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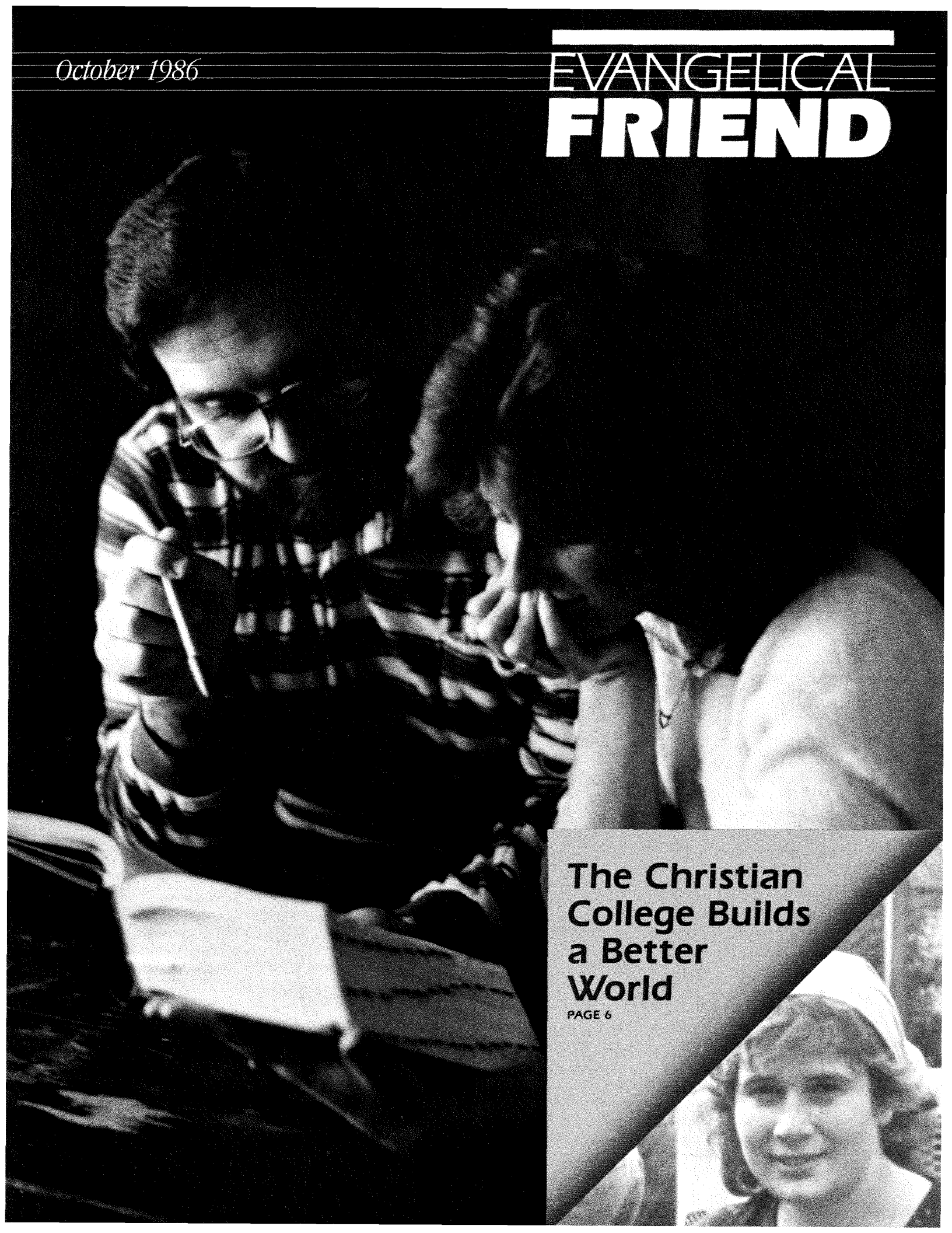
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October 1986

EVANGELICAL **FRIEND**



**The Christian
College Builds
a Better
World**

PAGE 6

EXTREMISM and its Antidote

BY LEE NASH

ASPECTER stalks American Christendom—the specter of extremism. It denigrates scholarship, attacks truth, and undermines the ministry of Christian colleges and seminaries.

Extremist specters are insubstantial, elusive, hard to discern and destroy. They exist in minds, often well-meaning minds, in people concerned for the faith and their families.

Such people express Christian concerns in unchristian ways, as in the bombing of abortion clinics. Some extremists initially sound plausible, even prophetic. But they hold themselves above scholarship, above the Bible, and abandon all accountability relationships. They become their own authenticators. They come to represent a sort of God-rebuffing “humanism.”

Twenty-two years ago at the Republican National Convention in San Francisco, “extremism” became an American household word. First Oregon Governor Mark Hatfield, the keynoter, warned the nation of the dangers of sociopolitical extremism represented by the right wing of his party. The convention, however, went ahead and nominated the leader of that very group, Senator Barry Goldwater of Arizona. And in his acceptance speech the nominee tried to transform the term into something positive. In a memorable moment, Mr. Goldwater declared “Extremism in the defense of liberty is no vice. And . . . moderation in the pursuit of justice is no virtue.” But this attempt to change the meaning of a word failed. Even the general public knew that “extremism” was destructive, and here was a man admitting he was an extremist. Mr. Goldwater was defeated by a wide margin, largely because he was considered too far from the norm.

Among the most visible sorts of Christian extremism are crusades led by dynamic, gifted leaders who attract a following and lead their disciples toward the fringes. Jim

Jones of the People's Temple in the Bay Area started out with a legitimate spiritual and social ministry. But as his growing successes won him the adoration of his people he gained more and more power over them, and ultimately he was corrupted by that power. He expelled or punished his critics, or even had them killed. Finally he had things entirely his own way, especially when he moved his congregation to the isolated South American country of Guyana. One day, as we all know, he demonstrated the ultimate power by demanding that nearly 1,000 of his disciples drink cyanide-laced Kool-Aid.

Now that's a more extreme sort of extremism than most, but there are too many examples in America of charismatic, egocentric religious gurus who remind us more of the infamous Bhagwan Shree Rajneesh than they do of the Christ they say they serve. Some of them operate multimillion-dollar television empires, are accountable to no group, live extravagant lifestyles, and preach a distorted gospel. They are extremists.

Some such guru types earned legitimate respect for their early writing and speaking, but later let their egos run away with them and slid into misleading extremist ministries. One such man, admired in the 1950s and 1960s, spoke in a Friends college chapel service a few years ago. He predicted Christ's imminent return and told students they were wasting their time going to school with the end so near, that they should drop out and start preaching. That man was nearing retirement and he



seemed unable to imagine that the world and life could go on after he quit preaching. He had become an extremist. Fortunately, the students didn't take him seriously. They realized that a call to minister is a call to prepare, that Jesus set an example for us when he spent 30 years preparing to minister for 3 years.

Another sort of extremism that we see on the borders of the Christian community is fed by creative, exciting *theories*. These theories are unproven, they run well beyond any supportive data, but they burn their way into the imagination and win a great following. There are, especially, a variety of conspiracy theories, each of which tells of a dark complex plot by evil men who are out to take over the world and our minds and our souls.

IN the last two or three years, lovers of conspiracy theories have identified the "New Age" theology/philosophy as the latest source of threat and of danger. This New Age group is real, made up of the philosophic remnants of the sixties counterculture, and to be sure it is no friend of grace. But according to its extremist critics the New Agers are involved in an intricate conspiracy to impose eastern religious ways and occultism upon the world and church. Among the variety of supposed New Age villains condemned by the books and speeches and radio talk shows is Richard Foster, whose books and ministry are well-known and highly appreciated by most *Evangelical Friend* readers. These attackers are extremists, obsessed by theory, going beyond the Gospel. Yet their books enjoy an undeserved visibility in many Christian bookstores.

One of the most prominent sociotheological battlefields right now in the evangelical community concerns biblical interpretation. More specifically, the portion of the Scripture given particular attention is the first 11 chapters of Genesis. This is the passage that gives us the wonderful accounts of the creation of the world, of Adam and Eve and the Garden of Eden, of Cain and Abel, of the aged patriarchs, of Noah and the flood, and of the tower of Babel. Biblical scholars and faith-affirming scientists both have something at stake here, and feelings run high. Authentic Christians, all of whom believe that the book of Genesis is truly from God, vary in their sincere understanding of its meaning and message.

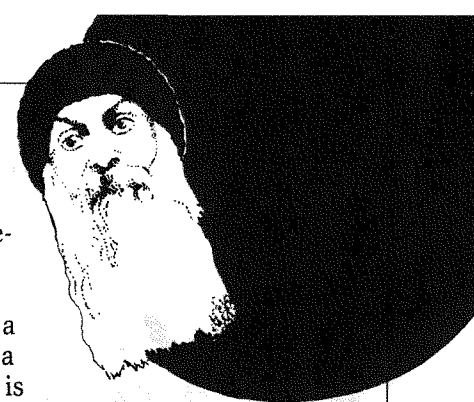
Extremists on Genesis interpretation have developed a highly specific set of propositions and interrogations and terminology that to them constitute a litmus test of Christian orthodoxy. On the other hand, some extremists declare that no person has a right to claim belief in God's creation of the world and man unless he believes in a 6,000-year-old earth and in certain highly specific interpretations of Genesis 1 and 2. In both instances, these people violate the Scriptures by going significantly beyond what the Scriptures actually say. It is better for Christians not to be dogmatic when the evidence isn't entirely clear. But extremists are typically unwilling to do that. They demand and manufacture immediate and dogmatic answers.

The other major sector of activity for Christian extremists today is the sociopolitical movement known as the Religious Right. Its theological claims are lofty, but much of the Religious Right's sociopolitical platform is

abysmally sub-Christian. It builds its program atop a highly erroneous historical vision of an America founded by Bible-believing Christians as a republic of faith; an America that never made a major mistake nor waged a selfish war. This position is notably weak on political theory, its main conviction being the highly questionable theocratic assumption that it would be desirable for American Christians to take over the American government and coerce non-Christian citizens to live evangelical lifestyles. It does not understand the great importance of the principle of religious freedom for all, under which the Christian faith has thrived. It does not understand that God Himself built the principle of freedom, of individual free choice, into the very character of man.

The economic positions favored by much of the Religious Right show strong favoritism to the rich and open disregard for the poor. In matters of international affairs and defense, they call for an unprecedented military buildup. They assert that a nuclear war may be winnable, and have little interest in working toward arms reduction agreements with the U.S.S.R. Altogether, the platform of the Religious Right deserves the indictment that it is, at base, a subbiblical, secular, humanistic movement, masquerading as a Christian campaign.

A characteristic shared by all these kinds of extremists is a careless disregard for the people with whom they disagree. They typically take a situation ethics approach, meaning that their all-consuming cause is so vital that it justifies the use of almost any means in combatting those they oppose. It is a sort of religious McCarthyism, calling to mind the untruthful and unfair



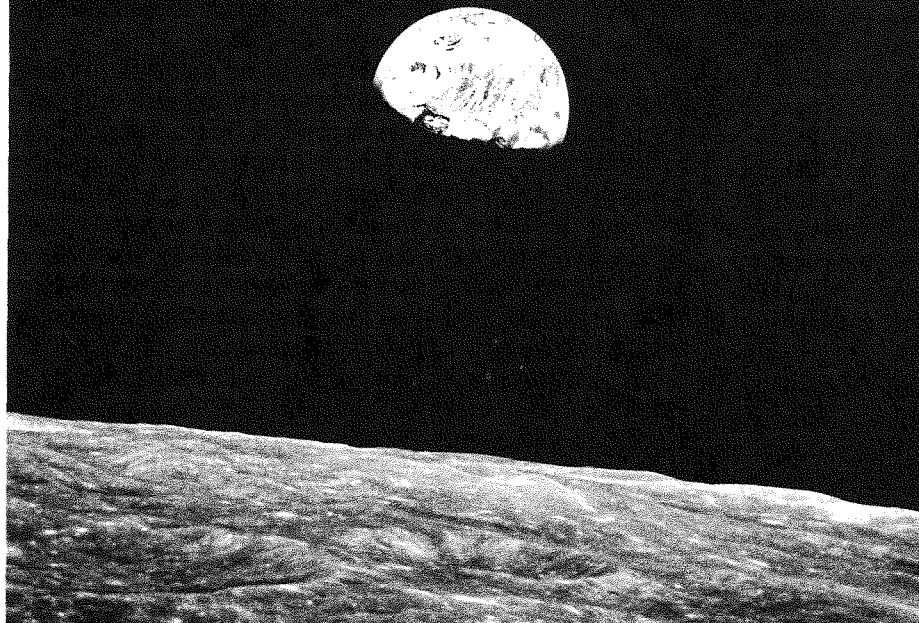
tactics of the extremist senator from Wisconsin in the 1950s. Examples, unfortunately, abound.

A little over a year ago a small group of ministers in the Midwest became increasingly concerned about the ideas being expressed by evangelical leader Tony Campolo. As they later admitted, they were uncomfortable with his positions on political and economic issues. For

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On Being a World Christian



BY LON FENDALL

WALKING through the public housing projects of the Bog-side district of Derry, a divided and tense city in the west part of Northern Ireland, can be an unsettling experience. Larger-than-life murals depict IRA soldiers armed with sub-machine guns, heroes to some of the people and enemies to others. Broken windows, charred buildings, armored vehicles on patrol, and a sense of general uneasiness pervade the place.

The thing that made our impromptu walking tour of Derry a fascinating rather than fearsome experience was our extraordinary guide—John Lampen, a Quaker who has devoted himself to serving the people of Derry. He works with little pay and no acclaim, moving freely among the people of both sides of the conflict, people for whom the labels "Protestant" and "Catholic" poorly

describe the basis of their hatred and fears.

Quakers have a reputation in the world for active compassion and ministry in places such as Derry. Our numbers have been insignificant, but we have made a substantial impact. From the very early days of Quakerism, our people have carried the message and lived the teaching of Christ's love in many parts of the world. At our best we have been "World Christians," to use the title of a Christian publication that covers both evangelism and compassionate service.

At one place in the Gospels (John 8:12) Christ introduced Himself as the "Light of the World." At another time He described His followers as the light of the world.

Recently we had an evening of stargazing at our church, led by a person

whose interests include the study of the heavenly bodies. Many of the "stars" we were observing are actually moons, with no source of light themselves. This helps us understand the two sides to Jesus' teaching. He is the ultimate and the only light of the world. We are lights to the world, reflecting His illumination to the darkness.

Unfortunately, there is little agreement among Friends today on the way we should reflect Christ's light to the world. For some it is seen primarily as an evangelistic task, calling people everywhere to respond to Christ as Savior and Lord. For others, Christ's light is to be reflected primarily by acts of loving service and reconciliation. It does not seem appropriate or necessary to these Friends to call upon people of the world to change their beliefs or value systems.

Christ's commandment is clear and inescapable: "Go into all the world and preach the good news to all creation." (Mark 16:15) "Preaching" in the original language means more than sermonizing. It means to *proclaim* and *make known*. That's the point of convergence between evangelism and service to the people of the world. In many situations, proclaiming requires a demonstration, a modeling of Christ's love in order for the words to be comprehended and accepted. That is probably the case where my friend John Lampen lives and works.

If anything should be distinctive about our Friends colleges, it should be the opportunity and even the requirement that students learn to become world Christians, in the sense of making known the Gospel of Christ in its entirety through words as well as actions. This learning process requires interaction with the people of the world, by bringing international students to our campuses as well as sending our students out for periods of study and work, the longer the better.

If there were ever a time when Christians could live in isolation in their own country, it has long passed. With the growth of Friends churches in the Third World, our movement has become global in its makeup and must become global in its perspective. We are called to be *World Christians*. ■

EVANGELICAL FRIEND

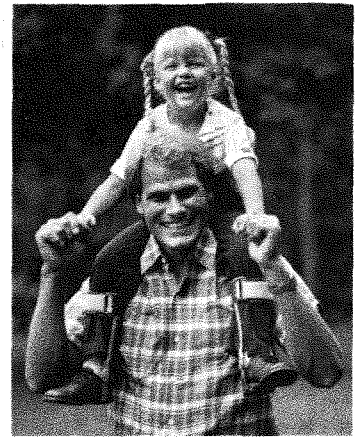
COVER: Faculty, staff, and students from Friends colleges within the Evangelical Friends Alliance are represented on the cover and in the articles of this issue. Howard Macy, professor of Bible and Religion at Friends University, Wichita, Kansas, is shown with a student. (Photo by Dean Parker)



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What in the World Is a Christian College?

BY GORDON R. WERKEMA



TAKE the case of Chelsea College* in Indiana, which recently held a solemn observance of its 100th anniversary. A small Protestant church started the school after the Civil War to train pastors. Today the college has very few ties to the denomination except through a few board members. The school literature says it's still a "Christian College," but it makes no special religious requirements of either faculty or students. It does have a weekly chapel service, but it's optional.

Or, travel five hundred miles east to southern Virginia where Palmyra Bible College* sets very strict standards for faculty and students. They sign a statement of faith as well as a "rules for behavior" agreement, and they must attend chapel three times a week. You can't major in psychology or philosophy or sociology there, although the catalog talks about "liberal arts." Most students major in Bible, theology, or missions and go into church work.

Finally, consider Arlington University* in Orange County, California. It's a "church-related" school and offers 24 majors as part of a liberal arts program. Weekly chapel is required and faculty are carefully screened for their Christian commitment. Student admissions are a little more relaxed, although

anyone entering Arlington knows that "this is a Christian college."

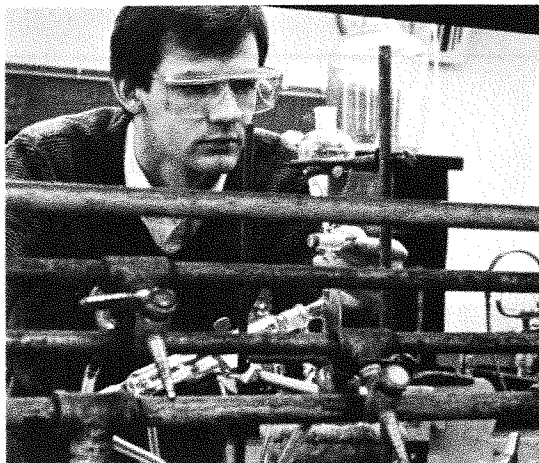
All three institutions call themselves Christian liberal arts colleges, but each has its own idea of what that means. To put it bluntly, the educational philosophies at Chelsea, Palmyra, and Arlington are drastically different.

So, what does make a college Christian? And, more important, what happens at such a school and what difference does it make in the world? We can only speak for ourselves, but since the students we educate will help to shape the world tomorrow, it's critical that we answer the questions clearly.

First, a little history. Malone, like many Christian colleges, grew out of the revivalist movement that flourished at the end of the last century. In the early and middle decades of this century, however, many of these, primarily Bible schools, expanded their curriculum and sought accreditation as liberal arts colleges. Some of them have not achieved the highest academic standards; others, however, have flourished and made notable contributions to the church and to society. It is this second group I want to discuss.

A college that calls itself "Christian liberal arts" should expect something unusual to happen to its students. No school can guarantee that, of course. Students make their own choices. But if a student honestly struggles to integrate and reconcile his Christian faith with the data he absorbs and the

* The names and places have been changed, but the situations are real.



draw closer to that elusive goal of wisdom. Training answers only the question "how." Education deals with "why."

Education can be the result for a student who works his way through the curriculum at a Christian college, but two things are necessary. First he must recognize that the study of General Botany, Comparative Governments, and Modern British Writers is essentially the study of God's creation. Then he must acknowledge that the fear of the Lord is the beginning of wisdom.

Second, in a Christian college I believe that something unique happens in the classrooms, the offices, and the residence halls. It comes from the struggle to grasp the underlying assumptions of each subject studied, but it also has a lot to do with the relationships between students, faculty, staff, and administration. At Malone, for example, faculty members must possess the standard academic credentials, but they must know how to use extensive biblical knowledge, philosophical tools, and historical perspective. And they must understand who their students are and know how to stimulate learning and curiosity about the world. In such a formative atmosphere students do, in fact, become different kinds of people.

The public often characterizes Christian colleges by church relationships, by behavioral codes, or by the professional goals of its graduates. Rarely do the critics look for the heart of the institution. That heart, in my view, is the struggle to reconcile faith, learning, and living. And it can only take place in a holistic environment where everyone is committed to the same mission and the same Lord.

We begin now to see that when it comes to the classroom, "church-related" is not the same as "Christian." Many church-related schools have long since stopped emphasizing the value-laden heritage of their founders. Required chapel may exist in the same colleges in which basically secular instruction takes place. A school may adhere to a legalistic behavioral code but have very little commitment to helping each student develop a value system. And it's entirely possible to have a fine Christian faculty who teach in a secularistic and humanistic fashion.

What then, in summary, makes a college Christian? First, it seeks to investigate, understand, and proclaim biblical truths. Second, it works to develop analytical skills so a student can build his own value system and develop the ability to communicate and defend that system. Finally, it is concerned with the holistic growth of young people as they interact with the members of a Christian academic community.

We believe the Christian college serves its students, the church, and the community with a rare commodity—Christian liberal arts education. And graduates will be different people as a college continues, with God's help, to be His unique institution. **ff**

Marion Mazzarella (above left) was named Canton's Teacher of the Year and Ohio's History Teacher of the Year in 1986. Marion graduated from Malone College, Canton, Ohio, in 1966. Malone college student Curt Thompson (top) performs a science experiment. Malone graduate Margaret Huffman (above) turns her concern for others into action as she helps build a church in Haiti.

reality around him, he will change. He will become different and uncommon.

I like to think of this process as an educational struggle for values integration. The biblical value system that a student is building in one compartment of his life collides with the secularism, humanism, and materialism of our day. College commencement is not a beginning of life as much as it is a continuation of a process that began on campus.

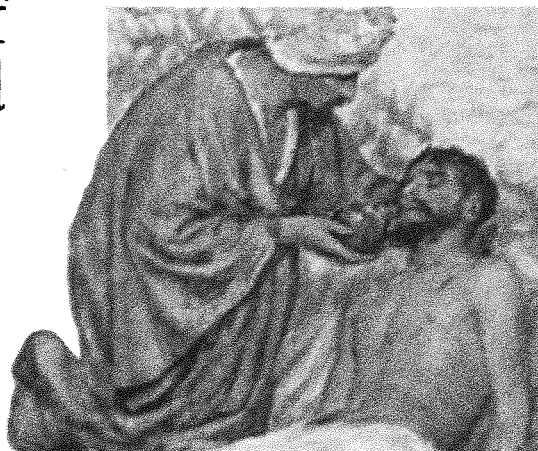
We also emphasize the distinction between education and training. Training improves some skill or increases some area of knowledge. Education, on the other hand, teaches a person to think, to analyze, to communicate, to understand, and to



Gordon Werkema is president of Malone College, Canton, Ohio.

The Samaritans—Victims of Apartheid in Bible Times

BY JOHN W. OLIVER, JR.



UNFORTUNATELY, racism is nothing new. Neither is segregation nor apartheid.

Two thousand years ago, Palestine, a society that practiced apartheid, was visited by Jesus Christ. The story is illuminating, whether for South Africa, for the United States, or for other cultures still practicing racism.

In that day, as in ours, the "establishment" dominated religion, political power, and culture. The religious mainline was Jewish, a tradition that both criticized and compromised with a humanistic Hellenism that brought nude games to the holy city of Jerusalem and horse races within sight of the Temple.

The political power was Roman, legionnaires of a world order that rested upon law and reverence for the state. The cultural elite were Hellenes, Greeks who gloried in civilization and culture. These lived with the Jews in Judea, Galilee, and Perea. Together they were the establishment.

Samaritans posed a problem. Who were they? Where did they fit in a society that valued religion, power, and culture?

Racially, the Samaritan was a pariah. His ancestors were Canaanites, the native enemy of the Jew; "aliens," people transplanted from the Near East who settled in the wake of Sargon's conquest; and "dregs" among the Jews, persons too inconsequential for the Assyrians to deport in 722 B.C.

Discredited by birth, Samaritans were defamed by history. Their ancestors attacked Nehemiah when he obeyed God's Word to rebuild the walls of Jerusalem. Ezra forbade intermarriage with them.

Religiously, Samaritans were *persona non grata* because of their humble heritage and hostile beliefs. Unwelcome at Jerusalem, Samaritans had, since the time of Alexander the Great, worshiped their Jehovah at a temple on Mt. Gerizim. Here they awaited their "Teheb" or Messiah, who would one day destroy the "followers of Ezra" (the Jews).

What were the Jews to do with this "inferior" and hostile race? The solution was simple—apartheid. Samaritans were segregated into a ghetto bounded on the north by Galilee and on the south by Judea.

Apartheid—a seeming solution to an unpleasant presence. Apartheid reduced confrontations, since travelers from Judea to Galilee were able to avoid Samaritans by crossing the Jordan to journey up the other side. It facilitated mingling with one's own kind. Samaritans saw Samaritans, while the rest of society proceeded as if this "problem" did not exist.

Peace. Collegiality. This system was sanctioned by the civil and religious leadership.

Of course, no system is perfect. Militants such as Ben Sira baited the Samaritans as "nobodies" whom "my soul abhorreth," while activists destroyed the Samaritan temple in the days of John Hyrcanus. The Samaritans reciprocated by defiling the Jewish Temple with dead bodies.

Two hostile societies, neither wanting to bridge the gap. Into this world came Jesus of Nazareth. He was unique.

Jesus confronted this system in three ways: by setting a personal example, by rebuking racism in His disciples, and by affirming the oppressed Samaritans.

He set the example on the day He entered the ghetto with His disciples. They paused at a town called Sychar. The disciples walked away, but Jesus sat alone by a well—a Jew where Jews were rarely seen.

A woman approached. She might have ignored Him, but He broke the silence: "May I have a drink of water?" She responded, in effect, with wonder: "You're a Jew! What is a Jew doing here in Sychar? Why do you ask a favor of me, a Samaritan?"

Their encounter soon ended, but it touched a spectrum of emotions. Skillfully, the intruder guided the conversation from His thirst to her needs and aspirations. Caught up in this conversation, she forgot her water. She scurried to town to tell of a man—not a Jew, but a "MAN"—who knew her, who understood. A man who disclosed Himself, for Christ told her He was the Messiah.

Racism? Jesus rebuked racism when He encountered it in two of His disciples. Luke reports that Jesus sent James and John to ask a Samaritan village to receive them. These villagers refused.

Samaritans refuse Jews? The disciples were furious. They demanded Jesus dispatch fire from heaven to consume those insolent Samaritans.

Jesus reproved these disciples for this expression of racism and call for violence. He added these awesome words: "Ye know not what manner of spirit ye are of." Christ explained His mission was "not to destroy men's lives, but to save them."

Affirmation? It was after this personal rejection that Jesus set about to affirm these victims of apartheid. Luke 9:52-56 recounts this incident of exclusion from the village. Luke 10:30-37 reports Christ's gracious response. It is His story of the good Samaritan.

Jesus challenged apartheid. He initiated a personal relationship with a person who was both a Samaritan and a woman, denounced racism in His closest friends, and was a witness to the dignity of this oppressed people in His story of the good Samaritan.

If Jesus is indeed Lord, are we not called to follow His steps? Are we not called to put an end to racism and apartheid today? **EF**



John W. Oliver, Jr., is an associate professor of history at Malone College, Canton, Ohio.

AT one time Thomas Chalkley's journal would have been in every Quaker home next to *The Journal of George Fox*, William Penn's *Some Fruits of Solitude*, and *The Journal of John Woolman*. Chalkley's journal describes his joys, disappointments, and heartbreaks. What is especially striking about the content of Chalkley's journal is his many encounters with death. In these life-and-death situations, the only hope Chalkley saw for surviving was the intervention of God.

Thomas Chalkley was born in Southwark, England, in 1675. His parents were Quakers, and their son at a very early age became concerned with religion. At the age of 20 he became a traveling minister. He held meetings across England and Scotland. When Chalkley was 23, he went to the United States to minister. Later, after returning to England and marrying, he decided to go back to America and make his home in Philadelphia.

Chalkley's sea journeys are described in his journal. He often went on voyages during which he felt the Holy Spirit leading him to minister to those in distant lands. Chalkley was also a merchant. Ships and goods were the heart of his business and he sometimes captained sea voyages himself. Chalkley used his travels to speak to Friends and others about his Quaker beliefs.

Sea voyages, in the late 17th and early 18th centuries, were typically dangerous endeavors. Storms, privateers, shortages of food or water, even falling off the ship, were dangers present in any voyage. Especially in his early voyages, the seasick-

RESOURCE

Chalkley, Thomas, (1675-1741), *Journal or Historical Account of the Life, Travels, and Christian Experiences*. Philadelphia: James Chattin, 1754.

Thomas Chalkley and the Intervention of God

BY BRIAN GRIMSTED

Chalkley felt he was close to dying. After his first voyage from England to America, Chalkley described his thoughts and feelings.

"Oh! forever blessed be the living and eternal God who kept my soul above the fear of death, hell, and the grave; for my trust was in him, and he did bear up my spirit above the waves of the sea; and in the time of tossing with tempests, I was comforted and cheerful, praising the Lord in my heart, both in the daytime and in the night season."

Chalkley's ship came through the voyage undamaged even though for part of the voyage they experienced extremely rough weather that severely damaged other ships making the same voyage. During the trip, Chalkley held religious meetings twice a week and was a comfort to many who were sick. Thus a pattern was set. Thomas Chalkley in the midst of a storm, exhorting those around him to turn to the Truth and Light.

At the age of 32 Chalkley felt the Lord's urging to go to

the West Indies and England to visit Quakers. Privateers, the terrorists of the period, roamed the high seas. Chalkley was keenly aware he might never see his family or friends again, even taking the precaution of making out his will before he left.

On the way to Barbados his ship did, in fact, meet with a privateer. The privateer gave chase to Chalkley's ship and the seamen were extremely agitated. A major source of the anxiety and anger the seamen felt was their Quaker captain's belief in pacifism. The ship, even in such a dangerous time, had no guns on board. Chalkley roundly chastised the sailors who wished the ship were equipped with weapons. "Do you know the worth of a man's life? guns being made on purpose to destroy men's lives. Were this ship and cargo mine, so far as I know my heart, I do ingenuously declare, I had rather lose all, [than] that one of you should lose his life." Providentially, the ship eluded the privateer and they arrived safely in Barbados.

After a short stay in Barbados, Chalkley sailed to other islands in the West Indies. Later, Chalkley boarded a ship destined for Jamaica. Again this ship was pursued by a privateer. The weather was frustratingly calm and the privateer began to row right toward the stalled ship. Some of the sailors were "bold" and ready to fight while others were "sorrowful." Chalkley's description of the incident is an excellent example of the Quaker belief in nonviolence.

As both ships prepared to do battle, Chalkley discussed the situation with the sailors. One sailor asked Chalkley for his opinion of the Quaker testimony on pacifism. Chalkley replied that he was as willing to go to heaven as himself; to which he said nothing but turned away from me. A different sailor questioned Chalkley as to what he should do, in effect asking Chalkley what the Quaker solution was to this life-and-death situation.

Chalkley's initial response seemed a little weak: "I told him, I would pray that they might be made better, and that they might be made fit to die." Yet this was not Chalkley's entire answer. While his spoken reply was one of seeming resignation, Chalkley was simultaneously praying God would intervene and save them. "In the midst of their noise and hurry, I begged in secret of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding blood . . ." In the next sentence Chalkley relates that a gale did come up and blew their ship safely away from their attackers. God had intervened and delivered Thomas Chalkley once again. **EF**

Brian Grimsted is a recent graduate of George Fox College, Newberg, Oregon, and a member of Vancouver, Washington, First Friends.



*Unlike some earthly kingdoms,
God requires very little red tape.*

Red Tape

BY NANCY THOMAS

MY overseas lifestyle demands certain adaptations. I've learned to accept different driving patterns, new cooking styles, and various ways of looking at time and money management. The Latin American view of what constitutes necessary privacy doesn't jibe with what I learned in my modest middle-class North American family. Even such unconscious details as the appropriate physical space between two conversing individuals necessitate adjustments. (People here stand closer together.) All of this I've learned to live with and even enjoy. But certain aspects of culture prick like splinters, and, try as I might, I never make peace with them.

Take red tape. Life in my part of Latin America sometimes seems mummified in red tape. This term, originating with the literal red tape formerly used to bind legal documents in Great Britain, signifies "official routine or procedure marked by excessive complexity which results in delay or inaction." (Thank you, Mr. Webster. I think you've got it.)

I've just spent three days wading through so much red tape I'm sure I could gift wrap the moon with it. Upon our return to Latin America we found that the local government had recently ordered a new census of foreigners. This requires reregistration with the immigration agency and the issuance of new identity cards (which we wear everywhere, like skin). So early one morning, Hal, David, and I (my daughter, being born in the country, has a totally different set of procedures to go through) went to the immigration building and climbed to the second floor to begin the process. In a small, dim, but very official office, we waited in line for our

turn to apply for permission to re-register and fill out a form requesting that the archivist retrieve our folder. From his elevated position on the wall, the president of the republic grimaced down on us. The forms filled out, paid for, sealed, and duly recorded by hand in a large notebook, we headed downstairs to the next line in the next office.

When our turn came up, a very bored lady typed our vital statistics, sent us to another desk to buy the next seal and to yet another desk to buy the permission for the statistics to be transferred to our identity card. After that we scurried downtown to buy a manila folder (the



immigration office having depleted their supply) in which to carry these and other papers and seals as they would make their various appearances.

Waiting in the next line, I glanced through the folder and happened to notice that our status of "permanent resident" had mistakenly (I hoped) been changed to "temporary resident." I blanched, as this was quite a disadvantageous change, and tried to find out how to rectify it. Fortunately it was possible

and didn't take too much time. If we had discovered it later, who knows how many more lines would have awaited us.

By now it was lunch time, when all of Latin America closes down (a custom I have adjusted to quite well), and we went home for a welcome break. At 2:00 we headed to another office in another section of town to have another important official look over all that had been done so far and add his signature and seal. Then we applied for permission to have our fingerprints taken and, this granted, headed down a dark hall (thoughts of the last spy novel I'd read racing through my head) to an even darker room where all five fingers on our right hands were inked and pressed on a card that we later took to another desk for signatures and seals.

Then it was back to the immigration building to apply to have our photos taken and, permission again granted, to sit, stern and serious, numbers pinned on our shirts, for the official photographer. I threw a small kink into this impressive chain of events by making Hal smile just as the camera clicked. The photo was, of course, retaken.

It was now 6:00 p.m., closing time. Having done all we could do, and in record time, we went home, reassured that in a few weeks our new identity cards would be ready.

The next few days saw us skimming through another chapter of the same book. Our son David was traveling as part of a Quaker youth team visiting the mission field. The rest of the team members had already crossed the border on their tourist visas to the next country on their itinerary, but David, being a resident minor, had to obtain special permission. We again plunged into the labyrinth of officialdom, pursuing our goal in offices in three parts of the city, waiting in more lines, purchasing more forms, filling them out. At the end of the process, David had in his hands a piece of paper about six by four inches, complete with his photograph, his signature, our signatures, and, as if that were not enough, the signatures and seals of no less than ten officials.

I have some observations. One is positive. This process is not all bad. It gives employment to a segment of the



*Kenya, Rwanda, Thailand,
Manila, Taiwan, and Mexico City*

A Fun Trip

By ROSCOE AND TINA KNIGHT

population that otherwise might resort to crime, laziness, poverty, or higher education. For that I am thankful.

Now a somewhat less positive observation: The whole impersonal system dehumanizes both the people who seek its services and those who render them. With a few notable exceptions, most of the offices are dingy and unpainted, and the people who work there appear angry, impatient, and unhappy. I sense darkness and oppression in those buildings, the presence of the principalities and powers that govern both people and cultures.

The system pervades the culture. Anything from traveling from one town to another, to paying bills, to receiving a package in the mail—all these have their procedures, lines, seals, and signatures.

I live here, and for the most part I enjoy it and appreciate the cultural variety. I submit to the rest with as much grace as I can. A sense of humor helps.

But I'm becoming very aware that I simultaneously inhabit two worlds. I live here. I'm also a "permanent resident" of the Kingdom of God. And these past few days I'm impressed with how little red tape God requires.

Not that Kingdom living doesn't have its legal aspects. Our very entrance is "through the blood of the eternal covenant, even Jesus our Lord." (Hebrews 13:20) On a spiritual level, this is profoundly legal. There's even an official seal involved. "...you were sealed in Him with the Holy Spirit of promise..." (Ephesians 1:13) The seal of the Spirit certifies and authenticates in experience our new status as adopted children and legal heirs. God then records our names in the Lamb's book of life (Revelation 21:27). These are all legal acts.

But what a difference! Instead of being impersonal and dehumanizing, God floods us with love and mercy! He personally acknowledges each child. Instead of bondage, we find freedom. Instead of darkness, light. And as His child, He empowers me to face the contrasts of my several worlds. Knowing where my real residence is, I can cope with erratic traffic, lack of privacy, lateness, and all the subtle differences that make up living in another culture.

I can even handle red tape. **EF**

GOD has populated this world with all kinds of people. Many would rather go fishing close by than to take a trip around the world. But we Knights seem to have been bitten by the travel bug, so decided to visit other Friends mission fields after our stint at the Garden Tomb in Jerusalem.

Our first stop was in Nairobi, Kenya, where we applied for visas to enter Rwanda. Fortunately, it took four days to process them so we had time to go on a safari with Stuart and Kathie Willcuts and children of World Vision. This was one of the "unexpecteds" that keep life exciting—sleeping in a tent on the



Roscoe and Tina Knight, church representatives for Evangelical Friends Mission

Serengeti Plains, counting 66 huge elephants by the watering hole at sundown, and tracking a pride of lions to find them sleeping under a thorn tree like overgrown kittens! The beautiful Kenyan countryside with its wild animals, the Masai and their herds of long-horned cattle painted an unforgettable picture for us.

The ten days we spent in Rwanda, a green gem in the heart of Africa, were exciting ones also. From Kigali, the capital city, we traveled north to within a few miles of the Ugandan border, south to the Burundi refugee camp, and east to within a short distance of the Kagera Game Reserve. Through the valleys,

over mountains, along lakes, and in the shadow of volcanoes we saw thousands of round thatched homes nestled in the midst of banana patches. This is the land of our newest Evangelical Friends Mission work, a wonderful opportunity for planting churches in a needy and responsive area.

Taking a circuitous route through Tel Aviv and Copenhagen, we landed in Bangkok, where we spent three days. Thailand is a beautiful land of gentle people and Buddhist temples. Missionaries told us the work is not easy, but there is a small witness for Christ in that land.

Days spent in Manila with our Friends pastors, Jaime and Lydia Tabingo, gave us opportunity to be a part of outreach through open-air evangelism, church services, and home meetings. The city transportation system moves by thousands of diesel-powered "jeepneys," so we were two of a mass of humanity choking our way through the city in 90-degree heat and 90 percent humidity!

Our last stop was a six-day one on Taiwan. This little island is a jewel, and the Chinese have built a paradise there. A Chinese Friends pastor, who had had his new car and a driver's license for just one week, showed us the island. We spoke at pastors' and youth meetings and church services. Also attended a wedding feast where we enjoyed 16 courses of delicious food eaten with chopsticks. (You learn fast when there are no other utensils!)

Three days after arriving home in Oregon, Roscoe flew south to attend Youthquake in Mexico and to visit our EFM work there. We were thrilled with the good group of Mexican youth who attended the "Quake." We remember when these were attending our children's classes and now they are leaders in the church. Evangelical Friends Mission can be proud of its progress in Mexico, but there is still much need and opportunity for witness in that land.

Back in the U.S. we are thankful for traveling mercies, but also for the opportunity we had to see God at work in His Church in Africa, Asia, and Mexico. It deepens our commitment for greater involvement in support and prayer for Friends around the world. **EF**



Biblical Archaeology: Is it a Substitute for Faith?

BY LEROY BRIGHTUP

EVERYBODY loves a mystery and delights in discovery. Although seldom as exciting as *Raiders of the Lost Ark*, biblical archaeology enjoys its share of both mystery and discovery. Among those who eagerly follow its activities are thousands of Bible students who expect the finds to reinforce their faith by "proving the Bible."

Biblical Archaeology's Achievements

Archaeology in Bible lands has paid off handsomely in its discoveries and new insights during the last 150 years. Many significant finds have been made, ranging from entire civilizations to small fragments of pottery bearing a few letters of the alphabet. The widely varied discoveries include the following:

1. *Whole civilizations have been discovered or recovered.* Lost in antiquity, the Sumerian culture began to come to light in the 1920s as Sir Leonard Woolley and others began excavating in the region of ancient Babylonia. Discoveries there revealed schools, libraries, technological achievements, and other evidence of a highly advanced civilization about 3500 B.C.

Since the 1970s, another ancient civilization has come to light in northern Syria. Excavations at Ebla have revealed an empire far-reaching in its influence and control that existed around 2500 B.C. Totally lost to memory, the discovery would be comparable to discovering only in our time the existence of the Roman Empire. Although neither Sumer nor Ebla is mentioned in the Bible, they undoubtedly played a significant role in the centuries immediately preceding Abraham.

2. *Famous cities have been located and excavated.* In ancient Assyria (modern Iraq) the capital city Nineveh was excavated in the mid-1800s. Among the finds was the palace of King Sennacherib, who invaded Judah about 700 B.C. Numerous huge bas-reliefs (carvings) on the walls graphically depicted his victory over the Judean city Lachish (2 Kings 18:13). In the city of Babylon (early 1900s excavation) finds included clay tablets

referring to rations apportioned to the Judean king Jehoiachin during his days of captivity there (2 Kings 24:11-15).

3. *Obscure customs and terms have been clarified.* Excavations in the Mesopotamian Valley at the sites of Mari and Nuzu have resolved some of the puzzling actions reported in the biblical account of the patriarchs. We now know that when Sarah supplied Hagar as a wife to Abraham (Genesis 16:1-4) she was obeying the law of the land regarding barren wives. When Rachel stole Laban's "teraphim" (KJV) she was actually taking his title deed to real estate holdings (Genesis 31:19). The little household gods ("teraphim") were proof of ownership.

4. *Knowledge of ancient languages has been recovered.* Languages of many civilizations are preserved on clay tablets and chiseled on rocks, statues, and monuments. The discovery of the Rosetta Stone provided the key for reading Egyptian hieroglyphics (picture writing), and the Behistun Rock supplied clues that broke the code for reading Old Persian and Elamite in the cuneiform (wedge-shaped) script. The history of the ancient world literally came to life when scholars learned to decipher the hundreds of records left by civilizations of the past.

5. *Ancient documents and texts have been recovered.* Some of the numerous inscribed artifacts are of special interest because they are similar to, or are directly related to, biblical materials. For example, the Code of Hammurabi and other ancient bodies of law include statutes much like several Old Testament regulations.

An inscribed stone found at Caesarea a few years ago places Pontius Pilate in the reign of Tiberias Caesar, the only nonbiblical reference to Pilate's existence. Many of the Dead Sea Scrolls discovered since 1947 are early copies of our Old Testament books written more than a century before the days of Jesus.

The list could go on, but the net effect of archaeology in Bible lands has been to broaden our understanding of Bible life

and times. These contributions are so great, in fact, that we may be inclined to feel it is only a matter of time until the whole of Scripture will be proven beyond doubt. Many believers proudly point to the achievements and anticipate the day when they will have an arsenal of such scientific proof for every statement of the Bible.

It is true that the contributions of archaeology have put to flight many skeptical ideas and theories about the Bible generally held by scholars during the late 19th century. For example, it was once held that Moses could not have contributed to the Old Testament because writing was unknown in his time. Archaeology has since shown that writing was known at least 2,000 years before his time!

But archaeology has not been able to prove the existence of numerous biblical persons and events. Scholars admit that a clear understanding of the period prior to the Conquest of Canaan (patriarchs, Israel in Egypt, and Exodus) seems, today, more elusive than ever. This frank admission by those in the vanguard of archaeological endeavor warns us against overconfidence in the ability of archaeology to support and verify the Bible. In spite of its great contributions, biblical archaeology has limits.

Biblical Archaeology's Limits

In light of its past accomplishments, why cannot we expect every excavation to continue filling in the missing pieces of the biblical picture? Is the archaeological enterprise in Bible lands faltering in fulfilling its purpose?

What is its purpose? Many suppose that the objective of biblical archaeology is to uncover evidence that proves the Bible's religious truth. Because it is a helpful auxiliary to Bible study, many have never raised the question of the relationship between archaeology and the Bible.

In reality, archaeology and Bible study are two separate disciplines. One can read the Bible without any understanding of archaeology (as has been done for centuries), and one can do archaeology without being religious or knowing anything about the Bible (as some do). The purpose of archaeology (even in Bible lands) is simply to recover and interpret the material remains of the past for a better understanding of ancient civilization.

To be useful in Bible study, archaeology's limits must be recognized. Its results should not be viewed as clinching scientific evidence for believing the Bible or trusting the God who stands behind it. "The assured results of archaeology" must be handled with reasonable caution for the following reasons:

1. *Some things have never been found.* Less than 2 percent of all the buried cities of the Mideast have been excavated, and only a fraction of each site has been uncovered. Most of the evidence, therefore, remains buried. It would certainly be wrong to argue that certain things could not have happened simply because evidence has not yet come to light. Our confidence in the Scriptures will be delayed considerably if we must wait until all of the archaeological evidence is in.

2. *Some things have been misinterpreted.* Archaeology is not an exact science. Few discoveries mean anything in and of themselves. A good deal rests on accurate interpretation of the evidence, and not every archaeologist is equally adept. Scholars frequently disagree violently over the date, identification, or significance of an announced find. If it has been misinterpreted, an error has occurred whether the interpretation favors the Bible or not.

3. *Some things do not seem to harmonize with the Bible.* Numerous biblical archaeology problems exist, but two of the most difficult focus on the sites of Jericho and Ai at the time of the Conquest. Although John Garstang claimed in the 1930s that he had found the walls of Jericho which "fell down flat," Kathleen

Kenyon, in the 1950s, discovered that Garstang's walls had been misdated. Her expedition could find absolutely no archaeological evidence for the existence of a city on that site at the time of the Conquest. Similarly, in spite of the account in Joshua 8, no archaeological evidence whatsoever exists that the site of Ai was occupied at that time.

Has the biblical account taken some liberties with the record of the Conquest? Have the archaeologists overlooked something? Will our faith be shaken unless this is settled in the Bible's favor?

4. *Archaeologists are human.* All of the characteristics and frailties of humanity can be found among archaeologists—even biblical archaeologists! They all bring their personal background and training, their personal prejudices and biases, their religious orientation and outlook (or lack of it), and their personal and professional pride. Although archaeology is supposed to be approached objectively, history demonstrates that these subjective factors have frequently colored the interpretations. In any case, the possibility of human error and instances of reinterpretation remind us that announced results of archaeology are not infallible.

5. *Some things cannot be proved by archaeology.* By far the most important reason why Bible believers should not rest too heavily on archaeology is this: The most important truths of the Bible are simply beyond the realm of scientific investigation, archaeological or otherwise. Biblical statements about God, His relationship to mankind, and His purposes in the world can neither be proved nor disproved by archaeology. That God created the heavens and earth, that He has revealed Himself to mankind, that God is love, that Christ's death provides salvation from sin, that mankind should love one another, and that eternal life awaits the faithful are the backbone of the Scriptures, yet they all fall outside the sphere of archaeological investigation. The Bible's spiritual truths must be grasped by faith alone.

WE can fully appreciate the benefits of biblical archaeology only when we fully understand the limitations.

How then are believers to deal with biblical archaeology? Shall we accept its findings or reject them? Shall we embrace them or hold them at arm's length? Shall we watch with eager anticipation, or shall we ignore them?

We can be grateful for the numerous contributions that enlarge and illumine our understanding of the Scriptures, and we can continue to follow them with excitement and interest. Yet we can fully appreciate the benefits only when we fully understand the limitations—what biblical archaeology can and cannot do. If we rest too fully on archaeology, then the authority of archaeology has been placed above the authority of the Bible. Christian faith ultimately must be grounded, not in archaeological evidence, but in the God of the Bible. ■

Leroy Brightup is chairman of the Division of Religion and Philosophy at Friends University, Wichita, Kansas.



The Case of the Missing Qualifiers

Three statements on the back cover of the July/August EVANGELICAL FRIEND trouble me. "Declaring Our Mission" by Charles Mylander begins by noting that "In 1987 the International Friends Conference on evangelism will meet in Guatemala City." It adds that "One hundred years earlier, Friends produced the historic Richmond Declaration of Faith." Then it states: "In 1887 Friends stated their beliefs. In 1987 Friends will declare their mission."

It would have been more accurate and fair, I think, for the article to have said that in 1887 *some* Friends stated their beliefs, and that in 1987 *some* Friends will declare their mission.

The Richmond Declaration has divided Friends since it was written by a group representing only one self-selected segment of existing Quakerism. The 1987 conference on evangelism is expecting only 300 delegates and will focus on an approach to church expansion that has long been highly controversial among some Friends as well as some other religious denominations. That these qualifications were overlooked by the writer and editors is troubling. Accuracy and fairness in such disputed matters are important, both for discussions within Quaker groups as well as between them—especially those conducted in widely circulated Quaker journals.

CHUCK FAGER
Falls Church, Virginia

Clerking

I appreciated your editorial in the June issue of the EVANGELICAL FRIEND entitled "Clerking, Jerusalem Style." As clerk of the Hayden Lake Monthly Meeting I surely agree with your statement that a lot of skill is not needed as long as everyone is in agreement, but that in disagreements it is possible to confuse consensus with unanimity.

The purpose of this letter is to encourage you or others to pursue your thought that we need training or apprenticeship programs for clerks. I can think of two recommendations. First, a reading list of relevant books and articles

dealing with the subject. Second, encourage others with wisdom and skill in the area to do some writing on the subject.

AL KYLE
Athol, Idaho

Conflicting Reports

When the July/August EVANGELICAL FRIEND came I was reading *The Seduction of Christianity* by Dave Hunt and T. A. McMahon. I read the news item in "The Face of the World" about Dr. Cho's Korean Church and thought, *now that seems like he's winning souls for Jesus Christ.*

But what did I just read about Cho in this book? "Cho teaches that positive thinking, positive speaking, and positive

visualizing are the keys to success. Anyone can 'incubate' and give birth to physical reality by creating a vivid image in his or her mind and focusing upon it."

After reading the article in EVANGELICAL FRIEND, most people would think he is doing great works for the Lord, but that is not true. Please read *The Seduction of Christianity*.

LINDA LOVE
Topeka, Kansas

(The relevance of the July/August editorial on page 15 [one page before the Cho news item] may be of interest to readers.)

Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably less.



The Galileo Connection

Charles E. Hummel
InterVarsity Press, 275 pages, \$8.95.

The subtitle tells what Hummel attempts: "Resolving Conflicts between Science and the Bible." He takes up such questions as, Do miracles conflict with scientific laws? How did the universe begin? Does the creation story in Genesis conflict with the theory of evolution?

He spent two years of study of the philosophy and history of science in preparation for writing this book.

After tracing the course of physics and astronomy up through Newton and showing the development of the metaphysics of modern science, he turns to the Bible to consider the problem of biblical interpretation. He then takes up some of the conflicts alleged between science and the Bible. Rejecting the "two realms" and the concordism approaches, he proposes a complementary approach to the problem. Thus, if Einstein, Beethoven, Gauguin, and the

psalmist David were all shown a sunset over a lovely mountain valley, each would, if asked, produce his statement about the scene, Einstein perhaps a mathematical formula about the optics involved, Beethoven perhaps a symphony, Gauguin an oil painting, David a psalm. All would be about the same phenomenon and all "true" but in different ways and complementary.

I found this book most helpful and well-written.

—Lauren King

How Does Our Bible Come to Us?

Meryl Doney
Lion Publishing Co., 20 pages.

An excellent, well-illustrated book for school-age children on everything you'd want to know "about" the Bible. Books of the Bible, people who wrote them, time lines, circumstantial history, from clay to scrolls to books, scribes, printing, translating, missionaries, Bible societies, and personal stories and how to read your own Bible. (My daughter was fascinated . . .)

—Janelle W. Loewen

Friends Leadership Training: Questions that Won't Stop

Do traditional programs prepare young Friends for ministry?

BY GLENN A. MCNIEL

HOW fortunate I was that my first pastorate was on the weekends only, and for just one year, and among Presbyterians, and hidden away in an unheard of community in southern Ohio! I could make all my mistakes there and then leave for Princeton.

I came away from that experience relieved that I was going back to school, disgruntled that my classroom preparation had been poorly integrated with practice in ministry, and feeling persistent questions about Friends leadership training—questions that just won't stop.

Friends are no longer the fastest-growing Christian group in the United States, as was true some 250 years ago. Tried and proven results have never before been so important to leadership among pastoral Friends of evangelical persuasion, and the attempts to develop these results, never so common. It is no longer even remotely humorous when a college or seminary graduate knows a lot but cannot do ministry well. Every yearly meeting wants deeply spiritual leaders proficient at equipping the saints, diagnosing church problems, and discerning solutions for unfruitful efforts at discipling the neighborhood and the nations.

Is it our goal in educating lay and professional leaders to produce scholars who stumble through their ministry? Or is it to produce practiced servant-leaders who are developing their gifts for ministry and who are also capable of scholarly inquiry?

This is not a matter of classroom learning versus marketplace learning. Rather, the issue is *proper* learning as against *superficial* learning. One educator has correctly noted that "...competence in action can only be reliably developed in action." Did Jesus not use this pattern with His first disciples?

Traditional seminary programs extract untried men and women from their natural environment and insulate them from real-life situations for much of their educational experience. That education, therefore, lacks both the acting out of knowledge and the crucial reflection on it.

Training by extraction is also expensive. It usually requires heavy subsidy and produces little for the Church during the process. Furthermore, it is only *after* the process that we begin to know if we actually have a product and, at that, we know little of what kind and quality of product!

Many questions refuse to be silenced by our often redoubled efforts at the standard seminary programs.

1. Should not a lay and professional council of church men and women advise educators on ministerial program development and execution in order to hold our schools accountable to an acceptable philosophy of training?

2. Should not "experiential learning" be the strategized goal for trainees, backed by allotted class-load time for professors, so that they and the input of an on-site supervisor may facilitate genuine integration?

3. Should not there be disciplined, small group reflection on one's ministry experience as he receives that experience? Would not "growth contracts" between mentor and learner aid his/her personal and professional maturing?

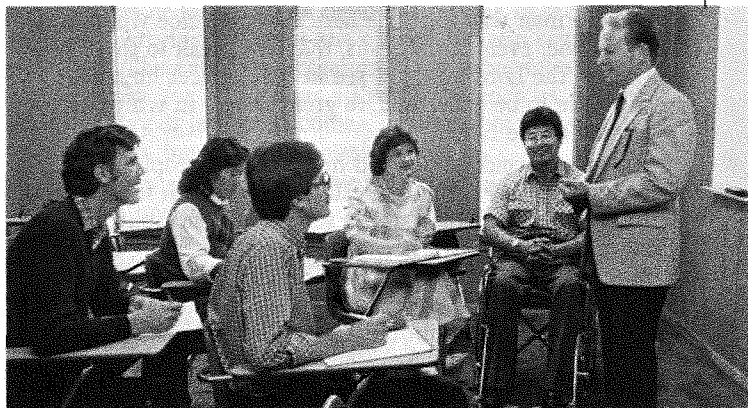
4. Should not class schedules minimize the number of trips to campus and thereby increase intensity in the classroom and maximize supervised practice time in the workplace?

5. Should not our training centers make available by appropriate cooperation part of the curricula of other graduate fields so as to more specifically respond to students' individual experience, calling, and giftedness? Dare we not, with greater resolve, establish strategically located urban and cross-cultural study centers to complement the small-town and suburban locations of many of our best schools?

6. Will we permit personal piety and the cultivation of spiritual disciplines to be only assumed, amid the traffic of a web-like professional and academic fare?

Friends will continue to be Spirit-gifted and trained, but will we actually be fitted for ministry by sufficient integration of the pondering and piety and practiced learning that yield the expected products? Or will we instead risk simply an exposure to the training process?

John Dewey, I think, was right when he observed about the many things we study, No number of object lessons... can afford even the shadow of a substitute for... living among them and caring for them...



Glenn McNiel (standing) with students (left to right) Dan Cammack, Terri Taylor, Jim LeShana, Cori Settle, and Amos Kim.

[All other training]... is somewhat remote and shadowy compared with the training of attention and of judgment that is acquired in having to do things with a real motive behind and a real outcome ahead.

Given a holy awe of God's every word to us, does not this kind of practical difference in education for ministry promise to usher in the "renaissance" that Richard Foster and other sensitive Friends envision among the Kingdom people called Friends? If George Fox could hear our hunger for answers to these questions, he would *quake* at the prospect of their fulfillment. ■

Glenn McNiel is the director of the Friends Center and professor of Pastoral Theology and Friends Studies at the Graduate School of Theology of Azusa Pacific University, Azusa, California.

Publishers of the Truth:

The Gospel and the English Classroom

By Jo H. LEWIS

I STOOD this summer on the rock called Fox's Pulpit and looked down the green valley—one of the Yorkshire dales so familiar to American fans of veterinarian James Herriot's *All Creatures Great and Small*. I could almost see the thousand Seekers of Truth who heard George Fox declare "God's everlasting truth." Convinced, many of them went out to be "publishers of the truth."

How did Fox come to that place? He testified that "when all hope in man was gone," he had "heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition'" and "the Lord let [him] see in what places he had a great people to be gathered . . . a great people in white raiment . . . coming to the Lord . . ."¹

It was no accident God led him to these people in the Yorkshire Dales. Finding the established church falling short of the teachings of Christ, these self-reliant and spiritually minded farmers and workers already were meeting among themselves to preach and read the Bible. Fox's message that God's love is available here and now was what they had been waiting for. So, many of them joined the "Valiant 60," carrying all over England what they called "The Truth."²

How did the Seekers know that Fox spoke the truth? They, like him, prayed and sought it diligently, met together to seek and to share it, read the Word for it—and therefore reached a firsthand, personal conviction of the knowledge of God.

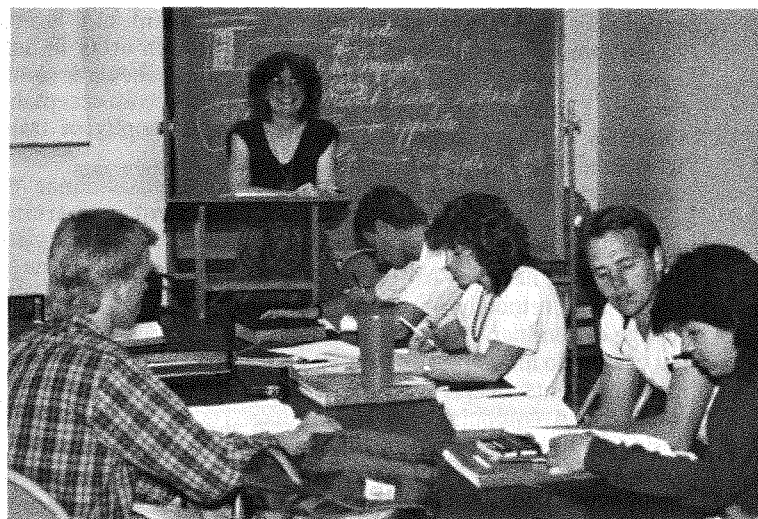
How can we think in such ways that we too will find and publish the Truth? Like them, we first have to set the right priorities.

The Seekers' *diligence*—thirsting after truth—is a priority I set long ago, one I have to reaffirm constantly. Believers recognize that "[t]he centre does not hold," as Yeats wrote, and that they must daily stop the tendency to slide on the inclined plane of life away from the center, which the Word shows is God. In Whittier's phrase, they must grope "for the keys/Of the heavenly harmonies."³ But it is worth it. For God's promise to the thirster is that he or she will be satisfied.

As *praying and seeking for insight* had opened the Seekers to new ways of thinking about old concepts, so it has for me. I remember trying to convince freshman students of the old idea that reading poetry is not reading a foreign language. It is more like playing a favorite game—football, chess, or whatever. Any player must practice so that he can play well enough to make the difficult look easy. Like the quarterback who spirals the 50-yard pass to completion just before the giant downs him, or the hotshot who makes the perfect slam dunk one second before the clock runs out. In the same way, to poetry "players," hard work and analysis/synthesis enhance rather than spoil the game of reading the poem (unless the poem is so difficult it defeats them).

Once my class was about to move into figures-of-speech study in the Psalms to become familiar with some of the technical language of poetry. All at once I was impressed with the idea new to me that poetry is God's game and that it is required, not optional, for us as believers to be poetry fans. How else can we rightly mine the riches of His Word, which is hidden in so much poetic language?

Like the Seekers, we can find truth when we *meet together to seek and to share it*. We are reminded by the clerk, in



Professor Jo Lewis leads class at Friends Bible College, Haviland, Kansas.

Chaucer that the best teacher is both learner (seeker) and teacher (publisher): "gladly would he learn and gladly teach."⁴ As we attempt to make this process more Christ-centered, we sometimes see ourselves as pioneers. Nothing could be more mistaken as Schumacher dryly observes, "It is hardly likely that twentieth-century man is called upon to discover truth that has never been discovered before."⁵ So there is no need to go it alone. When I read Francis Schaeffer or C. S. Lewis or Frank Gaebelien, I know better how to think Christianly. More and more solidly Christian literary criticism is being published by such people as Leland Ryken, James Sire, G. B. Tennyson. I find, too, that Christian books that I see as being out in left field or wrong in their premise are sometimes the most fruitful for my own thinking.

The seeking-sharing classroom mode is one I wish I could achieve more often. Here is the place for students to take responsibility for their own learning—on an essay test or in a creative project or in a simulated situation or in questions about a piece of literature or a film that the class has not



Seekers in Fox's day offer insights for today.

previously seen. One way we have sought to enhance this kind of learning is by a required humanities block, taught by a musician, a philosopher, a historian, and me. We want to surround students with media and books that will present and critique human experience according to a Christ-centered view so vital by its intensity that students will be more naturally led to find connections and make applications.

But up to this point, the classroom experience I have described has had no checks and balances. It has been a purely subjective process. How do we know, as Pilate may have sincerely asked, "What is truth?" How do we discern the spirits? What if I believe I have seen Jesus in a vision calling me to leave my husband and children? What if I read that as a Christian I should not use imaging or healing or psychology?

The Seekers knew truth when they saw it, because they read the Word for it. One of the remarkable qualities of George Fox is how much better he knew the truth and how much more often he applied the Bible than most of us do. That is crucial to a life of truth rather than just a life of sincerity. As Schaeffer put it, "What [people] are in their thought world determines how they act"; a person lives on the basis of his presuppositions, that is, "the basic way an individual looks at life, his basic world view, the grid through which he sees the world"—these presuppositions "rest" on what "a person considers to be the truth..."⁶ Christians have always had their presuppositional absolutes, and that is how, in Schumacher's terms, we "work to put our inner house in order."⁷

Applying the truth of the Word—making our world view thoroughly Christian—is of course a lifetime battle, because philosophical and meditative thinking is not natural for many of us reared in a hedonistic and frenetic culture. How different, for example, is Ernest Hemingway's dictum "What is moral is what you feel good after and what is immoral is what you feel bad after" from that of Charlotte Brontë's heroine, who followed the absolutes of her life and ran away from the man she loved when she discovered he had a living (although insane) wife, even though her "very conscience and reason

turned traitors" against her and "spoke almost as loud as Feeling." Jane determined, "I will keep the law given by God; sanctioned by man.... Laws and principles are not for the times when there is no temptation: They are for such moments as this, when body and soul rise in mutiny against their rigour.... There I plant my foot."⁸

With the certainty they had found truth, the Seekers felt compelled to *publish it abroad*. "So great was their enthusiasm that within a short time [they] had taken 'The Truth'... to all parts of England and to many parts of Scotland, Ireland and Wales."⁹ Friends colleges today carry on that ministry orientation to a marked degree. One of my students last year chose to accept B+ grades rather than give up all the time-consuming Christian services she loved—in the choir and among prisoners and hospital patients and young people.

Friends college graduates, whether pastors or teachers or homemakers or farmers, can be found serving in their local meetings, carrying out what one church bulletin says: "Our ministers: The entire congregation." That is because we study for a purpose, for, as Thomas a Kempis reminds us, "Verily, when the day of judgment comes, we shall not be asked what we have read, but what we have done."¹⁰

The study-application-study-application cycle we establish during our time in the college community, becomes a life habit for sustaining us in all our vocations. The kind of broad-based reading and thinking that I have been talking about and which is required in the general education core can seem highly impractical to those students who want to *do* something for God before they have *become* something for Him. They would do well to heed the findings of Bruce Hicks's study: The dropout rate from the full-time ministry was highest among those who majored solely in religion and Bible.¹¹ The personal integration afforded by a wider education prepares men and women to cope with the stresses they meet. Many successful pastors majored in English or sociology or business or history or philosophy, not just in religion/Bible.

The problem for George Fox is the same one we face today. Even the clergy offered him some of the "answers" our society tries to give young people—drink, smoke, get married. But God's answer to him and to us is that He shakes up His children's preconceptions, whether we are reluctant or eager. Although the teacher acts as one of God's emissaries to shake up His troops, not all students gladly learn such lessons. But we can count on our Father's continued discipline in our lives.

Christian fiction writer Flannery O'Connor understood this well. She had the bigot of her story "Revelation" receive a firsthand knowledge of the truth—like some of the Seekers in Fox's day—by a vision. Chastened and convinced and converted, the self-righteous Southerner saw the blacks and the "white trash" she had despised, going to heaven at the head of the white-robed host, and at the end of the train—but going, too—she saw herself.¹² The story ends there. But at that point O'Connor's character no doubt became, like us, another Publisher of the Truth. ■

Jo Lewis is professor of English and communication at Friends Bible College, Haviland, Kansas.

1. George Fox, *Journal*.
2. *Brigflatts Meeting House* (Yorkshire, England: Brigflatts Preparative Meeting), pp. 1, 2.
3. W. B. Yeats, "The Second Coming," *The Norton Introduction to Literature*, ed. Carl E. Bain, Jerome Beaty, and Paul Hunter, 2nd ed. (New York: Norton, 1977), p. 844; John Greenleaf Whittier, "Andrew Rykman's Prayer."
4. Geoffrey Chaucer, "General Prologue," *The Canterbury Tales or Chaucer's Major Poetry*, ed. Albert C. Baugh (Englewood Cliffs, NJ: Prentice-Hall, 1963), p. 244.
5. E. F. Schumacher, *Small Is Beautiful* (New York: Harper and Row, 1973), p. 296.
6. Francis Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (Old Tappan, NJ: Revell, 1976), p. 19.
7. Schumacher, p. 297.
8. Ernest Hemingway, *Death in the Afternoon*; Charlotte Brontë, *Jane Eyre* (New York: Washington Square, 1960), pp. 358-59.
9. *Brigflatts*, p. 2.
10. Thomas a Kempis, *Of the Imitation of Christ* (Springdale, PA: Whitaker House, 1981).
11. This was one of the findings of Bruce Hicks, academic dean, Friends Bible College, Haviland, Kansas, in a study that included 29 denominations.
12. Flannery O'Connor, "Revelation," *The Complete Stories* (New York: Farrar, 1971), pp. 488-509.

Extremism and its Antidote

(Continued from page 3)

them, Tony was too quick to criticize the devastating effects of American multinational corporations on Third World countries. Tony also questioned wholesale U.S. military aid to counterrevolutionary groups in Latin America and to friendly dictatorships.

These ministers went through Campolo's 1983 book, *A Reasonable Faith: Responding to Secularism*, with a fine sieve. They identified some of what they called heresies, chief among them the idea that Campolo says he sees Jesus Christ in every human being he meets. The extremists were shocked. See Christ in everyone? How about Hitler or Khadafy? Of course, Tony was being totally biblical. He had learned the secret revealed to us in the great judgment scene in Matthew 25, that as we relate to people either positively or negatively, we relate to Christ.

But this group made up a packet of anti-Campolo materials and sent them out to thousands of Christian leaders. The packet included a cartoon that showed Campolo dressed as a witch, mixing the Bible and humanism into a potion labeled "spiritual adultery." They were particularly determined that Campolo not speak at Youth Congress '85, sponsored by Campus Crusade and Youth for Christ and scheduled for July 1985, in Washington, D.C. They insisted that organizers remove Campolo from the program or they would forbid their young people to attend. The organizers of the conference responded to the pressure and dropped Campolo, though the chairman acknowledged that he hadn't even read Tony's book. That was an extremist crusade.

The effect of all such attacks is devastating to ministry and to evangelism. Extremists are much more interested in plowing their narrow furrow, in making certain the Christian community agrees with them, than they are in sharing the faith with a dying world.

And when extremism touches the Christian college, it always represents a serious threat to our central mission of integrating faith and learning, of scholarly truthseeking. It is humbling for those of us who teach and administer at Christian schools to recognize that many Christian extremists have attended or graduated from our institutions. Jim Jones, likely the worst of them all, attended one of our fine Christian College Consortium schools for awhile. The point is that none of us is immune from the viral infection of extremism. We all make decisions and commitments that either render us vulnerable to extremist bypaths, or prepare us to be a lifelong influence for Christ and truth.

Those who wish to avoid extremism need to recognize that without exception the extremists take an eccentric view of the Gospel of Jesus Christ. They're off center, which means that their Christology, their view of Christ, is not the focus of their faith. They've picked up some side or subsidiary issue and blown it out of proportion, let it become central.

Consider the testimony of another man named Jones, who, like Jim Jones, attended one of our Consortium colleges, Asbury College. E. Stanley Jones was the greatest evangelist to the Asian people that Christian history has seen, and one of the greatest evangelists to Americans on his trips home. Jones had a fine mind, he studied much, and he mastered the philosophies and culture of India. He specialized in a difficult ministry to the intellectuals of that great subcontinent. In his spiritual autobiography, *Song of Ascents*, he relates that the older he grew in the Christian faith the more fully focused his faith became on a Person. His whole belief system was wrapped up in Jesus Christ.

Such a focus makes Christian sense. We are least confused, most inspired, most energized, when we are most Christ-centered. Confused about the doctrine of the Holy

Spirit? Be reassured by the reminder that the Spirit of Jesus is the Holy Spirit! In a quandary about biblical inspiration or the meaning of a text of Scripture? Your sights can be elevated and clarified when you recall that Jesus is the Word!

Jesus asked the Pharisees the key question that relates to faith: "What think you of Christ?" The essential validity of our Christian faith is not tested by our concept of creation, or our theory of the flood, or even the shape of our understanding of biblical inspiration. The test of our faith is our Christology: What

think we of Christ? And as we concentrate on Christ we'll improve the rest of our theology, and make full proof of our witness and ministry. Hymn writer John Newton said it well:

"What think ye of Christ?" is the test

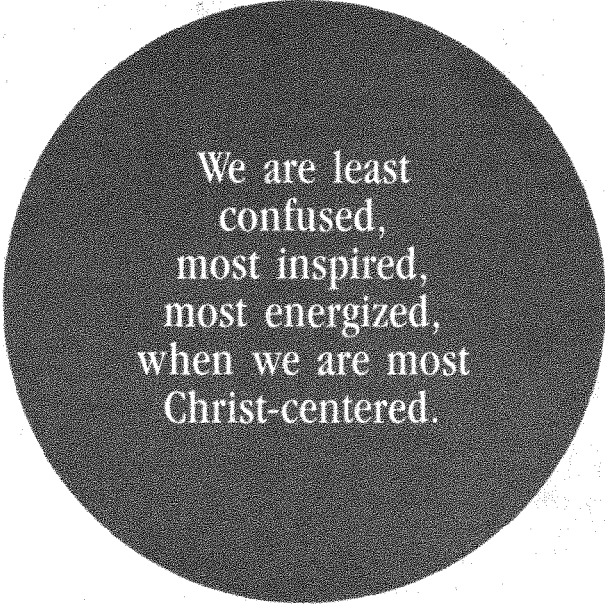
To try both your faith and your scheme;

You cannot be right in the rest,

Unless you think rightly of Him.

We each have the privilege of forming a deeply committed alliance with Jesus Christ. We can relate to Him so personally that the Spirit of Jesus will live through our personalities. That sort of Christocentric focus is the best possible route for life. It is the high road that avoids all extremist detours. **EF**

Lee Nash is Dean and Vice President for Academic Affairs at George Fox College, Newberg, Oregon.



We are least
confused,
most inspired,
most energized,
when we are most
Christ-centered.



**OUR
FRIENDS
IN THE
EVANGELICAL
FRIENDS
ALLIANCE**

DeVols Honored at 50th and 60th Anniversaries

Charles DeVol and Leora Van-Matre were married July 28, 1926, in a simple Friends ceremony at Alum Creek Friends Church in Ohio. Three weeks later they left for China as missionaries from Ohio

Yearly Meeting (now Evangelical Friends Church—Eastern Region).

Family and friends gathered at Alum Creek Friends Church July 27, 1986, for an open house held in celebration of their 60th wedding anniversary.

Among those present were nine members or spouses of Charles's high school graduating class and Margaret Long Mosher, pianist for the DeVol wedding.

Another DeVol anniversary was celebrated August 14, 1986, at Malone College, Canton, Ohio. A program honoring the 50th anniversary of Dr. W. E. (Ezra) and Frances DeVol included tributes and a slide presentation. Ezra DeVol and Frances Hodgkin were married August 15, 1936, at Brighton, Michigan.

The DeVol family has been well-known and highly respected among Friends for decades. George and Isabella DeVol were medical missionaries to China, and their three children have had missionary careers. Dr. Charles and Leora DeVol served in China and Taiwan during a span of 53 years. Dr. Ezra and Frances DeVol spent 27 years in medical missionary service primarily in India, but also in China and Nepal. Everett and Catherine DeVol Cattell were missionaries in India for 21 years.

stayed until June 22, working with the pastors and committees of that area. The focus was on goal setting, planting new churches, and church growth.

Howard and Beth Harmon will be in Texas again for six weeks in late October and November.

Twenty Years at Argonia

On Sunday, June 29, the Argonia Friends Church held an appreciation dinner for their pastors, Clarence and Frances



Wedding photo (left) of Charles and Leora DeVol and picture from 60th anniversary celebration (above) at Alum Creek Friends Church, Ohio.



Then and now photos at right and below commemorate 50th anniversary of Ezra and Frances DeVol.



**MID-AMERICA
YEARLY MEETING**

Homesteaders Do Church Planting

Homestead Friends Church has approved a plan to start a sister church in Cottonwood Falls, to be known as Flint Hills Friends Church. Several members will transfer from Homestead to become the nucleus for the new church.

Short-term Texan

Assistant Superintendent Howard Harmon traveled to South Texas May 27, where he

Lanier. This Sunday marked their retirement, including 41 years of ministry in Mid-America Yearly Meeting by Clarence. He pastored in five churches, and the last 20 years were in Argonia.

A new church was built and dedicated under Clarence's supervision in 1979. The next year, his first wife, Ruth, died suddenly.

In 1982 Argonia celebrated their 100th Anniversary. In 1984, he was united in marriage to Frances Patton, and she became a tremendous asset in the church family.

Clarence's style of leadership has been much appreciated. He is patient in small details, he has the art of listening and trying to understand.

Family Camp Recognizes Lawrences

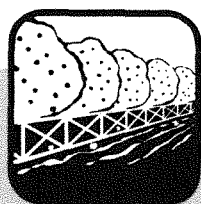
Family Camp was held at Camp Quaker Haven August 30-September 1, 1986. An interesting program was

Thanksgiving offering to assist flood victims

planned by the camp directors, Rex and Janece Chambers. Guest speaker was Roy P. Clark, with Ralph and LeAnn Fry in charge of the music. Special recognition was given to Bud and Letha Lawrence, who are retiring after 30 years as directors of the camp.



Bud and Letha Lawrence



**NORTHWEST
YEARLY MEETING**

Thanksgiving Offering

Flood waters around Lake Titicaca have created great needs among Aymaras in Bolivia and Peru. Churches and homes have been destroyed, crops have been lost, and inhabitants of the area have had to relocate.

The annual Thanksgiving offering in Northwest Yearly Meeting churches will support the relief work in the flooded

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Townhouse condominium in Spaulding Oaks Adult Community, two blocks from Friendsview Manor and George Fox College. Two bedrooms, 1½ baths, all appliances including washer/dryer, garage, and storage. Priced to sell at \$45,000.

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Newberg, OR 97132
503/538-3291

area. Missionaries are counting on \$10,000 to be used in rebuilding churches, homes, and replanting crops.

Guatemala '87

A 12-minute presentation of the purpose and plans for the International Friends Conference on Evangelism is available on film or video tape. Churches are encouraged to contact the Yearly Meeting office for scheduling.

Browns to Bolivia

Oscar and Ruth Brown are making plans to travel to Bolivia the end of this year. The trip will allow Oscar to minister at the annual mission staff retreat held between Christmas and New Year's Day. Oscar's ministry, specifically regarding prayer, has been very beneficial to Friends as he has recently held special meetings in several of our churches.

Oscar and Ruth, veteran NWYM pastors living in Newberg, Oregon, served as missionaries in Bolivia from 1960 through 1963.

Events

Education Board Retreat will be held at the Inn of the Seventh Mountain, October 23-25.

Department of Social Concerns will be meeting October 25 at the home of Mildred Minthorne in Lake Oswego.

Twin Rocks Camp Appreciation Dinner is October 27 in Portland.

Quaker Week at George Fox College November 2-5 will feature the theme "Women in the Ministry."

Board of Evangelism will meet in Umatilla November 3-6.

Missions Board and Stewardship Board will be holding fall retreats at Metolius Friends Church. Missions will be November 6-8 and Stewardship November 14-15.

Samuel School, an annual leadership development conference for a limited number of junior high Friends youth, is November 28-30 at Camp Tilikum.

The newly created Council of Elders will also be meeting at Tilikum November 29.

Midwinter conference for high school Friends Youth will be held December 28-January 1 at Twin Rocks. Darius Salter will be the speaker.



**ROCKY MT.
YEARLY MEETING**

Midwinter Set for December 26-30

The annual RMYM Midwinter senior high sessions are planned for December 26-30 at Quaker Ridge Camp near Woodland, Colorado. Cost for the sessions will be \$60. Bill Pruitt, pastor at Northwest Friends in Arvada, Colorado, is going to direct Midwinter. Senior highers should contact their pastor or youth leader for more details and to register.

Schroeder Assumes New Hope Pastorate

Tobias E. Schroeder, 26, became the new pastor of New



Hope Friends in Hay Springs, Nebraska, in late July. This is the first church for the 1984 graduate of Western Evan-

gelical Seminary in Portland, Oregon. He also holds a bachelors degree from George Fox College.

Schroeder entered the ministry because he loves people and Scripture study. "We're going to grow a big church," he commented. The new pastor desires to accomplish this goal through a strong outreach program and an emphasis on discipleship within the church.

New Hope Friends is located in western Nebraska, north and

east of Scottsbluff. Attendance has recently averaged 40 to 45 people on Sunday morning.

Friends Disaster Wants to Build New Churches

RMYM Friends Disaster Service chairman Doug Holcombe reports the group dreams of building one new church yearly that would be debt-free when the doors open.

"We can do this if about 200 men and women will pledge one week of vacation time a year and if each would bring \$150; that would provide \$30,000 toward materials," wrote Holcombe in the July "Traveling Minute."

In recent months, the disaster service has helped reroof the following churches—Colorado Springs, Hay Springs, Nebraska; Pueblo, Colorado; Albuquerque, New Mexico; and Allen, Nebraska. In addition, the group has done reroofing and other construction work at Quaker Ridge.

The RMYM Friends Disaster Service also recently received a new trailer from the Eastern Region's Friends Disaster Service.

Individuals interested in participating in the goal of building new churches should contact Doug Holcombe at 3057 W. Scott Pl., Denver, Colorado 80211; 303/477-1921.

RMYM Briefs

MORRISON, COLORADO—Marcile Leach was special speaker at the 13th annual RMYM Friends Women's Retreat September 19-21 at the Foothills Conference Center. The sessions included workshops in conflict resolution, career changes, singleness, nutrition, and crafts.

The annual RMYM Men's Retreat occurred October 11-13 at the same conference center with Ron Crecelius, evangelist-at-large from George Fox College, as the main speaker. Allison and Jerry, two Denver area musicians, performed a concert during the sessions.

PAONIA, COLORADO—Eighty children gathered for a one-day

Sherman and Dorothy Brantingham, Edwin Trout visit Taiwan

"Kids Crusade" August 19 at the Paonia Meeting. The meeting included story time and music from the "Son Shine Street" puppet troupe from the Bethel Assembly of God Church in Grand Junction, Colorado. Teachers took three age groups and taught them the plan of salvation. The day closed when the children released helium balloons with John 3:36 tied to them.

Paonia Friends and seven other local churches sponsored a "City Wide Evangelistic Crusade" in the city's park. Evangelist Gene Sullivan led the meetings.

LA JUNTA, COLORADO—Lyle Whitemen is the new pastor in La Junta. He and wife, Peggy, and sons Danny, Jeff, and Mark arrived August 14. In place of vacation Bible school, the La Junta Meeting held Monday morning Good News Clubs with an average attendance of 14 youngsters.

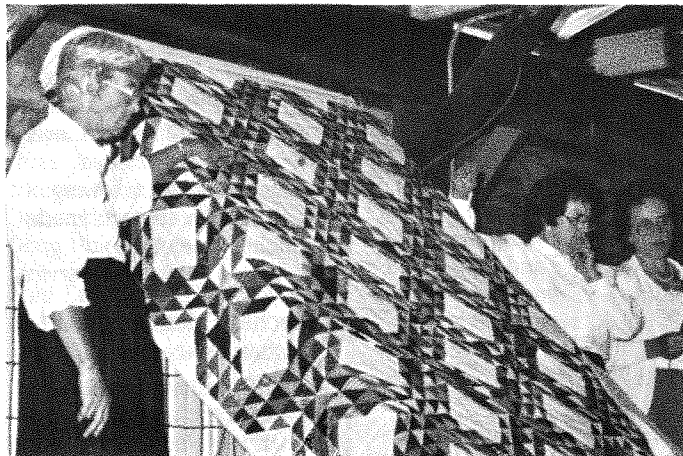
FORT COLLINS, COLORADO—The Fort Collins Friends outreach committee sponsored monthly family fun nights during the summer. Two of the sessions were at the homes of church families, while on one evening, the film *Winnie the Pooh* was shown. Church members invited friends from outside the church as an outreach effort.



**E.F.C.—
EASTERN REGION**

Eastern Region Happenings

VIRGINIA DISTRICT scheduled their rally last month at Richmond-Hanover on September 21 at 5:00 p.m. George Robinson, district superintendent, introduced guest speakers—Bruce Burch, Edward Mitchell, and Hal Smith. Out-



Quilts are one of the featured items at the annual Friends Disaster Service Auction.

reach elders and pastors met on Saturday, the 20th, for a two-hour seminar on how to promote missionary outreach in local churches.

* * *

PIEDMONT DISTRICT held a retreat for pastors and spouses at Camp Hawthornburg September 29-October 1 with Sherman and Dorothy Brantingham as retreat leaders.

* * *

SPECIAL SPEAKERS in Eastern Region Friends churches recently included Charles Robinson, who traveled to Portsmouth, Rhode Island, to help observe the 328th anniversary as a Friends Meeting on September 7; Owen Glassburn was evangelist at Deerfield in special services September 16-21; Duane Rice was special speaker September 14-18 at Winona's fall revival; and John Grafton traveled to Lupton, Michigan, to speak September 28-October 1.

* * *

A DIVORCE RECOVERY WORKSHOP led by Duane Houser was held Saturday, September 13, at Canton First Friends and was attended by many area pastors as a training session on how to conduct these workshops.

FDS Auction Breaks All Records

Good weather and more advertising contributed to a record-

breaking gross income of \$24,289 for the Friends Disaster Service auction September 6. The auction was held at the Summit County Fairgrounds. Plans are already being made for the 10th annual auction next fall.

New Faces on Exec Board

Personnel on the Executive Board includes new chairpersons of the following boards: E. P. & E.—Tom Crawford; Friends Action—Tim Kelley. Also new persons representing the districts are Wayne Evans, Northeast Ohio; Dale Diggs, Northern Ohio; Frank Carter, Virginia.

Wayne Ickes serves as president of the Executive Board, assisted by William Lockwood, vice president, and Wayne Evans, secretary.

Planning Programs

Atwood Lodge was the setting for the September 15-19 staff retreat. Area superintendents Bruce Burch, Duane Comfort, and Milton Leidig met with the Youth Board two days, with the Mission Board two days, and with district superintendents at the end of the week. Planning for current programs was the main topic for discussion.

Friends Visit Taiwan

Visitors to our Taiwan Friends churches during September included Sherman and Dorothy Brantingham of Alliance, Ohio, where Sherman is part-time minister of visitation, and

Edwin Trout of Newport Friends in Rhode Island. Their three weeks' visit enabled them to visit several churches and also in the homes of missionaries.

Calendar

Oct. 26—Commitment Sunday for Missionary Outreach
Dec. 2 and 4—Pastors' Mini-conferences with Frank Tillaugh, speaker

1987

Jan. 11-14—E.F.A. Coordinating Council, MAYM hosting
Feb. 6—Executive Board
May 11-14—Ministers' Conference

June 5—Executive Board
Aug. 1-6—175th Yearly Meeting sessions

Nov. 4-11—International Friends Conference on Evangelism, Fiesta Hotel, Guatemala City

**OUR
WORLDWIDE
CHURCH
FAMILY**

Black Church Leaders Begin Street Drug Vigils

New York, New York—Declaring that the prevalence of crack and other drugs in the black community represented "a new form of genocide," leaders of 60 predominantly black churches in New York have begun all-night vigils on five street corners known for rampant drug dealing. The ministers also began drug counseling programs staffed by former addicts, and established a hot line from each church to the state's special narcotics prosecutor.

"Just as in the past we fought slavery and we fought racism, we are going to fight drugs and the total indifference of those in power," said actor Ossie Davis, chairman of the United Black Church Appeal.

"We are engaged in a new form of genocide," said City Councilman Wendell Foster. "As

1,500 decisions for Christ result from evangelistic thrust in Rwanda

devastating as drugs may be in the white community, they are 10 times worse in the black community. For blacks as a community, drugs like crack and heroin are the worst problem we've seen since slavery."

—Evangelical Press
News Service

Mission to the World Encourages 'Tentmakers'

Philadelphia, Pennsylvania—Mission to the World (MTW), the overseas arm of the Presbyterian Church in America (PCA), has been told by the general assembly to come up with a plan to use more "tentmakers" in missionary work. These are people who try to have a witness in restricted countries by means of a business or profession. The PCA envisions forming a separate corporation to help people to find jobs in countries closed to missionaries.

—Missionary News Service

Concentrated Thrust Brings Fruit in Rwanda

Kigali, Rwanda—During a special 12-day thrust, led by 124 Rwandese pastors, 18 Bible school students, four Conservative Baptist missionaries, and four visiting U.S. church leaders, some

30,000 people were reached with the Gospel at 40 different preaching points. The combination of street meetings, individual testimonies, and showings of the *Jesus* film has been unusually successful in Rwanda. Reports showed that 1,500 people had prayed to receive Christ and had agreed to further counseling. More than 5,000 tracts were distributed and 1,700 pieces of literature were sold.

Rwanda is a poor, overpopulated country (pop. 5.7 million, 65 percent Catholic, 9 percent Protestant, 1 percent Muslim) about the size of Maryland, squeezed between Zaire and Tanzania in East Africa. —M.N.S.

Tyndale/CBN's *The Book* Will Become *El Libro*

Wheaton, Illinois—"Project Bible," an effort begun by Tyndale House Publishers and the Christian Broadcasting Network (CBN) in 1984 with publication of *The Book*, will produce a Spanish version of this modern English translation.

The first press run for *El Libro* is 25,000 copies. *El Libro* will be distributed and advertised nationally on television via the Spanish International Network.

Tyndale notes that Hispanics constitute the largest and fastest-growing ethnic group in America, giving the U.S. the fifth largest Spanish market in the world, after Spain, Argentina, Mexico, and Chile.

—E.P. News Service

Mobile Cinemas Reach Thousands in Africa

Accra, Ghana—Challenge Enterprises now has six mobile cinemas on the road, with the potential of reaching over 30,000 people nightly with gospel films.

"On average, a 'cinevan' visit to each town costs only \$50," said SIM missionary Len Perry, manager of Cinema Today, "and reaches an average of 5,468 people. But even with the ability to reach this many

people so inexpensively, the task has only just begun. This is a growing nation of over 12 million people."

In the past 12 months, over 17,000 people expressed serious interest in following Christ through contacts made by mobile cinemas.

—E.P. News Service

Churches Examine Idea of Christian Peacemaker Teams

Akron, Pennsylvania—Christian witness in the face of escalating violence is a concern prompting Mennonite and Brethren in Christ churches to consider forming Christian Peacemaker Teams (CPT). The public proposal was first presented by Ronald J. Sider, associate professor of theology at Eastern Baptist Seminary, during the 1984 Mennonite World Conference in Strasbourg, France.

The proposal reads in part, "As a people of peace, we ask what God is calling us to do One new creative possibility that we as a people have not fully tried to develop is a biblical approach to nonviolent direct action. The goal of the CPT would be to witness to Jesus Christ as we seek to identify with the suffering, promote peace, reduce violence, identify with those caught in violence and oppression, and foster justice by using the techniques of nonviolent direct action."

The Mennonite and Brethren in Christ Council of Moderators and Secretaries has announced

an expanded consultation on the Christian Peacemaker Teams proposal December 16-18. The expanded session will consider the proposal and decide whether or not to proceed with the CPT concept. The planners anticipate international and inter-church participation in the program, which emphasizes a witness for peace in North America as well as in situations of international crisis.

—E.P. News Service

New Outreach to Hearing Impaired

Los Angeles, California—Joni Eareckson Tada, president of Joni and Friends, a Christian ministry to disabled people, has announced the formation of Operation Sound, a ministry outreach specifically geared to the unique needs of the deaf.

"There are 18 million deaf persons in the United States," according to Tada, ". . . 250 million around the world. And very little is available to help the church penetrate this enormous wall of silence. The goal of our entire ministry is to assist the church in bringing evangelism, inspiration, and encouragement to those who need it most."

Tada points out that "SOUND" is an acronym for "Strategic Operations for Unreached Needs of the Deaf."

Armstrong Says Christians in Politics Might Be Making a 'Horrible Mistake'

Denver, Colorado—Evangelical Christians in politics are

EMPLOYERS AND EMPLOYEES: RESPONDING TO CONSCIENCE

A conference for Quaker employers sponsored by the Friends Committee on War Tax Concerns will be held at Pendle Hill, Wallingford, Pennsylvania, December 2-4, 1986. Participants will examine the dilemma of a Quaker employer who is caught between the role of a tax collector and an employee's concern for the military use of income taxes. Keynote speaker will be Kara Cole of Friends United Meeting; resource people will include tax lawyers. Attendance is limited. For more information, write: FCWTC, P.O. Box 6441 Washington, D.C. 20009.

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Robin Johnston awarded honorary degree

making a "horrible mistake" if they try to "speak on political issues with the authority of the church," according to Sen. William Armstrong (R-Colo.), a born-again Christian.

"They should never give somebody the opinion that you have to be a member of our particular faith to be a valid participant in the process as a candidate or as an adviser or worker," Armstrong said in an interview for a copyright article in the *Denver Post*.

"For Christians to step across the line and try to assume for the church a role of being power brokers or power bloc is not only being untruthful to the faith, but it invites a backlash and properly so," he added.

Christians should express their views on political issues, said Armstrong, but should never give the impression that "they are somehow speaking with authority of Scripture or church or God."

—E.P. News Service

OUR FRIENDS COLLEGES

FDS Repairs Roof Damage

Friends Disaster Services from Eastern Region, Mid-America, and Rocky Mountain yearly



Mid-America Yearly Meeting Friends Disaster Service Coordinators Don and Charlene Davis on location of Friends Bible College roof repair.

meetings spent time on the Friends Bible College campus repairing hail-damaged roofs this past summer. A total of 53 people from across the three yearly meetings helped coordinators Dean Johnson, Don and Charlene Davis, and Doug Holcombe.

Free Enterprise Chair Goes to Hoskins

Dan Hoskins has been granted the Chair in Free Enterprise at Malone College, Canton, Ohio, by the Greater Canton Chamber of Commerce. Dr. Hoskins has taught at Malone for 16 years and will replace the previous chairholder, E. W. Dykes, who retired in the spring. Hoskins will teach several courses related to individual freedom and free market concepts and will maintain the excellent tradition in the program. In 1984 the Malone Free Enterprise Team won first place in state competition and fourth place in the nationals.

Malone Names Physical Plant Director

Blaine D. Lewis of Louisville, Ohio, has been named physical plant director, succeeding Kenneth Cobbs, who retired in May. Lewis is a graduate of Stark Technical College and has worked in a variety of engineering capacities, most recently as a field engineer assisting in constructing Timken's new Faircrest Steel Plant.

Kenneth Cobbs served as physical plant director for 23 years. Prior to coming to Malone, Cobbs worked for 18 years as a housing contractor.

Mylander Featured in Strategies Conference

Dr. Charles Mylander, general superintendent of Southwest Yearly Meeting, will be the featured speaker for a special pastors' conference on "Strategies for Ministry" November 17-19 at Friends Bible College, Haviland, Kansas. Several FBC faculty will participate in the conference sharing specific strategies for ministry from their areas of expertise.

Johnston Awarded Honorary Doctorate

Robin W. Johnston, president of Friends Bible College, Haviland, Kansas, was awarded an honorary doctor of divinity degree from George Fox College in a fall convocation program September 8 in Newberg, Oregon.

George Fox President Edward F.

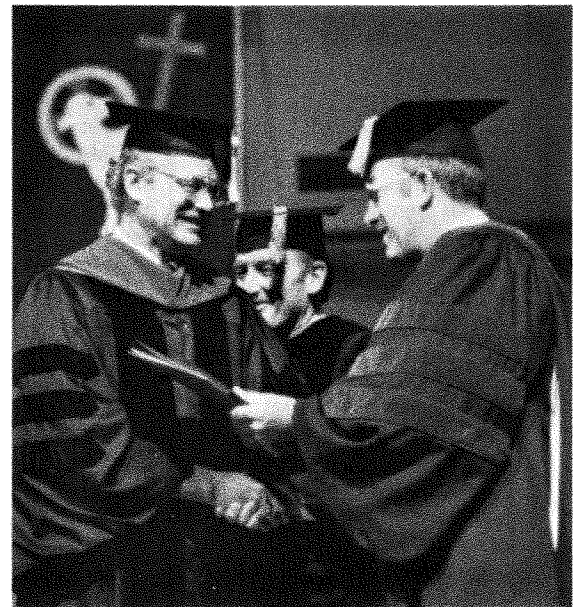
Stevens presented the doctoral hood. Honorary doctorates, approved by the college's board of trustees, have been awarded only 19 times in the history of the college, the first going to Herbert Hoover, former United States president.

Robin Johnston, a 1962 George Fox graduate in sociology, was named president of Friends Bible College in July 1985, becoming the second George Fox College graduate to hold the school's presidency. Charles Beals, who served as third president of FBC from 1937 to 1942, is a 1929 graduate of George Fox.

Johnston, 48, has been at Friends Bible College since 1969, joining the faculty on a part-time basis as professor in sociology while also serving as minister of youth at Haviland Friends Church. He later became a full-time professor in the Christian Education Department, named chairman in 1976, also serving as Director of Christian Service.

In 1979 Johnston was named Professor of the Year at FBC. In 1982 he and his wife, Janet, were named Alumni of the Year.

Prior to assuming the presidency, Johnston was clerk of Mid-America Yearly Meeting. He has a master's degree in Christian Ministries from Wheaton College.



George Fox College President Ed Stevens (right) presents degree to Friends Bible College President Robin Johnston with GFC Dean Lee Nash seen in the background.

OUR FRIENDS IN LOCAL CHURCHES

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

Spiritual Life and Growth

BAYSHORE, Bacliff, Texas (Mahlon Macy), has announced a new format for their Sunday evening services. The first Sunday of each month they will emphasize the family. The second Sunday evening the newly formed care groups will meet. The third Sunday will be a spiritual variety night, and on the fourth Sunday night the pastor will lead a Bible study on "How to Give Your Faith Away."

CHERRY GROVE Friends, Battle Ground, Washington (Earl Geil), continue to see new faces each Sunday. Pastor Geil's ministry gives the people a definite way for living—in Jesus Christ. Harley Adams served

Camp triples in size in three years

for two Sundays while Earl and Mary were vacationing. The church body will take part in *Turn Your Heart Toward Home* Dobson Film Festival September 21-October 26. September 13 a seminar was held for the church members to learn how to be dynamic servants for the Lord. Spiritual Life and Christian Education are gearing up for the fall opening of Sunday school and home Bible studies.

Four days of special services were held in mid-May at **YPSILANTI**, Michigan (C. Wesley Sheldon). Guest speaker Stan Scott led the services, with Maynard Walker as song evangelist.

October 12-15 **OKLAHOMA CITY**, Oklahoma (Sheldon Cox), will be in revival with Assistant Superintendent Howard Harmon. Del and Karen Loesch from Booker, Texas, will be in charge of the music.

Special services at **ORANGE ROAD** Friends, Westerville, Ohio (Tim Kelley), have included Mark Statler, ordained minister and gospel recording artist on September 7, and Earl Bailey September 28-October 1.

Graduates of Discipleship Training at **TRINITY** Friends, Van Wert, Ohio (Duane Rice), are Larry and Georgia Adam, Joe and Nancy Elston, Danny and Julie Doner, Cindy Missler, Nancy Renner, Penny Hillery, Jane Broman, and Bruce Baker.

A prayer chain has been established at **HESPER** Friends, Eudora, Kansas (Jerry Mercer). This is to help with the admonition of bearing one another's burdens and giving opportunity in a practical way to helping each other through rough times.

New members welcomed into the **UNIVERSITY** meeting, Wichita, Kansas (David Kingrey), were Mary Neary and Watson and Lois Bills. Watson and Lois have moved from Friendswood, Texas, to Friends Village near Friends University.

Youth and Christian Education

"Pour on the Power, a Refueling Time for Youth" was the theme

for a weekend youth revival at **PRATT**, Kansas (John Haven). Galen Kinser, pastor of the Mt. Hope Federated Church, was speaker, with Sandy Bierbaum and Marilyn Mortimer of Haviland in charge of the music. Tami and Scott Morse, youth sponsors at **PRATT**, have helped the youth raise several hundred dollars by painting resident numbers on the curbs in front of homes.

BENKELMAN Friends, Nebraska (Robert Sander), had more than 70 children registered for the summer 1986 vacation Bible school. The theme of the program was "Living for Jesus."

OLYMPIC VIEW, Tacoma, Washington (Ron Rittenhouse), reports that the five Puget Sound Area Friends churches sponsored a children's camp at Quaker Cove campground, near Anacortes, Washington, July 13-17. Pastor Jim Teeters of **KENT** Friends served as camp pastor. Camp director was Suzanne Livingston of Olympic View Friends. Twenty-one staff members and 46 campers participated, with over a dozen young people making decisions for the Lord. This was the third year that Puget Sound Camp Board has sponsored Quaker Cove Children's Camp. The camp has more than tripled in size in the three years and has proven to be a dynamic home mission opportunity.

Bible Bill rounds up a herd—of kids, that is—at **DEERFIELD** Friends, Ohio (Wayne Evans). Instead of the normal vacation Bible school schedule, William Heindel and friends brought a fresh approach to teaching children about Jesus August 15-17. Called Kids Crusade, it was three days of learning and fun for kids of all ages.

HUTCHINSON, Kansas (Gary Getting), began a Friends Kids Youth Group this summer for primary and junior age children. It promises to be fun, exciting, and educational. The group, led by David and Judy Jay, meet on Sunday evening.

Sunday school promotion day was held at **WHITNEY**,

Boise, Idaho (Roger Watson), September 14, 1986.

The Youth Choir from **CANTON** Friends, Ohio (John P. Williams, Jr.), traveled south into Virginia for a week to present their summer musical *Vision* at several of the Eastern Region churches. Special stops included a tour of CBN studios, the beach, and Busch Gardens.

The **BOOKER**, Texas (Francis Ross), youth enjoyed horseback riding and other activities on their summer outing at Lake Vallecito near Bayfield, Colorado. Merle and Jan Miller are their sponsors.

The **McKINLEY HILL**, Tacoma, Washington (John Retherford), vacation Bible school was held Mondays from 9:00 a.m. to 12:00 noon during the month of August, with a light lunch being served. Adults put in many hours of hard work, but it was rewarding to see the children enjoying every minute of Bible study, crafts, games, and special guests. This was topped by an all-church picnic and pictures being shown by Kenneth Peterson of his recent trip to China.

VBS at **FULTON CREEK** Friends, Radnor, Ohio (Charles Fye), was held in the evening July 7-11, with 47 students and 25 helpers. An Indian theme was used, dividing the children into tribes. The offering of \$145 was sent to missionaries David and Joyce Byrne.

HESPER Friends help sponsor the local Youth for Christ group. This is nondenominational and centers on the young person's opportunity to receive Christ and then learn how to share

Christ with others, also how to grow in Christ through sharing discipleship. Last year 97 took part in the program, ranging in age from seventh grade through senior high school.

Vacation Bible School at **PROVIDENCE** Friends, Virginia Beach, Virginia (James Kilpatrick), averaged attendance of 85 each night August 4-8, reaching many unchurched families.

A County Fair will be held at **BAYSHORE** on October 18. This will be the final event of their Sunday School Crusade.

Outreach

NEW HOPE Friends, Hay Springs, Nebraska (Tobias E. Schroeder), participated in the Hay Springs community summer celebration through a parade float and sponsoring a gospel sing. Sunday the church moved the services to the local park, and Pastor Schroeder preached an evangelistic message.

Outreach ministries of **LONE STAR**, Hugoton, Kansas, Friends (Gary Routon), include services at the nursing home in Hugoton and an all-church and community picnic and swimming party.

Greg and Jane Linville have joined **CANTON** Friends to serve as director of recreational ministries, enabling the Family Center to be used for ministry to all ages with an outreach in the recreational areas. The church welcomed them with a special program and a "pounding" for their cupboards.

FORT COLLINS, Colorado (Lowell Weinacht), enjoyed a

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A concern of Friends

Films, family clusters, construction, and repair

concert July 5 presented by Friends Bible College's quartet at the Oakbrook Apartments' activity room. Church members and residents of the senior community attended the concert.

PELHAM Friends, Fenwick, Ontario, Canada (John Young), welcomed Terry and Darlene Proveau back on holidays from Timber Bay Children's Home in Saskatchewan. They have completed one year of service and will be returning for another year of nursing duties and counseling of children.

Van Wert **TRINITY** Friends held a workshop on church growth, featuring five films by Dr. Robert Schuller, during the month of July.

Janice Eyster from **OKLAHOMA CITY** was part of a Medical Mission tour to Guatemala with the Larry Jones Association. This experience has enriched the church as she shared her experiences.

Family Life

ALBUQUERQUE, New Mexico (Terry Ash), Sunday school classes met in family clusters during the summer. The adults studied *Milk for Babies* by Anne Ferrel Murcheson.

Janelle Getting, daughter of David and Tina Getting, and Darin Lee, son of Lee and Roxie Anders, were recently dedicated by their parents in a morning worship service at the **PRATT** Friends Church.

A family campout was held for **PELHAM** Friends at Chip-pawa Conservation Park, Wellandport, Ontario, Canada.

UNIVERSITY Friends will challenge their members by the series of films by James Dobson, *Focus on the Family*.

Church Building and Improvements

A cleanup day at the **WHITNEY** Friends Church was held September 6, 1986. Some building repairs were also made.

PRATT Friends purchased a 12-passenger van, which was used to transport a lively group of teenagers to camp. It will be used for many local activities and area rallies.

SAXAPAHAW Friends, Graham, North Carolina (James Hollingsworth), is in the process of building a new fellowship hall.

QUINCY Friends, Washington (Fred Ness), report that the Lord has enabled them to have a complete new roofing job done on their church building. They thank the Lord for the generous gifts and the help of friends and families of interested people.

The **HESPER** church has made improvements on both the church and parsonage. A memorial in honor of Leslie Reber helped redo the church windows. New glass was installed and old wood replaced. Two new ceiling fans were also installed. A new drop ceiling in the parsonage basement, and new window shutters have been added.

The Slovaceks gave a microwave oven to the **BOOKER** Friends Church in honor of their parents, Esther and Leo Slovacek.

Other Important Events

FULTON CREEK Friends entered a float in the 4th of July parade in Delaware, Ohio, to advertise their VBS. The float won a third-place trophy.

FIRST DENVER Friends, Colorado (Chuck Orwiler), held a 50th wedding anniversary celebration in honor of David and Dorothy Harfst August 23.

BENKELMAN Friends honored Pastor Bob Sander's 15 years of service with a special Sunday service and cash gift May 25. RMYM Superintendent Jack Rea was speaker.

McKINLEY HILL pastors John and Julia Retherford have been on a well-deserved vacation to Indiana, visiting relatives and friends and preaching in some churches they pastored several years ago. Helping to fill the pulpit during their absence were Dan Nolte, Eugene McDonald, and Ray Marvin.

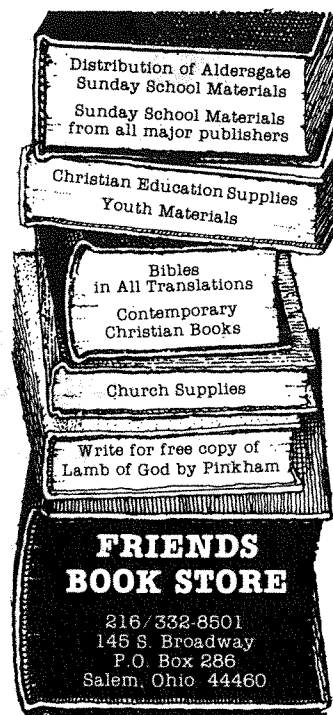
OUR RECORD OF FRIENDS

Births

BEACH—To Brad and Elizabeth Beach, a daughter, Kaitlin Jean, July 18, 1986, Canton, Ohio.

BERTRAM—To Fred and Christine Bertram, a son, Nathanael Paul, August 1, 1986, Denver, Colorado.

BURTON—To Derrick and Brenda Durham Burton, a daughter, Christina Ann, December 31, 1985, Saxapahaw Friends, Graham, North Carolina.



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Friends celebrate milestones

DAHLENBERG—To Jon and Tracy Dahlenberg, a son, Joshua Bryan, May 8, 1986, Denver, Colorado.

DIEPENBROCK—To Mr. and Mrs. Dan Diepenbrock, a daughter, Margaret Lee, July 14, 1986, Wichita, Kansas.

DRINNON—To James and Karen Drinnon, a daughter, Kristin Denise, July 18, 1986, Denver, Colorado.

ERICKSON—To Gary and Charlene Erickson, a son, Kyle James MacMahon, August 12, 1986, McKinley Hill Friends, Tacoma, Washington.

GERMANN—To Eric and Karen Robeson Germann, a daughter, Cortney Morgan, June, 1986, Trinity Friends, Van Wert, Ohio.

GETTING—To Gary and Robin Getting, a daughter, Jenalee Danielle, April 8, 1986, Hutchinson, Kansas.

GRANT—To David and Norma Jean Grant, a daughter, Abigail Leora, May 28, 1986, Carrollton, Texas.

KNIGHT—To Rob and Anita Knight, a son, Daniel James, July 22, 1986, Denver, Colorado.

KUCH—To Dale and Penny Kuch, a daughter, Jennifer Nicole, August 6, 1986, North Olmsted Friends, Ohio.

LINVILLE—To Greg and Jane Linville, a daughter, Sarah Jane, August 7, 1986, Canton, Ohio.

LOGAN—To Mr. and Mrs. Rick Logan, a son, Jeremy John, July 25, 1986, Haviland, Kansas.

MALANIJ—To Paul and Carol Malanij, a daughter, Lisa Marie, July 31, 1986, West Park Friends, Cleveland, Ohio.

MALMSBERRY—To Terry and Lynne Malmsberry, a son, Nathan Jon, May 8, 1986, East Goshen Friends, Beloit, Ohio.

MOORE—To Nick and Marianne Moore, a son, Jonathon Del, May 27, 1986, Whitney Friends, Boise, Idaho.

NICHOLS—To Lynn and Linda Nichols, a son, Lance, November 14, 1985, Caldwell Friends, Idaho.

NORTON—To Todd and Debbie Norton, a daughter, Kristen Elizabeth, July 25,

1986, Pelham Friends, Fenwick, Ontario, Canada.

PORTER—To Brian and Marguerite Porter, a son, Robert Stanford, July 11, 1986, Regina, Saskatchewan, Canada.

RICE—To Shawn and Debbie Rice, a daughter, Jennifer Beth, August 1986, Trinity Friends, Van Wert, Ohio.

SCHWINN—To Mr. and Mrs. Johnny Schwinn, a daughter, Amy Jo, July 29, 1986, Springdale, Kansas.

SMUTZKI—To Steve and Pam Smutzki, a son, Shawn Steven, May 20, 1986, Ypsilanti Friends, Michigan.

STACK—To Joe and Ruth Ann Stack, a son, Benjamin, May 31, 1986, Ypsilanti Friends, Michigan.

TEUBNER—To Mr. and Mrs. Don Teubner, a daughter, Susan Elizabeth, July 3, 1986, Wichita, Kansas.

TRIBOLET—To Lara Tribolet, a daughter, Lauren Ashley, August 1986, Trinity Friends, Van Wert, Ohio.

TRITTON—To Randy and Judy Tritton, a son, Benjamin Randall, July 8, 1986, Pelham Friends, Fenwick, Ontario, Canada.

VANCE—To Martin and Bev Vance, a son, Tyler, May 23, 1986, Caldwell Friends, Idaho.

WOODS—To Mr. and Mrs. Dan Woods, a son, Timothy David, July 31, 1986, Haviland, Kansas.

WYATT—To David and Marcia Wyatt, a son, Reuben David, Paonia, Colorado.

Marriages

ADAM-PERROT. Yvonne Adam and Brad Perrot, August 1986, Trinity Friends, Van Wert, Ohio.

BECK-MAINE. Sandra Beck and Charles Maine, Jr., August 8, 1986, Seattle, Washington.

BROIJER-SMART. Krysten Lynn Broijer and Robert Hunter Smart, August 16, 1986, Pelham Friends, Fenwick, Ontario, Canada.

DAS GUPTA-NORMAN. Hydee Das Gupta and Mark Norman, August 15, 1986, Whitney Friends, Boise, Idaho.

EATON-LEEPER. Jan Eaton and David Leeper, July 25, 1986, Canton, Ohio.

FITCH-WHITLEY. Debbie Fitch and Jed Whitley, August 9, 1986, Everett, Washington.

FRIESEN-CROMER. Crystal Friesen and Kerry Cromer, August 16, 1986, Haviland, Kansas.

HAFNER-YOUNG. Deborah Lynn Hafner and Timothy Lee Young, July 19, 1986, Canton, Ohio.

HANSEN-PRIVATTE. Sue Hansen and Glen Privatte, May 31, 1986, Ypsilanti, Michigan.

HEGER-LEININGER. Chelle Heger and Charles Leininger, August 9, 1986, Haviland, Kansas.

JOHNSON-BRIDGES. Rochelle Johnson and David Bridges, August 10, 1986, Haviland, Kansas.

KLEIN-REICH. Debbie Klein and Mark Reich, July 19, 1986, Ypsilanti, Michigan.

KRAVOS-McCLUSKEY. Rachel Kravos and Chris McCluskey, July 26, 1986, Canton, Ohio.

LEDFOUR-PATTON. Mae Ledford and Raybon Patton, July 12, 1986, Bacliff, Texas.

McHUGH-WEST. Ruth McHugh and Michael West, June 1986, Trinity Friends, Van Wert, Ohio.

MURLEY-TIFFANY. Terra Murley and Richard Tiffany, June 21, 1986, Reeves Mountain, Arkansas.

NOLAN-LASSITER. Patty Nolan and Mike Lassiter, June 1986, Trinity Friends, Van Wert, Ohio.

RINEY-HENDERSON. Michelle Riney and Kevin Henderson, August 2, 1986, Wichita, Kansas.

TOWTURNER. Michelle Tow and Rick Turner, June 1986, Trinity Friends, Van Wert, Ohio.

WADE-GOOD. Louella Wade and Bill Good, May 1986, Trinity Friends, Van Wert, Ohio.

WHITCHER-NOVAK. Marian Whitcher and Marty Novak, August 2, 1986, Sebring, Ohio.

Deaths

ANDREE—Lena Andree, July 18, 1986, Cherokee Friends, at Oskaloosa, Iowa.

BETZ—Henry Betz, August 1, 1986, Canton, Ohio.

DOLBY—Dorothy Dolby, 70, May 2, 1986, Ypsilanti, Michigan.

GRAMS—Lewell Grams, 80, May 21, 1986, Ypsilanti, Michigan.

HAMMOND—Ethel Hammond, 90, April 17, 1986, Ypsilanti, Michigan.

HORNER—Mamie Turner Horner, 49, April 26, 1986, Saxapahaw, North Carolina.

ISAACSON—Lucille Johnston Isaacson, May 19, 1986, Lansing, Michigan, Belleville Friends, Kansas.

KNUTSON—Gladys Knutson, 84, July 5, 1986, Olympic View Friends, Tacoma, Washington.

McPHERSON—Jane Mann McPherson, 54, May 3, 1986, Graham, North Carolina.

MORTON—Loretta Morton, 70, July 14, 1986, Ypsilanti, Michigan.

SIEBOLT—Dan Siebolt, 17, Benkelman, Nebraska.

STANFIELD—Ida Stanfield, 84, May 6, 1986, Caldwell, Idaho.

TUNING—Donna Tuning, 72, June 22, 1986, Caldwell, Idaho.

WAGNER—Beatrice I. Wagner, July 12, 1986, Haviland Friends, Kansas.

WALLACE—Paul L. Wallace, 70, August 11, 1986, East Goshen Friends, Beloit, Ohio.

**OUR
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Film Available about Guatemala '87

A 12-minute promotional film for the International Conference on Evangelism is available for scheduling in local churches. The film offers a convenient way for sharing the concern and plans for the gathering to be held November 4-11, 1987, in Guatemala City. Inquiries regarding the film can be addressed to your yearly meeting office.

Conference Chairman Harry Mosher visited ten yearly meetings this summer on behalf of the conference—Eastern Region, Indiana, Iowa, Mid-America, New England, North Carolina, Northwest, Southwest, Western, and Wilmington.

Triennial Features Carranza, Foster

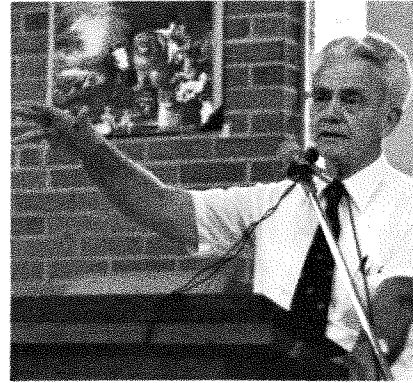
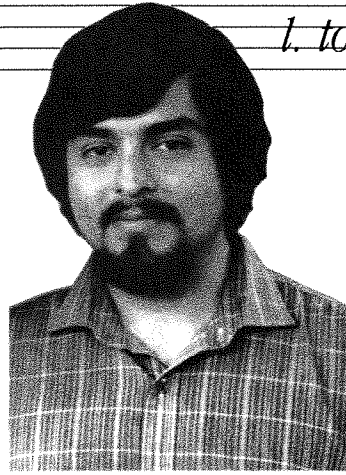
Keynote speaker for the 1987 Friends United Meeting Triennial June 12-19 at Guilford College, Greensboro, North Carolina, will be Arturo Carranza. Arturo ministers along the Mexico-California border as a part of Southwest Yearly Meeting. His teaching and preaching ministry includes the



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training of leadership for Spanish-speaking Friends churches in that area.

Richard Foster will lead Friends in the Great Celebration, a service at 11:00 a.m. on June 18. Richard's ministry of writing, teaching, and preaching has had extensive impact on the Christian community. He is associate professor of theology and writer in residence at Friends University, Wichita, Kansas.

Other noted Friends addressing the gathering include T. Canby Jones, professor at Wilmington College, Wilmington, Ohio, and John Punshon from England, who is author of *Portrait in Grey, A Short History of the Quakers*.

Des Moines Friends Add Minister of Health

First Friends Meeting, Des Moines, Iowa, added a new ministry in August. Barbara Rupe will be on the church staff as Minister of Health. This new education program, initiated by Iowa Lutheran Hospital, will include Barbara as one of six nurses and First Friends as one of six churches. The program combines elements of spiritual ministry with nursing skills and was launched following three weeks of special training at the hospital.

How Do Quakers Communicate Their Faith?

"Spare not tongue nor pen" is the theme of a conference to consider how Quakers communicate faith to each other and the world. Friends in Illinois, Indiana, Northern, Ohio Valley,

and Western yearly meetings have been invited to the event sponsored by the Friends World Committee for Consultation. Wilmer Cooper is serving as moderator for this regional conference October 17-18 at Quaker Hill Conference Center, Richmond, Indiana.

Alaska Yearly Meeting Reopens Training School

Friends in Alaska are taking steps to become a growing church. Their concern for missionary outreach and for expansion in areas presently served by Friends has

prompted Alaska Yearly Meeting to reopen their Bible Training School at Noorvik.

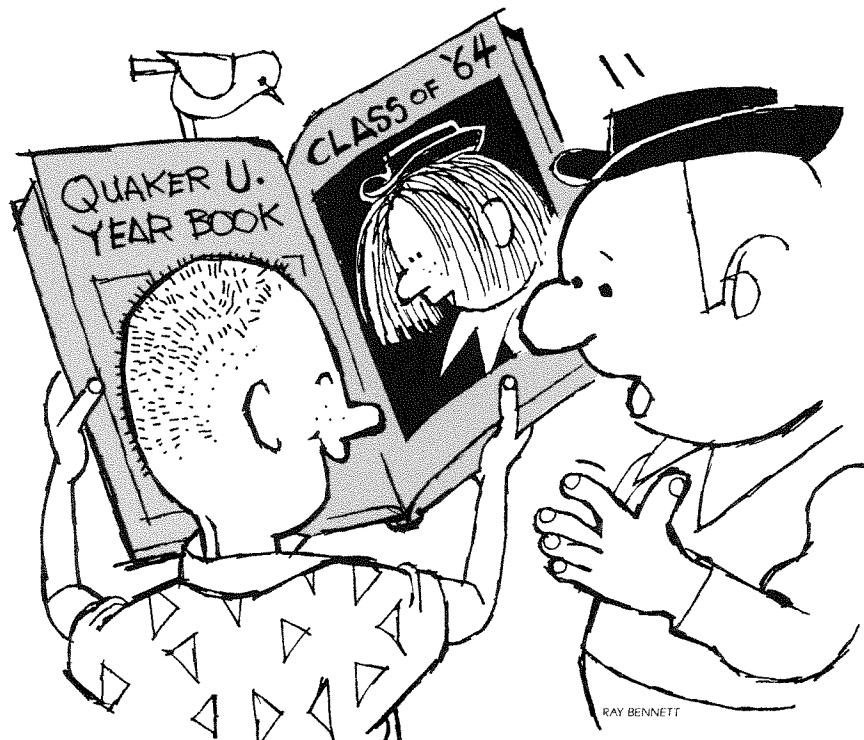
Paul and Patsy Miller, pastors at Talent, Oregon, and former missionaries to Alaska, will spend a few weeks this fall in Alaska to help reestablish the school and teach the first course.

Evangelical Friends Mission is seeking qualified persons to assist local teachers in Alaska. During the first year a variety of courses are being offered using a modular system that allows short-term teaching involvement. Inquiry can be

addressed to EFM, P.O. Box 671, Arvada, Colorado 80001.

Wood Named to Religious Life Position

Jan Wood has been named Coordinator of Religious Activities, Chaplain, and Assistant Professor of Religion and Philosophy for Wilmington College, Wilmington, Ohio. She will replace Stephanie Crumley-Effinger, who has accepted a position at Earlham College. Jan is most recently from Seattle, Washington, and has been a traveling minister among Friends.

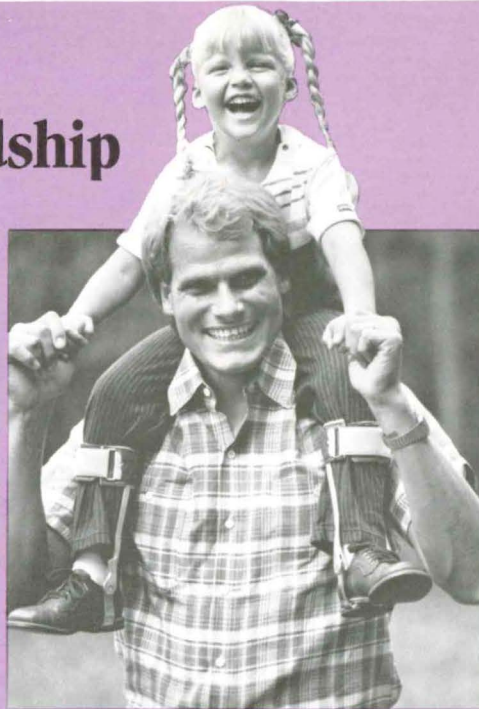


"Son, are you sure they'll approve of your radical haircut?"



Can Joy and Hardship Coexist?

BY JACK L. WILLCUTS



WHEN one reads the story of how the church began in the book of Acts, a special word is used over and over. It is a tiny word with unlimited possibilities, yet sometimes it gets lost in the pressures of church work and theology. Here it is, in Acts 13:52: "The disciples were filled with joy and with the Holy Spirit."

Joy! Joy seems to connect every incident with the next one, as a continuing characteristic of the Christian faith in the early church. It shows up in the most unlikely circumstances—in prisons, in beatings, in persecution of all kinds. In fact, one could pass over that small word *joy* almost without noticing it if we didn't see the incredible contrasting circumstances. Joy is the heartbeat of a healthy Christian, a happy family, a true church.

This contrast, almost a paradox to those who don't understand, is seen in this description about Jesus: "Who for the joy set before Him endured the cross." (Hebrews 12:2 NASB) How can joy and Christian crosses go together? We need to consider this.

Joy in persecution?

Joy in hardship?

Joy in sacrifice?

Joy in discipline?

Joy in commitment?

Seeing these connections exposes the meaning, the core of our faith.

"The disciples were filled with joy and with the Holy Spirit." What were the circumstances in Acts 13? Paul and Barnabas were over in Antioch on a preaching mission. Just as things were going well, on the Sabbath "almost the whole city gathered to hear the word of the Lord"—but some religious Jewish leaders "saw the crowds, [and] they were filled with jealousy." This was a bad sign. Then, more good news: "When the Gentiles heard this, they were glad and honored the word of the Lord..."

But, it goes on, some "women of high standing and the leading men of the city... stirred up persecution... and expelled them [Paul and Barnabas] from the region. *And the disciples were filled with joy and with the Holy Spirit.*" (Italics mine.)

The popularity poll regarding Christians and the Christian cause is always swinging up and down. For Paul and Barnabas, it dropped from the whole city turning out to hear them to being chased out of the region! Now, why is the end of the story so startlingly strange? Were the disciples filled with joy because of the turn of events? No. Because things turned out okay after all? No. They had joy because they had learned the truth of the Gospel and had the Holy Spirit in their lives.

In this we begin to see what the first church was like and what ours should be like. We see how Christians feel about life, what their basic priorities were—and it all hinges on the joy of the Holy Spirit coming and controlling us.

Simply stated as it is in the Gospel story in Acts, joy is the basic and only consistent motivation for outreach; it is the main attraction to those whose lives are empty, those who are afraid or

beaten down. Christians, we see, are joyful when they don't feel like it. In spite of everything, as followers of Jesus we move joyfully on, knowing we are loved, forgiven, chosen to serve—that God is with us, and that God is good, sovereign; we are now citizens of His Kingdom.

When joy becomes a reality in our hearts, the fountain of our faith, saturating our thinking with renewed minds, shaping our attitudes and actions, churches will be renewed, revival will come, our young people will be called out and sent out, Christians will be united, churches will be planted, giving will become a privilege, pouring forth out of our plenty.


Compared to other motivations for these often-stated church objectives, the joy of the Holy Spirit's infilling towers over all. Threats, dismal predictions, and unfavorable comparisons, analyses of our weaknesses, smallness, failures, and problems will not produce spiritual or numerical growth.

The clear implications of this concept is that difficulties, struggles, challenges will be expected. "In the world you will have tribulation, but be of good cheer, I have overcome the world." **EF**

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update

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

Volume 1, Number 8
October 1986

Our Lord Never Asked for Money

By Harold Ankeny
Clerk of Stewardship Board

Someone has said, "Money isn't everything, but whatever is second is a long way behind." We may smile at such a comment, but we all know in this richest of all nations -- and most generous -- materialism dominates the fabric of our society.

It was also a dominant theme in Jesus' day. Why did He spend so much time talking about money but never asking for any? I think it was because of His overriding concern for our spiritual health. He wanted our attitudes to be grounded in discipleship. We give because He gave -- not of necessity.

I spend most of my time on my job asking people if they would like to consider George Fox College as part of their joy in giving. Many respond. I receive letters from donors whose joy in giving abounds.

They caught the deeper meaning of giving found in 2 Corinthians 8:9, in which Paul connects giving with the incarnation:

"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich."

In this space in periodic future issues, I hope to explore with you the phenomenal richness of chapters 8 and 9 of 2 Corinthians -- in my judgment the most dignified treatment of money and the church we can find anywhere. Jesus talked mainly about our attitude toward, and the use of, money. Paul speaks to the principles of giving corporately, with emphases such as liberality, joy, equality, freedom, obedience and authenticity.

Much is said about money in our society -- and in the church. Don't despair. The subject has always been a primary concern of all societies and will continue to be. As clerk of the Board of Stewardship, I want to remind us once again of the fantastic ministry we can accomplish together when God's money is managed by joyous servants.

Great Commission Budget

Although first quarter receipts did not meet the budget, the shortfall at the end of September was considerably less than a year ago. Continued faithful support from churches and individuals make our cooperative outreach ministries possible. The mini financial report for the first three months shows the following:

Budget	\$154,092
Receipts	144,997
Shortfall	\$ 9,095

TO: Writers or prospective writers
FROM: Northwest Yearly Meeting
Commission on Media

Are you a writer? Or have you ever dreamed of being a writer -- such as polishing up your journal insights, or writing anecdotes about your grandchildren, or devotional thoughts the Scriptures inspire, or (you name it) -- whether for publication or not? We'd like to know who you are. We want to encourage you and help you develop your skills.

Complete this form and mail it in
WRITE NOW!

Name _____

Address _____

Phone _____

I am interested in being a writer _____

I am already a published writer _____

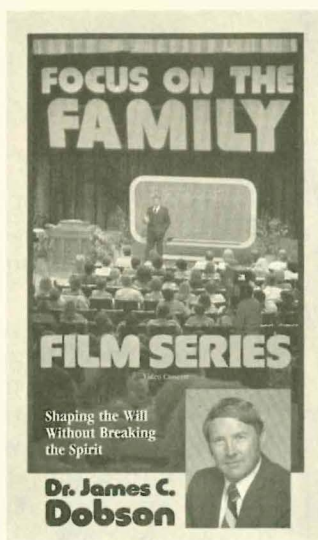
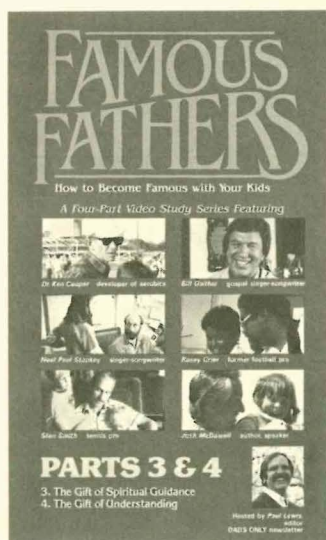
My main areas of writing interest:

- () stories __ adult __ youth __ children
() devotional writing
() magazine articles
() newspaper journalism
() visual media
() other (explain) _____

Mail to: Betty M. Hockett
1100 N. Meridian #38, Newberg, OR 97132

Family Life Resources

Strengthening Christian families in the local church is the focus of videotapes recently acquired by our Commission on Family Life. New titles are What Makes a Christian Family Christian?, featuring David and Karen Mains, and Famous Fathers, featuring Bill Gaither, Rosey Grier, and others. Each two-part series has four 30-minute segments. Also available is an old favorite, Dr. James Dobson's Focus on the Family, which provides continuing help as parents pass through the different stages of life. It is a six-part series with seven sessions lasting from 45 to 60 minutes. These videos may be rented from the NWYM office for \$5 per tape plus postage and handling.



Metolius Elders Pose Helpful Questions

The elders at Metolius Friends Church recently spent 10 intensive hours together as they courageously tackled some difficult questions which many congregations might helpfully attempt.

"Why do we carry out the programs we do? Tradition? Habit? Is it meeting a need?"

"What kind of climate fosters new innovative ministries in our church and community and what climate stifles them?"

"Why aren't we better able to terminate outdated or unneeded ministries if they exist?"

"How can we be more effective at quickly bringing new attenders into the fold of fellowship, worship, and service?"

WOW!

WOW is more than an exclamation for women around Greenleaf Friends Church. Women of the Word (WOW) is the Bible study begun in late September that has now attracted 56 women. Anticipation is running high and a fresh presence of God is evident.

The Bible series being used is called "Joy of Living" and has two goals: (1) For women of all ages to be guided and growing in God's way through disciplined study of His Word, and (2) for outreach to unsaved women to come to place their faith in Jesus Christ as Savior.

Four new families have started attending Greenleaf Friends since the beginning of WOW.

-- Nancy Lamm

Roseburg Attracts Visitors

Pastor Dave Baker of the Roseburg Extension Church reports that alternatives for a meeting place are being explored since growth is crowding their present meeting place. The church had first-time attenders present each Sunday for 12 consecutive weeks recently.

Hilltop Breaks Record

Seventy-three were present October 5 at Hilltop Extension Friends Church, pastor Dale Rogers reports. Even more encouraging is that it was not the result of some attendance campaign, but a week-by-week increase resulting from "a loving, concerned fellowship reaching out." A few months ago the Hilltop Church had declined to around 25. This renewal is encouraging.