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April 1988

EVANGELICAL FRIEND

VOTE
TODAY

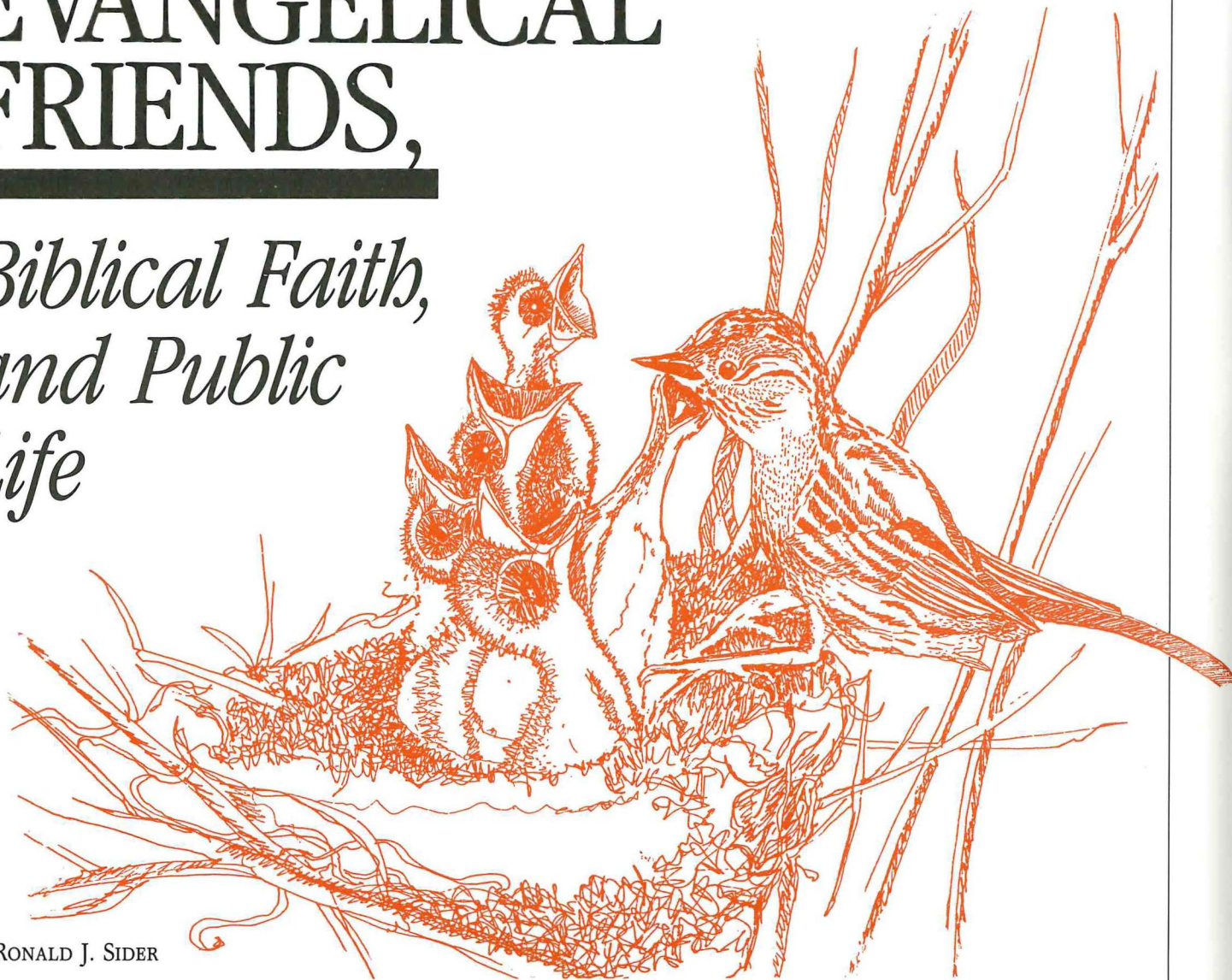
Can Friends Grow?

PAGE 8



EVANGELICAL FRIENDS,

Biblical Faith, and Public Life



BY RONALD J. SIDER

IS THE present political agenda of Evangelical Friends faithful to their own tradition and biblical revelation?

Quakers have had an enormous impact on Western history. Precisely by being committed to the biblical balance of prayer *and* action, evangelism *and* social concern, Friends over the centuries have helped to empower the poor, free the slaves, defend religious and political freedom, and spread the Gospel around the world.

The early Quakers had a deep commitment to live plainly for the sake of justice. They worked to improve the lot of the downtrodden. And they did that out of a solid biblical faith.

As a friendly outsider who is grateful for this long, fruitful Quaker tradition, I must confess that today I am worried. I fear that this generation of Friends is in danger of forsaking its biblically balanced heritage. That is happening in two ways. Some theologically liberal Friends have relinquished a commitment to orthodox theology and evangelism in their one-sided preoccupation with peace and justice. I believe this is a tragic mistake.

Evangelical Friends, on the other hand, are tempted by a different error. Orthodox in their theology, they have gradually abandoned their peace witness, slipping comfortably into contemporary American materialism and

excessive patriotism and neglecting their historic concern for the poor. If they do get involved in political activity to shape public life, their agenda is often narrowly focused on one-issue politics or a limited range of issues such as pornography and abortion.

Such one-sidedness is not surprising. It occurs throughout the evangelical world.

Why has Jerry Falwell, a prominent "pro-life" champion, defended South Africa's President Botha and the Philippines' ex-President Marcos in the name of preserving freedom from Marxist revolution? Is preserving freedom (for Americans, apparently, since black South Africans and poor Filipinos certainly do not enjoy it) more important than changing economic systems that condemn millions to poverty, malnutrition, and death by starvation?

Why does Senator Jesse Helms, one of the most visible advocates of the "pro-life" (anti-abortion) movement support government subsidies for tobacco? Is the political clout of North Carolina's influential tobacco growers more important to this pro-life advocate than the fact that smoking kills 350,000 Americans a year?

Why did the Southern Baptist Convention in North Carolina choose to remain silent about the devastating effects of smoking after the national body spoke out? Is

the moral evil of death by smoking-induced cancer less apparent to Bible-believing Christians who live in a major tobacco-growing state?

On the other hand, why do many activists champion nuclear disarmament to protect human life and then defend the destruction of one and one-half million unborn American babies each year? Is "sexual freedom" or an affluent lifestyle more important than a helpless, inconvenient baby?

What does it really mean to have a consistent life ethic?

The answer, of course, depends on one's basic values. If one endorses Marx's philosophical materialism, then sacrificing millions of people to achieve a secular utopia is not inconsistent. If one believes that the fetus is merely a physical appendage of the mother and not an independent human life, then favoring abortion and opposing nuclear war are not inconsistent. If freedom is a higher value than justice, then promoting religious and political liberty at the expense of a decent life—or even life itself—for the poor is not inconsistent. If Peter Singer is correct and people and animals have essentially the same value, then speciesism joins racism and sexism as dreadful evils. It all depends on what one means by life.

The Bible makes it very clear that abundant life comes only through right relationships with both God and neighbor.

Increasingly since the eighteenth century, secular thinkers have promoted purely human paths to wholeness of life. If only we will offer quality education to all; if only we will modify our social environment; if only we will change the economic system; if only we will undertake this or that bit of human engineering, secular thinkers promise a new person and a new social order freed from the stupidity and selfishness of the past. The Marxist promise that utopia will follow the abolition of private property is merely one of the more naive versions of the Enlightenment's secular humanism.

Christians know this is dangerous nonsense. Certainly we can and should effect significant changes by improving social structures. But no amount of social engineering will create unselfish persons. Tragically, the human problem lies far deeper than mere (even very unjust) social systems. It lies in the proud, rebellious, self-centered heart of every person. A transforming relationship with the living God is the only way to heal the brokenness at the core of our being.

Furthermore, even the *shalom* of abundant Christian living pales by comparison with the glorious life of the age

to come. "For to me to live is Christ, and to die is gain" was Paul's confident cry (Philippians 1:21; cf. Acts 20:24).

Physical human life is not the highest value. There are many things worth dying for. To say that Christians oppose the nuclear arms race because human life is

exceedingly precious is not to say that life here on earth is the ultimate good. "Thy loving-kindness is better than life," the psalmist exclaimed (63:3). Jesus taught that we should sacrifice eyes, limbs, possessions, indeed even life itself for the sake of the Kingdom of God and the harmony of right relationships that make up the righteousness of that Kingdom (Matthew 18:7-9; 6:25-34; Luke 12:13-31).

Because Christians know that Jesus is the resurrection and life (John 11:25), Christians will sacrifice their own physical life for freedom, justice, peace, and evangelism. Jesus has conquered death in all its terror. Therefore, we know that death is only a temporary transition to life even more abundant.

The biblical vision of the fullness and perfection of eternal life in the coming kingdom is finally the only adequate answer to the question: What is life really all

about? What after all is genuine living? True life is eternal life in the presence of the Lord in a kingdom of shalom from which all the devastation of sin has been cast out.

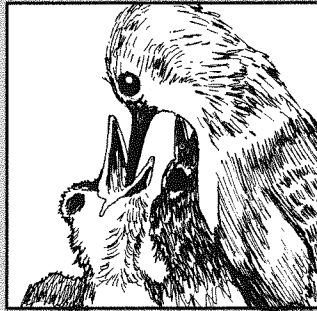
But this biblical teaching about eternal life does not refer to some ethereal, spiritual fairyland totally unrelated to human history and the created order. Paul clearly teaches that *this* groaning creation will be freed of its bondage and decay and experience the glorious liberty of the children of God (Romans 8:18-25). In Colossians, he describes God's cosmic plan of redemption. God intends to restore all things whether in heaven or on earth (i.e., everything in the created order) to their original wholeness and shalom (Colossians 1:15-20).

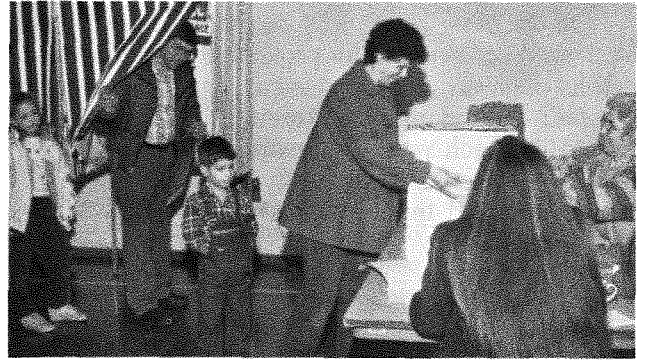
We don't know how God will do that. The coming kingdom is certainly not a human construction that we weld together with slow incremental improvements. There will be a fundamental break between fallen history as we know it and the *shalom* of heaven. Revelation 21:1ff describes the coming kingdom as a *new* heaven, a *new* earth, and a *new* Jerusalem. But notice on the other hand that it is a city and it is called earth. And God dwells with us, wiping away tears, banishing pain and death. Poverty, warfare, broken families, and abortion will give way to an unspeakable fullness of life in the presence of the Lord of life.

If there is a fundamental break between life now and the coming kingdom, there is also significant continuity.

(Continued on page 17)

Will we let the
Author of Life,
rather than
competing secular
ideologies, shape
our agenda?





Please tell me HOW TO VOTE

BY LON FENDALL

ONE OF the occupational hazards of having been involved in politics is getting lots of questions during an election year. While it's flattering for people to think you might have some unusual source of information or insight on making a decision among candidates and ballot measures, I'm afraid I don't often have very good advice to give.

Even if I could be sure of always knowing who is the best candidate, I am reluctant to give people a shortcut to the careful and prayerful thought that ought to precede their entrance into the voting booth. They shouldn't rely on the opinion of someone who is experienced in politics. Good citizenship takes effort, and we need to make our own decisions.

What about the Bible as a source of direction on voting? That may seem a little ridiculous, since no voting occurred in Bible times to my knowledge. During the period of the kingdoms of Judah and Israel, God generally made His will known to one of the prophets, and the chosen person was anointed to serve as king. The system was fine, but the persons selected often disobeyed God and let the people down as well.

In at least one place the Bible contains some very helpful guidelines for evaluating candidates. In your reading of the book of Psalms, you may not have noticed chapter 72, which deals entirely with the qualities and activities of governmental leaders from God's point of view. This passage constitutes a most interesting voters' guide. It works in every city, county, and state in the coun-

try (and, of course, in any other country where voting is practiced).

The first part of the voters' guide in Psalm 72 describes the activities of a governmental leader worthy of our support. Such a person does these things:

1. Judges people with righteousness and justice.
2. Defends the afflicted.
3. Saves the children of the needy.
4. Crushes the oppressor.
5. Delivers the needy.
6. Takes pity on the weak and needy.
7. Saves the needy from death.
8. Rescues the needy from oppression and violence.

There is a lot of repetition in this list, since that was typical of Hebrew poetry. The same truth was expressed in many different ways, partly for the esthetic effect, but also so we could not possibly miss the point. In this case it's fortunate that the point is made so emphatically, because this approach to politics is exactly the opposite from what is usually practiced.

The typical politician is far more concerned about the rich and powerful than the poor and powerless. The rich are able to provide campaign contributions and other benefits. The rich and powerful are likely to influence others who are voting. The poor have neither contributions nor influence to offer in exchange for their requests for help.

It is typical of conservative politicians to complain about excessive government spending, and often the targets of these complaints are various human service programs. Who benefits from these programs? Certainly not the rich and

powerful. It is the poor and needy. I agree that public spending is often wasteful and unbearably high. But why should human service programs be cut when there is so much unnecessary spending elsewhere?

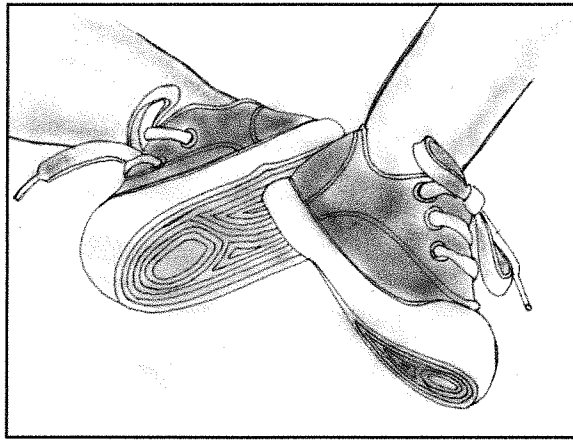
In any case, the voters' guide in Psalm 72 directs us to support the candidates who are genuinely compassionate toward the poor and needy. In one sense God loves everyone equally and we should not be so concerned about the powerless that we begin to hate the rich and powerful. Reverse discrimination of this type is not scriptural. But this is not the typical problem with politicians. Usually their weakness is in the area of concern about the poor.

The activities of the just and righteous ruler described in Psalm 72 apply as well to foreign policy as to domestic policy. The candidate worthy of support for President is the one who shows the greatest concern for the needy of the world and the people in the weak countries. It goes without saying that our President will be concerned about the powerful countries, whether friendly or unfriendly. This concern should not and need not be abandoned to broaden our focus to include the people in the weak countries of the world.

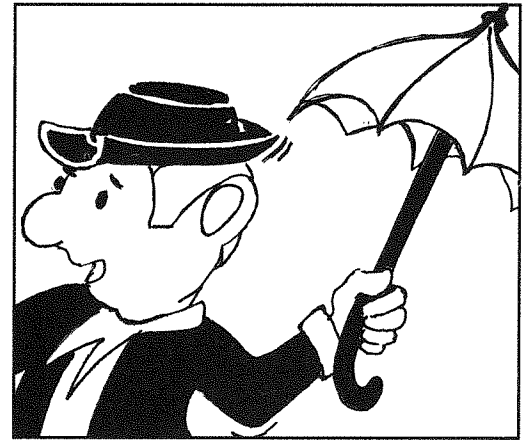
The 14th verse of Psalm 72 describes the goal and motivation of godly politicians, whatever the scope of their responsibility: "He will rescue them from oppression and violence, for precious is their blood in his sight." While that still doesn't tell you precisely how to vote, it provides a timeless and universal voting guide, of far greater benefit than any advice I could give. **EF**

EVANGELICAL FRIEND

COVER: The privilege and responsibility of voting helps bring focus to the merging of biblical faith and public life.
(Photo by Bob Kelley)



Page 12



Page 15

- 2** Evangelical Friends, Biblical Faith, and Public Life *By Ronald J. Sider*
"What does it really mean to have a consistent life ethic?"
- 6** The Message of Hope—Vital in Evangelism *By Paul Enyart*
How is hope the center and backbone of Christianity?
- 8** Is the Phone for You? *By Randy Littlefield*
"If you knew you couldn't fail, what would you do for Jesus?"
- 12** Feeling the Pain of Abortion *By Nellie Logan*
"Every abortion is a forced abortion to the baby."
- 13** Lifeline—A Compassionate Alternative *By Ed Kidd*
Putting feet to your convictions

REGULAR FEATURES

- 4** Speaking the Truth
11 A Certain Shaft of Light
15 Out of the Silence
- 16** Friends Read
19 What About Our Friends?

Vol. XXI, No. 8

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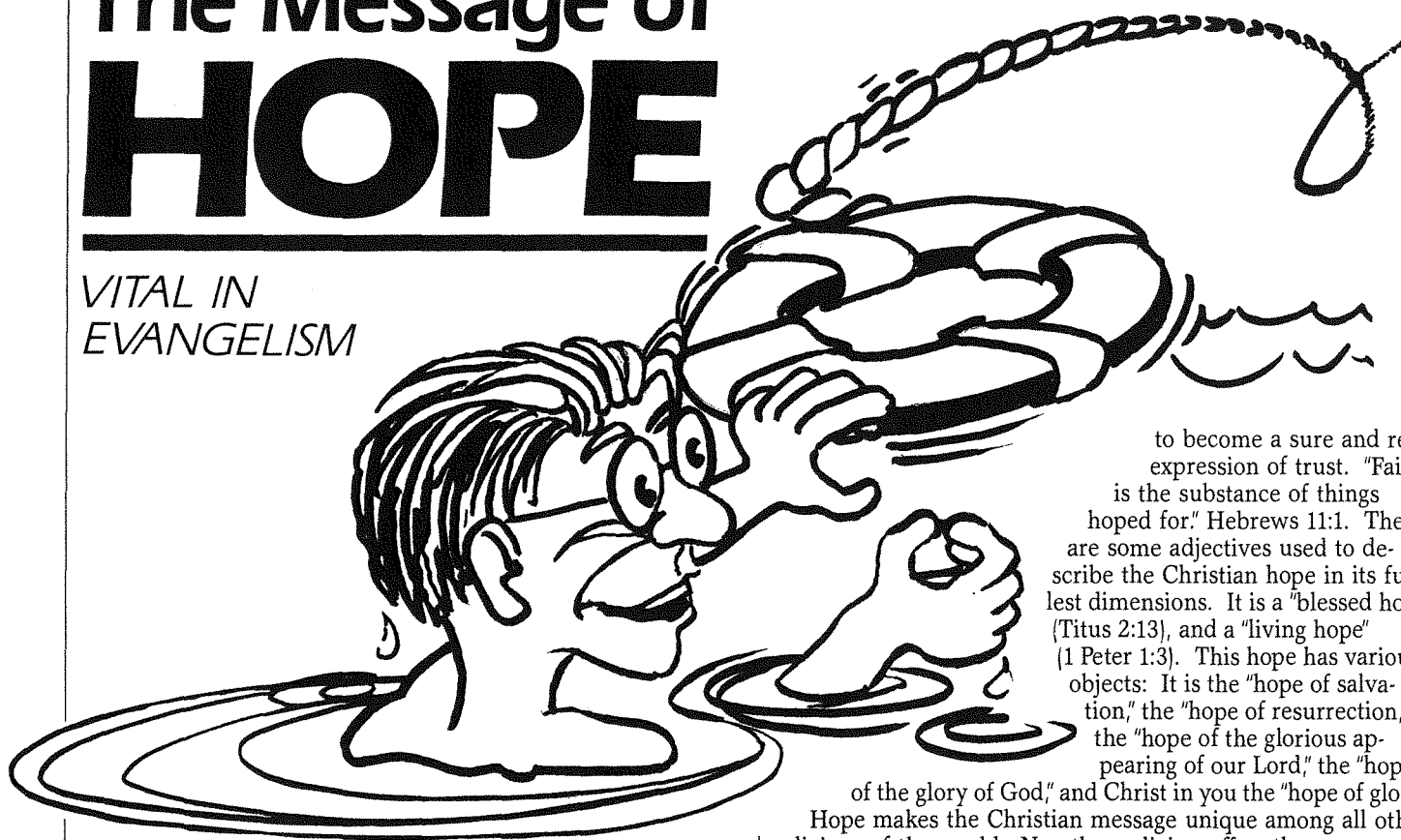
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The Message of HOPE

VITAL IN
EVANGELISM



BY PAUL ENYART

HOPE, What does it mean?

The word *hope* can express a desire—"I hope you can come"—or a possibility—"I hope to attend"—or even doubt—"I hope for the best." One famous writer spoke of the "illusions of hope." Outside the framework of the Christian faith, hope is merely desire, possibility, doubt, or even illusion. But the Christian faith gives a new dimension to the word *hope*.

It is important to note that in the Scriptures the word *hope* is often used in connection with the word *faith*. Here are some examples:

"We have access by *faith* into this grace wherein we stand, and rejoice in *hope* of the glory of God." Romans 5:2.

"May the God of *hope* fill you with all joy and peace in *believing*, so that by the power of the Holy Spirit you may abound in *hope*." Romans 15:13.

"So *faith*, *hope*, love abide, these three; but the greatest of these is love." 1 Corinthians 13:13.

"We have heard of your *faith* in Christ Jesus and of the love which you have for all the saints; because of the *hope* laid up for you in heaven." Colossians 1:4, 5.

"... that you continue in the *faith*, established and firm, not moved from the *hope* held out in the gospel." Colossians 1:23.

"Remembering without ceasing your work of *faith*, and labour of love, and patience of *hope* in our Lord Jesus Christ." 1 Thessalonians 1:3.

"Let us be sober, and put on the breastplate of *faith* and love, and for a helmet the *hope* of salvation." 1 Thessalonians 5:8.

Without faith in Jesus Christ it is impossible to experience the true meaning of hope. Faith activates hope and causes it

to become a sure and real expression of trust. "Faith is the substance of things hoped for." Hebrews 11:1. There are some adjectives used to describe the Christian hope in its fullest dimensions. It is a "blessed hope" (Titus 2:13), and a "living hope" (1 Peter 1:3). This hope has various objects: It is the "hope of salvation," the "hope of resurrection," the "hope of the glorious appearing of our Lord," the "hope of the glory of God," and Christ in you the "hope of glory."

Hope makes the Christian message unique among all other religions of the world. No other religion offers the assurance of life eternal with such certainty. This assurance of hope is referred to as the "anchor of the soul, both sure and steadfast..." (Hebrews 6:19) We need only briefly review the beliefs of some of the religions of the world to see the uniqueness of the Christian message of hope.

In **Hinduism** humankind is seen under the cosmic power of justice named Karma, an impersonal force that administers due retribution to every person for his or her deeds by assigning the individual to a higher or lower social status in the next reincarnation. At best, all a Hindu can hope for is a final escape into a state of impersonality.

Confucianism places a strong emphasis on ethics, yet there is no judgment or method of vindicating its own ideals of human morality. The individual experiences no subsequent advantage or disadvantage, whether he has done good or evil during this present life. There is no better form of life after death for which to hope and strive.

In **Islam** there is a clear view of judgment, heaven, and hell. But heaven is a place where the earthly sensual desires of men are given their fullest satisfaction. Heaven is seen as a place where there will be ivory couches, plenty of food and wine, and ravishing "large-eyed maids." Since everything is predestined by Allah's decrees, including men's belief and unbelief, the best a good Muslim can hope for is that he has been destined to be in heaven. However, there is no assurance in this life.

In **Buddhism** the highest goal that can be hoped for is to reach the state of "Nirvana," which is a state of almost complete annihilation where there is extinction of personality and consciousness.

Christianity is the only religion that offers true hope! This is why Paul the Apostle wrote to the Ephesians, a very religious people, that until they heard and accepted the gospel message, they were "aliens from the commonwealth of Israel,

and strangers from the covenants of promise, *having no hope, and without God in the world.*" (Ephesians 2:12)

What are the foundations of the Christian hope? If we are to choose the single most important basis of the Christian's hope, it unquestionably is the resurrection of our Lord from the dead. Without the Resurrection, all Jesus claimed during His life and ministry would have



been a farce. The veracity of the Scriptures would have been undermined, and the whole superstructure of Christianity would have undoubtedly collapsed. But because Jesus *did* arise from the dead, He has become the chief cornerstone and the "author and finisher of our faith."

The hope of the Christian is different from that of other religions because it is not based on a theological system or code of ethics; rather, it is based on a *person*, and on a relationship with that person. It was the realization of this personal relationship with Jesus Christ that gave George Fox that spark of hope that he had long before lost. It was after discovering a *relationship* that his "heart did leap for joy!" Ultimately, the assurance of this personal relationship with the living and risen Lord is the one unrefutable basis for the Christian's hope. As the songwriter so aptly said, "You ask me how I know He lives? He lives within my heart."

ANOTHER important foundation of the Christian's hope is the written Word, the Holy Scriptures. The Holy Spirit reveals and enlightens many facets of truth through the Scriptures. These jewels of truth enliven the hope of the Christian. When the Christian faces discouragement, trials, and fears, it is then that the promises of the Scriptures are made to come alive by the Spirit to bring a renewed sense of hope. "Now hope does not disappoint, because God's love has been poured into our hearts by the Holy Spirit which has been given to us." (Romans 5:5).

Perhaps one of the most important foundations of Christian hope is the promise of Christ's return and the establishment of His everlasting Kingdom of righteousness, peace, and justice. Christ made a clear promise to His disciples that He was going "to prepare a place" for them, and that He would "come again and receive [you]" unto Himself (John 14:3). On the day of Christ's ascension, two angels appeared to the assembly of disciples and assured them that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Paul states very clearly that this is the "blessed hope" of the Christian. It is a hope that goes beyond this present existence to that eternal and glorious life with Christ in His Kingdom.

Christian hope is never passive. It exerts a constant active influence over every area of the Christian's life. John states that "everyone who thus hopes in him purifies himself as he is pure." (1 John 3:3) Hope gives the Christian a solid reason for responsible discipleship. It stimulates responsible attitudes and resulting actions. This again is one of the beautiful and unique aspects of the Christian faith. Other religions have little or no power to effect actual change in the lifestyle of their adherents. Christianity, however, can be verified by the *change* that is effected in the lives of those who have experienced a personal relationship with Christ Jesus. It is

because of that lively hope that the ethical and moral obligations of the Christian life are no longer viewed as stringent legal demands, but rather as delightful privileges.

It is at the point of the eschatological events of Scripture that hope is often tested and where the Christian message of hope is sometimes distorted. Does the active influence of Christian hope make a person passive to the evil, injustice, and oppression of the present world system? Is the "blessed hope" so strong within the heart and mind of the Christian that he is willing to endure the injustice and oppression to which he may be subjected without making any effort to change the godless society around him?

Evangelical Christians have often been accused of preaching a Gospel that is an "opiate to the masses"; a Gospel that so strongly emphasizes the glory and bliss of the future Kingdom that there is no effort made to confront and correct the injustices of society here and now. In many respects this criticism may be justified. Many evangelical groups have seriously neglected, or even omitted, the social implications of the gospel message. There has been a tendency in religious circles to create a division that categorizes some as preaching an "evangelical" Gospel and others as preaching a "social" Gospel. Sometimes one has been referred to as "evangelism," and the other as "social action."

WE AS FRIENDS, however, have a rich heritage of having proclaimed and taught a holistic message that makes no such artificial distinction. We feel the true spirit of Jesus' message addresses the totality of human need. Jesus made this clear when He reiterated the greatest commandments of the law. "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength . . . you shall love your neighbor as yourself." (Mark 12:30, 31) In these words Jesus addresses the *whole* person; spiritually, emotionally, psychologically, intellectually, and physically. In addition, He adds a social dimension when He includes our relationship to our neighbors. Evangelism and responsible social action cannot and *should* not be separated. To do so results in a partial Gospel, whether the emphasis is on "evangelism" alone, or on "social action" alone.

There are two extremes that must be avoided in relation to the gospel message and the end times. One is to accept the theory that through social action, education, and diplomacy we will eventually learn to live together in peace and usher in a utopia—a humanly contrived kingdom of peace and justice. The other equally flawed extreme is to passively say the Scriptures teach evil will continue to grow worse and worse, therefore there is nothing that can be done but sit and patiently (or impatiently) wait for Christ's return. The problem with the former is that unless the power of Christ changes a person's heart, no amount of education or diplomacy will be able to subdue the innate evil and strife generated from within. The problem with the latter is that we *do* have a mandate to occupy until He comes, and we do not know when He will come. We cannot sit idly bemoaning the evil and distressing conditions around us, while countless men and women continue to live in poverty, sickness, and deprivation.

We must ever be conscious of the fact that although one of the strong bases of the message of hope rests on the glorious appearing of our Lord to establish His eternal Kingdom, this same message of hope deals with every aspect of daily living here in this present world. It is never blind to the responsibilities of confronting and impacting the evil that exists in our present world system.

It is at this point that the message of hope and the work of evangelism have their closest link. Evangelism reaches out with a message of hope to the individual who is the victim of

an oppressive and unjust system. It gives to that person the opportunity to enter into a personal relationship with the liberating and transforming Christ. This same message of hope also reaches out to the beneficiary of society and seeks to have that person, too, experience the life-changing effects of a personal relationship with Christ. Both oppressor and oppressed become brothers in Christ and together are able to confront the evils of their society to bring about change. Having been involved in the world system from opposite poles of the spectrum, they can understand from firsthand experience what the feelings and struggles are that must be dealt with. Often the oppressor when converted can become a more powerful influence in effecting changes in society.

Friends are an *international* body. We represent a variety of cultural backgrounds and nationalities. We live under differing sociological, economic, and political structures. We work under different conditions in such areas as communication, transportation, and resources. Can we all present the same message of hope? Can the same message of hope be applied internationally, whether in Asia, Africa, Latin America, or North America?

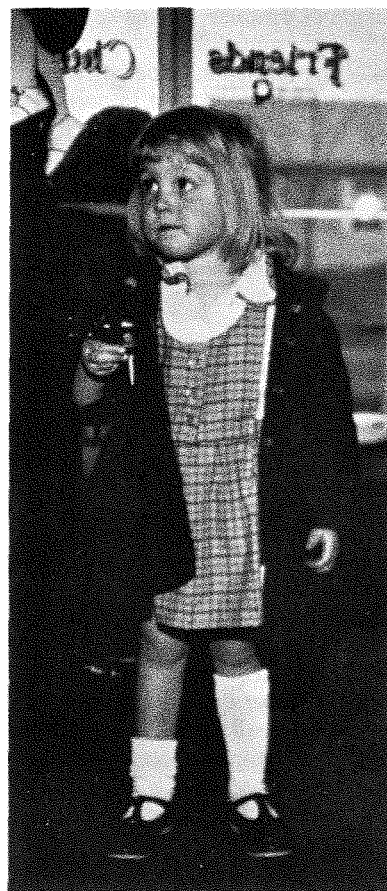
Yes, the message of hope is universal. It transcends all cultural, social, economic, and political systems. Our task is to carefully make an appropriate application of the universal and changeless truths of this message to our own culture in terms that can be understood. We must guard against trying to export cultural mores and traditions as part of the universal gospel message.

The issues of socioeconomic justice and political freedom, which may be vital to some of our Friends from Latin America, Asia, or Africa, may not seem as important to Friends in North America or Europe. Conversely, the issues of secularism and materialism that North American and European Friends should deal with may not be issues in Asia, Africa, or Latin America. In the past we have been guilty of trying to legislate uniformity within the Society of Friends. This resulted in dispersions and divisions that seriously weakened the Church. We must be careful to avoid the mistakes of the past. We must learn to uphold one another in our own particular struggles without being critical or judgmental.

Of one thing we must be sure. Jesus Christ must be central to our message of hope. His Holy Spirit will then direct us to deal with the appropriate issues in our own society. In our attempt to deal with these issues, we should never compromise that personal relationship with the Living Lord, while at the same time lovingly, consistently, and firmly bringing our influence to bear upon the issue that needs to be resolved. Often the temptation is to resort to worldly means in order to bring about changes. We must be reminded that "the weapons of our warfare are not carnal, but mighty through God." (2 Corinthians 10:4)

What about the future of the Friends Church and evangelism? Do we have a message our world needs to hear? Because of our rich heritage of speaking to the needs of the whole person, we have one of the greatest advantages of any religious body in sharing the Good News of Jesus Christ to our generation. Because we have a message of hope, we *must* share it with the many lonely and hopeless people all around us. For too long we have looked to the great legacy of the past. Christ is calling us to serve the present generation with the same zeal, dedication, and fervor that characterized Friends in the 17th century. May God help us to rise to this occasion and seize the opportunity before us to share the message of hope! **EF**

Paul Enyart is presiding clerk of Friends United Meeting and pastor of South Marion Friends Meeting, Marion, Indiana.



BY RANDY LITTLEFIELD

Is the Phone for You?

"FOR THE past two and one-half centuries the rate of growth in the Society of Friends has not kept pace with the natural increase of Friends families. Thus, in failing to grow numerically, we are first of all losing our own children. The problems of growth and decline become personal for each of us, involving our own family circles." These words by Seth Hinshaw challenged the Society of Friends over 25 years ago, yet no significant change in this growth trend has occurred since that time.

Have we Friends been too hesitant about "making disciples"? We have comforted ourselves with statements like "We are not primarily interested in numbers," or "Quality is more important than quantity." After three centuries of existence, we are still baffled by the problems of growth and outreach. If our lack of growth arises from our failure to obey The Great Commission, then perhaps we should make an

honest effort to fully understand our duties as Christians and our responsibilities before God.

Is it the will of God that the Friends Church grow? The will of God is basic and essential to all life and growth. Unless God wills the increase and sends us forth to do His bidding, there is no point in talking about life and growth. In addition to His will, the Friends Church must desire to grow. In the New Testament we find many patterns of evangelism, but how faithful and effective have we been in utilizing these and other methods of outreach?

As exciting reports of church growth have come from Southwest Yearly Meeting, we in Mid-America Yearly Meeting and all across Evangelical Friends Alliance have been challenged anew in reaching the unchurched in our communities for Jesus Christ. We have been exposed to Technigrowth Evangelism, which has been

defined as first-century church growth... using twentieth century technology. Despite all the misuse and stigma associated with the telemarketing concept, God has truly been blessing *The Phone's for You!* campaign to help build His Church.

This new concept in church growth, and more accurately new church planting, was developed by Norm Whan, formerly a successful insurance executive, consultant, and motivational speaker.

covered that this concept can apply with similar results when churches canvas a community. This law works at the core of *The Phone's for You!* campaign. If we ask a large number of people to do a certain thing, including coming to a worship service on a specific day, a predictable number of them will agree. The results are generally very accurate. The number of people who come is directly related to the number of phone calls made.

ready to consider attending your church. The telephone is simply the link between you and the individual. As God's representative, you "reach out and touch." The telephone is simply the tool used in the "gathering" part of the process.

As an experiment to test this concept, Norm Whan and his team of planters targeted a 100-year-old community in Southern California, and 261 people visited Mountain View Friends Church on Celebration Sunday. Since then, this unique method has been used by over 20 denominations in all states across America to plant more than 30 new churches and over 30 expansion projects.

Some who heard these reports about the telephone outreach campaign had strong opinions and opposition to this approach to community canvassing for church growth. There is much truth, however, in the old proverb that says, "The man who says something cannot be done, should not interrupt someone who is doing it." Results in Friends Church Southwest Yearly Meeting were no less than astounding. Few other methods of church growth have been more successful among Friends since the days of the Valiant Sixty.

Last fall, six churches in Mid-America Yearly Meeting did over 65,000 dial-ups in their communities, and nearly 200 new attenders visited these congregations for worship for the very first time on Celebration Sunday. This spring two additional congregations will be utilizing this tool for renewing enthusiasm for outreach and a new church will be planted in Houston this fall.

The Phone's for You! campaign was regarded as very successful this fall by Pastor Gary Getting and the people of Hutchinson, Kansas, Friends. They did over 22,000 dial-ups over their entire community, a central Kansas city of 30,000 people. Attendance had averaged 90 for the previous year. From

the time their calling began, on or prior to the Celebration Service on September 15, 1987, a total of 70 first-time visitors had attended. For the three months following the Celebration Service, attendance has maintained a 25 percent increase.

Of the experience at Hutchinson, these testimonials were relayed in a letter from Pastor Getting two weeks following Celebration Sunday. "Over all, our people feel this was a very worthwhile project. It was lots of work and took lots of time, but it was worth it. Lots of our people are actively trying to befriend these new people to try to keep them involved at Hutchinson Friends Church."

Another comment by some visitors, "This is one of the neatest things I've seen happen in a church," emphasizes that when a congregation does reach out, it must be in genuine love and sincerity.

PASTOR Gary reports:

One of the young mothers of our church confided with me after the calling was over, but before our Celebration Sunday. When she first heard the talk of this campaign, she thought it was the craziest idea she'd ever heard of and that I was nuts to try to get our church to do it. She was going to have no part of it. But the Lord began to deal with her. She did come and helped to call and started getting really excited. She ultimately confided that she was very glad we did this outreach and praised the Lord for the results.

A typical caller averages around 40 dial-ups per hour, and many consider this to be the most difficult part of the campaign. However, the callers and support people work in a group setting, and every positive response generates so much energy and excitement that everyone comes away feeling blessed. It is not easy, but it is rewarding!

Another report from Hutchinson typifies how the momentum is contagious.



When Norm and his entire family came to Jesus Christ a few years ago, God was doing something very special. Their lives were quickly changed, and Norm grew rapidly, having a deep concern for the unchurched. He began to think and pray—could the Holy Spirit use his experience and the same methods and techniques that he had proven to be successful in business to help plant new churches?

Relating a technique used in business called The Law of Large Numbers, Norm dis-

Most people understand theoretically that for evangelism to be effective, the church must reach into the lives of pre-Christians. In practice, however, very few people put themselves in front of enough people to find those whom God has prepared to receive the gospel message.

The goal of the *The Phone's for You!* is to use the telephone as a tool to get in touch with people as quickly as possible. The method is one-on-one with people by phone to find those who are

The pastor cites this example, "One of the men of our church, who was the most skeptical all along, had heard how things were going after the first week of calling. We had actually seen one new family show up for worship on Sunday. He came just about every night during the remaining three weeks to help call. He really got excited and involved, and still is, in attracting these new people back."

Pastor Getting's letter closes with these words, "We do praise the Lord, not only for the new people, but for how this project drew our people together. They sacrificed their time and other activities, and we saw such a spirit of unity and togetherness break out and spill over into other areas of our church life. The benefits were truly more than just people. Praise the Lord for all He has done. It has been truly marvelous to behold."

Following the four weeks of calling and about seven weeks into the nine-week campaign at one of MAYM's newest churches, Kansas City Westside Friends, Pastor Jeff Blackburn relayed this enthusiastic report: "Already 17 visitors have attended as a result of a call, and several have attended more than once. One family has been here five weeks in a row now. I'm excited about Celebration Sunday! This could be the beginning of great things!"

This last fall another of the newest churches in Mid-America Yearly Meeting used the telephone outreach tool to stimulate new growth and congregational enthusiasm for evangelistic outreach. Some five years ago, Austin, Texas, Friends Church was begun under the leadership of veteran MAYM pastors and missionaries Paul and Leona Thornburg. Now under the leadership of Cliff and LaVonna Loesch, this new work undertook a community-wide calling campaign in south Austin to reach out with the truth of the gospel message to those



in this growing metropolitan area.

For several months prior to the campaign, attendance had been averaging in the 30's. The callers made over 10,000 dial-ups in the area, and from around 900 homes who were receptive to the phone call, the Celebration Day Service was attended by 87 persons. Pastor Cliff Loesch reports that during the October and November campaign, there were 53 first-time attenders from the Austin area. His comments reflect his optimism for further growth: "We consider our telephone outreach to have been a successful investment of our time and money. In addition, there were other rewards that made it worthwhile. We have other hurdles and circumstances to overcome, but this was just the 'shot in the arm' we needed."

Many of the churches in Mid-America Yearly Meeting are in smaller rural communities. We were unsure of what results to anticipate when one small rural church committed themselves to take on the new challenge of reaching out to the unchurched in their commu-

nity. The results were very encouraging from Friendship Friends, a small rural church in southeast Kansas that aggressively took on the challenge of *The Phone's for You!* campaign.

PASTOR Tim Vance reports, "We did 822 dial-ups to most every residence in our two-county area. Our mailing list was 111, with 10 new people attending either on or before Celebration Sunday. With some more face-to-face contacts from people in our church and continued prayer, we hope to gain them on a regular basis. There are several other families on our mailing list who we feel are definite prospects. The overall reaction from our church to this outreach program was very positive. We are very encouraged at Friendship by the new faces. Our people are interested in helping with the follow-up visitation, and we are anticipating and praying for continued growth. We believe that all the effort, time, and energy are very much worthwhile and the Lord has blessed us."

Spring campaigns this year are at Oklahoma City and

Chandler, Oklahoma. Some of the discussion and comments of people as they consider the challenge of growth and utilizing *The Phone's for You!* campaign is shared by Pastor Robert Hutson of Chandler Friends Church.

Our people really seem to be getting excited about the possibilities before us. These are some of the things commented upon during our deliberation. "This seems to be the best way I've seen to really touch our community for Christ in a short period of time, but it will take continued effort and involvement from now on." "Can we afford it? Can we afford *not* to do it?" "How about doing it later on? This just seems to be the right time." "This will not be worth the paper and tapes that it is communicated on if it is not backed with prayer, love, and caring, and under the anointing of the Holy Spirit." "This is one of those investments that has possibilities for eternal as well as present dividends."

We must recognize that there is a price to growth in our churches, just as we are paying the price by not growing. As we heard during seminars with Norm Whan, the echo of "Expect a Miracle" and "If you knew you couldn't fail, what would you do for Jesus?" should remain as a challenge fresh in our minds. We sense the urgency to look beyond our own church door, to seek and reach those in our neighborhoods who do not know know Christ in a personal way. The challenge of Franklin D. Roosevelt "Above all, do something," when applied to our outreach efforts, motivates our calling. Our task is to be faithful to the example of Christ as it has been given to us. **EF**

Randy Littlefield is director of church growth for Mid-America Yearly Meeting and lives in Friendswood, Texas. Photos used with this article are from Celebration Sunday at Hutchinson, Kansas, Friends Church.



The Battle/Fight/War

BY NANCY THOMAS

ALTHOUGH the temperature hung in the low 40s, nobody felt cold. The basement room of the old Friends Church in La Paz had been converted into a battlefield, and the heat of the discussion had warmed us all up to an uncomfortable degree.

Our task was important. Hal, I, and a group of Bolivian Friends leaders had been meeting for several nights to do the third and final revision of a ten-lesson booklet on basic tenets of the faith, things every Christian needs to know and live. This booklet, the second in a series of three, had been commissioned by Bolivian Yearly Meeting for discipling new believers and strengthening existing Friends churches in Bolivia and Peru. From the beginning, participation in this unique project had been strong on all levels of planning, writing, and revising. It was clearly a high priority for both the national church and the mission.

This revision was urgent. The book needed approval by the executive committee at its next meeting in time to go to press. We were counting on using it as follow-up for new believers in a citywide evangelistic campaign. Only if the revision sessions went smoothly and rapidly would we be able to make the deadlines. We all felt the urgency, along with a sense of calling and mission for this particular task.

But something was clearly going wrong. All our good intentions and sense of mission had degenerated into what looked like an old-fashioned Western barroom brawl. You could almost see the smoke curling upward from the well-aimed arguments flaring one after another in the cold night air. Over what? We fought for over an hour and a half over one small word tucked into a single sentence in an uncontroversial lesson on prayer. The problem centered around whether to use the word *war* (*guerra*), *battle* (*batalla*) or *fight* (*lucha*) to describe the nature of our conflict with Satan. Somehow this issue took on immense importance, but the confusion only worsened as the wrangling over words stretched out. The same people said the same things over and over,

although nobody was listening. Positions polarized ("war" versus "battle"), then hardened, and discussion became attack/counterattack.

The biggest irony was the sentence in which the controversial word appeared: "Prayer is one of our most powerful weapons in the 'war' (battle/fight) against Satan and his realm."

Gradually some of us began realizing what was happening. We weren't just discussing spiritual warfare. We were engaging in it! And almost being tricked. We were fighting with our own weapons, while the very field of battle was a sentence on prayer as a weapon!

But God's Spirit was faithful. We were able finally to stop, recognize the situation, then begin praying, binding Satan and pleading the Lord's intervention. After that we talked about what had happened and reconciled with one another. Only then were we able to agree on a solution and proceed with the revision.

In retrospect, we learned something about our enemy and the nature of our warfare. One of Satan's biggest strategies is to cause confusion and blindness among believers. He deceives us into placing undue importance on minor things, a smart move, actually. After all, if we expend our energies in small causes, we have nothing left for the real thing.

HE CONFUSES us as to who the enemy is. We begin fighting one another instead of uniting in the Spirit against Satan himself. The Bible teaches clearly that "our struggle is not against flesh and blood [each other], but against the rulers, against the powers, against the world-forces of this darkness, against the spiritual forces of wickedness in the heavenly places." (Ephesians 6:12) That's not to say that a cantankerous brother who is not living in the Spirit can't cause problems. He certainly can (and frankly, one of them was in our meeting). But, no matter how irritating, bad smelling, opinionated, or downright wrong your brother or sister may be, he is never to be considered the enemy. We need to learn to battle the "spiritual forces and powers"

that sometimes use and even abuse God's people. But we don't fight each other. Satan really confuses us on this point. Until we stop fighting each other in the Church and unite against the real enemy, we not only won't get anywhere, we haven't even located the battlefield yet.

Satan also blinds us into using the wrong weapons. At the first provocation we plunge into the fray armed with the might of our words, opinions, traditions, sarcasms, and noble intentions. We even fire Bible verses at each other. "Not by might, not by power, but by my Spirit, says the Lord." By the Spirit. By love, submission, and unity. By prayer. Strange weapons, but effective.

Finally, our enemy blinds us to the solution. The answer to our conflict over war/battle/fight was literally right before our eyes, in the very sentence we were reading and rereading, yet not understanding. That was Satan's trick. Not every case is quite that obvious, but our enemy will cause us to forget even the most basic lessons we've learned about love, prayer, His Spirit, and forgiveness.

But the blindness is temporary. The Spirit's voice may at times be soft, but He is there, reminding us, encouraging us, enabling us.

The story has a postscript. The next night we met again. This was the last opportunity to finish the revision and we were behind because of taking so much time on previous nights. The lesson on prophecy and the end times promised to be difficult as several people were approaching it with different interpretations. Frankly, I expected conflict this time. But the real battle had been fought the night before, and that last session proved to be the best. A spirit of unity, love, and even fun prevailed, and we made record time.

The book is now at the press, and at least one small band of warriors (battlers/fighters) is encouraged and determined to face the next skirmish in the power of the Spirit, using the Spirit's weapons and, together, causing the real enemy to race out of that barroom with his tail on fire. ■

Feeling the Pain of Abortion

BY NELLIE LOGAN

I AM A WOMAN.

Deep within my five-pound body when I was born were live, miniscule, half-chromosome eggs. Years later, seven of those live eggs acquired the other half of their chromosomes and became seven children.

Likewise, when my mother was born, she already carried me, her seventh child. My grandmother carried in her infant body my mother.

Her mother, my great-grandmother, carried grandmother...and back...and back...and back...to the creation by God of the first woman, mother of all living, and first man, the created father of all.

Life is a live miracle of creation, marching generation after generation through the ages. Every living person, great or humble, is part of that miracle, born into this time from the distant past in an unbroken line, of one common ancestry.

Who is my relative? You are.

It is this "relativeness" that makes me mourn with deep sadness the death of every aborted baby. I somehow share in the baby's death agony.

I mourn for the ignorant, willful abortion in America. It is prompted by many things...the men in the Supreme Court who decided, under pressure, that an unborn baby is not a person, not a citizen—both lies from the master of all lies, Satan.

I mourn the greed of doctors who once took an oath to do no harm; the selfish, militant women who would deny their womanhood and their place in the divine plan of life; the frivolous desire of non-parents to get a 'perfect' baby (who is perfect?), or a baby of the 'right' sex (which is the right sex?), and the non-parents who just want out of the responsibility of their own actions.

Every abortion is a forced abortion to the baby. Every abortion violates the commandment "Thou shalt not kill."

The very word *abortion* is a euphemism for killing, for murder. If the baby were not alive and growing, why kill it? Calling murder by the Latin name of "abortion" is an attempt to mask its impact. Calling a baby a "fetus" because of his/her stage of development denies the human-

ity of that little one. If a woman entering a clinic were asked, "Do you want us to kill your baby?" most abortions would never happen.

Abortion is devastating, or should be, to the non-parents. How do you erase the memory of paying to have your child killed?

That baby is dearly beloved of God. That includes the little Chinese baby, where forced abortion is the law if a couple has one child already. The American baby, the Turkish baby, the Dutch baby...and on and on, are all beloved of God. King David said, "For Thou didst weave me in my mother's womb."

The life of a baby does not begin at birth. It does not begin at the third trimester, or the second, or the first. It does not begin at that startling moment of quickening when the mother first feels movement in her body that is not her own. The life of that baby does not begin at conception, either.

Live sperm joins live egg and life is. Life is a continuum. Life is, and God knows.

The beginning of mankind was not in the form of a single cell in some primordial ooze millions of years ago—a single cell, made of elements already present (from where?) brought together in exactly the right proportions (how?) and by some miracle made alive (life is a miracle!) and reproducing and evolving to higher forms. The second law of thermodynamics says that everything is becoming more random!

The beginning of mankind was not when an ape in a forest long ago first stood upright, used his prehensile thumb, and grunted the first human sounds. We exist in the same world with all creatures, large and small, sharing air, food, water, the universe. But we are different.

IT WAS not the beginning of mankind in ancient times when a couple sat huddled around the first fire in a cave. The caveman existed and exists, all right. Primitive people were not the beginning of human life. Primitive people were separated for generations from the rest of us, forced to spend their lives for generations in a constant battle for survival.

Human life began at Creation.

"And God created man in His own image, in the image of God He created him; male and female He created them." (NASB Genesis 1:27) God creates only perfection, so He created them perfect. We have now "evolved" to our present state, whatever that is.

All other theories of our origin are figments of human imagination as we try to avoid God and to avoid our own responsibility. Man is not the measure of all things; God is.

We were originally created in perfection and given free will. Free will used correctly has a multitude of responsibilities and rewards, here and hereafter. Free will abused carries a terrible price—separation from God, pain, death, and hell.



Eve was willingly deceived. That which was forbidden looked *so good*. God sets standards, and that which is forbidden still looks that way.

Adam willingly followed "his rib." He sinned. Then he tried to give Eve or God or both all the blame. Unrepentant, we still try to pass all blame on to someone else or something else—our mate, our parents, siblings, society, environment, circumstances, whatever. Or we blame God, "He made me this way."

But it is our sin, our lust of the flesh, lust of the eye, and the pride of life. It is the temptation of Satan added to our own desires.

To deliberately kill an unborn baby is to kill a portion of God's creation. To abuse anyone, child or adult, is an insult to God. To have considered killing or abusing any person is also sin, for God sees the heart.

God, in the form of Christ Jesus, came to teach and to demonstrate humility. Jesus was so humble that the world could not humble Him. He was so humble that He willingly accepted death on the cross for the sins of mankind. We are all prone to sin, so He came to teach repentance. He came to expose sin and to forgive those who repent. The devil could not deceive Him: He came to expose the works of the devil and to defeat him. Jesus is divine—death could not hold Him.

The present generation, the only one with whom we may deal, counts itself so full of power and glory, so smart that it can delve into the deep secrets of God and decide who should live and who should die. God will not share His Glory (NASB Isaiah 48:11).

Our egotism and pride, our abused free will, know few bounds. Free will is not a mistake. God does not make mistakes. Without free will we could not really worship God, be of service and joy to Him, have fellowship with Him. We could never know our own true joy.

The only possible answer to having killed another person, born or unborn, or to have wished to kill, is repentance before God. Repentance calls for that terrible price, humility. We have to admit we have sinned and cannot forgive ourselves. We cannot expect or receive forgiveness from anyone on earth. Forgiveness comes only from God through our great High Priest, Jesus, who is our advocate before God the Father.

Is slavery stamped out? No, and there are only two choices. A person is either a slave to sin or a servant of God.

Slavery to sin may take one of several forms—fornication, greed, selfishness, heedlessness, gossip, love of money, jealousy. A person may be a slave to a church, a lodge, an individual, an idea, to his own work, to ego, to an idol, to Satan

the deceiver—to some created thing or being. Or to God.

John the Baptist and Jesus both came saying, "Repent, for the kingdom of heaven is at hand" (NASB Matthew 3:2; 4:17). The answer is humility, not rebellion. It is to say, "Lord, I have sinned, forgive me, accept me and guide me; I thank You."

Accept God's forgiveness, put His joy in your life. Forgive others. Jesus said, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." (John 13:34 NASB)

Free will is our most precious possession. Abused, it leads to sin. Used properly, it leads to much fruit. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (NASB Galatians 5:22, 23)

Jealous, angry, rebellious Cain killed his brother Abel. Cain chose his own way rather than the instructions and discipline of God, rather than repenting of evil. Every abortion is still rebellious Cain, killing the innocent. ☞

Nellie Logan is a member of Boise, Idaho, Friends Church.

LIFELINE

A Compassionate Alternative

By Ed Kidd

THE PROBLEM of unwanted pregnancies, particularly among teenage girls, has affected nearly all of us in one way or another. Currently over 600,000 teenagers in the United States become pregnant outside marriage each year.

Whether or not a girl decides to abort her child has become a critical issue for many Christians. But often there are many other related issues just as complex. Some girls are poor and homeless, unable to care for themselves or the child they are bearing. Many of the girls come from broken homes, suffering emotionally from neglectful or abusive relationships.

Others wonder how they can support their child when it is born. Some, in fear of that question, end up aborting their child.

The timing seemed to be right for members of Medford Friends Church in Oregon to wrestle with these and other questions. During 1986, church leaders at Medford were looking for a new outreach direction for the church. At the same time, some people in the church became convinced that Christ was calling them to help girls in need. People became convicted that their pro-life stance must be more than just vocal. "It was time to stop talking about how wrong it is to have an

abortion," said Lifeline Director Sandy Berryhill. "It was time to do something."

The church began researching the need in the Medford area and found it was great. An area Christian counseling service, Living Alternatives, estimated that in a little over 220 crisis pregnancies in one year, 60 required some form of home care or shelter. Most of those 60 were forced to have the abortion because there was no place for them to go. This was a substantial number for an area of only 80,000 people.

The church began to look at what others have done to solve the problem. One church member traveled to Beacon

House, a group home for pregnant women in Denver, Colorado. Beacon House turned out to be the perfect blueprint for a similar home in Medford. The Denver group home provided crucial information and ideas ranging from house rules to counseling techniques. Because of information received from Beacon House's example, much of the groundwork was eliminated, and the Medford

"It was time to stop talking about how wrong it is to have an abortion. It was time to do something."



Lifeline Director Sandy Berryhill (right) being interviewed by a news reporter

home was able to open six months ahead of schedule.

Another development occurred that helped clarify the focus of the new ministry. One day Pastor Paul Meier was in the Medford church building and overheard the interview process of Tammy, a potential Lifeline participant. It was still months before the project was due to open, and by listening to the conversation Pastor Meier knew the home would open too late to effectively help Tammy. It was then Meier thought of opening his own home to Tammy.

"I had never been faced with opening my home to strangers like that before," said Meier, "yet somehow I felt the leading of the Holy Spirit to do it." Meier's

home became the first of several shepherding homes established in which girls in extreme situations received assistance before the Lifeline home opened.

Meanwhile, search began for a proper site for the home. One woman graciously donated a home near Eagle Point for Lifeline's first facility. Unfortunately this home was 15 miles from the hospital and other services. Later a new site was found in Medford that could house four to six women. The new home, located much closer to the hospital and area shopping, seemed to be perfect and didn't conflict with local zoning ordinances.

But funds for the site also needed to be solicited. During the 1987 Northwest Yearly Meeting sessions, a slide show presented the Lifeline program. The Board of Social Concerns was so moved by the presentation, they decided then to designate a portion of that year's Yearly Meeting Thanksgiving Offering to the Lifeline program. Over \$5,000 was raised during the November offering as of December 31, 1987.

Currently, four to six women stay at the home. Women who are accepted into the program agree to abide by several house rules: attending church, Bible studies, counseling sessions, and assisting in house chores as a girl's physical condition permits.

The girls are counseled by professional Christian counselors. Normally paid over \$50 an hour, these professionals donate their services to the Lifeline project. The counselors help the girls handle their emotions, which often include fear, anger, and resentment. The counselors also attempt to promote Christian-based solutions for the problems.

Houseparents are also considered important in the girls' development. "The parents set the example of Christ," said John Charles, a former Medford resident who has assisted in establishing the program. "The parents are there to accept the girls while they try to imitate Christ-likeness. Many of the girls have seen only the pain of sexual abuse, broken homes, and divorce. The houseparents may be the first normal relationship they have ever witnessed."

Every girl is also assigned a support family who follows her progress. The family invites the girl to their house about once a week for dinner and for other special occasions such as birthdays and holidays.

Lifeline also tries to improve the girls educationally. Girls are required to take courses ranging from high school-level classes to vocational and college training. According to John Charles, "We want to help the girls so they'll be able to support themselves financially."

The girls also receive training in money management, parenting, and childbirth. After her child is born, a mother may appear before a committee with a plan for the well-being of herself and her baby. After approval from the board, she may stay a total of 15 months; during that time she continues in educational programs.

For the brief time the program has been in operation, it has been very successful. Among other turnarounds, one girl has returned to classes at Rogue Community College to complete her high school diploma.

Yet as miraculous as these successes seem to be, many soon discovered that these outward circumstances weren't Lifeline's main measure of success. Lifeline's true mission was discovered when a girl committed her life to Christ a little more than a year ago. Currently, several girls have become Christians, becoming active, along with their children, at Medford Friends and other area churches.

According to Berryhill, the extensive training and care a girl receives at Lifeline only goes so far. "The most important thing is the long-term help," said Berryhill. "And the only way they can get that help is to know Jesus Christ as their Savior."

According to John Charles, "We first looked at Lifeline as simply a means of helping girls and fighting abortion, but we soon saw that without the power of the Lord, they wouldn't be able to make the correct choices to care for themselves or their children.... The overriding goal became to show Christ to them and have the Lord become real in their lives."

Lifeline has established several other goals for the future. Two to three more homes may be opened, each hosting four to five women. The Lifeline project has also made people aware of other needs in the community. People are beginning to search for ways to reach out to other homeless victims, and even to young men who have contributed to unwanted pregnancies.

But it is hoped that the impact of Lifeline will ultimately reach far beyond the Medford area. "Lifeline was one of several agencies that received initial help from Beacon House," said John Charles. "It's our hope that Lifeline could provide a similar example for those wanting to start such ministries in other areas of the Northwest." Lifeline leaders are willing to talk to those from other areas who are also interested in ministering to those caught in crisis pregnancies. ■

Readers desiring information about starting a program for girls with unwanted pregnancies are invited to call Lifeline at 503/772-8206. The writer of the article, Ed Kidd, is a recent graduate of George Fox College, Newberg, Oregon.



A Remarkable Umbrella



BY JACK L. WILLCUTS

ON A BILLBOARD in Birmingham, England, I saw an attention-getting scene showing a smartly dressed businessman, briefcase in hand, confidently striding across a busy downtown street. The startling part was that he was on a tightrope about 15 stories in the air stretched between two highrise buildings. In his other hand he was carrying a brightly colored umbrella with the logo of an insurance company on it. The umbrella supposedly gave him total safety and confidence in precarious places. A most remarkable umbrella!

Holding that improbable picture in mind a moment, let's redesign it with a religious motif. Change the umbrella lettering to read: "Quakerism." It still has many colors and various shades of grey. The person (woman or man, of course) is striding toward the future from a Friends church or a Quaker meetinghouse (it's hard to read the sign from such a height) on a theological tightrope. The person also has a remarkable umbrella—quite weathered, obviously not new, torn in places but patched, faded except when the Light penetrates it from above. It is a big one, too, broad enough to provide some identity, comfort, and safety to just about anyone who decides to use it.

Upon reflection, gazing at this scene, one realizes it is really the tightrope that is strategic, requiring careful and constant repair, for no matter where the person is headed, he/she needs solid faith footing. Those trying to cross over with only the Quaker umbrella never really get off the ground, just mill

around comparing umbrellas, rather than testing or mounting the theological tightrope. This slender but strong cable is fastened at one historical end to the Bible, the other to George Fox's *Journal* with several reinforcing guy wires added across the years, steadying and strengthening the biblical connection. To the person tackling the trip, more important even than the umbrella is an inner sense of balance, of faith, and good sense, and most essential of all—the invisible presence of the Spirit.

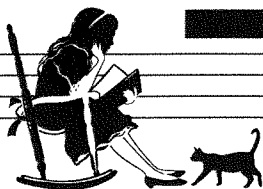
LOOK! Look again, it's scary, but the strong strands of that theological tightrope are woven and held together in a cluster of beliefs and realities (also invisible to the naked eye) connected, remember, to the Bible and time-tested Quaker faith and practice. Any tightrope traveler is advised to prepare well. Throw off any excess weight of muddled theology, biblical illiteracy, even shallow, hollow Quakerism echoing up from the Friendly but preoccupied pedestrians below. A start can be made by deepening one's spiritual awareness and sensitivity, the inner being washed (baptized) by the cleansing of sins, when the Spirit takes control. There is no other ladder leading upward. These structural supports are, in fact, proven to be trustworthy, yet the way is quite narrow and not everyone finds it.

Those relying on individual experience or personally developed religion will be found inadequate. Some groundwork of purposeful thought, reading, prayer, especially with others on the journey, is recommended, otherwise one will fail to find the right way or fall in the process.

Starting well is crucially important; proper, effective orientation comes by bringing one's life under the Spirit's ordering, sensing the presence of God, acknowledging the holiness of God, and desiring deeply (desperately at times) to be near, known, and used by Him. The strands are intertwined with constant obedience in conduct, in accepting moral challenges, and not dodging responsibilities.

Tightrope walkers should never look down, or back, but ahead. It's a high calling. Not that the umbrella is not important, especially when the Light shines through. Reaching out to join hands with others is valuable, too. In fact, few tightrope walkers make it without human as well as spiritual supports. Those under this particular umbrella are called Friends, and they have a reputation for being courageous of faith when setting out on uncharted journeys. They have a sense of direction but not always the destination, except, of course, the final one, when they reach the other side. A neon lighted notice, put up by earlier Quakers making the journey through all kinds of precarious places, reads: "Be faithful; be patient; be in earnest to fulfill your service as messengers of truth. Feel the power of God in one another, drawing you together as He draws you to Himself."

This Birmingham billboard allegory may not fit your insurance needs at all, but following the signs of conviction, then conviction, may lead you to conversion and consistent living... with your feet still on the ground. **EF**

**A Time for Compassion**

Dr. Ron Lee Davis with James D. Denney

Fleming H. Revell Company, 221 pages, hardback, \$13.95

With the subtitle, "A Call to Cherish and Protect Life," this book deals with more than just the abortion question, although that is a main focus. The theme that comes through is that *pro-life is more than antiabortion*. It is well-written, factual, convincing, sensible, and biblically sound. Some of the true situations described are not "nice" reading. Statements are well documented.

The reader is called to action: To solve present problems by "making a decision to love and by teaching others to love." The authors go on to say that the biblical definition of love "refers not to an emotion but to an act of the will." The reader is challenged to realize that issues can "overpower our relationship to Christ and other Christians." Unless Jesus is our focus, everything else we try to do will be for nothing.

All adults would profit by this book, which is part of Revell's Crucial Question Series. —Betty M. Hockett

Christian Anarchy

Vernard Eller

Eerdmans, 269 pages, paperback \$13.95

This is a book that will enrage some, distress some, puzzle some, encourage some, stimulate (it is to be hoped) all to reflection. Examples: The puzzling title, and statements like these: (1) "The Republican Convention with its disgusting rush of conservative, evangelical Christians to ordain the Reagan Administration as holy government in holy tandem with holy church," and (2) speaking of a headline in *Sojourners* charging that "Ronald Reagan is lying about Nicaragua," "If that is discipleship, it is the following of a Lord different from the one I ever heard speak; it represents a type of offense-causing entirely different from his . . . [It is] revolutionist class warfare with nothing of truly Christian justice, freedom and grace . . ."

But consider a statement by a reviewer: "Vernard Eller's *Christian Anarchy* is one of the most refreshing and important contributions to Christian

For Eller, Christian anarchy is the Christian's refusal to use the methods of fallen humanity.

political and social thought in the last 20 years. The left, right, and center are all in considerable need of engaging with Eller's arguments." Eller (of the Church of the Brethren and a lifelong peace-maker) believes that neither party politics nor demonstrations are Christian, since both use the power methods of a fallen world. For him the Christian program is that of patient persuasion and example modeled on the life of Jesus. He argues for this position at length (269 pages), with sometimes more words and consequent eddying than necessary, and cites a number of notable theologians, and of course the Scriptures, in support of his position. For him Christian anarchy is the Christians' refusal to use the methods of fallen humanity. And are Christians, then, not to engage in politics? Yes, but not with the notion that they are to try to institute a theocracy nor ask a fallen nation to conform to the ethics of the Kingdom of God. They are in the secular fallen society to work for whatever improvement they can manage on the secular level by secular methods.

You might try this book. It could just blow your mind. —Lauren King

The Presence of God in Pastoral Counseling

Wayne E. Oates

Word Books, 132 pages

In pastoral counseling, Oates says, there is a constant shifting of the center. From Freudian psychoanalysis, the big shift was to the client-centered therapy of Carl Rogers. This was humanistic but bore a strong resemblance to Christian counseling, at least on the surface. But as Oates says, "It, too, has begun to fade in behalf of the more realistic use of

pastoral initiative and other more pastorally active kinds of pastoral approaches."

The book speaks meaningfully to the presence of God in the counseling process and underscores the possibility of triologue (God, counselor, and counselee) rather than dialogue (counselor and counselee) in pastoral counseling.

—Philip E. Taylor

Gleanings

Douglas V. Steere

The Upper Room, 140 pages, paperback

The author begins the introduction by explaining that this book is not an autobiography, though its chapters come out of his own life experience. The six chapters deal with his spiritual journey; they are addresses or messages previously given and/or printed. Dr. Steere is a convinced Quaker who was influenced a great deal by Evelyn Underhill.

The chapters are all thought-provoking, deep, and filled with sentences worth underlining for future reference. Chapter 2, "On the Power of Sustained Attention," and chapters 4 and 5, "On Listening to Another," (Parts 1 and 2), are unique and especially helpful.

This book will perhaps appeal most to studious, deep-thinking readers. It is not a book to hurry through or to skim over lightly. It could be one, however, that many readers will want to go back to again and again. —Betty M. Hockett

Church Growth Under Fire

C. Wayne Zunkel

Herald Press, 250 pages, paperback, \$8.95

This book is written in a different style from most other books on church growth. As Win Arn says, Zunkel "uses a large keyboard of illustrations, exercises, quotations, and insights to persuade readers to take a careful look at Church growth." Therefore, because of its style, it is easy to read. Recommended also by C. Peter Wagner and Donald McGavran, it has the endorsement of three of the "big names" in the church-growth movement today. Easy to read, it is also a pleasure to read, and I gained fresh insights into the subject.

—Philip E. Taylor

Biblical Faith and Public Life



(Continued
from page 3)

Revelation says that the kings of the earth will bring their glory to the holy city (21:24-26). The crystalline river of life waters the tree of life, whose leaves are given for the healing of the nations (22:2). Apparently, God intends to transform all that is good in human culture, purify it of all sinful distortion, and make it a part of the abundant life of the eternal kingdom.

Until Christ's return, all attempts to realize that fullness of life in American society will have dreadfully imperfect results. But history demonstrates that it is possible to combat racism, end slavery, and foster democracy.

To be consistently pro-life is to allow the full biblical picture of life abundant that God gave at creation and will finally restore at the Second Coming of Jesus to shape our thought and action. That, it seems to me, demands that we say *no* to abortion *and* the nuclear arms race, *no* to murder by environmental pollution, economic oppression, *and* euthanasia.

Obviously, in each case, one would have to construct a careful ethical argument showing that abortion or nuclear war or whatever was incompatible with the biblical teaching on life and *shalom*. Space prevents that here. But I have tried to do it in other places including a new book called *Completely Pro-Life*. Here I summarize what I understand to be the biblical position.

IF ABORTING millions of unborns each year is wrong, then increasing the likelihood of the ultimate abortion, a nuclear exchange, is also wrong. But an evangelical leader who is a friend of mine has said:

A war between the United States and the Soviet Union . . . would be terribly destructive and might actually eradicate human civilization or human life itself. [But] our nation's only hope of remaining free is to be prepared to go to war to defend itself, even at the risk of being destroyed . . . Christians [may be] the free world's hope of remaining free, for it is we alone who can dare to risk losing much or all in war to forestall what we consider a still greater evil, the world domination of a totalitarian, atheistic system.

I cannot see how that is a consistent pro-life stance. Similarly, if human life is precious, then it is a terrible sin to stand by affluently and idly when we could prevent the deaths by starvation of 12 million children each year. Yet some Christians urge us to focus our attention on combating abortion and to relegate economic justice to the category of the less urgent. I cannot see how that is a consistent pro-life stance.

Nor does the list of consistently pro-life issues end with abortion, the nuclear arms race, and poverty. Smoking each year kills 350,000 people. Alcoholism enslaves 10 million Americans. Racism tears and maims. And every day erosion and development remove enough productive land to feed 260,000 people for a year.

What does it mean to be pro-life? It means letting the Author of Life set our agenda. It means saying *no* to right-wing ideological agendas that make freedom, family, and the crusade against abortion more important than justice and nuclear disarmament.

It also means saying *no* to left-wing ideological agendas that do the reverse. It means letting the balance of biblical concerns set the priorities for our political engagement.

A biblically consistent pro-life stance today will say *no* to abortion and nuclear weapons, *no* to the deadly pollution of our lungs and our environment, *no* to racism and sexual promiscuity. A biblical pro-life stance will say *yes* to the unborn and the underemployed, *yes* to justice and freedom, *yes* to the family and nuclear disarmament.

Championing that whole agenda will produce harsh attacks from left and right. One side will attack us for our stance on the poor and the arms race, the other for our defense of the unborn and the family. Being willing to be the target for attacks by both left and right wings is the price Christians must pay for biblical faithfulness today.

The acid test of the integrity of the Christian pro-life movement in this generation will be whether we have the courage to let the Author of Life rather than competing secular ideologies shape our agenda.

BUT IS politics the way to work at this biblically informed agenda? Many would agree that God calls His people to care about all the issues just discussed, but they argue that we can do that best through evangelism and private Christian agencies. I *partly* agree. Politics is only *one limited* part of how we seek peace, justice, and freedom. Evangelism is absolutely essential. So is private charity and the careful grass roots work of non-governmental organizations, both Christian and secular.

But politics is *one* part of how we care for the needy. One vote in Congress can wipe out as much money for the poor as all U.S. Christians give in private donations in a year.

The biblical teaching on structural injustice underlines the importance of the political task. When the Bible discusses evil, it deals with both personal and social evil. (See, for example, Amos 2:6-7; Isaiah 5:8-11; and my longer discussion in *Rich Christians in an Age of Hunger* (InterVarsity, 1984), pp. 118-123). God shows His unhappiness with evil institutions very clearly in Amos 5:10-15. (To understand this passage, it is essential to remember that Israel's court sessions were held at the city gate.) "They hate him who reproves in the gate. . . I know how many are your transgressions, and how great are your sins—you who . . . take a bribe, and turn aside the needy in the gate." "Let justice roll down like waters" (Amos 5:24) is not abstract verbalization. The prophet means justice in the legal system. He means: Get rid of the corrupt legal system that allows the wealthy to buy their way out of trouble but gives the poor long prison terms.

Nor is it only the dishonest and corrupt individuals in the legal system who stand condemned. God clearly revealed that laws themselves are sometimes an abomination to Him.

Can wicked rulers be allied with thee,
who frame mischief by statute?
They band together against the life of the righteous,
and condemn the innocent to death.
But the LORD has become my stronghold,
and my God the rock of my refuge.
He will bring back on them their iniquity
and wipe them out for their wickedness;
the LORD our God will wipe them out."

(Psalm 94:20-23)

God proclaims the same worth through the prophet Isaiah:

"Woe to those who decree iniquitous decrees,
and the writers who keep writing oppression,
to turn aside the needy from justice
and to rob the poor of my people of their right..."

(Isaiah 10:1-4)

It is possible to make oppression legal. Then, as now, legislators devised unjust laws and the bureaucracy (the scribes or writers) implemented the injustice. But God shouts a divine woe against those rulers who use their official position to write unjust laws and unfair legal decisions. Legalized oppression is an abomination to our God.

Structural problems require structural solutions. To correct unjust legal or economic institutions involves politics. That is not to say that politics is a substitute for evangelism, personal charity, or local community development. All are needed.

Faithful, biblically informed political activity, however, is one part of the solution to the dreadful problems of our time.

Effectively impacting Washington demands good research and coordinated effort. You need to link arms with thousands of others around the country so that together you can make a difference in a biblically informed way. Allow me to mention two examples:

Evangelicals for Social Action (ESA) is a national organization of biblical Christians seeking to impact public policy with an informed, biblical agenda. ESA offers a monthly newsletter; background analysis; Tracts for Justice (e.g., "Can My Vote Be Biblical?"); and *Intercessors* newsletters on South Africa and Central America. ESA local chapters organize for fellowship and action. Together, these provide an understanding of current issues and a structure for making a difference.

These newsletters illustrate ESA's approach. ESA cares about freedom *and* justice *and* peace. ESA works to end the contra killing in Nicaragua, but we also want religious and political freedom in that country. ESA wants an

end to apartheid in South Africa but we also want a democratic future in that country. Each monthly *Intercessor* provides background information and specific prayer requests so you can pray and act for peace, justice, and freedom in these areas.

JustLife is a new, very unusual political action committee (PAC). JustLife is the first PAC devoted to a consistent life ethic. A Protestant-Catholic coalition, JustLife supports political candidates who are opposed both to the nuclear arms race *and* to abortion, and who also seek justice for the poor. Through volunteers, endorsement, media work, and financial contributions, JustLife works to elect consistently pro-life candidates.

JustLife/88 is a new tool to help people see whether their members of Congress vote in a consistent way. Just published by JustLife Education Fund and Eerdmans, *JustLife/88* has contributions by Cardinal Bernardin, Billy Graham, Roberta Hestenes, Art Simon, Juli Loesch, Congressman Paul Henry, and Congresswoman Mary Rose Oakar.

In addition, there is a tabulation of 15 key votes (both in the House and Senate) in the areas of abortion, the nuclear arms race, and economic justice. A quick glance enables you to see how your representatives voted. You can then raise the issue of consistency with them by letter, personal visit, or questions in a public meeting. Local groups all across the United States will be using *JustLife/88* as a practical tool for faithful citizenship in this election year.

Taking a consistent life ethic into public life is not an easy task. Evangelical Friends, I believe, should be in the vanguard of this challenging movement. The balance of the Quaker heritage points that way. Faithful to their full heritage, Evangelical Friends can provide the leadership that affirms the importance of politics without exaggerating its role or neglecting evangelism. Evangelical Friends

can be leaders in a new movement that cares about peace *and* freedom, justice *and* the family, the environment *and* pornography, abortion *and* the poor. Evangelical Friends can play a key role in the effort to reshape public life according to the blueprint given by the divine Author of Life. EF

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Ron Sider is executive director of Evangelicals for Social Action and a professor at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. He is well known as the author of books such as *Rich Christians in an Age of Hunger*.



E.F.C. - EASTERN REGION

Retreats and Ministry

Friends Men in Missions will hold their annual weekend retreat May 13-15 at Cedar Lakes Conference Center, Ripley, West Virginia. Rev. Wesley Duewel, author, former missionary to India, and speaker from OMS International in Greenwood, Indiana, will be guest speaker along with Superintendent Robert Hess. Larry and Kathy Willett and Steve Raymond will provide special music. Ron Bevan, coordinator for the retreat, expects a good registration for the event.

* * *

A ONE-DAY RETREAT FOR FRIENDS SINGLES is scheduled for Saturday, April 23, at Canton First Friends Church. According to Kim Knowles, chairperson, the workshops, discussion groups, and worship services are planned around the theme "Spiritual Stability Today." Resource persons include Bruce Burch, Jean Marie Campbell, David Conant, Dr. Martha Cook, Jane Gurley, Bobby Murphy, Duane Rice, and John Williams, Jr.

* * *

FRIENDS YOUTH BOARD announces seven excellent opportunities for Quaker teenagers to consider in Summer Ministries (July '88). The choices are:

- King's Kids, July 10-24, Dennis and Diane Heris, leaders
- Music and Drama Team, July 10-31, Marlene Skipper and Steve Raymond

- Georgia Service Team, July 13-23, John and Phyllis Ryser
- Camp Gideon and Hawthornburg Work Team, July 10-23 (1 week at each camp)
- Wheels for the Kingdom Bike Tour, July 17-31, Ted Rice and Kevin Lindgergh

- Alaska VBS Team, July 1-23, Mel and Marge Landwert
- Softball Teams (one male; one female) July 16-31, Kim Knowles and John Tennant

For further information contact Cindy Neiswanger, 702 Glenmoor Dr., Columbus, OH 43228.

* * *

PRISON MINISTRIES are now being carried on by seven EFC-ER Friends who feel a special calling to minister in prisons and penal institutions of our country. According to Roy Taylor, coordinator, your prayers will be appreciated by Rick Hundley, James Chess, John Wagner, Tom Argante, Dan Herr, Kent Garner, and Chuck Eberle.

Film Available

Friends Action Board is recommending the powerful new film *A Winnable War* by Dr. James Dobson as a valuable tool in fighting pornography. After a striking introduction by Dr. Jerry Kirk, Dobson tells of his experience on the Attorney General's Commission on Pornography and outlines how we can rid our society of hardcore pornography in 18 months.

To encourage Eastern Region Friends churches to show this film in their churches, the Board will reimburse one-half of the rental fee of \$75 to the first 20 churches who notify Craig Henry in advance of the showing and submit a copy of the bill afterwards. Order the film from your regular film distributor or call (818) 447-8888.



MID-AMERICA YEARLY MEETING

Area Rallies

Topeka Friends hosted the Northeast Area Rally. Pauline Hancock presented a workshop on "Christian Literature for the Home." The evening speaker was Bill Clendinning, pastor of the Lawrence Friends church.

Western area met at Liberal Friends on February 28. A program for all ages was provided. A group from Colby, Kansas, entertained the children with a puppet show. The youth viewed a film, *Thin Ice*. Randy Littlefield, MAYM director of the "Technigrowth" program, shared with the adults.

The Haviland area was entertained and challenged by Toby and Barb Waldowski. Toby is a well-known composer, pianist, and singer. Barb joins him in singing.

Riverton Friends was the site for the Tri-State area rally. Activities for all ages were planned. The afternoon speaker was Paul Moser, pastor from Alba Friends Church. The Gospel Light Singers had the evening program.

Scholarships

Friends Bible College and Friends University will begin their sixth academic year of matching scholarship assistance for students who are members of MAYM churches. If the local church approves financial support for any of its members who are enrolled in the above colleges, then the school will match the amount of assistance, up to \$250 per semester, subject to policy guidelines.

Special Events

Plans are being made for a summer trip to visit the Church of the Saviour in Washington, D.C. This church is involved in many types of ministries such as feeding the hungry, housing the poor, healing the sick, and serving children. This is an opportunity for all ages to journey together into fellowship, learning, and growth.

The Bethel Friends church at Hugoton, Kansas, will celebrate their centennial on September 3 and 4. The program will be held at the church located at 11th and Jefferson, Hugoton, Kansas. The contact person is Ida Ruth Kinser, Rt. 1, Box 91A, Hugoton, Kansas 67951, phone (316) 544-8228.



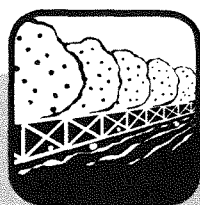
Paul and Leona Thornburg from the Texas area were honored by the Friendswood church the Sunday before they left for Rwanda. Paul and Leona have joined the Fergusons in Rwanda for a two-year term.

WANTED

Part-time Friends pastor
...in rural community of
3,000... FUM/Nebraska
Yearly Meeting affiliation
... parsonage available
... to start summer of
1988. Reply to:

Kay Mesner
Clerk Ministry and
Counsel
Route 1, Box 65
Central City, NE 68826.

'Stable Program' comes to camp



NORTHWEST YEARLY MEETING

Volleyball Tournament

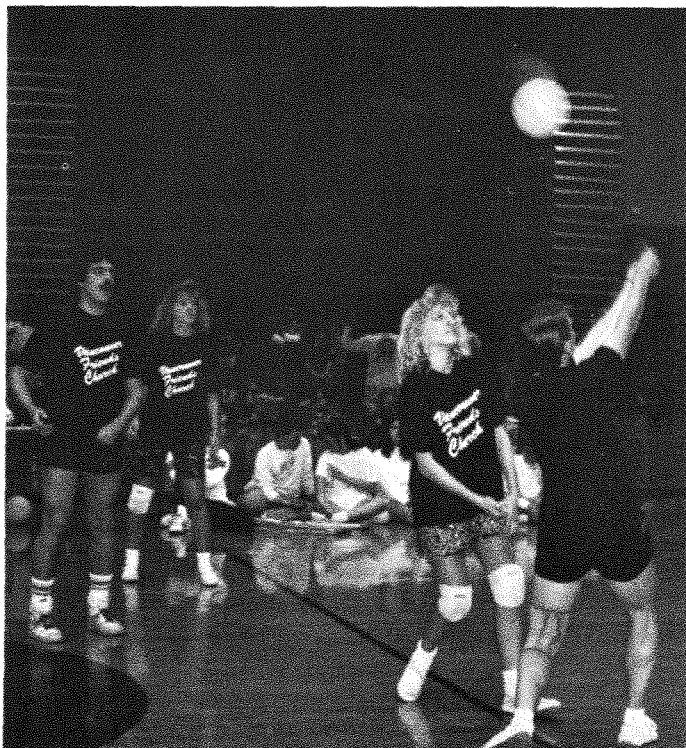
Over 460 high school youth, representing 28 churches, converged on the George Fox College campus March 11-12 for the 10th Annual Volleyball Tournament. Three courts were kept busy for over 14 hours as teams vied for trophies in the competitive Quaker Division, and the noncompetitive Friends Division.

The tournament has continued to grow with each year, forcing an expansion from one, to two days. Next year's tournament may cover parts of three days. Teams travel as far as nine hours to participate,

and stay in local churches during the event.

Planned by the Friends Youth Exec, a group of Friends students at GFC, the tournament has spawned unexpected but welcomed fringe benefits. Many youth groups practically double in size as they prepare for the event, making the tournament one of our most successful outreach ministries. And the exposure to GFC helps potential students become comfortable with the campus. Regional tournaments have also sprouted up, helping create stronger bonds for the churches in close proximity.

In the Quaker Division, first, second, and third place trophies went to Medford, Eugene, and Talent. In the Friends Division, first, second, and third were Vancouver, Maplewood, and Greenleaf. The overall sportsmanship trophy was awarded to Spokane.



Vancouver, Washington, Friends placed first in the Friends Division of the tenth annual Friends Youth volleyball tournament.



ROCKY MT. YEARLY MEETING

Coleman Speaks at RMYM Pastors Retreat

Dr. Robert Coleman, author of *Master Plan of Evangelism*, spoke at the 1988 RMYM Pastors Conference, April 7-10. He is professor of evangelism at Trinity Evangelical Divinity School in Deerfield, Illinois, and well-known as a speaker and writer on sharing the Gospel.

Other speakers at the sessions included Norman Whan and Rev. Elmer Brannon.

Whan works for Southwest Yearly Meeting in the area of church planting. He developed "The Phone's for You" program and has conducted national seminars on church growth.

Elmer Brannon is the Colorado District Superintendent of the Wesleyan Church. He shared Bible studies with pastors and wives during the opening sessions.

Youth Camps Set

The 1988 dates for youth camps at Quaker Ridge have been set, as follows:

- June 18-23—Senior High
- June 23-27—Junior (grades 4-6)
- June 27-July 2—Junior High

RMYM Briefs

PAONIA, COLORADO—"Proverbs 31 Woman" is a new study group that began meeting the first Friday of each month in early 1988. Inspiration for the study comes from Titus 2:4, 5, which commands the older women should teach the younger. The sessions are designed as a learning and fellowship time for sharing skills and ideas concerning homemaking

and related topics. Gayle Cox and Lenora Knight are instructors.

FORT COLLINS, COLORADO—Church members have begun keeping journals of prayer requests for unsaved folks those in the congregation are witnessing to. The journal helps as a form of accountability for those sharing with the nonbeliever. Members have been challenged by the Fall 1987 Missions Conference theme, "What Can One Person Do?" and by a Sunday school study, "Holiness for Ordinary People."

WOODLAND PARK, COLORADO—Woodland Park Friends have bought a piece of land as a place to build a new church building.

WOODLAND PARK, COLORADO—Quaker Ridge Camp will own and operate a "stable program" in the 1988 camping season. Camp Manager Harold Mastin said the decision was made because of concerns that it would be possible to have greater control over the program and insure a safer operation. "We feel there can be a broader Christian emphasis than just a riding stable," he wrote in "The Traveling Minute." In recent years the camp has contracted with an outside group that ran a stable.

RMYM Prayer Opportunities

1. Pray for the ministries of these churches: Benkelman, Nebraska; Lamar, Woodland Park, Arvada, and Penrose, Colorado; and Wessington Springs, South Dakota. Ask the Lord for a deepening commitment among attenders to live Christian lives and to witness to the unsaved.

2. The United States will soon be electing a new President. Ask the Lord to raise up a man who is committed to traditional moral standards.

OUR FRIENDS COLLEGES

FU Offers Degree Completion Program in Southeast Kansas

Dr. Richard Felix, president of Friends University, and Dr. Ron Garner, president of Allen County Community College in Iola, have announced an expansion of the Human Resources Management degree completion program to Southeast Kansas. Classes will be held on the Allen County Community College campus and taught by Friends University instructors.

"The program will be offered to southeastern Kansas residents beginning this spring," says Dr. Robert Dove, Friends University dean of the College of Continuing Education.

According to Dove, the degree completion program offers the following unique educational opportunities:

1. A program primarily designed for working adults, allowing them to complete a degree program while maintaining full-time employment.

2. A work-related module format including management, organizational theory, interpersonal relationships, ethics, values, and liberal arts.

3. A portfolio of life experiences is constructed by the student and evaluated by the Friends University faculty. A maximum of 30 semester hours may be granted for sufficient, verified learning, replacing part or all of the junior year.

Sessions are held for four hours each week for 52 weeks, and will lead to a bachelor of science degree with a major in Human Resources Management.

FBC Alumni Banquet

The Friends Bible College Alumni Banquet will be held Saturday, April 30, in Hockett Auditorium, Haviland, Kansas. Eldon "Peb" Jackson will be the master of ceremonies for the program, which will include music by Brenda Choate.

FBC Graduates Largest Class Since 1966

The largest class to graduate from FBC since 1966 will participate in their baccalaureate service at the Haviland Friends Church, Sunday, May 1, at 10:30 a.m. Commencement will be held in Hockett Auditorium at 3:00 p.m. on May 1.

Conference Scheduled on Dispute Resolution

The second annual "Consultation on Dispute Resolution in Higher Education" will be held June 14 and 15 at Wheaton College in the Chicago area. The Center for Peace Learning at George Fox College joins Friends Association for Higher Education, Mennonite Conciliation Service, the Church of the Brethren Peace Office, and New Call to Peacemaking in cosponsoring the consultation.

The consultation is designed to provide an opportunity for the exchange of materials, syllabi, and ideas, and to strengthen the development of peace and conflict-resolution programs at historic peace church colleges and seminaries. A similar consultation in June 1987 drew 25 educators and mediators from the United States and Canada.

John Paul Lederach, who recently returned from a Mennonite Central Committee (MCC) assignment in Central America, will be the featured speaker Tuesday evening. Lederach is a Ph.D. candidate at the University of Colorado in Boulder and an associate director of Men-

nonite Conciliation Service, a program of MCC U.S. Peace Section. While in Central America, Lederach served on a mediation team in negotiations between the Sandinista government and Miskito Indian leaders in Nicaragua.

GFC Students Spend Vacation in Ministry

While thousands of college students migrated to their homes in March, 11 George Fox College (Newberg, Oregon) students worked for the poor in California and viewed the extremes of poverty and wealth in the Philippines.

Two of the students spent their March 19-27 break at the Harambee Family Christian Center in Pasadena. Nine worked in the Philippines, under Action International Ministries, a nondenominational, nonprofit missionary organization based in Seattle, Washington.

In Pasadena, students helped remodel the Harambee self-help center for Black youth. In the evenings they taught students and led Bible studies. In the Philippines, students worked in orphanages and jails.

Cook Discusses Ethics at GFC

E. David Cook, author, Oxford professor, and English television celebrity, discussed "Morality Matters" at George Fox College March 28 and 29.

Cook, who is touring the United States as the Christian College Consortium's 1988 guest lecturer, addressed ethical decision making, biomedical ethics, and Christian responses to topics such as abortion, suicide, and homosexuality.

Cook has written nine books, including *The Moral Maze*, *Thinking About Christianity*, and *The Trouble with Jesus*.

GFC is one of 13 members of the national Christian College Consortium.

King Honored by Malone Faculty Forum

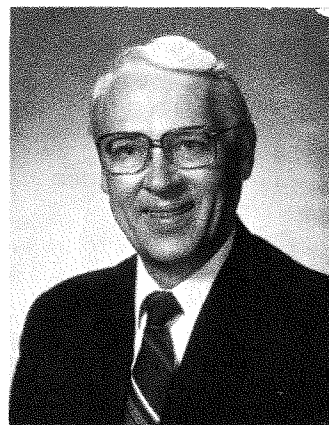
Lauren A. King, professor emeritus, is the winner of the Malone College Faculty Forum for the fall term.



His winning manuscript was entitled "Job: A Clash of Paradigms and Hypotheses," which Dr. King presented at the March 31 faculty meeting.

Moore Receives Alumnus of the Year/Distinguished Service Award

Howard W. Moore, a 1946 graduate of Malone College, Canton, Ohio, was honored as Alumnus of the Year and received an award for Distinguished Service during a special presentation on March 10, 1988.



Moore received his theology and Bible degree in 1946 from Cleveland Bible College, which became Malone College in 1956 when it moved from Cleveland to Canton, Ohio. He went on to attend Marion College, receiving his A.B. degree in 1947 with a major in English literature and a minor in

Are evangelical schools becoming secularized?

OUR WORLDWIDE CHURCH FAMILY

science, and Asbury Theological Seminary, receiving his Master of Divinity degree in 1950.

From 1985 to the present, Moore has been attending the Trinity Evangelical Divinity School in Deerfield, Illinois, where he will receive a Doctor of Missiology degree upon completion of the professional doctoral program.

Moore served as pastor for East Goshen Evangelical Friends Church in Beloit, Ohio, from 1950 to 1954.

Since 1954 Moore has worked under the Friends Foreign Missionary Society of Evangelical Friends Church—Eastern Region, serving as a missionary in Taipei, Taiwan, and the Republic of China, where he and his wife returned in March.

In Taiwan Moore serves as field superintendent of the Taiwan Mission for the EFC—ER and works alongside Chinese pastors.

There have been four generations of the Moore family who have attended Malone College, including Moore's grandparents, his aunt, his sister, his wife, and all five of his children.

Friends Insurance Group

The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. One hundred two meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. For information write or call:

Richard P. Bansen, Secretary
Friends Insurance Group
1515 Cherry Street
Philadelphia, PA 19102
Telephone 215/241-7202.

NAE Concludes Annual Conference

Orlando, Florida—"Go . . . Teach" was the theme of the National Association of Evangelicals' (NAE) 46th annual national convention in Orlando, which concluded March 10. Discussions on family life, Christian leaders, illegal drugs, and the teaching of morality in the public schools were part of an effort to draw a definitive stance on such issues for the NAE membership.

With more than 1,000 delegates representing more than 50,000 churches, the convention passed two resolutions reaffirming "commitment to support all appropriate efforts to rid our society" of the evil of illegal drugs and a call to the Christian community to give "family life . . . a renewed priority."

U.S. Education Secretary William Bennett addressed the group during the first day of the conference, calling for public schools to teach values, character, and the importance of religion throughout American history.

In his three years as education secretary, Bennett has been a frequent and outspoken critic of public schools. Pointing to low scores on international math and science tests, he repeated his contention that American public schools have failed their students. He also called for federally funded vouchers to help low-income parents afford private education.

A recurring theme of the convention designed to be an impetus to "Go . . . Teach" was the concept of teaching by

example and an emphasis on the importance of the adult to "provide good models for youth in our society." (See related article following.)

—E.P. News Service

NAE President Sees Weakened Foundation

Orlando, Florida—More selective faculty selection and resisting financial pressures were urged by NAE President Ray H. Hughes as ways for evangelical colleges and seminaries to avoid "traveling down the road of secularization."

Hughes, in his presidential address at the Wednesday morning business session at the NAE annual convention, called these schools the "bed-rock of evangelicalism." What's more, their health is crucial to the "future effectiveness of our ministers and laity."

Unfortunately, Hughes notes a weakening in the theological foundations of evangelical schools. Warned Hughes, "The institutions which were founded as a defense to the encroachment of secularization in higher education are evolving into institutions which are unwittingly at odds with their founding vision."

To combat these trends, Hughes urged turning to God

so that evangelical colleges and seminaries not become "pale carbon copies of secular institutions." —N.A.E.

Burger Tells Religious Leaders Obscenity Is Not Protected

Washington, D.C.—Former U.S. Supreme Court Chief Justice Warren Burger told 300 religious leaders with the Religious Alliance Against Pornography (RAAP) gathered in Washington March 1-2 that "Nothing could be clearer from the Court than that obscenity is not protected speech."

Representatives of major Protestant, Catholic, and Jewish groups attended the conference, which was chaired by Dr. Jerry Kirk, president of the National Coalition Against Pornography (N-CAP).

RAAP is an effort to mobilize churches and church leaders to renounce hard-core pornography, encourage the passage of child protection legislation, and participate in a national campaign to promote awareness of the harmful effects of pornography.

Clinical psychologist Dr. Victor Cline outlined the steps taken by hundreds of men he treated following their conviction for sex-related crimes.



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Cline said that viewing pornographic material leads to a sex-related addiction followed by departure from the values an individual has previously held. The appetite for pornography grows, and the addict finds himself desiring more and more violent and bizarre material until he finally acts out some of the fantasies he has become obsessed with through his exposure to obscene material. "The more intelligent the man is, the more vulnerable he is to acting out his fantasies," explained Cline.

Dial-a-porn has increased dramatically during the last four years, according to William Swindell, president of Citizens for Decency through Law. The 11th and 9th Circuit Courts have held such telephone obscenity to be illegal, Swindell said.

William Weld, assistant attorney general, outlined current activities being undertaken by the U.S. Justice Department's Obscenity Enforcement Unit. That unit is completing the training of 5,000 individuals who will enforce obscenity laws and prosecute offenders. The unit provides support for District Attorneys and local law enforcement units who need expert legal advice.

—E.P. News Service

Dorothy Barratt, Christian education consultant for EFA, attended the conference and came away with the following suggestions for action that concerned Christians should initiate. Talk openly with your children. Be aware of what they're thinking and what is happening at school. Become aware of the issues. Work in cooperation with others in the community. Do the little things, like making calls and writing letters to your congressmen.

Additional resources include James Dobson's video *The Winnable War* and *The Mind Polluters* by Kirk.

Good Friday Okayed

Honolulu, Hawaii—A federal district court has upheld Hawaii's Good Friday holiday. Judge Alan Kay ruled late last year that even though Good Friday has religious significance, the state observance is similar in character to other holidays with religious significance—such as Thanksgiving and Christmas—and therefore does not violate the church-state provisions of the Constitution.

—E.P. News Service

Unusual 'Offering of Letters' Helps Fight Malnutrition

Washington, D.C.—Hundreds of churches helped raise \$73 million last year to fight malnutrition in women and children, and did it without soliciting cash contributions or gathering tithes. The successful—but little publicized—campaign against hunger was an "Offering of Letters," organized by Bread for the World, a Christian anti-hunger lobby.

An "Offering of Letters" is just what it sounds like: During a worship service with special emphasis on the need for Christians to be concerned about hunger, Christian citizens write letters to members of Congress, encouraging them to support legislation that will benefit the hungry. These letters are often placed in an offering plate, dedicated by the pastor, and mailed the next day.

The "Offering of Letters" is not a request for a donation but a call for Christian action. When the letters are received in Washington, elected representatives are strongly reminded that their constituents are concerned about hunger issues.

An estimated 1,200 churches held an "Offering of Letters" last year and sent more than 80,000 letters to Congress urging support for hunger relief programs. Bread for the World says that based on the funding provided by legislation benefiting from the "Offering of Letters," each letter was the equivalent of a \$500 donation to help fight hunger.

This year Bread for the World is urging evangelical churches

to be part of a new "Offering of Letters" campaign to increase support for programs that help women's development activities in the Third World.

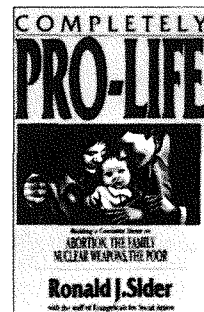
According to Dr. Vernon Grounds, president of Evangelicals for Social Action, "Worldwide, women are essential to the survival of their children. In third world countries women sometimes have to choose which of their starving children

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they will let die so that the others may live a little longer. As disciples of the caring Savior, we must write to Congress encouraging the funding of projects that intentionally help women in their home industry and their garden plots so they won't have to make this sort of choice." —E.P. News Service

Mental Health Needs in Asia—A Formidable Challenge

According to Dr. Marjory Foyle, a professional psychiatrist who first went to India in 1949 as a physician, mental illness in Asia encompasses an enormous population. India, for example, is said to have 3.6 million psychotics; Bangladesh, 440,000; Burma, 220,000; Malaysia, 85,000 (*World Christian Encyclopedia*).

Mental disorders are the largest single contributor to community disability in developing countries, reports

the World Health Organization (WHO). Mental illness has surpassed such diseases as tuberculosis, leprosy, cholera, and typhoid as the chief cause of adverse social consequences. In urban areas, 29 percent of children who come to medical clinics have serious mental problems, according to WHO.

Poor nutrition is a major factor in mental defects, especially in pregnant women and young children. Marriage customs also introduce genetic risk and increased mental stress. Other family problems contribute to the situation when more children are born than can be loved and cared for. Spiritual darkness and superstition are additional contributors to mental stress.

—Evangelical Missions Information Service

Few Options for Bolivia Unemployment

Bolivia—The dismantling of the state mining business has placed great strains on Bolivia's social system. There are, for example, 79,000 miners' children who must be absorbed into the school system in the cities. Bolivia has few options, other than cocaine production, to the problems of unemployment and lack of government funds.

—PULSE

Chinese in Central America

Guatemala—Guatemala has about 2,500 Chinese immigrants from China, Hong Kong, and Taiwan. Including second- and third-generation people, Guatemala has more than 10,000 Chinese.

Missionaries with CAM International report that trying to reach them is difficult and Chinese believers are few. They say that the Chinese who have settled in Honduras, for some reason, are more open to the Gospel.

—PULSE

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

TRINITY, Martinsville, Virginia, Friends (Terry Knighten) has started an "M.O.P." ministry, standing for "Men of Prayer." Each Monday night the men meet to pray, and have been refreshed as they see visible results of answered prayer.

"POCKIT" (Parents of Christian Kids in Transition) is a group of parents and prayer warriors at **CLACKAMAS PARK**, Milwaukie, Oregon, Friends (Gil George). It was started last fall to pray for families with teens who were struggling with problems in growing up. They meet weekly for sharing and intense prayer and have seen many miracles of changed lives. Young people have accepted the Lord and turned from habits and attitudes that were unacceptable to become active, growing Christians.

Gary Wright and family held a Spiritual Renewal weekend at **NORTHRIDGE**, Kansas (Duane Hansen). Canby Jones, an inspiring Quaker teacher, led a Spiritual Renewal retreat at **UNIVERSITY**, Wichita, Kansas (Dave Kingrey).

CHRIST FELLOWSHIP, Greensboro, North Carolina, Friends (Jack Tebbs) reported that Celebration Sunday was to be March 20. The results of their telemarketing program were miraculous, for with 14,761 dial-ups made, over 1,400 people are on their mailing list. They prayed for the 1,400 individuals who consented to receive their brochures and hoped they would be ready for harvest at Celebration Sunday.

Christ Fellowship Church is getting a face lift. The junior church trailer has been delivered, ramps and a deck are being added for the youth. Workers are busy painting and making all types of new things for the church. Air conditioners and windows are being replaced as needed also. A special thanks to each person involved in these projects.

Attendance and membership at Christ Fellowship are on the rise. With the telemarketing process now complete, we are experiencing results related to it. We want to welcome each new person.

Owen Glassburn was the special speaker for a series of revival messages at **BOSTON HEIGHTS**, Hudson, Ohio, Friends (Dave Peters) March 13-18.

Stan Scott, with Allen and Sheryl Mulliken as musicians, held a Spiritual Awakening weekend at **BAYSHORE**, Texas (Glenn Armstrong). Seventeen people from the church met together in an All-church Retreat. Consideration was given to various areas of their program, and five goals were selected for 1988.

The Spiritual Life Committee of **ALVA**, Oklahoma (John Penrose), sponsored "Friendly Fellowship" evening. After a salad and sandwich supper, Richard Foster's video *Reality in Worship* was viewed and discussed.

Administrative Council members and staff at **ALLIANCE** Friends, Ohio (Rick Sams), held a midyear miniretreat for the purpose of orientation, sharing, and planning.

March 13, after Sunday evening service **BETHANY** pastor Walter Morton, Wadsworth, Ohio, is starting a class for anyone who will be joining the church.

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A divorce recovery workshop was held at **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) in February.

LINWOOD, Wichita, Kansas (Norman Bridges), under the MAYM Home Ministries Board, has established a formal church structure. The Nominating Committee recommended the following as officers: Clerk—Mike Moyer; Recording Clerk—Ruth Kemper; Treasurer—Marsha Johnson, and Yearly Meeting Representative—Marie Somners.

The 1988 Lenten devotional booklet used at Alum Creek, Marengo, Ohio, Friends (Dane Ruff) is entitled *Worthy Is the Lamb*. Among the 47 authors are present and former church members, former pastors, and missionaries.

The newest addition to the activities of **AUSTIN**, Texas (Cliff Loesch), is a monthly Women's Brunch. They will meet in different homes and will select a study program.

Community Outreach

A fun fundraising dinner was held at **FRIENDS MEMORIAL**, Seattle, Washington (Roger Knox), to help start a Senior Supper to be held at the church every Wednesday night. A total of \$600 came in, which

goes to make supper (which is free) to those in the community who would like to attend. This ministry is the result of a concern that Patty Federight has had for those in the community who are lonely or who may be in need of a nourishing meal. Nineteen people have attended from the community.

Five adults and six youth participated in the "March for Life" in Washington, D.C., from **ALLIANCE** Friends.

SMITHFIELD, Ohio, Friends (William Waltz) took part in the Community Lenten cantata, joining five other church choirs for the performance. They were also host to one of the Sunday evening Lenten services for the community.

Youth and Christian Education

Earnest Alexander, a well-known music evangelist in the Wichita area, entertained those who attended the Valentine's banquet at **NORTHEDGE** (Kevin Mortimer, youth pastor). The youth sponsored the banquet, offering valet parking and a delicious meal.

February 20, the **BETHANY** Wadsworth youth group went to a basketball game in Akron and had the opportunity to hear Mark Price (of the

Cavaliers) give his testimony before the game. "Bethany Apostibilities," Bethany's children's choir, under the direction of Sandi Caldwell, is still singing to us on Special Sundays and also in nursing homes.

In February a new Sunday school class for concerned parents began. It is entitled "Raising Healthy Children in a Sexually Sick World." March 6 will be the start of another new Sunday school class for our young married people.

The Ladies Missionary Society of **RAISIN VALLEY**, Adrian, Michigan, Friends (Dale Chryst) invited others of the church to attend the tour of the Jiffy Mix plant in Chelsea, Michigan, February 18, 1988.

The **BOOKER**, Texas (Francis Ross), youth enjoyed a ski trip to Red River, New Mexico, in February. On December 31 they sponsored a "lock-in" for the high school students. February 6 they were in charge of the Valentine banquet for the church.

DEERFIELD, Ohio, Friends (Wayne Evans) senior high youth hosted an evening of dinner and fellowship February 13, featuring candlelight, waiters, and a three-course dinner for a "sweetheart" of an evening.

A children's cantata entitled *The Gift Goes On* was presented by the junior choir department of **CLEVELAND**, Ohio, Community Friends (Rod Crafton).

TRINITY Friends, Martinsville, has purchased a 25" monitor and VCR for use in Sunday school classes and small group sessions.

Missions

Mark Roberts, recently retired missionary from Mexico City, visited several churches in Mid-America Yearly Meeting during February.

SPRINGBANK, Allen, Nebraska (Roger Green), reports that Mark Roberts spoke at the annual Friends Women meeting on February 9. Roberts, who retired from the EFM Mexico City mission in 1987, also spoke at other Rocky Mountain Yearly Meeting meetings, including **DENVER** and **LA JUNTA**, Colorado.

Other Important Events

PLAINVIEW, Nebraska (Matthew Hoffman), enjoyed the Friends Bible College Singers, who performed at the church March 6 in the evening service. The group also attended service at **SPRINGBANK** Friends earlier that day. Plainview Friends had a study on the Christian view of finance March 20, 23, and 27. Attenders viewed Larry Burkett's *Christian Financial Concepts* video tape series.

The Golden Hour Bible Class at **SPRINGFIELD**, Ohio, Evangelical Church (Philip Baisley) held a "ham and beans" supper in the annex February 27. There were 27 in attendance. Everyone had a good time in Christian fellowship. Several dressed as hoboes to make it more authentic.

We appreciate all the prayers that have been offered for Linda Zinn. Her chemotherapy treatments started February 24.

David Allen is attending State Tech Community College in Memphis, Tennessee. He graduated from Springfield North High School in June 1987. The Esther Zinn Missionary group recently sent him a "care box." The group also had a baby shower for Linda Zinn on February 1, 1988.

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The Springfield Junior Choir presented a short musical program Sunday morning, March 6, directed by Sandy Baisley. Pianist was Betty Neir. A Valentine Sweetheart Party was held in the annex on February 13, 1988.

At **LA JUNTA**, Colorado, Pastor Lyle Whiteman recently completed a series of sermons on First John that lasted 13½ months and had 37 messages. Pastor Whiteman is serving as secretary/treasurer of the La Junta Ministerial Association during 1988.

Special events for **BOSTON HEIGHTS** Friends included a New Year's Eve Party and Watch Night Service, a Sweetheart Banquet, and a singing group from Malone College, "The Mighty Voices of Praise."

PAONIA, Colorado, Friends (Eldon W. Cox) will have a new pictorial directory sometime in the spring. Pictures were taken March 1 and 2 for the free directory. The publisher, which gives participating families/individuals a free 8 x 10 photo, recoups its expenses by photo packages it sells.

Paonia Friends joined six other local churches February 7 for a union service at the Methodist church. The service included worship songs and gospel messages.

CLEVELAND COMMUNITY Friends announce that they have a new music director and church organist, Mark Hoy. He directed the choir in an arrangement by Michael Card for Easter Sunday.

TRINITY Friends, Martinsville, used diagnostic analysis, under the direction of Regional Superintendent Milton Leidig, to discover the strengths and weaknesses of their church April 4-6.

UNIVERSITY Friends held a special Valentine's program to help us focus on love in our

lives. There were short poems and special music from the children and adults.

BETHANY Wadsworth Friends report that on January 17 Jane Mitchell, formerly of "Potter's Clay," sang and gave her testimony. Dan Hisey was her sound engineer. Both are from Malone College.

Several in the Bethany congregation attended the Advanced Seminar of Basic Youth Conflicts in Lakewood by Bill Gothard this March.

February 6 the adult fellowship had dinner at Mapleside Farm in Brunswick. February 13, the "50 and Over" group had a get-together at Michael's Restaurant in Medina.

OUR RECORD OF FRIENDS

Births

ADKINS—To Ken and Diane Adkins, a daughter, Caithlin Louise, October 2, 1987, Friends Memorial, Seattle, Washington.

ARNOLD—To K. C. and Vicki Arnold, a daughter, Laura Suzanne, July 6, 1987, Stow, Ohio.

BLACK—To John and Becky Black, a daughter, Emily Nicole, February 3, 1988, University Friends, Wichita, Kansas.

BRINTON—To Mike and Meta Brinton, a son, Taylor, January 1988, Northridge Friends, Wichita, Kansas.

COTE—To Dean and Jan Cote, a son, Shane Eric, January 22, 1988, Friends Memorial, Seattle, Washington.

EVANCHUCK—To George and Lorri Evanchuck, a daughter, Erin Marle, June 3, 1987, Cuyahoga Falls, Ohio.

FAIR—To Mr. and Mrs. Terry Fair, a son, Scott Jeffery, January 27, 1988, Van Wert, Ohio.

FLEMING—To Scott and Karen Fleming, twin sons, Shyler Evan and Jordan Scott, January 31, 1988, Trinity Friends, Van Wert, Ohio.

FRAZIER—To Mike and Marcie Frazier, a daughter, Tiffany Lynn, February 5, 1988, Paonia, Colorado.

HARRIS—To Chris and Kim Harris, a son, Kevin Blane, February 10, 1988, Trinity Friends, Martinsville, Virginia.

HOUSEHOLDER—To Paul and Robin Householder, a daughter, Kathryn Marie, January 3, 1988, Beloit, Ohio.

HUNERWADEL—To Carl and Peggy Hunerwadel, a son, Seth Levi, February 17, 1988, Paonia, Colorado.

KNIGHT—To Denis and Dawn Knight, a son, Christopher Tomas, January 18, 1988, Northridge Friends, Wichita, Kansas.

KNOX—To Dave and Teri Knox, a son, Chad William, January 3, 1988, Friends Memorial, Seattle, Washington.

LIGHT—To George and Sharon Light, a son, Jacob, August 17, 1987, Argonia Friends, Kansas.

LOGAN—To Rick and Kay Logan, a son, Andrew James, January 30, 1988, Haviland Friends, Kansas.

MILLER—To George L. and Beverly Miller, a daughter, Brittany Nicole, February 11, 1988, Bayshore Friends, Bayview, Texas.

NEUBERT—To David and Colleen Neubert, a daughter, Rebecca Lee, June 8, 1987, Hudson, Ohio.

ROBERTS—To Jack and Sandy Roberts, a son, Justin, January 13, 1988, West Park Friends, Cleveland, Ohio.

THURSTON—To Mr. and Mrs. Dan Thurston, twin daughters, Jenna Marle and Jamie Danielle, January 30, 1988, Trinity Friends, Van Wert, Ohio.

ZINN—To Ed and Linda Zinn, a daughter, Dawn Rochelle, February 16, 1988, Springfield, Ohio.

Marriages

COOL—LONG. Shelly Cool and Randy Long, September 26, 1987, Bethany, Wadsworth, Ohio.

DELANEY—RASMUSSEN. Margerite Delaney and Wayne Rasmussen, January 29, 1988, Pratt Friends, Kansas.

HORACEK—SWINGLE. Jana Horacek and Ronald Swingle, December 12, 1987, Argonia Friends, Kansas.

Deaths

CHANDLER—Lillian Rowlett Chandler, 72, January 2, 1988, Scotts Mills Friends, Oregon.

FINK—Stella L. Fink, 69, January 5, 1988, Scotts Mills Friends, Oregon.

KAHN—Elton Kahn, January 8, 1988, Friendswood Friends, Texas.

KELBAUGH—Edith Kelbaugh, 89, January 31, 1988, Alliance, Ohio.

WESTERMAN—Iva Westerman, February 1, 1988, Paonia, Colorado.

OUR WIDER FAMILY OF FRIENDS

First International Congress on Quaker Education

Guilford College in Greensboro, North Carolina, will host the First International Congress on Quaker Education April 7-10, 1988, as the capstone event of its 15-month Sesquicentennial celebration.

Cosponsored by the Friends Council on Education and the Friends Association for Higher Education, the Congress will bring together approximately 350 teachers, students, and administrators from Quaker schools in North America, the United Kingdom, Europe, Africa, Central and South America, the Caribbean, the Middle East, Japan, and the South Pacific.

Congress participants will work in small groups with approximately 40 outstanding leaders of Quaker education.

"This is the first time that an international gathering of Quaker educators will represent schools of all levels," said Congress Coordinator Damon Hickey.

A major focus of the Congress will be the future of Quaker education. In all sessions, participants will strive to integrate theoretical with practical elements, to develop a new paradigm and new metaphors that will serve to guide Quaker education as it enters its fourth century.

Resource people sought for family ministry



FUM, EFM Sponsor Nairobi Project

Ron Woodward was formally appointed by the World Ministries Commission of the Friends United Meeting on March 15, 1988, to a two-year ministry in Kenya with Nairobi Yearly Meeting, a ministry that will be sponsored jointly by Friends United Meeting and Evangelical Friends Mission. The ministry comes in response to requests from Nairobi Yearly Meeting to help train, equip, and encourage pastors and other Christian workers for urban ministry in Kenya. The two-year term of service will begin about the first of August, 1988, and will involve an initial period of language study in Swahili.

At about the same time, Ron's wife, Nancy, will begin a two-year term as librarian at the International School of Kenya, in Nairobi. "Project funds" for Ron's ministry will be raised through commitments outside the regular budgets of Friends United Meeting and Evangelical Friends Mission. Joint sponsorship of this effort was enthusiastically endorsed by representatives of both boards and reflects a deep interest among Friends across America in the continuing growth and stability of Friends work in Kenya.

Ron has served for the past 14 years as pastor of Newberg Friends Church. His leadership

in Friends missions has included service as president of the Evangelical Friends Alliance Missions Commission.

Remembering the Replogles

Ruth (Hinshaw) Replogle died on February 9, 1988, at Friends Homes, Greensboro, North Carolina, just one year after her husband, Delbert Replogle, passed away. She attended Pacific College at Newberg, Oregon, where she met Delbert. Six years later, September 18, 1918, they were married at Newberg and immediately set off for Friends missionary work in Alaska, which had been started by Delbert's father.

After World War II the Replogles were engaged in refugee work in the Middle East for the American Friends Service Committee. Later they did extensive travel for the Friends World Committee for Consultation. While Delbert was involved in work with other Quaker organizations, Ruth was active in the United Society of Friends Women, writing for the *Missionary Advocate*.

Historic Peace Church Leaders Meet

Leaders of the Historic Peace Churches got together for the first time in over a dozen years at Quaker Hill Conference Center, Richmond, Indiana, February 14-15.

The 18 leaders—six each from the Mennonites, Brethren, and Quakers—developed

proposals to share with peace churches in Europe to jointly sponsor a worldwide gathering of Christians who practice non-violence against oppression.

The significance of the meeting transcended the agenda. Donald Miller, general secretary of the Church of the Brethren General Board, said the fact that the leaders got to know each other better was the highlight of the gathering.

The leaders focused their discussion on how the historic peace churches can best contribute to the concern for peace worldwide.

"The vision is still very much alive," said Gordon Browne, Jr., executive secretary of the Friends World Committee for Consultation, Section of the Americas. "We challenged each other and upheld each other to continue our witness."

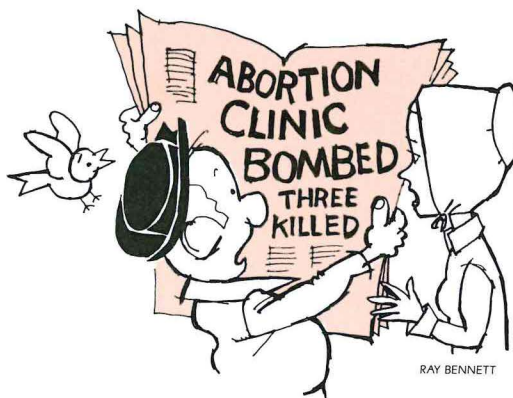
Future of Family Ministry Considered

Friends Ministries to Families met in full board meeting February 25 and 26 at Friends University, Wichita, Kansas. Representatives from yearly meetings in Evangelical Friends Alliance and Friends United Meeting were present.

The question "What can Friends Ministries to Families do for yearly and local meetings that they cannot do for themselves?" was addressed. The board saw their primary function as an enabler. It was decided that there was a need for videos and materials on family ministry that would be written from the perspective of Friends, but there was concern about the large financial investment that would be required to produce such resources.

The board also agreed that personal contact was much more effective than distribution of information only. The following goals were established for the future of family ministry: to sponsor a family ministry conference in 1988; to recruit and organize teams of resource people who would be willing to travel to other yearly meetings; to be visible in pastors' conferences; and to participate in a family conference to be held at Friends University in 1990.

Friends Ministries to Families is the direct result of Sheldon Louthan's vision that Friends groups across America could work in cooperation to preserve and strengthen the family.



"It looks, dear, as if we have more than one set of victims!"

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Commencement Speaker

Dr. William Green

will deliver the third annual Commencement address, Saturday, 2:30 p.m., May 7, 1988, for Houston Graduate School of Theology, Houston, Texas.

Quaker educator, minister, and administrator describe the past forty years in the life of Dr. William D. Green. He began his pastoral ministry in 1944 and was recorded as a Friends minister at that time. His college teaching began in June of 1948 and has continued to the present. His first role as a college dean began in 1954 and extended to 1984.

For the last sixteen years he has served at George Fox College in Newberg, Oregon: twelve years as Vice President for Academic Affairs, one year as interim president, and all years as a part-time teacher of New Testament courses. Prior to this period, ten years were spent as Academic Dean of Malone College, Canton, Ohio; eight years as professor of Bible and Dean of Students at Taylor University, Upland, Indiana; and five years as a Bible professor at Bryan College, Dayton, Tennessee.

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