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Northwest Yearly Meeting of Friends Church  
(Quakers)

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*October 1988*

# EVANGELICAL **FRIEND**



**Can we  
escape?**

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**AIDS**



# RUNNING THE

# Yellow Lights!

BY CHARLES E. MYLANDER

**E**RIK sobbed as he poured out his anguish, shock, and outrage to his pastor. He thought his marriage was strong and genuinely happy before this happened. Both he and his wife, Bonita, expressed satisfaction with one another in public and in private.

No one questioned their commitment to Christ and the highest standards of Christian living. When Erik announced that Bonita was going on a summer service assignment, few of their friends seemed surprised; with her talent and ministry experience she could help many people. Erik could not go along, but he supported his wife completely.

On the trip Bonita began talking with a winsome new acquaintance. His insights into a similar ministry sparked her imagination; his tender caring and warm words touched her heart. She found herself strongly attracted to this man. They talked on and on and spent more time together, until one night...

After Bonita came home Erik noticed a coolness between them. Then came the unexplained phone calls and, as he probed, the flat denial of any wrongdoing. But before long the truth came out.

Tragically, Erik and Bonita are not alone. As psychologist James Dobson once said in talking about adultery, "In any group of 100 people there is a secret." Most counselors will agree. Committed Christians *do* fall into affairs—and "fall" is the right word, because the strange

truth is that most of them were never looking for adultery.

We think, *It can't happen to me!* Yet it does, all too often. An adulterous relationship can sneak up on anyone who is blind to the warning signals.

## Why Do We Fall?

**Vulnerable Moments.** Everyone respected Zack as the model Christian—solid, discerning, dedicated. Then he was struck by a middle-aged return to roller-coaster emotions. Almost like a teenager, new feelings surged within him for his secretary, Jane. He confessed his yearnings to her, although he could not bring himself to tell his wife, Brenda. Jane became alarmed and told a Christian friend. Eventually, she changed jobs to put more space between her and Zack.

Zack faced vulnerable moments that can strike anyone. Fatigue, a heavy travel schedule, a major life transition, an after-peak experience—all these times place a person at risk.

**Undetected Lust.** Women's fantasies differ from men's. When a woman fails to recognize her own female form of lust, she becomes easy prey for an affair. While men struggle with lustful desires for a female body, a woman may desire not merely his body, but *him*, all of him: his tenderness, his caring, his understanding words, his attraction to her—his whole personality.

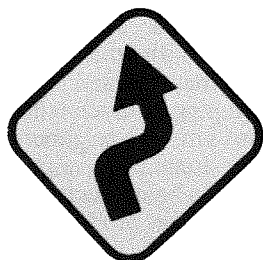
Female lust focuses on one particular man, one special relationship. And fantasies enter dangerous ground when a woman daydreams about someone else's husband—or when she wants a certain single man so badly that she will do just about anything for this man. When the man of her dreams begins pursuing her, she is in big trouble.

**Diminishing Respect.** One danger sign is so subtle a spouse can easily miss it—loss of respect for your husband



or wife.  
When one or more basic needs go unmet and you see no hope of change, disillusionment sets in. You think to yourself, *It's not fair! I can't go on living like this. What a jerk this guy is!* A husband's neglect can contribute to a wife's unfaithfulness if she forgets Scripture's admonition: "The wife must respect her husband." (Ephesians 5:33) A similar mandate is bound up in this all-encompassing reminder: "Husbands, love your wives." (Ephesians 5:25)

When disrespect begins to creep in, the smart spouse will take action. You can remind yourself to respect the person even when you cannot respect the performance. At the marriage altar husband and wife vow, "for better or for worse." Now you ask, "How much worse?" The answer is, "No matter how much worse." Some abusive conditions may call for temporary separation but none justify adultery.



**Lost Love.** Even the best of marriages go through hard times and cycles of joy and disillusionment. But when the tender talk and lovemaking stop, unmet needs leave a couple vulnerable to an affair. When this happens, either spouse can take steps to save the relationship. The important question is, "What can I do to improve our marriage?"

Men and women are wired differently. Most wives feel more responsive in lovemaking after caring, tender talk from their husbands. Not so men! Most husbands will talk more warmly and freely with their wives after making love.

Here is where sacrificial love enters the marriage. The wise husband will give himself to his wife in tender talk without suggesting sex and remain patient about physical lovemaking. As difficult as she may find it, a wife motivated by sacrificial love can give sex first and seek tender talk afterward.

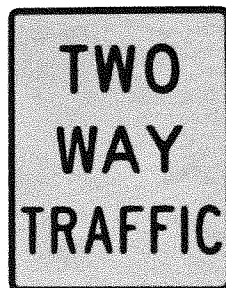
## Watch the Yellow Lights

An adulterous affair does not "just happen." The relationship goes through predictable stages. The first stage leads to the second, which in turn produces the third. The human mind has a great capacity to rationalize questionable actions, and some Christians fail to see what is happening until the danger of adultery is intense. Think of these warnings as flashing yellow lights to alert the unwary.

*Beware of emotional delight outside of marriage that is not taking place within it.* An emotional affair precedes a physical one. The first step toward adultery is discovering

a special pleasure with someone of the opposite sex other than one's spouse. During this "conversation stage" everything seems innocent and fun—until the friendship begins to seem more fulfilling than your own marriage.

Jim and Sue, both committed Christians, worked together in the same corporation. Their jobs required them to talk together often. Sometimes Sue looked to Jim not only for advice but also for emotional support. He had a way of talking to her that lifted her spirits and gave her fresh motivation. Both marriages appeared strong, yet they were experiencing an unusual satisfaction in each other's company. A flicker of emotional delight soon turned into a consuming fire.



A concerned friend saved Jim and Sue's emotional affair from becoming full-blown adultery. He confronted Jim and told him that he was going to inform his wife, unless Jim told her first. Having no choice, he confessed everything, including just how far the misguided relationship had progressed. His emotional fantasy with Sue exploded, leaving a painful fallout.

Jim and Sue, and their spouses, learned a hard lesson. When sensual electricity sparks between a man and a woman it can ignite an emotional fire. Openness and honesty with your spouse is often the best way to throw cold water on hot feelings; conversely, an unwillingness to talk about the situation is deceitful, if not dishonest. Mark it as a principle: deceit and dishonesty always come before adultery—always.

*Double-check your feelings if you find yourself looking forward to the next hug.* The second step toward adultery comes in the *touching stage*. Some hugging simply communicates healthy friendship and Christian caring. However, when that person gives emotional delight in the conversation stage, watch out. The electricity of subtle sensuality flows easily through touch. Romance and arousal respond to comfort and inner delight.

Janice would flirt just for fun. Her husband, Ted, did not seem to mind; he knew they had a good marriage. Both were active in their church and professed Christ as Lord and Savior. But there was a flaw. With subtle signals and cute remarks, Janice played with fire.

When Janice went to a high school reunion and met a former boyfriend, the old juices began to flow. Before long she found herself in his arms—only this time she believed it was really love. She came home, packed her bags, left her husband and children, and moved in with her high school sweetheart.

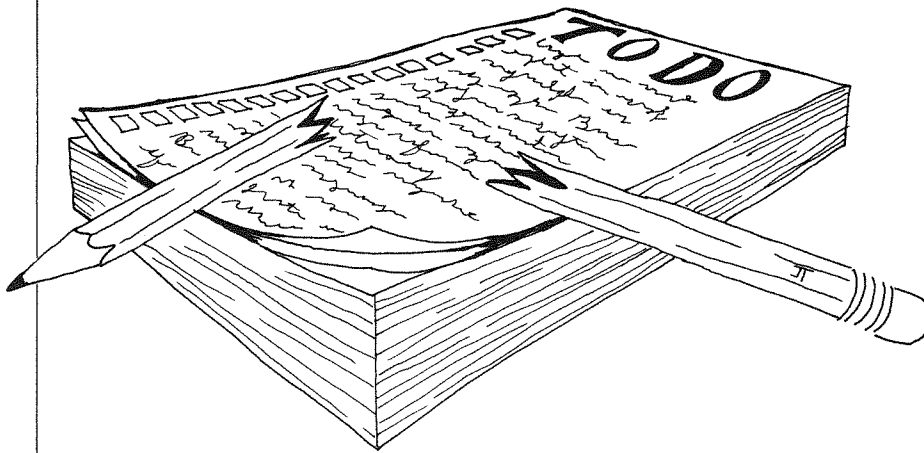
Ted was shattered. Janice rejected all his efforts to persuade her to come back home. She repulsed friends and family who appealed to her conscience. Eventually she married the old boyfriend, forever cutting off any hope of reconciliation.

Everything might have been different had Janice checked her feelings every time she looked forward to the  
(Continued on page 18)





# 'Are You Busy?'



BY LON FENDALL

**I**T'S ONE of those awkward questions to answer. You're hard at work, writing an important report at the office and someone drops by, sticks his head through the doorway and says, "Hi! Are you busy?" You're fixing dinner. Everything is coming along about right, at least there are no disasters yet. Then a friend calls and asks, "Are you busy?" Unfortunately, she doesn't pause long enough for you to answer, but proceeds to unburden herself of a heavy problem. This produces a familiar sequence of burned carrots and impatient kids before you can extract yourself from the conversation 25 minutes later. "Are you busy?" is a simple question, but so difficult to answer without seeming to be insensitive to the legitimate and pressing issues of those around you.

There's another "busy" question that's also difficult to answer. I'm never sure if it reflects genuine interest or a mild rebuke when people say something like, "Aren't you terribly busy these days?" On the one hand, if I respond that I'm not very busy at all, it sounds like I must be neglecting some important duties. Perish the thought! On the other hand, if I respond in the affirmative, indicating that I am indeed very busy, it sounds like I enjoy sympathy, pity, and perhaps base my sense of self-worth on my busy-ness.

Let's take these troublesome "busy" questions one at a time. When we ask someone if they're busy, we should probably give them a chance to respond and be ready to call them back or come back at a mutually satisfactory time. We should be alert to the signals coming from the person when we ask the question, so we can gracefully back off when it's clear this is not a good time to talk. Paul spoke of Timothy in Philippians 2 in terms that made it clear that Timothy knew how to give priority to others' needs and schedules. Paul said Timothy took a genuine interest in the welfare of others, contrasting this with those who only looked after their own interests (Philippians 2:20-21).

When we have an emergency we should make that clear, instead of saying, "Are you busy?" Something like, "Look, you may be doing something important, but is it possible for you to spare a few minutes to talk about something that's a really serious problem to me?" Again, our sensitivity to others' needs means that we will not speak in those terms when the situation can wait until the person can give us their undivided attention. Christ instructed us to be candid and honest in what we say, "Let your 'yes' be 'yes,'" is the way He put it. So when we're far too busy to talk, we sometimes need to let that be

known and decide on another time when we can deal with this issue.

The other "busy" question is a little trickier. It comes from deep within our culture, which places a premium on hard work, achievement, being industrious, at least maintaining the appearance that we are very busy. People reared in other cultures often place a much higher premium on being involved with people than on performing certain expected tasks. In those cultures, it wouldn't occur to someone to ask their friends if they're busy, though they may indeed be involved in important tasks. Their questions would have to do with what people they've been with recently and whether they are keeping in touch with loved ones, extended kin, and neighbors. In such a setting, the assumption might be that poor choices are being made if people are concentrating on productivity rather than relationships.

I wish people would ask me something like, "What interesting things have you been doing?" instead of, "I suppose you're horribly busy, aren't you?" Conversation needs to open the door to meaningful interaction instead of laying a guilt trip on people. I'm never sure how busy people think I should be, but it's probably not worthy of being the central issue in our conversations.

Sometimes we do get too busy, of course, and we need some trusted friends to help us with managing our time and extracting ourselves from some low-priority commitments. We need to be able to say "no" with courage and an absence of guilt that comes from the Holy Spirit being our time manager. Then we can feel OK about ourselves and our busy-ness and not worry too much when people seem to be implying that we're too busy.

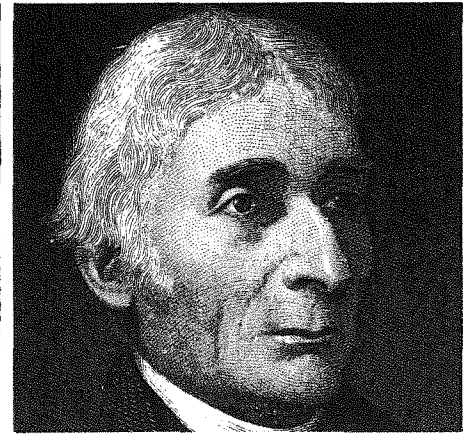
Paul wrote to the believers in Thessalonica (1 Thessalonians 5:12-13), "Respect those who work hard among you... Hold them in the highest regard in love because of their work." That's a good verse to keep in mind when we encounter people who may be busy. Our conversation ought to open the way for us to encourage them, to become aware of some of their joys and prayer needs. They probably don't need to be made to feel guilty for being busy. **EF**

# EVANGELICAL FRIEND

COVER: The yellow light of the traffic signal introduces the warnings offered by Charles Mylander in the lead article.  
(Photo by Mel McCracken)



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# A Call to Minister, Not to Escape

BY BERNIE WIEBE

**N**OT LONG ago, three young brothers in Arcadia, Florida, were discovered to be carrying the AIDS virus. The school board wanted to ban them from school, but a judge ordered that they be admitted. Many parents in the town boycotted the elementary school. Some made telephone threats to the family. Finally, someone burned their house down. After that, the boys quit school and the family moved away.

About two years ago, Mark Hoyle, age 13, was discovered to be carrying the AIDS virus in Swansea, Massachusetts. School administrators called a public meeting and almost all parents attended. At first, most were hostile and demanded to know why there would even be a meeting. Someone threatened to sue the superintendent.

Medical people told parents that AIDS can be passed on through the blood, through sexual intimacy, or through abusive use of needles and drugs. Each question was dealt with patiently. Mark Hoyle continued to attend school, but died a year later—October 1986—at age 14. Almost 1,000 came to the funeral. Even today, because of Mark, the commu-

nity is closer. The Hoyle family often finds fresh flowers at Mark's grave.

These tales from two cities illustrate the Great Divide that exists among people about AIDS. It shows the explosive potential for violence, prejudice, and ostracism. And it portrays how a community can mobilize love rather than fear and hate even in one of today's most publicized and most dangerous health problems in the world.

It is being said by many that AIDS is testing the fundamental fabric of our living in community. That obviously makes it also a keen issue for Christians. How do we cope with AIDS? What difference, if any, does it make that we are believers?

## The Faces of AIDS

When western scientists first identified the AIDS virus in 1983, it was not immediately considered to be a potential tragedy. Initial signs that 90 percent of the casualties occurred among male homosexuals or drug users led many in our society to label AIDS as the "gay plague." People saw it as the disease that would finally punish these moral perverts by killing them off. It was

thought that it would never affect the general population.

Signals from other parts of the world have since challenged this initial reaction. Richard Munochiveyi, epidemiologist in Zimbabwe, says, "It could be like the black plague in Europe that killed millions." For reasons not clearly understood, in Africa and in the Caribbean, AIDS strikes roughly as many women as it does men. And the most common victims are heterosexual.

Among the victims of AIDS, we see men, women, and children, ranging in age from 1 to 87—people from every walk of life. They are our people. Their average age is 36, so young that many feel their life has been snatched from them before it really began.

## The Facts of AIDS

HIV (human immunodeficiency virus) was positively identified in 1983 as the virus that causes AIDS. This virus has an incubation period ranging from 2 to 15 years. The World Health Organization (WHO) estimates that there are 10 million HIV carriers in the world, 10 to 30 percent of

whom will develop AIDS (Acquired Immune Deficiency Syndrome). HIV kills indirectly by weakening the body's natural immunity to a variety of infections and malignancies.

People with AIDS will eventually die. The time span between diagnosis and death has ranged from a few days to a few years; the average is 14 months. In addition to finding only a few drugs to date that slow the progress of AIDS, a report from the Los Alamos National Laboratory shows the HIV virus altering its genetic codes five times as fast as the influenza virus, which till now was thought to be the fastest in mutating. This laboratory holds specific genetic codes from 30 different AIDS viruses isolated to date.

AIDS produces progressive weakness and disability, gradual loss of body-function control, severe weight loss, and often dementia, as the virus attacks the central nervous system and brain cells.

The "A" in AIDS stands for "acquired." People get it from other people basically in one of five ways: (1) Intimate sexual contact. (2) Contaminated blood products. (3) Contaminated needles (usually drug users). (4) Fetal transmission from the parent. (5) Accidental blood absorption from those with AIDS.

### The Fears of AIDS

There are at least three types of fear connected with AIDS.

1. *Primitive fears.* Robert Buckingham, head of psychiatric emergency services at Toronto General Hospital, says many people who are knowledgeable about AIDS exhibit fear "that is out of proportion to the danger." Buckingham calls these "primitive fears," related to the fact that since the great plagues of the Middle Ages, no disease has so clearly been regarded as a "death sentence." Also, says Buckingham, people feel that somehow science and medicine have let them down by not providing more answers about AIDS.

Calls to AIDS hotlines range all the way from whether you could get AIDS from hugging a person with AIDS (the answer is "no"), from insects (not from evidence to date), from swimming pools (AIDS virus cannot stay alive outside the human body), and from trying on clothes (no evidence to date). Even more frightened today are dentists, nurses, and doctors. Since HIV can be transmitted in the blood, there is a great deal of fear of catching the virus through an accident and this has happened. It has led to health care people wearing masks, goggles, and gloves. Others have refused to get involved in the care of AIDS patients at all. Schoolteachers are being supplied

with protection kits for giving first-aid. Kids with the virus have been banned from schools. "Safe-sex" campaigns have been among the most energetic efforts of their kind.

2. *Physical fears.* Of the 166 nation-members of the WHO, 143 countries have reported AIDS cases. Even in the USSR, AIDS or "SPID" is now written about daily. *Business Week* predicts that AIDS will add \$23 billion to United States health care costs over the next four years.

**W**hat difference, if any, does it make that we are believers?

AIDS is highly transmittable. In one U.S. study of 25 couples in which only one partner had AIDS, 14 of the uninfected partners caught the disease. Another study of persons with AIDS who engaged in sexual intercourse revealed the disease being transmitted to the uninfected partner in 81 percent of the cases.

A quarter of the diagnosed cases in the U.S. involve people who abused intravenous drugs.

The possibility of passing on AIDS to newborn infants is one of the most tragic physical realities. In such cases the virus is transmitted from the mother to the fetus.

3. *Emotional fears.* Contracting AIDS is a most traumatic emotional experience for the victims and for their families. Of the people who get AIDS in the western world, the majority are homosexuals. Already marginalized and stigmatized in many communities, this added dimension almost guarantees social isolation.

Candice Mossop, age 36, who is believed to have contracted the virus

from contaminated blood used in transfusions, says her greatest source of bitterness, pain, and anger is that friends and relatives avoid her. One nurse donned four pairs of gloves, a mask, and a gown, before approaching Mossop.

In a survey of Winnipeg's 250 dentists, only six said they would treat HIV positive patients.

The families of people diagnosed to have AIDS often find out in a series of shocks that these people are terminally ill, that they are gay, and that they may be passing the virus on to other loved ones. For persons with AIDS to admit their condition means to deal with life, death, and loneliness all at once. Some parents who cannot deal with all of this may choose to face the illness and ignore the other implications.

### The Christian Care of AIDS

When gay people find that they have AIDS, the extra doses

of stigma and chagrin expressed by the Christian community make it next to impossible for them to find pastoral care. Some church care givers are too petrified to know how to show Christ's care in this situation. To the homosexuals, a large portion of the church has said "repent" and be changed. But what do we say to a doomed AIDS victim?

Even in the church-related institutions, some AIDS patients have had their food trays left in the hallways; staff were afraid to enter patient rooms. Treatment has been done with such a wide assortment of protective measures that the care givers in some cases seem more like robots than people.

When professional health care providers discuss AIDS, even some Christians have supported special quarantine measures, all kinds of mandatory testing schemes, and a right to refuse services.

There are to date not many hopes for care that will cure. A few drugs can slow the virus down. Some experimental testing on AIDS patients is now being done with several new drugs. But medical predictions are that a successful vaccine will yet take years to develop.

So what can we as Christians do? And what must we do?

1. *Work hard at prevention.* People must be protected from the AIDS virus. The best protection is prevention of contact. This means being careful about blood, about drug use, and about sexual activity. Effective blood tests are now in place.

C. Everett Koop, United States Surgeon General and professing evangelical Christian, has repeatedly said that to prevent AIDS, young people must do three things: (1) Don't "do" drugs. (2) Abstain from sex before marriage or make a commitment to



only one partner. (3) If you cannot abstain from sexual relations, use the utmost safety precaution (he says to use condoms).

It is somewhat ironic that incidences of gonorrhea and syphilis (also sexually transmitted diseases) have fallen drastically among some of the "gay" communities, while rates among heterosexual groups continue to climb. Some homosexual people are working harder at prevention than are some heterosexual couples.

2. *Think about the meaning of Christianity.* From the beginning, God has formed His People by calling them to undertake mysterious journeys of faith. Abraham and Job and Hosea are three Old Testament examples.

Then, think about Jesus, called to leave His Special Glory, to become one with us—sinful human beings on earth! Not only to live among us as a servant, but to give His life for sinners! Son of God to die for people with sins. And He died "outside the camp" like an unclean, cursed person!

Could it be that giving our lives for people with AIDS would be in keeping with Jesus' giving His life for people with sin?

Or, what does it mean when Paul says, "For there is no distinction; since all have

sinned, and fall short of the glory of God" (Romans 3:22b-23)?

3. *Possible shape of ministry to AIDS victims.* The Bible deals in the same passage with a whole range of sin and sinners (Romans 1:29-31). Anyone who is careless with any sin—sexual or otherwise—is in danger of generating hell on earth and ending up with eternal damnation.

God's wish for all people and the number one purpose of calling forth a "People of God" is to forgive sins, create alternative constructive relationships, and to be a healing influence upon all the human hurts in the world. For people with AIDS, as well as for all hurting people, Christians must provide at least three things: (1) *Presence*—a ministry where people can see and feel that we are there; we are not trying to avoid anybody. It may well mean we need to begin with listening to the stories of AIDS victims. Once most (if not all) sinners begin to feel that we authentically listen, they will speak to us of their needs and seek the help that we are finding in Christ.

This may be a ministry as crucial to families and friends of AIDS victims as to the AIDS people themselves. People with AIDS will die; but their loved ones will linger. And it is probably true that the latter are the real "victims" of AIDS. (2) *Touch*—a ministry that says to AIDS

victims that they are still people. Like the lepers of the Bible, many people with AIDS feel themselves being treated as "unclean" and avoided at all costs. When Jesus ministered to people, often we notice he "touched" them. A gift of "touch" is an enormous step toward coming together in Christ. Try it! (3) *Word*—a ministry of speaking the "words with power" (the Bible says "God spoke" and "there was"). Words without "power" become word storms that make a person feel like someone is trying to drown you or get rid of you. "Words with power" draw you to their source. If our words are from God's Spirit, people with AIDS too will be drawn to God's Spirit. He is willing to save them just as He was willing to save you and me. In fact, as our words with power meet people who need to hear them, we will both feel the ongoing grace and mercy of God's healing love for "the world."

Churches emphasize the central significance of Christian community in our teaching and in our practice. AIDS will make us reveal whether this word and deed is meant to share the Good News of the Gospel with all people in the world. **EF**

Bernie Wiebe is a teaching and research associate with the Mennonite Studies Centre at the University of Winnipeg.

# A Friends Concern About



BY JOY POOR

**A**S FRIENDS, we often hear this simple yet potent phrase: "I have a concern." Often, we simply share our concerns over a cup of coffee with one who knows us well. Sometimes this phrase precedes a movement of great spiritual, even historical impact beginning with a ripple that builds until it becomes the crest of a sweeping wave, surging forward to accomplish God's will.

The most significant feature of the Friends movement lies not in doctrinal distinctives or historical heritage; for these two, given improper priority,

become stumbling blocks, or even idols. The feature that sets Friends apart from the rest of Christendom is our radical obedience to the commands of Jesus Christ to "do unto others" and "love thy neighbor." Though small in number, Friends have consistently done more, given more, responded more, volunteered more, and sacrificed more to achieve results than their slim ranks would indicate. Friends have led the way into social work, medical help, relief efforts in wartime, missions work, social reform, prison work, and many other fields of service. Friends

have traditionally shown themselves faithful to Christ's call for justice and love by taking social action. Such heroes as John Woolman, Margaret Fell Fox, Lucretia Mott, Levi Coffin, Elizabeth Fry, and William Penn stand as evidence as to what happens when a Friend "has a concern."

The above comments prepare the way for me to say that I have a concern. My concern, though an unpleasant and highly emotional issue, will become the concern of all of us very soon: AIDS. I won't attempt to discuss the scientific aspects of AIDS or stand in moral judgment. Instead, I want to ask that we endeavor to respond in a Christlike way to the victims, the families of victims, and in the education of people as to the prevention of the disease.

## Prevention

Having recently been a young person very active in Friends Youth activities, and having worked with youth groups, I can safely say that our young people have an intense interest in sexual matters and receive incredible pressure to be sexually active. Since the time I was in high school, the pressure to "perform" has increased at a mind-boggling rate. To try to give pat answers to our children, give them vague parameters to guide them and merely hope that they "wait" until they are married is naive and a grave injustice for which both the church and parents will stand accountable before God.

For such a sex-saturated society, we are still rather hazy in our knowledge of the spiritual and even physical ramifications of the marriage act. Moreover, we are uncomfortable in trying to explain it. Yet, our children deserve to know that the spiritual and physical bond of marriage is sacred, beautiful, and marred by anything less than God's intention for its use. Our children need to see happy, productive marriages that they can model, and know that it is worth the "wait." Our children need to learn from *our* mistakes. Our children (and many adults) need to know how God intended marriage and sexual love to be beautiful and holy and how anything less than moral purity will harm them and others, too.

I suggest that Friends take the lead in promoting sex education programs from within the church, reaching out into the world around us. This would represent an alternative to the dry and unspiritual sex education programs offered in the public schools and would allow Friends to present the physical *and* spiritual realities of sexual love, placing specific emphasis on the biblical ideal of one man for one woman. A factual presentation of AIDS should be included, and people must

know that the best way to avoid AIDS is to maintain a monogamous relationship and to marry a person of like mind.

The sex education programs should be presented in a seminar fashion to allow for thorough presentation, discussion, and counseling. Obviously, many emotional and spiritual wounds will need the ministry of discreet, prayerful leaders and the nurture of a forgiving congregation. Counselors should be raised up within individual churches to give godly direction to those who need it, especially our young people. People from other churches and the surrounding community should be encouraged to attend as a ministry to them.

## Compassion

The way of compassion is difficult. How will our society care for AIDS victims that health care professionals hesitate to serve? AIDS victims have become the lepers of our time, avoided and cruelly shunned because of fear of contagion. Yet Jesus would preserve their dignity, and so must we. Recognizing the health threat that AIDS patients in the more mature stages of the disease pose, special arrangements should be made to provide for their humane care, yet provide for the protection of both health workers and the general public. The grim realities of AIDS will force the federal and local governments to act with efficiency rather than with compassion and mercy.

Friends can support the establishment of special care facilities, sponsor them, join the cooperative efforts of another church or para-church organization, or open such a facility. Those with AIDS need to see the love of Jesus manifested to them in their need, and we as Christians are called to meet that need by a Master who would not hesitate to do so.

As modern Friends, we have inherited the mantles of such leaders as Woolman, Mott, Fry, and Penn; leaders who sought to change the situation of the Negro slave, to allow women the fullness of human expression, to change the inhuman and disgusting penal system, to envision a better world and strive to bring it into being.

As Friends, we must oppose sexual impurity in our own lives—and strive to oppose it in the world around us as a destroyer of human worth and dignity. We must not sit by placidly, hoping for the best, while our children, loved ones, and neighbors (and who did Jesus tell us our

neighbors were?) struggle under the yoke of ignorance, damaging lifestyles, and disease. Not only must we act to protect and prevent, but we must help those who can no longer help themselves. This is our Christian duty. This is radical obedience to Jesus Christ and His call to redeem those who would otherwise be lost.

Friends, I have a deep concern. I know that some already feel the burden to act.

**N**ot only  
must we act  
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themselves.

For those who want more information on AIDS, I recommend *The AIDS Cover-Up*, by Gene Antonio. Read it prayerfully, asking God how He would lead Friends as a body to respond to the vast need around us. Who knows... perhaps we can ride the crest of that wave that will restore and heal the lives of many. ☛

*Joy Poor is a senior at George Fox College, Newberg, Oregon. She is a religion major with a theatre minor and is a member of Rosedale Friends Church in Salem, Oregon, her hometown.*



### Sensitivity Needed

We appreciate Gene Pickard's article, "The Exciting History of Friends Missions" (June). He's done well, adding to early history others have highlighted and challenging Friends for the future.

But we are concerned about the artwork with the article. Our concern is the portrayal of Third World figures, barefoot and scantily clothed and thus perhaps perceived as backward. This can be a sensitive area with people from the Third World who may resent being characterized as backward, even in the past. While cartoons deliberately distort and exaggerate, we should avoid the risk of offending those from the Third World.

EVANGELICAL FRIENDS MISSIONS STAFF  
Arvada, Colorado

### Concern for a Word

During political campaigns, as in war, truth is an early and innocent casualty. Sometimes facts are victims, sometimes words. I'm concerned about words, words that get beaten, stripped of meanings, and left senseless along the public road. The word "liberal" has been so abused and needs compassionate assistance. I would be that good Samaritan.

This word defines an honored American political tradition. But it has been so savaged by public relations managers that candidates can't claim it for fear of losing votes. The word has become something to be mocked, a whip to keep people in line. Citizens avoid the term lest their patriotism or religious faith be questioned. Historically, creative tension has marked liberal and conservative politics, each guarding against excesses by the other. Political conservatives should be bothered (as well as liberals) knowing their turn will come. Refined thuggery can be brutal on either side of the road. "Conservative" may need help later. Right now I am concerned for its victimized partner "liberalism."

Before you shrug off the attack as political rhetoric or deserved punishment, recall what liberalism has contributed to American life: religious freedom, a Bill of Rights ("liberty and justice for all"), opposition to slavery, support of women suffrage, minimum

wage, environmental protection, consumer protection, and civil rights legislation, to name a few. Think of the conscientious human concerns of Jimmy Carter (as evangelical as they come), George McGovern, and Jesse Jackson. Remember that Mark Hatfield, as well as Jane Fonda and a critical number of other Americans, opposed the Vietnam war, out of courageous convictions and not political convenience. Don't let the word "liberal" smear them as un-American, or un-Christian—or naive. This is as unfair as to charge Barry Goldwater with disloyalty because of his colorful conservatism.



*Jesus  
ought to instruct  
Christian conscience,  
not public relations firms.*



Quakers nurtured political liberalism. Our spiritual ancestors died for religious freedom, treated the Indians and the mentally ill with dignity, awakened American conscience to the evils of slavery and sweatshops, supported law instead of war, fostered reconciliation among nations, and sought a just wage and a just price. Nineteenth century revivalists went to prison for women's right to vote. They believed the Gospel acted in the political order as leaven and light. Currently many evangelical Christians are political liberals in spite of powerful efforts to cram them into a superconservative mold. Jesus ought to instruct Christian conscience, not public relations firms. In any case, help me bind up the battered word "liberal" so Republicans as well as Democrats can use it. To do so may prevent "conservative" from becoming interpreted as tyranny by the powerful instead of as

limited government, from translating "conservative" as mortgaged future instead of fiscal responsibility.

It's a shame the public has been so propagandized that candidate Bush has to wrap himself in the flag and candidate Dukakis in a tank to show how macho they were. Sensitive Americans may have to tell the image makers to bug off. Tell candidates we want "liberty and justice" practiced in America and the world and not made into a loyalty oath. That we want government to serve all its people, to cherish common resources such as forests, water, education, and health, and to blend the national interest with the good of all humanity. That we want our country to support the United Nations and international treaties enthusiastically and not reluctantly. Tell candidates not to merchandize our fears, but to fulfill our hopes and the hopes of humanity. Tell them that government is for the people.

ARTHUR O. ROBERTS  
Yachats, Oregon

### More than a Troublemaker

I am troubled by a statement in "Called to Be Troublemakers" in the July/August edition of EVANGELICAL FRIEND. Lon Fendall, editor, states that "The essence of the complaint against Jesus that brought about His execution was that He was a troublemaker."

Christ was crucified by His own declaration and by affirming the statement of others that He was the Son of God! Matthew 26:63-66; Mark 15:6-13; Luke 22:70-71; and John 19:7. We limit the Person we follow when we consider Him only as a troublemaker. The Jews would have accepted Him if He were only a troublemaker. Perhaps in our time more people might follow Christ if He were just another troublemaker.

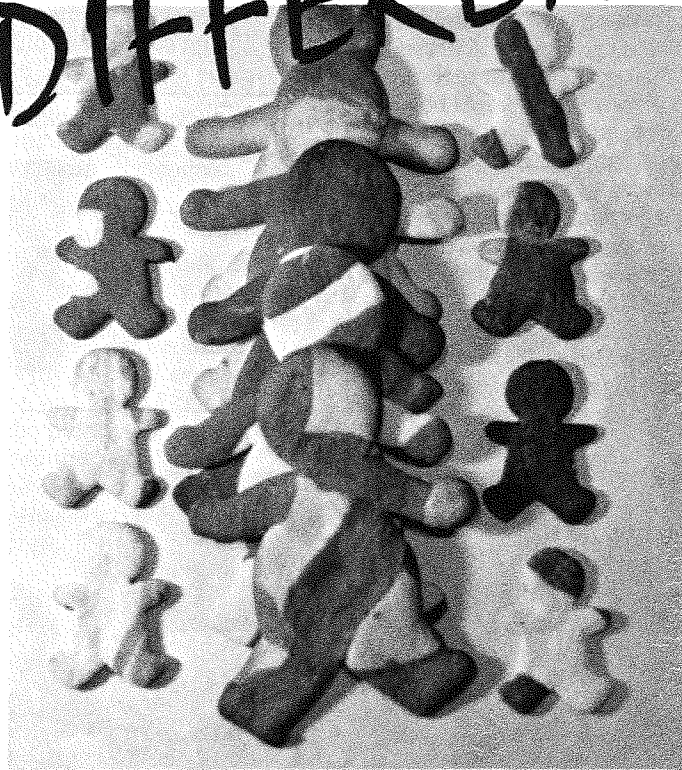
We follow the Son of God who calls us to righteous living and going to all nations to teach and baptize.

VAUGHAN PALMORE  
Portland, Oregon

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



# Quakers are DIFFERENT!



## Especially from Each Other!

By JACK L. WILLCUTS

**L**IVING in England for nearly nine months as a "Friend in residence" at Woodbrooke, a Quaker Study Centre of London Yearly Meeting, was a wonderful experience for an American "evangelical" Friend. As a former pastor, missionary, editor of the *EVANGELICAL FRIEND*, and president of the Evangelical Friends Alliance, moving into the heart of silent Quakerdom was a (quiet) shock. Even though my "birthright" goes back six generations to North Carolina, I wasn't quite prepared for the proper, REAL Quakers of Britain, but found them to be delightful.

There is lots of worship at Woodbrooke, first after breakfast each day in the "Quiet Room" and, before retiring, at "Epilogue" in the "Common Room." At first we kept waiting for someone to say something in these unhurried periods, then gradually discovered the joy of hearing, instead, the voice of the Spirit in the stillness. It was the same familiar One we had known all through the years at home. Worship each Sunday in the more than 20 Friends meetings we visited strengthened our appreciation of this noiseless practice.

Usually Friends meetings in Britain are referred to as "unprogrammed," which we have concluded is not an accurate term. Nothing is more programmed than silence. It would be unthinkable to interrupt it with a sudden song, a prepared-in-

advance sermon, or an exuberant HALLELUJAH! Silence starts by the clock, and ends by the clock, with carefully programmed signals like the appointed presiders shaking hands to indicate the meeting is over. But it is done with dignity, reverently, with reassuring English propriety. Immediately after worship there is a sharing of "notices" (announcements), followed by a cordial invitation to a delightfully well-planned tea and biscuits (pastries) time. This happy routine was carefully followed in every meeting we attended. We loved it. I had never done so much "unspeaking" in my life.

**E**NGLISH Friends are pleased that London Yearly Meeting has never divided and they are perplexed about the divisions among U.S. Quakers. But as one becomes acquainted with individual Friends, visits among the meetings, listens, and reads their minutes about the struggles over the revision of their *Discipline* one gains a different perspective. As one attends the Yearly Meeting and quarterly meeting sessions and the Committee for Sufferings, the apparent monolithic unity of the Yearly Meeting is seen differently. All the diverse components of American Quakers are present in England as well. A gay Quaker gave the Yearly Meeting keynote address (Swarthmore Lecture), immediately followed next morning by a moving, Spirit-filled plea for a Friends foundational faith in the atoning

blood of Christ, who can save us from sin, cleanse our hearts, and deliver us from the deceptions "we heard last night." From our seat in the balcony we observed that the latter speaker elicited more nods, even a few "amens," than the former.

**T**O BECOME somewhat acquainted with English Friends was a wonderful privilege. Not only was our understanding of our Quaker heritage and history enriched, we found the spiritual stability and concerns of many to be impressive. The declining membership (less than 25,000 Friends in all of Europe today), is a matter of concern to those of us interested in "church growth." But there are those in London Yearly Meeting with great influence in society, the United Nations, in national and world government, education, and other places where a Quaker witness for peace, justice, human rights, and Christian truth is being effectively expressed.

It is my impression that another recent Swarthmore lecturer, well-known BBC personality and Quaker writer, Gerald Priestland, is correct when he says, "I suspect that a majority of [English] Friends are more old-fashioned in their Christianity than the articulate minority featured in *The Friend*." This may have been why we felt so much at home, noting more similarities than

differences. Bridging the cultural or international distinctions between Quakers may be most effectively undertaken by Spirit-filled, authentic Christian living in consistent, quiet witness, rather than rigid, insistent sermonizing. Let each of us, on both sides of the Atlantic find spiritual strength, light, and action from and within our own stream of Quakerism. But let us engage in dialogue and a common seeking of new Light as the Lord leads us. This may even be among Friends who worship and express their faith and convictions differently. Let it never be again said that "Friends love everyone except each other!" **EF**

*Printed as a cooperative ministry of Evangelical Friend and Quaker Life.*



# PASTOR

## We Need You

BY JOHN RYSER

**I**N SCRIPTURE an analogy is often drawn between sheep and God's people. The psalmist used this analogy in Psalms 23, 74, and 79; the Prophet Isaiah established the theme again in the 40th and 53rd chapters, and Jesus used numerous references to people as sheep in the Gospels. Most notably, Matthew writes, "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." (Matthew 9:36 NIV)

Like sheep, we human beings have the tendency to place ourselves in tremendous peril when we seek to live our lives independently from God. The Old Testament is a testimony of God's people—like sheep—wandering aimlessly until they repent and turn to God. The New Testament has letter

after letter (the Epistles) written to young churches in danger of false doctrine and wrong action. Church history is the narrative of people straying off course, and thus the church has always been in need of continuous reformation.

Even in the "enlightened" 1980s, humankind is in great peril. The threat of nuclear destruction looms over us as more and more countries gain nuclear technology. AIDS threatens to be like the plagues of old in which entire civilizations were destroyed. Abortion destroys countless millions before a chance to breathe is even given. Something has gone wrong—"We like sheep have gone astray" (Isaiah 53:6)

God calls men and women from the community of faith for special responsibilities. Primarily these shepherds (or

pastors—derived from the Latin to feed) are to give oversight and call this community to be faithful to Jesus Christ in the present world. Three areas are essential to the role of this person.

1. The pastor must be an intercessor for God's people. This means that the effective pastor is a person of prayer. The pastor must realize that the enemy of the flock is not ultimately the low finances of the church, conflict with the board, nor a choir that sings off key. The ultimate enemy of this flock is a spiritual enemy, which Scripture identifies as Satan—"the accuser of the brethren." (Revelation 12:10)

Pastors are not running a social club in which they try to keep things going in harmony so that everyone is pleased. Our battle is not

with flesh and blood, but with spiritual enemies in heavenly realms (Ephesians 6:12). Therefore, we need to fight this spiritual battle with spiritual tools. Prayer is the greatest spiritual tool we have been given to battle the enemy.

Often our churches fail to walk triumphantly in this world because there is no one to effectively pray that the people might have spiritual vitality in their lives. The Church of Jesus Christ was never intended to be an organization holding a few sacred beliefs. Rather it is to be a vital and living organism through which the Holy Spirit gives His gifts and performs His ministry. This won't happen without time spent in prayer. A. W. Tozer once prayed:

Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.<sup>1</sup>

All of us in pastoral ministry need to be accountable not only to God, but to our congregations with regard to our prayer life for them. Do we daily bring concerns and problems of our people before the Heavenly Father? To do this the pastor must know and regularly experi-

ence the presence of Jesus and know that He is greater than the enemy who plots harm for God's people.

2. The pastor must effectively proclaim the Word of God to those in the congregation. In most churches there is designated a time in which the pastor presents a message from God's Word. This is the time that the body expects to hear something that will give them faith for daily living. "Faith comes by hearing and hearing by the Word of God." (Romans 10:17 NKJ) Those who preach need to be faithful to say what it is that God wants said rather than tickling ears with either humorous or glamorous communication. The one preaching has God's authority to deliver the message the people need to hear—not neces-

sarily what they want to hear. Dietrich Bonhoeffer wrote, "The preacher is not the spokesman of the congregation, but, if the expression may be allowed, he is the spokesman of God before the congregation."<sup>2</sup>

Good preaching comes from countless hours of study and devotion. The more time a person gives to fill his or her mind with Scripture, good theology, church history, and even current events, the more there will be to draw upon when the time for preaching comes. Certainly we believe in the anointing of the Holy Spirit without which a "glaze of daze" quickly comes over the listeners. However, it is essential that the Holy Spirit be given time to capture our thoughts and give us a new

insight into His Word lest we grow stagnant in our set of orthodox beliefs and become comfortable in our apathy. The pastor who studies hard and reads widely will find that each Sunday he or she has something to say. Pastors who always have something better to do than read and study will find how quickly Sunday comes and they are unprepared.

Harold Ockenga never left much time in his ministry for pastoral counseling. He believed strongly that good preaching would take away the need for counseling. "Why should I counsel one on one when I can stand in the pulpit and counsel one on two thousand," he said.<sup>3</sup> Few have spent more time in rigorous study than Harold Ockenga. Two points can be

drawn from this: (1) Good preaching comes from disciplined study habits, and (2) good preaching will have a therapeutic effect on people as they find Jesus to be sufficient for the need. Good preaching will bring people into the presence of Jesus, who bids them "Follow Me."

3. The pastor must set an example of love for the congregation. The Apostle Peter wrote, "Be shepherds of God's flock that is under your care . . . not lording it over those entrusted to you, but *being an example* to the flock." (1 Peter 5:2-4) Being an example is a challenging assignment and one that leads the pastor to an openness among the people.

There are some queries that I think should be a part

of every pastor's life. Is my lifestyle such that I would not fear even the hidden things being revealed? Are there things that if revealed would bring embarrassment to the church I serve? Is my life consistent with Jesus in what He lived and taught? How am I managing my money? Am I living within my income, paying the necessary bills, or has my desire for luxury and convenience allowed priorities to be neglected? Am I generous with what I have and willing to give to those in need? Is TV robbing me of time with my family? Am I seeking to be a spouse who is considerate and kind? Is time given to family in rest and relaxation?

The pastor's life must be transparent enough that it is

lacking in love, and sometimes the people's problems become too great and the burden is overbearing. This is when the pastor can come to the Chief Shepherd—Jesus—and in laying all before Him is given a burden that is light and yoke that is easy. The pastor then is able to show the compassion and love of Jesus as visits to the sick and shut-ins are made.

Though questions are asked to which he or she has no answer, the pastor can reassure that God is love, and often presence is enough. When the people are aware that they are loved by their pastor a trust will develop that will allow for a freedom to reach out in love to one another. We can risk loving others because we ourselves are loved.



evident that what the pastor preaches is modeled in life lived. The pastor probably teaches more by his or her life than by what is preached on Sunday. If there is a glaring inconsistency in living, then preaching will be of little impact.

These are important examples, but the greatest is love. The pastor has the awesome and wonderful responsibility of loving God's people. If not for this there would be no joy in pastoral ministry. The pastor hurts when the people hurt. The pastor cries when they cry. The pastor listens as they confess sin and failings. The pastor hurts deeply when the people decide to seek other shepherds or refuse to listen to God. When relying on his or her own ability the pastor is found

There are many gimmicks and shortcuts other than discipleship that are offered to pastors and people today. There are TV ministries, telephone ministries, program seminars, church growth principles, etc. Unless these are established upon a firm foundation of prayer, preaching, and love, the gathered sheep will quickly wander and the world will starve from the lack of knowledge of Jesus Christ. **EF**

1. A. W. Tozer, *God Tells the Man Who Cares*, p. 77.  
2. Dietrich Bonhoeffer, *Ethics*, p. 293.  
3. *Christianity Today*, June 18, 1978, p. 32.

John Ryser is the pastor of Charity Friends Church in Kennesaw, Georgia.



# Stephen Grellet: Are We Following His Example?

BY TIM HAGEN

**T**HE GROWTH of Quakerism since the time of George Fox is attributed to many different people. The ones who come quickly to mind are the great thinkers and writers, like George Fox, William Penn, and Robert Barclay, but the writings and ideas of these men could not have spread to the uneducated masses of the last few hundred years without Friends men and women dedicated to preaching. Not well trained preachers like our pastors today, but ordinary men and women who felt the Holy Spirit's tugging and left their normal, everyday jobs to evangelize. These people, if not as well-known, were just as important to the spread of Quakerism as Fox, Penn, and Barclay. The life of one of these men, Stephen Grellet, exemplifies how extensively God can use a person for His work. If we look at his life, the distances he traveled and the hardships he endured in the service of the Lord, maybe we will not feel so reluctant the next time we feel God leading us to do something.

Stephen Grellet was born Etienne de Grellet du Mabellier at Limoges, France, in 1773, to a happy and wealthy Roman Catholic family. This was just before the French Revolution. Stephen's father was a member of the nobility and a good friend of King Louis XVI. Stephen was given an education appropriate to the son of a noble.

When the Revolution broke out, Stephen, who was then only 16, fled to Germany with his brother to join the Royalist army. He was captured before he got involved in any fighting, for which he was later grateful. He again fled his native land and ended up in Philadelphia, where his spiritual walk began.

Grellet had been an atheist, but as he began to make social contacts in Philadelphia someone gave him a copy of William Penn's *No Cross, No Crown*. He kept it, but didn't give it any serious attention at the time.

One day while walking alone, the Holy Spirit came upon Grellet, giving him a vision of hell and convicting him of his sin. He returned home and took up Penn's book and read it

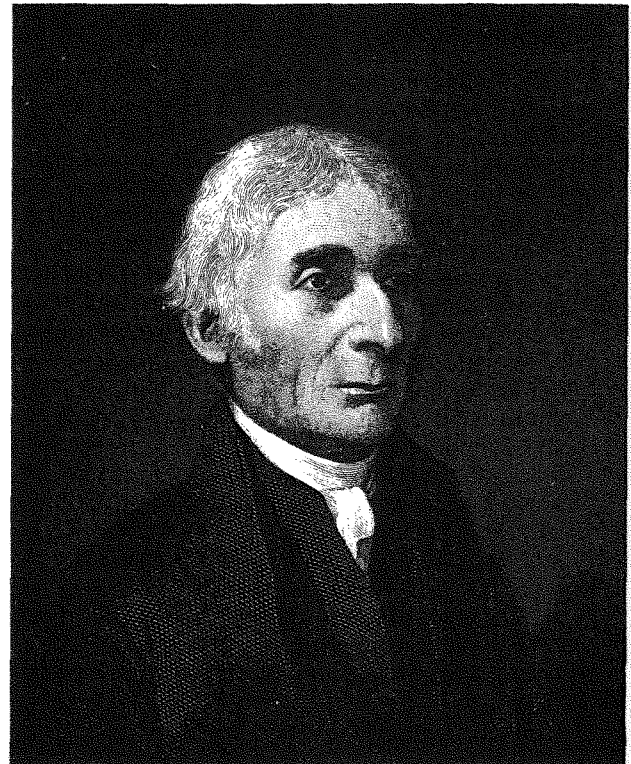
through twice, even though he had to look up nearly every word of its English text. For the first time, he began studying the Bible. He was also invited to a Friends meeting, and he began to attend. The silent meetings were a blessing to him since he could worship with others without knowing their language very well. It was in these meetings that he began to feel the call to minister to others.

**S**TEPHEN Grellet stayed in Philadelphia for the next few years teaching French and learning English, during which time he joined the Society of Friends. At the age of 31, he married Rebecca Collins. Soon after, he began the travels that would eventually take him to three continents.

Grellet wanted to begin preaching in his native France, but the revolutionary government there would have made it impossible, so he resolved to spread the Gospel first in the United States. An English Friend, John Hall, was about to journey to the interior to minister, and Stephen Grellet was led to join him. The two men traveled first to the south. Much of the area was still wilderness and in Tennessee Grellet wrote, "Ours was probably the first carriage that had travelled that road." They stayed in the South for about a year and a half, journeying more than five thousand miles, meeting with people where they found them. Then they went north, through the upper states and into Canada. Grellet mentions that during these travels, wolves would howl around them every night and poisonous snakes were so numerous that they even crawled into log cabins.

In Canada, Stephen Grellet was able to preach in French for the first time. He suffered hardships including a tornado and a forest fire. Some were so opposed to the preaching of Hall and Grellet they poisoned their horses. The two preachers did not give up, though, and held many meetings. Finally, they returned home.

But Grellet was not to stay for long. France and the loved ones he left behind at such a young age weighed heavily on



his mind, so eventually he decided to return there. He left for Marseilles in 1807, alone and nearly penniless, the only passenger on the ship. A storm hit that was so intense that water began rushing into his cabin. When it was filled with water he went to the deck, where the captain tied him to the mast so he wouldn't be washed overboard. The storm eventually subsided and the ship arrived in France. Grellet preached there for nine months before returning to America.

Back in America, Grellet encountered a serious problem in the person of Elias Hicks. Grellet asked Hicks to be careful in his preaching because his opinions were different. Grellet became greatly distressed when Hicks continued preaching the same ideas; Grellet predicted that great trouble would come from it. Indeed, the Hicksite separation occurred about 20 years later.

Once again Grellet felt the pull to go to Europe. He left in 1811 and sailed first to the British Isles, where he preached in England, Scotland, and Ireland. In London he gave special attention to those imprisoned at Newgate Prison.

From England he went on to France again and then through Switzerland and into Germany. This trip was dangerous, as he faced not only the military government of Napoleon, but robbers and murderers on the isolated roads.

In Germany, he visited many cities and people. He gained an audience with the Prince of Bavaria and delivered his message, which was well received. This was the first of many monarchs he would visit.

Back in England, Grellet rested at the home of William Allen. The Emperor of Russia visited a Friends meeting with

Allen, and Grellet was able to meet with him. Grellet and Allen were invited to visit Russia, which they later did.

Grellet found the masses in Russia suffering from great poverty. After Grellet spoke to the Emperor, he started schools for the children and instituted reforms for the poor. Grellet and Allen wrote a textbook for the schools that was eventually used in many countries.

Grellet next went alone to Italy and met with the Pope. The Pope was pleased to see him, and they talked at length about spiritual matters. This was the only time that Grellet had his hat off (it was taken from him).

**G**RELLET made a final trip to Europe at the age of 58. Everywhere he preached to great crowds and met with royalty. He lived 22 years longer.

Steven Grellet's career would have been remarkable enough if he had only accomplished half the things he did. This man, led everywhere by the Spirit, eventually traveled an estimated one hundred thousand miles preaching the Gospel. These journeys included North America and Europe, from Scandinavia to Italy, England to Russia, and even Turkey.

We can today profit from his example. Not all of us can travel as far, but we can emulate his spirit. He was an ordinary man, like all of us. Often he was poor and in strange lands. He faced every challenge from nature and from men. In the face of all of this, he followed the Holy Spirit and trusted that God would take care of him. If we could do the same, how great God's Kingdom on earth could be! **FF**

*Tim Hagen is a student at George Fox College, Newberg, Oregon.*

# The Life of New BEGINNINGS

BY JOHN P. WILLIAMS

**A**ND THE word of the Lord came unto Jonah the second time, saying, 'Arise, go unto Nineveh, that great city, and preach' . . . So Jonah arose, and went . . ." Jonah 3:1-2

Any vibrant Christian life is a life of new beginnings. His promise is, "I make all things new." Paul reported, "If any man be in Christ, he is a new creature."

It was Walter Judd, once a congressman from Minnesota, who declared, "The business of the Gospel is rebirth in human beings."

In the midst of a complex, confusing, and changing world, how wonderful it is to know that we can hear and

follow the call of an omnipotent God who ever loves us and who leads us into a life that is ever new!

Our lives are filled with new *physical* beginnings. During the moments it takes to read this paragraph, a million of your blood cells have died and a million new red blood cells have started to surge through your body. The newest cells will live for about four months and then will be gone. Physically, we're done for if there's not a constancy of new beginnings, new cells.

We have lots of new beginnings *vocationally*. Most of us who live in this generation of high technology will change

vocations, careers, and locations more than once in our lifetimes. We must change, retool, and regroup.

In matters of the heart, or *emotion*, we need fresh beginnings. The whirl of family life cannot be held together by memories of youthful romance. We must stoke the stoves and fan the fires of devotion. And the roses have to keep blooming anew in matters of the heart.

*Spiritually* we must have new beginnings, not relaxing where we started 5 years or 50 years ago. A cake of memory will do for a bite now and then, but it is not an adequate diet for a healthy soul. The thrill of God's call to the

teenager is not adequate for persons in their forties. Billy Graham once said, "Every man should be converted over again at forty."

*Yes, life is filled with great new beginnings, and there are many who have had such "fresh starts."* I once knew a huge man, built like a lineman on a professional football team. His name was Wade Patrick and he was the foreman at a plant in northeastern Ohio when I was a boy. He was a leader of men, but as tough as they came.

One morning after Wade had arrived at work, he called other men around him to tell them, "Men, I am a new man, for I found Christ

Jesus last night. You can count on me to be different from now on." The workers on the shift stood in silence, staring at Patrick. Then one of them said simply and quietly: "Wade, we'll watch you!"

The men did watch Wade Patrick. And what they saw made them reach out for new beginnings in their own lives.

Have you read the story of Ezra and Frances DeVol, *On the Cutting Edge*? Then you know that their childhood openings to Christ were not the end of the road for them. Frances later discovered a stubborn spirit that held her, until finally when she was 19 she surrendered to the lordship of Jesus Christ. Dr. Ezra held out against full obe-

That was a marvelous new beginning.

David failed God, adding murder to his adultery. Yet when indicted by Nathan, he repented before God and found mercy and further usefulness.

Peter repeatedly denied Christ during the night of the trials. Yet following the restoration Jesus offered,

When one of our sons was still very young he had a way of going farther from home than he was allowed to go. One day his mother had warned him emphatically that he was not to go the backyard route to the neighbors without permission. But soon, when she stepped outside to check, she saw him enroute to the neighbors' back door.

She called to him, "David, what are you doing over there?"

Startled, he turned and responded quickly, "Oh, I just came over here to turn around!"

Many live with a streak of stubborn rebellion, cutting too wide a swath of failure and independence from God. Fortunately, when they sense that God is calling, they will turn homeward. Responding to the voice and will of God is the path to a life that is renewed in freshness and fullness.

One day during my boyhood, the King of England was broadcasting his New Year's message by BBC to the British Empire. He said:

"I said to a man who stood at the gate of the New Year, 'Give me a light that I may safely tread into the unknown future.'"

"But he answered, 'Go out and put your hand into the hand of God. That will be better to you than a light, and safer than a known way.'"

How greatly do we need to reach out, to put our hands into the hand of God, saying, "Yes, I will walk with You!"

That's a life of new beginnings, again and again. **EF**

*John Pennington Williams is pastor and church-planter in Sarasota, Florida. Dr. Williams engaged in college teaching and administration for 26 years. Born in China, he returned there for the years 1947-48. He served as pastor in Ohio, Michigan, and Kansas. "The Life of New Beginnings" was preached at the March 6 Celebration Service of the Sarasota Friends Church.*



JONAH CAST FORTH BY THE WHALE, ENGRAVING BY GUSTAVE DORE

Soon Harry Randall was changed by power divine. Then Murray Amendt "hit the trail" with God. All three of them were witnesses who influenced my life and that of others who knew them.

Though Wade Patrick "butchered" English grammar, he spoke with power. The week he preached in special meetings in our Cleveland church during my high school days, he would stride to the pulpit, lean his hulk over the podium, and pray these simple words: "Dear Jesus, do just the best You can for us here tonight." Wade Patrick bore witness to a new beginning!

dience until at age 21 in Marion College he said "yes" to the call of God.

Spiritual new beginnings arise out of response to the Word of God. Jonah had fled from God, turning toward Tarshish. But in the solitary confinement of his "marine holding tank" he turned to God. Back on his feet on dry land, Jonah soon heard God speak a second time, saying "Go to Nineveh and preach." Jonah obeyed!

Moses failed God and was "buried" in the wilderness. But when God spoke through the burning bush, Moses heard the command to return to Egypt to lead the exodus.

Peter delivered that Spirit-empowered message at Pentecost that led thousands to seek their Messiah and believe.

It is never enough to lament over what we failed to be or do. It is always right to be listening to God's present direction for us. New beginnings stem from listening to what God is saying!

God does speak. And it is to Christians that the Master says, "I stand at the door and knock. If any man hears my voice and opens the door, I will come in and dine with him." That's a promise targeted particularly on believers, His disciples.



**Everything Is Politics but Politics Is Not Everything**

H. M. Kuitert

Eerdmans, 183 pages, \$8.95

I give this book a qualified recommendation. Basically written to oppose the so-called political theologies like liberation theologies and by a Dutch theologian, it is pitched at a level of thought and language that challenges even a college or seminary graduate. Thus it is caviar to the multitude, but for those up to its level of reasoning highly rewarding.

A general idea of Kuitert's thesis can be gained from this first-page passage: "What I argue in this book is that the healthy discovery of the 1960s, that church, faith and theology also have a political side, has come to grief by being pressed too far, and has left Christianity in confusion. Everything is politics—that may be true; but at the same time politics is not everything. People, including the Christian churches and their members, need gradually to become aware of that again. The time is coming when they will note with regret that they have backed the wrong horse and made a mess of the Christian enterprise."

What he will say is that God is working in the world at two levels, as Creator and as Redeemer. As Redeemer He brings eternal salvation and in the end the Kingdom of God. Only the Church has this Gospel, and it betrays its task of proclaiming this message when it turns its attention exclusively or mainly to preaching about social and political matters. Christians are called to live by a standard, found in the Sermon on the Mount and the whole New Testament. But this standard cannot be applied to the area of politics, which he defines as the struggle for power to achieve ideals of how society and government should be carried on. These questions fall under God's role as Creator, and need not be dealt with by Christian theology at all, since non-Christians also have as good ideas of peace, order, justice.

He does warn that no one can enter politics without dirtying his hands. That sounds to me a bit ominous. Does it mean that a Christian cannot act Christianly in politics, that here is a large area

of life in which Christian principles are null and void? I do not know the answer, nor how he envisions Christians in politics with dirty hands. Nevertheless, his stance of proposing a two-kingdoms approach to politics is stimulating and thought-provoking. I would formulate the answer to his question differently from him, but I find his discussion mind-stirring and certainly closely reasoned.

—Lauren King

**One Nation Under God?**

Mark A. Noll

Harper &amp; Row, 208 pages, hardback \$14.45

In the welter of voices regarding Christian participation in politics, is there anything new or possibly even illuminating? I believe that in Mark Noll's book there is indeed.

He begins by treating the question of "Christian America," concluding that depending upon one's definition of the term there is or there is not such a thing.

Next, he carefully delineates four theological systems that stand behind the varied attitudes toward participation, which for convenience he labels Lutheran, Reformed, Anabaptist, and Catholic, though he is quick to point out that labels alone do not tell the whole story. As the most prevalent, the Reformed system gets most attention.

Noll leads us through the American Revolution, the Constitutional Convention, and other historical happenings to sketch the attitudes held by Christians toward these events. His conclusion is definite: our evangelical forefathers fared much better in their support of the Constitution than of the Revolution. He shows clearly how and why that happened.

He also turns to issues, specifically abolition of slavery and prohibition. We learn, distressingly, how slaveholders used the Bible to justify their practices.

He says little about current issues and campaigns, but the lessons drawn are clear. He leaves us to make inferences for ourselves. He says nothing about whether or how to vote. What he *does* give is a set of considerations to enable us to reflect carefully on our own view

of political involvement and how that view fits into historical and theological patterns.

If you are interested in the interaction of Christianity and politics, or simply in a highly readable approach to American history, I strongly recommend this book.

—John Pierce

**Caring and Commitment**

Lewis B. Smedes

Harper &amp; Row, 153 pages, \$14.95

In a society that is becoming less concerned over keeping commitments, there are some people who still want and need the assurance of commitments and all the values that go with those promises.

In this book, Smedes talks of the personal risks and struggles of the committed person and gives insights and helpful suggestions for the times when the going gets tough. Not only does Smedes discuss commitment in marriages but also to children, friendships, and broken commitments, too.

Lewis Smedes is a sensitive writer who can get across subjective thoughts in an articulate manner.

—Jannelle W. Loewen

**When People You Trust Let You Down**

Larry Richards

Word, 151 pages, hardback

This is a how-to book, one of the kind found in great numbers in Christian bookstores and advertised in Christian, especially evangelical, periodicals. It is intended, as they all are, to be of practical help in a specific kind of situation. Richards takes up a variety of letdown situations and gives suggestions, usually three, for action in them. He is thinking of admired heroes who falter, of good friends who betray, of spouses who are unfaithful, of letting oneself down, and so on.

This book is based on solid biblical scholarship, uses a good deal of modern psychology, gives practical advice. Do not, however, expect depth of thought here; this is milk, not meat. It will help the letdown in their distress but it will not challenge their minds. It is easy reading.

—Lauren King

# RUNNING THE Yellow Lights!

(Continued from page 3)

next hug. Lack of restraint led her into the arms of lust. She ignored the flashing yellow lights and ended up in a head-on collision.

Watch out for friendships that become too close. The third step toward an adulterous affair is a male-female friendship that enters the *possession stage*. With tender talk, emotional delight, warm hugs, and romantic signals, a couple begins to believe they belong to each other. They live in a fantasy world of believing they meet almost every need and desire for each other. Their friendship seems so special that they find hidden times to spend together. Gifts, phone calls, notes, lunch, dinner—all communicate that this relationship has turned possessive. The couple resort to excuse making and lying to cover their tracks. Yet because they are not sleeping together, they convince themselves it is not adultery.

Happily married, Mark and Janelle were mature Christians who never even thought of adultery. Their next-door neighbors, Tom and Myra, attended the same church. In time the two couples became friends, and Mark invested heavily in a business venture with Tom. Between church, neighborhood, and business the couples became close—too close.

Then a serious illness struck Mark. While not fatal, the disease left him emotionally depressed. No one knew his lows were a common aftereffect of this illness. Their marriage rapidly turned stale. Meanwhile their friendship with Tom and Myra consumed more and more time.

With Mark feeling depressed and not very talkative, Janelle found it easier than ever to converse with Tom. He made her feel good, worthwhile—he accepted her for who she was. As the two couples were having dinner one evening Tom's hand touched Janelle's and lingered for a moment. The thrill that ran through Janelle told her she was in love. Despite her Christian beliefs, she began lying to Mark to cover up time alone with Tom. In a short time Janelle and Tom were in bed together.

Mark was no dummy. Too many suspicious clues tipped him off. As much as he disliked the idea, he hired a private detective to find out what was going on. The evidence was conclusive.

Janelle was already feeling terribly guilty and had even started counseling.

When Mark confronted her with the fact that he knew everything, she came to her senses and threw herself on Mark's mercy. She told him she deserved whatever he might do, including divorce, but that she had in fact sought counsel.

Janelle made an important vow before God, never to tell a lie again no matter what the circumstances. And she stuck to it. She amputated the relationship with Tom.

Mark was mature enough to listen to some old hurts within Janelle, wounds he thought were long gone. He began to see his part in damaging her self-esteem and reassured her of his full acceptance. He forgave her for the adultery but struggled terribly in trying to forgive Tom. As he watched Janelle change, he joined her in the painful process of rebuilding their marriage. To this day their children do not know what happened, and do not need to know. Confession need go only as far as the sin.

## An Affair-Proof Marriage?

Can we affair-proof our marriages? There are no easy formulas for this. Only as we stand in joyful obedience to God, balancing grace and discipline in our lives, can we build a lifelong commitment.



Consider the elephant and mouse who loved to travel together. One day they crossed an old bridge above a deep ravine. "Wow!" the mouse exclaimed. "We really made that old bridge shake!" Grace is the elephant, the

mover and shaker. Discipline is the mouse, who must hold tightly to reach the other side.

Grace, then, is what God has done for us in Christ; discipline is our response. God lavishes upon us His grace; it is we who must hold on tightly. EF

*Charles E. Mylander is the author of Running the Red Lights (Regal). He is Superintendent, Friends Church Southwest Yearly Meeting, and an adjunct professor at Azusa Pacific University. This article first appeared in the November/December 1987 issue of The Marriage Partnership magazine, a publication of Christianity Today, Inc. Used with permission.*



Dale Field



**MID-AMERICA  
YEARLY MEETING**

### Church Planting

Langham Creek Friends Church is the name of the newest church-planting project. To be located just north of I-10 in the west part of Houston, this church will begin its congregational life on November 6, following a telephoning campaign that will dial up to 30,000 phone numbers. Jim and Cindy Barclift are the pastors.

The new worship group in Plano (Dallas suburb) has changed its name to Faith Friends and has been officially recognized by the Extension Division as a new extension church. John Roach from the Friendswood, Texas, church is the pastor.

### Family Camp

During Family Camp at Camp Quaker Haven, directors John and Betty Penrose kept camp exciting with activities centered around the theme "Pioneering the Family." Bill Allen, Friends University teacher, was guest speaker.

### Women's Retreat

The Holidome in Lawrence, Kansas, was overrun by 260 women from Mid-America the weekend of September 23-25. The Northeast Area hosted the event, which included fun, laughter, and tears as the women fellowshiped together. The speakers Becky Edwards, Janice Bridges, Ruth Miller, and Jan Robinson, all local MAYM women, challenged the women to be a "Sweet Savor" for the Lord.

### Super Centennial

Bethel Friends, Hugoton, Kansas, celebrated their 100th year September 3, 4. Saturday evening following a delicious dinner, the congregation and visitors viewed a film that had been prepared reflecting the history of the church.

Sunday morning service included remarks from former pastors and a challenging message from Pastor Terry Worthington. Over 250 people attended the service and enjoyed a fellowship dinner.

### Dale Field Leaves FBC for New Opportunity

Dale Field, director of public affairs at Friends Bible College for the past 12 years, has accepted the position of Assistant Superintendent of Mid-America Yearly Meeting of Friends.

He began his responsibilities with them on October 15. His primary responsibilities are visiting individually with pastors to offer encouragement, counsel, and prayer. He is also placing emphasis on meeting with congregations or local church leadership for the purpose of communicating programs and responding to local concerns.

Dale's work for FBC included the areas of fund raising, promotion, church and alumni relations, development, planned giving, and scheduling of the music department tours. Areas of increase for college income during Dale's years of employment have been impressive. Through his skilled efforts annuities, trusts, and endowment have exceeded a half million dollars.

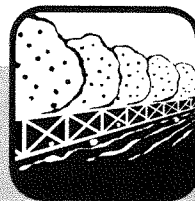
Before receiving a Bachelor of Arts Degree from Friends Bible College in 1952, Dale served three and one-half years in the United States Air Force during



World War II. Following graduation he served Friends churches in Northwest and Mid-America yearly meetings for 26 years.

Besides his job as director of public affairs, Dale often filled the pulpit for various churches, presided the past three years as president of Mid-America Yearly Meeting Board of Stewards, represented Rocky Mountain Yearly Meeting in the area of planned giving, presented gospel magic programs, and held will and estate planning seminars.

Dale and his wife, DeLoris, have three children and four grandchildren. They will be moving to the Wichita area approximately January 1, after training the successor to Dale's position at FBC.



**NORTHWEST  
YEARLY MEETING**

### Church Planting in the Northwest

Northwest Yearly Meeting's first new church for this year is located in Vancouver, Washington. The four-week phone campaign ended with 2,701 persons on the mailing list. One hundred forty-nine people

joined hands in service to do phoning, address mailers, type, bake "goodies," pray, and encourage.

All things are possible as many contributed their time and talents to further the Kingdom. It was a stretching experience for many, doing something new and uncomfortable, but resulting in persons finding freedom in Christ.

### Youth Contribute to Church-Planting Effort

On September 23-25, a special retreat took place in Southwest Washington. Five high school youth, representing different churches in the area, gathered for a weekend led by Youth Superintendent Bruce Bishop.

Saturday they spent four hours phoning neighbors of the soon-to-be-opened Mountain View Friends Church in Vancouver. They contacted over 700 homes, and tallied a surprising 87 individuals who were interested in the new church and wanted to receive more information. By the "Techni-growth" projection, nine of these people will be present on the opening Sunday, November 6.

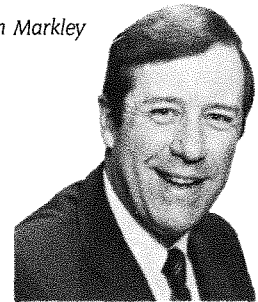
The rest of the weekend was spent at a mountain cabin, discussing different styles of leadership and issues that must be confronted as young leaders.

This was an opportunity for key youth to be given further encouragement as well as to have the chance to contribute to the planting of a new church. These same youth will gather once again on January 8, 1989, to visit a service at Mountain View and meet some of the people they helped bring into the church.

Similar retreats are planned for each of the areas where churches are to be planted.



Kenneth Markley



## ROCKY MT. YEARLY MEETING

### Churches Receive Reports

RYMY superintendent Jack Rea and financial secretary Wayne Street made presentations throughout the Yearly Meeting to churches and combined meetings during the fall.

Rea reported on the status of Yearly Meeting ministries, while Street discussed a new formula that will be used for church apportionments. The old formula relied strictly on resident active members. The new assesses churches on three criteria—resident active members, average Sunday morning attendance, and giving by members.

### RYMY Briefs

HASTY, COLORADO—Larry Resel is interim pastor at Hasty Friends through the end of 1988. The church is now seeking a permanent pastor.

\* \* \*

COLORADO SPRINGS, COLORADO—The annual RYMY church growth conference was October 7 and 8 at Colorado Springs Friends. Norm Whan of Southwest Yearly Meeting and Marjorie Landwert of Salem, Ohio, were guest speakers.

Whan, originator of "The Phone's for You," spoke about Southwest Yearly Meeting's telephone campaign program, which has been used to rejuvenate dying churches and to start new meetings; Marjorie Landwert discussed Christian education programs for churches. She is president of Eastern Region's Christian Education Board.

### RYMY Prayer Opportunities

1. Pray God's blessings upon the Grand Junction and Woodland Park, Colorado, meetings as they plan soon to undertake telephone campaigns.

2. Ask God's blessings on the ministries of these RYMY meetings: Denver, Pueblo, and Hasty, Colorado; Hay Springs, Nebraska; and Vale, South Dakota.

3. Pray for the Edmonds family as they adjust to their work at Rough Rock, Arizona, mission. Ask God to use them and the other staffers to proclaim the Gospel to the Navajos. Beseech God for His blessings and protection on the Rough Rock staff.



## E.F.C.-EASTERN REGION

### Baby Churches Grow Up

Two Friends churches were welcomed as full churches by delegate action during Yearly Meeting sessions in August. They are Akron Community, pastored by Johnny Glenn, and West End in Richmond, Virginia, pastored by David Smith and Steve Savage, who have now obtained offices at 8604 Staples Mill Rd., #112-113, Richmond, VA 23228.

### Superintendent Search

The Search Committee to make recommendations for selection of a new general superintendent of EFC-ER was recently named by the Executive Board. Marjorie Landwert chairs the committee composed of Tom Crawford, Jack Mayo, Dale

Diggs, and Wayne Ickes. Robert Hess will complete six years as superintendent on June 30, 1989, at which time his successor will take over.

### Happy Anniversary

Providence Friends in Virginia Beach, Virginia, celebrated the 35th anniversary of the church on September 18. According to Pastor Don Murray, a grateful and enthusiastic congregation observed the occasion and welcomed Sherman Brantingham as guest speaker. Friends from the Virginia District gathered for their rally following the event.

### Mission Notes

Friends women from Northeast Ohio churches will meet October 25 for "An Evening with the Crakers." The Alliance WMF will host the service, and Dennis and Michelle Craker, associate missionaries working with Taiwan Friends Mission, will speak. Fern Riffle is emcee for the evening.

\* \* \*

A MONTH'S TRIP to consult with mission leaders in India, Taiwan, and Hong Kong is planned for Robert Hess and Duane Comfort from October 14 to November 16. The trip will conclude with attendance at the centennial celebration of Friends Missions among the Chinese, which will be held November 6 in Taipei. It is hoped that a visit to Nanking and Luho in mainland China can be arranged en route home.

### Family Conference to Focus on 'Building Bridges'

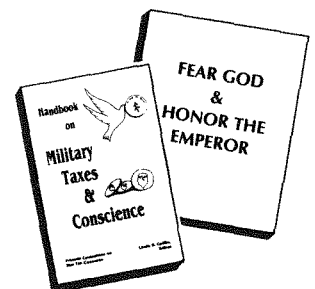
Dr. Kenneth Markley will be guest speaker at the fall Friends for Families Conference November 11-13 at the Columbus Marriott East. Markley is assistant to the president of the Narramore Christian Foundation and will speak on

"Building Bridges to Others." The weekend retreat is sponsored by the Friends Action Board with Rhonda Dragomir as chair for planning.

### Women's Retreat Well Attended

The retreat for Friends women was held September 23-25 at Cedar Lakes Conference Center in Ripley, West Virginia. Patsy Clairmont, founder of "Milk and Honey," a special ministry to women, spoke on the topic of "Women on the Grow." Marjorie Teague, chair for the planning committee, reported a capacity crowd attended and that the workshops, music, and silent auction were beautifully successful. Esther Zinn, guest missionary from Taiwan, spoke at the morning sessions and Lois Ruff served as song leader assisted by Ida Mae Bancroft at the piano.

## MILITARY TAXES & CONSCIENCE



A HANDBOOK for those seeking more information, and a MANUAL for concerned employers, by the Friends Cmte. on War Tax Concerns. Handbook - \$8.50, Manual - \$13.50 (incl. postage & handling), to Friends World Cmte. for Consultation, 1506 Race Street, Phila, PA 19102.

## Is your 'world view' consistent?

### Calendar

Oct. 30—Missionary Outreach Commitment Sunday  
Nov. 6—Outreach Celebration Sunday for EFC-ER churches  
Nov. 11-13—Friends for Families Conference, Columbus Marriott East  
Dec. 6 & 8—Pastors' Mini-Conferences, Norman Wright, speaker  
July 29-Aug. 3, 1989—Eastern Region Yearly Meeting sessions, Canton, Ohio.

### OUR FRIENDS COLLEGES

### Foreign Students Need Families

Foreign students in America often fare well academically, but the absence of family and friends leaves most faltering socially, according to Manfred Tschan, George Fox College's new international student advisor.

That is why GFC created two new support programs this year—to help close the culture gap for its foreign students, he said.

The college's Family Friendship program seeks families to provide home-away-from-home support. Its Cultural Ambassador program seeks volunteers to share American experiences.

George Fox has 20 foreign students from countries around the world, including Spain, Puerto Rico, Bolivia, India, Japan, China, The Philippines, and Tibet.

Families participating in the friendship program are urged to write letters of welcome to foreign students, greet them at

the airport, host them the first 24 hours they are in America, and include them, if possible, in family activities over Christmas break, Tschan said.

Going beyond the basics of the program, the college is hoping families will help students with day-to-day matters that arise during the school year, Tschan said. "Sometimes foreign students just want some fatherly and motherly advice on things like buying a car or renting an apartment," he explained. "It's nice if you have somebody you can turn to."

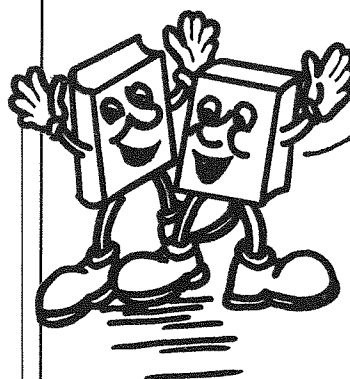
Under the new Cultural Ambassador program the college matches individuals with groups of foreign students. Volunteers organize outings or lessons with as many students as they wish. Examples of activities are trips to the zoo, beach, or shopping malls; fishing or crabbing excursions; lessons in farm, factory, or office work; lessons in music or a sport.

### Gift Provides Variety of Educational Experiences

George Fox College's new Learning Resource Center was crowned this summer with a satellite dish. Professors are planning to use the new equipment to tap into educational programs from throughout the Northern Hemisphere.

The 2.8-meter dish, an unexpected donation from Lewis Communications TV and Satellite Center in Newberg, will bring to students a wide variety of educational programs—from foreign language broadcasts to political procedure in the House of Representatives to musical, scientific, religious, and career-assistance productions.

Coverage spans throughout the United States, Mexico, and



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Canada. It includes The University Network, American Christian Television System, C-Span, World Communications/Global TV., National Christian Network, Travel Channel, Discovery Channel, and Mind Extension University.

"We gave the college enough electronics to do whatever it wants to do," said Dennis Lewis, co-owner of Lewis Communications. He and his wife, Heather, a GFC alumna, donated the equipment to the college because they felt "that institution would give us the best opportunity to serve the community," he said.

The equipment—a dish and two receivers—is valued at approximately \$3,500, Lewis said. It was manufactured by Scientific Atlanta, the largest producer of commercial satellite equipment.

### Students Challenged to Eliminate Inconsistencies

The time has come for students to choose between worldly and Christian beliefs, the president of Western Evangelical Seminary told George Fox College (Newberg, Oregon) students in the annual Fall Convocation.

"You have a lot of contradictory ideas, but you can't con-

tinue that way. Everything must be brought under the lordship, under our Lord Jesus Christ," Duane Beals said at the college's annual formal welcome to new students.

"To some extent, those of you who are beginning your Christian lives in Christian studies this fall have been living in two different worlds," Beals said. For example, politicians declare their faith will have no bearing in their political lives; public and Sunday schools teach conflicting theories concerning history and the origin of the earth, he explained. "You may have sensed some discontinuity at different times, but chose to ignore it," Beals said.

Beals urged students to recognize and eliminate inconsistencies in their "world view," a philosophical term he defined as the "sum total of all our thinking."

"Remember, it's a crowded world. There are a lot of ideas. Somehow you have to make sense of that," he said. "As you read, as you write, as you study . . . remember that everything must come together at the foot of the cross of Jesus Christ."

Beals received a doctoral degree in religious instruction

Marilynn Ham



from the University of Notre Dame in 1977. He has a master's degree from University of Notre Dame, a master of divinity degree from Asbury Theological Seminary, and a bachelor's degree from Bethel College.

He has been president of Western Evangelical Seminary, Portland, since 1987.

### Friends University Announces Record Enrollment

Dr. Richard Felix, president of Friends University, has announced a 1988 fall enrollment of 1,260, the highest enrollment in the history of the university. The figure is nearly 9 percent higher than last year's 1987 fall enrollment of 1,150, and the fourth consecutive year that Friends has experienced record-high enrollments.

Felix credits the record enrollment to Friends University's aggressive and innovative adult degree completion and master's programs, as well as a slight increase in the number of traditional students.

### Friends University Sponsors Lecture

Friends University sponsored a free public lecture by Dr.

Thomas F. Torrance on October 11, 1988, in William Penn Hall, entitled "The Concept of Order in Scientific Knowledge." Dr. Torrance was Professor of Christian Dogmatics at the University of Edinburgh in Scotland for 29 years. In 1978 he was awarded the Templeton Prize for Progress in Religion for his work on the relations of Christian theology and natural science. He is the author of over two dozen books, including *Theological Science*, and, more recently, *The Trinitarian Faith*. The latter work is a summary of his contribution in uniting Evangelical, Catholic, and Orthodox theology.

### Freshman Class Doubles

Friends Bible College Director of Admissions Lonny Choate announced a 112 percent increase in the fall freshman enrollment compared to the 1987 fall count. Through new methods of recruitment and very diligent work by Mr. Choate and his staff, FBC is pleased to report more than the doubling in size of this class. Also there is a 13 percent increase in total enrollment from the 1987 fall count, and a 13 percent increase in GPA (grade point average) scores in the freshman class.

### New Cassette Released

A new piano recording entitled "Our Blessed Assurance" by FBC music professor Marilyn Ham has just been released. The cassette includes twelve original hymn arrangements by Mrs. Ham such as "How Great Thou Art," "Majesty," "Victory in Jesus," and "Blessed Assurance."

During the past three years Lillenas Music Company has published two hymn arrangement books by Mrs. Ham, both top sellers nationwide, and a third book is due to be released soon.

### Over 1300—Malone College Enrollment Sets Historical Record

Malone College announces a record enrollment of 1325, an increase of 10 percent, for the 1988-89 academic year. This enrollment figure represents the largest number of students since the founding of the institution in 1892 and breaks the record of 1205 set last year.

Malone College is a four-year Christian liberal arts college, located in Canton, Ohio, offering degrees in 27 fields of study.

### Malone College Celebrated Homecoming '88

Malone College celebrated Homecoming 1988 the week-end of October 14-16.

The festivities began on Friday, October 14, at 6:00 p.m. with the crowning of the new king and queen at the Homecoming Banquet, which was held at the Parke Hotel in Canton.

Homecoming events on the college campus Saturday, October 15, included The Alumni Pioneer 5k Run, a Soccer Reunion Game, and an Alumni Cookout.

Malone reunions were held on Saturday for the class of 1978 at Malone College and the class of 1983 at the Parke Hotel.

### An Evening of Sacred Music

The Faculty Artist Series of Malone College presented an Evening of Favorite Sacred Music, Friday, September 16. The concert was held in the Stewart Room of the Randall Campus Center located on the Malone campus.

There were performances by Francesca Elder, associate principal harpist with the Canton Symphony Orchestra, and the following Malone faculty members: Sandra Carnes, chairman of the Malone College Department of Fine Arts; Gregory Wilson, assistant professor of voice; Janet Becker, instructor of flute and music fundamentals; Phillip Disabatino, class instructor of church music and music in the elementary schools; Paul Ferguson, instructor of brass; William Mark Polanka, instructor of music, theory, and composition; Heidi Saari, instructor of voice and music history; and Kathryn Wilhelm, instructor of piano.

### FIELD SECRETARY

Half-time Field Secretary to travel in the Midwest for Friends Committee on National Legislation interpreting the work and financial needs of FCNL to its constituents. Needed immediately. Send inquiries or suggestions to:

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IN  
LOCAL  
CHURCHES

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

Youth and Christian Education

A Western Area Youth "End of the Summer Blowout" was held at **BETHEL**, Hugoton, Kansas, Friends (Terrill Worthington). The youth pastors, Ric and Linda Garrison, directed the event.

May 22 the Cherub Choir of **STAR**, Idaho (Don Brown), directed by Elizabeth Berry and accompanied by Jacque Mylander, presented their year-end program during the morning worship service. The program, "Our Great Big Wonderful God," featured each child with a poem, solo, or duet. That evening the "Singing Friends" presented "The Good News Travelers"—an adventure through the pages of the special "Kid James Version" of the Bible, where the congregation met "God's Super Travelers."

June 6-8 **STAR** children traveled back in time to "Marketplace 29 A.D.," where they lived and ate with a typical Jewish family. Marketplace activities included pottery, jewelry making, basket weaving, brick and coin making, and storytime in the "desert." The baptism of Jesus in the river and the feeding of the 5,000 were some of the highlights.

**BARBERTON** Friends, Ohio (Brian Cowan), Sunday school members met at Lake Dorothy Park August 19 for a time of fellowship, food, fun, games, and contests.

Randy Young started his work as youth pastor at

**PRATT**, Kansas, Friends (John Havens) in August.

The junior highers from **HAVILAND**, Kansas (Paul Romoser, youth pastor), held a pizza party to farewell Robin Young, who went with his parents to Rwanda, Africa.

Mark Hudspeth is the new youth minister at **BAYSHORE**, Texas, Friends (Glenn Armstrong). Mark is a 1988 graduate of Friends Bible College.

The youth group of **BATTLE CREEK**, Michigan, Friends (John Grafton) performed the musical *Hi Tops* at a local high school June 24. The play, which deals with teens handling peer pressure, was enthusiastically received, with over 300 people attending. Over \$700 was taken in; all proceeds went to the local Crisis Pregnancy Center.

On July 24-29 Ruthanna VandenBosch from Battle Creek Friends traveled to Newberg, Oregon, as youth representative from EFC-ER to Northwest Yearly Meeting. She reported to the youth about the various activities and opportunities of EFC-ER and then traveled to Canton, Ohio, to report about her experiences in Oregon to EFC-ER Yearly Meeting.

Jim and Eloise Cheatham from the Mansfield area led VBS at **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff). The theme was "Living God's Way."

Vacation Bible school classes for **WEST PARK**, Cleveland, Ohio, Friends (Chris Jackson) were held in the evening for toddlers to adults. Louise Perkins from Child Evangelism Fellowship was chapel leader.

Spiritual Life and Outreach

**HANOVER**, Mechanicsville, Virginia, Friends (George Robinson) is determined to plant churches. **WEST END**, Richmond, Virginia (David Smith), our first plant, now 16 months

old, has gained established church status and has had attendances of over 200 and an average of 160 at her first-year anniversary.

Karen Yetter has come to Hanover Friends as "tent-maker." She will help set up programs and classes in our two new churches. Hanover will be planting two churches simultaneously this fall in Chesterfield County. Dan Ranny will pastor the **KING'S COMMUNITY** Church in the Chesterfield area, and Steve Savage will pastor the **NEW HOPE** Church in the Midlothian area.

Plans have been made for members of **ORANGE ROAD**, Westerville, Ohio, Friends (Tim Kelley) to visit and minister to the folks at the Sarah Moore Nursing Home. A different group will be going each month. Those living at the home will be treated to refreshments after a time of Bible reading, sharing, and singing.

Frank and Janet Penna came from **DENVER** (Church Orwiler) to become pastors of the church extension point **LINDWOOD** meeting in Wichita, Kansas.

A new format for Wednesday evening service has been established at **NORTHBRIDGE**,

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Wichita, Kansas (Duane Hansen). The evening starts with a light meal served before the Bible study and choir practice.

Tom Decker held the fall revival at **LONE STAR**, Hugoton, Kansas (Larry Trezise).

**McKINLEY HILL**, Tacoma, Washington, Friends greeted their new pastor, Phil McLain, and his wife with a "pounding" after worship service August 21.

**LEAGUE CITY**, Texas, Friends (John Robinson) were challenged by Evangelist Gary Wright as he ministered in singing as well as speaking.

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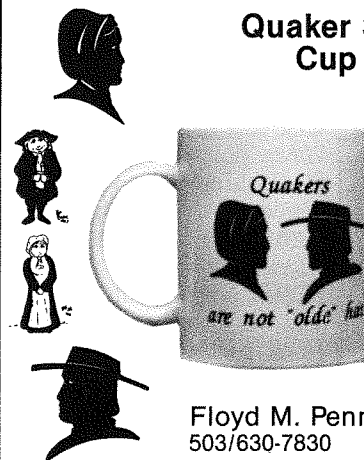
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## *Creative Sunday... fishing fling... warm and wacky*

Dale and Sandra Chryst

Fall revival at **BOOKER**, Texas (Francis Ross), was held by Don Mardock, regional director of Youth for Christ in Wichita.

### Missions

Tammy Miller was guest speaker at the Ladies' Friendship Circle of **TRINITY**, Van Wert, Ohio, Friends (Duane Rice), sharing her experience of going to Guatemala with the Malone College group.

Ladies of EFC-ER Central District met at **GILEAD**, Mt. Gilead, Ohio, Friends (Charles Robinson) July 26 to hear Esther Zinn share about "Rice Christians" and "Bamboo Christians."

Curt Blasiman, currently teaching in Mali, Africa, through the Peace Corps, was guest speaker at **ALLIANCE**, Ohio, Friends (Rick Sams). Dennis Craker, associated with the Friends mission in Taiwan and on loan from World Gospel Mission, also shared about his call to missions and his work in Taiwan.

**ORANGE ROAD** Friends are now having a combined meeting of the WMF and Men-in-Missions groups on the fourth Wednesday of each month.

### Church Building and Improvements

The Friends Women's groups at **MEDFORD**, Oregon (Paul Meier), have taken as a project for this year the replacement of stove and refrigerator in the church kitchen.

In the past few months **PLEASANT VIEW**, Eagle Springs, North Carolina (Lynn Shreve), has been blessed with a gift of a new Baldwin organ, new floor covering in the fellowship hall, a new Wurlitzer piano, and a new table in the vestibule.

On September 10, about 12 people met together at the **STAR** church to do some fall

cleanup in preparation for the winter months. Shrubs were trimmed and cleaned up and the kitchen cleaned.

### Other Important Events

Vern and Dessa Jones of **SPRINGBANK**, Allen, Nebraska, Friends (Roger Green) celebrated their 60th wedding anniversary August 28 at the Allen Senior Center, which was hosted by the couple's four children and their families.

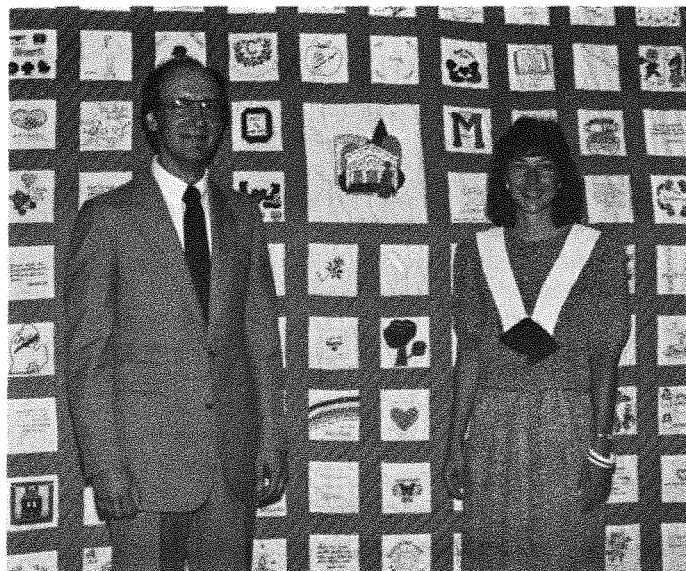
On August 28 members of Springbank attended the Springbank Area Meeting picnic at Ta-Ha-Zoo-Ka Park in Norfolk, Nebraska.

June 23-26 **STAR** church had a "Friends Fellows Fabulous Fishing Fling." The men and boys spent the weekend together fishing and fellowshiping together. July 8-10 was "Women's Warm Wacky Wonderful Weekend." About 15 women spent the weekend together at Hidden Paradise Ranch in Fairfield. Included were swimming, tennis, walking, devotions, food, and fellowship.

August 21 the children of Ellwood and Lucile Mylander of **STAR** hosted a celebration of 50 years of marriage for them at the home of Howard and Jacque Mylander, where friends visited Ellwood and Lucile.

An all-adult raft trip on the Rogue River was held August 13 at **MEDFORD**. A reception to celebrate the 40th wedding anniversary of Dr. and Mrs. Wayne Roberts was held in the Medford Fellowship Hall on Sunday afternoon, August 14.

**COLORADO SPRINGS** Friends (Russell Myers) reported several musical programs during the summer, including Donnie Monk, Jim and Becky Towne, Friends Bible College Singers, and Friends University's "Harvest." They reported a good vacation Bible school. More



than 90 youth attended the closing program August 7.

The congregation of **RAISIN VALLEY**, Adrian, Michigan, surprised their pastor and his wife, Dale and Sandra Chryst, with a friendship quilt on July 17, marking their tenth year of ministry at Raisin Valley. The Ladies' Missionary Society handed out blocks of fabric to the families of the church. Each block was then personalized and returned for the society ladies to quilt. It was a project that spanned several months, but was kept a complete surprise.

On June 10 **SPRINGFIELD**, Colorado (Dennis West), gave a farewell reception for Merle and Ruth Roe, who had been pastors for the last two years. The Roes moved to Haviland, Kansas, for retirement. A week later Springfield welcomed Dennis and Sharilyn West and their two sons as their new pastors.

Special events at **TRINITY**, Van Wert, included "Carpenter's Workshop" from Spokane, Washington, presenting drama and music for services July 17, and Steve and Maria Gardner with daughter Amanda of Ft. Wayne, Indiana, in concert August 4.

Picnics for **ORANGE ROAD** were held July 16 with swimming, games, and a potluck dinner, and on August 20 spon-

sored by member Wendy Cox for all the groups of the church.

**RIVERTON**, Kansas (Paul Snyder), hosted a singspiration for their area Friends churches.

**LAWRENCE**, Kansas (Bill Clendinning), hosted an area fellowship picnic for the Northeast Area at Clinton Lake near Lawrence.

**ALBUQUERQUE**, New Mexico, Friends (Terry Ash) had a Five-Day Club July 11-15 in the church facility. The time included stories, songs, Bible memory, and crafts. They recently had a "Creative Sunday." Church members brought different items they had created in their spare time to the arts and crafts show.



*Hobbies and crafts displayed*

Former youth sponsors Gene and Martha Morton, along with Don and Joyce Saltzman of **DAMASCUS**, Ohio, Friends (Larry Kinser), held a reunion for their former FYers with a fish fry, fun, and fellowship time. Family Night for

## 80th birthdays celebrated... new babies born

Damascus Friends was held July 31 and included a time of "send off" for Tom and Rose McClaren, who are moving to Kansas, where Tom will attend Friends Bible College.

The Minirth and Meyer videotape series *Choosing Happiness* was shown during Wednesday evening prayer meetings at **WEST PARK** Friends.

At **PAONIA**, Colorado, pastors Eldon and Gayle Cox celebrated their 30th wedding anniversary August 1. Church members presented the couple with a cash gift as a thank-you for eight years of ministry in Paonia. Missionary couple John and Ruth Wagner visited with Paonia members July 24. On July 31 Paonia Friends participated in a "Fifth Sunday" union service. Gospel singer Susan Gift Porter presented a concert at the service.

**BARBERTON** enjoyed guest speaker Charles Robinson of **GILEAD** Friends during the worship service on August 7. Special music was provided by the Boyd Sisters: Beth, Anna, Rachel, and Lisa.

July was a month of special receptions for **GILEAD** Friends.

### EMPLOYMENT OPPORTUNITY

The Friends Committee on National Legislation, a Quaker lobby in Washington, D.C., seeks an Executive Secretary to begin work early in 1990. Applicant should have experience in administering an organization. Familiarity with the work of the U.S. Government and its legislative processes is desirable. Applicant should be an active member of the Religious Society of Friends. Application period closes March 15, 1989. For more information, write:

Executive Search Committee  
Friends Committee on  
National Legislation  
245 Second Street, NE  
Washington, D.C. 20002

Honored were Paul Shaffer on his 80th birthday, Norma Hildebrand on her retirement from Morrow County Hospital after 28 years of service, William Carr on his 80th birthday, and on July 24 a welcome to new associate pastor and family, Doug, Cindy, and Craig Jenkins. On July 31, Key Ministries, a fellowship of 11 churches, met at Gilead Friends with the "Singing Buckeyes" barbershop singers.



### Births

**ARCHER**—To Darryl and Cindy Archer, a daughter, Hannah Lee, August 4, 1988, North Olmsted Friends, Ohio.

**BROWN**—To Jamie and Cindy Brown, a son, Caleb Joseph, August 9, 1988, Friendswood Friends, Texas.

**BUCHANAN**—To Keith and Wendi Buchanan, a son, Brandon Earl, May 19, 1988, Hanover Friends, Richmond, Virginia.

**CRISS**—To W. Mark and Amy Criss, a son, Zachary Daniel, July 29, 1988, Damascus Friends, Ohio.

**DANDY**—To Mike and Katie Dandy, a daughter, Michelle Ida-Ann, June 29, 1988, Hillsboro Friends, Oregon.

**FUQUA**—To Allen and Cheryl Fuqua, a daughter, Caitlin Elizabeth, September 3, 1988, Hanover Friends, Virginia.

**HALLAND**—To Mark and Stephanie Halland, a daughter, Shelby Nicole, June 11, 1988, Kalispell, Montana.

**IVES**—To Scott and Marcia Ives, a son, Kent Frederick, July 7, 1988, Raisin Valley Friends, Adrian, Michigan.

**JACKSON**—To Chris and Nancy Jackson, a son, Nathanael Jens, July 25, 1988, West Park Friends, Cleveland, Ohio.

**LEACH**—To Stan and Sandi Leach, a daughter, Kelsi Dawn, July 28, 1988, Guatemala City, Guatemala.

**MASTERS**—To Todd and Jane Masters, a son, Donovan William, July 26, 1988, Allen, Nebraska.

**McDOWELL**—To Tim and Melissa McDowell, a son, Timothy Blaine, July 2, 1988, Fowler Friends, Kansas.

**MILLER**—To Jerry and Kirstin Miller, a daughter, Staci Lynn, July 25, 1988, Topeka Friends, Kansas.

**MINTHORNE**—To Dwight and Karla Minthorne, a daughter, Laura Marie, August 4, 1988, Sherwood Friends, Oregon.

**MONROE**—To Tim and Tammy Monroe, a son, Christopher Michael, July 13, 1988, Eagle Springs, North Carolina.

**MOORE**—To Doug and Teri Moore, a son, Dustin Burson, August 6, Kelso, Washington.

**NELSEN**—To Rod and Dena Nelsen, a son, Brian Scott, August 15, 1988, Arvada, Colorado.

**NOLTING**—To Garrie and Kathy Nolting, a daughter, Vanessa Kay, July 13, 1988, Alum Creek Friends, Marengo, Ohio.

**ROBERTS**—To Kim Roberts, a son, Justin Lea, September 7, 1988, Topeka Friends, Kansas.

**STEMEN**—To Travis and Lisa Stemen, a daughter, Alyssa Rae, July 29, 1988, Trinity Friends, Van Wert, Ohio.

**STOTTS**—To Roger and Leslie Stotts, a daughter, Whitney Neill, August 6, 1988, Haviland Friends, Kansas.

**WADE**—To Mark and Lori Wade, a daughter, Audrey Caprice, July 13, 1988, Haviland Friends, Kansas.

**WEBER**—To Doug and Karen Weber, twin sons, Jared Kenneth and Jordan Paul, July 9, 1988, Fowler Friends, Kansas.

**WILLETT**—To Vickie and Tony Willett, a son, Clayton Keith, January 7, 1988, Bennett, North Carolina.

**WOOD**—To Dan and Donna Wood, a son, Kevin Dewayne, April 28, 1988, Haviland Friends, Kansas.

### Marriages

**BALL—RENNIE**. Susie Ball and Greg Rennie, May 14, 1988, Hanover Friends, Virginia.

**BELL—BILLETER**. Berniece Bell and Boyd Billeter, June 20, 1988, Damascus, Ohio.

**FERREE—KAHN**. Sandra Ferree and Donald Barry Kahn, August 13, 1988, Friendswood Friends, Texas.

**FORDHAM—BRADSHAW**. Tracy Lee Fordham and Ronald Forrest Bradshaw, August 20, 1988, Friendswood Friends, Texas.

**HACKER—KINNETT**. Karen Beth Hacker and Douglas Kinnett, July 23, 1988, University Friends, Wichita, Kansas.

**HOOPER—FRANCIS**. Renee Hooper and Steve Francis, June 18, 1988, Hanover Friends, Virginia.

**MILLER—GEISBERS**. Linda Cook Miller and Timothy Geisbers, July 9, 1988, Hillsboro Friends, Oregon.

**REYNOLDS—TAYLOR**. Grace Reynolds and Frances Taylor, July 1988, Calvary Evangelical Chapel, Van Wert, Ohio.

**SHELTON—TAGGART**. Elizabeth Shelton and Sonny Taggart, July 16, 1988, Hanover Friends, Virginia.

**SALOGA—RUSH**. Victoria Saloga and Paul Rush, July 23, 1988, Pratt, Kansas.

**SMITH—TILLERY**. Alycia Smith and Ray Tillery, July 9, 1988, Hanover Friends, Virginia.

**STEINBERG—DORSEY**. Karen Elizabeth Steinberg and Thomas David Dorsey, August 21, 1988, Paonia, Colorado.

**THOMAS—RASMUSSEN**. Allison Thomas and Doug Rasmussen, July 16, 1988, Pratt Friends, Kansas.

**WATTS—DEEL**. Connie Watts and Steve Deel, July 16, 1988, Alum Creek Friends, Marengo, Ohio.

### Deaths

**BAGLEY**—Mildred Bagley, 87, July 27, 1988, Alliance, Ohio.

**DAVIS**—Vern Davis, 83, August 7, 1988, in Newberg, Oregon, member Haviland Friends, Kansas.

**DISHMAN**—Violet Dishman, May 20, 1988, Springfield, Colorado.

**HEWITT**—Ida M. Hewitt, August 21, 1988, League City Friends, Texas.

**HOFFMAN**—Melvin Hoffman, 66, July 29, 1988, Damascus, Ohio.

**KING**—Leo King, June 6, 1988, Hanover Friends, Richmond, Virginia.

**MACY**—Margaret-Rose Macy, 41, August 29, 1988, Newberg Friends, Oregon.

**OXENDREIDER**—Pearl Oxendreider, December 20, 1987, Springfield Friends, Colorado.

**PEARSON**—Kay Pearson, 48, July 7, 1988, Battle Creek Friends, Michigan.

### PASTORAL POSITION

Wilmington (Ohio) Friends Meeting is seeking a full-time minister. Position available July 1, 1989. Meeting now served by interim pastor. Please send resumes to:  
Wilmington Friends Search Committee  
66 N. Mulberry St.  
Wilmington, Ohio 45177

PETERS—Clara Peters, August 14, 1988, University Friends, Wichita, Kansas.

PHELPS—Edgar Phelps, 83, retired minister, July 3, 1988, Barberton, Ohio.

SHARP—Joan Sharp, 59, August 21, 1988, Longview, Washington.

SMITH—John Smith, June 9, 1988, Hanover Friends, Richmond, Virginia.

## Friends Divided

by  
David E.W. Holden



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*"Everyone who is serious about Quaker History should read this often-ignored dark side of the Quaker story — the divisions and separations of Friends."*

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Earlham School of Religion

Sociologist David Holden writes of the continuing paradox of the many splits of the Quaker "peaceable kingdom." Gives new insights on familiar Quaker history as well as information on the seldom-studied Central Yearly Meeting.

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### OUR WIDER FAMILY OF FRIENDS

#### Calling All Artists

The Northwest Yearly Meeting Board of Fine Arts is searching for fine artists to show their pieces of "visual ministry" in the 1989 First Annual Northwest Yearly Meeting Art Show.

This Art Show will be held during the July 1989 Yearly Meeting sessions on the George Fox College campus, Newberg, Oregon.

In order for this to be made known as widely as possible, and for artists to have time to prepare, the Fine Arts Commission is announcing to Friends artists of NWYM and Friends AROUND THE WORLD, that there will be a juried art show . . . A "visual" Friends ministry!

The primary purpose of this show is to minister visually by those gifted in the arts, to educate, enlighten, and inspire. There may or may not be prices on artwork shown. This will also give opportunity for Friends internationally to communicate and interact together cross-culturally and spiritually in a fresh, new way.

This show will be open only to gallery quality artists. Artists must be Friends associated. All works displayed must have been done within the past two years. All works must be either hand carried or mailable.

Several themes are being suggested for artists to choose from. Selections may be made from the following themes, or you may enter an artwork that has a Christian world view or that carries a theological or social message. Suggested themes are PEACE, WORSHIP, SERVICE, or BROTHERHOOD.

If you are interested, please write for more information or send a photograph of your work to: Jannelle W. Loewen, 10828 NE 183rd Ct., Bothell, Washington 98011.

#### First American Friends School Founded 300 Years Ago

Next year is the 300th anniversary of the founding of the first Friends school in America. On Fifth Month 26, 1689, the Philadelphia Monthly Meeting "agreed with George Keith to assure him a certain salary of fifty pounds p. year" to begin the first Quaker school. "[T]he said George also promiseth to teach the poor (which are not of ability to pay) for nothing." Such was the beginning of Quaker education in the New World.

Friends Select School, which operates under the care of the meeting that founded the first Friends school, is hosting a number of special events throughout the year.

—Friends Association for Higher Education

#### Friends Autumn Bike Ride in Iowa

This year Oskaloosa's (Iowa) own bicycle club, the Rim Riders, sponsored the second annual Friends Autumn Bike (FAB) Ride on September 24.

The club had gone national with the ride having been advertised in the August 1988 issue of *Bicycling*, a national bikers' magazine. Responses for entrants came from as far away as New York for the FAB ride in the state of Iowa.

The 100-mile loop of FAB began at College Avenue Friends in Oskaloosa and continued through Friends communities at New Sharon, Lynnville, Rock Creek Park, Grinnell, Oak Grove Friends, and Searsboro, before returning to Oskaloosa.

#### Worship Experiences Shared

Over three hundred Friends from around the world gathered August 18-27 at the International Christian University in Tokyo, Japan. They met for the 17th Friends World Committee for Consultation Triennial to focus on the various worship experiences within the Society of Friends.

Many events of the Triennial encouraged Friends to speak from their own backgrounds, allowing the gathering to represent the variety of understandings and expressions within contemporary Quakerism.

The Triennial was conducted mainly in English, with simultaneous translations in Japanese and Spanish.

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## Mennonites unite to preserve farm heritage

### OUR WORLDWIDE CHURCH FAMILY

#### Billy Graham Will Speak at Youth for Christ Reunion

Chicago, Illinois—Evangelist Billy Graham, the first full-time employee of Youth for Christ (YFC), has agreed to speak at the YFC "Celebration of Hope" reunion to be held in Chicago.

The international evangelist will be the preacher at what is being billed as an "old-fashioned Youth for Christ rally" at the historic Moody Church in downtown Chicago.

"This rally promises to be a wonderful occasion at which not only will Mr. Graham speak, but many of the greats from the past will also take part," says Dr. McKeown, executive director of the "Celebration of Hope" and president of World Opportunities International. More than 800 former YFC staffers have registered from nearly 40 countries of the world; a total of 1,000 are expected.

"We will also feature all the past presidents of YFC, and musicians from the '40s, '50s, '60s, and '70s," continues McKeown, who notes that featured musicians will include Cliff Barrows, George Beverly Shea, the Palermos, Dick Anthony, Redd Harper, the Haven of Rest Quartet, Otis Skillings, and many more.

"We will be celebrating more than four decades of evangelism around the world," he says. "We will remember the old days of Youth for Christ, and then pass the torch on to today's generation of YFC evangelists."

Youth for Christ in North America now has 193 programs and a full-time staff of 1,094 people. YFC is working

in some 100 countries of the world, and is chartered in approximately 65.

—E.P. News Service

#### Buying Converts

Atlanta, Georgia—Christians in parts of Africa and in some areas of the Middle East are under increasing pressure to convert to Islam, and Moslem leaders have resorted to bribery to win them over. Moslems waging a holy war in Egypt, the Sudan, Tanzania, and Nigeria are using religious television broadcasts to offer jobs and cash bribes to win over Christians, reported clergymen to a conference on black churches in Georgia. "When a young man is offered 30,000 pounds in cash (\$13,000), it takes a person very strong in his faith to refuse the offer," Bishop Antonius Marcos of the Coptic Orthodox Church of Egypt told the conference.

—E.P. News Service

#### MCC Official Appeals for Christians to Unite Against Farm Sales

Lancaster County, Pennsylvania—Art Meyer, an official with U.S. Mennonite Central Committee based in Pennsylvania, issued an appeal to Mennonite churches to unite against the sale of farm land in Lancaster County. Meyer believes the land is a gift from God and must not be ruined for the use of future generations.

Lancaster County families who believe the land is God's but are forced to sell their farms are forced to sustain a great loss. "The heritage lost is immeasurable," writes Meyer.

Meyer believes, however, that the "good earth" can "still be saved" through zoning, land trusts, and land preservation laws. "Collectively, Lancaster County's 700-plus churches

could reverse this unsettling of the county's farms," he writes, adding, "What needs to be done in Lancaster County needs to be done everywhere . . . Let the Christians of Lancaster County lead the way." —E.P. News Service

#### Lowery Vows to Challenge Religious, Political Right

Washington, D.C.—Speaking shortly before an August 27 civil rights rally that drew thousands to the nation's capital, the Rev. Joseph Lowery, who succeeded the Rev. Martin Luther King, Jr., as leader of the Southern Christian Leadership Conference (SCLC), vowed to work against the religious and political right.

Lowery attacked "the marriage of the political right and the religious right" and said, "This marriage has led this country to support tyranny, to sanctify war and to subsidize terrorism. We shall reject this illicit, illegitimate union of the

political right and religious right."

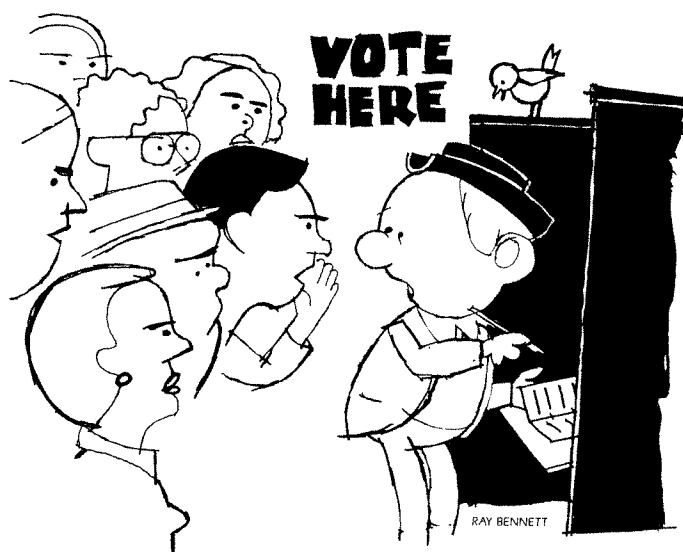
The Baptist minister continued, "We shall not reject the Gospel according to Matthew, Mark, and John for the gospel according to Meese, Baker, Swaggart and Falwell" (former attorney general Edwin Meese, treasury secretary James Baker, and televangelists Jimmy Swaggart and Jerry Falwell).

—E.P. News Service

#### Going to Church?

High Point, North Carolina—You'll save a dollar if you take a cab to church in High Point, North Carolina. In late August the Red Bird Cab Company began offering a one-dollar fare reduction for churchgoers; the discount has been approved by the city council. The discount is good only on Sunday mornings, and may be denied if the driver suspects the rider is not really going to church.

—E.P. News Service



"How long does it take you Quakers to sense the leading of the Spirit?"





# What on Earth Are Elders For?

BY JACK L. WILLCUTS

**T**IMOTHY is told, "This is a true saying," by the experienced, innovative, discerning Paul (1 Timothy 3:1 LB), "If a man [or anyone] wants to be a pastor [church leader], he has a good ambition." Bible translators use multiple-choice synonyms for Paul's "church leaders," such as "overseers," "elders," even "bishops."

So, if you are not one of these, you ought to be, or at least ought to "set your heart" (NIV) on such an excellent role. Sorting through some of the qualifications for this important position, at least three categories show up: (1) attributes ... what is an elder like? (2) attitudes ... how does an elder think? (3) activities ... what does an elder do?

What's he/she like? More space is given to this than to the job description: temperate, self-controlled, respectable, sensible, hospitable, not violent but gentle, not quarrelsome, generous not greedy .... That thumbnail sketch describes one who is to be "an example to the flock," a pattern for others.

Put into the context of everyday churchmanship, a picture emerges of someone who keeps promises, is responsible, faithful, but is not necessarily dynamic, flamboyant, wordy, pious, nosy, bossy, educated ... or old! A Christian psychiatrist says, "Any real Christian who cares has more to offer than a

trained psychiatrist who doesn't care." There is a place and great need for plain, dependable, ordinary elders and pastors who are ready to pray and help, listen and encourage. Loving each other is the name of the elders' game ... consistently, carefully, creatively.

How does the ideal church leader—elder—overseer—pastor think? A graphic description of spiritual optimism emerges from the Scripture—one who is "always abounding"! Childlike energy for doing good. Affirming, encouraging, always hopeful; courteously, tactfully speaking "the truth in love." "Some pastors are afraid of elders. Some elders are afraid of the pastor," writes Robert Schuller. There is something wrong with that kind of thinking. Paul puts his finger on the problem in urging: They [elders and pastors] must keep hold of the deep truths of the faith with a clear conscience. They are those who serve well and gain an excellent standing and great assurance in their faith in Christ Jesus (see 1 Timothy 3:9). Every church needs more of that kind of people.

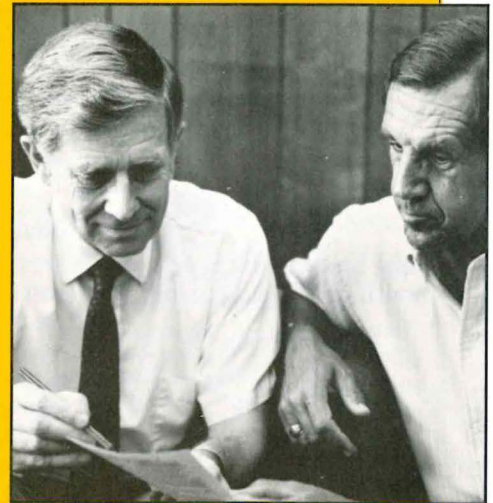
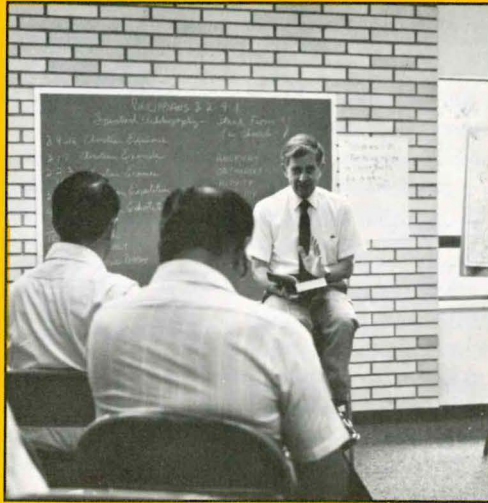
Now, let's see, what is it that an elder does? Paul doesn't mention it, but probably it is using the phone a lot. Keeping in touch with new believers, young people, the discouraged, new attenders, those with family problems—financial, health, domestic, whatever. This is how

discernment works. Hospital calling (don't sit on the bed, don't tell about other sicker people, or your own ill health, don't shake hands. Pray and leave soon).

When a death occurs in the fellowship (or even the neighborhood), be there. Don't chatter, silence is soothing. Listen lovingly, ask few questions (at first), pray. And don't forget in the weeks that follow.

An "excellent elder" is a person of prayer, with big concerns and a big heart. One who (among Friends) tenderly holds uncompromising Quaker convictions, who reads selectively and regularly, whose most comfortable chair is by the bookshelf, not the TV set. The church leader is careful with the use of his or her time and that of others. Maybe that is what Timothy was supposed to understand that an elder DOES.

Attributes, attitudes, activities. The local church Nominating Committee might have this check list in mind when filling the Elders Committee, and the elders themselves in the calling process of a pastor. Of course, this resumé should describe ALL of us. As Friends, we do not "ordain" church leaders, we simply recognize, affirm, and "record" them. And humbly try to be one. **EF**



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