temptation. It is an appeal for all who identify themselves as Nazarenes to come out strongly for total abstinence.

Alcohol dulls the thinking, destroys self-control, ruins homes and families. It is listed among destructive drugs by the medical profession. No beneficial results can be proven to come from the use of alcohol. Should we not then exercise great care at every point?

Recently on an overseas flight I walked by the galley where food and drink were prepared and served. I observed a note pinned in plain sight. On it was my seat number with my name in big letters. Beside it in equally bold letters were the words, "No alcohol." I chuckled, but thought to myself that they got the message. I wasn't embarrassed. I just wasn't harassed.

The message of the church is redemptive. The grace of God assures any who need help and strength and deliverance that there is a way out, and it assures us of His power to overcome all temptations that may lead to sin and to the destruction of body and soul.

The Spirit-filled Christian finds such fulfillment in his relationship to Christ that he needs no false aids to satisfy life's quests. The Holy Spirit will continue to guide along a path that "shineth more and more" in complete peace, sanity, and assurance "unto the perfect day." (Proverbs 4:18) 



MISSIONARY-SEND

If missionaries sent are to be effective and are really to

One of these days ... I'll be ready

BY ED REHWINKLE

MY NAME IS Ed Rehwinkle, and I'm a foreign missionary. I've never been on a mission field, except for a few weeks on a Navajo reservation. Nevertheless, I'm a missionary; I know this as surely as I know my name. Four years ago at Urbana '76 I knew it. At that time, I knew very little else about God's call in my life; I didn't even know what field He was calling me to. But still I was, and am, sure

Ed Rehwinkle's experiences in many parts of the world as the son of military parents provide a background for foreign service. He's had considerable ministry with youth in camps, and is particularly challenged about working with young nationals in Burundi.

that when God formed me in my mother's womb, He intended me to help spread His Gospel in other cultures.

Four years have gone by since, and now I know what field He's called me to—Burundi, Africa, with Friends Africa Gospel Mission of Mid-America Yearly Meeting. During the past 2½ years I've been preparing to serve there and now I'm ready . . . almost. Language study yet remains. For that I'm going to Brattleboro, Vermont, early in 1981, to study French. After that, Africa. Finally, Africa.

It's been a long time coming, but finally I'm almost there. Jesus spent 30 years preparing for a three-year ministry. But when I first became a Christian, I hardly imagined it would be over eight years before the Lord entrusted me with a public ministry.

I wasn't brought up in an evangelical home, so I was 16 before I ever comprehended that Christ died for me personally. Of course I was always familiar with the figure of Jesus. My mother made sure we were regular attenders at Sunday mass, and my brother and I went to catechism classes weekly until we were well into our teens.

Then when I was 16 my parents separated, and my mother and I moved to Omaha, Nebraska. That was a troubled time of transition, but even before then we had become discontented with the Catholic Church. After moving to Omaha, we finally quit attending mass altogether. Soon, however, I started to feel sharply a spiritual need in my life and purchased a Bible. Through the Scriptures I began to understand the Gospel, and Jesus, the Light of the World, illumined my heart. Shortly before my 18th birthday, September 1972, I turned to Christ, acknowledging Him as my Savior.

That was my senior year of high school and I remember it as my most surprising and exciting year: surprising, because of the joy I suddenly had in Christ, exciting, because He is. I soon began attending the Evangelical Friends Church in Omaha, where I found other Christians just as excited about Jesus as I was, Christians who loved me with His love. I thought then that after graduation I'd go into full-time ministry for the Lord. But He had other plans for me, and the next year I found myself a freshman at Friends Bible College, Haviland, Kansas.

The years at FBC were good ones. Subjects I studied, presented from a Christian perspective and taught and modeled by men

'I now see the value of taking time to prepare'

and women of God, enabled me to see more fully the many dimensions of the Gospel and its implications for our world today. Perhaps more importantly, through friends there, I became more closely acquainted with the Spirit of Christ in others. I understood better what the Body of Christ is—a fellowship of people loving each other and reaching out in love to the dying world. Despite this growth there, I still yearned to be engaged actively in full-time ministry rather than in learning about it.

As Bible college studies concluded, I became excited, eagerly anticipating many opportunities for foreign service very soon. Only one came though, and I almost

(Continued on page 10)

NG OR PEOPLE-REACHING?

reach people for Christ, they MUST be adequately trained!

Missionary making takes time

BY RETA STUART

in order to equip him for the task He'd given him.

In Smith's book, *The Senders*, he goes on to say that even though the apostle Paul was well-educated, he also experienced a similar training period. Paul, converted spectacularly on the Damascus Road, certainly had a sensational testimony. Smith declares that if he'd been pastor of the People's Church of Jerusalem then, he'd probably have flown Paul in the next Sunday night as a featured evening speaker. (Name flashing in neon lights, no doubt . . .) He'd have kept Paul so busy he couldn't have cracked a single book for weeks. But that wasn't God's method. Paul needed training before beginning his significant assignment as the world's first missionary of the new Christian Gospel.

Yet in these days of instant-everything, the topic of lengthy (not to mention costly) preparation isn't popular. Especially not when, after all, missionaries are so urgently needed! Martin Goldsmith writes in his book, *Don't Just Stand There*, "Many young Christians sense the urgency of the need and desperately want to get into action immediately. They resent the waste of years in further training and education. But have they realized that Jesus was 30 years old before He began His ministry? It was the rule for Jewish priests to wait until that age and thus to gain experience in the world before embarking on their life's work. God wants His servants to acquire the maximum possible training, qualifications, and experience."

During the 1979 Inter-Varsity Student Missions Convention, Urbana, Illinois, thousands of young people volunteered for missionary service. While this dedication was immensely heartening to world mission leaders, some sounded a note of caution. In

Christianity Today distinguished missiologist Stephen Neill commented on the danger of Urbana as follows: "... if we flood the Third World with rather ill-trained missionaries, we're going to do an enormous amount of harm." In the same vein prominent missions professor David J. Hesselgrave has stated, "Prescriptions that get missionaries to the field without adequate education and experience usually do a disservice to Christ and His Church, to the mission, and to the missionary."

Mission executives express growing concern about this need for adequate preparation, with some now saying it takes a minimum of 10 years of education and experience to prepare for effective missionary service. Ed Dayton, of Missions Advanced

'Inadequate education and experience do a disservice to Christ'

Research Communications Center, says the model for adequate missionary training is most similar to the one for a medical doctor. He observes that it is no longer enough to "send" a missionary; the emphasis must shift from missionary-sending to people-reaching. If the missionaries sent are really to reach people for Christ, they MUST be adequately trained!

Preparation involves practical training and experience as well as formal education. Actually part of the 10-year period mentioned above includes internship, with on-the-field language acquisition and people study. And this preparation should relate to all aspects of missionary qualifications,

(Continued on page 10)

EVERY CONSECRATED Christian should go to college," says Rev. Paul B. Smith, son of well-known Oswald J. Smith of the Peoples Church, Toronto. He uses "college" in a broad sense, writing about the necessity of adequate training for effective Christian service. Smith points out that God put Moses through 40 years of "college" for grooming, training, preparation, spiritual enrichment, and humbling,

Reta Stuart is the administrative assistant for the Evangelical Friends Mission, Arvada, Colorado. Supporting Ed Rehwinkel's personal testimony, Reta emphasizes the need for missionary preparation.

One of these days . . . I'll be ready

(Continued from page 8)

accepted it, but felt the check of God's Spirit. The following year I spent back in Omaha working and waiting for God to move.

Then one day I received a letter from Willard Ferguson asking me to consider working in Burundi. I'd like to say that I knew immediately that the opening was provided by God, but I didn't know it for several months. Finally I was clear that God's leading was in Willard's invitation, and He confirmed it through my acceptance by the Mission Board of Kansas (now Mid-America) Yearly Meeting.


The need on the field was urgent and it was decided that, following Yearly Meeting sessions, I would proceed directly to Burundi for a two-year term. But at Yearly Meeting, God lowered the boom. The situation on the field had changed somewhat, and it was recognized that for me to be of more use in Africa, I needed a master's degree in some subject taught in the Kibimba Normal School. That would mean another two years or more of schooling, and the last thing I wanted was more preparation. Although I was greatly disappointed, I was sure of God's directing and agreed to go back to school.

It was the right decision. In less than a month, the way opened for me to attend Emporia (Kansas) State University. After one semester of undergraduate make-up study in English, I could begin their two-year master's program. Emporia Friends Church found me a place to stay. My landlords, Elmer and Dorothy Ludwig of the church, donated half the rent for my room and the church paid the other half. The Yearly Meeting also budgeted \$1,000 for my tuition and expenses. I was overwhelmed by the support from Christians who wanted to help me achieve my new goal; that support has never waned.

Now that I'm nearing the end of my time in Emporia, I realize that God had much more for me to learn here than how to teach English as a second language. Perhaps the most important thing I've learned is empathy for non-Christians. I'd lost that at FBC with its totally Christian atmosphere, but was forced to relearn it quickly at this secular university.

When Jesus took on human flesh, He was identifying with us. The Gospel we preach can speak to everyone we meet. Furthermore, He suffered on our behalf. Christians will fail in ministering to others if

they are separated from them by a lack of the same empathy Jesus had for us. At Emporia I rediscovered this truth in the love given me by non-Christian friends; their love freed me from a Christian superiority complex. Christians are not superior—Christ is! Freed from my complex, I was then able to share Jesus with them honestly and not hide my own shortcomings.

Another valuable lesson I'm still learning is patience. My time here is almost over, but two years ago I thought it would never end. I now see the value in taking time to prepare, as Jesus prepared for His ministry. I still have more preparing to do, with language study ahead. But that time, too, will pass. Then perhaps I'll begin the public ministry Jesus has for me as a foreign missionary. When that time comes, I'll be ready. 

Missionary making takes time

(Continued from page 9)

i.e., spiritual, physical, psychological, and vocational, as well as academic.

Missionaries No Longer Heroes

In contrast to the 19th-century concept of the missionary as a "hero," sometimes today there is a notion that missionaries are misfits who couldn't make it at home and went to the field as a last resort, or because they didn't know any better. Perhaps some of this attitude stems from reaction to the adulation of the past, which was too idealistic. It would be foolish to suggest that missionaries must be perfect, equipped with superhuman qualifications. Yet it is a serious mistake to assume that any Tom, Dick, Sally, or Susie, without special training or particular qualifications, can become an acceptable missionary. The missionary does not need to be a genius, but he'd better not be a dunce. He cannot be an angel, but he should be deeply committed. Stephen Neill states that "no qualifications, however high, render a man or woman more than adequate for missionary work."


But the purpose of this article is not to spell out those qualifications or details of missionary preparation. It is simply to emphasize the fact that a missionary must be well-qualified and trained, and that missionary preparation is not an instant process.

Fortunately some young people recognize this fact. One young man, David Kornfield, born and raised on the mission field in Bolivia, admits: "I came to Wheaton Col-

lege a scared, excited freshman, from a high school of 50 people with the goal of returning to missionary work in Bolivia as soon as possible. Nine years later I'm still here. Why am I still here, when I know I'm called to starting churches in Latin America? Basically, preparation." He has learned that adequate preparation takes time—time to gain a vision of Christ and His Church, time to learn submission and interdependence, and time to plan how to penetrate a culture.

While it may be hard for a missionary candidate to delay going to the field in order to take more training, I can testify personally that God helps one become willing to do so. I vividly recall meeting with the candidate committee of our mission board, way back in 1955, and hearing them say: "We've accepted your application, but would like for you to go back to school in order to qualify as a teacher." WOW! I had an A.B. degree from Friends University with a major in Bible and a minor in French, but had avoided all education courses like the plague. The last thing I wanted to be was a teacher, and I felt clearly called to be a literature missionary. But the board, assuring me I could eventually do literature work, needed teachers worse at that time. To my utter amazement, I heard myself agreeing to their request. But it was no feather in my cap . . . God had made me willing. I almost felt like a neutral bystander.

Yet after serving 21 years on our mission staff in Burundi, one of my greatest regrets is lack of training. At Friends I had had history of missions and world religions as part of my Bible major, but needed more orientation to missions. On my first furlough I obtained a master's degree in communication to supplement the journalism courses I'd taken as an undergraduate. But I felt keenly the need for more skills in cross-cultural communication, which I gained mainly at the end of my third term.

Now one of my major concerns in EFM is to help missionary volunteers, as well as our home constituency, to realize the need for adequate preparation. I'd like to help others avoid some of the frustration I experienced and long to help point them to a path of preparation that can result in effective missionary ministry. We would like to encourage anyone interested in more information, such as a basic book list for young people interested in missions or other practical suggestions or details about missionary preparation, to contact our office. (EFM Address: Box 671, Arvada, CO 80001) 



BY JACK L. WILLCUTS

On Speaking Quakereze

How things are said makes a difference. Each language has its own idiomatic expressions that require interpretation. Geographical differences in the use of English are not even removed by national TV. Once my wife and I were startled when a Scottish guest in our house exclaimed, "What a homely room!" We learned later that meant "homey" to her and was intended as a compliment. A part of the reason for updated Bible translations is to screen out language anachronisms and cultural indistinctions.

Each Christian group and denomination has its own unique expressions and jargon—especially Quakers. Let's do a little translation work here so newcomers to Quakerdom will feel more at home, especially those unfamiliar to a church community. While the following glossary of Friends colloquialisms may reflect my own Midwest upbringing or Northwest provincialism, it may help others to feel more comfortable speaking Quakereze. It should be mentioned, too, that certain words like "testimony" may carry more than one meaning in a Friends church.

More than a short public witness in meeting or over coffee, "testimonies," when they show up in the Friends *Constitution and Discipline*, mean a defined doctrinal statement or theological position, i.e., a "peace testimony," "testimony of integrity in word and deed," "a testimony on marriage and the family," to mention three out of nearly a dozen given.

Now take "centering down." That is what one does upon arriving in "gathered" (public) worship. It means concentrating one's thoughts prayerfully, quietly, and expectantly in preparation for communing with God in that particular setting. It reflects a characteristic as well as a theology of Friends. We feel it inappropriate to plunge or burst into worship or prayer. Like Moses at the burning bush, we "take off our shoes" mentally if not literally in recognition that this is holy ground . . . the "Presence is in the midst." It's like shaking hands in proper introduction before striking up a conversation, or like bowing before a king. That is centering down. Sometimes in a business or committee meeting Friends are asked to pause for a time of "centering down" in a deliberate attempt to find the unity and wisdom of the Spirit.

Here are a few more: "After the manner of Friends," which translates, "This is the way Friends do things." "Clearness," or "are all minds clear," or just plain "clear" is a favorite way Friends have for indicating agreement, a sense of rightness about a certain decision or action. When all minds are clear doesn't mean they are empty (hopefully!), but, rather, united in agreement or that no one has additional thoughts or comments on a subject.

"Speaking out of silence" refers to vocalizing a message, concern, prayer, or even a song after the centering down is experienced. And that word *concern* is rather threadbare with use among us, for it covers a multitude of things such as a message formally given, an idea or thought expressed in any setting, a spiritual burden for some action, some person, some condition. While not limited in use or definition to Friends, it has become a handy word for describing one's feelings or interests.

Most of these root into a concept of worship, of course, that we fervently feel is an experience of communing with God—not a performance but a time of participation with fellow Christians in listening to the Lord and responding to Him. Preaching is assumed to be the Lord's way of communicating to the hearers, a song is sung to the Lord, and all this has an effect on both the conduct and content of meetings for worship.

"Queries" are questions to be asked of ourselves as a measuring criterion for Christian faithfulness and growth. That a like-sounding word has been vulgarized by the "gay society" doesn't make it less meaningful to us. The queries are updated from time to time and placed in the *Discipline* for public reading in worship.

The "clerk" (Quakereze for chairman or president) of the meeting (church or gathered group) gets the "sense of the meeting," which is the discerned judgment that there is general agreement that any action or decision is the Spirit's leading. "Clerk, please . . ." is the courteous way of getting the floor to speak in "a meeting for the conduct of business." When there is a difference of opinion in a committee or meeting for business, Friends "labor together" in resolving it. This means patiently, lovingly, tenderly, and prayerfully working through different opinions without compromising convictions. A committee may "labor" with an erring Christian in attempting to restore such a person into obedience to the Spirit. In this process respect is given to the counsel of "weighty" Friends! Weighty simply means influential or highly respected ones whose life and wisdom have proven valuable to the point they are heard with keen attention.

There are others, but if too many are mentioned I may be "read out of meeting," an old expression no longer used in our part of Quakerdom, at least, meaning simply, "dropped from membership." Oh yes, "that Friend speaks my mind" is a shortcut way of saying a previous speech or position is one with which I agree.

So, if all minds are clear, after the manner of Friends, this concern has been labored with enough. Any queries? ☐



Gladys and Walter Cook have spent a lifetime ministering to others and for God in the Friends Church, including an innovative nursing home ministry. Now retired at Friendsview Manor in Newberg, Oregon, they minister in new ways following Walter's stroke.

'OUT OF MY—SORROW'

BY GLADYS H. COOK

The closely packed audience was listening intently, as the Yearly Meeting speaker continued his tragic tale of the Burundi martyr, Abel Binyoni.

Picture the scene: the dark African night, the soldiers with guns, the helpless captives, the hastily dug grave. Activity had ceased, and all knew that in a moment guns would speak and bodies would fall. Then, startlingly, there occurred an incident not on the executioner's agenda. A kneeling figure by the open grave, with arms raised heavenward, was singing, "Out of my sorrow, bondage, and night, Jesus, I come . . ."

"Out of my—sorrow"—how those words gripped me! My sorrow was so new, only a matter of days or two or three weeks at most, since it had happened. I had roused early that Sunday morning and had seen my husband sitting on the edge of his bed. Thinking he was rising earlier than usual, I cuddled down for another nap. Then it happened—that "thud" that changed our

lives so completely. My first coherent thought was "Thank the Lord, we're in the Manor! I can get help quickly."

The following hours were a blur of activity—doctors and nurses coming and going, tests, and more tests, phone messages to family and friends. And over all, the dread diagnosis: a very severe stroke, with paralysis on the right side and loss of speech.

What that all meant soon began to be evident. While Walter was unable to speak, I was certain he understood everything I said to him, for his eyes followed me constantly. However, contrary to what I thought was true, I learned later that not only had he lost the power of speech, but also comprehension of the meaning of most words. The severity of the stroke had left him helpless.

I was suddenly faced with a new way of life: decision making without the counsel of my companion! And the first decision I had to make was to determine how best to care for him. I knew the importance of starting speech therapy as early as possible, but learned to my dismay that no speech therapist was available locally. It was at this point I experienced one of the blessings coming "out of my—sorrow." That was the blessing of friends and of their many kindnesses.

An informed friend told me of a nursing home that had physical, occupational therapy, and also speech therapy. The long, slow, often discouraging process began. Such a facility with all it offers a patient is very, very expensive. Insurance cared for the first two months, and it was heartening to see the beginning of response in Walter. However, it was evident that Walter needed still more treatment, and I did not have the resources.

While I was praying for guidance, I learned that our dear friends at Reedwood, with whom we had worked for six years, wanted to have a part in the efforts for Walter's recovery. Friends at the Manor helped in so many ways: they encouraged me, they assured me of their daily prayers, they ran errands, they furnished transportation for me so I could be with Walter as much as possible. Letters and phone calls from other friends and loved ones helped too. Words cannot express my thankfulness for Christian friends.

Another result of Walter's stroke that I felt keenly was the loss of our prayer fellowship. Throughout the years, in our prayers together, over and over we experienced the miracle of answered prayers. I

tried to pray with Walter, but there was no response in any way that I could see.

Then I tried to read some of his favorite Psalms. No response here either. One afternoon I began reading verses at random (we had done that many times on long trips), "Hear, O Lord, when I cry with my voice"—I stopped abruptly. Walter had no voice. I tried again. "Unto thee will I cry." But Walter couldn't. "With my song will I praise him." Walter had no song. "Sing praise to thee and not be silent." But Walter was silent. With the lump in my throat getting bigger and bigger, I gave up. Walter wasn't responding in any way at all, and these verses that spoke of "calling" or "crying" or of "the voice" were just tearing me apart.

Silently I prayed: "I can't help Walter with this, Lord. Maybe all he needs from me now is my love and caring. I can't reach him this way; perhaps others can reach him with prayer and Scripture later. (This did prove to be the case.) So "out of my—sorrow" came the willingness to relinquish some of the precious things of the past and to accept what the present offered.

After this incident I began realizing my own prayer life was being strangely affected. I began to feel my prayers were dead, dull things, not rising above the ceiling. I knew this was not an unusual experience for Christians to have, so at first I was not disturbed. But days turned into weeks and weeks into months, and still my prayer was dry and unsatisfactory. I could not understand it and was discouraged. *Why* couldn't I sense the Lord's presence? *Why* couldn't I feel He was hearing me?

At last in desperation I prayed, "Lord, I know you hear prayer. I cannot disbelieve that, for I have the record of over 50 years in my own experience. So what's wrong?" Then there came the thought, *where is the Bible promise that God will answer prayer if I feel right?* There it was. There is no such promise, of course. Promises for answered prayer all are based on His unchanging character. He has answered in the past; He will continue to do so. My course was clear: ignore my feelings and continue praying. Many weeks later the blessings of God's presence became very real again. So "out of my—sorrow" came the reminder that our feelings are not to be trusted, but that we can rest on God's unchanging Word.

One other impact of Walter's sickness needs to be mentioned. Our daughter, Mildred Marie Powell, was especially griev-

(Continued on page 15)

DIRECTOR OF PHYSICAL PLANT

George Fox College is seeking a Director of Physical Plant to supervise all maintenance, custodial, security and new construction functions. The Director of Physical Plant supervises a full-time staff of 22 and manages a budget of \$750,000. Submit a letter of application together with a resume by March 15 to:

Mr. Donald J. Millage,
Business Manager
George Fox College
Newberg, OR 97132

First Day News

QUICK QUAKER COMMENTARY

STEVEN NELSON has become interim pastor of Akron (Ohio) Community Friends Church following the death of the pastor, George Primes.

ELSIE MATTI, veteran missionary to China and Taiwan, was honored on her 90th birthday, February 6, in an open-house observance sponsored by Beloit Friends Church (Ohio).

RACHEL CHAPPELL, Friends missionary to Nanking and Luho, China, under Ohio Yearly Meeting from 1923 to 1940, died January 6, 1981.

GERALDINE CUSTER, a Friends missionary nurse who has served since 1948 in Burundi, Africa, on the staff of the Kivimba Hospital, is touring the EFA in deputization ministries.

STANLEY PERISHO, pastor of First Denver Friends Church, was reelected president of the Evangelical Friends Alliance at its 16th annual sessions held in Oklahoma City, January 13-16.

QUENTIN NORDYKE, executive secretary of Northwest Yearly Meeting, will be accompanied by JACK and GERALDINE WILLCUTS on a three-week visit to the Friends mission fields in Bolivia and Peru in late February and early March. Willcuts is general superintendent of the Yearly Meeting--all three former missionaries in Bolivia.

When you write the EVERETT CLARKSONS or KEN ROUTONS in Mexico, here is their address: Apartado 215, Ciudad Satélite, Edo. de Mexico, Mexico.

FRIENDS FOCUS

"MOB" GIVING OVER THE TOP

Eastern Region Friends report the 1980 Missionary Outreach Budget (MOB) of \$566,803 was exceeded by \$3,167.98.

MEN'S RETREATS

Men's Retreat for Northwest Yearly Meeting will be at Twin Rocks March 13-15 with Tom Black of Wenatchee, Washington, as guest speaker.

Eastern Friends Men will meet May 1-3 at Cedar Lakes Conference Center, Ripley, West Virginia, with missionary Howard Moore as special speaker.

NEW YEAR'S RESOLUTIONS

The Friendly Persuader from Indiana reports a weakness of New Year's resolutions is that they're simply allowed to go in one year and out the other.

"MISS-A-MEAL-A-WEEK" AGAIN

The 230 plus Friends churches across the United States composing the Evangelical Friends Alliance will be urged again in 1981 to forego "a-meal-a-week" and give the price of that missed meal to the hungry, this time in Somalia, Africa. This is one

of the concerns approved at the 16th annual gathering of EFA leaders in Oklahoma City January 12-15.

Nearly 50 representatives from four yearly meetings (Mid-America, Rocky Mountain, Northwest, and Eastern Region) gathered for business, planning, sharing, fellowship, worship, and prayer. A major focus of attention was given to finalizing plans for a triennial General Conference for evangelical Friends to be held August 13-16, 1981, on the campus of Malone College, Canton, Ohio.

QUAKER YOUTH SKI...IN IOWA!

With little snow in the Colorado or Oregon mountains the place to go is Iowa. Iowa Young Friends Midwinter Ski Retreat was well attended, and Rocky Mountain and Northwest Yearly Meeting skiers blushed with envy.

CONSULTATION ON QUAKER SERVICE HELD

Forty Friends from 15 yearly meetings across the U.S., including six from EFA, met in Richmond, Indiana, in mid-December for worship and discussion of the "Contemporary Challenge of Quaker Service." Among the topics considered were the hazards of political or partisan involvement when dealing with injustice and systemic violence, an agenda of affirmation relating to the peace testimony, the roles of the young volunteer and the specialist in service ministries. Papers prepared on "The Philosophy of Religious Motivation for Service" by Fred Gregory and "Quaker Mission and Service" by David Scull and Harold Smuck were read and considered by panelists appointed by the planning committee.

AUSTRALIAN FRIENDS MEET

About 150 Friends of Australia Yearly Meeting met at Adelaide in January for the annual sessions. The opening lecture was titled "What Jesus Means to Me--Jesus the Liberator" given by English Friend Roger Wilson. This was followed by a one-day Summer School in which small worship-sharing groups discussed the same theme. Australia Yearly Meeting has about 1,000 members spread over a geographical area equivalent to the entire U.S.A.

TEN DOLLAR BILLS GIVEN OUT

Following the injunction in the Parable of the Talents (Matthew 25:14-30), Clackamas Park Friends (Oregon) accepted crisp bills, which they agreed to invest in projects to help swell the building fund of their church. In a variety of imaginative ways, they invested each "talent," watching it multiply as they raised funds by serving meals, providing transportation, selling tickets for helicopter rides over the city, arranging sales of baked goods and handcraft items, organizing garage sales.

CHICKEN OR THE EGG?

Another fund-raising idea was hatched by youth of Leesburg, Ohio, Friends Meeting to raise money for their building fund debt. It was conducted like this: Someone knocks on a door and says, "I'm from the youth group and we are having a money-raising project. Would you help us by donating an egg?" Many people are willing to do that. So the youth now has an egg. He goes to the door of the next house and says, "I'm part of a fund-raising project for our church. How much will you give me for this egg?" Whatever the donation is, it is all profit. The cycle starts again at the next house. In about two hours the youth group raised about \$50, with one super egg handler coming back with an unbelievable \$100 egg sold.

--from Friends United Meeting "Leaders' Digest"

(Continued from page 12)

ed over her father's loss of speech. With deep emotion she said to me, "Mama, everytime Dad has been in the hospital in recent years he has won someone to the Lord. He has prayed with his nurses, witnessed to his doctors, and talked with his roommates. Now he can't. Why wasn't his speech spared?" There is no answer to such a question; we just had to commit it to the Lord, who doeth all things well.

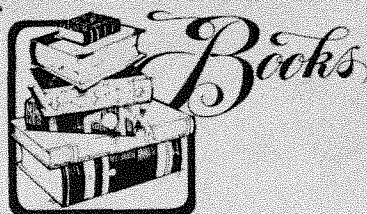
More than three years have passed now, and we have much for which to be thankful. Walter has improved amazingly. He still is confined to a wheelchair but gets around in a limited area. He understands most of our communications with him, likes to read short letters and cards, scans the sports page, is interested in some TV, especially sports. He loves to see his friends and listens eagerly to their conversation. He manages to communicate his desires, but neither his nurses nor I are always able to interpret correctly. And, we pray. When he wants to agree with something in my prayer, he squeezes my hand—his silent "Amen."

There's one last incident. After bringing Walter back to the Manor Health Center, I stepped into the bank on an errand. As I did so, a young woman seated at the first desk called to me and said, "Mrs. Cook, I want to tell you something. Yesterday morning at the church I attend we were having our open worship. Mr. A—arose and said he wanted to share something. He stated, 'I have been shaving the men in the Manor Health Center for some time. They are good men, but when I go into Walter Cook's room, I feel the Holy Spirit's presence in his life in a special way.'"

Upon arriving home, I immediately called my daughter long distance and repeated what I had heard. Then I said, "Yes, your father has lost the use of normal speech,

but loss of witnessing? Never—it's just a different way of doing it."

So "out of my—sorrow" has come the knowledge that God does use His afflicted servants; He does not "cast them away." For this I am profoundly grateful.



Joan Jacobs Brumberg, *Mission for Life*, The Free Press, 290 pages, \$12.95.

A compelling and dramatic narrative, *Mission for Life* tells the story of one of the most important evangelical families of all time, the Judsons. Spanning two generations, the Judsons made significant contributions to the Baptist movement and helped establish evangelicalism as the dominant religious movement in 19th century America.

Beginning with Adoniram Judson, the family patriarch, *Mission for Life* traces the Judson family saga—from Adoniram's New England roots, his founding of the first American foreign missionary enterprise and his harsh experiences in Asia, through Edward Judson, second-generation evangelist, founder of the Judson Memorial Church in New York City, and close friend of the Rockefellers. A story filled with courage and imagination, the book is also a tale about outstanding women—Ann Hasseltine, Adoniram's first wife, idealized by generations of religious women; Sarah Boardman, the pious adolescent who eventually married her "hero," and Emily Chubbuck Judson, whose talents as the popular novelist "Fanny Forester" eventually brought her to the attention of the twice-widowed Adoniram.

Then, too, *Mission for Life* is more than a chronicle of the family that captivated the hearts and minds of 19th century Americans. It is a well-documented study of the early missionary movement, an incisive and articulate look at American religious and cultural development. Joan Brumberg portrays the Judsons against the backdrop of 19th and 20th century trends—industrialization, immigration, the new technology, and the struggle for women's rights.

—Robin T. Ankeny



WHAT-WOULD-IT-BE-LIKE-IF . . .

BY BETTY M. HOCKETT

It was on the Wednesday after we got back from Christmas vacation that Mrs. Nesbitt had us do some exercises and play a what-would-it-be-like-if . . . game, right here in our classroom.

We had been working on math for a long time. Since fourth grade math isn't very easy, I was really tired. When she said, "Okay, you've been working hard so let's do something to stretch our muscles for

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The Evangelical Friends Fellowship of Washington, D.C.

meets in the Tower House, a beautiful mansion on the Potomac River near Mt. Vernon. Morning Worship is at 12 noon on the 4th Sunday of each month; Bible study is at 5:00 p.m. on the 1st, 2nd, and 3rd Sundays of each month.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/560-0423.

Uncle Charlie Never Wrote A Will . . .



**and it only took two
years to settle his estate.**

Uncle Charlie was not a man to shirk his responsibilities; he just did not realize how much difference a will could make. Since he had no children, he assumed everything would go to his wife. But according to the laws of his particular state, two thirds of his real estate went to his brothers.

If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

-----clip and mail-----

Don Worden, Director of Development
Evangelical Friends Church—
Eastern Region
1201 30th Street N.W.
Canton, Ohio 44709

- ☐ Please send "37 Things People
'Know' About Wills That Aren't
Really So" without cost or obligation.

Name _____

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awhile," I was glad to slam my book shut and poke it in my desk.

"Stand up," Mrs. Nesbitt said, and we all did. She had us move our arms every direction and do leg exercises and turn around and all that kind of stuff. We did it over again faster. She kept us going faster and faster till we all got mixed up and ended up having the giggles.

Even the teacher was laughing. "You can sit down now," she said between laughs. Then, suddenly she got kind of serious as she asked, "What would it be like if you couldn't move your legs to do exercises?"

Well, I sure hadn't thought about anything like that much before. I don't 'spose anybody else in the room had either. We were all used to running and jumping and roller skating whenever we wanted to. One or two of the kids said something about it, and then Mrs. Nesbitt asked, "How do people get around when they can't use their legs? Like if they've been in an accident or are so crippled they can't walk?"

Right away one of the girls, Debbie, said, "They can sit in a wheelchair." I 'spose most of us had seen somebody in a wheelchair sometime or other. I had. There's a man at our church who's always in a wheelchair. He's pretty old and I guess he can't walk but I don't 'xactly know what's wrong with him.

And then, Mrs. Nesbitt did something that nobody had expected. She got out a wheelchair! Right from the closet off our room. Boy, were we surprised! Nobody knew *that* was in there. She unfolded it (it folds up kind of flat when nobody is using it) and put down the little things that your feet can rest on when you're sitting in it. Then, she had us take turns sitting in the chair while somebody else pushed us around.

At first, we thought it was kind of fun. But pretty soon she said, "Now boys and girls, think! *Really* think! *What would it be like if you had to be in that chair every day—all day?*" Well, we got serious, too, and talked real hard about how we'd help the guy in the chair and what we could do and everything.

After that, something else unexpected happened. Mrs. Nesbitt announced, "Beginning tomorrow we are going to have a boy in our class who is in a wheelchair all day—every day—because he can't walk!" Wow, everything got awful quiet and nobody said anything for a bit.

She went on to remind us that handicapped people are "mainstreamed" or allowed to be right in our classrooms instead of having to be off by themselves. We knew that

because she had told us before why the third grade had a deaf girl in their room and why one of the other rooms had some kids in it who had a hard time learning. But we hadn't had anybody in a wheelchair before. "His name is Dean," she said. "He has cerebral palsy. That means that sometime, perhaps when he was born, something happened to damage his brain. And the part that controls his leg muscles was the part that was damaged most. He can use his arms some and he can talk, although sometimes we might have a hard time understanding him." She wrote *cerebral palsy* on the chalkboard and helped us learn to say it.

Well, did we ever have a lot to talk about after school *that* day. First of all, we three guys who walk home together decided right off that we'd be superkind to Dean. And we would make sure that none of the smart guys in the fifth grade would make fun of him or anything like that. (Some of them—they think they're so big—did call that little deaf girl names one time.) We figured we could help push him to the cafeteria at noon and out to play after. It's a good thing our school has ramps instead of steps.

"I bet they were thinking of things like wheelchairs when they put those ramps in," said one of the guys. He's probably right!

Sure enough, the next day here came Dean. His mom brought him in and he really looked kind of scared. They'd just moved to our part of town and I guess he didn't know what kind of kids we were.

I never knew before that *kids* were in wheelchairs. Just old people, I thought.

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Everybody likes Dean, though, and we all help him when he needs us to. He sure is a neat guy! He can name all of the players on the Dallas Cowboys team and he remembers who made the most touchdowns and everything. In fact, he's invited Tim and me over to his house to watch the next game with him. I can hardly wait!

What would it be like if I was in a wheelchair all the time? Well, I don't really know, I guess, but I sure hope people'd do like Jesus said and be kind to me! Yep, that's what He wants us to do, all right. Be kind to people—to *everybody*! [PE]



LOVE

By CATHERINE CATTELL

I do not know of a word in the English language that has so many conflicting meanings as love, nor has a word so precious been dragged so low if we can judge by what we see on TV, hear on radio, or read in papers.

One thing is certain—the dictionary meaning that is most often missed is that love is “an unselfish concern that freely accepts another in loyalty and seeks his good.”

Perhaps it is the emphasis on “me-ism” of our day that has distorted and sullied the concept of love. Love, to be love at all, must be unselfish.

Love, to be love, must also be pure. Only then is it beautiful and uplifting—a lasting, growing relationship that God and mankind can look upon with joy. Love is not just an emotion—not just a feeling nor a substitute for security. It is not just for a moment of satisfaction.

Some days ago a friend said, “Our marriage is on the rocks. We don't feel the same about each other anymore.” We suggested trying to pray together about differences and loss of love. They did that, and my friend came with a radiant face to announce that “praying together works! It was the one thing we hadn't tried.”

There is a great deal of suffering in love simply because love is so vulnerable, but real love is strong and can bear a good deal if love is really an unselfish concern. Love

also wins through. “Love never gives up.” Love is very important to all of us. To be truly loved is a blessing beyond expression. It is important to God.

The one thing God had against the people of the church in Ephesus was, “You have lost your first love.” That was serious. It still is! Loss of love in the home is the cause of national downfall.

Misplaced love, impure love, and selfish love will destroy us as a people.

The unloved child, the unloved parent, the unloved wife, the unloved husband—these are tragedies!

And among church members, “By this shall all men know ye are my disciples if ye have love one to another” even if we do not always agree! The best definition of love in the whole world is found in First Corinthians, the 13th chapter. As things are now, we should read it every day. [PE]



“Salt and Light” articles usually tell of others who serve. However, this is a personal testimony of outreach and a challenge to other Quakers to join. Norman Bridges is president of Friends Bible College, Haviland, Kansas.

A NEW QUAKER EXPRESSION

By NORMAN BRIDGES

In the story of the Good Samaritan in Luke 10 it is interesting that the Publican and Pharisee are condemned, not because they didn't help the poor or fight the conditions that produced thieves, but simply because they ignored the stranger who lay suffering before them. Often I think it is easy for us to express some general concern for the homeless and suffering who are far away and who do not inconvenience our daily lives, but it is much more difficult to care for that one nearby who will likely cost us time and involvement. How much easier it is to send a dollar a week somewhere and get a black-and-white picture of some little boat person than it is to open our own homes to a child who is needy. Janice and I have felt the sting of this recently.

After agreeing to work with the Kansas Children's Service League as emergency

foster care parents, we suddenly and unexpectedly acquired, indefinitely, 15-year-old boy who was a ward of the court.

There is no question but that Jeff has interrupted our lives. But he has also added an interesting new dimension to our home. We do not know what lies ahead for our family in this area, but we do know that the Lord laid this specific responsibility on us for right now.

Actually we were feeling rather proud of ourselves until we went to Rocky Mountain Yearly Meeting and talked with John and Sue Brawner. The Brawners have just adopted their *fourth* hard-to-place child. What a challenge and ministry they have!

Most Friends families have good homes and lots of love to offer. Many of us have thought about foster care at one time or another. But usually we are afraid of the harm or inconvenience or both that such a commitment brings.

There is no question but that foster care is difficult. So are most areas of true Chris-

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tian service. But what a ministry we might have of binding up the bruised and broken if every Friends church would provide the emotional and spiritual support that would enable at least one family in the church to take in a homeless child!

Quaker homes used to be stops on the Underground Railroad. They were havens for runaway slaves. Wouldn't it be appropriate if in this day and age Quakers could acquire the reputation of providing havens for homeless children in every community?

Can you imagine the feelings you experience when you welcome into your home a child of 10 who has all of her earthly possessions in a pasteboard box? Can you imagine the satisfaction you may realize by being able to introduce that child to the living Christ? Quakers often talk of peace and draft resistance, of community service and disaster relief, and all of these things have their merits. But what is needed most is a Quaker witness that expresses itself in love, kindness, and service to those around us. What better way than foster care to fulfill the words of George Fox to "walk cheerfully over the earth," or the words of Christ, "Inasmuch as ye have done it unto the least of these my children, ye have done it unto me."



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

Conference to Examine Government Intervention

WASHINGTON—Representatives of more than 50 U.S. religious groups meet in a conference on "Government Intervention in Religious Affairs" February 11-13 at Bethesda, Maryland. With 450 Protestant, Catholic, and Jewish participants representing religious bodies of more than 121 million adherents, sponsors believe the conference will be one of the most inclusive gatherings in the country's history. The conference will focus on a wide range of issues from tax exemption to governmental restraint on "political" activities of religious bodies.

Among topics to be discussed by an impressive list of church-state experts are

regulation of charitable solicitations, lobby disclosure requirements, unemployment compensation taxation of religious agencies, Internal Revenue Service treatment of religious bodies and their integrated auxiliaries, state regulation of parochial schools, and intelligence agency use of clergy as informants. — E.P.

Salvation Army Plans to Resume Service in Mainland China

HONG KONG—Talks to resume the services of the Salvation Army in mainland China are now going on between the Army and ministerial levels of the Chinese Government. The Army's international leader, General Arnold Brown, who was in Hong Kong recently to celebrate the Hong Kong Army's 50th Anniversary, disclosed the above at a news conference. — E.P.

Lutheran Terms TV Preachers Modern 'Indulgence Sellers'

NEW YORK—A Lutheran commentator, examining fund-raising techniques of the "electronic church," likens media evangelists to "indulgence sellers," medieval clerics who said they sold remission of punishments of sin. Appeals for money by many radio and television evangelists are similar to those used in the 16th century and encourage a "works righteousness" rejected by Martin Luther and other 16th-century church reformers.

"One television program I heard," Richard John Neuhaus said, "claimed a soul would be saved for every dollar sent in The media preachers set up a tit-for-tat relationship with God. They say 'give' to them and God will bless the giver, and they ignore the central Reformation teaching that salvation is by God's grace alone."

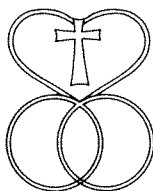
"Some of the radio preachers go beyond the medieval indulgence sellers," he added. "They present themselves as mediators of divine grace, give the impression that to be related to them, to their programs, and especially to send money, is to be related to God. They compromise and displace the unique mediatorial role of Christ, and that is a clear violation of the Protestant and the general Christian understanding of God's grace." — E.P.

Italy: Help in the Aftermath

MONROVIA, CALIFORNIA—While worldwide relief efforts continue in the devastated regions of earthquake-stricken Italy, \$47,000 in emergency aid for victims of Europe's deadliest quake in 65 years has

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13-15 IDAHO	24-26 SPOKANE	June 1981
20-22 SEATTLE	24-26 OHIO	5-7 OHIO
20-22 WICHITA	May 1981	5-7 SEATTLE
20-22 SO. CALIFORNIA	1-3 IDAHO	12-14 SO. CALIFORNIA
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been approved by World Vision International. The funds will cover the cost of equipping and sending two medical teams for three weeks and provide an extended feeding program. The allocation will be channeled through the Salvation Army.

WHEATON, ILLINOIS—Martin Hartog, World Relief's European representative, reported from Italy that despite logistical problems in delivering relief supplies immediately after the initial earthquakes, "A reliable aid channel has now been set up, and a good spirit of cooperation is evident. Goods are now getting into needy areas right from U.S. helicopters."

World Relief's efforts began on November 29, when a large tent and two smaller U.S. Army tents were set up in Montora Village to provide shelter for 100 homeless. World Relief also supplied bunk beds, mattresses, sleeping bags, heaters, and stoves on behalf of American evangelical churches, and it has allocated over \$25,000 for immediate relief.

NEW YORK—The Salvation Army's disaster relief workers in Italy have distributed 11,000 baskets of food, 15,000 items of clothing, 3,000 blankets, and 23,000 personal care products to survivors of the recent earthquake, it was reported by International Headquarters in London. A mobile canteen is delivering hot food, coffee, and tea to persons in isolated rural areas. —E.P.

Establishment of a National Peace Academy Urged by Commission Following Hearings, Study

WASHINGTON—A study commission recommends enactment of legislation establishing a United States Academy of Peace to provide education, training, and research in peacemaking and conflict-resolution skills. Making the recommendation in an interim report presented recently to President Carter is the U.S. Commission on Proposals for the National Academy of Peace and Conflict Resolution.

Establishment of such an institution, the commission has concluded, would save U.S. taxpayers billions of dollars annually in direct or indirect conflict-related costs and could reduce the level and incidence of international violence.

"Dependence on weapons of violence is extremely costly to Americans," said Sen. Spark M. Matsunaga (D-Hawaii), commission chairman, "not only in terms of loss of human life and property, but in the threat of global nuclear holocaust."

Commenting as a commissioner, Dr. John Dellenback said, "The United States annually uses billions of dollars and thousands of hours of carefully planned research by some of our brightest people to design and produce the most effective kinds of weapons to 'wage war.' At the same time we spend almost nothing on training our representatives as to how most effectively and wisely to avoid conflict and to 'wage peace.' That's really backward and doesn't make sense."

—E.P.

Inter-Varsity Announces Urbana '81 Theme

MADISON, WISCONSIN—Dr. John W. Alexander, president of Inter-Varsity Christian Fellowship, appointed missions director John E. Kyle the program director of Urbana '81 earlier this year. The theme, "Let every tongue confess that Jesus Christ is Lord," from Philippians 2:11 was announced by Mr. Kyle recently for the 13th Inter-Varsity Student Missions Convention dated for December 27-31, 1981, at Urbana, Illinois.

—E.P.

New Senate Chaplain

WASHINGTON—Dr. Richard Halverson, pastor of Fourth Presbyterian Church in suburban Bethesda, Maryland, has been named chaplain of the U.S. Senate. Pastor at Fourth Presbyterian for 22 years, he assumed on February 1 the new post to which he was appointed by the Republican leadership of the 97th Congress.

—E.P.

Marriage and the Family: The Church Is Losing in Its Struggle with the World

PHILADELPHIA, PENNSYLVANIA—Skan Skarsten is concerned: "Separations and divorces are fast becoming an endless fact within churches." ("Crisis in the Christian Family," *Vanguard*, September-October) He lists some of the reasons for the breakdown of marriage in our culture and, as he sees it, in our churches.

First of all, he notes, "The function of marriage has greatly narrowed. Former functions such as education and training, production of food and clothing, have completely disappeared. We now eat in restaurants, send children to kindergarten and nursery, then to school and Sunday school. The functions of marriage have increasingly been reduced to two, namely, personal emotional satisfaction with a partner and, for some, reproduction."

Among other causes of deterioration in marriage: "... a banal belief that the per-

son I married is not a sinful person but a benign, always loving, sin-free person whose only purpose in life is to look after me and my wishes... our culture is becoming increasingly hedonistic or pleasure-seeking... Such concepts as duty, responsibility, postponing gratification are becoming increasingly unpopular."

Skarsten sees a close relationship between spiritual growth and family life: "The ideals of Christian marriage must be tied in with the Christian's general growth and sanctification... One cannot grow as a Christian and not grow as a spouse and parent."

Skarsten issues a concluding challenge: "It is imperative that we as an evangelical Christian community do something about the rapidly deteriorating situation in regard to marital and family life... Compared to this task, others such as disputes about inerrancy, millennialism and modes of baptism fade into insignificance."

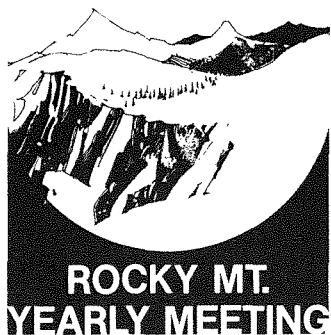
—Evangelical Newsletter

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Seeking God Is What I Want

I wasn't raised in a religious household, although it began that way because my father was a religious fanatic. However that all changed when my mother and father divorced.

My mother wouldn't go to church after she remarried. Somehow things seemed upside down.

At 16, I met with a Bible group. We spent time praying, singing, and reading. At one of these meetings I accepted the Lord as my Savior, but when the group moved away, I felt that the Lord moved with them.

I had found religious ground to stand on but had not stood alone on it. I was saved, but I didn't know the next step to take. I believed in the Lord but didn't trust Him. I couldn't trust the people on earth, so how was I to trust someone I could not see, hear, or feel?

At 17, I got pregnant and married. I graduated at 18—a wife and mother, but not really my own person. The marriage was horrendous. My daughter was a responsibility I was not ready to accept. So, as kids will, I ran.

I took all my fears, worries, pains, and responsibilities with me. It took three years to get the divorce. I was too busy running and trying to find myself to think of the vows I had made to the Lord and to my husband.

At one point in time I even considered suicide—but I realized that is sin. Still, my real fear was death.

A health problem sent me to the hospital at 21. Then I realized I was no longer a child and resolved to go home and face those problems. What happened next was a "prayer of innocence" that moved a mountain. After that prayer I made a 14-hour drive with a three-year-old girl, a six-month-old poodle, and \$10. We finally made it after two flat tires, being low on oil, with 15 cents left.

The next day I found a job and six months later remarried. Again I prayed, "Lord, is this where you want me?" His answer was twin sons. I felt He had truly blessed this marriage. The other part of the deal was to do as God asked.

Each day God draws me closer, but I have to keep reaching for Him.

His arms are always open through the Bible, and if I feel let down, I only have to open my mind to His Word.

—Beaver Park Friends newsletter

RYMY BRIEFS:

DENVER, Colorado—Channel 7 asked the local Youth for Christ to provide an encore showing of the Johnny Cash youth special, *Where Have All the Children Gone?* The program featured several celebrities discussing the needs of children.

BRIGHTON, Colorado—The new Peace Evangelical Friends outreach meeting now is meeting in a local elementary school. The meeting began in the fall.

WOODLAND PARK, Colorado—Summer youth camps are planned again for Quaker Ridge Camp. Youth and their parents can consult soon with pastors or youth directors for specific dates and costs.

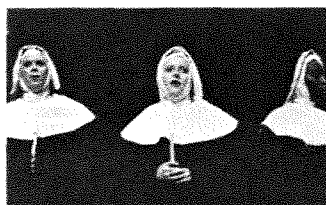
Mother and Daughter Participate in University Play

Two First Pueblo Friends Church members appeared recently in a University of Southern Colorado theatrical production of *The Sound of Music*.

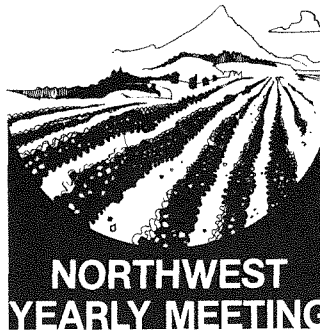
Vicky Mercer, wife of the church's pastor, and their daughter Dawnita were two of the more than 30 local cast members in the university's portrayal.



Dawnita played Gretl (above), the youngest daughter of Captain Georg von Trapp, and Vicky (center, below), in a change of habit, portrayed one of the show's nuns.



The production ran four performances, three of which were sold out. They received standing ovations. Report and photos by Susan Pfeifer



The Servant Role

Today I had lunch with an elder in a Friends church. In a fresh, animated way he was sharing new insights and vision coming to him of the role of eldering he was discovering. The range of Christian-serving possibilities in his ministry, he finds, are almost limitless. And he had learned the combined attendance of all the churches in town, matched them up with the present population growth of the area, and exclaimed, "We should have another church or two starting right now." And he is right.

Every church has a core of elders and other Christians who may work with the pastor in more supportive and creative ways than may have been imagined. Voluntary giving of themselves in these roles in a team effort may provide a much-needed incentive to give greater blessing to one another and may release gifts not dreamed of. Whether or not a pastor/elder team can be put together and function smoothly depends so much on the attitude of both. It will not work if a pastor is threatened by the abilities of others. It will not work if any member of the body of elders sees the situation as being competitive. The servant role is essential in a true and lasting, workable, pastor/elder team ministry.

Seldom did the early Church send out an evangelist alone, but they laid their hands on two or three to go together. The Lord did the same. Let us hope the Church of today will be faithful in "separating" out those whom He would have in the ministry—together! —Jack L. Willcuts

Young Friends Conference Set for May 15-17 At Newberg

The weekend of May 15-17 has been scheduled for the next Young Friends Conference, which is a special conference for all young Friends or new to Friends between college and 30 years of age (or so) to be held at the Newberg Friends Church, according to Superintendent Jack Willcuts. He is working with a planning committee of the Social Concerns and Evangelism departments in arranging the program, which will deal with ways young people today

may find the Lord's leading and open doors of ministry.

Jack Kirk, editor of *Quaker Life* magazine, will be one of the resource leaders, with a number of pastors, George Fox College faculty, and other leaders of the Yearly Meeting participating.

Singles and couples are invited (although baby-sitting will not be provided), and the registration cost will be minimal. A major purpose of the conference will be to consider opportunities for Christian ministry and service and to encourage young Friends searching for more meaningful involvement in the life of the church.

Ian Thomas Scheduled for Ministers' Conference May 11-15

Major Ian Thomas, founder and director of Torchbearers and well-known author and speaker, will be one of the resource leaders at Ministers' Conference of Northwest Yearly Meeting to be held May 11-15 at Twin Rocks Conference Center. All pastors and pastoral staff members and spouses are invited, as well as all recorded Friends ministers who are able to attend.

Ministers' Conference strengthens the bonds of fellowship for not only the pastors but the entire Yearly Meeting. While new ideas, inspiration, and spiritual renewals always come from Ministers' Conference, it is also a time to relax and enjoy being together. Every pastor is expected to attend. Expenses are cared for in a shared pool arrangement so each pays the same, and local churches are urged to contribute to the expenses of the conference.

Richard Foster to Speak at Yearly Meeting Sessions July 27-31

Richard Foster, the author of the popular book *Celebration of Discipline*, which is being used by many churches, Sunday school classes, and small groups in Northwest Yearly Meeting, will be a guest speaker during the Yearly Meeting sessions in Newberg July 27-31.

Foster is on the faculty of Friends University in Wichita, Kansas, and has a widespread ministry as a speaker to interdenominational gatherings as well as to Friends churches. He is a graduate of George Fox College and formerly on the pastoral team at Newberg Friends Church.

Administrative Team to Visit Bolivia and Peru

At the urging of the Department of Missions, Jack and Geraldine Willcuts and Quentin Nurdyke plan to spend time on our mission field in South America in late February and early March. Departing from Portland on February 17, the three of them will seek to have a ministry of

encouragement in the lives of our missionaries and will provide assistance in planning effective strategies for missionary outreach. According to Department Chairman Ron Woodward, "It's been two years since we have had an administrative visit to the field, and we feel that it will be invaluable to our personnel and to our work to have all three of these capable servants of the Lord engaged in this mission."

Around George Fox College

Permission has been granted to George Fox College to develop its own elementary education major, a step to allow the college to graduate elementary teachers directly without the necessity to complete a joint-degree program with Oregon College of Education. At the same time, the Oregon Educational Coordinating Commission has given permission to develop additional teaching majors in home economics, language arts-social studies (combined), physical education (5-12), and physical science. These majors would join seven other majors already approved by the Oregon Teacher Standards and Practices Commission for programs leading to teacher certification in advanced mathematics, biology, integrated science, language arts, music (PP-12), physical education (PP-12), and social studies.

"George Fox College now solidly stands in its best position ever to provide a quality elementary education program," states Herman Hughes, director of teacher education. Approval by the OECC is a major step in a long-range program that will not be totally completed until June 1984, with the anticipated first graduating class in elementary education.

Plans have been announced by George Fox college for a study tour of the People's Republic of China, a 19-day excursion to begin September 1 led by Arthur O. Roberts, GFC religion and philosophy professor. The tour, including all meals, trans-

portation, accommodations, and other guides, will cost \$3,200. Six hours of credit may be earned through the college, if desired, at regular tuition rates. Persons interested in the tour should contact Roberts at the College.



Eastern Region Happenings

■ **OVER THE TOP!** The end-of-the-year report indicates that we not only met the 1980 Missionary Outreach Budget of \$566,803, but that we exceeded it by \$3,167.98. Praise the Lord! This is good news from our treasurer, Lowell Shreve. Now, as we face 1981, let us keep up the good work.

■ **CHINESE CHRISTIAN CHURCH** in north Chicago, pastored by Stephen Tseng, was recently privileged to have Howard Moore, on furlough from Taiwan to speak at their Sunday afternoon service. Howard was accompanied by his wife, Mary Evelyn, and also Dale Chryst, pastor of Raisin Valley Friends Church in Adrian, Michigan, and John Grafton, pastor of Battle Creek Friends Church.

■ **THE PLANNING COMMITTEE** for the '81 General Conference for Evangelical Friends met January 29 to finalize plans for the event. Chairman John Grafton, having recently attended the EFA meetings in Oklahoma City, urged Friends in all our churches to observe two special days of prayer to show support for the committee: February 15—Prayer for Preparation, July 5—Prayer for Program.

The August 13-16 Conference is expected to draw evangelical Friends from many yearly meetings to the Malone College campus. It will be a unique gathering with special speakers and seminars considering the issues facing us today.

■ **OWEN GLASSBURN** of Hampton, Virginia, left the first of the year for an evangelistic tour of the Orient. Included in his schedule of special meetings are two months of ministry in the Philippines with Jaime Tabingo who pastors the Friends Church in Metro-Manila. Your prayers would be greatly appreciated at this time that there will be many decisions for Christ through Owen Glassburn's special ministry.

■ **STEVEN NELSON** has been named as interim pastor of Akron Community Friends Church succeeding the late George Primes. Steve is a talented young preacher who will be assisted by Mrs. Ashley Primes, serving as administrative assistant, in helping this young congregation get "on its feet." The congregation meets at 1010 S. Hawkins Avenue in Akron, sharing facilities with the Divinity Lutheran Church. Sunday school is at 10:00 (on the lower level), and worship service is at 11:15 in the sanctuary.

■ **ELSIE MATTI** of Sebring, Ohio, was honored on her 90th birthday by the Beloit Friends Church at a special surprise birthday party. Mrs. Matti, who is the widow of Charles Matti, quietly observed the occasion on February 6 and then two days later was surprised to discover the entire church made her the guest of honor at an open house with many friends from surrounding churches gathered for the event.

■ **ANNA NIXON** is the author of a book entitled "Delayed, Manila," which is the first-person account of her experiences in the Japanese

prison camp during World War II. It is a moving story of how she was on her way to India under Ohio Yearly Meeting Missionary Board (1941), when suddenly Pearl Harbor changed it all. She, along with hundreds of other Americans and Britishers, was compelled to spend 3½ years at the infamous Santo Thomas internment camp.

The book is just off the press, especially significant as Americans give thanks for the 52 hostages recently set free from Iran. Anna Nixon gives thanks to God for her survival and eventual deliverance. The title is especially appropriate because the cabled message sent home was: "Delayed, Manila."

Since Anna has taken personal responsibility to publish the 96-page book, she has decided to make it available to anyone who will make a contribution of \$5 or more to missions. Readers may order the book by writing to: Anna Nixon, c/o EFC-ER Office, 1201-30th Street, NW, Canton, Ohio 44709. Make checks payable to: Friends Foreign Missionary Society and include 54 cents extra if you desire the book to be mailed.

FRIENDS GATHER

ALLIANCE, Ohio

Men of the church cooked and served ham and eggs and invited the women as their guests at a Sunday morning prayer breakfast.

The church concentrated its Christmas giving on the Nguyen Family from Vietnam as they celebrated their first Christmas in the United States.

The music department has suffered the loss of three key members from its staff because of moving from the community. However, the Lord sent Jerry Jenkins and his family, who have stepped in and beautifully filled the need. Jerry serves as choir director, and his wife, Darlene, directed the children's Christmas program. Also, Alan and Lois Galbreath have moved back to Alliance and have consented to become youth directors just as Jim and Sheila Moore have had to give up their positions with the youth due to a handicap Sheila now faces. God does move in ways past our understanding.

Thirteen senior high youth participated in a "famine" recently called "Let it Grow." The money raised will go for world hunger relief.

ALUM CREEK, Marengo, Ohio

Geraldine Custer, missionary to Africa, spoke during the first women's missionary prayer breakfast recently.

The Leora DeVol Circle sponsored a Christmas bazaar and bake sale in the village firehouse and \$400 was netted for missions.

"Happy Birthday to Jesus," a musical skit using Roscoe the Puppet, was presented by the Children's Church. Other holiday activities included a musical by the choir, Christmas Eve communion, fellowship, and night of caroling by young adults, and a New Year's watch night observance with a film.

BELLEVILLE, Kansas

Two special services were enjoyed in December, including a potluck meal in the evening. December 18 Larry and Miletta Kinser, formerly of Hugoton, Kansas, but now living in Colorado, were at our church, and December 29 Fred Marsh was here.

Our Christmas program was inspiring, with most of the members having a part. It was concluded by a candlelight service.

Our Church delivered "meals on wheels" to shut-ins the first week in January. Our pastor, Beth Shapiro, was extra busy, as she helped with this and was also chaplain at the hospital.

CALDWELL, Idaho

On October 22, an all Bible Studies potluck dinner was held, with a time of sharing after the dinner.

Visitors of our pastors, Willard and Wanda Black, were Mr. and Mrs.

Coming Events

MARCH

- 5-7 *Such Stuff as Dreams Are Made On Theater!* Dessert, GFC
- 13-15 Friends Men's Retreat, Twin Rocks
- 27-28 *Este Lado/This Side* Theater presentation, GFC
- 30-April 1 Staley Christian Scholars Series, GFC

APRIL

- 3-4 Inter-Mission annual presentation, GFC
- 6-7 Women's Awareness Conference, GFC
- 17-18 *Pinocchio*, GFC
- 27-29 Theological Conference with Dr. Carl Henry, GFC

Leslie Wainwright, brother of Wanda Black.

Harvest Sunday with a time of sharing was held, with a table being placed in foyer for anyone caring to share their summer harvest.

Vickie Burch, a senior at Northwest Nazarene College, will be playing the part of governess in a classic Chinese melodrama three-act play being presented at Science Lecture Hall.

CANTON, Ohio

Through the organizational abilities of May Chen, a Love Benefit Sale of children's clothing and housewares was held. Proceeds of \$1,400 went to World Vision for the needy of the world.

Two busloads and many private cars were filled with church members who joined in a Vesper Service with Community Friends Church in Akron.

To add to the supplies of FISH, Sunday school children donated canned goods and placed gifts of mittens and socks on a special Christmas tree.

The single adults held a Christmas Candlelight Buffet. All brought gifts, which were then auctioned off, with proceeds going for a generous fruit basket for the Cams, a Vietnamese family.

Under the direction of Dennis Heris, the adult choir presented the Christmas cantata, *Home for Christmas*. They also participated in a Candlelight Carol Service, singing selections from *The Messiah*.

Thirty-eight new members were recently welcomed into the church.

Pastor John Williams is leading a six-week Bible study on Thursday mornings for interested persons 60 years of age or older. A potluck luncheon is included following each session.

CHEROKEE, Oklahoma

The year 1980 came to a close with Cherokee Friends feeling an excited optimism for the future.

We are enjoying our 75th Anniversary Photo Album compiled by Jim White from the snapshots he took during our weekend of services remembering a great past. Our prayer is that we will let Christ light our way to some goals to serve Him for a brilliant future.

The Ministerial Alliance of Cherokee has purchased television equipment, and six of our city churches are televising their regular services to be shown on the Time and Temperature Channel on Sunday afternoons for the enjoyment of our shut-ins and the education and enlightenment of the unchurched of Cherokee. This is an exciting ministry with many possibilities and areas of service. We are pleased that our pastor, C. M. Wilson, has been instrumental in bringing this dream to reality by many extra hours of promoting and by training the volunteers for the television ministry.

The Christmas program was another dream brought to reality when Ed and Carole Grover, Dean and Carolyn Stands, and Jim and Glennis White compiled the Christmas story in color slides, using the majority of the congregation dressed in clothing from Carolyn's beautiful wardrobe of costumes. Bill and Colleen Newlin's farm environment and animals added much to the atmosphere of "our Bethlehem." Our Christmas worship service was the viewing of the slides, with Ed Grover reading the Scripture. One special scene was four-year-old Kaci Jo Goodwin, in angel costume, singing a duet with her great grandmother, Ruth Winder. Barry Grover and the Youth Sunday School Class have instituted the tradition of a fellowship circle. All the congregation carried candles lighted from a large candle, representing Christ's light, to form a circle around the perimeter of the sanctuary. Vocalist Karen Stands singing "O Holy Night" accompanied by flutist Staci Grover closed this inspiring program. We are praising God for His blessings and looking forward to His leading in 1981.

EAST GOSHEN, Beloit, Ohio

Revival meetings were held recently with Dr. Paul S. Rees as evangelist and Earl and Catherine Smith as song evangelists. A puppet ministry by Catherine Smith was held for the children.

All Senior Citizens (65 and older) were honored in a church service recently. Each was presented with a corsage. Special requested hymns were sung, along with special music and an appropriate message by Pastor Bancroft.

Three faithful couples of the congregation were honored for their anniversaries: Bricely and Anna Lee, married 64 years; Ralph and Verna Lockhart, married 60 years; Floyd and Bernice Phillips, married 50 years.

EAST RICHLAND St. Clairsville, Ohio

Evangelism Explosion ministry continues at East Richland Friends with 11 trainers and trainees at present. The next training session began in January when the number involved and participating increased to 27.

Pastor Ickes was sworn in December 29 as a special deputy chaplain for Belmont County. The new sheriff of the county, Richard Stobbs, is a member of the East Richland congregation.

Children of the congregation presented *Prelude to Christmas* on Sunday evening, December 21. A large wooden platform with a large Bible were on stage. Children, dressed as people from the Old Testament, presented the story of the anticipation of the Messiah.

Pioneer Girls 5th and 6th grade Trailblazers presented a medley of Christmas carols in the worship hour on Sunday, December 21.

The Christmas Eve Candlelight/Communion Service was held as usual despite a winter storm. Attendance was about half of last year's 600. The choir under the direction of Pastor Johnson sang "Colors of Christmas" by Derrick Johnson.

Four youth attended the midwinter Retreat in North Carolina during the December Christmas break: Carla Wysocki, Shelly Clark, Karen and Paul Carpenter.

On Sunday evening, December 7, Miss Mae Rinkes was honored at a surprise birthday party at the church on her 87th birthday.

A Pioneer Girls Craft Silent Auction held at the church before Thanksgiving netted the club \$348.74.

Seven families were helped by the congregation with food and gifts over the Christmas holidays. The families were directed to the church by the Welfare Department.

LUPTON, Michigan

A Glowing Hearts Retreat sponsored by the church with guests from other churches of the community proved to be a real spiritual uplift. Guest speaker for the occasion was Carol Kent from Port Huron, Michigan. Friday night was family night with a dinner. Carrie Crothers was mistress of ceremonies and Mrs. Ron Gemmill led the singing. Saturday was Ladies' Day, with 68 attending. Mrs. Charles Kernodle led the devotions. Other ladies participating throughout the day were Aletha Mellon, Lorraine Wallgren, Diane Richey, Dorothy Matthews, and Carrie Crothers. The message was "Developing Deeper Love Relationship with the Lord."

PUEBLO, Colorado

Young and old alike gathered November 1 as the youth of the First Pueblo Friends Church sponsored a hayride and fall party.

The group of about 50 went "down by the river" via hayrack and there found a bonfire, hot dog roast, group singing, and a short exposition of Matthew 5.

RAISIN VALLEY Adrian, Michigan

Ministering to the congregation recently were The Singing Nicholsons, the West Rome Puppeteers; and Russell and Marjorie Myers led a Saturday morning workshop with teachers, leaders, officers, and laymen.

The Senior FY had two projects: a cleanup at the church on Saturday and collecting canned goods and distributing them.

REEDWOOD, Portland, Oregon

A fellowship of Christian writers meets monthly in the lounge of Reedwood. Portland Christian Writers includes writers in the metropolitan area of the city as well as Gresham, Beaverton, and Tigard. The group is an outgrowth of the 1975 Christian

Writers Conference at Warner Pacific College.

"Singleness Can Be Wholeness" was the theme of a retreat in January at Twin Rocks Conference Center. The leader was Joan Tanquist of the West Hills Counseling Center. She has a Friends background and is the wife of a Methodist minister.

The group called Diet, Discipline, and Discipleship is not losing ground but rather pounds. They lost a total of 141½ pounds. They have been meeting on Wednesday nights under the leadership of Virginia Helm.

SMITHFIELD, Ohio

A New Life Crusade was held with Joe Shultz as evangelist.

Special Christmas activities included a gift exchange by the Missionary Society, a children's program, an evening caroling session, Christmas Eve service, and special Christmas music for the services furnished by the choir under the direction of Janet Carson.

SOUTHEAST, Salem, Ohio

A youth retreat was held on a recent weekend with Pastor and Esther Shreve in charge. The theme "Power for Living" was a challenging and uplifting subject.

The following weekend, an adult retreat was held, with the Shreves again directing the activities.

TIMBER CREEK Atlanta, Kansas

The Timber Creek Church cooperated with other churches of the area and sponsored the James Dobson film series.

The ladies of the church served a Thanksgiving turkey dinner, inviting other community families.

Wednesday evening, October 15, a tornado did extensive damage in the community. Two sets of farm improvements near the church were completely destroyed. The church and parsonage both had some window and roof damage, requiring new roofs. We are all praising the Lord that lives were spared.

A beneficial time of revival and renewing was held with Tom Decker, pastor of Rose Hill Friends Church, as evangelist.

A formal Christmas dinner was enjoyed, followed by a Christmas program and gift exchange.

WINONA, Ohio

An all-church Holiday Dinner was served the first part of December. Entertainment included songs by the Junior Choir, group singing, and Christmas skits.

A weekend retreat was enjoyed by members of the church family at Atwood Lake. One of the special highlights was a devotional-sharing time when each shared what they appreciated most about their spouse.

A Spiritual Enrichment Campaign was held with Stan Scott as evangelist.

Youthquake '80 Past But Still in Progress

By KEITH VINCENT, *Minister of Youth*
Newberg, Oregon, Friends Church

Youthquake '80 is now history. The months of car washes, newspaper drives, all-church dinners, and church talent shows have culminated in a special week of growth for nearly 500 young Friends from across the country.

The setting was the conference facilities of Campus Crusade for Christ International at Arrowhead Springs, near San Bernardino, California. Record-breaking sunny and warm 85-degree days greeted those coming from the cold and snowy East and Midwest, and the rainy Northwest.

"Young Friends Shaking the Eighties" was the theme that threaded its way through the general workshops. Don Green, pastor of Reedwood Friends Church of Portland, Oregon, led the morning Bible hours with a study and application from the book of Colossians. He challenged each one on the first day with the question, "If every first-generation Christian was like I am right now, would the Gospel have gotten out of

Jerusalem?" He built on this daily, calling the church to forget about its "busy-bodiness" and get about the work of the "Body of Christ." He reminded us of the many teenagers who took a stand in obedience to Christ, breathing zeal into the early Quaker movement.

C.W. Perry, Richard Foster, Kara Cole, Tom Mullin, and Ralph Fry challenged the Youthquake attendees to consider the consequences of sin, the necessity of lordship in the kingdom of God, the importance of the choices ahead of us, and the courage to stand alone and get out beyond ourselves.


Excellent times of worship through music were led and coordinated by Larry and Shirley Mendenhall of Hugoton, Kansas.

Each day, the Youthquakers selected two workshops to attend, which were led by youth pastors, and various resource people from across Quakerdom.

Youthquake was intense, so the welcomed day at Disneyland sandwiched in the

middle of the busy schedule provided a needed break and change of pace.

Another feature of the conference was the random gathering of small groups each evening. Only in a gathering of this type could a guy from New Providence, Iowa, a girl from Richmond, Indiana, a girl from Fowler, Kansas, a guy from Newberg, Oregon, a guy from Yorba Linda, California, for example, gather to share from their unique home settings as well as respond to the Christ in whom they each share.

Reports are coming in of young people who have gone back to their home churches and communities different and even transformed people. The prayer of the conference coordinator, Billy Lewis, and many others both in leadership and those in local churches—who have made major investments in these young people—is that the Lord might be foremost in the lives of these young Friends, that they might *shake* the world for Him! 

FRIENDS RECORD

BIRTHS

BAILEY—A daughter, Jessica Marie, to Gary and Terri (Jones) Bailey, August 31, 1980, University Friends, Wichita, Kansas.

BARKER—To David and Shelley Barker, a son, Michael Hugh, November 10, 1980, North Valley Friends, Newberg, Oregon.

BENNETT—A son, Jason Eugene, to Larry and Judy Bennett, November 24, 1980, University Friends, Wichita, Kansas.

BIERY—To Floyd and Ann Biery, a daughter, Allison Pim, September 2, 1980, Mayfield Heights, Ohio.

BOLLINGER—To Bill and Marsha Bollinger, a son, Zachary William, November 12, 1980, Winona, Ohio.

BUTLER—To Ray and Vicki Butler, a son, Micah Ray, December 12, 1980, Canton, Ohio.

DANIELS—A son, Chad Patrick, to Jim and Debbie Daniels, July 25, 1980, Stanwood Friends, McLouth, Kansas.

EADES—To Don and Cheryl Eades, a daughter, Jerika Lillian, July 9, 1980, Camas, Washington.

FOSTER—To Rick and Bobbi Foster, a daughter, Sara Marie, August 5, 1980, Vancouver, Washington.

GANO—A Son, Cory John, to David and Kristine Gano, March 7, 1980, Camas, Washington.

GREEN—A son, Nathaniel David, to Don and Ellie Green, December 20, 1980, Reedwood Friends, Portland, Oregon.

HAGEN—To David and Debbie Hagen, a son, Josiah David, October 4, 1980, Camas, Washington.

HENDERSHOTT—To Mike and Joann Hendershott, a daughter, Julie Ann, October 8, 1980, Winona, Ohio.

HOLVECK—To Robert and Karla Holveck, a daughter, Kara Marie, December 29, 1980, North Valley Friends, Newberg, Oregon.

JOHNSON—A son, Joel Michael, to Dean and Linda Johnson, November 20, 1980, Camas, Washington.

JUSTICE—To Tracy and Patti Justice, a daughter, Jessica Aaryn, November 28, 1980, North Valley Friends, Newberg, Oregon.

KEELE—To Les and Peggy Keele, a daughter, Amber Sue, December 27, 1980, North Valley Friends, Newberg, Oregon.

LANNEY—To Kevin and Tina Lanney, a son, Jason Michael, October 20, 1980, Hanoverton, Ohio.

MC CREA—To Dave and Shari McCrea, a son, Justin Michael, December 12, 1980, Canton, Ohio.

McKINSTRY—A son, Patrick Ryan, to Larry and Judy McKinstry, December 18, 1980, Canton, Ohio.

NELSON—A son, Michael David, to Richard and Kathy Nelson, January 2, 1981, Gresham, Oregon.

NOLTING—To David and Cheri Nolting, a son, Benjamin Eric, November 17, 1980, Marengo, Ohio.

PURSLEY—A son, Christopher Naylor, to Mike and Nancy Pursley, December 13, 1980, Reedwood Friends, Portland, Oregon.

RUMMELL—To Galen and Patty Rummell, a daughter, Alicia Ann, September 27, 1980, Winona, Ohio.

SCOTT—To Paul and Cheryl Scott, a daughter, Shekinah Rose Elizabeth, April 11, 1980, Camas, Washington.

SNELL—A daughter, Cheryl Lynn LeAnn, to Terry and Debbie Snell, October 16, 1980, Stanwood Friends, McLouth, Kansas.

TEUBNER—A daughter, Erica Marie, to Doug and Joyce Teubner, November 25, 1980, University Friends, Wichita, Kansas.

TROYER—To Tony and Esther Troyer of Hillsboro Friends, a son, Jephath Samuel, October 14, 1980, at Cornelius, Oregon.

TURNER—A daughter, Jessica Marie, to Harold and Kathleen Turner, November 18, 1980, Stanwood Friends, McLouth, Kansas.

WEEKS—To Don and Joyce Weeks, a son, Richard Owen, November 10, 1980, North Valley Friends, Newberg, Oregon.

WILSON—To Dick and Jane Wilson, a daughter, Michelle Marie, November 26, 1980, Winona, Ohio.

WOLFE—A daughter, Rebecca Sue, to Larry and Peggy (Burmeister) Wolfe, November 26, 1980, University Friends, Wichita, Kansas.

MARRIAGES

DEAN-BARINGER. Robin Dean and David Baringer, November 1, 1980, Beloit, Ohio.

CATHERS-STOKESBARY. Ruth Cathers and Alan Stokesbary, December 13, 1980, North Valley Friends, Newberg, Oregon.

GREEN-DAVIS. Michelle Green and Mark Davis, November 28, 1980, Timber Creek Friends, Atlanta, Kansas.

JOHNSON-CERVELLI. Debbie Johnson and Bruce Cervelli, December 28, 1980, at East Richland Friends, St. Clairsville, Ohio.

MARSHALL-BROWN. Robin Renal Marshall and Kurtis Neal Brown, December 20, 1980, Olivet Baptist Church, Wichita, Kansas.

OWEN-DAVIS. Jeanne Owen and Danny Davis, December 28, 1980, Winona, Ohio.

RALSTON-REYNOLDS. Susanne Ralston and John Reynolds, November 30, 1980, Canton, Ohio.

RICHARDSON-HATFIELD. Susan Richardson and Dennis Hatfield, October 18, 1980, Enid, Oklahoma.

SANDERS-McBROOM. Helen Sanders and Dale McBroom, Stanwood Friends, McLouth, Kansas.

TUHOLSKY-SUNDBY. Traci Tuholsky and William Sundby, August 13, 1980, Camas, Washington.

TUNING-KOCH. Dorothy Tuning and August Koch, October 3, 1980, Caldwell Friends, Idaho.

WILES-QUINN. Holley Wiles and Rick Quinn, September 20, 1980, Beloit, Ohio.

WILSON-SCHROM. Gaye Wilson and Gary Schrom, December 6, 1980, Winona, Ohio.

DEATHS

BRIGHTUP—James E. Brightup, 78, November 14, 1980, Hesperia, California.

DOLON—Loretta Dolon, October 1980, Enid, Oklahoma.

KNAB—Mary Knab, 80, November 22, 1980, Cleveland, Ohio.

KNOFFLOCH—Ina F. Knoffloch, October 25, 1980, Wichita, Kansas.

KNOWLES—Kate Knowles, September 1980, Camas, Washington.

NEWBY—Larry Newby, November 27, 1980, Wichita, Kansas.

RIVES—Wayne Rives, December 3, 1980, North Valley Friends, Newberg, Oregon.

SEAUER—James William Seaver, 89, October 27, 1980, Olathe, Kansas.

SENGER—W. B. "Bud" Senger, 65, August 11, 1980, Camas, Washington.

SKELDING—Bessie Skelding, December 10, 1980, Alliance, Ohio.

SPAULDING—Irene Spaulding, 71, November 17, 1980, Cleveland, Ohio.

TUCKER—Wesley Tucker, 93, November 28, 1980, Ramona, Oklahoma.

WOOTEN—Bill Wooten, October 1980, Enid, Oklahoma.



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