

---

Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

---

12-1988

## Evangelical Friend, December 1988 (Vol. 22, No. 4)

Evangelical Friends Alliance

Follow this and additional works at: [https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend](https://digitalcommons.georgefox.edu/nwym_evangelical_friend)

---

### Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, December 1988 (Vol. 22, No. 4)" (1988). *Evangelical Friend*. 235.

[https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend/235](https://digitalcommons.georgefox.edu/nwym_evangelical_friend/235)

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

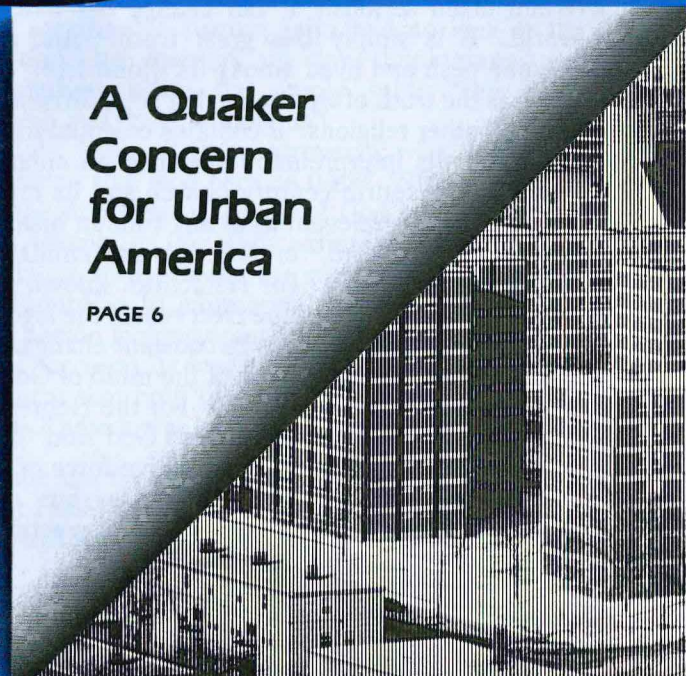
*December 1988*

# EVANGELICAL **FRIEND**



**A Quaker  
Concern  
for Urban  
America**

PAGE 6





# THE MIRACLE of the Incarnation

BY IRV BRENDLINGER

**I**N *A SWIFTLY TILTING PLANET*, Madeleine L'Engle describes the world about to be destroyed by nuclear holocaust. There are just hours until the beginning of the catastrophic end. As the only hope of saving the world, a strange old woman, Mrs. O'Keefe, entrusts a verse (called a "rune") to a teenage boy, Charles Wallace. She does so, even though she feels the situation is hopeless.

By some magic Charles Wallace is able to go back in time, remember the "rune," and apply its wisdom, thus influencing key individuals. By the rune he is able to change the course of history and prevent world holocaust.

While not a "rune," nor magic, there is in Scripture a small passage that has changed the course of history. When taken seriously it can change our lives and our world. It is simply this great truth: "And the Word became flesh and lived among us." (John 1:14)

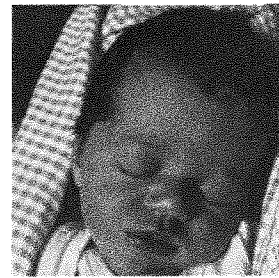
It is the truth of this verse that sets Christianity apart from all other religions. It contains essential insights into our faith. Its interpretation spawned an amazing "soap opera" in the fourth century church and its implications for today are as relevant as at any time in history.

The term "word," or "*logos*," was familiar to both Greeks and Hebrews. For Heraclitus, known for saying "you can't step into the same river twice," the *logos* brought order to a cosmos that was in constant change. For later Greeks it was the expression of the mind of God, helping to create and order the world.<sup>1</sup> For the Hebrews, it was the Word of God that created ("and God 'said' "); the *logos* was the life-giving factor, the creative force of God.<sup>2</sup> So the "word" was not merely sounds, but something dynamic. It expressed the very idea of the action of God, the eternal, creative power of God.

John uses several images to help his readers grasp his message. This is the Creator: "all things came into being through Him." (John 1:3) This is the life force: "In Him was life, the light of all people." (John 1:4) And then comes John's revolutionary statement: That *logos*—that creative aspect of God, that mind of God—BECAME *FLESH*. The mind of God became a person. William Barclay indicates that this was a "shatteringly new thing—that God could enter into this life that we live, that eternity could appear in time, that somehow the Creator could appear in creation in such a way that [people's] eyes could actually see Him."<sup>3</sup> Augustine said that, while he could find most Christian doctrines in the pagan authors, "the word became flesh" was the one doctrine he had not found.<sup>4</sup>

This doctrine is so profound and unique it has frequently been misunderstood. This was particularly true in the Fourth Century. If any setting in the history of the church would make good "soap opera" material, it is this episode. We might entitle the series, "As the Church Turns"

The story begins with Constantine's "conversion" in the year 313. With that event the persecution of Chris-



Athanasius and his group emerged victorious. The Nicene Creed affirmed that Jesus was "very God of very God" and not a created being. Arius, who refused to agree, was banished, but his supporters remained. Before long they came up with a "compromising creed" that was artfully unclear on the controversial issue. Constantine could not see through its ambiguity and regarded it as a gesture of reconciliation. Athanasius, however, saw the issue clearly and refused to accept it. Accused of stubbornness and insubordination, he was banished and Arius returned.

The "soap opera" continued for years, with Athanasius being banished no less than five times, Arius dying unexpectedly on the eve of his reinstatement, and Constantine being baptized on his deathbed by a confirmed Arian. Finally, in 381, the church was rescued from Arianism, but the issue of Christ's deity is still very much alive. A friend of mine, who happens to be a well-informed Jehovah's Witness, recently told me: "The problem with

you and your church is that you followed the wrong man. Arius was right!"

Why is this doctrine important enough for the church to go to such great lengths to defend and preserve it? Why would the state fight, banish, and exile over it? Athanasius and the Orthodox group felt that if Christ were not *GOD*, He could not *SAVE* us. If He were not *MAN*, He could not save *US*. After the church fully accepted the Nicene Creed, leaders had to formulate the intricate details: did Jesus have a divine will in a human body?

That is not fully human. Did He have two separate natures? That is schizophrenia. Did the two natures "fuse" together? I suspect John had no idea of the problems he opened up for theologians and philosophers when he simply said: "The Word became flesh and dwelt among us!"

So what? After all the controversy, what is the significance for us that God became flesh? Why is it important that the Act, Reason, Power of God took on human form? As Athanasius forcefully asserted: "The results of the incarnation of the Savior are such and so many, that anyone attempting to enumerate them should be compared to a person looking upon the vastness of the sea and attempting to count its waves."<sup>5</sup> Indeed, the Incarnation implies truths that both liberate and challenge us in our daily lives. There are at least five important implications.

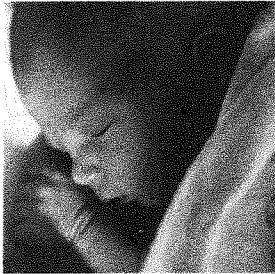
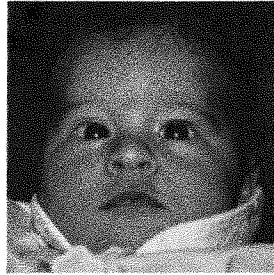
1. Since the Creator of flesh became flesh, we can affirm that **FLESH IS GOOD**. This is a strong rebuttal of a philosophy that tried to infiltrate the early church. The

(Continued on page 17)

tians ended. No longer worried about conflict with the government, Christians could now struggle in the open among themselves. Defining, refuting, and refining doctrine took center stage. Two of the leading theological combatants were Arius and Athanasius. Arius was fearful of polytheism entering the church and, to defend monotheism, suggested that Jesus was not quite God; he was higher than human, but lower than God. Athanasius (and his bishop, Alexander) took issue with this.

Emperor Constantine desired a united empire above all else and called the council of Nicea (325 A.D.) to resolve the matter. The state, which so recently had been killing Christians, now paid their way to the conference! Many Christians came with battle scars from persecution. Particularly touching was the scene in which the Emperor kissed the eyeless socket of one aged victim of the state's hostilities.

Such a dramatic turnaround caused some to believe the millennium had arrived.





# Rest for the Workaholic

BY LON FENDALL

**A** NUMBER of years ago we purchased a book, *When I Relax I Feel Guilty*, by Tim Hansel. Unfortunately, the book title itself has made me feel guilty, since I have not even taken the time to read it, much less to relax. I confess to being a borderline workaholic. But there's help in God's Word for compulsive achievers.

Moses was in an unusually frantic time of his life when God spoke some wonderfully assuring words to him, "My Presence will go with you, and I will give you rest." (Exodus 33:14) Moses had his own little prayer tent for the times he needed to be alone with the Lord. Soon after the horrible experience with the golden calf, Moses went to that special place where the Scripture says he was able to talk with God "face to face."

Moses began the conversation with a tone of exasperation, "You have been telling me, 'Lead these people.'" Adding a little to the text, we can imagine Moses saying, "If you only knew what these people were like! Good grief! They're impossible to lead! They're hopeless! It's like I told you at the burning bush, 'Oh Lord, please send someone else to do it.'"

The dialogue between Moses and God continued, with Moses affirming the special help and blessing he had received in dealing with the trauma of escaping from Egypt and reestablishing the people as God's special people. Moses went on to solicit God's continued help:

"Teach me your ways so I may know you and continue to find favor with you." God responded with the simple but completely adequate promise of His continued presence with Moses, plus a special bonus—rest.

There are some intriguing passages in the Bible on rest. The psalmist spoke of rest using the imagery of sheep lying down in green pastures, besides quiet streams (Psalm 23:2). Many times we would probably choose to be sheep, to experience such total, worry-free rest. In other passages, the psalmist is not so sure about the possibility of finding rest. He wishes aloud that he could be a dove, fly away from his troubles and find rest (Psalm 55:6). In still another Psalm, he speaks of trouble, sorrow, and death, then says to himself (using my paraphrase), "This is the very time you've got to renew your trust in God. You must claim the rest the Lord provides and reaffirm God's goodness." (Psalm 116:3-7)

Usually we think of rest primarily as a physical state of being. We're resting when we've located ourself in the recliner, in front of a warm fire, with our slippers on, a good book to read, and no meeting to go to. But most of the passages in the Scripture dealing with rest are describing a spiritual condition, more than something physical. For example, in Isaiah 30:15 we read, "In repentance and rest is your salvation, in quietness and trust is your strength." And one of the most familiar New Testament passages on rest, Matthew 11:28-30, speaks of the weary and burdened finding rest for their souls.

Undoubtedly, physical and emotional rest is a byproduct of spiritual rest. There's no way for our minds and bodies to be relaxed if our souls are in turmoil.

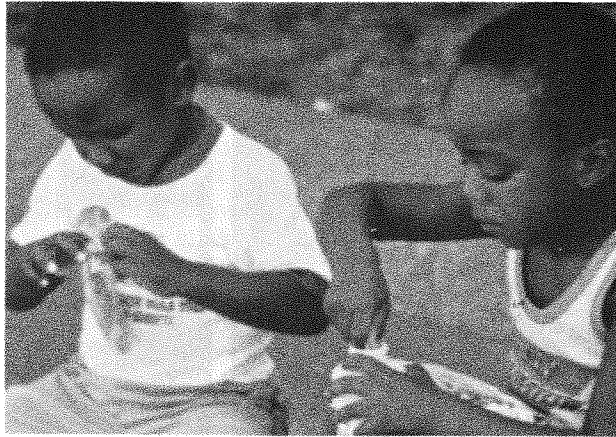
Moses went to the prayer tent for more than spiritual nourishment, though. He knew that his frazzled nerves had everything to do with his need to receive and meditate on God's presence and help. Imagine what it did for Moses to hear God say, "I know you by name, Moses. I understand completely what you're going through and I'm going to help you through this mess."

One of my favorite verses on rest doesn't use the word, but in wonderful simplicity sets forth a remedy for workaholicism, for frantic frustration, and all the other enemies of rest:

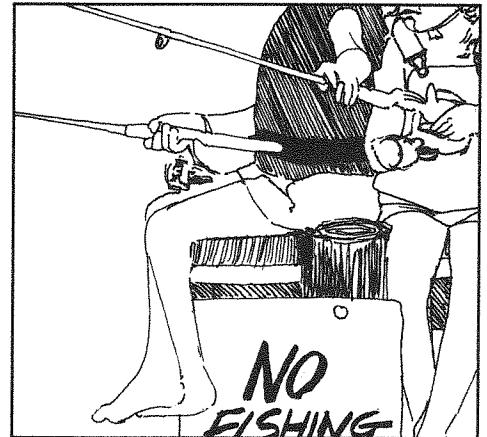
"You will keep in perfect peace him whose mind is steadfast, because he trusts in you." Isaiah 26:3 **EF**

# EVANGELICAL FRIEND

COVER: The miracle of new life, whether spiritual or physical, is a marvel to the human mind and a wonderful reminder of God's greatness.  
(Photo by Janelle Townsend)



Page 8



Page 12

- 2** The Miracle of the Incarnation *By Irv Brendlinger*  
Why has this simple truth caused so much controversy in the church?
- 6** What Can Friends Offer the City? *By Marlene Pedigo*  
Are we resting on our laurels or living up to our heritage?
- 8** The Call to Urban Ministry *By Virginia O. Phillips*  
How do we react when our mission field is right outside our church walls?
- 11** Finding Our Own Witnessing Style *By Gene Christian*  
Doing what comes naturally for the Kingdom
- 12** Must We Have Rules? *By Lauren King*  
Is it possible to live a Christian life without them?
- 14** Husband and Wife Teamwork  
in Pastoral Ministry *By Larry Kinser*  
How integral is the spouse in your pastor's ministry?

## REGULAR FEATURES

- 4** Speaking the Truth  
**10** Out of the Silence  
**16** Friends Read  
**18** What About Our Friends?

Vol. XXII, No. 4

## EVANGELICAL FRIEND

Editor: Lon Fendall  
Managing Editor: Dan McCracken  
Administrative Editor: Harlow Ankeny  
Assistant Editor: Margaret Lemmons  
Art Directors: Stan and Shirley Putman  
Graphic Designer & Illustrator: Wes Cropper  
Department Editors: Lauren King, Books;  
Reta Stuart, Missionary Voice

Regional Editors: Mae Kellum, Mid-America; Lucy Anderson and Jayne Laursen, Eastern; Dan McCracken, Northwest; Michael Henley, Rocky Mountain  
Contributing Editors: Lucy Anderson, Norman V. Bridges, A. J. Ellis, Norval Hadley, Robert Hess, Ron Johnson, Lauren A. King, Jack Kirk, Howard Macy, James Morris, Charles Mylander, Jack Rea, Arthur O. Roberts, Maurice Roberts

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.

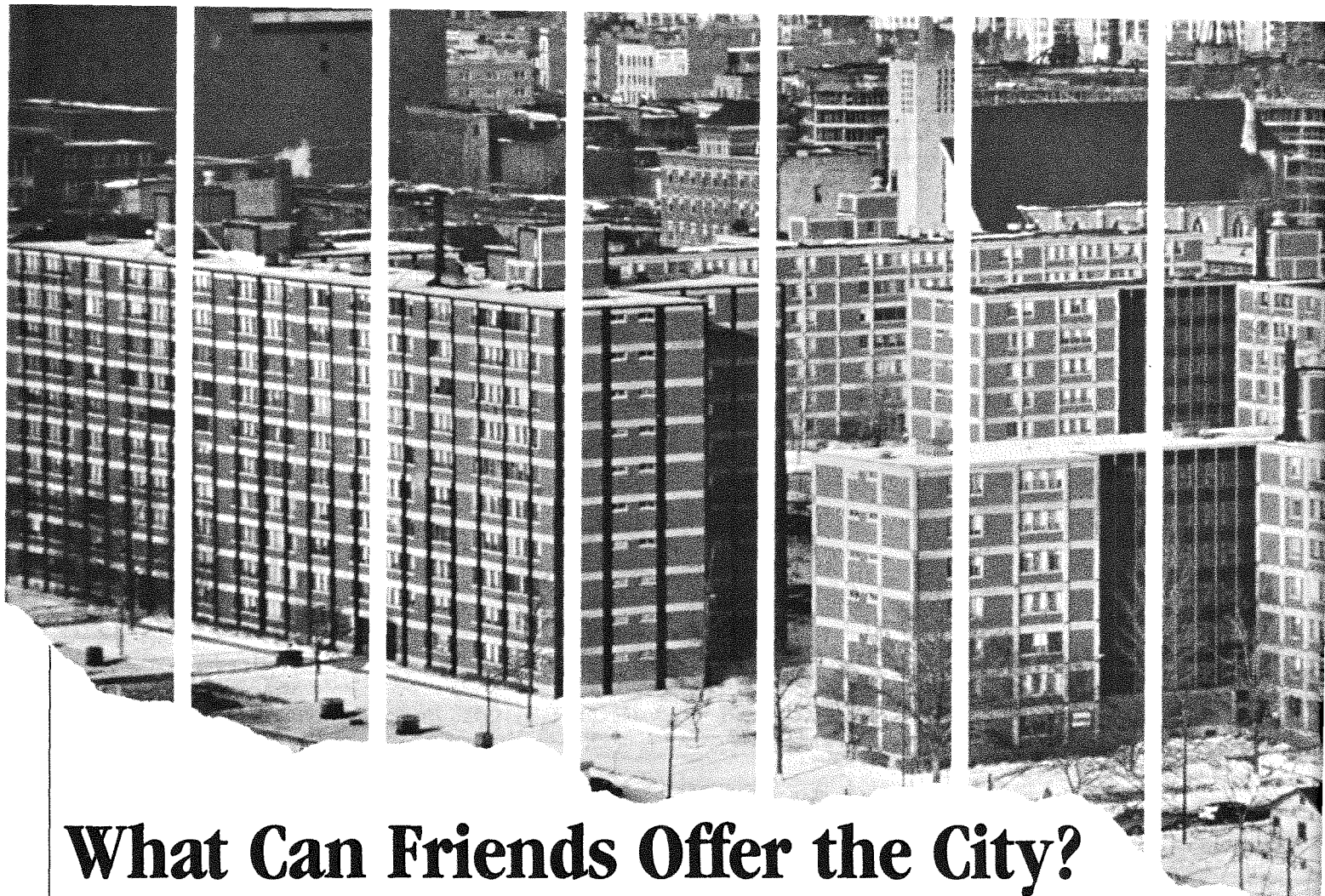
CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, OR 97132. Please allow four weeks for changes to be made.

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.





# What Can Friends Offer the City?

BY MARLENE PEDIGO

**I**F THERE be any kindness I can show, or any good thing I can do, let me do it now, let me not deter or neglect it, for I shall not pass this way again."

—Stephen Grellet

Throughout our history, Friends have not only advocated social change, but invested their personal lives and finances in the causes in which they believed. In the earliest days of Quakerism, Swarthmoor Hall was a financial center for traveling ministers. Margaret Fell and her family kept faithful accounts of disbursements ranging from finances to clothing that enabled Quaker ministers to take their message throughout England. Their commitment to administrate this effort led to the rapid expansion of early Friends. In the United States, Levi Coffin became known as the Father of the Underground Railroad not merely

because he was an armchair abolitionist, but because he personally transported countless individuals as they escaped slavery to freedom. Susan B. Anthony and Lucretia Mott were not cloistered in their Friends meetings when they provided leadership for the women's suffrage movement. Their political rallies are legendary. Jane Addams did not remain in her comfortable Quaker home in rural Illinois to begin her innovative settlement houses for immigrants throughout Chicago. Her ministry was an outgrowth of personal commitment to the needs she witnessed. Where is this Quaker legacy of active personal ministry in response to convictions in our present Friends meetings?

How can we honestly maintain a testimony of equality for all if we run from opportunities to minister among people who are

different from "us"? The Religious Society of Friends began during a time when people were dissatisfied with the hypocrisy that existed in the organized church. George Fox believed that faith must honestly be lived out daily. In fact, the early Friends received such a reputation for integrity in their convictions and honesty in business that numerous products were named after them. Will we respond to opportunities to live out our testimony of equality in urban areas and among the poor and someday become a model for others in the areas of church growth? Or will we follow the current models and lay down our testimony of equality? Are we willing to live the faith we profess?

As is true with many older Protestant denominations that have outlived numerous trends in the religious world, the whole message of the

Gospel of Christ Jesus has been divided within the Religious Society of Friends. A liberal faction emphasizes doing above believing. Members are known for lobbying efforts in countless worthy causes—nuclear disarmament, justice in Central America, protection of the environment, and ending apartheid in South Africa. However, little unity exists in theological areas, and countless young people leave their meetings because they sense a spiritual vacuum. Quaker fundamentalists, on the other hand, hold a strong Christology, but often lack a commitment to the intense discipleship that led to the historical Quaker testimonies. These are the extremes that a weary Quaker middle tries to bring together. Out of these ashes of division and strife needs to arise the rebirth of the whole message of Quakerism. We need to affirm that Christ



PHOTO COURTESY OF CHICAGO FELLOWSHIP OF FRIENDS

Jesus is the answer to our spiritual hunger and that the reality of the indwelling Spirit leads us to forsake the ways of the world and live distinctively from the sin and evil that surround us.

It is this *whole* message of Quakerism that waits to be told in urban areas today. The poor need to hear that Christ loves them regardless of their material possessions, and that simplicity of lifestyle frees them to follow Christ more completely. Victims of prejudice need to hear that the seed of God dwells in all, waiting to grow in the light of Christ Jesus and bring into the true church of Christ Jesus, which sees beyond human division. The oppressed need to know that they, too, have gifts of ministry that should be developed so that they can confront the oppressor and their injustice.

Those caught in substance abuse need to hear the message that the indwelling power of Christ can free them from the pain and insanity they have experienced. The alienated and alone need to experience the sense of community and love that comes from knowing the eternal Friend and becoming a part of Christ's followers. Our message can no longer afford to be divided.

The Chicago Fellowship of Friends strives to teach and model the Quaker message that is so relevant to the needs existing in urban areas. In contrast to the homogeneous church growth model, we emphasize the Quaker principle that there is a seed of God in all people and through Christ Jesus all are equal (Ephesians 2:11-22; Colossians 3:11). Members of our meeting come from diverse backgrounds of class and culture. While some urban ministries strive to recruit only the leaders of the community for their programs, we are willing to work closely with the teens who are often a part of the Juvenile Court System. These young people often take more effort and tough love; yet God loves even them (Matthew 25:31-46). The Quaker belief that women, too, are equally called into ministry helps to affirm the dignity and worth of those women who suffer from the pain of poverty in urban areas.

Our belief that we are not the only ones predestined with God's ministry allows us the freedom to network with other urban groups. C.U.R.E. (Chicago Urban Reconciliation Enterprise) allows our young people opportunities to regularly worship and fellowship with other churches in the Chicago area. We actively participate in a Swedish Covenant Basketball League and are considered a mission project of the Oakdale Swedish Covenant Church. We also receive funding from other Chicagoland churches. We have provided urban ministry

training for students from Moody Bible Institute, McCormick Theological Seminary, Bethany Seminary, and Northern Baptist Seminary. We continue to participate with other churches for special community events.

Since God loves all individuals and equips the members of the church with special spiritual gifts, the Chicago Fellowship of Friends emphasizes the empowerment of individuals in the meeting for ministry and community formation (Ephesians 4:1-16). Our members are encouraged to serve as volunteers in the ministry with younger children and community work projects. We choose to develop indigenous leadership rather than bring in leadership from the outside. We challenge our young people to "reach back" in ministry and return to the community as they grow older. This emphasis on volunteerism is often in contrast to a model that stresses professional caregiving programs. The belief in the priesthood of the believer and the empowerment of all in the meeting for ministry is primary to Quakerism. In the early 1800s a Quaker, Joseph Lancaster, took this Quaker theological principle and applied it to education by enlisting older students to teach younger children under the supervision of a trained master. This concept of empowerment needs to be reapplied to urban ministry today.

The Quaker principle of honesty is also relevant in urban ministry. In a setting where words are often meaningless, the integrity of religious belief and lifestyle is appealing. Often the church has failed to communicate its message because it has relied on impersonal words or tracts. When people have suffered injustice and poverty, more than words are needed. The church needs to "earn the right to be heard" through its actions.

Simplicity is also attractive to many who suffer in pov-

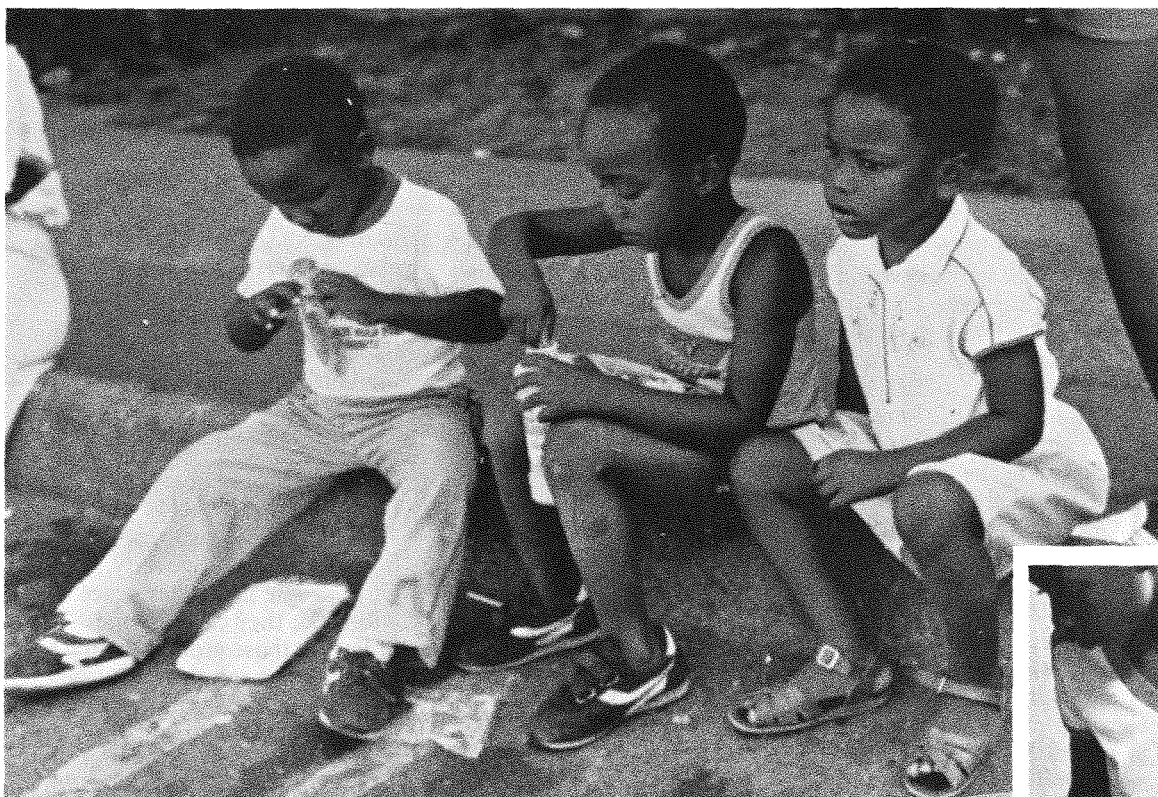
erty. Many churches stress dressing up to attend their worship. It is refreshing to find a church that emphasizes not the outward appearance, but what is happening within one's spiritual life. While many churches concern themselves with maintenance of elaborate physical plants, the simplicity seen in many Friends meetinghouses allows for more finances to be spent in ministry. The emphasis on elaborate written rituals or creeds is not found in Quaker meetings where the central issue is remaining faithful to the Lord's calling within each individual's life. This message is often unheard.

Finally, the testimony of peace and justice holds great appeal for those suffering from violence and poverty. Once people find inner peace with God, they can respond in love to those around them and seek just solutions to conflicts. The commitment of individuals to seek justice leads to peace within the larger community. In urban areas that are often torn with selfish hatred, injustice, and violence, this message can be healing balm to those who suffer.

Will the Religious Society of Friends unite to take their message to urban communities in need? Can we reach out to others who may be different from "us," or will our focus continue to be upon our own preservation? Are we willing to move beyond our historic Quaker laurels to minister creatively for Christ Jesus today? Are Quakers willing to be good stewards of their personal gifts of ministry, financial resources, and time to make urban ministry effective? **EF**

*Marlene Pedigo lives in Chicago with her husband, Steve Pedigo, where they have given leadership to the ministries of the Chicago Fellowship of Friends. This article is an excerpt from her book, New Church in the City, published by Friends United Press. Used with permission.*





# The Call to Urban Ministry

BY VIRGINIA O. PHILLIPS

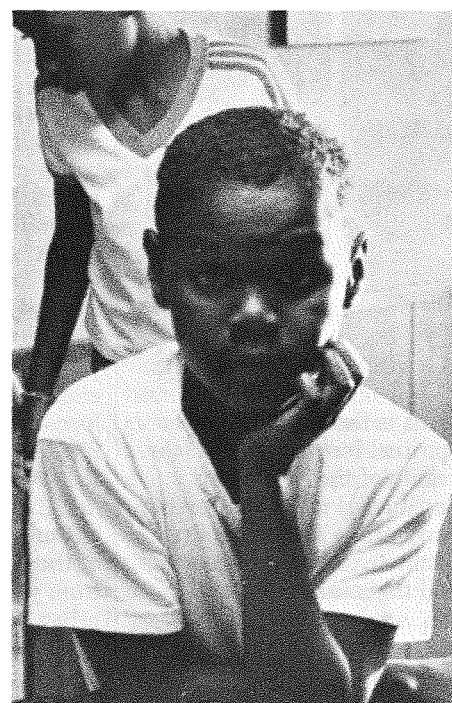
**R**ECENTLY I heard our Superintendent, Howard Harmon, speak with earnest conviction and hope about the future of the Friends Church. He spoke of change and whatever else it takes to establish the church in a pattern of growth. As he spoke of the numbers leaving, I thought of Piedmont Friends Church. Although there are some churches smaller than ours, I felt the urgency for growth, because Piedmont is the only Friends church in our area where the pastor and attenders are Black. Why did I suddenly feel the expectation for growth for us is greater? Why is it that we feel we must out-perform other churches? Is it because we receive financial help and

because of this we feel inadequate? If so, then are we worshipping God with the expectation of reward from God or from man? If we place our faith in men, are we out of the will of God?

As these thoughts swirled around in my head, I began to think of the reason why I worship at Piedmont. Why there when I could worship at larger churches with less obvious problems than an urban church with a small attendance, low contributions, and few workers?

But for all its problems, Piedmont has been able to reach out to the people of the city in impressive ways. Ours is not primarily a middle-class church with middle-class family units. Our church sits in the middle of the homeless, the runaways, the extended family, the one-parent family, gangs, and a conglomerate of needy people. When Scripture speaks of sharing our faith everywhere, everywhere is right in the City of Portland, where we have been able to network with others who have the same vision in order to meet a myriad of needs. We have been able to join hands with others, even parachurch groups that have in effect become arms of our church.

The pastor of Piedmont, Aaron Hamlin, has a vision for outreach to the surrounding community. The thought of "vision"



brought me back to the foundation of the church and why churches function anywhere. The church functions to bring Christ to the people who do not know Him. Although we are small, we have been able to impact thousands of people right where we are. We are a church with a commission to reach the poor, homeless, and hopeless. And they are right in front, in back, and on the sides of us! Our uniqueness lies in the fact that we do not need to go anywhere to live out the Great Commission, to preach, teach, and reach the lost for Christ; we live among them. This realization alone excites us.

But our unique character doesn't quite fit into the mold of our Yearly Meeting, or

does it? Suddenly, I realized that the change the superintendent spoke of had already begun with our attitude about ourselves as a body of worshipers. First

with the vision God had given our pastor, Aaron Hamlin. We saw his vision for taking the church to the community. He believes if God does not give a pastor a vision, the people he pastors will perish. His vision, and ours, is to be committed to the neighborhood.

Our commitment is not just to transform the people into Friends but to love them right where they are, whether or not they immediately want to become a part of the church. We are committed to loving our neighbors. Although our Yearly Meeting has a commitment to foreign missions, Piedmont's mission is to the neighborhood right around us. We must take responsibility for these spiritually dying people, unconditionally, whether they attend church or not. The problems in the neighborhood are drug addiction, sexual abuse, homelessness, and blatant criminal behavior. The church itself was robbed six times in five months during 1988.

cerns), a group of professionals who monitor family service to the community. The summer of 1988, there were 130 at-risk youth (ages 3-12) provided recreation, meals, and spiritual growth classes by the Friends for Kids Program that Piedmont operates year-round. It is the only program in North/Northeast Portland that provides a year-round service to young children who are at risk of child abuse and neglect. The Director of the program, Shelia Bradley, was herself a product of the Friends for Kids program and recently graduated from George Fox College in Newberg, Oregon, as a social services major. Another young lady, Julia Fields, who also graduated from George Fox College, is the supervisor for the Extended Family Program in the community. She was also a Friends for Kids participant. Both remain in the church and are active with the Piedmont Spiritual Life Committee.

In August four teams began canvassing the community, offering help and solace to people in the neighborhood. These teams will increase as the church grows. On Friday nights the youth meet for spiritual enrichment sessions with a youth leader. On Wednesday nights, prayer, sharing, and Bible study are held in homes where neighbors can take part in the spiritual life of our people.

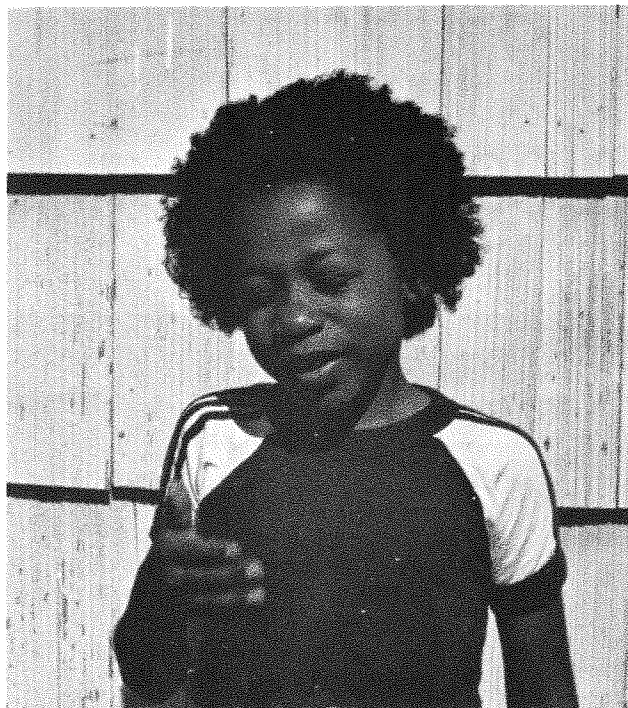
Fall 1988, the Friday night youth program expands into Christian movies for youth and discussion groups afterwards to encourage youth to participate in healthy recreation rather than loitering on the street or becoming involved in gang-related activities.

We have become, and are becoming, a powerful witness to our community of the love of God. We are still small in number, but the outreach and the lives we touch would fill up and overflow Northwest Yearly Meeting. We are not like everyone else, but we are part of the family of God. Being different is an advantage to the church and to the people we serve. As Frank Tillapaugh said in his book, *The Church Unleashed*\*:

The church unleashed will become "the church visible" in the city. Visible, not because of huge facilities or television programs, but because everywhere people go they will encounter Christians who care. There is not a segment of the city that we do not have the resources to reach. We in the local churches do not need to depend on everyone else to grow arms of ministry for us, we can grow our own. ■

\* Frank R. Tillapaugh, *The Church Unleashed (Getting God's People Out Where the Needs Are)*. Regal Books, Ventura, California, 1982.

Virginia O. Phillips, Ph.D., is an associate minister at Piedmont Friends Church, Portland, Oregon.



PHOTOS COURTESY OF PIEDMONT FRIENDS CHURCH

of all, our first priority is to worship God and depend totally upon Him for our guidance. The building belongs to the Friends Church, but the worshipers are God's. In order for us to be a part of the Friends structure, our Yearly Meeting must include us as part of their family of God and not as an appendage. We have something to bring to our Yearly Meeting. We are a church with a vision, a vision for reaching lost souls for Christ, and we cannot do the job unless we view ourselves as an urban church unleashed for service. We have a vital mission to perform.

In the past we thought of ourselves as a small urban church with too few people and too many jobs in a Black community gone crazy with drugs and crime. Richard C. Halverson says in *The Timelessness of Jesus Christ*:

The work of the church is outside the establishment. Outside the church. In the world. And it takes every member to do it! Nowhere in the Bible is the world exhorted to "Come to Church," but the church's mandate is clear; she must go to the world.

Our meager income could not even pay the light bills or the numerous repairs generated by the community's use of the church. In the past, we felt embarrassed to come together—there were so few of us. Nothing in our theology offered us a solution, but we no longer feel this way. We began, the few of us, to pray. We began meeting daily at noon to pray for guidance. We asked God to show us the way. Our greatest encouragement was

As our noon prayer time continued, the numbers grew from six to sixty people in six months. These numbers fluctuate, but something happened at Piedmont when our attitudes changed. Our numbers have grown some and some have dropped out, but people continue to come, and as they commit themselves, the church will grow. More importantly, we have turned our ministry outward instead of inward. The issues of our neighborhood matter to us. Instead of worrying only about church growth, we are teaching our neighbors about Christ by living out the Word of God through care, faithfulness, and followthrough.

Any person coming to worship with us is given a way to minister. We are teaching our youth to tithe. Since over half the congregation are young people, this amounts to nickels, dimes, and a few dollars. Some of the outreach has caused us to network with other organizations.

Just recently, a house for homeless men and their children was opened a few doors away from the church due to the relationship the pastors have formed with other churches in the community called the Coalition for the Homeless. The church is also used for a Saturday school which is operated by The Black United Front, a community group committed to excellence in education for Black youth. The parsonage, which houses the Give Us This Day Community Services, also shares their space with CBCFC (Committee for Black Children and Family Con-



# Needed: More Bezaleels

BY JACK L. WILLCUTS

**Y**OU REMEMBER Bezaleel, don't you? Moses would. Without him Moses might still be going in circles around Canaan.

Bezaleel wore overalls, or whatever "blue collar" people wore then. He and his crew kept the tabernacle classrooms painted, picked-up and ready for the Lord's use. Custodial care is a most important part of Christianity. Of course, it isn't noticed until it isn't done well, and those who do it may not often speak in meeting or sit on the platform. But God knows and loves each one. In fact, he knows them so well the hairs of their heads are numbered.

What would we do without the Bible-believing Bezaleels—faithful, committed Christian craftsmen and women who sew for the missionaries, keep the church van serviced and ready, and make sure the office equipment keeps running. Keeping the church kitchen clean and stocked to suit any member of the Social Committee is no small assignment, but this is done by the Bezaleels as well.

Let us never get the impression that those who do physical labor or behind-the-scenes work are second-class saints. Of course, this idea has been around a long time. The spirit of contempt is caught in the village folk's rejection of



Christ in asking, "Is not this the carpenter?" Jesus stood at a bench and worked with tools, his trade apparent from His calloused hands. This is not to denigrate the Pauls, the Davids, or the Billy Grahams; they are all called and needed too, in fact more of them are needed. But none should feel guilty for being unrecognized, common, for doing the ordinary, yet essential Kingdom work.

Back to Bezaleel, just who was he? Let's look at Exodus 35:30: "Then Moses said, See, the Lord has chosen Bezaleel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts—to cut and set stones, to work in wood and to engage in all kinds of artistic craftsman-

ship. And he has given him the ability to teach others. He has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers."

Bezaleel was a busy man. He wrote no books of law, he only left his initials in the tapestries of the tabernacle or the molds of sculptured pieces. Sometimes it is better to leave your initials on a job than to make bold headlines.

"Do you acknowledge God's ownership of all that is under your care? Do you give of your time and abilities in service to church and community and gratefully use your possessions as a trust to honor God?" ...from the *Friends Faith and Practice Queries*, Northwest Yearly Meeting. EF



# Finding Our Own Witnessing Style

BY GENE CHRISTIAN

**I**N VISITING with many pastors and lay people, I have discovered that many are concerned for the well-being of the Friends movement. It is with their combined concern and a prompting of the Holy Spirit, that I share what I believe is a genuine concern for most of us and a possible key to assuring good health for our yearly meetings in the years to come.

During the past decade or so, evangelical Friends seem to have leveled off in their membership or in some cases have actually declined. Some who are still on our membership rolls are actually worshipping elsewhere. With a large portion of the Yearly Meeting constituency being made up of seniors, the next ten to twenty years will be crucial ones for our Yearly Meeting and for our individual churches. While some denominations are experiencing tremendous growth, if we're honest we will admit that many of our churches seem to be "just hanging in there."

Initially, I attributed "just hanging in there" to the aspect of Quakerism that emphasized simplicity, modesty, meekness, and a quiet and gentle spirit. These qualities obviously don't fit very well with street-corner witnessing, door-to-door visita-

tion or other such aggressive efforts, to share the Gospel. Therefore it seemed that our denomination probably never would experience impressive growth in numbers. I should say, however, that a concentrated effort has now begun in church planting in some yearly meetings, and this type of activity certainly provides encouragement for the future.

But the important thing to understand about Christianity is that it is as individual as the people that make it up. Certainly there are some firm guidelines in the Scripture to which we must adhere if we are to call ourselves Christians. But as different as our exteriors are, whether we're short or tall, dark- or fair-skinned, so too are our insides...and even more dramatically so! The method by which we commune and worship with our Lord individually can be as different as any one thing could possibly be—which stands to reason because our temperament and character are so very different.

However, in order to fellowship one with another, each of these uniquely different people must find a place where they feel comfortable to worship collectively. Recently I visited a dynamic, growing church with a close friend, who loves music and

is an excellent vocalist. When the choir of nearly 200 assembled to sing "Praise to the King" his eyes lit up and he later said, "That's the church I want to be in!" Understandable.

My point is this. I've come to believe that church doctrines aren't as responsible for a church's orientation as much as those uniquely different people are, who are drawn to one another because of similar values and traits. It is my impression that Evangelical Friends tend to be less aggressive and outgoing, showing less "flair" than some Christian denominations do. A "Typical" candidate to be drawn to one of our churches might be quiet, unassuming, modest by nature, etc.

quiet person to lunch or invite a shy, unassuming family over for tea and cookies, if that's your nature as well.

When Jesus said, "Go into the world and spread the good news" He didn't necessarily mean we need to do it loudly or boisterously. He said to be bold, but that is not the same as being aggressive and vivacious. He knew how different people were then, and he knows the makeup of each of us today.

We need to know our own strengths and those of our church as we reach out to those who are similar to us. There are so many uniquely different nonbelievers out there who hunger and yearn for Truth. They aren't all moved by flashy presentations and approaches.

**We shouldn't feel compelled to stand on street corners or go door-to-door.**

With this in mind, the "witnessing Quakers" of our yearly meetings, who typically exude these characteristics themselves, can actually be very effective. We shouldn't feel compelled to stand on street corners or go door-to-door, for that simply may not be our calling or within our capability. But, in our individual spheres of influence we need to constantly be aware of people who have the same mannerisms and characteristics we do—but need Jesus in their lives. We need to reach out to them with actions and words in a gentle way to share the "good news." Take a

Remember, a warm, gentle, loving word, smile, or action can be just as moving as a street corner presentation! Each of us must consider ourselves an ambassador of opportunity for a possible eternity of joy in the lives of people with whom we have contact. If we do, our churches will grow and we will be blessed individually. **EF**

*Gene Christian has been Director of Alumni and Parent Relations at George Fox College, Newberg, Oregon, and has recently taken a position with Heritage Christian College, El Cajon, California.*

# MUST WE HAVE RULES?

BY LAUREN KING

**L**IVING by rules is so easy and so hard. So is refusing to live by rules. We all live by some set of rules or some other way. We simply don't do things without some basis for acting. We may feel that what we do is the will of God; we may know it's against the rules but want to do it anyway and decide that it will be all right this time. Thus we always act in the light of our view of things.

In several ways rules are easy to live by. They are, if properly stated, *clear*. There can be no doubt of what is meant: for example, "Never bite your fingernails." Rightly stated, rules are *precise*, too. Get up at 6:10 on weekdays—not 6:00 and not 6:30. You know exactly when to get up next Monday. Life is clear, precise, and simple. There need be no indecision (When shall I get up next Friday?), no doubt (Is biting my fingernails OK?). No hard choices, no debates, no uncertainties.

Moreover, as time goes on, following rules becomes a habit. And habits make things easy. Think of tying your shoe laces. Do you stop to think how to do it? No, the process has been so much a part of you for so long that you can tie them while thinking about all sorts of complex issues. But watch a child just learning the trick. How awkward, how slow, how frustrating. But for you habit has erased all that difficulty. And so it is with rules. Followed long enough, they become action-without-agony, even action-without-thought. Automatic, supremely easy.

Rules also eliminate hard decisions and hard thinking. The thinking has all been taken care of during the formulation of the rules. And if you didn't have to do the formulating, it's doubly easy. No sweat in making the rules, no sweat in following them. The rules remove the labor of wrestling with choices. Just follow the rules. It should make for an easy, comfortable life.

**F**INALLY, rules can be comprehensive, covering any foreseeable situation. Just look in the manual, maybe on page 287. There it is, a clear and precise direction for the situation. Considering the 648 pages in the manual, how could you lack a rule for anything? Just go by the manual and life should be easy.

You may have noticed that I said *should*. That's because things don't work out exactly so easily. Rules are *hard* to live by. Consider their comprehensiveness. Do you know what comprehensiveness adds

up to? A great burden you must carry around, like an 80-pound pack in a 440-meter race. You have 648 pages of rules you must learn and must not break, plus supplements as new rules are added for new situations.

Thus, comprehensiveness becomes a burden few can carry day after day.

Rules also produce failure and perpetual guilt. Why was Martin Luther climbing those steps in Rome on his knees? Because he felt guilty of breaking the many rules by which he was so earnestly trying to please God. This burden was one of the chief complaints of Jesus against the Pharisees and scholars of the law (Luke 11:46). They had, he said, created grievous burdens without doing a thing to lift them.

Another hard thing about living by rules is that when we have developed a fine set of them, we tend to think they must apply to others. And we judge their relationship with God by how well they follow *our* rules. I once knew a godly man who believed that God had told him not to wear neckties. Quite naturally, he reasoned that what applied to him applied to others as well. Accordingly, he began



to question the spirituality of those who wore ties, including his pastor.

We have still another unfortunate tendency with regard to rules. When we fail in persuading others to follow *our* rules, we turn to force to gain compliance. After the Puritans came to North America they determined to establish a commonwealth where *their* religious views would be enforced by the government. In the Massachusetts colony, this resulted in dissenters like Roger Williams being expelled and numerous Quakers being beaten, deported, and hanged.

Rules tend to become the ceiling of our behavior, too. "I've met the requirements of the rule, so I don't need to do anything more." The lawyer to whom Jesus

**R**ules also  
produce  
failure  
and  
perpetual  
guilt.

directed the parable of the Good Samaritan was looking for some way to place limits on neighborliness. "Surely my neighbor is not everybody," is what he was saying. Rules give us the excuse to just get by.

Does all this mean that it is best not to live by rules? Is that the solution? Not really. Living without rules is also easy and hard.

Forgetting about rules is on the face of it certainly easier than being harassed by a great load of them. Jesus' calling the rules of the Pharisees a grievous burden suggests that getting rid of them would make life easier. What a relaxed feeling it would give! You could stand several inches taller with them off your back.

Think of a young Christian who has been taught the necessity of having a devotional time in the morning before doing anything else. Without that, she believes, she must go through the day without the presence and grace of God.

But one morning her electric alarm clock (electricity having been off for a time during the night) awakens her with just enough time to dress and catch the commuter train. She dashes off, feeling guilty and certain that the day will be a disaster because she will be without God. What peace, what rest she might have had without the rule. In what quiet faith she could have approached the day, certain that God knew about the circumstances and would not abandon her because of something beyond her control.

In college I knew a young man who had a sweet tooth. When a fellow student did not want his dessert, this young man would eat it, but would then fall into torment of conscience. He had adopted a rule of never eating a second piece of pie, but the sweet tooth often prevailed, and he would then feel the need to find someone to pray with him over his sin. Apparently he never abandoned his rule, never stopped feeling guilty, and ultimately became an agnostic, unable to bear the impossible demands of life in Christ as he understood it. Freed from that rule, he might have avoided agnosticism.

Life without the burden of rules can certainly be much easier, more restful than with that burden. And there have certainly been those in the history of the Church who have taught that life in Christ frees Christians from all rules.

But life without rules is hard, too. Indeed, in some ways harder. There is always the tendency, for one thing, for this life to become *too* easy and relaxed. We may easily drift into relativism, the attitude that there really are no firm standards, and consequently we are free to act on our own ideas of what is right. "I have a right to my own life. No one is going to tell me how to act." "You have your ideas; I have mine. Each set is OK for the one who holds it." But this makes all rules, all standards like rubber bands, easily stretched to fit anything.

And this relativism easily leads to the belief that there are no standards at all. If Christians combine this idea with an excessive emphasis on the grace of God, they may decide that behavior has nothing at all to do with spirituality. Anything goes; God's grace covers all. Paul had to deal with this attitude in the churches of his day. Romans 6 contains a thorough treatment of the problem. A shorter statement is found in Galatians 5:13: "You, my brothers, are called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love." So we are not just free, free from everything. We are free *from* in order to be free *to*. In Romans 6, Paul declares that freedom from slavery to sin simply allows us

to become slaves of Christ. The Scriptures do not teach unlimited freedom.

Freedom from rules can certainly mean a difficult and demanding life, for you lack clear, precise directive. You may have a principle, a general direction, something like "Go to Nashville." But this does not tell you when or how. That is left to you to work out. That is why the Pharisee scholars had devised 39 rules detailing ways in which the Sabbath might be broken. They thus had precise guidance in specific situations. But without such precise guidance, the hard decisions and the responsibility of making them will fall back on us. That calls for wisdom and wrestling and sweat. That means a hard life.

So we aren't free after all? Well, yes and no. We are free of one way of life (the manual of rules) but we are not free from standards and principles. The Scriptures are full of statements about behavior, full of denunciation of those who do not follow them. That's what the prophets spent a great deal of their time talking about. If there are no standards, they were talking nonsense. Open the New Testament to almost any passage in either the Gospels or the Epistles and you will soon find standards of behavior, either stated or implied. But they are not really rigid rules so much as descriptions of what the grace of God working in us will produce. "This is what you will be like. If you aren't, then something is lacking, is wrong."

One of the comparisons used by Paul in writing of our relationship to Christ is that of marriage. In his view marriage is based on love and so is our relationship to Christ. Does a husband who truly loves his wife need a thick manual of rules to guide him in that love and to compel him to love? "If your wife remarks that she is very tired, you must..." "When you leave home for your daily work, you must..." No, that's not how love operates. It flows like a spring, producing more acts of love than with rules. Thus it is with our life in Christ. No manual of rigid rules, but a love that constantly wells up in a life of devotion.

This is what Martin Luther had to say on the matter: "Neither doth he that hath this [regenerating] faith care greatly whether good works are commanded or not. For though there were no law at all, yet by this lively impulsation working the heart, he is of his own accord forced and carried to work true and Godly Christian works." Forced! Carried! It is both hard and easy, this life of Christian love. ■

Lauren King from Norwich, Ohio, is a professor emeritus at Malone College, Canton, Ohio, having retired in 1974.





# IN PASTORAL MINISTRY

BY LARRY KINSER

**I**N 1978 Mileta and I held a revival for a United Methodist lady pastor who relayed the following story to us: "While she was being interviewed by the pulpit search committee of this church, the committee was working her husband over pretty thoroughly on the subject, "What do you do in the church?"

"Do you play the piano?" they asked.

"No," he replied.

"Do you teach Sunday school?"

"Never have," came the answer.

"Do you sing in the choir?"

"You wouldn't want me to!" he explained.

"Just what is it you do?" They were still searching for his role in the church.

"I'm an insurance investigator," he replied. "If you ever need my services I'll give you a special rate. And in addition, I promise to arrive well before time for service to start, sit toward the front, and prayerfully support my wife and my pastor."

The discussion of the role of the pastor's spouse in the church is one of those forbidden subjects rarely approached in an interview, never spelled out in a contract, yet almost

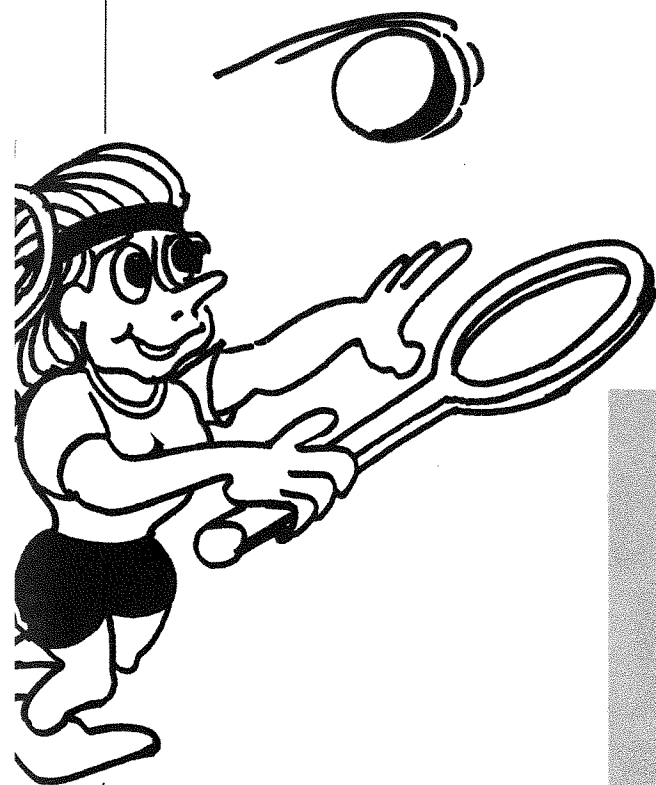
always lurking in the closet with "unfulfilled expectations" written all over it.

On the one side of the discussion, we could formulate theories based on the model of the business world, stating the pastor's spouse should not be a part of the discussion. We hire the pastor to perform his or her duties and lead the direction of the congregation.

Yet this is not the business world, this is the church. As such we must recognize that we are not dealing with task-oriented job descriptions, but the ministry of the Spirit of God upon peoples' lives. No married pastor is capable of doing that without the support and help of his/her spouse. Few congregations are capable of separating the work of their pastor from his or her family setting. So I believe we are compelled to develop some kind of criteria for husband-and-wife teamwork in the pastoral ministry.

I am a strong believer in the Holy Spirit's enabling of each believer for ministry. I Corinthians 12:11 says, "All these are the work of one and the same Spirit, and he gives them to each man, just as he determines." (NIV) Any group of 30 pastors' spouses could have, even should have, 30 different sets of spiritual gifts, determined, developed, and deployed in the





"What would you think if I taught a Sunday school class?" And she's great!

Another possibility is allowing the pastor's spouse to have a ministry outside the church organization. There was a seven-year period in which I was trying to start two new churches. I was a tentmaker and funds were tight, both in the church and our home. During that time Mileta assumed two unusual roles as a pastor's spouse. First she became the primary breadwinner. God gave her a dynamic gift of financial success, and she supplied both our home and the church budget with major contributions. Secondly, she developed a keen gift of lifestyle evangelism and through those years brought several into the church and to the Lord. During that time she would have been considered "inactive" in the affairs of the local church to a casual observer. In reality, she was

playing a vital role in the health and growth of the church.

So our own situation could be summed up by stating that Mileta's spiritual gifts are these: hospitality, music and worship, teaching, evangelism, finance, and giving. They have perfectly complemented my gifts of gregarious personality, music and worship, exhortation, prophecy, and faith.

Now let's see if we can formulate some guidelines for husband and wife teamwork in the pastoral ministry.

1. The spouse should encourage the development of the minister's best gifts.
2. The spouse should seek earnestly to find the best gifts for his/her own ministry

and should not be inhibited by the "traditional role syndrome."

3. The minister should be supportive and serve as an enabler to the spouse, just as would be done for any other person in the body wanting to serve.

4. The church should be encouraged to look upon the pastor and spouse as separate ministers of the Gospel, equal to each other, and equal in the eyes of the congregation. The only distinction is that the church is releasing ministers from making their own living in some other way so they may serve the Lord and the church full-time.

Note that I have not here addressed the exciting option of both marriage partners being called to serve as ministers, whether full- or part-time. This can work very well and I leave it to others with experience with this model to describe it.

During eight years of itinerant singing and preaching, one of the songs we liked to sing was the 1960 chorus "I'd like to teach the world to sing in perfect harmony." That was more than a clichéd expression from us to our listeners. It was an expression of how we lived, and how we are living today in the ministry of the pastorate, and how we hope to live for the rest of our lives. Together we shall each have separate ministries that complement each other and fit in perfect harmony under the direction of the Holy Spirit. ■

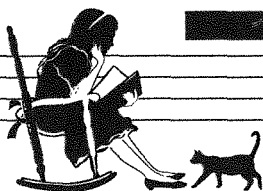
Larry Kinser is pastor of Damascus Friends Church, Damascus, Ohio.

**T**he role of the pastor's spouse is rarely approached in an interview, never spelled out in a contract, yet almost always lurking in the closet with 'unfulfilled expectations' written all over it.

ministry of the Holy Spirit through their lives. To say, for example, that every pastor's spouse must have the gift of hospitality would be much too confining for the biblical concept of the ministry of the Spirit. As it happens, one of my wife's strong gifts has always been that she is a willing, gracious hostess in our home. That has complemented my outgoing personality perfectly! Yet let's not impose this on the timid or on those with other gifts, whatever they may be.

Any discussion of the spouse's role should also allow for change. If a pastor's spouse is a growing, maturing, stretching Christian, he/she will probably develop new gifts from time to time—and watch other gifts become less important. This may be a great way for a pastoral couple to be able to minister in a new church situation as they move through life.

2 Timothy 1:6 says, "...fan into flame the gift of God..." (NIV) This might indicate some gifts may lie dormant for a time, then be rekindled as the need arises. There would have been no thought of Mileta teaching a Sunday school class in 1973. As her career has progressed to the management level, she has found herself teaching others in the secular world. This past year, as we moved to a new church, she asked,

**The Messiah**

Marjorie Holmes  
Harper & Row Publishers, 396 pages,  
hardback \$15.95

Marjorie Holmes has already established herself as a writer worth reading, and with her newest novel about Jesus, the tradition continues. *The Messiah* is a companion piece for *Two from Galilee* and *Three from Galilee—The Young Man from Nazareth*.

The writer makes Jesus into a real person, yet does it tastefully and believably. She describes the sights, sounds, and smells of life in that day in a way that transports the reader to the site of action. Through the story we become well acquainted with Mary, Jesus' mother, and Peter and his wife, along with other familiar friends of Jesus. We discover who provided Jesus with the beautiful robe for which the soldiers later cast lots.

Although the story is predictable, there are enough might-have-beens tucked in here and there to add surprises. Marjorie Holmes has created interesting and logical connections between well-known events.

Readers of different ages will enjoy this well-written novel.

—Betty M. Hockett

**Don't Bet on It**

Tom Watson, Jr.  
Regal Books, 247 pages, paperback  
Have you ever asked: What does the Bible say about gambling? Do lotteries really increase state revenue? What does placing a bet say about my faith? How does legalized gambling concern Christians?

The author penetrates beyond the facade of gambling into the workings and dealings of state lotteries, racing, and casino gambling. Although at times the book seems not to follow a logical sequence, Tom Watson does make use of biblical references and historical insights to enable the reader better to understand the diverse problems associated with gambling.

An interesting chapter in this book contains a brief biography of a bookmaker. I found it chilling that a man in the business of odds-making and the placement

of bets could at the same time be so personable and coolly deceptive.

Whether you view gambling as recreation or disease, valuable advice is to be had from this book.

—Kenny Link

**Jesus, Man of Prayer**

Margaret Magdalen  
InterVarsity Press, 239 pages, paperback,  
\$8.95

The author comes from an interesting background as a Baptist missionary, successful lecturer, and now an Anglican nun living and working in Botswana. She states at the beginning that this book is "a cameo-sized composite picture—of Jesus the man of prayer." She then proceeds to "break the picture down into smaller pieces" and examine each one closely. She has written deeply, yet in a manner that is understandable and challenging. The "smaller pieces" are liberally laced with Scripture references as well as quotes from classical devotional writers.

The writer is anxious that readers put into practice some of the concepts she presents. Thus, at the conclusion of the books, she includes follow-up suggestions for *doing*.

Anyone wanting to know more about prayer and willing to read something that is out of the ordinary will benefit from this book. It is the kind of book many readers will want to read with a Hi-liter pen in hand, ready to underline choice phrases worth remembering. It will bear reading over and over.

—Betty M. Hockett

**My Sister Tatiana, My Brother Ivan**

ed. by Helen Bailey  
Brethren Press, 144 pages plus bibliography, paperback, \$7.95

This book ought to appeal to any Quaker. It is a publication of the Church of the Brethren Press and is aimed at peacemaking. Helen Bailey has put together 20 pieces of varying length that record the experiences and reflections of various people, mostly Christians, who have traveled to the USSR and met the Russian people, especially the Christians. The writers are all, I gather, peace activists, and accordingly somewhat more optimistic about

peace than I can bring myself to be. Nevertheless, they cause my heart to go out to these brothers and sisters in Christ, and make it impossible to think of Russians as all of a pattern, all convinced communists. The Christians certainly are not, and they pray, they say more than once, for us Christians in the USA. For it is we who are in more danger from materialism than they. They meet it every day in its overt political and social form under the Soviet government. But we, ah, we swim in it daily in our affluent consumer culture and are in danger of never realizing it. Our life, the Russian Christians think, is thus far more dangerous. An open enemy is much more easy to guard against than a seductive charming neighbor. This book could affect you deeply if you read it. It has me.

—Lauren King

**Not Only Dreamers**

David R. Collins  
Brethren Press, 256 pages, paperback

If you thought you knew a lot about Martin Luther King, Jr., or even if you seem to know all too little about him, this book would be good to read. It differs from other biographies in that this is an account of the lives of both Kings (Junior and Senior) and how they interacted with each other. Collins draws the reader into their lives with highly informative and even entertaining narrative, augmented by copious amounts of dialogue. I am especially impressed that the author didn't gloss over certain flaws in the men, but rather chose to weave them into the tapestry of their lives. The result is an interesting and easily read book.

—John Pierce

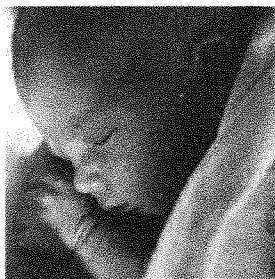
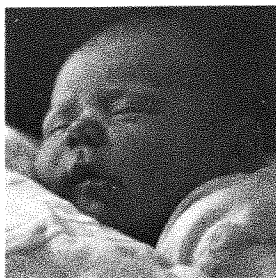
**Romans, a Shorter Commentary**

C. E. B. Cranfield  
Eerdmans, 384 pages, paperback

This is a shortened version of Cranfield's great commentary on Romans, which enjoys worldwide acclaim from such men as F. F. Bruce, R. S. Barbour, and W. Ward Gasque. He handles the difficult chapters 9-11 well, and throughout gives full discussion of the various interpretations of disputed passages. Any minister or serious student of the Bible can profit from this book.

—Lauren King





## The Miracle

(Continued from page 3)

Gnostics said the spirit is good, but flesh is evil. That influence still lives when we view the body, or any of its natural functions, as less than good. Because flesh is good, Jesus could enjoy the pleasant things of humanity. Some who did not understand called him a winebibber and glutton. But we are free to delight in God's creation, His world, our bodies. Without guilt we can relish a tasty, home-cooked meal and all the things God has designed our bodies to enjoy. They are God's gifts.

The other side of the coin is that I must be a good steward of God's creation: my body and the things that are good for it. I can participate and appreciate, so long as I do so in the right context and without overindulging.

2. Because of the Incarnation, there is no dichotomy between the sacred and the secular. Christ entered this life and thereby demonstrated the sanctity of all of life. The sacred is here and now. If we call Sunday the "holy day" and the others "secular," we are condemned to live lives that are extremely drab.<sup>6</sup> In sanctifying all of life, Christ allows the Sabbath to be every day, throughout the day.

3. The Incarnation lets us know that God is approachable. Certainly God is the "Totally Other," the incomprehensible One. In one sense, "The only God worth keeping is a God that cannot be kept. The only God worth talking about is a God that cannot be talked about."<sup>7</sup> But the Incarnation makes a dramatic difference. We can now approach the unapproachable!

In the *Wizard of Oz*, when Dorothy and her friends encountered the Wizard, they were overwhelmed by the lights, sounds, and terrifying sights. They were awestricken by his power. Then Dorothy looked behind the curtain and saw a mere man. He was completely approachable. They were relieved. But his power was gone. They were disappointed.

Encountering the incarnate Christ is somewhat like this, but the end is far different. At first, when we see the power of God, we are awestruck. God is Totally Other,

Unapproachable. Then, in Christ, we see a man. We are relieved. But unlike Dorothy and her friends, we feel *no* disappointment. HE IS STILL GOD. HE STILL HAS ALL POWER. Our powerful High Priest completely understands our situation and is totally approachable.

4. Jesus took on our limitations. He became what we are, and still He lived a life without sin. Although He took our flesh with its weakness, he triumphed over sinful human tendencies.

This truth gives hope. We can rise above our circumstances (see Hebrews 2:14, 17-18; 4:15-16). Such is the dynamic of our faith. We are not *just* forgiven. We are called to a new standard, enabled by Christ, who did it with the same equipment we have. It is not "cheap grace," but grace that enables us to live on a new plane. In Wesley's words, God's commands become promises. When Gregory of Nazianzus says "that which He has not assumed He has not healed,"<sup>8</sup> the converse holds that what He *did* assume, He can and *does* heal. We become new.

5. Since Christ became flesh, He established a pattern: The church is the "continuing incarnation" of God. Early Christians used the expression "the word" to describe the good news preached by the apostles. They saw this preaching as an extension of the ministry of Jesus.<sup>9</sup> They were continuing the Act of God, the Incarnation, the Logos.

Paul felt he had been commissioned to present "the word of God in its fullness—the mystery that has been kept hidden . . . but is now disclosed to the saints. [That mystery is] Christ in you, the hope of glory." (Colossians 1:25-27) The mystery of the ages is that the Incarnation (God becoming human flesh) is continued through us! C. S. Lewis said: "The son of God became a man to enable men to become sons of God."<sup>10</sup> As children of God we are the continuing incarnation.

When we think of the Incarnation, let us not be so blinded by the traditional and sentimental that we miss the dynamic application. The Logos, the Power, the Reason, the Act of God was "enfleshed" in order to free us, so that we might again be renewed in His Image. This is no superstitious belief or "rune" that works magic. It is the truth that Christ invades and transforms ALL of life. As that happens, the course of our lives, even our world, will be changed. EF

1. Raymond Brown, *The Gospel According to John, Vol. I*, Anchor Bible Commentary (Doubleday, 1968), p. 520.

2. Brown, pp. 521, 524.

3. William Barclay, *The Gospel of John, Vol. I*, The Daily Study Bible Series (Westminster Press, 1955), p. 45.

4. Augustine, *Confessions*, VII, 9 (cited in Brown, p. 520).

5. Justo Gonzales, *The Story of Christianity*, Vol. I, (Harper & Row, 1984), p. 173.

6. Martin Buber, *I and Thou*, Introduction by Walter Kaufmann (Charles Scribner's Sons, 1970), p. 30.

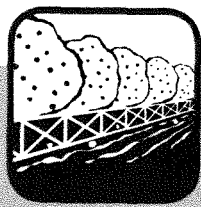
7. *Ibid.*, pp. 25-26 (statement by Kaufmann).

8. Justo Gonzales, *A History of Christian Thought*, I, (Abingdon, 1970), p. 360.

9. Brown, p. 519.

10. *Hymns of the Family of God* (Paragon Associates, Inc., 1976), p. 167. Lewis is paraphrasing Athanasius' statement: "He became man so that we might be made gods." (cited in Gonzalez, *Christian Thought*, Vol. I, p. 360).

Irv Brendlinger is Associate Professor of Religion at Warner Pacific College, Portland, Oregon, and a member of the pastoral team at Reedwood Friends Church.



## NORTHWEST YEARLY MEETING

### Fall Highlights

On November 6, Mountain View Friends was officially born! Over 175 persons attended the first service held in Wy'East Junior High Auditorium. A sense of excitement was mingled with the wonderment of those attending a church for the first time. Thanks, Lord, for Your blessing.

The next few Sundays the moving of the Holy Spirit was evident as this "crowd" became a worshipping congregation. The songs became more comfortable, spiritual commitments were made and friendships formed. God is doing great things in the lives of those He has gathered for worship.

Fall highlights in Northwest Yearly Meeting include Samuel School held annually on Thanksgiving weekend. This is a spiritual retreat for junior highers. Through the years, spiritual leadership has been seen in the lives of those participating in this conference that has been the groundwork for leadership within their respective youth groups.

The annual Thanksgiving Offering for a social need has been an opportunity for the entire Yearly Meeting to share the burden for a specific ministry. This year *Friends House*, a shelter home in Tillamook, Oregon, received the benefit of this gift.

Mission Board Clerk Earl Perisho and his wife Janice are visiting the mission fields in Bolivia and Peru through the Christmas season to encourage missionaries as well as nationals, counsel, and share at the annual retreat for mission families.



## ROCKY MT. YEARLY MEETING

### Beaver Park Celebrates 40th Year

Beaver Park Friends, Penrose, Colorado, celebrated its 40th year with a rededication of the existing building on October 9.

The special service included a reading of highlights from the church's 40-year history, in which members met in meeting houses that ranged from a

sod basement to a frame building, destroyed by fire, to the present brick structure.

As in the days of Nehemiah, "The people had a mind to work," so Beaver Park Friends continues on as a lighthouse to people in this part of Colorado.

To God be the Glory, for great things He has done. Many of Beaver Park's older members have died, but the younger generations gladly accept the challenge to run the Christian race for as long as necessary.

—Max Wood

### RMYM Briefs

VALE, SOUTH DAKOTA—Merle Roe held four days of revival meetings November 6-9 here. Roe is a retired pastor who also has served as general superintendent in Mid-America and Rocky Mountain yearly meetings.

ALBUQUERQUE, NEW MEXICO—Albuquerque Friends collected canned goods and nonperishable items last fall. The Outreach Committee program was designed to give attenders a chance to share of their abundance with those in need.

ARVADA, COLORADO—Northwest Friends Church held the "Phone's for You" church growth campaign in January. The church aimed to get some 2,000 community residents on a list to receive further information about Northwest. Results were unavailable at press time.

DENVER, COLORADO—First Denver Friends held its annual missions conference for three weekends, beginning October 30, through November 13. The theme this year was "Making Him Known."

The conference included a number of seminars by members and outsiders on such topics as "Starting Your Own Ministry," "Prayer," "Ministry to

the Disabled," and "Wanted: World Christians." The theme of the seminars was "We Can Do It!"

In addition, Guy and Candy Edmonds, missionaries at Rough Rock, spoke at a banquet November 12 and an evening worship service the following night.

### RMYM Prayer Opportunities

1. Pray for a longing among the Navajos at Rough Rock Mission to know the true God. Ask for Spirit-led decisions among the missionaries, and the necessary resources. In the name of Jesus, bind Satan and the work of his evil ones at the mission.

2. Ask God's blessings on the ministries of these RMYM meetings: Northwest Friends (Arvada), Pueblo, Hasty, Lamar, Ordway, all in Colorado, and Albuquerque, New Mexico, and Plainview, Nebraska.

3. Pray for guidance to RMYM Superintendent Jack Rea as he conducts his work throughout the Yearly Meeting. Ask God to provide the necessary resources, people, and finances.

### New Position of ASSISTANT TO THE EXECUTIVE DIRECTOR

Responsible to visit EFM mission fields, travel to churches as the Church Representative and assist in administrative details. Must have missionary experience and be a Friend. Starting date July 1989, subject to funding. Send inquiries or suggestions, by December 31, 1988, to:

Maurice Roberts,  
Chairman  
EFM Personnel  
Committee  
2018 Maple  
Wichita, KS 67213

## Quaker Benevolent Society

*A mutual benefit  
society organized and  
operated by Friends  
since 1933*

The Quaker Benevolent Society provides a channel for cooperative assistance to loved ones in time of bereavement. More than just financial assistance, QBS conveys caring and comfort to beneficiaries. Member benefits are provided through \$2.00 contributions by each member upon notification of a death within the membership. Anyone, age 10 to 65 inclusive, may apply for membership.

For more information write:

Quaker Benevolent Society • P.O. Box 247 • Newberg, OR 97132



**E.F.C.-  
EASTERN REGION**

### Hurricane Aid Continues

A relief team consisting of 30 Friends from Eastern Region departed Norfolk, Virginia, on November 7 to work in Jamaica, helping to rebuild two Friends churches at Albany and at Friendstown that were devastated by Hurricane Gilbert. According to Frank Carter, team leader, Friends Disaster Service is sponsoring the project with financial help from individual churches subsidizing various workers.

Penn District generously raised \$200 to enable Ivar and Pauline Johnson to go, plus providing \$250 for needed supplies for the journey. In addition, the local Williamsport Catholic Charities provided dehydrated foods (641 pounds), which were shipped on ahead to feed the group. Besides this, there were 13 boxes filled with medical supplies and bedding to distribute to victims of the hurricane. The workers returned November 18.

### Snow Birds Welcomed

Sarasota Friends Church is very anxious to be notified when Friends move to the sunbelt to escape the northern winters. Pastors, please notify Pastor John Williams, Sr., at 2757 Orchid Oaks Drive, #205A, Sarasota, FL 34239. He will take responsibility to get in touch with them and invite them to attend one or all of our four Friends churches in Florida.

### Rally Well Attended

Northeast Ohio District held a standing-room-only rally at Damascus Friends on October 30. Friends from 14 churches gathered to hear the message by Wayne Ickes, pastor of East Richland and president of the Executive Board, plus music by Linda Diver and the Canton Ensemble. Charles Bancroft, district superintendent, presided.

### Travel

A Holy Land tour led by Pastor Duane Rice of Van Wert, Ohio, is scheduled for March 6-15. The cost from New York City amounts to \$1,399 (includes two meals per day). Contact Duane at 605 N. Franklin, Van Wert, OH 45891, as soon as possible.

### Calendar

January 11-16 EFA Commission Meetings, Estes Park, Colorado  
January 13-15 Midwinter Youth Conference; Eastern Area, Best Western Motel, Aurora, Ohio  
January 15 EFA SUNDAY  
January 27-29 Western Area Youth Retreat  
March 7-9 NAE Convention, Columbus Hyatt Regency  
March 11-20 Malone spring break  
April 17-20 CHA Convention, Indianapolis  
April 20-24 Fourth Friends Ministers Conference, Sheraton Denver Tech Center  
April 28-29 Malone Baccalaureate and Commencement



**MID-AMERICA  
YEARLY MEETING**

### Men's Retreat

MAYM Men's Retreat was held at Camp Quaker Haven, November 4-6. Gary Wright gave challenging messages on the theme of "Spiritual Leadership in the Church and in the Home." Bob Bishop brought special music on Saturday evening. A special talent time highlighted the Saturday afternoon program.

### Big Event

The youth of Northridge Friends Church with the help of their youth pastor, Kevin Mortimer, hosted the annual "Big Event" for the youth of Mid-America Yearly Meeting. Over 100 youth were challenged by

the ministry of Justin Weber as he spoke to them on the theme of integrity.

### Christmas Program

An auction barn transformed into a Jewish village is the site of *The Story of Christmas* performed by the Haviland Friends Church. Three performances are given the first weekend in December and include stage sets for a village square, live goats, ducks, donkeys, and even three camels. Using drama and music, the church members present the Christmas story in a way that finds the audience caught up in the wonder and beauty of God's gift to the world.

### Superintendent to Burundi

Maurice Roberts left November 9 for an administrative visit to Burundi. The plans are to stop in Rwanda, and Willard Ferguson will travel to Burundi with him. They will be discussing the possible development of a Friends Bible School for training pastors and church leaders. After spending ten days in Burundi he will return to Rwanda and visit the missionaries there. On his return trip he will spend a short time in Nairobi, Kenya, with Ron and Nancy Woodward.

### FACULTY POSITION IN NEW TESTAMENT AND GREEK

Malone College is pleased to announce an opening in its Religion and Philosophy Department beginning in the fall of 1989. The position is a full-time, tenure track position and would usually include the opportunity for summer teaching. The candidate must have completed the Ph.D. with areas of specialization in New Testament and Greek as well as a strong historical background. Previous teaching experience is preferred, but other qualified candidates will be considered.

Malone College is a Christian liberal arts college affiliated with the Evangelical Friends Church-Eastern Region. The College is searching for a person who would encourage faculty-student interaction. Malone is an equal opportunity employer and encourages women and minority candidates to apply.

Send resumes that include philosophy of Christian higher education and references to:

Ronald G. Johnson, Vice President and Dean of the College  
515-25th Street N.W., Canton, OH 44709

### MERCY CORPS

Development Director sought for nonprofit, international Christian relief and development organization, Portland based. Manage direct mail, donor relations, donor acquisition program, major gift development, special events, foundation proposals, and communications projects. Position to be filled immediately. Send resume to:

Development Search  
PO Box 9  
Portland, OR 97207-0009



## College students throng to missions conference

### OUR FRIENDS COLLEGES

#### Old Testament Examined

Gerald Wilson, chairman of the Division of Religion at George Fox College, contested two generally accepted views of Daniel 9 at the national meeting of the American Academy of Religion and Society of Biblical Literature in Chicago, Illinois, November 19-22.

He joined more than 1,400 participants at the conference, which drew thousands of religion and biblical studies scholars from around the world.

Wilson examined the relationship of the prayer in Daniel 9 to prophecies in Jeremiah 29.

Wilson, who joined the GFC faculty last year and was named chairman of the Division of Religion this year, has a doctorate degree in Old Testament and religious studies from Yale University. He has a masters degree in theology, Old Testament studies, and Semitic languages from Fuller Theological Seminary in California.

Before he came to GFC he served for seven years as assistant professor of religion at University of Georgia. Four years ago he was named consulting editor of the Old Testament portion of the fourth edition of International Standard Bible Encyclopedia (Eerdmans Publishing Co., Michigan). He is currently writing a book related to his book on Psalms, "The Editing of the Hebrew Psalter."

#### Mission Groups Gather

About 1,000 students and 100 mission representatives visited George Fox College November 11-13 for "Proclaim '88," Northwest student missions conference.

The third annual event, the largest of its kind in the Northwest, has been staged in the past at Portland State University. The conference was scheduled at George Fox this year when GFC officials offered use of the Newberg campus.

Activities included workshops, small-group sessions, worship services, media presentations, and six plenary sessions featuring Malcolm Hunter, former missionary to Africa, and Joanne Shetler, translator for Wycliffe Bible Translators. More than 50 mission booths and displays from Christian schools and agencies were displayed.

"Proclaim" was created in 1986 by a 1985 graduate of George Fox College, Boyd Morris. A staff member of Student Foreign Missions Fellowship, Morris wished to form an organization that brings together college mission groups from throughout the Northwest. The first "Proclaim" conference in 1986 attracted 803 students.

Organized entirely by students, this year's conference theme was "The Earth Shall Be Filled with the Glory of the Lord as the Waters Cover the Sea." Conference director was Steve Wecks, a senior at Multnomah School of the Bible in Portland. Brad Clark, a GFC junior international studies major from Brush Prairie, Washington, served as campus coordinator.

#### Cross-Country Runners Shine

Malone cross-country teams swept the district titles when they competed at the end of October. The Men's Team won its 22nd straight NAIA District championship with a total of 30 points, with Walsh College second (41 points), and Cedarville, third (92 points). There were eight teams participating

in the event. According to Jack Hazen, coach, Malone is now ranked No. 5 nationally by NAIA.

Malone women won their meet with 40 points total, while Cedarville was second (49), Defiance, third (77), and Findlay, fourth (98). Scott Armstrong is coach. Malone College is located in Canton, Ohio.

#### Malone Students to Broaden Horizons

The New York Theater and Study Tour is scheduled for December 26-30. The adventure to the "Big Apple" will include attending performances of the classic *Phantom of the Opera*, *Into the Woods*, the two comedies: *Steel Magnolias*, and *Rumors*. In addition the group will tour the Metropolitan Museum of Art, the American Museum of Natural History, Chinatown, Little Italy, and the World Trade Center.

#### Joseph Comes to Life

The fall drama at Malone was the new musical entitled "Joseph" written by Earl Reimer and Marshall Lawrence. Staged by Dr. Alan Hedges, the drama is based on the life of the Old Testament character with some interesting and colorful individuals added.



#### Chad Gates New Director of Development

President Robin Johnston recently announced the appointment of Charles "Chad" Gates from Coeur d'Alene, Idaho, as new director of development at Friends Bible College. Mr. Johnston stated, "Chad Gates has brought with him a desire to excel in the area of development and foundations. He comes to us with experience in sales, management, administration, and computer operation. Also he possesses a personal touch with people, making them feel they are important and listened to."

For the past two years Mr. Gates has been working in the insurance and investment field but also has been employed as an advertising director and vice-president of marketing. President Johnston stated,

#### PRESIDENTIAL SEARCH

The Board of Trustees and the Presidential Search Committee of Malone College invites applications for the position of President.

Malone is a four-year Christian liberal arts college located in Canton, Ohio, offering degrees in twenty-seven fields of study. Malone is affiliated with the Evangelical Friends Church-Eastern Region and exists to provide students from diverse backgrounds with a biblically based education.

Qualifications for applicants include: commitment to the Lordship of Jesus Christ and the mission of the College, distinguished academic background or equivalent experience, proven dynamic, participative leadership style.

Those interested in applying should send a letter of application, a current resumé, and names and addresses of five references. Applications should be addressed to:

Mr. J. Harry Mosher  
Chair, Presidential Search Committee  
7390 Sunbury Road, Westerville, OH 43081

"Chad should be a great help to our young college students who often struggle with their finances. He has had several years experience with the Larry Burkett organization (Christian Financial Concepts) in providing council in Christian Finances. He is a certified Christian Financial Counselor and we plan for Chad to conduct counseling and class seminars."

Mr. Gates and his wife, Julie, have two daughters, Darlene, 17, and Renell, 14.

**OUR  
FRIENDS  
IN  
LOCAL  
CHURCHES**

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

### Spiritual Life and Growth

October marked the beginning of a "flock ministry" at **DEERFIELD**, Ohio, Friends (Wayne Evans). The Spiritual Life Commission and a group of "under shepherds" have sectioned off the "pasture" at Deerfield and are ministering to small flocks of eight or nine families each. The goal is twofold: allowing for closer, more personal communication and sharing, and helping to give the pastor "longer arms" for guiding the flock as a whole.

A ladies' Bible study meets Thursday mornings at **EMPIRE** Friends, Vale, South Dakota (Lloyd Hinshaw).

**ORANGE ROAD**, Westerville, Ohio, Friends (Tim Kelley) has started the winter Bible and Prayer Groups. The group meeting at the church is studying Philippians. Groups meeting in homes are studying Acts and "Lord in the Marketplace."

David (Butch) Hearon and Andy Kyger, members of the Friends Bible College evangelistic team, ministered to the **PRATT**, Kansas, Friends (John Havens) church.

A "7-7-7" prayer emphasis was begun at **ALLIANCE**, Ohio, Friends (Rick Sams). There were seven Wednesdays of early morning prayer meetings, followed by seven days of special prayer times. Concluding was seven hours of prayer and worship.

Guests ministering to **HAVILAND**, Kansas, Friends (Dave Robinson) were Don Ashley, director of Friends Center at Azusa Pacific University, and Tom and Karen Cobb, evangelists.

Pastor Duane Houser and his wife, Joyce, led a seminar on "Lifestyle Evangelism" at **CANTON**, Ohio, Friends (John Williams, Jr.) September 30-October 1. People from other area Friends churches were invited to attend. It was a good time of learning how to better communicate the love of Christ to those around us.

Norman Bent, a Miskito Indian from Eastern Nicaragua, was guest speaker at **UNIVERSITY** Friends, Wichita, Kansas (Ministry Team), All Church Night.

### Youth and Christian Education

Evangelical Friends, **OMAHA**, Nebraska (Peter Schuler), had their annual Harvest Dinner November 20. On October 16, Bibles were given to three young people who were promoted to the Sunday school's junior department. Omaha Friends offered a craft boutique November 12 in the church building's fellowship hall.

The junior class at **BAYSHORE**, Texas (Mark Hudspeth, youth pastor), took a bike trip to Brazos Bend State Park.

The activities of the **HAVILAND** (Paul Romoser) youth included a pizza scavenger hunt. The kids scavenged the town for pizza ingredients to cover their crust. Some pizza was eatable and some was questionable.

Mike and Janelle Doud, missionaries with the Wesleyan Mission in Sierra Leone, Africa, presented a special service last fall at **EMPIRE**. Mike grew up in the Vale area. The Empire Friends Wednesday night youth group has had up to 21 young folks attend the services held in the church parsonage.

**EAST GOSHEN**, Beloit, Ohio, Friends (Rod Grafton) had a "Vote for Sunday School" campaign, which began October 2 and ended November 6. The goal was a 30 percent increase in the Sunday school department.

A new Sunday school class, Discovery I, has been started by Pastor Rick Sams and his wife, Joyce, at **ALLIANCE** Friends. This class emphasizes discovering Christ and Christianity. It will deal with basic Bible issues at the foundation of Christian faith.

An old-fashioned "pounding" was given David and Rochelle Bridges, **BOISE**'s new youth ministers, after which apple pie and ice cream was served by the Music Committee.

Forty-five youth and youth counselors from **CANTON** Friends attended a Youth Retreat at Camp Carl near Ravenna, Ohio, October 15-16. Kelly Hadlick from **BATTLE CREEK**, Michigan, Friends (John Grafton) was the guest speaker. The thrust of the weekend was how to share one's faith.



Candace Jones (center), the daughter of Wayne and Merna Jones of **SPRINGBANK**, Allen, Nebraska, Friends (Roger Green) was crowned queen of Allen High School's homecoming on October 7. Candace participates in sports, music, and is a baton twirler. The Youth Cooperative in Allen went on a hayride on October 28. The group consisted of youth from the Friends, Methodist, and Lutheran churches in Allen.

**FRIENDSWOOD**, Texas (Joe Roher), held their third annual Sunday school retreat November 11-13 at Camp Allen near Navasota. This was a weekend full of family fun and inspiration.

## Travel with a Friend

### Complete Travel Services

- Reservations and Ticketing: Airlines, Trains, Hotels, Cars, Tours and Customized Travels
- Special International Air Rates for Students, Ministers, and Missionaries

**658-6600 (Local)**

**1-800-225-4666 (Oregon and USA Toll-Free)**

### Folkways Travel

**14600 SE Aldridge Rd., Portland, OR 97236-6518**

## Sampling party sells cookbooks

An Appreciation Banquet for all Christian education workers was held at **TRINITY**, Van Wert, Friends (Duane Rice) on October 1, 1988.

### Missions

Donnetta Carpenter has a missions study for the children at **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen). These kids meet on Wednesday evening to study about missions and to cut quilt blocks, roll bandages, and other activities. An offering is taken to give to the MAYM youth project, a motorcycle for a Burundi church leader.

Esther and Russell Zinn from Taiwan spoke at the Missions Conference at **BARBERTON**, Ohio, Friends (Brian Cowan) September 7-9. The weekend started with a foreign dish dinner. Saturday brought a pancake breakfast and a time of prayer. In the evening Russell brought a challenge from Acts 12, followed by "Christmas in October" as gifts were presented to the Zinns. During Sunday morning worship, Esther spoke of our responsibilities and the urgency for spreading the gospel news.

Roscoe and Tina Knight were speakers for the Faith Promise Mission Weekend at **MIAMI**, Oklahoma (Merl Kinser).



The Norma Freer Missionary Society of **SMITHFIELD**, Ohio, Friends (William Waltz) participated in an autumn bazaar at a local mall. The ladies met each week to work on puff quilts and crafts for the annual event. Two quilts were donated to the Friends Disaster Service Auction also.

Pastor Rod Grafton and family of **EAST GOSHEN**, Beloit, Ohio, Friends, entertained with an open house at the parsonage. A time of fellowship and refreshments was enjoyed by all in attendance.

Russell and Esther Zinn, missionaries to Taiwan, were guests at **LOWELL**, Kansas, Friends (Casey Davidson). Other area churches were invited to meet with them.

### Community Outreach

**BOISE**, Idaho (Harold Antrim), held their annual Fall Roundup October 16. Sweetie Pie Sue and Lonesome Larry did a good job emceeing. One special performer was a local lady whistling "Glow Worm" and

"Amazing Grace." "Morning for Moms" is taking place every Thursday. One week the Moms went to Boise's new Towne Mall while their children were taken care of at the church.

Ladies craft night in conjunction with FWMF was held November 1 at Boise. Two different Christmas tree ornaments were demonstrated. November 6 was Friendship Sunday, when all were encouraged to bring a friend to service. In the evening there was a sampling party. The Boise FWMF has compiled a cookbook, and women are asked to bring their recipe, made up, for sampling by the congregation in the hopes more cookbooks will be sold. November 20 was our annual Thanksgiving dinner in Friends Center. The choir presented *We Are So Blessed* by Bill and Gloria Gaither.

### Church Building and Equipment

**ENTIAI**, Washington, Friends Church (Shorty Wright), and Sunday school especially, are very excited about the recent purchase of a new van for our Sunday School Ministry. We started our van ministry approximately eight years ago and have had two vans picking up and delivering children to and from Sunday school every week. Both of our vans were old, and with repairs only one was really worth keeping. In September God opened doors and guided us in the right direction, and we found a van that was all we wanted. We needed to finance less than half the purchase price, and then the Lord blessed us fur-

ther by providing a buyer for the older van at a greater price than we had hoped for. We had funds to repair the one van we kept and purchase snow tires for the coming winter. Pastor Shorty Wright led us in a dedication of the van and the van's ministry. The children and van drivers can now enjoy a warm ride to and from Sunday school each week. We are thankful to those across our Yearly Meeting who support our church and this ministry. We praise God for all He has provided.

Another great historic event for our Entiat church family is that our final mortgage payment was made this November. The payment was only once a year, and since our new building was built in 1960 the payments have decreased somewhat over the years. Our elders are planning a celebration for the church, former pastors, and friends, which will be held later next spring to make traveling less difficult than in the winter months.

**BOISE**, Fred Johnson, son of our church secretary, erected a beautiful *Boise Friends Church* sign on the northeast corner of our lot. This was an Eagle Scout project, dreamed up, designed, made, installed, and paid for by Fred (with some help from fellow scouts, leaders, and family).

### DAY CARE DIRECTOR

West Wichita Children's Center is seeking administrator for full day-care program. Licensed and accredited for 58 children ages 6 weeks to 10 years. Send resumé to:

Randy Mullikin  
University Friends  
Meeting  
1840 University  
Wichita, KS 67213

Quaker Man (QM)

Quaker Woman (QW)

PEACEMAKING (PM)

**Quaker Cups — \$5.95 each**  
plus \$2.25 postage and handling

Quaker Man silhouette (QMS)

Quaker Woman silhouette (QWS)

Quakers

are not 'Older' but

Quaker Man and Woman (QMWS)

**Floyd M. Penna**  
25770 S. Morgan Rd.  
Estacada, OR 97023 • 503/630-7830

Detailed cup catalog available on request.



## *A different kind of 'church camp'—family campouts*

### Family Life

"Friends for Families" fall conference was held in **COLUMBUS**, Ohio, November 11-13, sponsored by the EFC-ER Friends Action Board.

Family campouts were planned for one weekend each month through the summer for **CANTON** Friends campers. The final campout for the season was held in the Laurel Mountains of Pennsylvania October 7-8. These times to get away with the family were appreciated and also afforded a time to become better acquainted with other families. Camp fire times and chapel services were a part of each campout.

### Other Important Events

November is the time of the year many of our MAYM churches give special thanks to God by holding special Thanksgiving activities. **RIVERTON**, Kansas (Paul Snyder), held a special dinner. **NORTHBRIDGE** Friends are taking part in the World Vision "Love Loaf Program," and others are preparing baskets of food to give to the poor. Pastors at **HAVILAND**, Dave Robinson, **PRATT**, John Haven, and **ALVA**, Oklahoma, Ken Smith, spoke at the community Thanksgiving services in their communities.

**SPRINGBANK** Friends traveled to Plainview, Nebraska, to the November 6 Springbank

Area Meeting. The session included a business meeting, supper, and evening program. Among the speakers were RMYM Superintendent Jack Rea and Wayne Street, who discussed the Yearly Meeting budget. **PLAINVIEW** Friends pastor, Wesley Murphy, led a worship service.

The Billy Graham film *Cry from the Mountain* was shown at **ORANGE ROAD** on October 9.

**NORTHWEST** Friends of Arvada, Colorado (Bill Pruitt), had a Thanksgiving service November 24 after a breakfast. **FIRST DENVER** Friends (Chuck Orwiler) had a similar program. Northwest also collected food, money, and other household items for Thanksgiving baskets. On November 27 the youth choir at East Boulder Baptist Church presented a musical, *Friends Forever*, during the evening service at Northwest Friends. December 3, women in Northwest held their annual Ladies Christmas Tea. Barbara Robertson spoke.

The **FOWLER**, Kansas, Friends (Marvin Miller) Women held their annual salad supper November 16. Dayla Koehn from Ingalls, Kansas, portrayed Bible characters for the program.

The Women's Fellowship Council of **CANTON** sponsored the first "Dayspring Brunch" of the season on October 8. Lucy Anderson shared regarding her life in Christ and the heritage that has influenced her. Sandy Jencks demonstrated the art of making lovely wooden jewelry. Janelle Roshong shared in song. The theme was built around "Things That Are Everlasting."

The Western District of Friends EFC-ER was held October 22 at **TRINITY FRIENDS** Van Wert, Ohio.

Following the death of his wife, Esther, Jason Sherwood, formerly of West Liberty, Ohio,

has moved to Delaware to live with his son Paul. Friends wishing to contact him may do so as follows: Rev. Jason Sherwood, c/o Paul Sherwood, Route 1, Box 141H, Milton, Delaware 19968.

During a fall worship service at **FIRST DENVER**, Marilynn Ham presented a sacred concert. In addition she and her husband led a seminar for church musicians. Marilyn Ham also presented a concert at **OMAHA** during the fall.

The 20th anniversary of **NORTH OLMSTED**, Ohio, Friends (J. Daniel Frost) was observed in a special service on Sunday afternoon, October 2. The theme was "20/20 Vision—Looking Back/Looking Ahead." Former pastors, members, and friends were invited. Letters of greeting were read by Bruce Clark, presiding elder. Earl Smith, former pastor of **WEST PARK**, Cleveland, Ohio, Friends (Chris Jackson) at the

time of the church's founding, provided special music and led the group singing. Robert Hess, general superintendent, presented the message and challenge. Regular morning services were conducted in a spirit of praise and celebration also.

During the Sunday school hour, the church history was highlighted in a slide presentation narrated by MondaLee Anderson. Elder Emeritus Alfred Teague spoke on his vision for the church.

During morning worship, a panel of six members presented their dreams for the church. Pastor Frost's message was entitled "The Church: Its Confidence for the Future." A noon potluck fellowship dinner followed in the church all-purpose room.

Ron and Janice Wood, pastors at the **KICKAPOO** Indian Mission, were guest speakers at **PRATT** Friends church annual Thanksgiving dinner.

### JAMAICAN STUDY TOUR

Right Sharing of World Resources offers an economic development study tour, April 1-9, 1989, in Jamaica. For information, contact:

Johan Maurer  
Friends World Committee  
for Consultation  
P.O. Box 1797  
Richmond, Indiana, 47375  
USA

## EVANGELICAL FRIEND



**Tax-deductible contributions help make it happen.**

The *Evangelical Friend* is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

Evangelical Friend treasurer, P.O. Box 6, Rockaway Beach, Oregon 97136

**OUR  
WORLDWIDE  
CHURCH  
FAMILY**

**French Government Vetoes  
Manufacturer's Decision to  
Not Distribute Abortion-  
Inducing Drug**

*Paris, France*—The French manufacturer of the RU 486 abortion-inducing pill, also known as the Mifepristone pill, is caught in the middle of a heated debate about the moral and political implications of the drug's distribution. The company had said it would not make the drug available anywhere in the world because of opposition from pro-life groups, then distanced itself from the statement when doctors and pro-choice advocates erupted over it. Within a week of the company's decision to withhold the drug, the French government—a major shareholder in the company—ordered that distribution of the abortion pill be resumed.

The oral drug, which must be administered under the supervision of a doctor, prevents progesterone, a hormone essential for a successful pregnancy, from reaching the uterus. Without the hormone, the uterine lining breaks down and contractions begin, causing the newly conceived child to be

expelled by the body. The process takes several days. The drug is effective about 80 percent of the time, but when used with a second drug, synthetic prostaglandins, also administered by a doctor a few days after the RU 486 drug, it is 95 percent effective. Advocates of the drug say that it will never be available for household use, but must be used under medical supervision.

Roussel officials said they have not applied for authorization to market the drug in the U.S. because of the great amount of opposition here, but would not comment on whether they will transfer the rights to another company to distribute it in the U.S. Officials of a small company in New Jersey, Gynopharma, denied that they are trying to work out such an arrangement with Roussel, as was rumored.

—E.P. News Service

**Camp, Campolo Join Forces  
to Help Victims of AIDS**

*Nashville, Tennessee*—In an attempt to provide a Christian response to AIDS, contemporary Christian musician Steve Camp has joined forces with noted speaker and author Tony Campolo to create a new foundation: AIDS Crisis and Christians Today (ACCT).

"I don't think the AIDS thing should be a divisive issue," said Tony Campolo, a professor of sociology at Eastern College in Philadelphia. "Under ACCT I think it will be unifying." Campolo said he and Camp and various Christian musicians are planning a tour of the country for a series of concerts in which they will speak about AIDS and distribute educational literature about the disease. Campolo said he hopes the concerts will motivate Christians to organize local hospices

in their communities to reach out to the victims of AIDS and their families.

—E.P. News Service

**Goodbye Christian  
Broadcasting Network; It's  
Now the CBN Family  
Channel**

*Virginia Beach, Virginia*—It's time to say goodbye to the Christian Broadcasting Network and hello to the CBN Family Channel. In an effort to overcome resistance to an overtly religious name, the nation's fifth largest cable network has adopted a neutral "family" name, and will become "FAM" in TV schedule listings, rather than "CBN."

"We are trying to reinforce our position," explains programming vice president Paul Krimsier, who says the programming budget for the network is up 25 percent and will continue to increase. New additions to the lineup will include "The Family Channel Movie," a series that will include original productions, and 120 installments of "Bonanza: The Lost Episodes," featuring Bonanza shows that were never placed into syndication and therefore haven't been seen for 29 years.

—E.P. News Service

**U.S. Christian Leaders Help  
Resettle Thousands of Soviet  
Christians in U.S.**

*Moscow, U.S.S.R.*—The National Association of Evangelicals (NAE) and World Relief are teaming up with Charismatic leaders to prepare for possibly thousands of Soviet Charismatic Christians who may emigrate to the U.S. over the next 12 months.

As political relations improve between the Soviet Union and the U.S., thousands of Soviets, a number of them Pentecostals, are being allowed to relocate in

the U.S. where they are able to worship freely. As many as 4,500 Soviet Pentecostals may be allowed to emigrate in the next year, according to World Relief. In the last 12 months more than 25,000 Soviets left their homeland; about 18,000 were Jews.

"The Jewish community has taken care of the Jewish refugees, preparing them for adjustments to living in another culture," said Bastian Vanderzalm, international director of World Relief, NAE's humanitarian assistance arm. "But because the number of evangelicals coming out of the U.S.S.R. has been limited up until now (about 500 last year) we have not yet responded in a unified way to the special needs of these people."

—E.P. News Service

**Church in Laos Reports Ban  
on Services**

*Santa Ana, California*—Catholics in both the southern lowlands and the mountainous areas of the northern province

**RESEARCH  
INTERNS**

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1989. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Application period January 1 through March 15, 1989. For information, write or call:

David Boynton  
Friends Committee on  
National Legislation  
245 Second St., NE  
Washington, D.C. 20002  
Phone: 202/547-6000

**EMPLOYMENT  
OPPORTUNITY**

Exciting opportunity in interdenominational Christian School. Job involves recruitment, funding, public relations in K-12, 270-student environment in Boise Area. Send resumé with first letter to:  
John Blaser  
Nampa Christian School  
P.O. Box G  
Nampa, ID 83653

## *Liar receives 'Pinocchio Award'*

of Luang Prabang say they are being persecuted by local communist cadres who have instructed them not to carry out religious services. The new restrictions are also affecting more than 30 Protestant churches affiliated with the Christian and Missionary Alliance.

—*News Network International*

### **And Finally . . .**

*Dannebrog, Nebraska*—The National Liar's Hall of Fame gave its annual Pinocchio Award on October 28 to an Ohio farm columnist who said the drought was so bad that a Roman Catholic priest was found trying to turn wine back into water.

Russell Hoy, columnist for the *Ohio Farmer*, won the annual competition with a lie that said the 1988 drought was so bad that "the Baptists were sprinkling and the Presbyterians were using a damp cloth" for baptisms. He added, "The Lutherans were passing out rain checks and at least one Catholic priest was working at turning wine back into water." —*E.P. News Service*

### **OUR RECORD OF FRIENDS**

#### **Births**

**BAKER**—To Bob and Debbie Baker, a son, Joseph Jacob Ryan, October 3, 1988, West Park Friends, Cleveland, Ohio.

**BAYLISS**—To Keith and Denyse Bayliss, a son, Zane Matthew, September 31, 1988, Goshen Friends, Zanesfield, Ohio.

**BELL**—To Bruce and Judy Bell, a son, Joshua David, August 8, 1988, Goshen Friends, Zanesfield, Ohio.

**BENEDICT**—To Mark and Jodi Benedict of Canton Friends, a son, Brian Wayne, August 15, 1988, Herndon, Virginia.

**BETZ**—To Tom and Keri Betz, a son, Gregory Robert, September 30, 1988, Canton, Ohio.

**BRINKMAN**—To Mark and Libby (Burch) Brinkman, a daughter, Sara Elizabeth, Goshen Friends, Zanesfield, Ohio.

**BROEL**—To Dave and Ruby Broel, a daughter, Sarah Elizabeth, August 7, 1988, Canton Friends, Ohio.

**CHOATE**—To Lonny and Brenda Choate, a son, Matthew Dee, October 19, 1988, Haviland Friends, Kansas.

**ELSASS**—To Dale and Nancy Elsass, a daughter, Anna Christine, October 13, 1988, Willoughby Hills Friends, Ohio.

**GILLASPIE**—To Peggy and Ed Gillaspie, a son, Drew Ellis, October 4, 1988, Springdale Friends, McLouth, Kansas.

**HINDALONG**—To Steve and Nancy (Roberts) Hindalong, a daughter, Emily Ann, September 18, 1988, Los Angeles, California.

**JEFFRIES**—To Mike and Holly Jeffries, a daughter, Andrea Hope, September 19, 1988, Canton Friends, Ohio.

**KANGAS**—To Laura Kangas, a daughter, Hannah Jo, September 30, 1988, Canton Friends, Ohio.

**KRONMILLER**—To Neil and Traci Kronmiller, a son, Neil Arthur, November 2, 1988, Denver, Colorado.

**MANN**—To Joel and Donna Mann, a daughter, Brittany Nicole, September 25, 1988, Lynwood Friends, Portland, Oregon.

**MILLER**—To LaNeal and Dana Miller, a son, Jay David Binford, October 17, 1988, Northridge Friends, Wichita, Kansas.

**MULLIKIN**—To Sheryl and Alan Mullikin, a son, Trent Alan, October 14, 1988, League City Friends, Texas.

**MUNSON**—To Cathy Munson, a daughter, Stephanie Ann, October 28, 1988, Denver, Colorado.

**MURPHY**—To Mr. and Mrs. Mickey Murphy, a son, Nehemiah Nathan, September 28, 1988, Trinity Friends, Van Wert, Ohio.

**NOICE**—To Jeff and Debbie Noice, a daughter, Jennifer Christine, August 19, 1988, Canton Friends, Ohio.

**PARK**—To Dan and Laurie Park, a daughter, Anna Carolyn, June 18, 1988, Canton Friends, Ohio.

**PERRY**—To Mike and Tami Perry, a son, Broc Taylor, October 18, 1988, Boise, Idaho.

**ROBERTS**—To Judy and Ed Roberts, a son, Nathan Keith, October 4, 1988, Fowler Friends, Kansas.

**SEALS**—To Mike and Sheryl Seals, a son, Jason Michael, July 16, 1988, Boise, Idaho.

**SHONIBER**—To Lorry and Lorenzo Shoniber, a son, Cody Chase, October 14, 1988, Northridge Friends, Wichita, Kansas.

**WHEELER**—To Stacey and Tony Wheeler, a son, Isaac Webb, October 12, 1988, Haviland Friends, Kansas.

**WOODRICH**—To Elaine Woodrich, a daughter, Jeanne Marie, August 28, 1988, Omaha, Nebraska.

**YOST**—To Jim and Adele Yost, a son by adoption, Dru David, July 28, 1988, Canton Friends, Ohio.

**ZELLER**—To Richard and Sandra Zeller, a son, Richard Wayne, August 25, 1988, Cincinnati, Ohio.

#### **Marriages**

**ARMSTRONG**—Tom and Char Armstrong were united in marriage October 23, 1988, in Ohio. He is a member of Bayshore Friends Church, Bacliff, Texas.

**ARBOGAST-MEASELLE**. Ronda Arbogast and Frank Measelle, November 19, 1988, Dundee, Oregon.

**BANAR-ANDERSON**. Beverly Banar and Greg Anderson, October 15, 1988, Canton Friends, Ohio.

**BUTLER-PRICE**. Sue Butler and Jim Price, October 2, 1988, Trinity Friends, Van Wert, Ohio.

**COLUCCI-DRAGOMIR**. Mary Colucci and Thomas Dragomir, September 30, 1988, Alliance Friends, Ohio.

**CONNELLY-LUHN**. Kathleen Ann Connelly and Perry Scott Luhn, October 15, 1988, North Olmsted Friends, Ohio.

**DELL-BREN**. Charlene Dell and Wesley Bren, August 20, 1988, Canton Friends, Canton, Ohio.

**DERR-MIHM**. Dawn Derr and Joe Mihm, October 2, 1988, Trinity Friends, Van Wert, Ohio.

**FINEFROCK-BRYAN**. Jule Finefrock and Kreg Bryan, May 28, 1988, Canton Friends, Ohio.

**KOENIG-SCHNUR**. Doris Koenig and Raymond Schnur, October 15, 1988, North Olmsted Friends, Ohio.

**MASTIN-MATZ**. Tracy Lynn Mastin and Timothy Mark Matz, May 28, 1988, Quaker Ridge Camp, Woodland Park, Colorado.

**PICKENS-WEINGART**. Beth Pickens and Steve Weingart, June 18, 1988, Canton Friends, Ohio.

**SHAHEEN-VENDITTI**. Diane Shaheen and Paul Venditti, August 20, 1988, Canton Friends, Ohio.

**SKEEN-PHILLIMORE**. Linda Skeen and Jim Phillimore, July 23, 1988, Canton Friends, Ohio.

**THOMPSON-ROACH**. Dawn Thompson and John Roach, September 25, 1988, Faith Friends Church, Plano, Texas.

#### **Deaths**

**BEALS**—Ellis Beals, 90, November 12, 1988, Newberg Friends, Oregon.

**BEALS**—Mildred Beals, 82, October 24, 1988, Newberg Friends, Oregon.

**BOWLES**—Lester Bowles, 95, October 28, 1988, University Friends, Wichita, Kansas.

**COLLIVER**—Lloyd Colliver, October 20, 1988, Newberg Friends, Oregon.

**COMPTON**—Pamela Joy Compton, September 1, 1988, Omaha, Nebraska.

**EVERTS**—Lois Gilbert Everts, August 24, 1988, Canton Friends, Ohio.

**GROVES**—Jannie Groves, October 24, 1988, Newberg Friends, Oregon.



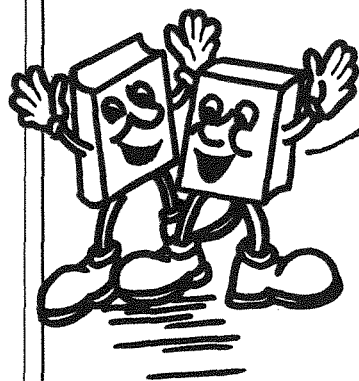
#### **A Theological Education With A Practical Difference**

**Making a difference among Friends—learning ministry with evangelical Friends leaders in Friends churches committed to authentic Friends teaching and practice.**

*Masters of Arts/Ministry/Divinity Degrees  
Write or call collect Dr. Don Ashley, Friends Center Director  
Azusa Pacific University, Graduate School of Theology  
Azusa, CA 91702-7000 • Phone: (818) 969-4212*

We do not discriminate regarding color, national origin, gender or handicap.





**DID YOU  
KNOW THAT**

### Quaker Hill Bookstore has a Book Club?

Quaker Book Club is great for individuals or church libraries. We offer a 15% discount (plus postage) and only require a minimum purchase of 2 books per year.

Contact us for further details!

**Quaker Hill Bookstore**  
101 Quaker Hill Drive  
Richmond, IN 47374  
317-962-7575  
1-800-537-8838 (outside IN)

KIVETT—Aldus Kivett, 98, minister, October 13, 1988, Haviland Friends, Kansas.

KNIGHT—Lucille Knight, October 28, 1988, Derby Friends, Kansas.

PUCKETT—Eleanor Emry Puckett, 86, November 18, 1988, Greenleaf, Idaho.

ROBERTS—Janie Hervey Roberts, September 20, 1988, Canton Friends, Ohio.

SHERWOOD—Esther Sherwood, 78, August 17, 1988, Goshen Friends, Zanesfield, Ohio.

TEAGUE—Alfred J. Teague, 89, October 8, 1988, North Olmsted Friends, Ohio.

WATTS—Mildred Watts, October 3, 1988, Canton Friends, Ohio.

**OUR  
WIDER  
FAMILY  
OF  
FRIENDS**

### 200,000 Child Soldiers

For the month of August Quaker United Nations Office-Geneva and Friends World Committee on Consultation in London were inundated with requests for a recent Quaker report on child soldiers submitted to the United Nations Working Group on Slavery. Rarely does Quaker work hit the headlines, but this report did just that. Articles appeared

in rapid succession in *The Times*, *Le Monde*, *New York Times*, *La Nacion*, and newspapers in dozens of other countries. Television and radio stations requested interviews for current affairs programs and chat shows. The UN arranged a press conference in order that correspondents could be briefed on the subject. In the course of a few weeks millions have read or heard about Friends' concern for the child soldier.

There are an estimated 200,000 child soldiers in the world. Shirzad was 12 years old when soldiers took him away from his village. He was sent to the battlefields as a human mine-sweeper. His task was to explode mines by poking them or jumping on them so that adult soldiers could advance in safety. After only 24 hours on the front line, Shirzad was blinded in one eye and had lost both his arms. But such occurrences do not only take place in developing countries. The United Kingdom recruits from 15 years and 8 months, and during the Falklands crisis, young naval recruits suddenly found themselves participating in the war.

According to present international standards, children can

be recruited and participate in hostilities from the age of 15 years. The UN draft Convention on the Rights of the Child contains similar wording in Article 20. At the last meeting of the Working Group on the Rights of the Child, the Swedish government proposed a stronger Article 20, but this met with some resistance, particularly from the governments of France, Spain, United Kingdom, and United States of America.

Quakers have for some years tried to focus international attention on the plight of child soldiers, and recent media attention must be welcomed. However, the next step is to have strong and unambiguous wording incorporated into the Convention on the Rights of the Child. In short, all necessary measures must be taken to protect children from recruitment into the armed forces and participation in hostilities.

At the recent FWCC Triennial Meeting in Tokyo a minute was accepted on this concern. Minute 715, while stating that Friends wish to see an end to all military training, for child or adult, "... hopes that all yearly meetings will encourage their governments:

(a) to call for strong international norms to protect children, by protecting anyone under 18 years from recruitment into the armed services and participation in hostilities.

(b) to call for a UN study on the subject of child soldiers to bring to light the extent of the problem."

### 150 Years Commemorated

An original pageant called "In the Land Beyond the River" was one of the highlights of the Salem Friends Church Sesquicentennial October 8 and 9 in Salem, Iowa. The entire church family dressed up in Quaker costumes for the pag-

eant, except for a few disguised as Indians and two black slaves. Slaves were hidden in the Lewelling Quaker House in Salem. Lewis D. Savage wrote and directed the pageant.

Three hundred thirty-five people from 15 states attended the celebration, which was held in the recently remodeled and recarpeted sanctuary. Displays of old furniture and clothes, pictures, history charts, missionary information, and a "Pastor Tree" of the 31 pastors who have served the church were planned and arranged by Debra Savage.

On Sunday, Del Coppinger, Iowa Yearly Meeting superintendent from Oskaloosa, Iowa, spoke from Genesis 28 emphasizing the Sesquicentennial Theme 'Looking Back and Pressing On.' Pastor Dwight Engel and Chairman Don Davis declared the event "a huge success." A historical booklet is available.

### New Appointments at FUM

Ardith Talbot has been named by Friends United Meeting as the editor of Friends United Press in Richmond, Indiana. She has been manager of Quaker Hill Bookstore for nearly three years. Her husband, Dick Talbot, has become the new bookstore manager after serving as curriculum and advertising manager. Ardith fills the Friends United Press

### EMPLOYMENT OPPORTUNITIES

Barclay Press is taking applications for a typesetter and a pressman. Applicants should have printing experience. For information, write or call:

Dan McCracken  
Barclay Press  
600 East Third Street  
Newberg, OR 97132  
503/538-7345

## Reagan uses a little 'Friendly Persuasion'

vacancy created when Barbara Mays took a position with United Way in Richmond earlier this year.

The Talbots were longtime Iowa residents before moving to Richmond. In Iowa they owned a Christian bookstore that Ardith managed, and Dick managed cooperative grain elevators.

Linda Brock has recently been selected to be the Adult Curriculum Specialist in the Meeting Ministries Commission of FUM. Linda holds a BA in English from Fresno State University and an MA Ed in Curriculum/Instruction from California State. She is an experienced teacher with special skills in writing. Linda's husband, David, is Indiana Yearly Meeting superintendent. They are the parents of three teenage children.

### FUND RAISER

(Associate Development Secretary) for Friends Committee on National Legislation in Washington, D.C. The person filling this key professional position will participate in all aspects of fundraising and financial development for FCNL. Major role will be in working with the Development Secretary in planning and implementing the development program, including travel to solicit contributions and interpret the work of FCNL to individuals and groups throughout the U.S. Excellent verbal and writing skills are critical, a background in fundraising/sales desirable. A well-founded understanding of Friends and Friends' testimonies is very important. For information and an application call or write: David Boynton, FCNL, 245 Second Street, NE, Washington, D.C. 20002, Phone 202/547-6000

### Building Connections

More than 50 Quaker scholars and activists gathered for the Conference on Quaker Studies on Human Betterment on June 16-18, 1988, at Swarthmore College, Swarthmore, Pennsylvania. (QSHB is a committee of Friends Association for Higher Education.) They were ready to make connections—among scholarship, activism, and spirituality; across a host of disciplines; and through every region of the country.

The topics included the AFSC, Third World revolutions, John Woolman's message for today, activism, and nonviolence. The notion of human betterment remains vague, but for those gathered, human betterment is closely tied to Friends' testimonies.

Challenges were presented at several points to reflect not only on activism and scholarship, but also on teaching, on the spiritual ground of vocations, and on the life and condition of Quakerism, both in the local meetings and as a movement.

The next conference will be at Swarthmore College in June 1989 jointly with the FAHE conference.

### Reagan Carries Quaker Philosophy to the Kremlin

In his toast to Soviet General Secretary Gorbachev at a state dinner at the Kremlin on May 30, 1988, President Reagan spoke of the movie "Friendly Persuasion," which is based on the Jessamyn West novel about a Quaker family's response to the American Civil War.

He said in part:

"... Because the family is of the Quaker religion and renounces violence, each of its characters must, in his or her own way, face this war and the moral dilemma it poses. The film shows not just the tragedy

of war, but the problems of pacifism, the nobility of patriotism, as well as the love of peace.

"... So, Mr. General Secretary, allow me to raise a glass to the work that has been done, the work that remains to be done. And let us also toast the art of friendly persuasion, the hope of peace with freedom, the hope of holding out for a better way of settling things."

How did the leader of the most armed and powerful nation in the world come to be toasting the Quaker way of settling things, friendly persuasion? It was President Reagan's principal speechwriter, who feels that this is "one of the greatest films that has been made," who suggested to the President that the film be presented as one of several gifts to Secretary Gorbachev, and that the President's toast include comments about the film. As it turned out, the President elaborated on his prepared remarks and added a detailed description of one of the climactic scenes.

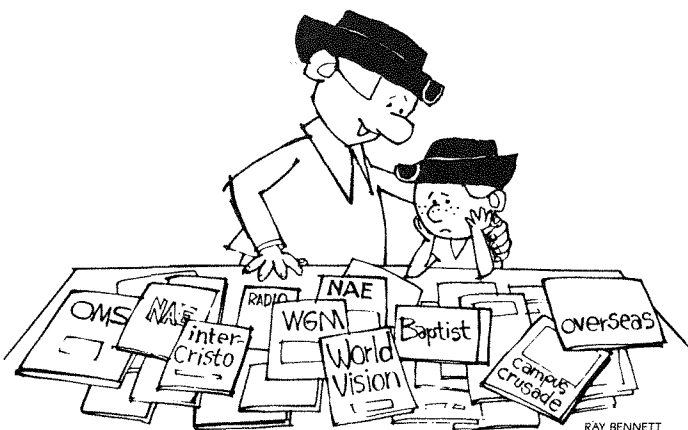
Although Quakers are a tiny minority in this country, our

message of nonviolence, reconciliation, and respect for life strikes a responsive chord at the highest levels of government.

### Justice and Peace Apologetics Available

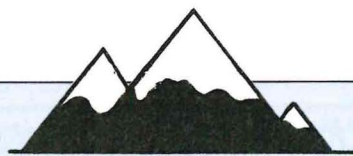
In order to reaffirm our commitment to our traditional Quaker peace testimony in the face of many challenges, the publishers of *Quaker Religious Thought* chose for the theme of the Summer 1988 issue "Justice and Peace."

The four articles in this issue take up different aspects of these challenges. Lon Fendall in "Theology and Bloodless Revolution" gives insights into the theology of active nonviolence in the Philippines. In response to the challenge of Reinhold Niebuhr's critique on pacifism, Lonnie Valentine writes on the "Power of Pacifism." T. Vail Palmer, Jr., gives the biblical and historical roots in his article, "Quaker Peace Witness." Finally John Punshon in "The Peace Testimony" presents a Quaker theology to give a well-thought-out undergirding to this testimony based on the historic Quaker experience.



"Yes son, the Quakers are still needed."





DENVER, COLORADO

# F O U R T H FRIENDS MINISTERS CONFERENCE

April 20-24, 1989

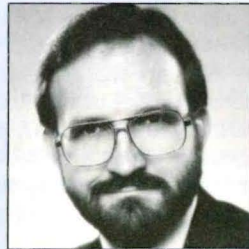
Sheraton Denver Tech Center

*"By My Spirit, Saith the Lord"*



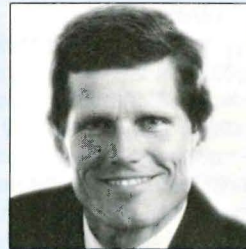
*Louise Wilson*

Louise Wilson, a recorded minister in North Carolina Yearly Meeting (Conservative), was co-founder of Virginia Beach Friends Meeting. She is a frequent workshop and retreat leader with her ministry thrust centered on prayer and healing.



*Howard Macy*

A Professor of Bible and Religion at Friends University in Wichita, Kansas, Howard Macy is the author of *Rhythms of the Inner Life*. He holds a Ph.D. from Harvard University.



*David Brock*

David Brock is currently General Superintendent of Indiana Yearly Meeting. He and his wife, Linda, started a meeting in Bakersfield, California, which they pastored seven years.



*Ted Engstrom*

Having served as an executive in World Vision International since 1963, Ted Engstrom is presently President Emeritus of World Vision. He conducts seminars as a management consultant. The latest book he authored is called *Integrity*.



*Richard Foster*

The author of *Celebration of Discipline*, *Freedom of Simplicity*, and *Money, Sex and Power*, Richard Foster is a well-known speaker. He is Professor of Theology and Writer-in-Residence at Friends University in Wichita, Kansas.



*Harold Englund*

Presently the Executive Director of Church Relations at the Robert Schuller Ministries, Harold Englund is an experienced pastor. He holds a Master of Theology from Western Theological Seminary.



*Frank Tillapaugh*

Frank Tillapaugh is the pastor of Bear Valley Baptist Church in Denver, Colorado. He is well-known for his book *Unleashing the Church*. He is a frequent conference speaker; he is also an experienced seminary teacher.

There will be four opportunities to attend workshops provided through four themes:

**Inner Life • Relationships • Strengthening Body Life • Outreach**

## SPECIAL TOURS AND FELLOWSHIP

A cooperative effort of Evangelical Friends Alliance and Friends United Meeting

Registration forms will be in the January-February issues of *Quaker Life* and *Evangelical Friend*. For further information, write to Fourth Friends Ministers Conference, 101 Quaker Hill Drive, Richmond, IN 47374; (317) 962-7573.

EVANGELICAL FRIEND  
Post Office Box 232  
Newberg, Oregon 97132

Address Correction  
Requested

Harold Antrim  
6709 San Fernando Drive  
Boise, ID 83704

N20

Nonprofit Org.  
U.S. Postage Paid  
Permit 161  
Newberg, Oregon



# update

Volume 3, Number 9  
December 1988

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

## The Miracle Goes On . . .

In **Kent, Washington**, anticipation was high Sunday morning, December 11, as the core group involved in the church-planting effort prepared for worship—wondering who would be there. As families began arriving, it became apparent that the Holy Spirit drew together those **He** chose for this worshiping congregation. There were 93 present.

Our deep thanks and appreciation goes to the entire Yearly Meeting for prayer, support, and help with the many tasks involved in planting a new church. A special word of thanks is expressed to those from Silverton, Olympic View, and Friends Memorial for their physical presence and help that first Sunday. Church planting is not something that can be accomplished by a few, but is most successful as many join hands together.

**Mountain View** in Vancouver, Washington, is now five weeks old. Average attendance (excluding opening day) is 69. Significant happenings in the life of this new congregation are highlighted by the spiritual and lifestyle decisions being made. Seven have accepted Christ as Lord and Savior. Twelve women have begun meeting in a home Bible study. Mountain View was planted using the Technigrowth method. There were 24,150 phone calls made asking unchurched people if we could send them information about our new church; 2,708 said "yes," and 6.4% (or 175) attended the first meeting for worship.

**East Hill** in Kent, Washington, was planted using a direct mail approach. A small number of phone calls were also made. A letter of invitation to worship was sent to 30,000 homes, and a mail list of 600 was developed from those expressing interest in hearing more about the church. This effort resulted in the first service attendance of 93.

**West Hills** (formerly Maplewood in Portland) will be using the Technigrowth approach with a Celebration Sunday March 5. In order to open that day, phoning begins January 2.

The **Board of Evangelism** would like to express our thanks to the entire Yearly Meeting for prayer, financial, and physical support for these new churches. Our common goal is to reach the lost in Jesus' name—and that is happening.

"... while you are going,  
**make disciples.**" Matthew 28:19

## YCEW Summer Teams Now Forming

This summer's YCEW trips for high school students are taking shape and we are excited about the opportunities being formed for each team. The Chicago Fellowship of Friends is featured in this month's magazine and will be the site for one of the teams. A recent visit there by the Youth Superintendent, Bruce Bishop, and the YCEW Coordinator, Carleta Baker, helped assure us of the safety for the team members and the quality of the program. A video tape detailing the ministry of the inner-city outreach is available from the Yearly Meeting office. Any concerns or questions on the part of parents may be directed to Bruce at the office.

The second team will be working on the Navajo Indian reservation at Rough Rock, Arizona. Church visits, work projects, and children's ministry will be the highlights. Applications for both teams are available from the YM office, and are due by mid-January. We encourage you to consider these opportunities for service and growth.

## For Your Information

**Earl and Janice Perisho** are currently in Bolivia and Peru visiting missionaries, churches, and working with the national church. Earl and Janice will be ministering to our missionaries during the annual retreat December 26-January 1. They are scheduled to return home January 16, following Evangelical Friends Alliance meetings to be held in Denver, Colorado, January 11-16.



At the time of this writing, December 12, a total of \$4,410.08 has been received in response to the **Thanksgiving offering**. A big **thanks** to all of the churches within Northwest Yearly Meeting for your response.

We welcome **Mavis Hartman** as bookkeeper for Northwest Yearly Meeting. Mavis joined the office staff full-time in December. You will appreciate her willingness to be of service and to answer your questions. Mavis and her husband, **Clyde**, are pastors at Rosedale Friends in Salem. Feel free to contact Mavis Tuesday-Friday at the Yearly Meeting office.

### **Avoid Procrastination**

More than half the people in this country die without valid wills. Do you know why? Procrastination! Don't wait! Contact your Friends Fund representative for information about wills and estate planning. Write to Friends Fund, P.O. Box 190, Newberg, OR 97132.

### **New Address**

The Yearly Meeting Office and Barclay Press will be using their street address effective January 1. Instead of using the post office boxes, please address mail to 600 E. Third Street, Newberg, OR 97132.

### **Books and More**

In addition to the 28 titles Barclay Press has in print, they also have available many other books by or about Friends. Most current Christian books can be ordered from Barclay Press as well. Other items from the Press include *Fruit of the Vine* providing daily devotionals written by Friends, tracts and bulletin inserts addressing a variety of topics, and Aldersgate Sunday school curriculum with Bible-based, Christ-centered material for all ages. Take advantage of these resources. A free catalog is available. Write or call: The Barclay Press, 600 E. Third Street, Newberg, OR 97132; phone 503/538-7345.

---

## **PRAYER WARRIOR NEWS**

---

Prayer concerns of Northwest Yearly Meeting extension churches

**Hilltop** (Oregon City, Oregon) Please continue to PRAY for the healing of the core group and a renewed commitment to outreach. Specific prayer needs are for Sunday school teachers and finances.

**McCall** (Idaho) PRAISE is expressed for positive response to a corporate Thanksgiving dinner and exciting plans for a community Christmas Eve service. Monday evening fellowship times and meetings for the youth are notes of praise. Continued PRAYER is requested for the new community contacts. There is a strong spirit of self-reliance in the community that keeps many from church. Pray that that spirit will be broken. Several within the congregation need employment.

**Roseburg** (Oregon) PRAISE the Lord for new people being added. Continued PRAYER is requested for facility needs and for the anxiety not knowing what the future holds creates within the congregation. Roseburg is currently meeting in a temporary facility.

**Silver Valley** (Kellogg, Idaho) PRAISE is expressed for a job for **Gene Cherrington** as

Community Service Coordinator for the county. Please continue to PRAY for community contacts. Two key families have moved and/or resigned, and that is a disappointment to the group.

**Mountain View** (Vancouver, Washington) PRAY for the pastor's ability to discern and meet the spiritual needs of the new attenders. People are now beginning to be open to personal visits. A specific request is made for a job for **Deana VandenHoek**.

**McKinley Hill** (Tacoma, Washington) Contacts within the community are being made by calling new residents. Please continue to PRAY for ministry to these people.

**Deschutes** (Bend, Oregon) PRAISE the Lord for a new family who have become regular attenders in response to Friendship Sunday. Please continue to PRAY for the outreach contacts being made through phone calls to new residents of the community and personal visits that follow.