
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

11-1988

Evangelical Friend, November 1988 (Vol. 22, No. 3)

Evangelical Friends Alliance

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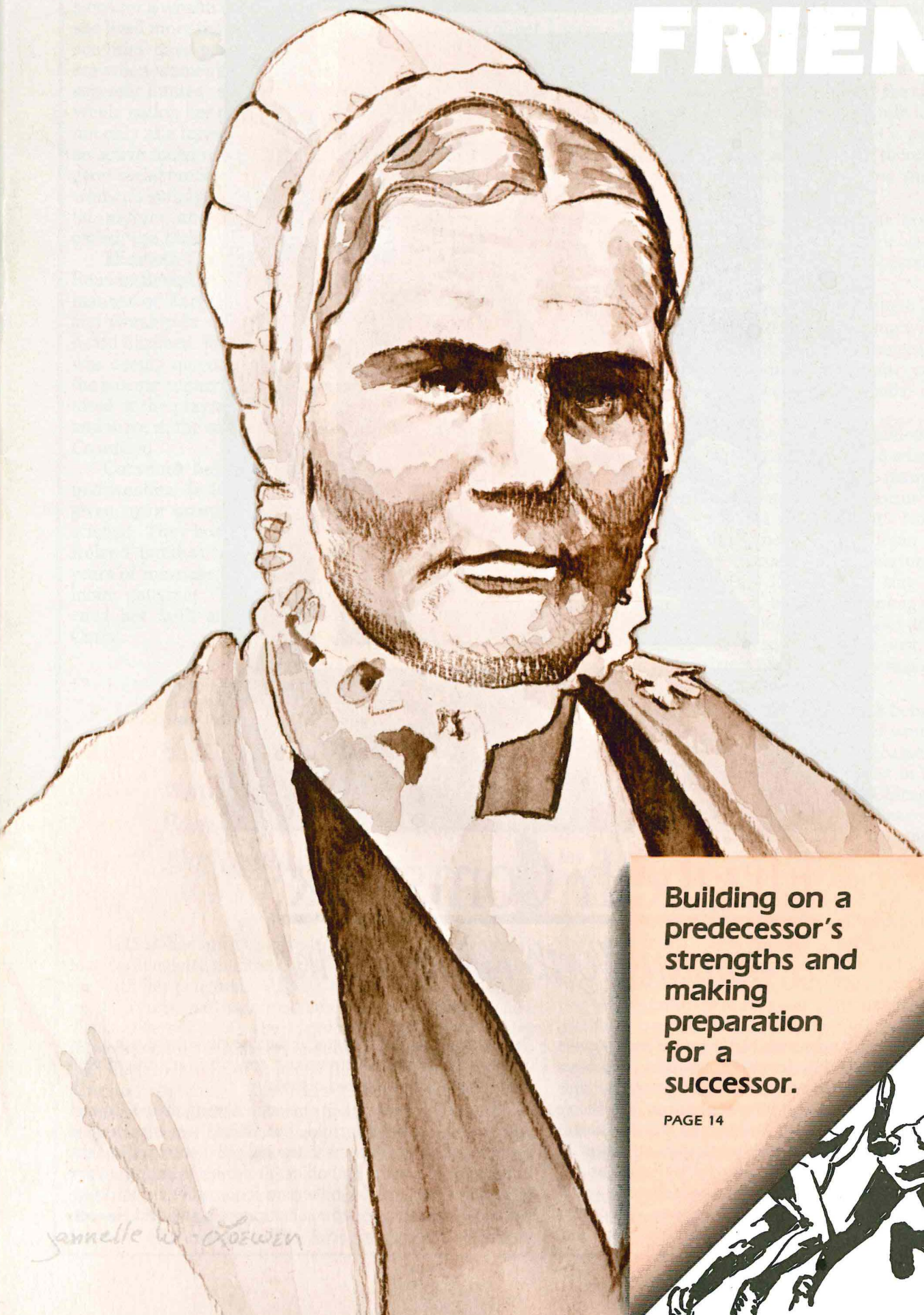
Evangelical Friends Alliance, "Evangelical Friend, November 1988 (Vol. 22, No. 3)" (1988). *Evangelical Friend*. 236.

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November 1988

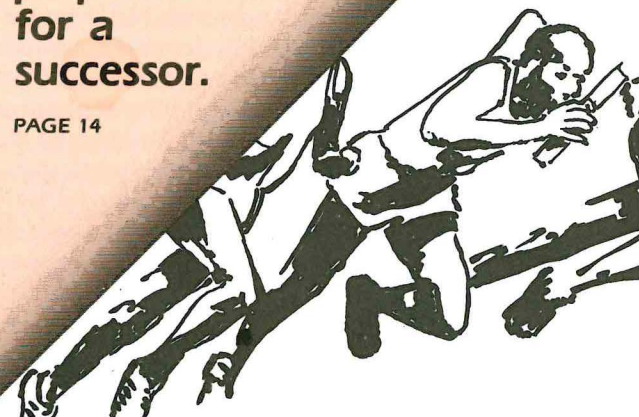
EVANGELICAL FRIEND



Janelle W. Loewen

Building on a predecessor's strengths and making preparation for a successor.

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*Yours affectionately
Elizabeth Comstock*

Elizabeth Comstock: *A Woman Worth Remembering*

BY CAROLE SPENCER

IF ANYONE would understand the historical phenomenon known as Quakerism, he [or she] is well advised to begin primarily with persons rather than with doctrines. This is D. Elton Trueblood's insightful statement in *The People Called Quakers*. Moreover, to understand the significant persons in Quakerism is to pay particular attention to women. Margaret Fell, who is viewed by some as the cofounder of the movement, and Elizabeth Fry, the social reformer, are the best-known Quaker women. Much has been written about these two women, which is commend-

able, but we should be careful that we do not elevate a few to the exclusion of others whose contributions might well equal that of their famed sisters.

Elizabeth Comstock is one such distinguished Quaker whose story is seldom told, but whose ministry helped ignite the flames of renewal among 19th century Quakers. Elizabeth's life work embodies, in a most comprehensive way, a revisioning of Quakerism from quietism and passivity to a passion for the salvation of souls and the service of humanity.

Quaker women today who are searching for "models for ministry" need look no further than Elizabeth Comstock for a wealth of inspiration and motivation. Although she lived more than a hundred years ago, almost all of her activities have parallels in contemporary society. In an era when women's roles in both church and society were severely limited, she nevertheless managed to make the whole nation her parish. She was well-known in her day not only as a traveling minister and evangelist, but also as an active social reformer who gave her attention to all the great social problems of her times: abolition, temperance, women's suffrage, poverty, the ravages of war, and hospital, asylum, and prison conditions. She has often been called "the Elizabeth Fry of America."

Elizabeth Comstock was born to Mary and William Rous in Berkshire, England, in 1815. She grew up in the manner of English Friends, steeped in piety, simplicity, and worship in silence. When she was 11 years old she heard Elizabeth Fry preach at London Yearly Meeting. She was deeply moved even as a child and wrote that "...in the solemn silence that followed... my childish heart was lifted in the prayer that I might grow as good as she was, and work in the same way." (*Life and Letters of Elizabeth L. Comstock*)

Comstock began a career as a schoolteacher in her midtwenties. In 1847 she married Leslie Wright, who had given up a prosperous business over a matter of conscience. They had planned to reopen a Friends school in Ireland, but the dream never materialized. After only two years of marriage, Leslie died, leaving Elizabeth with an infant daughter. This traumatic period of her life deepened her faith and strengthened her resolve to serve Christ.

Elizabeth Comstock's story is seldom told, but her ministry helped ignite the flames of renewal among 19th century Quakers.

In 1854 her spirit of adventure prompted her to move to a frontier settlement in Ontario, Canada, to begin a new life with her daughter. Perhaps the adventure of pioneering in a new land was instrumental in opening up new vistas in her life. As she approached her 40th birthday she experienced a definite sense of God's calling to ministry. In the manner of Friends, the Quarterly Meeting in Kingston recognized Elizabeth's gifts, and she was duly recorded as a minister. During her sojourn in Canada, she supported herself and her daughter by shopkeeping, but wished to retire from her work in order to devote herself to the ministry, about which she felt "true peace of mind."

Elizabeth's marriage to John Comstock in 1858 afforded her the opportunity to pursue the ministry actively. She moved to his farm in Adrian, Michigan,

where a strong community of Friends was developing. His financial support and personal encouragement of her ministry enabled her to launch out into new areas of service. Her sensitivity to suffering and injustice was aroused by the plight of fugitive slaves. The Underground Railroad was in full operation at this time, and the Comstock home became the last stop before the slaves reached freedom in Canada. Although many individual Quakers were involved in this work, the fact that it was against the law posed a moral dilemma to many monthly meetings that disapproved of members who gave "shelter improperly" to escaped slaves.

Even though Quakers organized the first antislavery society in America, the mood among Friends by the early 19th century in regard to abolition had become more conservative and sometimes reactionary.

In spite of much opposition, Elizabeth continued to work on the Underground Railroad along with her neighbor, Laura Haviland. The tensions among Quakers over the antislavery movement at this time caused Laura Haviland to leave the Society of Friends, although she eventually rejoined.

Elizabeth, on the other hand, remained loyal to her Quaker heritage, but also determined to adapt traditional Quaker practices to a new setting. Like many Quakers on the frontier, she found some of the old forms and methods unsuited to the changing environment. Not wishing to put new wine in old wineskins, she began to adapt her ministry to the new demands and opportunities for service on the frontier. During her stay in Canada, Elizabeth's ministry had been only among Friends, but after her move to Michigan she began to revive the Quaker concern for evangelism to a lost world. She became an enthusiastic preacher, accepting every opportunity to exercise her gifts.

Elizabeth Comstock is credited with being among the first to break the barriers against Quaker women speaking to non-Friends congregations. She became a friend of Dwight L. Moody, the leading revivalist in the late 19th century, and preached in his pulpit in Chicago on several occasions. In so doing she not only challenged the restrictions on a Friends minister, but also became a leader in the "holiness revival" that crossed all denominational boundaries.

Comstock was powerfully used of God in lifting many Quaker meetings out of the spiritual doldrums into which they had fallen. She became a prominent leader of a small band of men and women who transformed the face of Quakerism from 1860 to 1880. This dynamic combination of the holiness movement with orthodox Quakerism greatly increased the outreach by Quakers and produced the greatest harvest of souls since George Fox's day. However, it also brought some of the bitterest divisions and separations. Debate continues to this day as to whether the revival movement radically altered the faith and practice of Friends or restored it to its original vision.

In any event, revivalism clearly rekindled the social conscience of Quakers, which although never lost had become somewhat dim. After the Civil War the rehabilitation of freed slaves became a major concern. Elizabeth

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Where are the Prominent Women?

BY LON FENDALL

EVANGELICAL Friends have made a point of respecting but not worshipping our Quaker past. That is an easily defended position. Fox and early Friends were not a bit interested in developing a following for themselves. Instead, they were determined to restore the vitality of Christianity as it was described in the book of Acts.

But evangelicals would benefit from more frequently examining the convictions and practices of early Friends in an effort to understand whether we are being faithful to all that God intends for us. Early Friends were not perfect, but we can safely assume that they in many respects practiced a more genuine form of Christianity than most of us do today. So the point of occasionally looking at the past is to find those expressions of faithfulness that may have become neglected after three centuries.

One such emphasis for early Quakers was the conviction that there is no gender basis for the Holy Spirit bestowing gifts upon those who desire to serve Him. George Fox was very familiar with the New Testament, and as he read the passages such as Romans 12 and 1 Corinthians 12, he found nothing there to suggest that such gifts as teaching, prophesying, serving, and leading were to be made available only to men. While Fox did not establish some sort of affirmative action plan for Friends, the door was left wide open for women to minister, and many walked through that door into impressive and fulfilling service. That is a part of our heritage for which we can be grateful. It's exactly as it should be and there is no reason to apply different standards today.

I don't know that anyone has carefully studied the gender patterns of leadership in the EFA yearly meetings and their sponsored institutions, e.g., colleges, schools, camps, and service agencies. I certainly have not done such a study, but I have an opinion, based on some contact with the various organizations of evangelical Friends. The opinion is that we are seriously lacking in women in the significant leadership

positions—college presidents and deans, yearly meeting superintendents, board clerks, pastors, school principals, camp directors, and retirement home administrators. I did not say there are no women in such positions among us, but that women are underrepresented in the key leadership positions and perhaps overrepresented in such positions as teaching children's Sunday school classes.

My impression is that Friends outside the EFA do better at selecting those who are most gifted for leadership, regardless of their gender. Again, I can't prove my assertion, but I think a study would bear it out.

There are several reasons to give serious attention to this issue. One is simply the need to be as faithful as possible to God's will. Paul wrote to the believers in Galatia (and to us today) that there is neither "male nor female, for you are all one in Christ Jesus." George Fox knew that passage and tried to be faithful to it, welcoming numbers of women into the difficult itinerant ministry of the "Valiant Sixty." Of course Fox also knew the passages in which Paul cautioned certain women about the troublesome practices disruptive to the functioning of the church. Fox was able to distinguish those particular words of caution from the more general point that the Holy Spirit provides gifts and callings to women as well as men.

In the Romans 12 passage, Paul also warns about being conformed to this world. Could it be that evangelical Friends have tended to conform to a certain subculture where they find fellowship, educational opportunities, and support for mutual endeavors? Few other components of evangelicalism have a historic basis for welcoming women into leadership positions. Some teach emphatically that only men belong in such places of service. For the last century, evangelical Friends have had strong ties to evangelicals in all sorts of denominations, which is as it should be. But rather than adopting all their practices, we should expect to influence them, not just be conformed to them.

A second reason to examine ourselves about our openness to women in leadership is the need to find the person whom the Holy Spirit has appropriately gifted and who is most able to serve the Lord in this position. To use a phrase from a bumper sticker, "Sometimes the best man for the job is a woman." That's not radical feminist rhetoric. It's the proper interpretation of Scripture. If gifted women are left out of consideration, then sometimes men are going to be promoted according to the "Peter Principle," that is, beyond the level of their competence. That can be frustrating to them and to those they attempt to lead. I suspect I've been there before.

A third reason evangelical Friends need to do something about the gender question is the unfairness to the women passed over in favor of someone less suited to the position. Is that possible? Of course it is and the result can be frustrating and we can lose persons whose loyalty and service we very much need.

IF FRIENDS had no background of welcoming women into significant leadership positions, it would be difficult to make corrections in this area today. But we have wonderful precedents to follow in the early days and, in fact, until recent decades. Our theology, our tradition, and our sense of fairness invite us to take corrective measures.

The next time we are involved in the selection of persons for leadership, whether clerk of our local elders committee or president of one of our colleges, let's be careful about our pronouns. It gets a little cumbersome to say "she and he" and "her and him," but we need to make it clear that we've not ruled out half the available people on the basis of gender.

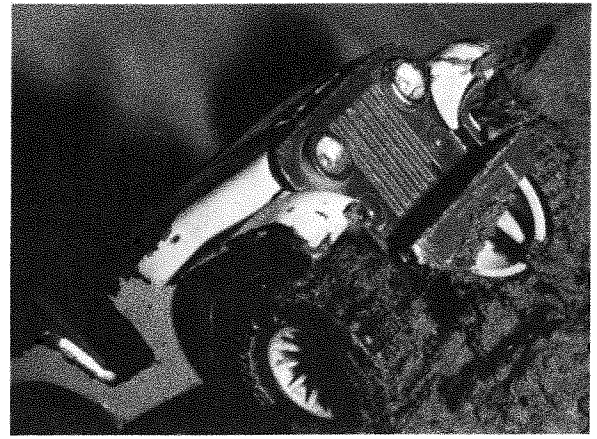
In Acts 17 it is mentioned that "not a few prominent women" were converted when Paul and Silas spoke in the synagogue. May it not be said of evangelical Friends that the opposite is the case, that there are only a few prominent women in our leadership positions. **EF**

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COVER: Quaker minister and
social reformer Elizabeth
Comstock (1815-1891).
(Illustration by
Jannelle W. Loewen)



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EVANGELICAL FRIEND

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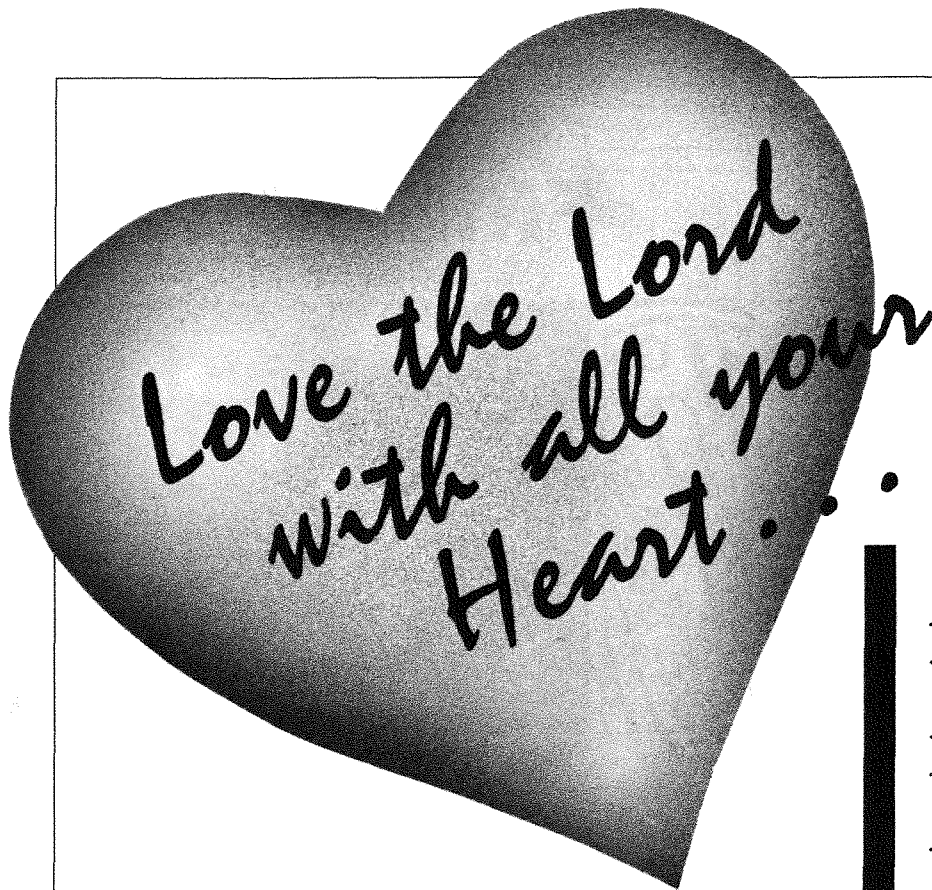
The EVANGELICAL FRIEND (ISSN 0014-3340) is the official publication of the Evangelical Friends Alliance and is published monthly (except February and August) at 600 East Third Street, Newberg, OR 97132. Third class postage paid at Newberg, Oregon. SUBSCRIPTION RATE: \$10.95 per year.

CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, OR 97132. Please allow four weeks for changes to be made.

EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to P.O. Box 232, Newberg, OR 97132. Telephone: 503/538-7345.

ADVERTISING: Rates are available on request. Address all inquiries to Advertising Manager, P.O. Box 6, Rockaway Beach, OR 97136.

Creative typesetting and lithography by The Barclay Press, Newberg, Oregon.
Member Evangelical Press Association.



Are You a Left-Brain or Right-Brain Christian?

BY ALVIN ANDERSON

A TEACHER in a Los Angeles school was drilling her class in the use of proverbs. She gave them this example: "Cleanliness is next to what?" A boy raised his hand, responding: "Impossible!" That's the way we sometimes feel about the commandment in Matthew 22:37: "Love the Lord your God with all your heart and soul and with all your mind."

It is indeed difficult, but not impossible to love the Lord our God with all our heart, soul, and mind. Jesus quoted from Deuteronomy 6:5 the instruction for the children of Israel as they were about to enter the Promised Land. The lawyer who asked how to inherit eternal life gave the same response, Luke 10:27, and Jesus illustrated what it means by telling the story of the Good Samaritan who showed his love for his neighbor by helping in time of distress. Indeed, this text is not peripheral, for the fact that it is mentioned three times in the Old Testament and twice

in the New Testament attests to its central position in Christian thought and practice. Repeating the phrase is easy enough. Comprehending what it means to truly love the Lord our God with all our heart, soul, and mind requires a more careful analysis.

Love the Lord with All Your Heart...

What does it mean to love the Lord with all one's heart? Imagine what it would be to love with only half one's heart. The text says our love for God should not be halfhearted. Yet as we look across our land, we have to admit that many give God only a halfhearted love. They are nominally Christians, but not wholehearted.

Halfhearted love is just going through the motions of love without putting one's heart into it. Quakers have always insisted that participating in religious ritual could become a substitute for an inner relationship with God and sometimes be a bar-

rier rather than a help to bring one into the Living Presence.

It is respectable to be a little religious. A recent Gallup Poll found that over 80 percent of Americans believe in God, believe the Bible is God's Word, and believe Jesus was God's Son. But where are these people when wholehearted commitment is needed?

We see people enjoying the fruits of Christianity without tending the roots of the tree of righteousness that produces the fruit. We see people enjoying their rights without practicing their responsibilities. We see people who want Christianity without conversion, who want to have a church in their community but don't bother to attend it.

Elton Trueblood described contemporary society as a cut-flower civilization. A bouquet of cut flowers looks pretty, but it soon wilts because it is cut off from its roots. So our society, if cut off from the roots of godli-

ness and righteousness, cannot flourish as it should. No wonder we have street crime, drugs, delinquency, and social problems. Yet the cure is available: Love the Lord with all your heart.

Loving with all our hearts means we enter enthusiastically into what we do. It means caring enough to become involved. It means expressing our commitment through deeds. Jimmy Carter committed himself to Habitat for Humanity projects of building low-cost housing for needy families. Why? "There is a great satisfaction in being able to make a difference for someone who needs help," he replied. Tom Hall, who came for brief volunteer service but stayed for five years, was asked why he kept returning to Habitat. He answered, "I see the faces of those who receive the homes!"

Love the Lord with All Your Soul...

The soul is our identity, our inner being, that which makes me me and you you.

We love the Lord with all our soul when we identify ourselves as being His. That is hard to do in today's world when the media hammers a much different message into our consciousness. We are exhorted to be beautiful people who use all the right products and are successful, rich in material goods. Jesus' message is quite different. He says, "Take up your cross and follow me." That is what it's all about. If we allow the TV and contemporary media to shape our thinking, to convince us that the only thing that matters is our success, our beauty, and our respectability, we become brainwashed by "TV-think." The most insidious part of the process is that we don't even realize it is happening to us.

Loving the Lord our God with all our soul means we identify with Him, we take up His cross and follow, whatever the cost. We see life as a pilgrimage and heaven as our goal. The world around us wants us to forget about heaven and eternal verities and to see what's happening now as the only thing that matters.

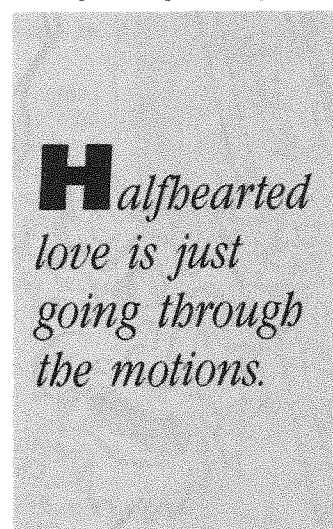
Jesus prayed for His disciples—and for us today—when He prayed that we would not be taken from the world, but that we would be kept from the evil of the world. That is what it means to love the Lord with all our soul: To let the Spirit shape our thinking and identity so that we think as He would have us think, and are not brainwashed by the contemporary world's values of affluence, materialism, success, and beauty.

Love the Lord with All Your Mind?...

What does it mean to love the Lord our God with all our mind? He wants us to give Him all our intellectual capacity, not just part of it.

Scientists have discovered that the two halves of our brains, though symmetrical, have somewhat different functions. They have discovered this through examining

victims of accidents where there is brain injury on one side, to see what functions are impaired as a result of the injury. They have found that the left hemisphere deals with logical, factual, realistic, problem-solving matters; it is sequential and cognitive, and is used for analysis. By comparison, the right brain deals with feeling, comprehension, and creativity; it is random and intuitive; it is used for synthesis, to get the "whole picture." While probably no one is entirely either left-brained or right-brained, people tend to have slightly dominant hemispheres. My wife and I get along well together,



but we recognize our cognitive differences. She is more organized, but I am more creative. She handles the English language skillfully, but I am better at learning foreign languages. These are real differences and we have learned to accept them and adjust to each other's preferences.

Some people want just a left-brained type of Christianity, the kind that is cognitive. It involves theology and Bible study. It examines and analyzes truth and bases its position on doctrine and orthodoxy. A church emphasizing left-brain Christianity stresses orthodoxy and avoids emotional expression.

Other people prefer a right-brained type of Christianity. It is based on experience, on feeling, on understanding, and insight. It is creative and

stresses relationships. A right-brained church emphasizes experience, feeling, and understanding. Entire religious movements and denominations have come into being because groups of people had a strong preference for one or the other kind of religious expression. It is possible to explain the differences among Friends by left-brained vs. right-brained worship preferences, in which programmed Friends seek the order and organization that is left-brained, while unprogrammed Friends prefer the right-brained creativity and spontaneity. All Friends groups tend to adhere to certain values that have a right-brain influence, such as:

- willingness to be led by the Spirit;
- recognizing the immediacy of God's presence;
- waiting before God as well as praying to Him;
- valuing internal grace more than external ritual.

Each side of the brain has its limitations. Left-brained Christianity can become dry, dull, and legalistic. It may be doctrinally sound, but lacks the life-giving breath of the Holy Spirit. Some Quakers have tended to place less emphasis on credal statements than on the Living Presence because of their desire to avoid a lifeless legalism.

The right-brained model may thrive on the Spirit's moving, but it may lack the necessary foundation of biblical truth. People may be carried away by emotions, then feel let down when the emotional high passes. It may have hand clapping and foot stomping fervor, but that may come from what some Quakers called "creaturely activity."

The right brain appears to be the physiological location of our anatomy where the Holy Spirit makes direct contact with us. When we meditate and pray, it is through the right hemisphere of the brain that we make this divine contact. The problem is that the right hemisphere

can be used not only for openness to God's Spirit, but for all other types of parapsychological experiences. Many contemporary movements emphasize right-brain perception, ranging from the occult and New Age movement to other phenomena that impress many Christians as being contrary to the way God wants us to use our minds. Indeed, God is a jealous God. Because our right brain is the contact point between God and His people, He does not want us to defile this channel, which should be available for contact with the Almighty. God made the brain with a right side because He desires the communion with us that is possible through the right brain.

In spite of the possible perversion of either left or right hemispheres of the brain, we truly need to consecrate all our being to Him. Jesus said to love the Lord our God with all our... mind. That means to love Him with both left and right hemispheres of the brain, in which we honor the Spirit by seeking His presence, while using the Bible as our standard for understanding the Spirit's moving in our midst.

Evidence of Our Love

How can we tell if we meet the high standard the Bible has set for loving the Lord with all our heart, soul, and mind? Jesus explained it by telling a story of a Samaritan who helped a traveler in distress. He was the one who was the neighbor because of his actions.

In education we talk of behavioral objectives. We can tell if a student has learned a given lesson by observing the student's behavior. Similarly, we can tell if someone loves the Lord by that person's behavior. "By their fruits ye shall know them." This is how we fulfill Jesus' command to love the Lord with all our heart, soul, and mind. ■

Alvin L. Anderson is professor of education and psychology at Malone College.

Christ's Prescription for Low SELF ESTEEM

BY DAVID BRADSHAW

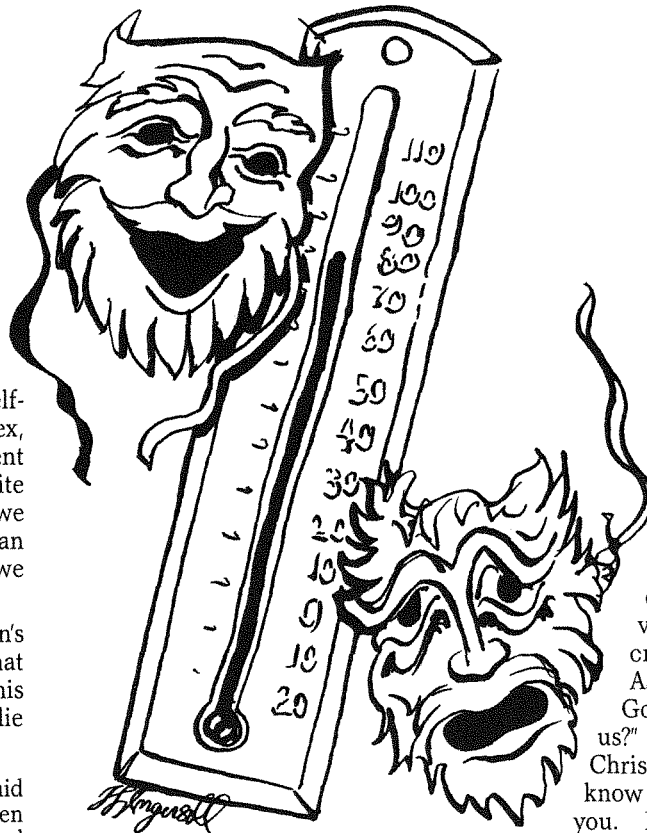
CALL it low self-esteem, poor self-image, or an inferiority complex, most of us suffer to some extent from haunting feelings that we can't quite "measure up." As Christians, however, we have a wonderful perspective that can deliver us from low self-esteem as we grow in faith.

A distinguishing mark of sin is man's desire to have dominion over things that are rightfully under God's power. This do-it-yourself mentality was part of the lie told to Eve in the Garden of Eden:

"You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." —Genesis 3:4 (emphasis added)

Ever since, men and women have striven to impose their self-will on the people and things around them by means of self-effort. How many of us came to know Christ only after years of this kind of living had led us to frustration, then to utter despair? And how much of our growth as Christians is in learning to trust in the Lord and not in ourselves?

One of the "do-it-yourself" tasks we tend to undertake in the flesh is self-justification. Each of us would like to demonstrate, to the satisfaction of ourselves and everyone around us, that we are worthwhile, that our existence is justifiable. We often don't stop to consider that everything good about us is a gift from our Creator. We act as if we created ourselves and therefore deserve the credit for whatever good may be in us. While we have the responsibility to develop the gifts God has given us, both the "raw materials" we have to work with and the opportunities come from Him.



The secular humanist philosophy pushes to its limits this tendency to justify ourselves. By declaring that God doesn't exist and that man is his own measure, humanists are left with a problem: Since people don't agree on values, what basis is there to evaluate anything? This gives rise to the idea that each man is responsible to somehow arrive at his own values, and then to live up to them. Volumes have been written by existentialist philosophers attempting to advocate this position. But this approach will never satisfy. It is man trying to be God all over again. Without absolute values, man is left with no way to justify himself. By placing man at the center of the universe and leaving God out, he ends up demeaned rather than exalted. As long as our culture continues to be dominated by secular humanism, low self-esteem will continue to be a problem.

Self-justification is merely the other side of the coin of low self-esteem. As long as we are concerned with "proving" that we have inherent self-worth (inde-

pendent of God), we will be frustrated, and the result will be low self-esteem.

The good news is that Jesus absolutely settled the issue of self-esteem for every one of us at the cross. Jesus proved for all time our value to God by His suffering and dying for each of us. God's valuation of our worth is the only one with ultimate meaning. As Paul puts it in Romans 8, "If God is for us, who can be against us?" If you have received Jesus Christ into your heart, then you know that He suffered and died for you. Further, you know that the heavenly Father personally drew you to faith in Jesus Christ:

No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. —John 6:44

Why do we continue to try to find self-esteem by seeking the approval of men? Isaiah addresses the problem in Chapter 51:

I, even I, am he who comforts you. Who are you that you fear mortal men, the sons of men, who are but grass, that you forget the LORD your Maker, who stretched out the heavens and laid the foundations of the earth....

Consider also Jesus' words in John 5:44:

How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?

Jesus answered so many fundamental questions at the cross, yet we continue to seek answers from man's philosophy. How can we expect to find answers to low self-esteem from a psychologist whose life philosophy is secular humanism? In 2 Corinthians 10 we read:

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of this world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Each of us has a measure of faith that we can nurture until it grows, like a mustard seed, into a mighty tree. Our understanding of Jesus grows as we come to know Him better. Part of this is a developing awareness of what His work on the cross means to us. Another part is growing in our ability to trust Him. When low self-esteem vexes us, it is an indication that we are trusting in ourselves and the people around us for our justification and not trusting in Jesus nor understanding the significance of the cross. The Apostle Paul explains it this way in Romans 3:

This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. (emphasis added)

THUS, our battle with low self-esteem, like so many of our strivings, is absorbed into our effort to mature in Christ. As we develop our relationship with Him and grow in our understanding of who He is and what He has done, the problem of self-esteem dwindles. First we understand intellectually; then, with the help of the Holy Spirit, we can take these truths into our hearts.

Prayer and meditation are the tools we can use to deepen our relationship with Jesus and to grow in our understanding of who we are in Him. We can also increase our trust in Him by vigorously exercising our wonderful privilege of prayer. We should make our prayers specific, and then be "watchful and thankful." (Colossians 4:2) Our faith grows as we see God's answers to our prayers, and trust in Him is necessary if we are to accept His love as a basis for our self-esteem.

We have seen that (1) Jesus proved at the cross that God holds us in high esteem, and (2) God's esteem is the only value that endures. Ultimately, the matter is solved, but we are left with the task of making these truths a part of us.

It is my prayer that no Christian would take this truth and use it to shame a fellow Christian who expresses low self-esteem, for internalizing this truth is a struggle, and encouragement, not browbeating, is what is needed. The Apostle Paul says in 1 Thessalonians 5: Therefore encourage one another and build each other up, just as in fact you are doing.

The Bible is filled with words of encouragement we can share with others. First, consider Ephesians 2:10, which is a fundamental statement about our worth in God's estimation:

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Now, let us examine in some detail Ephesians 6:10-18. These verses are not limited merely to dealing with low self-esteem, but they certainly help with it.

Therefore encourage one another and build one another up, just as you are doing.
1 Thessalonians 5:11



We are commanded in verse 10 to "be strong in the Lord and in his mighty power." This commandment is reminiscent of Jesus telling a lame man to get up and walk or the man with the shriveled hand to stretch it forth. Often He asks us to take a step in faith before He heals us.

In verse 12, the source of low self-esteem is identified as the rulers, the authorities, and the powers of this dark world and the spiritual forces of evil in the heavenly realms. Indeed, Satan is behind this lie; he is the father of lies. Low self-esteem is one of them, for it strikes at the heart of our trust in God. For this reason we are to "put on the full armor of God" (verse 11), which includes the "belt of truth." (verse 14).

We need the "breastplate of righteousness" (verse 14) because if we are not living righteously, we are subject to conviction by the Holy Spirit. Even this is a sign of God's loving concern for us. It is

analogous to a diagnosis of illness—a necessary first step to treatment. However, when we are under such conviction, our self-esteem is not growing.

Our feet are to be "fitted with the readiness that comes from the gospel of peace." (verse 15) We need to be prepared to obey God, to seek out His will daily, and not to be in bondage to a set of rules or ethics like the Pharisees were. Although we have found Jesus Christ and have invited Him into our lives, this does not end our seeking; it merely points us in the right direction.

Our readiness should also include obedience to Christ's command that we love one another. One of the pitfalls of low self-esteem is preoccupation with self, and the surest way to fight an attack of low self-esteem is serving someone out of love. When Christ's love for others is flowing through us, it washes away those negative feelings.

Without the shield of faith (verse 16), we can't even begin the battle against low self-esteem. We must develop our faith that Jesus Christ died for our sins, then our understanding of His work on the cross grows and our worth through Him is affirmed. Further, our faith gives us a defense against Satan when he places us in circumstances that would make us feel unworthy. We must be confident in Jesus' love for us!

The "helmet of salvation" (verse 17) is a crown of glory that gives us courage to face our earthly circumstances, knowing that the ultimate outcome for us is favorable.

In the foregoing discussion, we've been exploring "the sword of the Spirit, which is the word of God" (verse 17), and this is the powerful weapon we wield against low self-esteem.

We have prayer as a direct line to God and we are encouraged to ask for whatever we need. Furthermore, we are told to "be alert and always keep on praying for all the saints." (verse 18) This is like a mighty fortress surrounding all of us as long as we are faithful to pray for one another as this passage commands.

Following this formula, we can win the battle against low self-esteem. The answer to our low self-esteem is not high self-esteem, but rather humility, awareness of God's love for us, and deep gratitude that flows from an understanding of Jesus' loving sacrifice for us on the cross. In the words of Hebrews 4:16:

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. **EF**

David Bradshaw is a member of First Friends Church, Canton, Ohio.

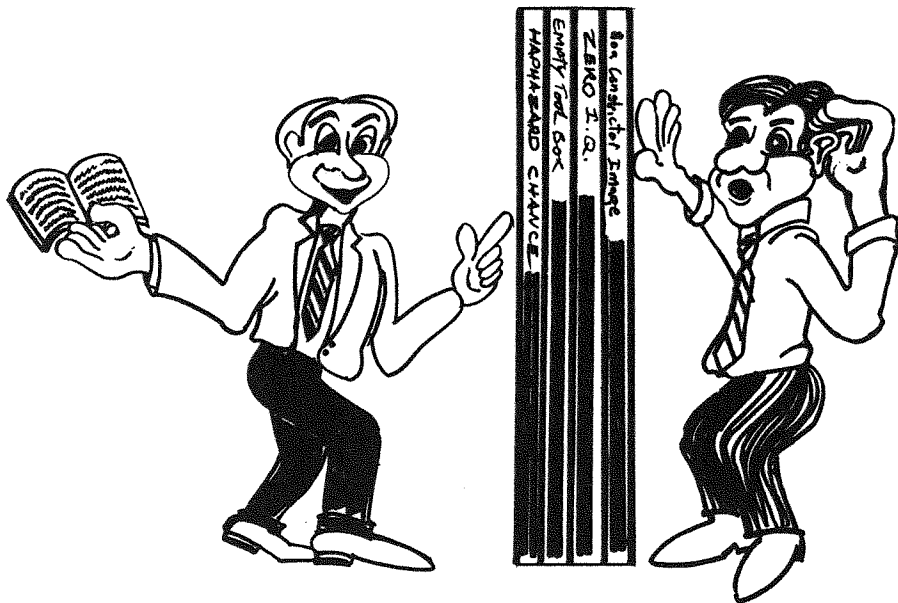


BY NANCY THOMAS

Lord God Almighty, Powerful King,
Maker and Mover of mountains
and universes,
We're stuck in a river,
We've been here for over an hour now
and what I want to know is—
why don't You get us out?
Sure, the scenery is great,
but I'll bet it's just as pretty
'round the bend.
Those mountains over there—
you raised them up from nothing
with a mere creative word.
Why are You mute now?
Speak, Lord, and resurrect this hunk
of steel, fiberglass, and rubber
from its muddy grave.
Move, Miracle Worker, Feeder of 5,000,
elemental Wine Maker, Curer,
Creator.
I know You can do it if you want to.
And You do, don't You?
After all, I'm here on Your business.
But here I sit.
There must be an answer somewhere.
Could it be
 You're trying to tell me something—
 something I can only hear
 from this riverbed?
Could it be
 You have reasons and lessons
 and character sessions
 better learned midstream
 than midchurch service?
Ok, Lord,
 I give in.
Teach me what I need to know
 and pardon my griping.
In all of this
 I'm still your
 (wet, but)
 willing
 servant. **EF**

From Bolivian Mud





Sabotaging Jesus' Command

BY CONRAD H. WILCOX

THE ENEMY is worried about today's active mission fields. A chapter from his Master Plan Book shows a strategy both logical and effective for sabotaging the Great Commission.

Satan knows that God never told the world to go to the Church. He told the Church to go into the world. And if he could only keep missions out of the local church, there would be no danger of its becoming a sending body. "Concentrate on the home base," he advises. "Shut off supply lines of prayer, funds, and personnel by diverting churches from any serious plan of missionary education."

With renewed vigor, Satan seems to be launching a concentrated attack using this clever and insidious ten-point plan:

1. An Interesting Side Show

Keep Christians thinking that missions is only one segment of their church program. Allow them to dabble in missions as a pleasurable hobby, but never let it be regarded as the principal responsibility of the group.

2. The Super Sainthood

Foster the subtle idea that missions is an activity of a special committee, a peripheral program for a supersaintly circle of industrious ladies. When missions is relegated to some society within the church as if it didn't concern the whole body, we're making headway. We can improve on our current surveys, which show that 23 percent of church members feel that missions is an optional extra for those who have the time. Any missionary education plan that seeks to develop the involvement of every Christian must be disrupted immediately.

3. An Annual Affair

Limit missions activity to a certain segment of the church calendar. Some churches are talking about a continuous climate of missionary education. That's bad news for us. Let's keep it, like Christmas, just coming once a year. Get each pastor thinking, "Well now that our missionary conference is over, we've done our missionary thing for the year." Even if we can confine the missions emphasis to the last Sunday of the month, we've got something going for us.

4. Haphazard Chance

Train church leaders to feel comfortable with teaching missions haphazardly—when a missionary happens to be in the area, when a teacher can't find any other kind of story to tell, when someone discovers materials that came in last month's mail. If they ever name a committee responsible for the development and coordination of a balanced year-round program of missionary education, we're in trouble. That means they will begin to evaluate and set goals, and work on long-range plans, and train leaders for specific mission-education tasks.

5. Christian Education Without Missionary Education

Keep leaders divorcing missionary education from Christian education. Those who feel that missionary education needs to be an integral part of the total educational program of the church are giving us our biggest headaches. As the teaching of missions becomes graded and personalized to the needs and characteristics of all age groups, we lose ground. Let's face it: A whole new generation of children with missionary vision would be a serious blow to our program.

6. Zero I.Q.

Maintain a missionary information gap in the local church. Limit their view of missions and the world to three or four verses in the New Testament. Keep the young people thinking that the Great Commission is the salary they pay the missionaries. Lead the churches to call themselves "missionary minded" on the basis of how much money they give. If the leadership ever thinks of giving a quiz to test "missionary I.Q.," they'll be startled into action in missionary education.

7. The Boa Constrictor Image

Misinformation will do wonders to maintain a false image of missions today. Out-of-date information and facts published 30 years ago will soon dull the appetite for involvement. Suggest the use of old clichés to keep churches focusing on the outdated stereotype of the missionary and his work. Limit what information there is to the chatter of a stranger with a 12-minute explanation of how he acquired the skin of a boa constrictor. Avoid any climate of honest interaction where

failures and victories alike are exposed and real questions about missions are asked. And all appeals should be based on a superficial emotionalism that we know fades quickly.

8. The Empty Tool Box

Keep the local church and especially the missionary committee totally ignorant of the long list of missionary library materials, teaching tools and aids, and music. Exposure to some of the new idea handbooks and information sources could be detrimental to our cause. All efforts to gather the whole church family together for in-depth, graded studies presenting the Bible basis of missions, missions in history, and contemporary missions must be suppressed at once.

9. The Green Thumbtack

Most of our successes have come from reduced personal involvement with real missionaries. A unified and continuous program that informs a church about its missionaries is one of our worst enemies. Obviously Christians can't pray intelligently for missionaries if they know them only as the green thumbtack on the map in the lobby. Cause the church to feel that it doesn't have the time or the energy to get involved in its missionaries' lives. Their names can be somewhat familiar but don't allow it to know what kind of work they do, how long they've been on the field, the names of their children, or their current prayer requests and needs. And remember, a whole group of young people can pass clear through the senior high department between the furloughs of their missionary.

10. Homeless Missions and Missionless Homes

Every conceivable trick must be used to keep missions out of the home. If the church begins to realize its responsibility to help parents teach missions in the home, we're doomed. Stifle

those dangerous principles that the Christian family is the most influential unit in the church, that parents are the greatest single influence in the formation of a child's personality, and that the home provides one of the most ideal learning situations. Missions must never become a family affair!

Now what?

Now that Satan's sinister plot has been exposed, will the local church still be diverted from teaching and learning that would create in each person the ability and desire to be personally responsive to the Lord's Great Commission?

Will the home base continue to fall for the Enemy's very effective "God bless the missionaries" prayer routine? Or will proper education stimulate a meaningful and intelligent barrage of specific prayer for missionaries and their work without even calling extra meetings?

Will missions giving be of the guilt-ridden or "to get them off my back" variety, or the result of increasing knowledge, obedience, love, and faith?

Will vocational guidance helps in the high schools present the only options available, or will Christian teens be offered the challenge of missionary opportunities communicated in a language they understand?

Is Satan's sinister Master Plan succeeding, or will Christians wake up to the use of year-round missionary-education programs that will tap the supplies of prayer, funds, and personnel in their church? Who will have the most cause to celebrate the Church's missionary activity? The One who gave the Great Commission, or the one seeking to sabotage it? **EF**

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FRIENDS READ

You Can Protect Yourself and Your Family from AIDS

Clif Cartland

Power Books, Fleming H. Revell Co., 191 pages, paperback, \$8.95

A very practical book, aimed at informing parents of the true facts about AIDS and showing them how to communicate these to their children, in response to their questions, and in the context of a meaningful sex education.

The author quotes extensively from Surgeon General Koop's Report on AIDS released in October 1986 and his Statement (with the Deputy Assistant Secretary of Health) before the Select Committee on Children, Youth and Families, U.S. House of Representatives in 1987.

Koop, in addition to being a first-class scientist, is a committed Christian, and the benefit of moral values in teaching

kids (and adults) about how to avoid AIDS becomes very apparent. Some well-meaning but misinformed Christians have criticized Koop for supporting the teaching of sex education in schools and for recommending the use of condoms for those who will not abstain from sex until they establish "a mutually faithful, monogamous, sexual relationship."

Cartland uses the same approach, that there is no such thing as safe sex except in the context advocated by Koop. The best protection, barring abstinence, is the use of a condom. This is good advice and scientifically sound.

—Philip E. Taylor

When AIDS Comes to Church

William E. Amos, Jr.

Westminster Press, 129 pages, paperback

While the presence of AIDS has surfaced in some churches, there are many

that have not yet encountered the problems associated with the knowledge that the disease has come to their congregation.

William Amos has done a good job of telling how he became involved in ministry to AIDS patients and their families in his congregation; how he interacted with the congregation and what their reaction was. Reading this book will help both pastors and laypersons understand the issues involved so that when AIDS comes to their church, they can be better prepared for such ministry.

I would recommend this book to every thinking, caring Christian.

—Philip E. Taylor

Recovering the Christian Mind

Harry Blamires

InterVarsity, 192 pages, paperback \$6.95

Here is another of Blamires' books on his chosen topic: That the Christian life

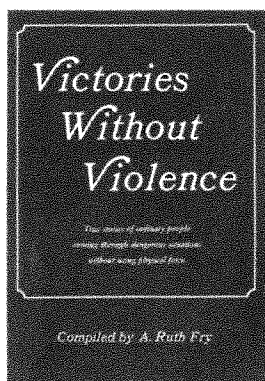
demands a "total revaluation of all [he does mean *all*] interests—intellectual, cultural, social, and personal—in the light of the Gospel revelation." This is what he means by "the Christian mind." He argues that the Christian gospel of fallen man, God's redemption, man's response in total obedience to and concentration upon God is opposed by a counter-Christianity that tacitly or openly puts God to one side. It is a secularist world view and way of life, which is greatly influencing Christian thinking. Hence the need for recovering the Christian mind, the Christian understanding of things. The last part of the book gives directions for that recovery.

This is a book that rewards rereading and reflection, indeed demands such treatment. It is not intended for recreation nor inspiration, but for taking seriously this matter of being a Christian. It is not milk nor even mashed potatoes, but lean steak. Try it if you have good teeth.

—Lauren King

Victories Without Violence

compiled by A. Ruth Fry
Liberty Literary Works, 1986, 76 pages,
paperback \$5.00



Written by an English Quaker, this small booklet contains true stories of "ordinary" people coming through dangerous situations without using physical force. These stories of missionaries, Quakers, and other Christians can be of interest for devotional reading or

illustration, or as a guide in study groups and Sunday school classes. Out of print for 30 years, it is now available in its first American edition.

—Phyllis Cammack

Many Waters

Madeleine L'Engle
Crosswicks Ltd., published by Dell, 1986
Many Waters was published as the fourth book in L'Engle's famous time trilogy of *A Wrinkle in Time* (Newberry

Award winner), *A Wind in the Door*, and *A Swiftly Tilted Planet*. Even so, one does not need to read the time trilogy in order to understand and enjoy *Many Waters*.

Sandy and Dennys Murry, characters in the time trilogy books, find themselves involved in a fantastic adventure. They are thrown back into time to a desert where they meet unicorns, nephilim, and seraphim.

But what makes this book really fascinating are the people Sandy and Dennys meet and come to love. For they meet Noah, who talks with El. El has instructed Noah to build an ark because *Many Waters* are coming to the desert.

L'Engle writes sensitively about interpersonal relationships and society as she visualizes it to be right before the flood. Her insights make the biblical narrative of this event come alive.

Many Waters is marketed as a children's book, but it is one fiction book that I highly recommend for adults.

—Nancy Woodward

Hungry, Thirsty, a Stranger: The Mennonite Experience

Robert S. Kreider and Rachel Gossen
Herald Press, 1988

In an age of obsession with weapons of death and destruction and in a world where millions suffer from poverty and oppression, the Mennonites are among those whose deeply rooted faith leads them to light candles of hope and compassion. To their commitment to peace and justice they bring both agricultural skills and volunteer dedication.

The challenge of maintaining conscientious objection to war in the midst of the major conflicts of the 20th century gave rise to the Mennonite Central Committee. At first, the primary task was the resettlement in Canada and in Paraguay of refugees from Russia. Today there are Mennonite programs in 50 countries involving a thousand workers and many part-time volunteers.

Dilemmas as well as rewarding results are discussed. How do religious agen-

cies deal with governments? How in situations of deep conflict can dialogue be maintained with both protagonists? At what point are lobbying and advocacy warranted? How can a church agency, dependent on congregations in the U.S. and Canada, maintain support despite divisions? Above all, what are the priorities when dealing with the vastness of suffering and injustice? These are dilemmas that the Mennonites share with the fellow "Peace Churches"—the Quakers and the Brethren.

Particularly exciting is the account of Mennonite efforts to give younger persons experiences in service and stewardship. MCC offers year-long volunteer opportunities to high school graduates; it brings to Canada and the U.S. young adults from overseas to live in North American homes and work on farms and in shops; for persons of skills as agriculturists there are community-sponsored two-year assignments in the U.S. and overseas. Already there are more than ten thousand alumni of these programs.

Though there are Mennonite offices in Ottawa and Washington, there is no permanent staff at the United Nations. Are there possibilities of cooperation between MCC and the Quaker United Nations offices?

This is a book of special interest to Quakers, both for its insights on creating interest and global awareness in local communities and for its contributions through experience to the strength of faith and hope in the search for a world of peace and justice.

—R. H. Cory

The Counselling of Jesus (Part of the Jesus Library)

Duncan Buchanan
InterVarsity Press, 174 pages, \$6.95
paperback

The starting point of this book is the assertion that "Jesus was the best psychiatrist who has ever lived." Why? As the author quotes from another source: "He understands people, treats them as individuals, will not allow them to make excuses for themselves, and gives them a completeness which no one else has been able to give." Who could dispute that?

So what we have here, then, is a look at Jesus' interactions with other people from the Gospel accounts, as seen through the eyes of a counselor.

"That's nice," you may be saying, "but I'm not a counselor." But anytime someone comes to us with a hurt, a problem, a fear, a guilt, or some anger, we automatically assume a counseling role. So it behooves us to take a closer look at the subject, and learn. And if Jesus was the best, why not from Him?

I value this book partly because the author refuses to endorse any one "school" of counseling over another. I also think it good for its outstanding teaching. Consider the following, from the chapter on "Fear": "Chaos is seen in the powers which we fear, for they seek to destroy even that which is of God. No wonder Satan is very quickly associated with the watery deep—and no wonder in the vision of the new heaven and a new earth 'the sea was no more,' for the watery abyss has finally been overcome."

The one problem I had with the book came in the section on exorcism of demons. The author, based on experiences he has had in the field, insists that only someone licensed by the Church to perform exorcisms should ever attempt to cast out evil spirits, and that the exorcist should wait for the person thereby cleansed to begin speaking in tongues as evidence of being filled with the Spirit, so as to prevent the reentry of the evil forces. I cannot agree with either premise, based upon my own—admittedly limited—experience with evil spirits. Nor do I see much biblical justification for these positions, especially the first.

But this is a minor quibble, in what is otherwise a fine addition to the Jesus Library series. Duncan Buchanan is principal of St. Paul's College, Grahamstown, South Africa.

—John Pierce

A Clarified Vision for Urban Mission Harvie M. Conn

Zondervan-Ministry Resources Library,
240 pages, paperback

The Church has largely "scampered" from the inner city to the suburbs. If this trend is to be reversed, many beliefs about the city will have to be changed. The urban crisis will have to be transformed into the urban challenge. The Great Commission cannot adequately be fulfilled without evangelising the urban areas of our country and others that are burgeoning at such a rapid pace.

Conn's book addresses the issues involved in understanding what has happened and what is necessary if changes are to be made. Those who would be serious about urban mission should read this book.

—Philip Taylor

The Interim Pastor—A Special Kind of Minister

BY GERALD W. DILLON

A MINISTER who served as an interim pastor once said, "I like being an interim pastor because I can blow in, blow off, and then blow out. I don't have to live under the steady and sometimes critical gaze of the people. I am not responsible for the church budget, the staff, volunteer leaders, or the church building. I am free from the unrealistic expectations of the congregation."

Unfortunately this may be the way some interim pastors view their calling. But it isn't necessarily so! An interim pastor "can perform an effective ministry for a church" and have a high sense of fulfillment. (*Church Management*, "Do's and Don'ts for the Interim Pastor," Dec. 1987, p. 33) In fact many church leaders feel interim pastors are an essential part of the life of the church.

When a pastor has served at one place for a long period, many in the congregation are likely to feel that he or she can never be replaced. The ties that bind pastor and people are both tender and strong. It is rare that these congregations can switch emotions to a new leader quickly, so an interim pastor can provide essential help with the transition. Strained interpersonal relationships between the con-

gregation and former pastor could result in a divided congregation. In such cases an interim person can assist in the healing process, can help restore unity, and can help the church focus on new horizons for Christ.

Other situations may call for the unique gifts of the interim pastor: a prolonged illness of the pastor; an unexpected resignation that leaves the congregation reluctant to go through the search process at once; the necessity of terminating a pastor for a variety of reasons; the difficulty of locating desirable leadership quickly; a failure to sense the definite leading of the Holy Spirit to select any particular pastor. These and other reasons may be sufficient for postponing permanent arrangements.

Today we hear much about ministerial "burnout." Without attempting to identify precisely what this rather elusive emotional trauma may be, let us note that pastors too may need a prolonged break. What a surprise and joy, too, for a hard-working pastor who definitely has earned a sabbatical to know that the congregation has arranged for a period during which he or she can rest and recuperate. Meanwhile the work will be carried on by an interim pastor who can adequately serve the people.





Whatever the situation, any successful interim arrangement will follow certain guidelines. Wade Derby, a Southern Baptist interim pastor, has provided us with a good set of guidelines. They are (in italics), First, *establish an agreement with the church before you accept the interim pastorate*. Clear expectations need to be stipulated, preferably in writing. In some cases I have been asked to serve as primarily pulpit minister in an interim situation. At other times, additional responsibilities and expectations have been added. It has been very important that these duties be stipulated at the outset.

Don't take yourself too seriously. Preaching those sermons that have been used many times may bring compliments and expressions of gratitude, but remember this is far different from preaching twice a week with some weekly Bible studies as well. Accept the compliments graciously, but leave them before the Lord.

Be firm but loving. The interim pastor has the "advantage" of being objective—but not emotionally involved, and consequently is able to be lovingly prophetic. While it is important to be in homes, to meet with the committees, and listen to the problems, the effective interim pastor should always be both firm and loving.

Be an agent of encouragement, seek to restore lost confidence in pastors, and clarify appropriate expectations. A congregation may have unrealistic expectations, like having a Billy Graham, a Lloyd Oglivie, and a Howard Hendricks all rolled into one. The interim pastor can help bring those expectations into line with reality.

Don't flirt with the pulpit. Remarks, such as "I wish you were our pastor" should be taken lightly. They may boost our ego, but should be quickly and gracefully dismissed. Let the search committee initiate any serious consideration for a longer term, but don't cultivate it.

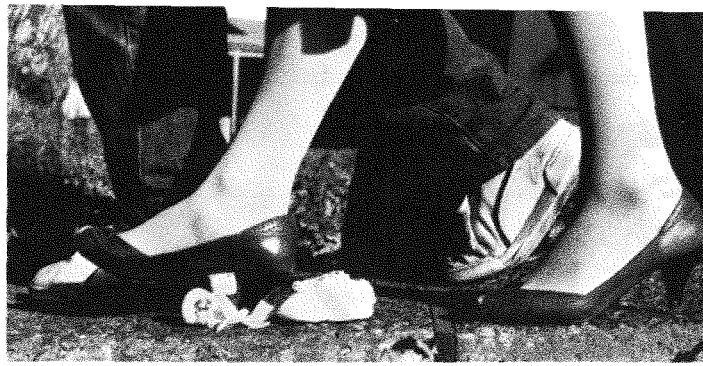
Be careful about making recommendations for the permanent pastor. It is easy to fall into the trap of trying to direct the search committee toward a friend or a "more faithful brother." Resist the temptation. Let them work with and follow the suggestions of the yearly meeting superintendent.

Don't make long-range plans that the next pastor will find difficult to follow. Encourage long-range planning but be cautious about starting ambitious programs. Give the new pastor a clean slate. Change only what needs changing in situations that are referred to you by the present leaders.

I want to offer an additional guideline. Do all you can to build on the strengths and assets of your predecessor and prepare the way with love for the one who will follow. Sometimes negative factors regarding the previous ministry are brought to your attention. As a reconciler, you will help people to see and appreciate the strength of your predecessor as well as the promise of your successor.

Let me add a word of personal testimony. It has been my joy to serve several different churches while employed full-time as a seminary professor. In every case it has made me love the pastorate and people all the more. Each congregation is different and the problems and possibilities vary, but nothing is more fulfilling than to feel you've done your best and that here and there some have been helped. I recommend the interim pastorate as a ministry filled with wonderful possibilities. **EF**

Gerald Dillon is a recorded minister in Northwest Yearly Meeting. His ministry has included pastoral service and the training of ministers as a professor at Western Evangelical Seminary, Portland, Oregon.



Do We Hear the Call of the Unborn?

BY CARLYLE C. DAVIS

TO THE serious student of human nature, the present dilemma of the race is distressing but not surprising. While considering himself to be the highest creation of God, if not, in fact, a god in his own right, he seems to have been, from antiquity to the present age, sadly self-destructive.

Alexander Pope, the great poet-philosopher, in his *Essay on Man*, wrote these words, "Man is in a kind of middle state, having the nature of both a god and a beast; he is the lord of all things, yet the prey of all; the sole judge of truth, yet ever threatened with error; and both the glory and jest of all things, he is the riddle of the world. In his knowledge he can be a Plato or a Newton, but in himself he is often an ape or a fool."

Knowledge has increased through the years, and higher education thrives as never before. Scientific and technological advances achieved during this generation are almost inconceivable. Yet, a glory has departed from the earth. Humanity, having attained an intellectual stature previously considered impossible, in general remains a spiritual and moral pygmy.

Throughout the pages of recorded history, we read dreadful accounts of murder. Soon after the original sin of man and his banishment from Eden, the first murder occurred, and echoing through the ages, we hear the blood of Abel and countless others crying from the ground, accusingly. However, the number of those slain in ancient times would be minuscule in comparison to the millions of lives destroyed in more recent years.

The motives for murder are as varied as the colors of the rainbow and every one of them has been refuted in the courts of heaven. Consider a deity-defying madman such as Hitler, who determined in his heart to eradicate an entire race of people.

Except for a few courageous souls such as Dietrich Bonhoeffer, the Christian world remained silent while Hitler conducted his reign of terror. Dietrich Bonhoeffer was imprisoned and hanged for his efforts, but left behind a legacy and an example of courage and discipleship that has inspired countless millions.

Today we are witnessing a new kind of holocaust, fashioned to fit the pace of modern man. On January 22, 1973, the Supreme Court of the United States voided all laws protecting the lives of unborn children. Each year since that infamous decision, more than a million innocent babies have been slain by abortion.

God Himself is, ultimately, the source of all life. Therefore, all life is sacred. Yet millions of women are profaning their bodies by purging from their wombs that sacred bit of life, of which God is the author.

Instruments of death invade
That heretofore inviolate room;
Agony, incredulous—mute,
Writhes and gestures in the womb.

We are now observing a sinister war that strikes at the very core of human existence; an insidious attack upon motherhood, as that most noble of all human instincts, mother love, is trampled underfoot. The mother, as well as the child, is a tragic victim of abortion. Her glory lies crumpled in the dust.

When men in wars of the past met on a field of battle and fought man to man for a cause they considered honorable, they left on that field the relics of war, including their own bodies. On those battlefields of the world, souvenir hunters still find evidence of those battles. In this present conflict, which in no way can be considered honorable, the relics left behind are somewhat different, being in miniature.

Not as on Blenheim's battleground,
Where that brave soldier's skull was found,
Half buried in the mud;
Now little baby parts they find
In cans and dumpsters out behind
Some clinic, bathed in blood.

Tears are falling upon the pages of history, as He who keeps the record weeps for our shame. And the nation, too, shall weep when her conscience has been aroused.

Who will join the ranks of those who are interceding in behalf of the unborn; those who are being deprived of their right to life? President Reagan has set the example by taking an unequivocal stand against this terrible injustice. There is a rising crescendo, as voice is added to voice, that shall soon be as one great voice reverberating throughout the land, sounding the cry of "murder!"

Where are the Dietrich Bonhoeffers of our day, who would be willing to be hanged, were it necessary, for this righteous cause? When will the truth be thundered from the pulpits of our land, where so frequently the trumpet produces an uncertain sound?

"There is a time to keep silence," wrote the wise man, but proceeding to the first verse of the fourth chapter of Ecclesiastes we read these words, "I looked again at all the acts of oppression which were being done under the sun. And behold I saw the tears of the oppressed and that they had no one to comfort them; and on the side of their oppressors was power, but they had no one to comfort them." We must conclude this is not the time to remain silent.

"I saw the tears of the oppressed, and that they had no one to comfort them." Can we ignore the call to be the comforters and protectors of the unborn? **EF**

Carlyle C. Davis is a retired industrial inspector and a member of Bellefontaine, Ohio, Friends Church.



*Given affec^{to} sister
Elizth Comstock*

Elizabeth Comstock: *A Woman Worth Remembering*

(Continued from page 3)

worked with Laura Haviland in the resettling and educating of the thousands of freed slaves moving into Kansas. She and Laura were often referred to by the freed slaves as "Mrs. Cornstalk" and "Mrs. Heavenly."

Elizabeth not only ministered personally to those suffering from injustice, but she also became their advocate before legislators, governors, and even presidents. In 1864 Elizabeth and two other Friends met with Abraham Lincoln, and she delivered a short message and had "a season of prayer." She wrote in her journal that "The chief magistrate of this vast Republic was on his knees beside us, bowed before the King eternal, immortal, invisible . . . He stood some minutes with my hand grasped in both of his and thanked me for my visit." She also presented a detailed plan for responding to the needs of the freed slaves in Kansas in a personal meeting with President Garfield.

Another social issue important to Elizabeth was women's rights. She emphasized that the complete equality of men and women was a belief fundamental to the Society of Friends. She claimed that "we profess to be the only pure democracy in the world—men and women being one—on an absolute equality in the Lord Jesus." However, she was fully aware that even among Friends such a concept was often given only lip service, and she did not hesitate to point out inconsistencies in the practice of Friends.

Comstock refused to accept the view of women most prevalent in the culture of her day, that men and women had separate spheres and the main task of women was to serve men. She did not believe that women's only place of service was the home and family, and was convinced the Holy Spirit did not discriminate between the sexes in giving gifts. After a visit to London Yearly Meeting she observed in a letter to her sister:

I find that our English women are too much given to keeping silence; and how few have we heard during this conference! The women defer too much to the men, and shirk their responsibilities; and the men, it is interesting to observe, are quite willing to let them. Where the men have so much to say and the women so little, I am not astonished that but little is accomplished. Why do not our dear sisters take their proper places, and use the gifts that God has given them? (*Life and Letters of Elizabeth Comstock*, 322-323)

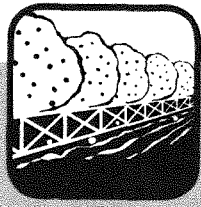
Comstock upheld the Quaker peace testimony throughout the Civil War even though she was an ardent unionist and abolitionist. She did not believe that war was the solution to the problem of slavery and lamented that the peace testimony of many Quakers had weakened

during the war. She maintained her testimony by the demonstration of peace as a personal way of life and by her ministry in military hospitals to the men and women who were the casualties of the conflict. On several occasions she courageously made her way to the front lines to minister to the wounded and dying, disobeying the orders that no woman should go there.

Elizabeth Comstock died in 1891 in Union Springs, New York, leaving be-

hind a rich legacy of what one woman can accomplish in a lifetime of dedicated service to God and her fellow human beings. Elizabeth both renewed and transformed the face of Quakerism in her lifetime. The Great Quaker Awakening, in which she played such an important part, infused Friends with renewed energy and spiritual power and rekindled their missionary spirit. The Quaker historian, Rufus Jones, aptly called her "one of the great liberating forces within the Society." (*The Later Periods of Quakerism*, 598) Jones, of course, was referring to the Society of Friends and her role in its renewal. I would also contend that she was a great liberating force within society at large, as God's agent in evangelism, moral reform, and in promoting peace and justice. And not least of all, a great force as God's agent in demonstrating before the world the power and range of women's gifts in ministry. EF

Carole Spencer is a member of Hilltop Friends Church, Oregon City, Oregon.



NORTHWEST YEARLY MEETING

Jr. High Delegates Receive Leadership Training

"Hearing, Learning, and Doing the Will of God" is the theme for the sixth annual Samuel School sponsored jointly by the George Fox College Religion Department and the NWYM Youth Superintendent. Samuel School, occurring during the Thanksgiving weekend, is a retreat for Junior High representatives from NWYM churches.

Each church's Committee of Elders is encouraged to select one or two students they believe to be tender to the leading of the Lord and would benefit most from this intensive retreat. A larger conference center will be used this year to accommodate the growing demand for this retreat.

POSITION OPENINGS

Ecumenical relief and development agency seeks qualified personnel for work overseas.

For Pakistan medical training program: Administrative Coordinator and Monitoring Coordinator to start in May 1989.

For Afghanistan agricultural rehabilitation program: Administrative Coordinator to start immediately.

For Philippines: trainer for S.A.L.T. agricultural program to begin August 1989.

If interested or know of qualified persons, contact:

Personnel Department
Mercy Corps International
3030 SW First
Portland, OR 97201-4796
Phone 503/242-1032

We have seen Samuel School "graduates" surfacing in our summer missions programs, and this year saw the first of them entering college. We are receiving a large return for our efforts.

Samuel, who as a child heard God and obeyed, is quickly becoming a role model for the youth of our Yearly Meeting. It is exciting to see them catching this vision while still young, and beginning lifestyles that will bring them to maturity in Christ.



ROCKY MT. YEARLY MEETING

RMYM Briefs

BENKELMAN, NEBRASKA—Between October 20 and 23, Benkelman Friends hosted revival services with Rev. Keith Williams of Watertown, South Dakota. From October through December, Colorado Springs Friends had Sunday morning worship services with an emphasis on church growth.

PAONIA, COLORADO—Paonia Friends had a video series during the Sunday evening services called "Great Issues of Today" with Rev. Donald Weldon, executive director of the American Family Association. The series dealt with topics such as "Pornography Is Not a Victimless Crime," "The Clash of Values," "The Media," and "The Role of the Church."

DENVER, COLORADO—First Denver Friends showed Dr. James Dobson's film series "Turn Your Heart Toward

Home," October 2 through November 6 during Sunday evening services. The films offer powerful information on parenting, as well as a Christian perspective on key issues of our day such as the battles against pornography and abortion.

WOODLAND PARK, COLORADO—The annual RMYM Men's Retreat was October 21-23 at Quaker Ridge Camp. Bob Lovelace, a Navigator staff worker, led the weekend emphasis called "A Spiritual Orienteering."

RMYM Prayer Opportunities

1. Ask God's blessings upon the aftermath of the recent revival services held at Benkelman Friends in October. Also ask the Lord to touch the Colorado Springs Meeting's growth emphasis between October and December.

2. Pray that the Lord would motivate Christians to take action toward ending the deaths of innocent unborn babies through abortion.

3. Entreat the Lord's blessings upon the missionaries at Rough Rock. Ask that the hearts of the Navajos would be responsive to the Gospel.



E.F.C.- EASTERN REGION

Focus on Marriage Enrichment

Norman Wright of Santa Anna, California, will be the speaker at the two miniconferences scheduled for pastors and

spouses the first week of December. Wright is the director of the graduate department of Marriage, Family, and Child Counseling at Biola University, and for the past 20 years has taught at Talbot Seminary. On December 6 northern pastors will gather at Church of the Savior in Wooster, and on December 8 the same presentation will be made for southern pastors in South Hill, Virginia. Christian marriage enrichment will be the theme for the conferences.

Superintendent Moves South

Milton and Lois Leidig are moving from Greensboro to Port St. Lucie, Florida. As Southern Area Superintendent, Milton will be able to work more closely with the extension churches in Florida while still making trips up to Piedmont and Virginia districts for consultation. They expect to complete their move by December 1.

Auction Raises Support

The benefit auction for Friends Disaster Service had a net profit this year of \$22,500. Thanks to the fine weather, a good attendance, the many volunteers, excellent donations, and interesting, competitive bidding, the auction was a success.

Mission Highlights

"How to Promote Missions" in the local church was the theme of the all-day seminar held at Camp Gideon on October 8. The promotion committee of the Missionary Board planned the event with an estimated 50 in attendance. John Grafton, Rick Sams, Jim Ogden, Leslie Bednar, Lois Ruff, Lisa Mast, Marva Hoopes, and Lucy Anderson led special group discussions, and Russell and Esther Zinn represented the missionaries' view.

Hurricane Gilbert hit Friends Churches in Jamaica

MISSIONARY OUTREACH has been emphasized during the fall months, using the theme "The World upon My Heart—Think Globally . . . Act Locally." Friends are working and praying for 100 percent funding of the Missionary Outreach Budget this year (\$900,000). Through individual Faith Promises and additional church budgeting, we hope to achieve this goal.

* * *

DEAN AND FREEDA JOHNSON left Cleveland on September 28 to spend 5½ weeks visiting Friends in Taiwan. Dean's ticket was the gift of Taiwanese Friends, while Freeda's was through the generosity of volunteers at the FDS Auction. They expect to return to their home in Peninsula, Ohio, November 8.

* * *

WESTERN OHIO District Women had a miniretreat on October 11 at Fulton Creek Friends Church. The group gathered for the day to hear Esther Zinn, Phyllis Morris, and Lucy Anderson speak on how women can "Think Globally" and "Act Locally."

* * *

A JAMAICA WORK TEAM expects to depart Norfolk, Virginia, on November 6 to spend 12 days helping rebuild four

Friends churches that were devastated by Hurricane Gilbert. Frank Carter and Bill Williamson are leading the work tour, with support from Friends Disaster Service.

* * *

THE WMF RETREAT held the last weekend of September at Cedar Lakes Conference Center was a great experience for 498 women in attendance. Patsy Clairmont, dynamic speaker on the topic "Women on the Grow," was a blessing to all. Esther Zinn spoke on missions, Lois Ruff led the singing, and the Boyd Sisters provided special music. The Silent Auction brought in \$1,950 for the special project assisting Barbara Brantingham.

* * *

KREG AND JULIE BRYAN, short-term missionaries from Canton, arrived in Chhatarpur, India, September 6 for a three-month assignment to help Norma Freer in the Christian English School, and also for Julie, a registered nurse, to assist in the hospital. They will appreciate prayers for their health, for their work with the children and young people, and for their safety when they return to the U.S. in December.

* * *

ROBERT HESS and DUANE COMFORT departed Cleveland

on October 14 for a 4½-week visit to Hong Kong, and Taiwan Friends Missions. In meetings with national church leaders, the missionaries, and key persons in missions, the two superintendents represent the Missionary Board in making plans for the future as well as an evaluation of current projects. They will be in Taipei on November 6 for the centennial celebration of Friends Missions among the Chinese and then will travel to Luho and Nanjing, China, for a special service. Howard and Mary Evelyn Moore and Ella Ruth Hutson will accompany them into Mainland China.



Area Meetings

Tri-State Area Rally was held at Tennessee Prairie near Baxter Springs, Kansas. Leon Spivey, pastor of the new Friends work in the inner city of Houston, was guest speaker.

Wichita area has scheduled an old-fashion area sing for their area rally. It will be held at the University Meeting. Special music will be provided by the area churches.

Howard Macy, Religion professor at Friends University, was guest speaker at the Western Area rally. It was hosted by the Lone Star Friends Church near Hugoton. Renewal and Christian Growth was the theme for the Northeast Area Rally. It was held at the Emporia Friends Church.

Pratt Friends hosted the Haviland Area meeting. A sing-spiration was held with Maurice Roberts, Yearly Meeting Superintendent, sharing in the afternoon. Royce Frazier, MAYM Youth Superintendent, shared in the evening service.

John Penrose, resident administrator at Camp Quaker Haven, shared the camping plans and needs with the people attending the Central Oklahoma Area rally at Seiling, Oklahoma.

Twin Mound Friends Celebrated

Twin Mound Friends located near Emporia, Kansas, celebrated its 90th anniversary Sunday, October 2. Royce Frazier, Youth Superintendent of MAYM and former pastor, was Sunday morning worship service speaker.

University Friends Celebrate Their Beginning

On October 16 University Friends celebrated their beginning as a monthly meeting. They were established under the Rose Hill meeting and met at Friends University campus until they moved to their meetinghouse. Sunday morning the famous march from Davis building on campus to the meetinghouse was reenacted. The whole day was planned to observe the occasion. Margaret Nelson created a skit to commemorate the first monthly meeting. Jack Kirk was the guest minister.

Reopening Tonganoxie Church

The Extension Division is again beginning regular worship services at Tonganoxie, Kansas, with Roger Ambrose as the pastor. No service had been conducted for 2½ years but a Bible study group has met for the past few months.

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Westside to Relocate

Westside church in Kansas City, Kansas, was given permission by the MAYM Extension—Mission Board to purchase a new building. It is located about 30 blocks from the current location.

OUR
FRIENDS
IN
LOCAL
CHURCHES

Spiritual Life and Growth

MARION, Ohio, Friends (Roger Wood) is engaged in a Tele-growth program making 5,000 telephone calls and preparing for a November 6 Celebration Sunday. Friends from **GILEAD** (Charles Robinson), **ALUM CREEK** (Duane Ruff, **HARVEST** (Joseph Graham), and **FULTON CREEK** (Charles Fye) are also helping with the calling.

Several people attended the Friends Day service at **BENKELMAN**, Nebraska, Friends (James Brackett) on September 25. After worship and Sunday school, church members hosted a potluck dinner.

Several from **ALLIANCE**, Ohio, Friends (Rick Sams) participated with the Friends Disaster Service group when they painted the **BOSTON HEIGHTS**, Ohio (David Peters) Friends Church.

Alicia Worthington, pastor's wife at **BETHEL**, Hugoton, Kansas, Friends is conducting a Women's Bible Study every Monday morning. The pastor, Terry, has given a four-part sermon series on "Building the Christian Community." He emphasized that a Christian community meets needs—cares and loves.

Over 100 balloons were released by **BARBERTON**, Ohio, Friends Sunday School (Brian Cowan) on September 11 to celebrate the coming year's goal of "Reaching New Heights." The balloons had an attached card carrying a message and the return address of the church. The owners of the three balloons that traveled the farthest received prizes.

DERBY, Kansas, Friends (Sheldon Cox) welcomed 12 new members. The weekend of October 7-9 Jeff Nagell, pastor of the Rancho Community Church in Cucamonga, California, was revival speaker at Derby.

The Gospel Aires from Newberg, Oregon, were guest

speakers at the **EMPORIA**, Kansas, Friends (Galen Hinshaw) Church October 9-12.

Missions

Clair and Dorothy Lund from Southwest Indian School have been speakers and visitors in **GREENLEAF** (Don Lamm), Idaho, recently.

NORTHWEST, Arvada, Colorado, Friends (Bill Pruitt) Outreach Committee collected Christmas gift items for the Navajos at Rough Rock Mission during the fall.

November 25 and 26 is Faith Promise Conference at **LEAGUE CITY**, Texas, Friends (John Robinson) with Clifford and Etta Winslow from **UP RIVER** Friends in North Carolina; Clifford is clerk of North Carolina Yearly Meeting and Friends United Meeting.

Russell Zinn, missionary to Taiwan under EFC-ER, spoke at **SMITHFIELD**, Ohio, Friends (William Waltz) during a morning service.

Abraham and Diane Bible led in services for **ALLIANCE** Friends and **EAST GOSHEN**, Ohio, Friends (Charles Bancroft) before their return to Europe as missionaries. The past year had been spent in schooling in Canada.

Youth and Christian Education

The first Singles and Career Sunday school class at **GREENLEAF** was held October 2 with Reggie Watson of **NAMPA** (Ron Friedrich) as teacher.

Carolyn Martell of **CALDWELL**, Idaho, (Steven Fine), is seeking to organize a quilt auction to be held in April in a major west coast city as a fund raiser for Greenleaf Academy. Her first goal is to put 100 precision "kits" in the hands of quilters throughout the Northwest, to be completed by March. The first step is to

find people to sponsor these kits through cash donations, which it is anticipated will cost an average of \$75 in materials. If you would be interested in piecing a quilt, please get in touch with Carolyn Martell (Box 16479 Malt Road, Caldwell, ID 83685) or Jan Stump (Box 368, Greenleaf, ID 83626.)

The South Texas area held its first interdenominational Youth Rally at **FRIENDSWOOD**. Youth from **LEAGUE CITY** Friends, First Baptist of Dickinson, **ANGLETON** Friends (David Davenport), **BAYSHORE** Friends (Glenn Armstrong), and **FRIENDSWOOD** (Joe Roher) were involved.

In August, 13 young people from **EMPIRE**, Vale, South Dakota, Friends (Lloyd Hinshaw) went on a two-day mini camp at a privately owned cabin in the Black Hills. They were accompanied by Pastor Lloyd and Doris Hinshaw, Loren and Debbie Boettcher, and Sheryl Trokkinainen.

The **EAST GOSHEN** Friends Youth operated a hot dog stand August 26, 27, raising \$205 for their Endeavors for Christ pledge. All the food sold



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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

had been donated by Buckeye Village Market in Alliance, Ohio.

Vacation Bible school at **MT. CARMEL**, Cable, Ohio, Friends (Fred Clogg) was held July 11-15. Marcia Michael and Friends brought the message of Christ through songs and stories. The annual Sunday school picnic was held at the Ohio Caverns.

BETHEL named October as Sunday school promotion month. Each Sunday had a special theme with different activities. The CYC program at Bethel got off to a great start. There were 93 in attendance the first week.

Greg and Janet Yount were named new Friends Youth directors at **EMPORIA**, Kansas (Galen Hinshaw).

Summer activities for the youth at **ALUM CREEK** included two "destinations unknown" and a weekend camp-out. The Christian Education Committee sponsored "Super Sunday" on September 11. During the morning service, the youth group presented a play with an outreach theme entitled "Day-dreaming About Outreach," written by Keith Deel. After a cookout, "The Shepherd's Flock" from **CALVARY** Friends, Columbus, Ohio (Robert Stroup), and **HARVEST** Friends joined the audience.

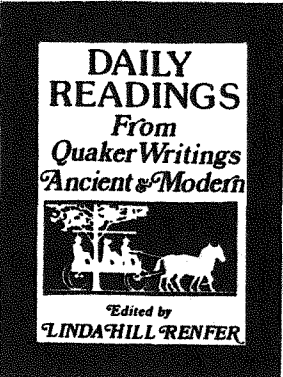
The youth at **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer, youth pastor) have developed a student leadership team led by seniors Shyrelle Schmidt, Bill Moormann, and Jodi Parker. This team will deal with the organization of major events, selecting topics for discussion groups, and setting program goals.

Family Life

NORTHWEST Friends has stopped having weekly Sunday evening services. Now on a monthly basis the church holds

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a special evening worship service with an emphasis toward the whole family. In October the service featured Guy and Candy Edmonds, newest missionaries at Rough Rock.

A Fall Fun-i-val was held at **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen). The evening of fun and fellowship was highlighted with the judging of a men's "scratch cake" contest.

HAVILAND, Kansas, Friends (David Robinson) enjoyed a special evening fellowship at the Paul Ross farm. Youth services and Sunday evening services were dismissed so everyone could enjoy the special evening together.

Church Building and Improvements

EMPIRE Friends recently installed new carpeting in the

church building's upstairs room, using money from the Martin Williamson memorial fund. New upholstered pews were also added to the building.

Other Important Events

On July 24 **LONGVIEW** Friends, Danville, Virginia, honored their pastor, Roy Taylor, with a surprise birthday party after the Sunday night service. Pastor Taylor was presented with a flower and a button that said "39 Forever." Two poems were dedicated to him entitled "The Gift of Friendship" and "Another Birthday and Another Year Closer to God." He was presented with two birthday cakes. The first one was made from a sponge with candles that wouldn't blow out. The second cake was the real thing

made in the shape of a Bible. Mary Newby prepared a poster of pictures of Pastor Taylor from age 12 to the present. The party was sponsored by the Christian Education and Outreach Committee.

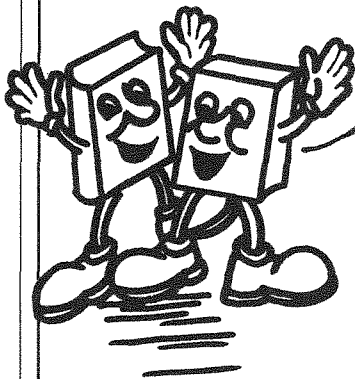
Marilynn Ham led the October 9 worship service at **DENVER** Friends (Chuck Orwiler) with a sacred piano concert of traditional and contemporary Christian music. She and her husband, Bob, led a church musician's seminar the day before. The session aimed at training song leaders, choir members, instrumentalists, and soloists. The Hams teach and direct music at Friends Bible College.

PROVIDENCE, Virginia Beach, Virginia, Friends (Don Murray) celebrated their 35th anniversary on September 18 with Sherman Brantingham as guest speaker.

Pastor Rick Sams of **ALLIANCE** Friends had a special Labor Day message, and in the evening a video was shown of interviews with five persons from the congregation at their places of employment. Included were an executive Dean McDaniel, an office manager Nancy Johnson, a farmer Clyde Henning, a homemaker Patty Criss, and a factory foreman Dave Davidson. The filming was done by Calvin Baker. Jeremy Bullis did the interviews.

SMITHFIELD Friends participated in the community worship for the annual Apple Festival. All churches in the village combined for an outdoor service, which has been a tradition for the festival's 17-year history.

On August 21 **WESTGATE**, Columbus, Ohio, Friends (Randy Neiswanger) held an old-fashioned tent meeting in a huge tent outside the church building. Both Sunday morning and evening services were held



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there, with a pig roast held in the afternoon. The Fishermen, a Southern gospel group, performed in the evening.

A pantry shower and welcoming dinner was held at **EAST GOSHEN** Friends for their new pastor, Rod Grafton and family.

GREENLEAF's First Annual Antique Tractor Pull, sponsored by Mike's Metal Fabrication (Mike and Virginia Tuning) and an Old Fashioned Pit BBQ, sponsored by Redmon Construction, who furnished the beef, brought \$2,600 to Green-

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Rick Boardman, AFSC
1501 Cherry
Philadelphia, PA 19102

leaf Friends Academy. Linda Wheeler directed the dinner arrangements. Benefit Gospel Concert for Greenleaf Friends Academy was held October 7, featuring Daybreak Trio and the Greenleaf Brass.

GREENLEAF Friends Fall Round-up was held October 23, 6:00 p.m., for children of all ages. Neal and Deloras Rusco celebrated 25 years of married life on August 11. Lee and Lori Simmons, Greenleaf's new associate pastors, were "pounded" on September 18.

Greenleaf Academy's Coed Softball Team won second place in the league. GFA Class of 1948 met in reunion the week-end of August 15 and gave a check of \$565 to the Academy in memory of deceased classmate Emory Harris, son of Chester and Marilyn Harris.

**OUR
FRIENDS
COLLEGES**

Christian Illiteracy

Dr. Jo H. Lewis, associate professor of English at Friends

Bible College, is publishing a book next year, to be edited by *Christianity Today* under its new timely-book series. She and her coauthor, Gordon Palmer, met last year because of mutual interest in the development of the list of Christian terms central to the book. Dr.



Lewis has been Associate Professor of English at FBC since 1985 and has taught English, speech, and drama in liberal

arts, community, and Bible colleges as well as universities over the past 30 years. Gordon Palmer is Assistant Professor of Education and Music and Chairman of the Education Department at Trinity College in Illinois. He has taught and directed music in high school and college for over 30 years.

Dr. Lewis explains, "Over the past thirty years of teaching, Gordon and I are seeing every year that more of the young Christians under our care, all too much like their pagan peers, do not understand some of the basics."

The book they are writing, which could possibly be entitled *Christian Literacy: What Every Christian Needs to Know*, opens with the rationale for having Christian knowledge in common: Christian community depends on it, and Paul's exhortation to Timothy to "pass on the same to faithful" people is universal.

Dr. Lewis states, "The current state of 'Christian illiteracy' is alarming enough. But almost more alarming is that we didn't realize it for so long. The slip-page subtly sneaked in when we weren't looking.

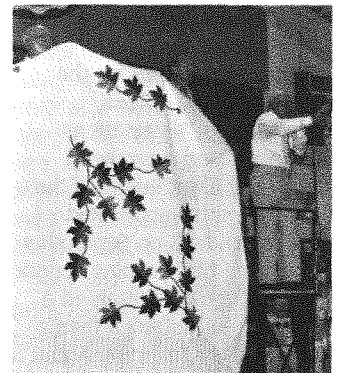
"Our alarm galvanized us into action. We set out to find what Christians should know, what the faithful Christians we

are in the process of polling do know, what the younger Christians who will carry the torch know, and what to do about it.

The book will conclude with the core list of terms (that is, what literate Christians should know), although the list is necessarily temporary and tentative in nature.

Sale Sets a New Record

October 1, another "big day" on the Friends Bible College, Haviland, Kansas, campus, brought an all-time high grand total to this year's 57th annual Ladies Auxiliary Sale. The ladies were expecting a miracle and received one. Topping the 1986 Sale of \$62,000, this year



A quilt, one of the most popular items at the sale, is auctioned off. Top price for a quilt this year was \$3,000.

the bidders brought a total of over \$65,500 to the Auxiliary. (1987 Sale, \$58,700). The Auxiliary keeps a small portion for advertising and materials for next year's Sale and the rest is given to Friends Bible College to be used in the general operating fund.

Many dedicated workers are already preparing items for next year's Sale to be held on Saturday, October 7, 1989.

**Celebrated Author Visits
Friends University**

Celebrated author Madeleine L'Engle visited the campus of

Friends University (Wichita, Kansas) during the week of September 26. On Thursday, a banquet, with speech and autograph signing, was held in Century II Exposition Hall. The author entitled her speech, "There Is No Such Thing as Children's Literature."

Known mostly for her 1962 book *A Wrinkle in Time*, L'Engle scoffs at those who call her an author of children's literature, saying, "Some people say you should write with your audience in mind. I don't think so. If you have your audience in mind, you don't have your book in mind." How about a Christian writer tag, then? "I'm not really a Christian writer; I'm a writer who also happens to be a Christian."

Born in New York City in 1918, L'Engle had an interest in writing at an exceptionally young age: She wrote her first story at the age of five. L'Engle explains: "I had a lot of questions about human endeavor. I found answers in stories. You write because you need to write; you write because you ask questions that you feel need to be addressed. Truth is different from fact; truth is more important than fact."

All told, L'Engle has written some 37 books (with two more in the works) and collected seven literary prizes in the process. After more than 40 plus years, and almost as many books, one might think L'Engle is in it for the money. Guess again!

"Writing to make money is a legitimate thing to do, but some of us feel it was our calling. I'm a writer; that's who I am. That's God's gift to me. I feel I must continue writing, even if I never get another book published," commented the 1980 American Book Award winner.

This event was offered through the Milton Center at

Friends University and the Crystal E. McNally Fund for Literary Appreciation.

(Please see Madeleine L'Engle's book *Many Waters* reviewed in this issue.)

Search Committee Formed

A search committee was named recently by the Malone Board of Trustees to receive applications for the position of president of the college, left vacant by the resignation of Gordon R. Werkema on September 1. The Committee is composed of Chairman J. Harry Mosher and Ronald Bennington, representing the Board; Robert Buswell and Millard Niver, representing the faculty; Holly Oelslager, the Alumni Association; and John Chopka, the Student Senate. The administrative staff will add one more name later.

Convocations Enjoyed

Opening Convocation message was brought by Dr. Robert Buswell, professor of Religion and Greek at Malone, Canton, Ohio, who has just retired after 23 years of service to Malone. Dr. Buswell is currently returning to campus to teach the Greek classes and pastors Justus United Methodist Church in Navarre, Ohio.

On September 15, Merle Stewart, a former rhythm and blues singer, was featured as chapel speaker, receiving enthusiastic acceptance by the students as he sang and also gave a very touching Christian testimony. He resides in Mansfield and has a dynamic ministry throughout the area.

Astronaut Lands at George Fox College

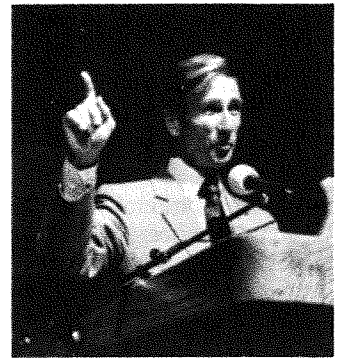
Space exploration has helped man see Earth as God sees it, Astronaut James Irwin told a crowd of 800 that received his message with a standing ova-

tion at George Fox College, Newberg, Oregon, Friday, October 14.

"I asked myself 'Why? Why did God make it possible for us to walk on the moon?' I finally came to the conclusion that it was because God wanted us to see Earth as he sees it . . . and realize it is a very special place," said the member of the Apollo 15 mission who participated in history's fourth manned lunar landing mission in 1971.

Trips to the moon have been possible because man has had a dream—and technology—but "it was God who made it all possible," said the 58-year-old founder of High Flight. It is a nonprofit interdenominational Christian organization he founded in 1972 with the goal of helping people "realize their greatest potential, using all their gifts and abilities to the highest degree."

In 1966 National Aeronautics and Space Administration selected Irwin for the Apollo space program. He was a support crewman on Apollo 10 and backup crewman on Apollo 12. In the Apollo 15 mission he was the lunar module pilot and became the eighth human being in history to set foot on the moon.



"I thought back 30 years when I was a young man and I invited Jesus Christ into my life," Irwin said of his thoughts before he was launched into space. "Before I knew it I felt that tremendous power. It was almost the happiest day of my life."


Irwin presented GFC President Edward F. Stevens with a copy of one of his books, *To Rule the Night*, and a photograph of himself on the moon. The photograph bears Irwin's signature and the words "Jesus walking on the Earth is more important than man walking on the moon."

Stevens said the photograph will be placed on display in the college's new M. J. Murdock Learning Resource Center.

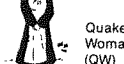
Russians Share Dreams of Peace

A seed of friendship between Russians and Americans was planted at George Fox College September 22.


Three Soviet citizens, who concluded a "Soviets Meet Middle America" tour of the



Quaker Man (QM)

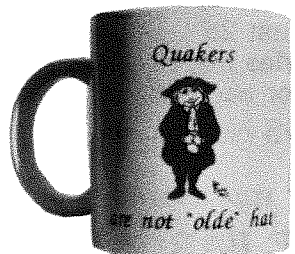


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
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Quaker Man silhouette (QMS)



Quaker Woman silhouette (QWS)



Quaker Man and Woman (QMWS)

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Friendship ties with Russia strengthened

nation with a trip to Portland, Oregon, September 23, encouraged curious GFC students to visit their country, and expressed eagerness to develop a student exchange program.

Ivan Puzin, an economics professor at the Peoples Economy Institute in Moscow, responded enthusiastically when George Fox President Edward F. Stevens told him a group of GFC students will be visiting Russia in May through the Newberg college's "Junior's Abroad" program. Puzin told students he wishes to develop an exchange program that would allow them to attend the Peoples Institute for several months to study Russian language and educational system.

In a meeting with about 40 students, Puzin and his colleagues—Vassili Golovchen-

ko, an electronics engineer from the Ukraine, and Oguljamal Yazlijeva, an English teacher at Turkmenian University in Ashkabad—fielded many questions, many concerning economic change, property ownership, and the KGB.

All three visitors expressed a desire for peace and praised Americans for their friendliness. "Let there be friendship between our countries and let there be peace on Earth," Golovchenko said, translated by an interpreter. "The most impressive thing about meeting the American people for me is their friendliness, their hospitality," Yazlijeva added.

While the three visited many elementary schools, George Fox was the only college they visited during their tour. Their first stop was Millersburg, Ohio,

then Nashville, Tennessee, then Hillsboro, Newberg, and Portland, Oregon.

The program that made the Soviets' visit possible comes from the Center for US/USSR Initiatives in San Francisco. The program plans to bring 400 Soviet citizens to the nation in groups of 20 this year.

OUR RECORD OF FRIENDS

Births

BEALL—To Robert and Kim Beall, a son, Alex Matthew, July 29, 1988, Damascus, Ohio.

BREWER—To Mike and Kayla Brewer, a daughter, Sarah Michelle, September 15, 1988, Alva Friends, Oklahoma.

BUCK—To Brian and Cindy Buck, a daughter, Kayleigh Danielle, August 3, 1988, Westgate Friends, Columbus, Ohio.

BYRNE—To David and Joyce Byrne, missionaries to Mexico City, a daughter, Sara Cristina, July 25, 1988.

FORE—To Mr. and Mrs. Paul Fore, a son, Kyle Andrew, August 7, 1988, Trinity Friends, Van Wert, Ohio.

GREENE—To Jay and Brenda Greene, a daughter, Kara Demee, July 14, 1988, Westgate Friends, Columbus, Ohio.

HAMILTON—To Brian and Mindy Hamilton, a son, Daniel Gordon, August 24, 1988, West Park Friends, Cleveland, Ohio.

HUNDLEY—To Jimmy and Tammy Hundley, a son, Jacob Ryan, January 22, 1988, Longview Friends, Danville, Virginia.

KREISCHER—To Mr. and Mrs. Gary Kreischer, a daughter, Stephanie Nicole, August 14, 1988, Trinity Friends, Van Wert, Ohio.

MOULIN—To Dennis and Lori Moulin, a daughter, Lindy Marie, August 14, 1988, Damascus, Ohio.

PENCE—To Quinn and Carla Pence, a son, Matthew Allan, June 26, 1988, Bethel Friends, Hugoton, Kansas.

SCHULER—To Ken and Willa Schuler, a son, Kipp Ryan, September 6, 1988, Haviland Friends, Kansas.

WEAVER—To Daniel and Faith Weaver, a son, Joshua Daniel, September 12, 1988, Alliance, Ohio.

WEST—To Michael and Dottie West, a daughter, Amy Joy, August 21, 1988, East Goshen Friends, Beloit, Ohio.

Marriages

FLICKINGER—EVERHART. LenAnn Flickinger and John Everhart, September 24, 1988, East Goshen Friends, Beloit, Ohio.

GUYLAS—SUMMERSETT. Jody Guylas and Philip Summersett, September 4, 1988, Trinity Friends, Ohio.

KNIGHT—TROST. Arlene Knight and Mer-ton Trost, June 5, 1988, Caldwell, Idaho.

PRUITT—BLAKE. Lisa Pruitt and Dennis Blake, July 10, 1988, Longview Friends, Danville, Virginia.

WALL—LONG. Rebecca Wall and Michael Long, July 19, Longview Friends, Danville, Virginia.

Deaths

HALL—Ronald Hall, September 2, 1988, Westgate Friends, Columbus, Ohio.

KEEGAN—Edna Keegan, 69, August 29, 1988, Vale, South Dakota.

KIMBREL—John Kimbrel, 50, May 8, 1988, Mt. Carmel Friends, Cable, Ohio.

KYLE—Mary Martha Kyle, 70, August 9, 1988, Trinity Friends, Van Wert, Ohio.

LAMB—Violet M. Lamb, 65, August 1988, Trinity Friends, Van Wert, Ohio.

LeROY—Grace LeRoy, September 8, 1988, Westgate Friends, Columbus, Ohio.

LEWIS—Robert Riley Lewis, 97, September 29, 1988, Newberg Friends, Oregon.

MILLER—James Miller, September 1, 1988, West Park Friends, Cleveland, Ohio.

MORFITT—Trevia L. Morfitt, July 28, 1988, Emporia Friends, Kansas.

PARK—James Park, 94, July 3, 1988, Mt. Carmel Friends, Cable, Ohio.

RICHARD—Fern Richard, September 14, 1988, Benkelman, Nebraska.

WARNER—Elsie Arnett Warner, August 27, 1988, University Friends, Wichita, Kansas.

WEAVER—Paul I. Weaver, July 13, 1988, Emporia Friends, Emporia, Kansas.

WILKINS—Gladys Wilkins, 94, August 9, 1988, Mt. Carmel Friends, Cable, Ohio.

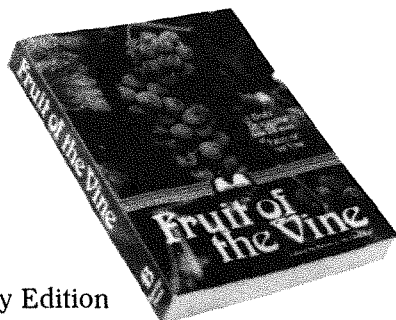
WILKINS—Susan Wilkins, 36, July 10, 1988, Mt. Carmel Friends, Cable, Ohio.

YODER—Ethel Yoder, September 23, 1988, Sunnyside Manor, Nampa, Idaho.

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**OUR
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**Friends Leaders Discuss
Growth and Reconciliation**

The superintendents and executive secretaries of Friends yearly meetings held their annual meeting September 9-12 in Dana Point, California, at the Marina Inn. Southwest Yearly Meeting hosted this year's gathering where the focus was on church growth and beginning new churches using the telephone to contact prospective members. Bob Mardock and Norm Whan shared their methods and experiences, and on Sunday attendees visited in new churches that were begun using the telephone campaign.

One of the highlights of the conference was a seminar led by Lon Fendall, director of the Peace Center at George Fox College, which dealt with mediation. The concentration was on bringing peace and reconciliation within and between church bodies in the superintendents' capacity as heads of yearly meetings.

The purpose of this gathering is for the superintendents to share ideas and support. Sam Caldwell was elected chairman.

**QUIP to Publish Second
Catalog in 1990**

Representatives of 12 Quaker publishers and booksellers attended the annual meeting of Quakers Uniting in Publications (QUIP) September 22-25, 1988, at Quaker Hill Conference Center, Richmond, Indiana. As the participants waited and labored together through the long weekend there arose a strong feeling of revival and recommitment to the stated purposes and goals of the organization.

QUIP was started informally in 1983 by a small group of Quaker publishers and distributors who needed to know each other. QUIP connects Friend to

Friend, and Friends to the larger world by publishing a catalog of Quaker publications, encouraging cooperative publishing and marketing, helping

Quaker writers find appropriate publishers and identify gaps in Quaker publishing, pooling financial resources for publication of specialty books, and

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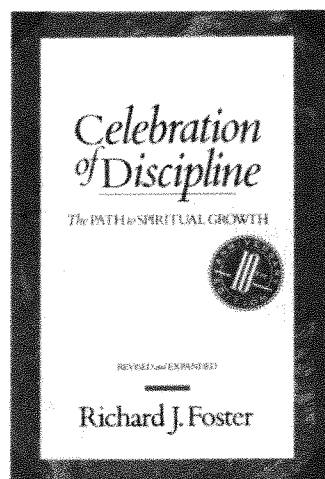
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—Eugene H. Peterson, author of *Reversed Thunder* and *A Long Obedience in the Same Direction*



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increasing awareness of Quakers and promoting Quaker books in the broader religious book market.

Booksellers present at the fall meeting indicated that the QUIP catalog published by the group in 1987 was, despite some flaws in format and content, a success. The catalog continues to be seen as the best way to bring Quaker publications to the attention of Quaker readers. A redesigned second edition will be published in 1990. Plans are being made for an efficient distribution procedure that will reach the widest possible readership.

Smaller Churches to Receive Assistance

Indiana Yearly Meeting has welcomed a new assistant superintendent whose chief assignment is Evangelism and Outreach. He is Dan Biernacki, who with his wife, Janet, is currently pastoring Countryside Friends Church. Dan will serve the YM part-time and will focus especially on assisting churches whose membership has fallen below 25. Originally from Friends Bible College, Dan has been a graduate student at Indiana Wesleyan University, formerly known as Marion College. Superintendent David Brock welcomes Dan to the staff.

YouthQuake Set to Go

During the last week of the year over three hundred Quaker young people will gather in Denver, Colorado, for YouthQuake '88. From December 27 to January 1 the group will hear some of the top youth speakers in the country, be challenged to spiritual growth in numerous elective seminars, and enjoy the Holidays in the Rockies of Colorado.

Ann B. Davis, Ken Davis, Thom and Joani Schultz, Arturo Carranza, Stan Thornburg, and musician Steve Camp will combine their gifts and talents to make this one of the finest YouthQuake programs ever. Each will be greeted at the Sheraton Denver Tech Center, the convention site, by an enthusiastic group of teens and adult staff who have been anticipating this event for nearly two years.

Registration summaries indicate YouthQuake '88 has the widest representation of U.S. Friends of any of the four events since 1975. Yearly meetings sending youth include Baltimore, EFC-ER, Intermountain, Indiana, Iowa, Mid-America, North Carolina, Northern, Northwest, Philadelphia, Rocky Mountain, Southwest, Western, and Wilmington. This diversity is in keeping with one of YouthQuake's primary goals—to provide a gathering of Quaker youth for Christian fellowship, growth, and worship that includes Friends of all traditions.

**OUR
WORLDWIDE
CHURCH
FAMILY**

Aid Organizations Continue Under Adversities

Kingston, Jamaica—Although their offices are under water and their staff members have suffered loss or damage to their homes and belongings, the Youth For Christ and the Salvation Army organizations are working to help the people of Jamaica recover from the devastation of Hurricane Gilbert. Gerry Gallimore, YFC

director, said from his home in Jamaica that there are "several hundred thousand homeless, airport inoperable, entire country without electricity and water since Sunday [September 11]. Major food stores are deluged, damaged, and looted." YFC is organizing a special team to travel to Jamaica to assist the 550 staff stationed there with emergency aid. The Salvation Army suffered the loss of their Territorial Headquarters and a residential school for the blind, leaving 136 deaf and blind children and young adults homeless. However, the Salvation Army reports that they have been able to feed 60,000 people here daily. —E.P. News Service

Peterson's Guide Off the Press

Washington, D.C.—The Christian College Coalition is pleased to announce the publication of *Consider a Christian College*, produced by Peterson's Guides of Princeton, New Jersey. The 125-page book is the official guide of the Coalition, an association of Christ-centered liberal arts colleges in the United States and Canada.

Released in mid-July, the guide contains a section entitled "Why Consider a Christian College?" outlining the distinctives of a Christian liberal arts education—faculty committed to teaching undergraduates, a residential learning environment, and a campus-wide commitment to helping students grow spiritually. Also included in the guide is a profile of 75 Christian colleges and universities, a description of the Coalition's American Studies Program in Washington, D.C., the Latin American Studies Program in Costa Rica, and the AuSable Institute for Environmental Studies Program in Michigan. Directories in the book list

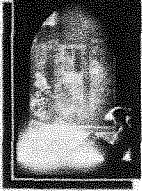
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The Official Guide of the Christian College Coalition



available majors, athletic programs, and study-abroad opportunities offered by the colleges and universities in the guide.

Coalition President Myron Augsburg observed, "A real value in working with Peterson's Guides is their credibility with college-bound students, many of whom are Christians but are not part of the evangelical subculture. We want to 'expand the pie' of students who will consider the option of attending a Christian liberal arts college. In that regard, the guide is proving to be helpful to high school guidance counselors, youth pastors and many others involved in the college decision-making process."

Copies of *Consider a Christian College* can be obtained through local bookstores.

—Christian College Coalition

New Testament May Be Published in Soviet Magazine

Amsterdam, Holland—A member of the USSR Academy of Sciences has stated that Soviet magazine *V Mire Knig* (The World of Books), plans to serialize the New Testament to meet the growing demand for previously banned literature and perhaps to increase circulation. During a recent visit to Israel, Soviet scholar Sergei Averintsev said he has been asked by the magazine to write the footnotes that will accompany the New Testament.

Sudan government slides further from democracy

The monthly magazine is published by the USSR State Committee for Publishing Houses, Printing Plants, and the Book Trade and is known primarily as a trade journal. Consequently, *V Mire Knig's* circulation is limited to 40,000, which is relatively low in comparison to the total Soviet population of some 285 million.

According to expert observers, other Soviet magazines such as *Novyi Mir*, *Ogonek*, and *Znamya*, have successfully increased their circulations by publishing controversial articles.

Nevertheless, observers consider the planned serialization of the New Testament to be a possible official response to calls by Soviet academicians to publish the Bible in the USSR. In a recent issue of *Ogonek*, Dmitrii Likhachev called for the publication of the Bible, claiming that the lack of knowledge of the Christian tradition prevents the Soviet people from understanding Western culture. Also in *Ogonek*, academics S. I. Zhuk and I. V. Okhinko called for the publication of the Bible on grounds that atheistic education cannot be trustworthy if atheists do not know what they are fighting against.

—News Network International

Two Denominations Join NAE

Wheaton, Illinois—The Christian Reformed Church in North America (CRC in NA) and the General Association of General Baptists (GAGB) were accepted into the membership of the National Association of Evangelicals (NAE) at NAE's Board of Administration meeting held near here October 4-5, 1988. The vote swells NAE's constituency by more than 300,000.

Both denominations had voted last summer to apply for membership in NAE. Forty-six

denominations now belong to the association.

The CRC in NA has some 650 churches and a membership exceeding 220,000. Its denominational offices are maintained in Grand Rapids, Michigan. The GAGB has approximately 800 churches with a total membership exceeding 80,000. It is headquartered in Poplar Bluff, Missouri. —National Association of Evangelicals

Americans Earn More, Give Less Says Study

Champaign, Illinois—During the past 20 years Christians in the U.S. have earned more money, but a smaller percentage of that increased income has been given to their churches. That's the disturbing finding of a new study by Empty Tomb Inc., an independent religion research group based in Champaign, Illinois, and funded by the Lilly Endowment.

The study looked at 37 Protestant denominations and the Catholic Church in the U.S. In 1968 Protestants were giving an average of 3.05 percent of their income to the church; by 1985 that had dropped to 2.79 percent. In 1968 Roman Catholics gave 3.4 percent of their income to the church; by 1984 giving had dropped to 1.5 percent.

Why the decline? Church leaders and other experts point to the materialism of society, the church's failure to raise money creatively, and decreased loyalty to the church as an institution.

"The church is not as effective in communicating a way for changing the world in Jesus' name as Madison Avenue is in spending the money on ourselves," explains Sylvia Ronsvalle, who coauthored the study.

The study found that the average U.S. income in 1985 was 31 percent higher than in 1968, but giving to churches was down by 8.5 percent. On average, this means that Christians were earning \$2,511 (inflation-adjusted) more in 1985, and giving only \$49 of it to churches. "People are objectively richer, but the wealth is not expanding the ministry of the church," notes Ronsvalle.

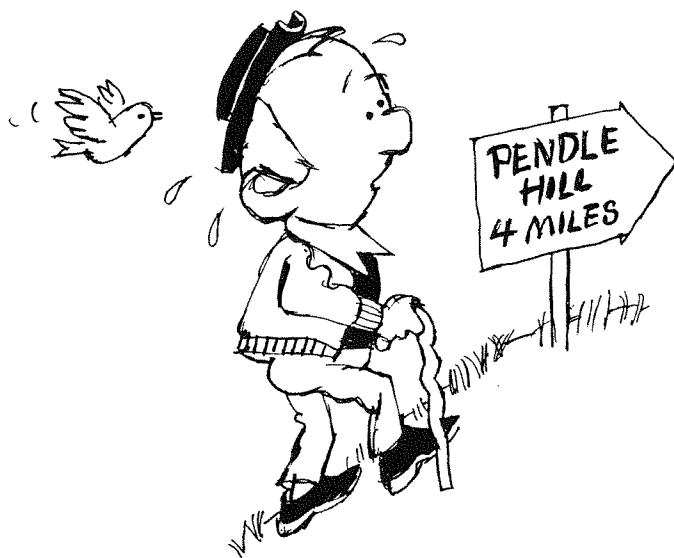
Ronsvalle noted that by 1985 about \$1.3 billion was sent overseas by church members, compared with \$8 billion spent on pets and \$3.5 billion spent on cut flowers.

"I think materialism is a major force in this country, but the church is a social institution with a moral vision that can give people some perspective," she concluded. "It has to take an active role in helping people understand this major force of materialism which is

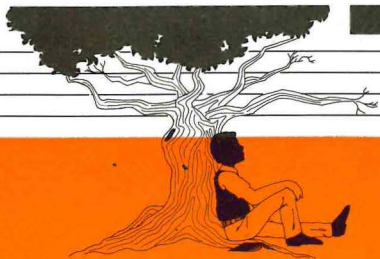
having such an impact on them." —E.P. News Service

Moslems Prepare to Crack Down

Khartoum, Sudan—The Sudanese Parliament postponed plans to introduce a harsh Islamic penal code that would restrict Christian worship and practice and enforce traditional Islamic values, according to the government's Sudan News Agency. The code would have called for punishments specified in the Koran, the Moslem Holy book, such as stoning to death for married adultery and amputations for armed robbery. The postponement came as a result of wide opposition from a variety of religious and political groups, including the rebel Sudan People's Liberation Army. The Parliament did adopt a declaration of intent, saying it planned to introduce Islamic law.



"I'm not sure George Fox would have gone in for these pilgrimages to Quaker Holy Places."



Rescue Plus

BY CHARLES MYLANDER

WHILE President Richard M. Nixon was in the White House, he leased a small home to East Whittier Friends Church. His mother used to live there, a godly woman who loved the Lord Jesus Christ and was faithful in our church. The President, in honor of his mother who had gone to be with the Lord some years before, charged the church only \$50 per month for the house.

At that time I was going to seminary and was on the staff of East Whittier Friends Church. They graciously allowed our family to live in the Nixon House. That privilege, which became somewhat dubious during Watergate days, led to an interview on the evening news of NBC, CBS, and ABC television. It seems that the President had claimed quite a bit of money in improvements and repairs that the media questioned!

Behind the Nixon house was an open field in which the weeds grew high until the mowers came through. After one of those mowings our young children, Kirk and Lisa, who were then preschool age, found a mother cat that had been killed. Evidently she had not escaped the mower blades.

A few weeks earlier this stray cat had kittens in the field, and one little black and white one was missed by the vicious blades of the mower. Our kids found the orphan, and they just *had* to have it. So, home it came to our Nixon house.

This fearful little kitten arched its back, hissed, and bit at us. In all his

insecurity, he was not a bit appreciative of his new owners. He did not seem to catch on to the truth that our rescue had saved him from almost certain death.

We named the black and white orphan "Boots" and took him in with love and cat food! He became our pet, and in time his attitude changed. Before many months passed I would often feel Boots rubbing against my leg, purring and arching his back for a caress.

Was this the same cat that hissed and scratched and bit? What made the difference? As I think about it, the difference was "rescue plus."

We might have put out a little food and water and then ignored him. He would have scavenged for himself, and I doubt he would have purred and rubbed our legs, looking for a loving caress. Instead we took him in, lavished him with love, and he turned into an affectionate pet.

I wonder if it is not much the same with new people who come to our churches. We can allow them to find their basic spiritual food and scratch for themselves, while we keep busy with our own friends and acquaintances. Or we can go out of our way to make a new friend, show some interest, and build a redemptive relationship.

What can motivate me to take the time and make the extra effort to show love to a spiritually hungry stranger? Maybe it would help if I looked again at the "rescue plus" policy of Jesus—rescue plus lavish love.

One day Jesus reached out his hand to rescue my life and I noticed the scratch marks on his hand—that I had made! **EF**

This is the initial article of a periodic feature by Charles Mylander, superintendent of Friends Church Southwest Yearly Meeting.



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update

Volume 3, Number 8
November 1988

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

People

Gregg and Teresa Lamm have a new son, **Ian**, born November 6, 1988. Ian weighed 8 lbs. Ian was born with a heart problem, which has been diagnosed as a diseased heart, and will undergo heart surgery in the near future. Gregg and Teresa pastor at Klamath Falls.

Recently, two pastors have resigned. **Rick Hunt** resigned from Talent and is working for Hewlett-Packard in Vancouver, Wash.; and **Paul Meier** has resigned from Medford and plans to go into business.

Denny and Sue Anderson have resigned, effective immediately, from the mission field in Peru and are currently living in Minnesota. Changes in the direction of the national church during their year of leave prompted this decision. Please pray for the Mission Board as they work through changes on the field.

Earl and Janice Perisho leave December 4 for a visit to the mission field. They will visit in both Bolivia and Peru as well as minister to the missionaries during their annual retreat.

YCEW Summer Missions

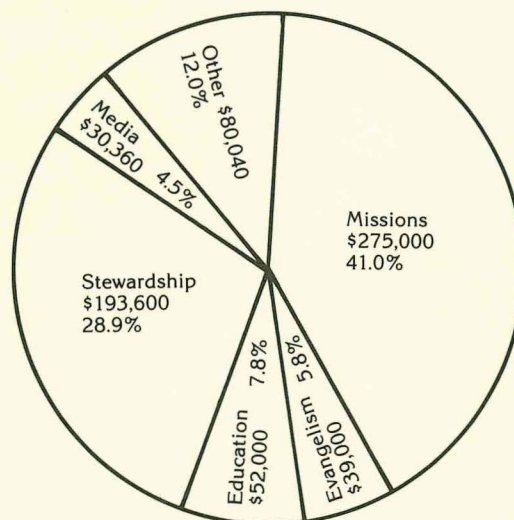
A recent trip to the inner city of Chicago by **Carleta Baker** of the Friends Youth Exec and **Bruce Bishop**, youth superintendent, has laid the foundation for one of this summer's YCEW trips. A team of eight students and three adult leaders will be spending three weeks with the Fellowship of Friends, a Friends church in the Cabrini-Green housing project. Work will be done on numerous apartments in Cabrini-Green that are badly rundown. There will also be opportunities for work with young children in a day-camp setting, and fellowship with other high school Friends.

The other trip for next summer will be to Rough Rock, Arizona, to work with the Navajo Indians through the Friends Mission there. Work projects, VBS preparation, and ministry in the churches will be some of the areas of involvement.

YCEW (Youth Challenged to Expand their Worldview) is an opportunity for youth to serve others and further deepen their relationship with Christ. Team members will be selected by February 1, so students interested in either trip should request an application from the YM office immediately.

The 1989 Great Commission Program Budget

Church pledges to help meet the 1989 Great Commission Program (GCP) budget of \$670,000 are due December 12. The Board of Stewardship must advise the Executive Council whether or not the budget approved by the Yearly Meeting last July is possible. A Budget Review Committee will meet Friday morning, December 16. Church pledges should be sent or called into the Yearly Meeting Office by that date.



Samuel School

Forty-seven junior high students, selected by their church's Elders Committee, participated in the sixth annual "Samuel School" Thanksgiving weekend held at Aldersgate Conference Center near Salem. Using the story of Samuel, students discussed ways of hearing, learning, and doing the will of God. Their involvement with God, the Church, the Bible, and their school was discussed, and followed with

specially designed activities to reinforce the speakers' sharing.

Samuel School has ministered to over 320 students, the first of whom entered college this year. NWYM has seen tremendous fruits from this program as the leadership base has been strengthened, both for today in our youth groups and for tomorrow in our Yearly Meeting.

Fall Retreat Reports

During the fall many boards, councils, and commissions of the Yearly Meeting hold retreats for a time of intense planning. Highlights from minutes are:

Evangelism

The main agenda item for this board was "property issues." The board worked out policy to be used as guidelines for involvement by extension churches in property purchase and/or lease. The board then applied that policy to current situations and took action regarding several properties under the care of the board.

Missions

Personnel needs were a high priority for this board as they pray for ways to fill the gap and provide long-range staff for the fields in Bolivia and Peru. **James Morris** gave encouraging reports on the work in the **Philippines and Rwanda**. Many new congregations are being started in Rwanda.

Ministerial Service

Much time was spent interviewing candidates in the recording process, praying with them and encouraging those called into pastoral ministry. The Board of Ministerial Service is committed to the training and encouragement of pastors and future pastors.

Social Concerns

The annual Thanksgiving offering is sponsored by this board. This year's offering will go first to a previous obligation at Lifeline in Medford and the balance to the Friends House (formerly Selby House) in Tillamook.

Marge Weesner was appointed as coclerk for the board, joining **Phil Smith**.

In response to a concern raised during Yearly Meeting regarding the showing of X-rated movies at Holiday Inns, the board would encourage individual members of NWYM to not do business with Holiday Inns, which show

X-rated movies. "We suggest that they ask the management about the policy and express their concern."

Council of Elders

The council spent a major portion of their retreat time in prayer, by area, praying for each church of the Yearly Meeting.

Education

In order to enhance Sunday school growth, the board will be working on ideas churches can use, and plan to spend considerable time interacting with two churches a year giving encouragement, advice, and counsel.

Area breakfasts for Christian education leaders will also be planned.

PRAYER WARRIOR REQUESTS

(Prayer concerns of NWYM extension churches)

Mountain View (Vancouver, Wash.) PRAISE the Lord for this new congregation! Celebration Sunday 175 were in attendance. But how can we measure spiritual values? The third Sunday several made commitments to Jesus Christ as Lord of their lives. What a blessing! PRAY for (1) Discipleship of new believers. (2) Holiday festivities and worship times. (3) Youth activities—11 attended the first event.

East Hill (Kent, Wash.) PRAISE for the many who have worked on the building improvements. The property looks great! PRAY for (1) Celebration Sunday—December 11. (2) Those who are now receiving invitations to worship.

West Hills (Portland, Ore.) PRAY for (1) Continued growth of the core group. (2) Worship facility. (3) Phoners and workers for the phone campaign, which begins January 2.

Extension Pastors

Steve Wood—Mountain View

Jeff & Deana VandenHoek—Mountain View

Kevin Gilbert—Deschutes

Dave Baker—Roseburg

Richard Kirk—Hilltop

Phil McLain—McKinley Hill

Mark Roberts—East Boise

Bob Schneider—Twin Lakes

Gene Cherrington—Silver Valley

Rick Hayes—East Hill

Doug Wedin—Valley

Mike Huber—West Hills

Colin Saxton—McCall