

9-1983

## Evangelical Friend, September 1983 (Vol. 17, No. 1)

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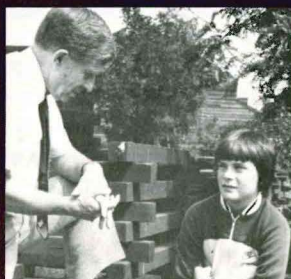
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September 1983

# *Evangelical Friend*

Vol. XVII, No. 1

## ELDERS



**"What is  
an elder  
supposed  
to do?"**







# ELDERS

BY HOWARD R. MACY

**H**ER question had already been asked by hundreds of other men and women. "If I become an elder, what am I supposed to do?" The question reflects the widespread confusion among Friends today about the role of elders in their congregations. The confusion has been so great that some have even stopped using the term *elder*.

Recently, however, an increasing number of workshops, consultations, and articles have signaled a renewed interest in the right functioning of elders among Friends.

*Howard Macy is chairman of the Division of Religion and Philosophy at Friends University, Wichita, Kansas. His monthly column, "Let's Be Friends," appears in both this periodical and in Quaker Life. In this month's lead article, Howard presents the importance of an effective eldership from his study of Friends history and the Bible and his experience and concerns for Friends ministry.*

This is a sign of hope, for recovering an effective eldership holds the key to strengthening our whole ministry. Elders must reemerge as the principal spiritual leaders in the local congregation if we are to have a strong, vital ministry.

In order to envision carefully the shape of an effective eldership, we will consider briefly the biblical and historical backgrounds of elders, the tasks and qualifications of elders, and implications these matters have for our time.

## *Biblical and Historical Backgrounds*

Even though our modern patterns of church government do not intend to duplicate precisely those of the New Testament, we rightly look to the Bible for guidance about elders. The word *elders* goes back into the Old Testament, even to the period of Moses, and it continues as a Jewish institution into the time of Jesus. Briefly put, the Jewish elders were people who were valued and respected for their sound judgment and were given responsibility for leader-

ship. The New Testament Church apparently adopted the language of "elders" to name the new leadership emerging among them.

The book of Acts has several passages that describe, at least briefly, the elders and their role, while the Epistles add several guiding portions, particularly about the personal qualifications of persons who are to become elders. A composite list of such personal qualifications and tasks would include an exemplary life, humble, temperate, self-controlled, responsible, filled with the Holy Spirit, discerning, able to pray for the sick and others, able to teach, an encourager, able to recognize, regulate, and release the ministry of others, and more. Taken together, this ideal overwhelms most sensible mortals, but it still guides us.

Quakers adopted elders in their governance from the beginning. Basically, the elders were a group whose task was to oversee the life of the local congregations in a broad way, taking particular care for the spiritual well-being of the meeting and the practical implications of that. From as early as 1656 we have record of Friends elders showing concern for a wide-ranging list of matters, from the public ministry to smaller details of everyday living (Braithwaite, *The Beginnings of Quakerism*, pp. 312-13).

In later development of Friends polity, three groups emerged. "Ministers" were engaged in public ministry, often with considerable traveling, though they also served their home meetings. "Elders" were those in the local meeting who were responsible for the ministry and for the meeting for worship. Their task was to check excess, guide the ministry, encourage ministers, and nurture emerging ministry. Their goal was to ensure a sound, vital, nurturing ministry and worship.

A group called the "overseers" exercised a more pastoral function and was concerned for the moral lives of Friends under its care. As they "watched over one another for good," the overseers' goal was that Friends' lives should honor Christ and the Gospel. The ministers, elders, and overseers, then, emerged as the principal leaders in Friends congregations.

For a variety of reasons, however, elders came to have less leadership. One reason is that, for a time, the elders exerted overbearing, harsh leadership, stifling growth, drumming people out of the membership for (what seems to us) petty offenses, and more.

Another weakening of elders came through their failure to properly nurture and encourage the ministry. The weak ministry that resulted from this neglect led, in part, to the adoption of a system of pastoral ministry among Friends, now just over one hundred years ago.

The novelty of pastors corrected, in some measure, the weakness that the elders had allowed. Unfortunately, the

cure for weakness became in other ways the cause of continuing weakness. Elders were allowed to continue to neglect their responsibility of overseeing the ministry and worship of the meeting, a mistake that continues to weaken us.

With the risk of sounding harsh or strident, it must be said that we can hardly view the pattern of pastoral leadership as an obvious blessing or unmitigated success. There have been gains, to be sure, but insofar as it has encouraged leaders in the church to take less and less responsibility for its spiritual welfare, the use of pastors has hindered us. Where we do have pastors, we must insist on a pattern of service that develops and submits to strong spiritual leadership in the congregation. With or without pastors, elders must not continue to fail in nurturing and guiding ministry and worship.

### *The Elder's Task*

Simply put, elders are responsible to oversee the spiritual development and ministry of a local congregation. This can involve several tasks.

First, the elders should be dreamers and shapers. They should hold a vision for the meeting, not merely as stodgy conservators of the past, but as visionaries for the present and future. They should be asking, "What should our congregation be and become? What specific directions should this take?" Once this task was held jointly by ministers and elders. Now, in my experience, this visioning task has been

given largely to a congregation's professional leadership. The elders must be involved in this process; for they can contribute in critical ways.

Elders, for example, often have a clearer understanding of the local congregation and community with

the opportunities, giftedness, and problems that exist there. They are also the ones we can rely on to provide stable leadership and continuity over a longer period of time, even when pastoral leadership changes. The fortunes of far too many Friends congregations vacillate wildly, depending on the quality of their professional leadership.

In order to be thoughtful dreamers and shapers, elders need to study and understand the character of the church and its mission. They need to understand basic Christian teaching, including the particularly powerful way Friends in the past have proclaimed the Gospel. (At this point we have failed badly, and this contributes to our weakness.) Elders also need to study and reflect carefully on the uniqueness of their own congregation in order to guide it to its God-given potential. Through diligent thought and study, elders can come to hold a vision that calls the church into a significant life together.

Second, the elders should be persons who watch over and guide the ministry. Their guidance grows out of a



comprehensive vision of the congregation's ministry. Out of this they can oversee and show steady concern for the meeting for worship. Where ministers and elders have co-operated in evaluating and planning for worship, for example, this shared thoughtfulness has uniformly strengthened the meeting for worship.

Elders can also guide the work of pastors and other ministers. Their wisdom, insight, and steady encouragement can be invaluable to ministers, as can their loving correction when it is necessary. One of the best ways to break down the debilitating isolation common among pastors is to have as colleagues elders who share deeply the concerns of the ministry.

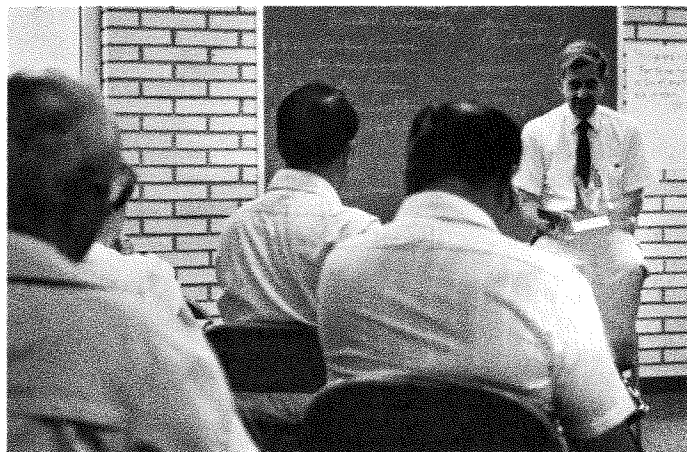
It also falls to the elders to recognize emerging gifts in ministry and to encourage and nurture them. Elders need to give opportunity and encouragement to any whom God seems to be moving toward public ministry— young people, persons in middle life, men, women, whomever. They need to open up real opportunities of service appropriate to their emerging gifts, whether teaching, speaking in a nursing home, or in a regular meeting of the church, youth ministry, or many other possible forums.

As Friends, we must not resist or resent the ministry of those who are not paid to preach! In almost any Friends congregation there should be several ministers who are encouraged to use their gifts. In God's goodness, we should certainly expect more than one.

**T**HE elders may also take up, as the overseers of previous generations, concerns for pastoral care. Since there is so much that needs to be done, they can be genuinely helpful by taking the initiative to be alert to needs for pastoral care and to act on them. In congregations where elders are doing this, they contribute immensely to the life of the whole meeting.

A fifth function, one that most would rather avoid, is the elders' responsibility to provide discipline when necessary. Tales of chastisement by scowling elders frighten us, of course, but we also need to hear the many stories of loving discipline that proved to be God's instrument for good. In a very "privatistic" age we are loathe to give the elders any role in guiding personal lives, but we must remember that such reticence grows out of modern culture, not out of Christian principles. We fail God and one another when we neglect to help one another live as Christ has taught us, whether that means wise guidance or loving correction.

The task, though other things might be added, seems large— dreaming, guiding the ministry and the life of worship, nurturing emerging ministry, providing pastoral care,



disciplining as necessary. Yet, as we share it together and rely on God's empowerment, it is a task that can and must be done.

### *The Elder's Qualifications*

Without repeating specific qualities listed earlier, an important part of an elder's qualifications can be summarized by three statements.

Elders, first of all, should be *chosen by God*. In Acts 14:21-23 the church chose elders in the context of prayer and fasting. We might well consider how carefully or prayerfully the selection of elders is made in our congregations. How much are choices made under God's guidance and how much under routinized, beg-and-pray methods? God does prepare persons to be elders, and we must be careful to seek guidance about who they are.

**E**LDERS are also characterized by *spiritual giftedness*. They are filled with the Holy Spirit, mature, and responsible. The leadership of an elder can and should only come from the weight of spiritual maturity, from a kind of divine empowerment and holy winsomeness in living.

The principal trait of elders is that they *lead by example*. Elders should be models of the life of Christian devotion. They should be persons who openly and radically seek to obey God. Elders should be persons who know how to pray, and do, and teach others to pray, too. They should be persons who have a maturity and wisdom born of the knowledge of God.

In the end, the *life of devotion*— the unrestrained pursuit of God— is the kind of life that is caught rather than taught. There is a place to teach, more often than we do. But exhorting to faithfulness is not enough. There need to be some people so contagious in the life of devotion that they infect others as well. The elders should be so contagious that they create a genuine epidemic.

This brief survey of the meaning of elders among Friends is not, as most will recognize, novel or revolutionary. It intends, instead, to preserve the best of what we have known. If we can act on our best insights in order to restore elders as a vital force in our congregations, we will strengthen our whole ministry.

Such a restoration may involve some changes. We may need to rethink how the ministry is shared by the whole congregation.

We may need to consider how better to help people mature spiritually. We surely must always consider how to recognize and call out the leadership of the whole congregation. Yet, for the sake of our ministry, the rethinking (and even reshaping) is a task worth doing. Indeed, it is worth doing well enough that no one among us will need to ask, "What is an elder supposed to do?"



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"Will the **new** delegates at Yearly Meeting please raise their hands?"

### COVER

What is an elder supposed to do? Cover photos introduce Howard Macy's presentation of the importance of elders. (Photos and design by Stan and Shirley Putman)

### ANTECEDENTS

Eldering—a gift, an office, a ministry. One can have the gift and perform the ministry without holding the office. It is possible to have the gift and the office and not be obedient to the ministry. I fear it is possible even to hold the office without the gift or doing the ministry.

These impressions may imply a rather low view of the office. Not so. It only says that an elder who is not named as an elder is not excused from serving as an elder. It is the duty of each Christian to ask whether he/she has the gift of eldering rather than to totally rely on a nominating committee to determine that.

The recognition and development of leadership is essential. I believe we need selected elders, but I also think that in a church where we accept the priesthood of each believer it would be logical to presume we probably *all* have some eldering responsibilities.

Some things are read for enlightenment and the fine tuning of already-held beliefs. Other things have the potential for forming or altering our understanding of truth. Some material we only allow entry into our thinking in order to be equipped to knowledgeably address opinions that contradict what we know to be nonnegotiable truth.

Although not likely to stimulate the kind of concerns found in "Friends Write" (page 16), this month two Christian scientists share their views on creation (pages 6-8). These men do us a service as they stimulate our minds regarding particular views of origins.

Pages 9 and 10 would be enjoyable reading if it weren't for the fact that they may make us blush as our conscience is pricked. Christian ethics and the copyright laws demand one standard while the seductive photocopy machine sits in the corner enticing us to enjoy its forbidden fruit of cheap and easy multiple copies of material that belongs to someone else.

—D.L.M.

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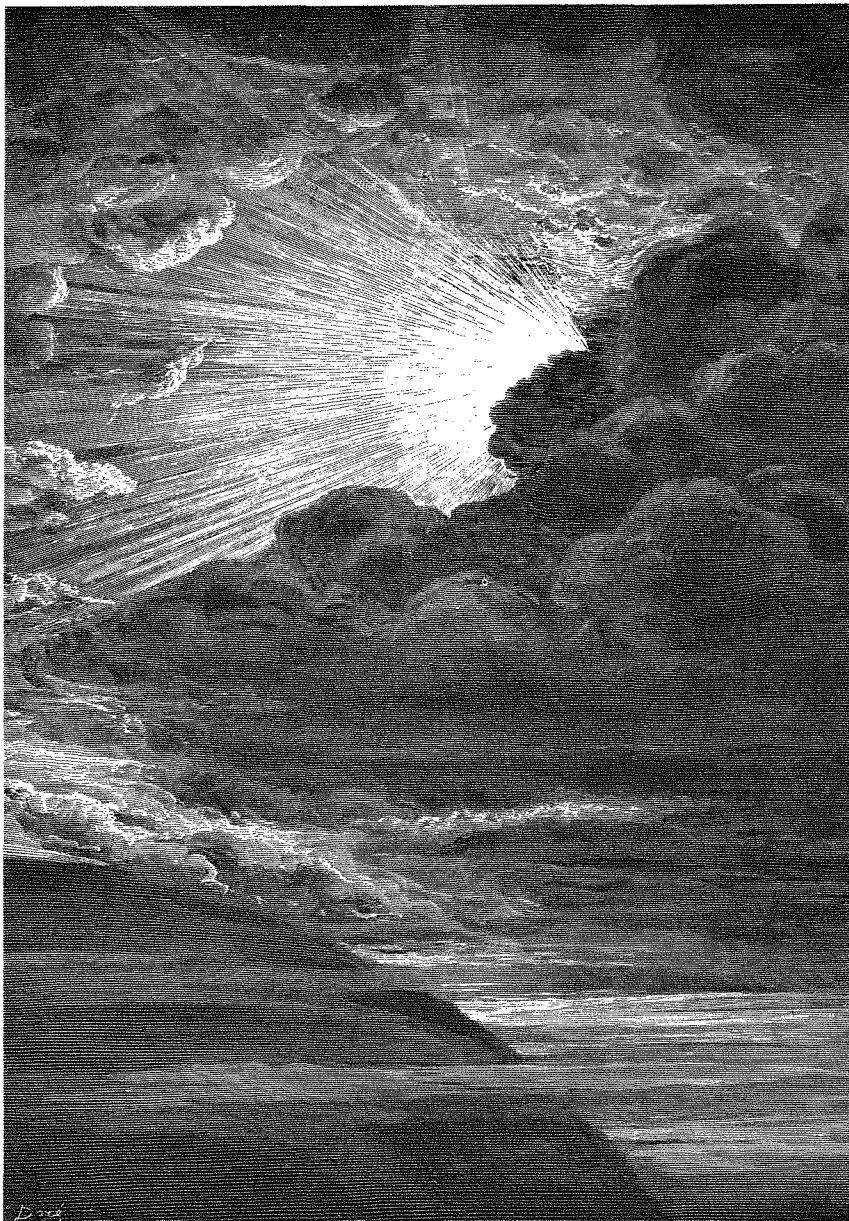
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# What Must I Believe to Be a Creationist?

BY DALE THOMSON



*Two scientists express their viewpoints on a subject that has concerned many Christians both in the courtroom and classroom.*

## Creation and Evolution: Why The Conflict

BY DONALD E. CHITTICK

**T**HE IDEAS espoused by scientific creationism, once considered to be nothing more than a whisper in a storm, have within the span of a few years triggered a grass roots movement that is commanding the attention of a continually expanding cadre of scientists and philosophers of science. This increase of interest is measured not only by the quantity but also by the quality of those so aroused. "Writing against creationism has become respectable," states Philip Kitcher, author of *Abusing Science: The Case Against Creationism* (MIT Press).

Through the efforts of the Creation Research Society, Scientific Creationism has engendered an ever-broadening base in society, especially among evangelicals. I have a dual concern with respect to its growing acceptance. The first is the defin-

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**C**REATION-EVOLUTION is a topic of interest and continued controversy. From lecturing widely on this topic, I have observed that people are sometimes uninformed and often perplexed regarding the creation-evolution issue. Many Christians, while realizing that creation is an important doctrine, are uncertain about the relationship between science and the Bible. This problem is especially acute for Christian young people. From their study of the Bible, they learn that creation is an important doctrine. However, in public schools they encounter a philosophy antagonistic to creation.<sup>1</sup> This conflict causes them confusion and much distress, particularly when they do not get the help they need from the Christian community.

What is the root of the conflict? It can be traced all the way back to the Fall recorded in Genesis 3. The Bible teaches that God created the universe and man. God provided man with the opportunity to make moral choices. At the Fall, man

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ing of the parameters of faith in an area that is *not pivotal*; second, the delineation of scientific creationism as the only legitimate model for creation.

I cannot be critical of what I perceive to be the prime motive of the Creation Research Society; namely, to support and propagate the philosophy of creation. I am, however, critical of *their methods*, which can be divisive and ultimately degrading to creationists.

Creation is a cardinal doctrine of the Christian faith. The Scriptures, to which the Christian gives his allegiance, present us at the very outset with the idea that God created the heavens and the earth and the fullness thereof. The fact that the Scriptures purport creation is reason enough to believe it. To the Christian mind, the fact of creation is settled.

But what of the question *how* was creation accomplished? Or, in the words of Robert Fischer, God did it, but how? This obviously is where conflict arises in the evangelical community. And it is precisely here that the Creation Research Society defines what the orthodox view is and must be. It is here that the disservice is done.

The evangelical is presented with several options from which to choose. It is not my desire here to support or disclaim any particular option but to state them.

1. Fiat creation. It would be safe to say this view is believed and taught by the majority of evangelical Christians. Inherent in this view is the literal solar day, seven in succession, a young earth measured in terms of thousands rather than billions of years with the geological phenomena being the result of either the direct creative work of God or the flood of Noah. Bishop Lightfoot, an adherent to this view, went so far as to state that man was created on October 18, 4004 B.C., 9:00 a.m., 45 meridian time.

2. The Gap theory. This is purported to capture the best of both worlds in that it attempts to account for an old earth and still opt for the solar day. An original creation is proposed for Genesis 1:1, which is then destroyed and becomes "without form and void." The rest of Genesis 1 and 2 is actually an account of a re-creation, thus accounting for both an old earth and a literal seven day re-creation of recent vintage.

3. The pictorial view. Literary license is invoked for the creation narrative. God

could not possibly have told man what He did; thus, in simple language, He revealed to man what would otherwise be totally incomprehensible to the finite mind. To force a literal interpretation upon the creation narrative would be contrary to God's purpose in revealing this colossal event to man.

4. Progressive creation. Those espousing this view are often referred to as Day-Age Theorists. The days of Genesis are interpreted as periods of time during which God created by successive acts. The length of the time periods is unknown, thus an ancient earth is acceptable. The geological phenomena are related to natural law.

5. Theistic evolution. The evolutionary theory is accepted as a reasonable explanation for natural phenomena. However, *it is not explained in strictly mechanistic terms* but is viewed as the method God used in bringing natural phenomena to be. This view is rejected by many Christians on the basis that it is a total capitulation to evolutionary dogma. It must be recognized, however, that the theistic and purely naturalistic bases are poles apart.

Unquestionably additional views could be listed. However, these serve to indicate

sought to be independent. He believed the lie that he could be like God and decide right and wrong on his own. Since the time of the Fall, all other human beings have likewise sought to be autonomous. Because of the Fall, man needs a Savior. God first promised to send a Savior in Genesis 3:15

"And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel." (NKJV)

This passage not only prophesies a coming Savior, but it also points to conflict. There will be continual conflict between two world views. One is based on the lie that man is autonomous and the other is based on the truth of God's Word. All of Adam's race have had to choose between these two world views.

Since the Fall all men have a natural tendency to believe that they are autonomous. This leads them to assume that the natural world is also autonomous. In this view the whole universe may be likened to a big machine in which all that happens can be explained in terms of natural chemical and physical laws. Nothing supernatural is needed. Even if it could be shown that a genuine true miracle had taken place, the autonomous world view would label it as a divine "intervention" into the machine, as it

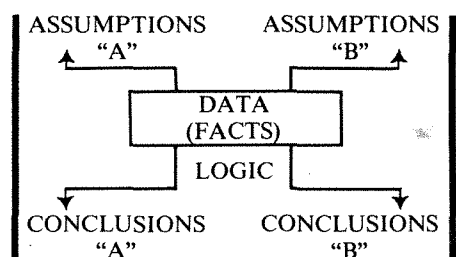
were. Trapped in this world view, some would even say that God would have to break His own natural laws in order to perform a miracle.

The autonomous world view does not deny the existence of God, but insists that the natural world is self-sufficient. The natural world is assumed to be like a machine capable of operating on its own by natural laws. Even if God were to pass out of existence, it is assumed the natural world would go right on operating according to natural laws. This is the logical outcome of a world view in which the natural world is assumed to be autonomous.

The Bible presents a world view that is the exact opposite. According to the Bible, God created both the natural world and man, and they are not autonomous. God is not only Creator, but also Sustainer. All creation depends moment by moment on God upholding all things by His power. "God . . . upholds all things by the word of His power . . ." (Hebrews 1:3) "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together." (Colossians 1:16-17 NIV) The natural world is not autonomous, but follows moment by mo-

ment the will of God. What we call natural "laws" are simply God's habitual ways of doing things. Thus a miracle is not a "breaking" of natural laws, but God acting in an extraordinary or even a unique way.

THERE has always been a conflict between the two views of the natural world: all creation depends moment by moment on the will of God or an independent "nature" that is autonomous and independent. Until the Holy Spirit works in a person's life, it is natural to adopt the world view of fallen man. In fact the biblical world view may not even make sense. "The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." (1 Corinthians 2:14 NKJV) Observations or facts are thus interpreted differently within the two systems of thought. God made our minds so that we use thought systems for interpreting





that considerable variance of opinion exists among evangelical Christians. What is disconcerting regarding the Creation Research Society is that the only option that is considered orthodox is the *fiat* creation, solar day, young earth model. The notoriety of this organization is such that when using the term *creation*, the *media characteristically have reference to the fiat model*. Thus to them, creationists all fall into the same category. Nothing could be farther from the truth.

Scripture appears to be rather clear concerning several points. But even in these there is some room for disagreement. Beyond them there is little if any room for dogmatism.

1. God created. Admittedly this is a scientifically unprovable axiom. It is no less a legitimate assumption than that natural phenomena are the result of ran-

dom chance. Even without the statements of Scripture, the complexity of natural phenomena alone is enough to cause some to opt for a minimum of vital force or intelligence somewhere in the universe. Data appear to justify that matter: the stuff of which the universe is composed is not eternal. What was its origin? Is it not reasonable to assume that God is its originator? The Christian opts for a theistic framework.

2. God created in succession. There is succession in geological phenomena; there is succession in scriptural pronouncements. Whether one holds to fiat, literal, solar day creation, progressive creation, or theistic evolution, succession and progression are obvious. The least would be six successive acts of creation; the *greatest* cannot be determined exactly.

3. God created "kinds." The "kind" of Genesis is at best ambiguous. To equate it with "species" exclusively is not justifiable. Biologists, namely systematists, are often hard pressed to define a species. System-

atic nomenclature must be understood as man's attempt to organize biological forms into meaningful groups. Obviously this is not to be considered inspired literary genre.

**E**VEN though the taxonomic equivalent of the "kind" of Scripture may be difficult to determine, the principle is clear. It would appear that at least archetypes were created by God and within these archetypes a great deal of *variation*, or *evolution* if you will, has occurred. In other words barriers to variation do exist. This is the precise point that separates the theistic evolutionist from the generally recognized creationist.

4. God created man as a unique being. Of no other living creature but man is it stated in Scripture that it was "made in the image of God." This then places man into a special category among living creatures. Man's uniqueness lies in the fact that he, along with his physical attributes, is in addition a spiritual being. Man was responsible to God for his actions from his very beginning.



dom facts in the world around us. A thought system begins by making certain assumptions, then uses logic to interpret the facts and form conclusions. Different assumptions will of course lead to different conclusions even when the same facts are being examined.

This is why there is a conflict between creation and evolution. Each of these two thought systems makes different assumptions about the natural world. Creation assumes the natural world to be dependent on God and evolution assumes that nature is autonomous. Creation and evolution are philosophies in conflict.

It must be emphasized that the conflict between creation and evolution is not something that has developed only in recent times. It has always been with us, although it has not always gone by these terms. Evolution is the modern term for the old philosophy of antiscience. The early church leaders were aware of it and termed it a pagan religion. The reformers such as Martin Luther were also aware of it and warned against letting it get a foothold into Christian theology.<sup>2</sup>

In resolving some of the confusion often associated with the modern creation-evolu-

tion controversy, it is helpful to review some historical background. History shows that the majority of the truly productive early modern scientists were creationists, and this fact has been noted by historians.<sup>3</sup> Names of great scientists such as Boyle, Pasteur, Faraday, Maxwell come to mind. These scientists believed in creation, and it was a major motivating factor in their participation in science. To these early scientists truth was extremely important. To them a scientific explanation was a true explanation.

Then a shift in world view occurred. The natural world was viewed as autonomous and an antiscience naturalistic view of origins was propounded with vigor. Creation and the world view associated with it came in for special attack by men such as Darwin, Huxley, and Spencer. It will be noted that theologians often led the way in accepting the new philosophy as scientists were somewhat slow to accept the new world view.<sup>4</sup> These theologians rejected a literal or direct interpretation of Scripture in favor of a mythical one. They insisted that Genesis was meant to tell us "who" but science was left to tell us the "how" of creation.

**I**N saying that science tells us the how of creation, they meant that only natural laws were to be used in explaining origins, as opposed to the opposite view that God created by direct acts of creation or divine fiat. Origins was to be explained by natural means rather than supernatural means.


With the widespread adoption of evolution, the meaning of scientific explanation was also changed. Whereas to the early modern scientists, a scientific explanation was a true explanation, in the new definition, a scientific explanation was one specifically not involving the supernatural. Truth was not as important as avoiding the supernatural.

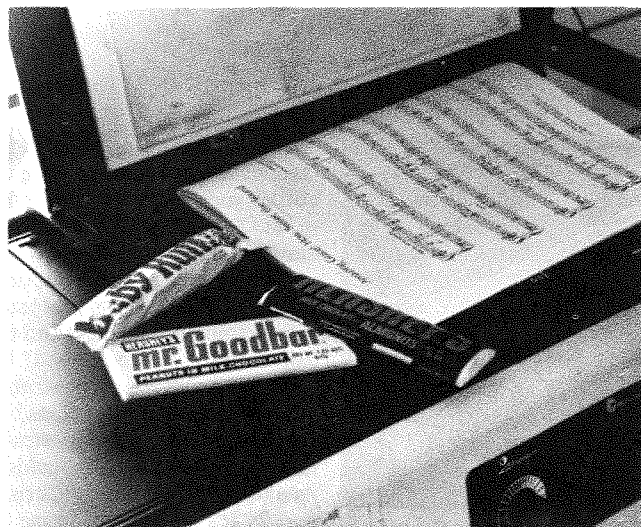
For a long time, the philosophical basis for the conflict between creation and evolution was not emphasized. Fortunately, however, this is beginning to change.<sup>5</sup> Creation and evolution are philosophies in conflict. They are two completely different world views. If one is true, the other is false. There must be conflict between these two views. Conflict is unavoidable. It began in the Garden and will continue until the Lord Jesus Christ reigns as King of kings and Lord of lords.

As Christians, God has warned us not to let the world around us squeeze us into its intellectual mold. We are to resist the pressure the world puts on us to think like it thinks. Pressure from the world can be effectively resisted by letting God remake our minds from within (Romans 12:1-2 Phillips). Through God's grace and the work of the Holy Spirit we can be forgiven our sins and born again. We can begin to rebuild our whole thought structure from the assumption that we as well as the natural world depend moment by moment on God our Creator, Sustainer, and Redeemer. [E]

The key to an understanding of the character of man lies not in his physical expression but in his spiritual nature. How man may have appeared physically in history is of relatively little consequence when one contemplates the significance of his responsibility to answer to the living God who made him.

The doctrine of a creation authored by a personal God is a key point in Christian theology, a legitimate test of orthodoxy. Peripheral issues concerning creation, while of interest, cannot and must not be elevated to the same plane.

The psalmist stated that "the secret things are known to the Lord, our God." That God created the universe, this world, natural phenomena, and man is beyond question to the Christian mind. How He did it is one of the "secret things." Tests of orthodoxy must be made upon the clearly revealed tenets of Scripture, not human perceptions of God and His work that He has deemed to keep hidden. 



## On Singing Stolen Music

BY G. ROGER SCHOENHALS

1. \_\_\_\_\_, "A New Religion for A New Age" *The Humanist*, January/February 1983, pp. 25-26

### "A NEW RELIGION FOR A NEW AGE"

"... If God has failed in his role as cosmic policeman and if Christianity has failed to uphold the dignity of humankind and to protect the inalienable rights of all—and who can argue with either hypothesis—then a viable alternative to both must be sought. That alternative is humanism.

"I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level—preschool, day care or large state university. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of 'love thy neighbor' will finally be achieved.

"... It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive."

Calbreath, Donald F., Ph.D., "The Challenge of Creationism: Another Point of View," *American Laboratory* (November 1980), p. 10.

2. "Luther on Evolution" *Bible-Science Newsletter*, June, 1983, p. 18.

3. R. Hooykaas, *Religion and the Rise of Modern Science* (Grand Rapids, Eerdmans Publishing Co., 1972).

Henry M. Morris, Ph.D., "Bible-Believing Scientists," *Impact* #103 (January 1982), pp. 1-16.

4. Ernst Mayr, "The Nature of the Darwinian Revolution," *Science*, 2 June 1972, p. 987.

5. E. H. Andrews, *God, Science & Evolution* (Welwyn Herts, England: Evangelical Press, 1980).

Robert Jastrow, "God's Creation," *Science Digest* (Special Spring, 1980), p. 68.

Copyright by Donald E. Chittick, 1983

**T**HERE'S a classic story I always like to add here," said Marybeth Peters, chief information officer, United States Copyright Office, Washington, D.C. "And it's true. It actually happened."

"A man went into a Christian bookstore to see if they had a particular piece of music. Finding it, he asked whether he could take it out of the store for a few minutes. The clerk granted his request, and then watched through the window as the man crossed the street to a place with a copy machine.

"After making the needed number of copies, the man returned with the sheet of music. He thanked the clerk and said he no longer needed it."

Marybeth Peters used this illustration in a seminar to underscore her contention that some of the most frequent violators of the copyright law are religious people who steal from publishers, composers, and arrangers by making unlawful copies of sacred music.

While few, if any, of us would borrow and copy music from a bookstore, some of us may be tempted to make illegal copies of already purchased material. For example, let's say you have one book of quartet or trio music and you need an extra copy for the pianist. Instead of buying another book, why not simply make a copy of the

music and let the accompanist use that? Saves time and money.


Or make a cassette tape from a record or tape you have purchased or borrowed? Or perhaps the choir is short a few pieces of sheet music. Since several copies have already been purchased, what's wrong with photocopying a few extras? The local bookstore probably wouldn't have additional copies anyway. And, after all, the choral selection is already printed in next Sunday's bulletin.

Whatever our justification, the law protecting copyrighted sacred music is clear: Except for certain limited provisions under the "Fair Use" section, the copyright holder owns exclusive rights to any reproduction of the copyrighted work. Permission must be obtained before making copies.

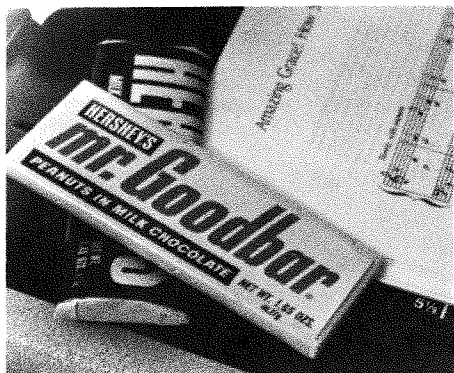
And it's a good law. Many publishing houses and musicians earn their keep by producing music for the church. When we fail to obtain the music legally (purchase it), we indirectly rob the producers of their livelihood. We steal their music. In doing so, we also push up the purchase price, thus making the music more expensive for those who buy it conscientiously.

**A** LITTLE photocopying here and there will probably go unnoticed. Publishers of religious materials neither want nor can they afford to track down and sue every offender.

But that's hardly the point. It's more a matter of conscience, of right and wrong. Photocopying copyrighted music without permission is clearly dishonest. And who should be more concerned with righteous behavior than the religious community?

The church has a wealth of printed music for vocal and instrumental ministries. Let's thank God for this resource and let's stay away from the copy machine. 

Roger Schoenals is a free-lance writer living in Seattle, Washington, and a former editor of *Light and Life*.



## Ten Persuasive Arguments for Stealing Candy Bars

BY KEITH W. DRURY

1. *Everybody does it.* I even know some Christians who steal candy bars.
2. *You probably won't get caught.* Because the practice is so widespread and there is so little enforcement, the chance of being caught is small.
3. *Even if caught, prosecution is doubtful.* You probably wouldn't be taken to court or tried anyway.
4. *It doesn't involve much money.* Stealing a car, or a boat, or something like that—well, that's different. But candy bars cost so little; taking them is certainly not serious.
5. *The owners will never miss it.* There are millions of candy bars circulating about our world. Who's going to miss one or two?
6. *It will save you money.* Stealing candy bars on a regular basis can add up to a substantial savings. After all, we are to be good stewards of our money—and that means cutting expenses everywhere we can.
7. *It will save you time.* Stealing candy bars will save waiting in those long check-out lines. Better yet, if you can steal them

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at work it will save a trip to the local candy store, or maybe even a long wait for a mail order supplier to send your bars.

8. *The law is confusing.* I'm not a lawyer and you know how confusing legal matters are. Some say do, others say don't. Why not go ahead and steal until they straighten out this mess and make it clear to all of us?

9. *The owners are Christians anyway.* If the owners are Christians, we Christians should have a right to steal a few candy bars. After all, they shouldn't be trying to make money off other Christians.

10. *It's for a good cause.* Now I might be persuaded that stealing for personal benefit is questionable, but certainly stealing for the congregation, choir, or Sunday school class wouldn't be wrong, would it?

For 10 persuasive arguments for photocopying copyrighted books, songs, and sheet music, see above.

## Fair Use

Questions as to "fair use" arise whenever copyright laws are mentioned. Except for certain limits, the copyright holder has *exclusive* rights for the sale, performance, recording, or display of his copyrighted material. The 1976 amended copyright laws (Public Law 94-553) allow multiple copying for educational purposes only (one per student in a classroom for immediate and non-repeated use). Single copies are allowed individuals for purposes of criticism, comment, news reporting, scholarship, or research, but excerpts cannot exceed 10 percent of the total work without permission from the copyright holder.

Guidelines developed by a committee of publishers, educators, and congressional representatives *prohibit* "copying for the purpose of substituting for the purchase of music"\* except for "emergencies" when copies are not available for purchase, but *will be* purchased when they are available. Copying for the purpose of performance is *always* prohibited, even in "emergencies."

Friends, traditionally known for honest business dealings and confronting falsehoods, would do well to consider carefully this problem of "stolen music."

— The Editors

\*The New Copyright Law. National Education Association, Washington, D.C., 1977, p. 29.



## Children: A Heritage of the Lord

BY RICHARD SARTWELL

**W**HILE their parents were being persecuted and imprisoned, the children of Bristol and Reading held meetings for worship. These incidents from early Quaker history have been widely reported. What made those kids so committed to their parents' faith? Or how did those early Friends successfully transmit faith to children so that their impulse was to worship rather than to run screaming in panic to a friendly adult? Would my children today act as did their spiritual ancestors? Would yours? Would you want your child to worship, to seek the Lord, in a crisis?

Perhaps only the last of these questions can be answered with certainty, but the others deserve at least an attempt. In reviewing the practices of early Quaker families, we may find the beginnings of an answer as to how they transmitted faith to their children—and how we can.

Surely one component of the answer is the very positive light in which Friends viewed children. In an age when most other Christians were emphasizing "original sin" and the "total depravity" of even in-

Richard Sartwell is pastor of First Friends Church, Salem, Ohio, and a member of the Evangelical Friends Alliance Family Life Task Force.





fants, Quaker leaders, though accepting the possibility of evil in children, chose to emphasize that they were a *gift* from God. George Fox frequently quoted Psalm 127:3-5 and otherwise alluded to children as being "an heritage of the Lord."<sup>1</sup> Because they were a gift, a precious possession, a joy, all the more reason to early bring them to a personal knowledge of the Lord.

London Yearly Meeting wrote in its epistle of 1706 that children were "next to our own souls" the "most immediate objects of our care and concern." One social historian noted that for three centuries yearly meetings have drawn attention to the welfare of children and youth more than any other single concern.<sup>2</sup> To have felt the love and concern and the value their parents placed on them must have done something to instill a good self-image in these children.

In addition, these children were strengthened by loving discipline. Though early Friends, with others of their time, believed firmly in the need to bring children into subjection to the authority of parents, even if it took spankings, they were admonished to temper their discipline with love. "Wrath, Anger, and Passion, beget their own Likeness in children and rather make them more stubborn." William Penn wrote:

If God give you children, Love them with Wisdom, Correct them with Affection: Never strike in Passion, and suit the Correction to their Age as well as Fault. Convince them of their Error before you chastise them, and try them, if they show Remorse before Severity, never use that but in Case of Obstinacy or Impenitency. Punish them more by their Understandings than the Rod.<sup>3</sup>

Quaker parents were willing to confront their children with spiritual issues and immediately involve the Lord. Was a child disobedient? Why not pray for the child by name and for yourself right now—in front of him? Obviously such a practice could be abused by some and could involve a heavy-handed use of the coercive technique we modernly call "laying on a guilt trip." But it could also be the perfect life context to teach the child the parent's own submission to a higher authority.

A loving and tender spirit in the parent could be the very instrument the Holy Spirit might use to speak to a child. Children could learn in just such confrontations that Christ is present *now*. He is as real and involved with their lives as any friend or neighbor.

Another element in the practice of early Friends that strengthened the bonds of the family and the spirits of the children was family worship. Walter Homan, who in 1939 completed a study of the place of children in Quakerism, said that early Friends had daily meetings for worship as families in their homes and these meetings provided the greatest opportunity for the personal religious development of children.<sup>4</sup>

**I**N that context children learned by repeated experience the pattern of silent waiting on God. They heard the Scriptures read, heard their parents discuss the beliefs of Friends, and heard true stories of Quaker contemporaries whose example of faith in the midst of terrible circumstances gave children a deep appreciation for their religious group.

With this background of daily worship, one would not be surprised to learn that children were expected to be a part of the public meetings for worship. Modern educators and church leaders rightly speak of the needs and interests of children being different from those of adults, and therefore counsel separate experiences for children.

Even though early Friends did not provide those separate experiences week to week, it was not because they did not care for their children. They cared enough to seek to involve their children in their own worship experiences. Consequently, though many Friends could recount memories of difficult and boring moments they spent in meeting as children, they also could remember moments of power. No wonder that when the crisis came for them and their families, when separation and persecution came, they knew by experience to look to the Lord.

Visitation of families by Friends leaders also contributed to building the character of Quaker children. Fox himself and many others regularly traveled to the homes of Friends specifically to join the family worship time, but also to give counsel. Walter Homan reported that the effect of these visits very much depended on the character of the visitor and his or her spirit.<sup>5</sup>

Some may have seemed merely to be nosey and to interfere in the family's private matters. But others of these visitors communicated loving concern and were able to share and lift the burdens and to truly minister encouragement. What does it do to a family to know that they are part of a larger family where brothers and sisters in Christ care about their well-being?

This care extended not only to spiritual matters; Quaker children also saw their elders live out the practical side of Christian faith. For example, Friends did care for orphans and widows in distress as counseled by Scripture (James 1:27). In a day when many families were separated by persecution and/or death, Friends assumed responsibility for each other. Meetings made sure all children were cared for, educated, and guided to useful employment. No one was left to fend for himself. Knowing that surely imparted a kind of "social security" as well as spiritual security to children.

In this history, are there some pointers for us moderns? Might some of the specific ways those first Quakers lived out their faith be useful today in strengthening our children and our families? Yes and no. I suspect that if we do anything because it seems to have worked for someone else, we will face a shallowness and boredom that the kids will spot before we do. Or if we adopt as a ritual either some form of family worship or some pattern of "doing good to others," that too would miss the mark and cheat our children.

**R**ATHER, we must first be real ourselves and our relationship with the Lord must be real. Then as we allow His life and power to be expressed in and through us—whether in worship or service—the children will know it's real. And they will surprise us with what they have learned and what they have become.

1. Walter Homan, *Children & Quakerism* (Berkeley, California: Gillick Press, 1939), p. 21.

2. Arnold Lloyd, *Quaker Social History, 1669-1738* (London: Longmans, Green and Co., 1950), p. 166.

3. J. William Frost, *The Quaker Family in Colonial America* (New York: St. Martin's Press, 1973), p. 77.

4. Homan, *Children & Quakerism*, p. 12.

5. *Ibid.*, p. 16.



# New Life for Lina

BY DAVID AUFRANCE



David Aufrance  
with Chinese  
students

**B**EING a teacher in a Christian high school in Hong Kong provides many opportunities for ministry in the lives of students. But because of the language barrier, it was difficult for me to take full advantage of these opportunities until 1981, when United Christian College began a section specifically for English-speaking students. Even though English may not be their first language, these students must be able to function well in an English environment. This new section has greatly increased my personal avenues for service.

In Hong Kong, Chinese who speak more fluent English generally find better, more lucrative jobs and better schools for their children. These would be among the fortunate few to gain places in one of Hong Kong's two universities and later find influential positions in government and society. Therefore students in our English sec-

tion hold good potential for reaching a wide variety of people. Also our two English classes have students from 10 different countries and, when they later return home, they could spread the Gospel in those places.

Fortunately at UCC we have complete freedom to evangelize and disciple our students. About 90 percent of UCC's 1,300 students are placed by the Government, and they represent many different beliefs. Only 10 to 20 percent of them are Christians when they enter, so we teachers face a big challenge.

## *A Look at Lina's Diary*

Let me share with you about Lina, one of my students. She immigrated with her family to Hong Kong from Shanghai, China, seven years ago. Since she could not speak Cantonese, the dialect most common in Hong Kong, Lina was placed in an English-speaking primary school. Prior to coming to UCC in seventh grade, she had never heard anything about Jesus and did not even know what a Bible was. Her spir-

itual pilgrimage began when she first heard about Christ in chapel and in Bible lessons.

I will quote entries from Lina's class diary (in which students are requested to write each week). They are encouraged to write about anything on their minds—questions or problems, complaints or compliments. Some use it to share their dreams or even a favorite joke. It is a great way for the homeroom teacher to know his students better and to share in return. To keep Lina's fresh way of expressing herself I will copy what she wrote, only correcting a few grammatical errors.

After two months of listening to the story of Jesus, which was new to her, Lina began asking questions. "Mr. Aufrance, I think after you have read my diary this time, you will write a lot of things, because I have many things to ask you about the Bible. I remember in the last homeroom period you gave each of us a paper that talked about Jesus Christ. This is the problem: I want to believe in Jesus Christ, but I don't know how. Do I just have to say I believe, or do I have to do something to prove I believe? My mother is not a Christian; her religion is Buddhism. If I become a Christian, maybe my mother will want me to hold the 'joss' sticks and bow down to worship the ancestors. May I do that even for a few minutes, or must I forget all about those things?"

The day after receiving this message in the diary, I met with Lina after school. We also invited her friend Grace, who was already a Christian. After I explained the basic steps to becoming a Christian, Lina opened her life and invited Jesus into her heart. Later I asked her to write in her diary what had happened to her.

"Today is the second day of my new life. I feel very happy today. Yesterday when I met with you, my heart started beating; I was so scared. But after we talked together I didn't feel afraid. I felt like crying, but I wasn't brave enough to cry. I also felt that my face was burning. When we prayed together and I closed my eyes, I was almost crying. But when I opened my eyes, I saved my tears again. When I went home that night, Grace went with me. She asked me if I felt like crying. I said 'Yes, but not now; maybe when I go home.' 'Me too,' said Grace."

"Now I have some questions to ask you, Mr. Aufrance. You see, if I pray tonight at nine o'clock, do I have to pray at the same time every night, or can I pray anytime?"

Later Lina wrote that she had prayed asking God to forgive her for her sins, asking Him to help her be a "new, good girl."

*David and his wife, Cindy, supported by Eastern Region and on loan to OMS International, have been on staff at United Christian College since 1975.*


Since those first lines in her diary, Lina has been maturing and growing spiritually. Her excitement when she attended her first church service was gripping. In later diary entries her struggles to live as a Christian are apparent.

"One week ago I went to the market to buy some meat for my mother. I asked for \$13 worth of meat and paid him \$100. The man gave me \$87 change, but I thought he had given me \$10 too much. I was not going to give it back to him, but then I stopped and thought. I turned back to the butcher because I remembered someone told me that a Christian did not cheat others. But the butcher told me that the

change was right. On the way home, I thought about what I had done. I must thank God that He gave me a very happy week."

Several days later she wrote, "Mr. Aufrance, thank you for the special prayer about controlling the tongue. Can you give me the list of things you wrote on the blackboard during chapel time that told about controlling the tongue? Before you told us about the tongue, I had hurt a classmate's feelings and he was very angry with me and would not even speak to me. After hearing your lesson, I asked God to forgive me and then asked my friend to forgive me as well. I am thankful that my

friend forgave me and I know God did, too, because He gave me a very happy week."

That is a glimpse of Lina and her new relationship with Jesus. Many other students could echo her thoughts and demonstrate the same kind of transformation. Pray for those who are Christians; few have any encouragement at home. It is rare to find a student whose family is Christian. Some of them even have outright opposition and oppression. Remember us teachers as we face opportunities to reflect Christ to those who have never heard of Him. Pray for the students who are still undecided or whose eyes are on the world. The task is large and we are so small. 

*Alvin and Lucy Anderson at the Cleveland, Ohio, airport just prior to departure for Santa Cruz, Bolivia, where they spent eight weeks teaching at the new Christian university. Photo below pictures a traditional scene in the rapidly growing city of Santa Cruz.*

# Unique University

BY ALVIN ANDERSON

**I**T WAS at the seminar workshop for university teachers when the idea struck us with tremendous force: **THIS UNIVERSITY IS UNIQUE!** First of all, it is a *university*, not just an advanced secondary school or *colegio*. Second, it is *evangelical*, not parochial nor state-sponsored. Third, it is *Bolivian*, not North American, and is responsive to the cultural, educational, and social needs of this society. It has the distinction of being the first evangelical university in South America.

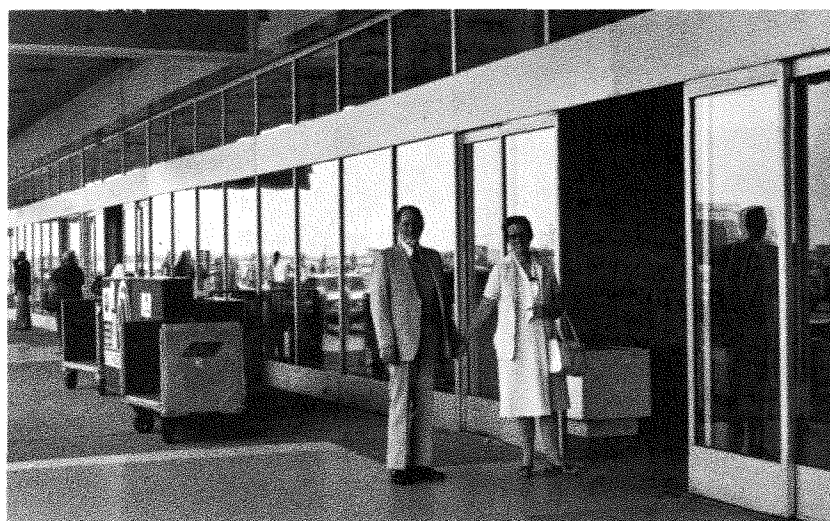
As an agent of change, this university can seek to change society from the inside out by working with young professionals whose

*Alvin Anderson is professor of educational psychology at Malone College, Canton, Ohio. His knowledge of the language and culture from eight years of U.S. government service in Latin America made him uniquely equipped for short-term service at the Christian university in Santa Cruz, Bolivia.*

transformed lives will then make a difference in their communities. This experience in our last week in Santa Cruz highlighted our summer in Bolivia. We came, hoping to make a difference by helping to teach psychology and English in this new Christian university.

We remembered the dedication service at Canton Friends Church when Pastor John Williams had Lucy and me come forward as the congregation joined in prayer. He asked us what we hoped most to accomplish. I don't remember what answer we gave, but it wasn't anything very significant—maybe that we wanted to help out.

Although we had read everything we could get our hands on and talked with everyone we could about Bolivia and the new Christian university, there is really no way one can be fully prepared for service in a strange and new setting. One thing is certain, though: realizing that friends back







home were remembering us in prayer was a strengthening factor that helped make the inevitable frustrations a lot more endurable. It reminded us how much our missionaries need our prayers, wherever they are!

Now that we have concluded our eight weeks in Santa Cruz, we can look back with tremendous appreciation for God's leading us here this summer. It has been a busy two months, as Lucy and I usually taught four hours each evening (all the classes are held evenings, since many of the students work and many professors teach elsewhere during the day).

has added this university as cooperative projects for EF

A new campus is planned of Santa Cruz, but in the m are held evenings at the *Colegio*. The *colegio* has its high there afternoons and evenings, so the campus is time service.

Meeting students here has for they are eager to receive and appreciate the level of offered. Unlike most Bolivian this school meets every day instead of taking time off for rallies, and other interference. The political polarization typical of universities usually results in leftist or communist take

**We want to affirm God's call upon your life.** Whatever it may be...pastor, missionary, evangelist, youth pastor, educator, chaplain, counselor, or any number of other possibilities. Or even if you're not sure yet what direction your life may take and would just like to study with us, we welcome you to come to Friends University to major in Religion and Philosophy. Some may come and eventually discover that our major is not for them, and that is okay with us because our deepest desire is to help you discover God's direction for your life. But you can't know for sure until you try. We even offer a minor in Religion and Philosophy for those who are majoring in other disciplines but want a good grounding in the Christian faith.

You may be concerned about finances, and such an enterprise does cost money. But remember that, if God wants you to study with us, He will provide the way. Besides, we have excellent scholarship programs, and it is surprising what can open up once you look into it.

If you feel drawings toward any aspect of Christian ministry, we hope you will look into a Religion and Philosophy major with us. Remember, when you think Christian ministry, think Friends University.

**We have more.** For those who already have a college degree we offer a one-year program resulting in a Bachelor of Christian Studies degree. If you are interested, write us about it.



Friends University  
Division of Religion & Philosophy  
2100 University  
Wichita, Kansas 67213

Friends University admits students of any race, sex, color, national and ethnic origins to all rights, privileges, programs, and activities generally accorded or made available to students at the college. We do not discriminate on the basis of race, sex, color, national and ethnic origin in administration of our educational policies.

term here. Since instruction is in Spanish, the opportunities are somewhat limited. But teachers who do not speak Spanish can meet a very real need at the school for missionary children and at the American binational school.

Bolivia is a warm, receptive society, and Christian professionals can carry the message of Christ's love through their service. A growing and vibrant church is the result of early pioneer missionaries who were faithful to God's call in their day. Let us be equally faithful in responding to today's opportunities!

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I took an overhead projector and lots of transparencies to teach the General Psychology classes in Spanish. Lucy brought *English 2600* texts, along with some literature, for her English classes. We are grateful to Canton Friends Church for paying our transportation and providing supplies needed for teaching, to make it possible for us to volunteer our time here in teaching.

The fact that the University exists at all is no small miracle in itself! Four American missions went together to sponsor the University: Evangelical Friends Mission, World Gospel Mission, South American Mission, and the Bolivian Holiness Mission; and seven Bolivian church groups provide support also. Besides the mission sponsored by Northwest Yearly Meeting in Bolivia, the Evangelical Friends Alliance

dents here seem relieved to that is not subject to these

Not all students are even increased contact with Friends University is a highly positive society that could not any other way.

The last two weeks here we offered workshops for teachers, first one for teachers at the WGM schools *Rio Nuevo* and *Colegio Berea*, then the last week for professors at the university. On our last Friday night in Santa Cruz it was impressive as the vice-rector delivered diplomas to about 40 teachers and 35 professors in the closing ceremony. As we received their kind words in appreciation for our efforts, it was indeed gratifying. Incidentally, the Bolivian *abrazo* in extending friendship and welcome is a heart-warming experience.



BY JACK L. WILLCUTS

## The Climate of Change

Looking at the world around us—how and where do Friends fit in? The following expressions from sessions of Northwest Yearly Meeting are helpful for the evangelical Friends Church at large.

Compared to the perilous state of our times in the world around us, our church is a haven of refuge, a shining light of Christian faith and practice in a world darkening with insecurity and anxiety. It is inappropriate to glibly describe all the good things happening in the church and the values we hold in the backdrop of violence, starvation, and what Alvin Toffler in his book *Future Shock* sees as “the roaring current of change, a current so powerful today that it overturns institutions, shifts our values, and shrivels our roots.” Change is a process by which the future invades our lives, and it is important to look at it closely.

Current history is intruding upon our lives and church with considerable force: the escalating threats to the life of humankind, nuclear war, plus present or potential conventional wars, massive hunger, ecological destruction, genetic engineering, the regimentation and oppression of peoples. We simply cannot denature the Gospel by peeling off its social or political implications.

Given the climate of crisis surrounding us, it is not surprising that some are calling for drastic changes in the church to match the disintegration around us. One wonders, has “change” affected our church more than the church has affected change? Have we assumed more an outlook of the world, or have we found a contemporary Christian world view? As Christians now, in a world like ours, and as Friends in particular, we must live close enough to God to provide perspective not controlled by fear, nationalism, or material interests.

The book of Hebrews also was written in tough times. So the writer took time to list a long parade of people he insisted were as human as we are, who through faith conquered kingdoms, administered justice, and gained what was promised . . . whose weakness was turned to strength (Hebrews 11:33, 34).

Wherever New Testament Christians went, and early Quakers too, there was change! Cities were shaken; there was no small stir when the power of the Lord was over all. The Holy Spirit of God wants us to be moved with compassion, not self-pity or preoccupied with pleasure. We are called to serve and to care, without a professional attitude, not viewing the world with indifference, but with words of hope, faith, and love.

There is a great ministry for Friends today, right where each of us lives. Perhaps we need not so much to be trying to make big churches, but simply to reach out in the love of Jesus to all the people around us. It was always the Jesus way to choose disciples considered by big name religious leaders as very ordinary; Jesus also touched, helped, and healed unlikely, overlooked people who heard Him gladly.

This means that instead of trying to shape a Quaker church and fit people into it, we are to be finding out what the other people are like in our community or city, courageously and lovingly

sharing with them the Gospel of Jesus. By meeting their needs, we may let the Holy Spirit mold them and shape their lives into the kind of church that will emerge from this kind of fellowship. This should define a Friends church in a changing world with a precarious future, rather than adhering to a proper Quaker past. Confused, bored, or fearful neighbors will be more attracted to the Christ we love and consistently serve than they are to the distinctive doctrines we hold.

Every one of our churches has an opportunity to do this. Every one may pray for lost neighbors and faithfully share the love of Jesus in practical, sacrificial, and relevant ways. We don't need big-name pastors for this. We don't need a lot of money to do this. We *do* need to pray, to tithe, to be consistent in our Christian living and our learning of the Bible, and to live them. We are to be led of the Holy Spirit, and God will use us.

What is one to do about the easy exodus some seem to be making from local Friends churches when things aren't “happening”? What is to be done about those who decide to be church “watchers” instead of workers? Or those who prefer bigger, or less demanding church connections, or busier programs, or celebrated preachers? What brings about the tired expression “burned-out,” boredom, or busyness? Is it really possible to be burned out with too much praying? Or poverty-ridden with too much giving? Worn out with too much serving? Is it possible that it is the competition of trying to add serving the Lord on top of everything else rather than at the *center* of our lives that brings weariness, frustration, and unpaid bills? A burned-out, or unenthusiastic attitude, of a few can be contaminating, draining the energy of pastors and of the faithful.

My prayer is that all may find a sense of direction, of confidence, and a baptism of Holy Spirit power that will wash away the spirit of criticism and condemnation, or, if needed, find a new vision replacing Quaker complacency and coziness. This is a call for dependable, firm faithfulness not governed by frightening circumstances or appealing affluency. ☐

## We All Have a Mission

The “Great Commission” (Matthew 28:19, 20) is something we are all to be about. Our energy for living, serving, and giving comes from such a clear sense of mission: Go and make disciples . . . teach them to obey everything I have commanded . . . baptizing them in the name (understanding of) the Father and of the Son and of the Holy Spirit.

Jesus' final words before ascending (Acts 1:5, 8) were a clear but comforting instruction on how His followers, then and now, were to be able to do this consistently: You will be baptized with the Holy Spirit. When the Holy Spirit has come . . . you shall receive power—“ability, efficiency and might”—(Amplified N.T.), and you shall be my witnesses.

This explanation and experience of baptism linked with the Great Commission shows the difference in disciple making for them and us. Christ's call and Christ's baptism, when connected in our understanding of faith and practice, makes for “powerful” “lights” in a darkening world.

It's the answer to Christian aimlessness and inefficiency. ☐



## Brown Disputed

I noted with great interest the apparent care taken to present, in the latest issue of the EVANGELICAL FRIEND, "both sides" of the peace issue. Since I have never seen articles printed in the EVANGELICAL FRIEND on "both sides" of a stated position of the Friends Church, or indeed the Quaker movement as a whole, I assume this is a new editorial policy? Am I to believe that we shall, in the future, see articles on "both sides" of the issue of whether Jesus was the Messiah? Are we, perhaps, going to read two articles on Mission work, one for and one against? Are we soon to be treated to a famous theologian defending Christian drinking and smoking, while another learned scholar argues the traditional position of the Friends Church on these matters? I look forward with great interest to seeing the EVANGELICAL FRIEND feature the "other side" of the issue of tithing. Might I suggest a title like "Leave It in the Bank: A Christian View of Greed."? Indeed, Mr. Brown, who has pontificated in the past about the glories of private property in "God's America," may be the perfect selection for this article, as well as his counterpoint to Mr. Sider.

DANIEL L. SMITH  
Portland, Oregon

I have read over Harold O. J. Brown's article supporting nuclear arms and their use several times, to try to be sure of what he is saying.

His admonition to Christians who believe in national self-defense and yet oppose nuclear warfare has logic in it. War is fought to be won, and in the future no war between major powers will be fought without nuclear weapons. That will be the price of victory. The nuclear bomb will not be disinvented; it will be constant-

ly improved. The world is damned to nuclear war.

But his opponents reply that nuclear warfare will destroy the world civilization, or at least the major part of it. And thus there will be no victory.

Brown's reply, I think, is that such destruction is in God's plan and permission (or is if it happens), and therefore we should go ahead to arm with and use nuclear weapons. This at first sounds comforting. But consider the basic premise on which it rests: everything that happens is in God's plan and providence; therefore go ahead and take part in it. That includes every rape, every mugging, every murder. It includes the murder of 6,000,000 Jews by the Nazis (if it happens, it is in God's plan and permission; therefore go ahead and do it). It includes Judas' betrayal of Jesus, of which Jesus said that the perpetrator had better never have been born.

Somewhere Brown has gotten confused.

LAUREN KING  
Norwich, Ohio

## Dialogue Encouraged

After reading Lloyd Hinshaw's letter in the July/August issue of the EVANGELICAL FRIEND I felt that I must write to you expressing my joy in the dialogue established in recent years between Friends of all persuasions and in the role of your journal, as well as *Quaker Life* and *Friends Journal*, in this important spiritual happening.

As a lifelong member of the Society of Friends I have had the opportunity to worship with and know individuals and meetings from each branch of our Friends faith. My experience has taught me several things. The first is that all branches of Quakerism locate their spiritual base in early Friends beliefs and practices, and justly so. The second is that while there are differences in belief and more importantly emphasis, there is more in common than often thought or willingly admitted. The third, and I feel most important, is that every branch of Quakerism has valuable contributions it can and should make to enriching spiritual growth as we seek to effectively order our daily lives toward serving Christ and bringing God's Kingdom to earth.

I guess that I would respond to Lloyd Hinshaw, in a spirit of love, by saying that yes, there are differences among Friends, but none of us really has retained in totality the spiritual vitality of early Quakerism, that vitality that caused men and women to tremble before the Lord

and change their lives in such a manner as to make a lasting impact on the world around them.

Let us continue the dialogue so that hopefully we might arise renewed with changed lives to truly witness to the world what Christ's presence has done for us.

JOHN A. MOORMAN  
Angleton, Texas

I am a regular reader of *Friends Journal* who now also appreciates receiving the EVANGELICAL FRIEND. Articles by Richard Foster, Donald Green, and others have deeply moved me, and I rejoice to find so much yeast of the Kingdom between the covers of your magazine. Of course I don't find everything I read there consistent with the way of Jesus (as Harold Brown's article, July/August, 1983), but the overall thrust and spirit certainly are.

It seems to me that we Quakers who are of a more liberal tradition can learn much from evangelical Friends. I hope that you will not close your doors to us as suggested by Friend Lloyd Hinshaw ("Friends Write" column, July/August 1983 issue) when commenting on writings by myself and other *Journal* contributors.

The ocean of darkness around us is, if anything, even deeper now than it was in George Fox's time. It is as true now as it was then that we can overcome that darkness with our lives only if we dwell in the Spirit that was in Christ Jesus, and only if we walk in the narrow way He showed us.

Most of us—liberal and evangelical alike—fall far short of living the gospel way; yet God requires lives like those of Fox and Woolman, Penington and Penn to meet the evils of our own times. Friends, let us learn together from our common heritage. Let us not turn against one another, but rather labor with one another in love.

CAROL REILLEY URNER  
Washington D.C.

Two items in the July/August EVANGELICAL FRIEND make me realize the important responsibility this magazine has in keeping Quaker distinctives before its readers.

One is a letter from Lloyd Hinshaw, who criticizes EVANGELICAL FRIEND for encouraging its readers to look at other Friends publications. Lloyd Hinshaw fears Friends ecumenism and rejects any association with liberal Friends.

I disagree. I commend EVANGELICAL FRIEND for calling our attention to these magazines and, by implication, to the broad Quaker concerns they represent.

## Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 12:00 noon on the 2nd Sunday of each month; Bible Study at 5:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.





We may need them to show us how we could be falling short in our Christian Quaker tradition. Certainly we do not have to give up our evangelicalism to learn what other Friends are doing.

Although I commend EVANGELICAL FRIEND at one point, I question it at another. Why was it necessary for the July/August issue to present two sides of the nuclear arms race—when we have had a strong Quaker peace testimony for three hundred years? Why was the Friends position not given—to remind new Friends, and old ones, of the positive commitment to peace that is our heritage? Finally, why did EVANGELICAL FRIEND fail to assume leadership here?

Lloyd Hinshaw fears Friends ecumenism, but I fear a kind of evangelical ecumenism that makes us identify more with other denominations than with Friends. I don't want us to become only another evangelical church without commitment to historical Quaker distinctives. For this reason, I ask EVANGELICAL FRIEND to keep reminding us that we are Quakers.

LUCILLE ADAMS  
Newberg, Oregon

### Misspelling Overemphasized

We were deeply touched by Mary Green's article [EVANGELICAL FRIEND, February 1983] as she reached out to comfort countless Friends who were overwhelmed at the tragic loss of her son, Don Green. We are but two of the many who received great hope and inspiration through Don's ministry of evangelism, preaching, teaching, and affirmation.

Therefore, you can understand our dismay at the tone of the letter in the April issue of the EVANGELICAL FRIEND regarding the misspelling of a name [Kenyatta] in the February article on Don Green. Whereas Don Green was a man of great respect and love for the possibilities of education as a tool of God to touch men for Christ, never would he have allowed a trivial spelling error to be so overemphasized as to detract from a lovely, unselfish gesture of one of God's children reaching out in love to strengthen others.

DON AND BETTY COPP  
Cookeville, Tennessee

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

### South American Drought, Floods Hit Poor Hardest

NEW YORK—Eight months of floods and a severe drought related to the same weather pattern have killed hundreds of people in South America and have hit the poor particularly hard, according to a Lutheran World Relief representative in Lima, Peru.

"As always, the effects are worse on people who are at the poorest stratum of society," said Hans Hoyer, representative for the Andean region of Brazil for LWR, a relief aid development agency of four U.S. Lutheran churches.

Hoyer, in a report to LWR headquarters here, said Peruvian subsistence farmers, who form the vast majority of the farming population, do not have any kind of social security. He said "drought or flooding or any kind of natural disaster

means either starvation or migration to cities, where there is no work."

The *New York Times* has reported that the floods have caused billions of dollars of damage in Peru, Ecuador, Bolivia, Argentina, Brazil, and Paraguay. And the warm weather pattern, which is typical of Christmas weather and is therefore called *El Nino* (or the child in reference to the Christ child), has brought a drought to the Andean mountain plateaus. The *Times* quoted international relief officials as saying several thousand peasants are threatened with malnutrition and starvation. —*Evangelical Press Association*

### 'The Pursuit of Happiness' No Great Gift—Muggeridge

WASHINGTON—Television is "a sort of fantasy version of what's happening. You cannot through pictures—through looking at your television screen—come to grips with real life, because what you see is not

## NEW FROM BARCLAY PRESS

### Over the Teacup by Catherine Cattell



*Over the Teacup* is a compilation of selected magazine columns with the same title written by Catherine Cattell over a period of 25 years. These are moments of openhearted fellowship, of encouragement and warmth. Catherine and her husband Everett provided leadership among Friends in India, Ohio Yearly Meeting, and at Malone College.

### Of Deity and Bones by Nancy Thomas



*Of Deity and Bones* is a collection of poems by Nancy Thomas. Nancy has been writing since the age of seven and has published poetry and articles in *Christianity Today*, *His, Eternity*, *Decision*, *World Vision*, and the *Evangelical Friend*. She and her husband Hal have been Friends missionaries in Bolivia since 1972.

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life; it's a fantasy—only a picture." This statement by Malcolm Muggeridge, well-known British commentator and philosopher, appears in an interview in the June issue of *Listen* magazine.

"A great danger," Muggeridge adds, "is that people believe the picture more than the written or spoken word." He points out that pictures can be distorted more than people realize. And children's sense of what the world is all about is derived almost exclusively from television.

Muggeridge also states that the media have played an influential part in encouraging drug abuse of all kinds. "[People] have been persuaded that [the] visions and strange thoughts and things that come to them when they're stupefied with drugs are mystical and transcendental." This, Muggeridge suggests, is one reason why so many get involved in drug abuse. "I think," he adds, "one of the worst things Americans have ever given the world is the phrase *the pursuit of happiness*. Many people pursue this to the point of taking and encouraging others to take destructive drugs in order to be happy."

—E.P.A.

### **Egocentricity Infects Church, Colson Tells SBC Session**

PITTSBURGH—"Doing the Gospel is not only our most powerful witness, it is the hope for bringing back a sense of community which 20th century technology has all but stripped away from us," Charles Colson told the Southern Baptist Convention.

Colson, former Watergate conspirator and now president of Prison Fellowship Ministry said the power of God rests with the church, and church members must exercise that power by forming personal relationships with people, including those who are social outcasts.

Colson charged the basis for ministry begins with God's love for humanity. "We go because there are men and women who need to know Christ's love for them," he said. "But the only way they ever will know that love is if we demonstrate that love by going to them." Colson said his own experiences in prison led him to realize "the object of life is not the pursuit of gain, the fulfillment of self, but the service of Christ."

Colson noted several hindrances to effective ministry. He claimed the church has become infected with egocentricity and materialism, which has led to a

weakening of the gospel message from the pulpits of the church. But a religion that's just a religious adaptation of the egocentric culture "is heresy," he charged.

—E.P.A.

### **Aussies Find Preachers Windy**

SYDNEY, AUSTRALIA—Recently a radio station in New South Wales made a request for "30-second religious spots," so as to fulfill its religious content obligation for the renewal of its license. The results showed that most "religious content spots" go much longer.

An announcer commented, "If only those who try to present the Gospel could say something worth saying, with an interesting general application to everyday life, within 30 seconds, we could use as many spots as could be supplied."

—E.P.A.

### **What If Reagan and Andropov Had Been Exchange Students? Congressman Asks**

MINNEAPOLIS—It would be interesting to speculate what the world situation would be like today if 50 years ago Yuri Andropov had been an exchange student at St. Olaf College in Northfield, Minnesota, and Ronald Reagan had attended the University of Moscow. The possible results of that kind of exchange were discussed by U.S. Congressman Paul Simon (D. Illinois) at the inter-Lutheran Festival of Worship and Witness.

Simon described three kinds of worlds: the exploding world, the suffering world, and the world of too few bridges. Because of the exploding world created by an oversupply of nuclear bombs, Simon said, "We can create the situation where never again the cry of a child will be heard."

The Illinois congressman charged that the United States is not doing its share in helping alleviate the suffering in the world. He pointed out that the United States contributes 26 cents per person to the United Nations development program, whereas Norway contributes \$14 per person. That the Soviet Union contributes even less than the U.S. should be of little comfort, Simon said.

Simon reminded the audience that after World War II under the Marshall Plan the U.S. spent about 3 percent of its gross national product to help build up defeated nations. Now the country spends less than one fifth of one percent to help the poor, Simon said.

Simon said that the major problem in lack of understanding between the United States and other nations today is that we do very little to create the climate for understanding. The U.S. exchange program is down 60 percent from 10 years ago, he said, and this is the only nation on earth where a person can go through school without ever taking a foreign language.

"We need to reinstitute a stronger program of exchange between students and other citizens of the United States and other countries. We don't know who the future Reagans and Andropovs might be. A narrow, provincial, short-sighted people will have as their leaders narrow, provincial, short-sighted people," Simon said.

"What I really fear is not the Sandinistas in Nicaragua or the guerrillas in El Salvador, although I don't like either

(Continued on page 22)

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# First Day News

## QUICK QUAKER COMMENTARY

DAVID and MAE KELLUM, missionaries to Burundi since 1960 from Mid-America Yearly Meeting, returned to the States for furlough in July. A notification from the Burundi government that will not allow them to return following their furlough requires adjustments in mission plans and personal plans for the Kellums. CAROLYN HINSHAW and BOB and CONNIE SHAFFER left Wichita, Kansas, August 24 for second terms of service in Burundi.

## FRIENDS FOCUS

### YEARLY MEETINGS REPORT ANNUAL SESSIONS

Eastern Region : Eastern Region Evangelical Friends in their 171st yearly meeting sessions August 13-18 at Malone College, Canton, Ohio, were challenged by C. W. Perry, guest speaker from California, to enter the "Cycle of Victorious Living."

Delegates were introduced to new leaders--Robert Hess as General Superintendent, Bruce Burch as Eastern Area Superintendent, Milton Leidig as Southern Area Superintendent, Ronald Johnson as Presiding Clerk, and Dale Chryst as Recording Clerk. During the week, four new presidents of boards were named: Joe Kirby, Executive Board; Mac Quattlebaum, Finance; Jon Johnson, Christian Education; and George Robinson, E. P. & E. Board.

Two main decisions were made in the business sessions: 1) to move the Friends Bookstore to Salem in October; and 2) to postpone until next year decisions relative to developing Camp Gideon to give opportunity for raising building funds.

Nine pastors were recorded: David Byrne, Harold Carl, Brian Cowan, Tom Steel, Chris Jackson, Terry Knighten, John Ryser, Jerry Wenger, and Tim Tsohantaridis.

Evangelism awards for the year were announced by Russell Myers in his farewell report, concluding 15 years as general superintendent.

Denny and Sue Anderson, newly appointed missionaries to Northwest Yearly Meeting's Peru/Bolivia field, were introduced. The Andersons' support will be provided by EFC--ER for their four-year term, including a year of language study.

Mark and Terri Engel, pastoring West Park in Cleveland, were appointed as candidate missionaries to Taiwan to leave in August 1985. Meanwhile Mark will begin study in Mandarin with a private teacher in Akron, and Terri will complete her courses at Malone College.

Minutes of appreciation were included in recognition of faithful service by Galen Weingart, who was presiding clerk for seven years; Paul Langdon for leadership in developing the yearly meeting pension plan; for Richard Sartwell, who has been president of the Executive Board since 1979.

This year the Women's Missionary Fellowship observed their centennial. At their banquet they recalled that in 1883 the women of Ohio Yearly Meeting appointed the first committee to promote mission auxiliaries in local churches. In 1905 the constitution was changed to include men as members of the Friends Foreign Missionary Society, and since then 105 missionaries have been sent to China, Taiwan, India, and Hong Kong.

A high point of the week was the challenge by the new superintendent, Robert Hess, to be "bridge builders." He enumerated six "bridges": revival in the local churches, cross-cultural missions at home and abroad, church planting at home, special seminars for pastors on the great doctrines of the faith, cooperation with others in the family of God, and peacemaking in the trouble spots of the world.



Northwest: The 1983 sessions of Northwest Yearly Meeting looked to the future with the presentation of a long-range plan and celebrated the past with the presentation of Children of the Light, a musical portraying the life of George Fox.

The long-range plan was the work of a committee named last year to study goals, priorities, purposes, and plans for the next five years. A 15-page report that outlined survey findings and listed recommendations was adopted.

A thousand people gathered Sunday afternoon for the performance of the musical drama Children of the Light. George Fox College alumni and students presented the musical, written by Arthur Roberts with musical composition by David Miller, that premiered in February.

Meetings for business and worship were held in the new Bauman Auditorium on the George Fox College campus, Newberg, Oregon. The spacious and comfortable facility offered a nice setting for Newberg Area Friends churches to hold a combined Sunday morning service. Speaking at that service and at the evening services throughout the week was John Williams, Jr., pastor of First Friends Church, Canton, Ohio. In the Sunday evening service missionaries Denny and Sue Anderson and Ben and Genevieve Fitch were commissioned, a \$14,656 offering of cash and pledges for mission vehicles was taken, and Superintendent Jack Willcuts, in his keynote message, called Friends to reach out in the love of Jesus to all the people around them.

A potpourri of other significant features of the July 23-29 sessions includes the following: Saturday night banquets attracted 422 women and 205 men. Workshops presented following breakfast and lunch each day included a selection of 31 topics for the week. Five ministers were recorded: Duane Comfort, Bob Mardock, Celia Mueller, Kathleen Nowak, James Teeters. Grade school children had an outdoor day camp experience at Tilikum. Junior high and high school young people had a complete slate of activities that included sessions with Dr. Ezra DeVol, Arthur Roberts, and Ron Crecelius. And the singing of the doxology accompanied the report that this year's Great Commission budget ended in the black.

The 92nd annual sessions of Northwest Yearly Meeting will be held July 28-August 3, 1984, with Juan Carlos Ortiz scheduled as guest speaker.

Mid-America: The 1983 theme for Mid-America Yearly Meeting was "Reaching Out in Love," and the speaker, Ron Woodward, pastor of Newberg, Oregon, Friends Church, shared a series of dynamic messages taken from Romans 12-14. Following each of the evening services during the August 1-5 sessions, there was planned fellowship on the lawn sponsored by the Wichita Area churches.

Superintendent Maurice Roberts's keynote address emphasized that MAYM must become more committed to not only a new vision for foreign missions, but also for church planting at home. Property considerations are underway for three new churches--Friends Community, Wichita; Westside of Kansas City; and Friends Community of Austin.

The banquet was a combined program that included Youth Yearly Meeting. Speaker Stan Thornburg, pastor of Plains Friends Church, also keyed on the Yearly Meeting theme with a special emphasis on showing mercy to others as we reach out in love. There were 597 attenders.

"Parable churches" was a new concept introduced whereby various churches volunteered to report on certain programs or methods that have been particularly helpful for their own growth. Friends Community of Wichita, Oklahoma City, Derby, Haviland, Booker, Independence, University Friends, Homestead, and Alva presented these brief 15-minute reports on "Life Is Like This . . . ."

The recording service recognized Harper Cole, John Hinshaw, Dan Qualls, and Royal Runyon, as Ron Woodward's message titled "A Modesty and a Boldness" addressed the need to be both bold and modest in our leadership.

During the missions presentation, a report was given concerning the recent survey trip to Zaire and Rwanda by James Morris, Kamana Kigweba, and Maurice Roberts.



The new Family Life Division has developed packets of material to provide assistance through resources that are available to various needs of the family unit.

The treasurer's report for six months showed both the general budget and the missions budget to be ahead of schedule. The attitude in meetings and throughout the corridors was one of anticipation and preparation, looking ahead for what God is planning in Mid-America Yearly Meeting.

Rocky Mountain: Rocky Mountain Yearly Meeting approved the formation of a Mission Board from the Outreach Board at the annual sessions June 11-16. The move means the Yearly Meeting now has five boards. Other boards include outreach, stewards, spiritual life, and education.

The annual sessions marked a break in tradition. For the first time the sessions were held from Saturday through Thursday instead of Wednesday through Sunday.

During the sessions at Quaker Ridge Camp near Woodland Park, Colorado, a dormitory was renamed Kinser Hall in honor of the late Ken Kinser, who died in September 1982. Kinser and his wife Nadyne once served as Quaker Ridge supervisors.

The main speaker at the sessions was Dr. Lowell Roberts, retired from Asbury College. Dr. Roberts spoke on the Bible's infallibility, God's holiness and how Christians can attain God's standard of personal holiness, and the need for pastors to return to scriptural teaching. Dr. Ralph Covell of Denver Conservative Baptist Seminary spoke at the mission banquet.

RMYM retained funds in their budget for a part-time youth coordinator.

Merle Roe, a long-time RMYM pastor and former superintendent, presented his recently published book, 50 Years a Friends Minister.

A Youth Yearly Meeting headed by Judy VanMeter and LeRoy Ward provided teaching and fellowship for junior and senior highers. The sessions utilized Serendipity Publications text, All the Way on Discipleship.

#### MANILA FRIENDS MEET IN NEW BUILDING

News received in late August from Jaime Tabingo, pastor of the Friends Church in Manila, announced plans for having their first worship service in their new building on September 4. This is the building that an Evangelical Friends Mission volunteer work team assisted in construction in April during initial stages. Only the first floor is ready for use in September as construction continues on the church; at the same time foundation has been laid for a parsonage on the same property, which they hope to complete by the end of November.

#### NEW CALL TO PEACEMAKING HOSTS POSTER CONTEST

A \$100 prize will be awarded the winning entry in the New Call to Peacemaking poster design contest this fall. Contestants are asked to incorporate this quotation from Jim Wallis in their design: "Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it." The winning design will be used as part of an effort to encourage prayer and action for peace. All designs should be in color and mailed to New Call to Peacemaking, Box 1245, Elkhart, Indiana 46515 by October 1.

#### NEW BOOKLET BY RICHARD FOSTER

Meditative Prayer is the title of a small booklet being released in September from InterVarsity Press. Richard Foster, writer-in-residence at Friends University, Wichita, Kansas, is best known as the author of Celebration of Discipline and Freedom of Simplicity.



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(Continued from page 18)

of them," the congressman said. "What I really fear is people who sing hymns on Sunday, pray, and make profession of faith, but don't apply it to life."

—E.P.A.

*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*



## EVANGELIST AT THE SHERATON

BY NANCY THOMAS

The convention hall explodes with sound, battlefield furious. God's Anointed machine guns Truth, rat-a-tat-tatting pointed pellet words, waging total warfare against evil (and my poor person).

Jesus! Jesus! (he screams) Lives!  
And He's here! HERE.

NOOOOOOOOOOOOOOOooooooowow!

The siren drags and fades out.

It's true. He is here.  
My very life stands  
on this truth.

Yet my soul quivers in the crossfires,  
on the verge (so says the preacher)  
of a Tremendous New Revelation  
(or an Excedrin headache)

when  
barely perceptible  
something  
brushes my mind.  
I turn and  
(His voice is soft)  
hear (here)  
the gentle "I am."

In quietness and confidence  
I lay down my armor,

safe,  
at rest. ☐



Following a 14-month series by Nancy Woodward, Peggy Roberts offers Family Room readers the perspective and experiences of a parent with grown children. Peggy and Maurice Roberts have been active in Friends Marriage Encounter. They moved from Topeka, Kansas, to Wichita in 1982 when Maurice became superintendent of Mid-America Yearly Meeting.

## 'GOODBYE AND HELLO'

BY PEGGY ROBERTS

I've been challenged and encouraged by Nancy Woodward's practical hints for developing character in the active and moldable stages of children's lives. Coming from a different step on the ladder of family adventuring, I have also felt a longing sometimes for the opportunity to go back and live those stages more adequately! That is the same way I feel when I read Galatians 6:7, "Whatsoever a man soweth, that shall he also reap."

It seems that the years from 1 to 12 are the formative years of family life, therefore the chief time for sowing. Then, in the following years, one begins to reap the harvest of what has been and what continues to be sown. Just as sowing time has its pitfalls and rewards, so harvest has both bitter and sweet fruits.

Let me introduce you to our family. Twenty-six years ago, two Kansas farm youth, 21 and 19 years old, stood at the altar of a small town church. They believed fervently that their Lord had blessed them with an eternal love, so with family and friends as witnesses they pledged that they would love, honor, and cherish one another until death. They also expected and believed that the Lord would send the grace to raise the three children born to their union, in a loving, open, protective, guided, and Christ-like environment.

As a husband/wife and later father/mother team, we firmly believed that our marriage and family relationship we had been entrusted with by God was both a stewardship and lifetime ministry. With Joshua we said: "As for me and my house, we will serve the Lord." Each of our three babies was taken before the local Friends meeting and publicly dedicated to our Lord. We trembled inside at the awesome privilege and responsibility given to us.

The other strong conviction that helped to shape our family style is that each individual in the family is a unique person and deserved an environment that would enhance the fullest development and use of each person's potential. We wanted to give opportunity for each to learn to make individual choices and decisions, while understanding the privileges and responsibilities that came with these choices. As one of a group of seven children, I had not always felt treated as a unique and separate person, though Maurice had lived in that kind of home.

These two principles that helped to develop our family style have seemed at times diametrically opposed in the day-to-day living as a family. They do agree, but are often separate sides that when combined can make a satisfying whole pattern for living. Sometimes we five seem so separate and individual I have a difficult time seeing us as a close-knit Christ-centered family. Then one of our children will remind me that I am trying to pour us into some mythical "family image." We are our own family style, unlike anyone else.

Our firstborn is a son named Kevin who is 24, single, and currently is making his career in the oil business. He lives in Dallas, Texas.

We were then blessed by a daughter named Kirsten. Jerry Miller, an architect trainee, was added to our family group in a beautiful wedding ceremony four years ago in Topeka Friends. Together they have shared with us bouncy, inquisitive, energetic, soon-to-be three Shayla—the joy of us all! Kirsten has just begun classes to pursue her long-term dream of becoming an R.N.

Our last daughter, Kim, the blonde dynamo, at 18, completes our family.

### ACCOMMODATIONS IN FLORIDA

Stay in Orlando, Florida, at  
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QUAKER CENTER

at Cisney House, 847 Highland Ave., 32803. Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year round basis. Next to Orlando Friends Meeting. A Friendly Intergenerational Quaker Community.  
Telephone (305) 422-8079.

She will begin the adventure of independence, leaving home, family, job, and friends in Topeka to enter college this fall.

Summer, a time for family fun and growth, right? I was interested in editor Jack Willcuts's memories of summer being a time of real spiritual growth for families (July/August EVANGELICAL FRIEND). Now, for us, the days of summer camps, youth retreats, and yearly meetings shared together are fondly held memories. They are also watermarks to encourage parents from time to time that the seeds were sown unto the Lord.

This summer for us was a special time of family gatherings for commemorating unique achievements of the family. We began with a dinner gathering of an extended family of 16 in celebration of high school graduation for Kim.

From there, and packed into one long weekend, we had a family reunion, a ski vacation day, and the celebration of my parents' golden wedding anniversary. It was a beautiful time together by the lakeside as we worshiped, sang, laughed, cried, and shared tributes to my parents. Affirmation is a wonderful thing to experience in a family. It seemed to me that my dad dropped 10 years of age in a two-

hour space! This grand Family Reunion reminded us of our differences, similarities, and uniqueness as individual families, yet with a solid Christian root to grow from.

Gone for our family are the long, lazy, lake summer vacation weeks. Now we are fortunate when we can mesh a weekend to pursue our favorite pleasures of boating, skiing, sun-filled hours, followed by barbecued hamburgers.

Then, the highlight of summer for me was the 2,800-mile vacation by car to Florida for Kim and me. What an opportunity for shared adventure, fun, and "catching-up" talk, as we quickly relaxed with good friends at their lakeside home! More skiing, lazy sun-filled shopping days, and wee-hour talks all added to the enrichment of our shared one-on-one vacation. It provided a time of transition in our relating to one another.

Anticipated Yearly Meeting times of growth and refreshment will be over by the time you read this—a grand finish for summer. Now we turn to the brisk changes and challenges we face as September and fall come to us. Bless you as the enrichment of summer prepares you for the challenges, changes, and commitments of fall!

epi

D. Elton Trueblood

We now present some friends of ours,  
A peculiar, Quakerly lot.

Some of them are dead,  
Some of them are not.

But that is not the issue,

They all have had their say.

And thanks to B-O-O-K-S,

They speak to Friends today.

Free catalog on request.

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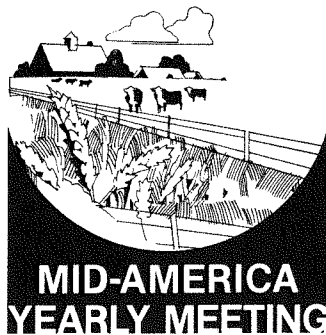
Dorothy Heustess

Brent B.

Elizabeth Watson



# FRIENDS CONCERNS



## MAYM Friends Disaster Service

MID-AMERICA YEARLY MEETING'S Friends Disaster Service, coordinated by Don Davis, Atlanta, Kansas, has a new trailer—a gift from Eastern Region FDS. The Don Davises met the Dean Johnsons near Greencastle, Indiana, and brought the trailer to Kansas. We appreciate their help. MAYM FDS has sent workers to work at two tornados, one at Frontnac, Kansas, and one at Topeka, Kansas, already this year.

## Our First Furlough . . .

. . . A year of deputation, schooling, being ministered to, and getting reacquainted.

This has been a very busy yet rewarding year for us (Bob and Connie Shaffer). It has been busy with deputation, schooling, and spending time with family and friends. We have traveled over 10,000 miles and visited 46 churches. Bob has completed 47 hours of graduate credit to receive his Master's Degree. Connie has also taken some continuing education classes to renew her nursing license.

We have really appreciated visiting our churches in Mid-America Yearly Meeting. It has been a joy to get acquainted with those who are really the backbone of our Yearly Meeting. There are many who are never able to come to the Yearly Meeting sessions, yet they give generously of their time, money, and prayers to support Yearly Meeting endeavors, such as the work in Burundi. Even though we had grown up in this Yearly Meeting, we had never met the majority of its members. Everyone was so kind to us.

We've also had time this year to reflect and reevaluate our call to Burundi. When we came home, the joy and anticipation of "winning the world to Christ" that we had when we first left the States had greatly diminished. We knew the hard facts of life about what work we would be doing and the difficulties involved. Some of the desire was gone, yet we wanted to do only God's will. He has shown us that where He leads us, He will not forsake us! He has shown us that He called us before we left the first time and He has not changed that call.

After this year of soul searching, enjoyment of the American culture, fun and fellowship with our family and friends, we are excited to return where God has called us. We know we will miss our family and they will miss us, at least they will miss Ryan. Ryan has also enjoyed this year at home. He came home a baby and is going back to Burundi as a little boy.

Being ministered to has been another highlight of our year. Some of these times have included the Yearly Meeting sessions, services at Northridge, University, Booker, and Walsh Friends churches, Pastors' Retreat, and our Marriage Encounter weekend.

Now that Ryan is telling us which TV programs to watch and which toys he wants, we believe it is time to return to Burundi. Please pray for him and for us that the next four years will not only be enjoyable but very fruitful as we minister where God has called us.

—Bob Shaffer

## Friends University News

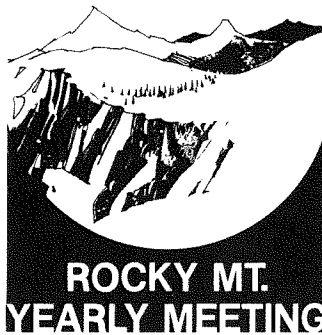
**NEW RELIGION DEGREE**—A bachelor of Christian studies degree will be offered at Friends this fall. The new degree is for students who have majored in other areas but wish to augment their college education with some serious study of religion. The 30-hour program has been designed to help educate lay people for more effective ministries in their churches.

**"PASTORAL BURNOUT" SUBJECT FOR FALL CONFERENCE**—Myron C. Madden, director of the department of Pastoral Care of the Southern Baptist Hospital, New Orleans, Louisiana, will address the subject "Personal Renewal of the Minister" during a one-day ministers' conference Thursday, September 15, on the Friends University campus.

**HARVEST ON TOUR**—"Harvest," Friends University's contemporary Christian musical ensemble, were on tour in Colorado, Texas, and for the first time ever, Missouri and Arkansas. "Harvest's" theme this year, "I Choose to Follow You," emphasizes Christian commitment.

**HOMECOMING '83**—"Reflections of the Past: 1920s-1980s" will be the theme of Friends University Homecoming Weekend, Friday and Saturday October 28-29. For more information contact the alumni office, (316) 261-5805.

**MILLER RECITAL SERIES**—Nicolai Gedda, tenor, will open the 1983-84 Lewis and Selma Miller recital series October 8. Minoru Nojima, pianist, will appear November 15, with the Composers String Quartet. Eugene Fodor, violinist, will perform February 21. The Miller Series closes April 9, with pianist Peter Donohoe.



## ROCKY MT. YEARLY MEETING

### RYM Briefs . . .

**ALLEN, Nebraska**—Springbank Friends recently had a missions emphasis Sunday that transported members to La Paz, Bolivia, and Greece. Sunday morning worship was patterned after worship in La Paz with a tent, dirt floor, and no hymnals or pulpit. During the evening service Mark and Josephine Deavastes, retired missionaries, presented slides about work in Greece and neighboring countries.

**NIABRARA STATE PARK, Nebraska**—Springbank, Omaha, and Plainview churches met for an area meeting September 2-5.

**ARVADA, Colorado**—Northwest Friends are involved in a ministry with other churches that provides overnight lodging and meals for the homeless. Several church women are involved in preparing meals.

**ALBUQUERQUE, New Mexico**—Albuquerque Friends and Messiah Church have combined forces to form a Big "A" Club for children through sixth grade. Children can win badges and ribbons for meeting certain standards.

**FORT COLLINS, Colorado**—Fort Collins Friends switched Sunday morning formats for the second year during the summer. Instead of separate Sunday school classes, the church body met for the first half hour together, followed by the normal worship service. The Sunday school time included memorization of the books of the Bible and puppet shows by the children.

### Across the Desk

#### TIPS FOR YOUR CHURCH PROGRAM

Here are a couple of ideas used by two RYM churches to help finance youth camps last summer.

Fort Collins youth went on the rental block. Church members could rent a youth at \$10 for four hours to do work at their homes. The \$10 fee went toward camp costs.

In Albuquerque a bake sale helped provide funds.

A related way to raise money would be for parents and other concerned/interested individuals to

set aside \$1 weekly in a bank. By the end of one year you would have \$52, which would easily send more than one youth at current costs.

In a related area, the junior high youth at Northwest Friends have been collecting aluminum cans to provide money to paint the church nursery.

### FORT COLLINS HOLDS EVENING VBS

The Fort Collins Friends Church held their first evening Vacation Bible School. Classes were held for children age four through adults. The adult topic was the "Peace Testimony of Friends."

Crafts for the week were making puppets for all children with adults helping. The puppets are now being used to further interest toward a puppet ministry at the church.

### FIVE FINGER PRAYING GIVES GUIDE

Have you ever discovered that you are neglecting someone for whom you should be praying? A Christian woman worked out her own solution to this problem.

Holding up her left hand, the woman explained: "When I am ready to pray, I look at my hand. I notice that my thumb is the finger closest to me. This reminds me to pray for those near me—my family, my friends, and my neighbors."

Pointing to her index finger, she added: "My teachers used to point at us in school. Sometimes the preacher points at us, so as I come to this finger, I pray for my teachers, the preachers, and others who have been my guides."

My middle finger is my largest one. It stands above the others. This brings to mind the rulers of our country and the officials of our city.

"This next finger is called the weak finger. When I come to it, I think of the weak, the sick, those who are poor and need help."

Coming to her little finger, she concluded: "Last is my little finger. This stands for me. I finish by praying for myself and the things I need."

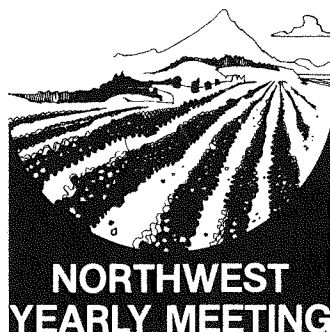
—The Chadron Christian in New Hope Friends newsletter

### RYM Prayer Opportunities:

1. Ask God to bring new believers to Himself through First Denver Friends "Year of Reaching."

2. Pray for the church ministries in Ordway and Grand Junction, Colorado; Hay Springs, Nebraska; Northglenn, Colorado; and Albuquerque, New Mexico. Ask God to deepen the walk of believers in these church bodies, and to give them men and women to help grow deeper in their walk with God.

3. Ask God to give Superintendent Jack Rea strength, wisdom, and insight as he works with RYM churches.



## Around Northwest Yearly Meeting

**WESTERN REGIONAL YOUTH TREMOR** will be held December 27-31 in Boise, Idaho. The Tremor brings together high schoolers from California and Northwest yearly meetings. Regional tremors are being held in preparation and anticipation of Youthquake '85 to be held in Mexico City. Skiing and other recreational activities will be featured along with workshops, special speakers, and a Mexican fiesta.

**THE FOCUS CONFERENCE** for pastors and spouses will emphasize aspects of evangelism including church planting, life-style evangelism, and following evangelism with discipling. Resource leaders for the September 20-22 meetings at Umatilla, Oregon, include Skip Schilperoord from Search Ministries in Portland, Jerry Manker and Kent Anderson from the Pacific District of the Church of the Nazarene, and Bob Schneiter, pastor from Hayden Lake Friends Church in Idaho.

**SEMINARS ON ELDERING** will be held in each area of the Yearly Meeting. The Friday evening and Saturday meetings will examine the biblical qualifications and responsibilities of elders and our Friends understanding of the elder's role. Video tape presentations will include a workshop by Sheldon Louthan on ministry to families. Jack Willcuts and Quentin Nordyke will lead sessions along with other participants in different locations. Dates and locations are as follows:

Portland Area—October 7, 8 (Reedwood); Southern Idaho—October 21, 22 (Caldwell); Inland Area—December 2, 3 (Post Falls); Newberg Area—January 20, 21 (West Chehalis); Salem Area—January 27, 28 (South Salem); Southwest Washington—March 9, 10 (First Friends, Vancouver); Southern Oregon—March 30, 31 (Talent); Puget Sound—April 6, 7 (Olympic View).

**WOMEN'S MISSIONARY FELLOWSHIP RETREATS** will be held September 29-October 2 at Quaker Hill, McCall, Idaho, and October 13-16 at Twin Rocks, Rockaway, Oregon.

Nancy Thomas, missionary on furlough from Bolivia, will be the featured speaker at both retreats. Women are being asked to bring handcraft items for a special craft sale with proceeds being used for the publication of children's story booklets about missionaries within the Evangelical Friends Alliance.

**QUAKER DAYS** at Bend, Oregon, is a celebration being held September 24. The Cascade Friends Church is sponsoring the event, which includes an auction with proceeds to be used for renovation of the house where they now hold services.

**TILIKUM'S SECOND AUCTION** held June 25 brought in over \$6,000 for the support of day camps and retreat programs. Another annual event for Tilikum is the Potlatch, a support-raising salmon dinner held September 9 and 10.

## George Fox College News

Dealous Cox, superintendent of the West Linn, Oregon, school district, and Kent Thornburg, associate professor of physiology at the Oregon Health Sciences University, have been elected to the George Fox College Board of Trustees.

The pair, both George Fox alumni, are among 15 persons named by Northwest Yearly Meeting of Friends Church. Thirteen others were reappointed to the 42-member board.

The college board has reelected all of its top officers, including board chairman Robert G. Monroe, vice-chairman C. W. (Bill) Field, Jr., and secretary Dorothy Barratt.

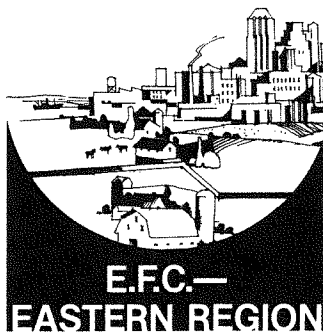
George Fox's 1983 graduates are honoring a former professor with their senior class gift. Religion professor Cyril Carr, who died suddenly a year ago at the age of 32, is being remembered with the planting of a redwood tree and a special marker.

The selection of the tree project was felt significant, the class said, because of a memorial poem written by GFC religion professor Arthur Roberts at the time of Carr's death. It describes a fallen tree and later new trees growing and flourishing.

The Far East, South America, and Europe are among the locations of 13 George Fox College students on missions projects.

Using funds raised by their fellow students, the summer missions students are in programs designed to provide immediate field support for long-term missionaries, and to give the students opportunity for service while deciding if mission work is what they desire as a career.

Arrangements for the projects are made through George Fox Chaplain Ron Crecelius. Students choose their locations and agency, have part of their transportation paid by the student fund, then serve with established missions organizations.



## EFC—ER Happenings

**SUPERINTENDENT ROBERT HESS** traveled to Amsterdam during July to attend the International Conference for Itinerant Evangelists. He reports that some 4,000 were in attendance at the conference, representing Christians in 130 countries.

**ALLIANCE FRIENDS** welcomed David and Barbara Peters into their fellowship, as David joined the staff recently as associate pastor, moving from Pelham Friends Church in Canada.

**LONGVIEW FRIENDS** in Danville, Virginia, have a new pastor, Alvin Walden, who succeeds Roy Taylor. The Taylors have moved to Chesapeake, Virginia, where he will be in full-time service with Good News Mission.

**MICHIGAN DISTRICT** meeting was held August 6-7 in Chicago in order to provide an opportunity to visit the North Shore Chinese Friends Church. Peter Wu, pastor, hosted the visit, which included a tour of Sears Tower, Chinatown, and the Lake Shore Park. Robert Hess spoke at the Saturday worship service, which was held at St. James Presbyterian Church on Rockwell Street.

**TECUMSEH FRIENDS CHURCH** with John Williams, Sr., as pastor now has a new part-time staff member. William Lawson is serving as pastoral intern, having graduated from Spring Arbor College. He continues his work in a Detroit railroad office while assisting with church duties at Tecumseh. Long-time members of the Ypsilanti Friends Church, the Lawsons reside in Milan, Michigan.

**OUTREACH CONFERENCES** have been scheduled in the churches for the fall, reports Don Worden, EFC-ER development consultant. Special speakers will visit the churches of Michigan District (September 21-28), Central Ohio (October 7-9), Virginia District (October 14-16), Piedmont District (October 26-30). For Eastern, Western, Northeastern, and Northern Ohio districts, and Pennsylvania, the scheduling has been made to fit in with local church openings.

The theme for this year is "TOGETHER—NOTHING IS IMPOSSIBLE," and the campaign will culminate on October 30, Commitment Sunday, with reports for all churches for support of the 1984 Missionary Outreach Budget.

**THE 1983 RETREAT FOR FRIENDS WOMEN** will be held October 21-23 at Cedar Lakes, West Virginia. Iris Murphy, retreat chairman, urges all Quaker women to attend and enjoy a weekend of Christian fellowship and challenge. Special speakers include Miriam Burke, Gail Keller, and Esther Zinn. Consult your local church office for brochures and registration information.

## CALENDAR

Oct. 14-15 Malone Trustees Retreat, Salt Fork  
Oct. 21-23 Retreat for Friends Women, Cedar Lakes  
Oct. 30 Outreach Commitment Sunday  
Nov. 18-19 Friends Marriage Encounter, Van Wert, Ohio, area.

## Focus on Malone

New members of the Malone College Board of Trustees include Lela Cope, Ray Gillman, Robert Manns, M.D., and Barbara Schreiber (all of Canton) and James Yonally, of Hudson, Ohio. Mrs. Cope and Dr. Yonally will serve a two-year term, while Mr. Gillman, Dr. Manns, and Mrs. Schreiber will serve three years.

The officers elected for the 1983-84 term are:

Ronald K. Bennington—chairman  
Harry Mosher—vice-chairman  
James Powell—treasurer  
Glada Phelps—secretary.

Michael Paris began his new duties as business manager on July 1. He succeeded William Griffing, moving from his former position as controller to Malone's chief financial officer. A Malone graduate of 1970, Paris earned the master's degree in Business Administration in 1975 from the University of Akron and in 1978 joined the staff at Malone.

Albert Smith has been named as internal auditor and manager of computer systems. He will also teach part time in the business administration and accounting division. He is a CPA, having graduated from Mt. Union College and Ohio State (master's degree).

After a five-year leave from administrative duties, Robert Starcher has resumed the duties of director of intercollegiate athletics at Malone. He will continue to head the baseball program and teach as associate professor of physical education. He replaces Jack Hazen, who will now be devoting his efforts in coaching cross-country and track as well as classroom teaching.

# FRIENDS GATHER

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

## Christian Education

New things are happening at **CANTON**, Ohio, (John Williams, Jr.) in the Christian education department. A new Sunday school class "Building a Solid Foundation," centered on issues upon which faith rests, is led by associate pastor Chuck Ruiz-Bueno. Pastor John Williams and wife, Carol, led a "Couples Covenant Group" for four consecutive Wednesday evenings. Pastor Williams is also leading a new class on "Intercessory Prayer." The Joyce Landorf film series *His Stubborn Love* was shown on six consecutive Tuesday mornings.

**ALBUQUERQUE**, New Mexico, (Terry Ash) adult Sunday school has been having a special study on well-known past and present Quakers. Each Sunday a member of the congregation tells the life story of a specific person, after which adults go into individual classes.

At **NORTHWEST**, Arvada, Colorado, (Tom Bousman), the adult Sunday school class has been studying Richard Foster's *Celebration of Discipline*. Janette Street, daughter of Wayne and Diana Street, received scholarships from the Colorado Association for the Education of Young Children, and Colorado Scholars.

**PLAINS**, Kansas, (Stan Thornburg) reports that two very full day-camp days of learning experiences, fun, and fellowship at the scenic Bonsall Homesite in the country provided an early summer highlight for over 50 children in VBS. The theme of "Jesus, the Outdoor Son of God" was developed by a staff of 17 directed by Norman Handy.

**BOISE**, Idaho, (Harold and Marilyn Antrim) pastors along with Cliff and June Chambers, attended a two-week orientation course for Bethel Bible Studies series at Madison, Wisconsin, June 12. Vacation Bible school under Gale Johnson's direction broke all records this year, with an average attendance of 267 children plus 63 workers, highest attendance being 279. Larry and Sandy Nace were privileged to have Sandy's father, Vern Ellis (Rough Rock Mission in Arizona), conduct a dedication service for his new granddaughter.

At **ORANGE GROVE**, Westerville, Ohio, (Thomas Crawford) over 400 families have been contacted for the vacation Bible school. This far-reaching preplanning program is due primarily to the directors John and Peggy Ruland, assisted by Renee Davis.

At **GREENLEAF**, Idaho, (Paul Goins) "The Family of God" was the theme of the DVBS with Bonnie Cagle and Priscilla Smith, directors. Average attendance was 101. A musical entitled *Kids Praise* directed by Joy Lehman was presented at the closing program.

## Youth

**BOOKER**, Texas, (Lynn and Esther Shreve) youth are enjoying playing volleyball each Sunday evening after the church services. They also help with the Sunday services, reading the Scripture and helping with the music.

"World Opportunities Summer Thing," an eight-day trip to the California coast, included Laura Williams and Jeff Hickerson with Duane and Carol Roberts as chaperones. The 25 kids and 5 adults left July 29 by bus from **BOISE** church.

**DAMASCUS**, Ohio, (Joseph Kirby) youth activities recently have been car washes and a garage sale to raise funds for Camp Caesar. The junior and senior FY groups joined forces to build a float for the 175th birthday of the community of Damascus.

**CLACKAMAS PARK**, Milwaukie, Oregon, (Howard Harmon) young people have a softball team and are playing in a league this summer. The juniors had a day camp July 5-8.

**GREENLEAF** assistant pastor Steve McKinney and his wife, Phyllis, attended the Billy Graham School of Evangelism held in Tacoma recently. They accepted a call to the Houston, Texas, Friends Church beginning July 1. Gary and Robin Getting from Haviland, Kansas, accepted the call to Greenleaf. Gary, a recent graduate from Friends Bible College, will serve as assistant pastor with a ministry to youth.

**WOODLAND**, Kamiah, Idaho, (Rob King) held Day Camp June 20-24 at the church with good attendance. On June 24 "Day Spring" from George Fox College came to present their concert. In July a group from Woodland went to Portland to help in Day Camp and perform other ministries at **LYNWOOD** Church.

Alan McQuigg of **MIAMI**, Oklahoma, (Jerry Mercer) graduated from Friends University this past year and is enrolled in the School of Dentistry at the University of Oklahoma. Kory Cantwell has been selected to attend a leadership-training program at the Philmont Ranch in New Mexico. Jennifer Mustain was the speaker at the Middle School commencement in Commerce, Oklahoma.

The youth of **TECUMSEH**, Michigan, (John Williams, Sr.) participated in a 30-mile bike hike July 29-31, their second annual trip to Somerset Lake Camp. They arrived back at the church Sunday evening in time to enjoy the sacred music hour presented by "Potter's Clay," five Malone College youth.

## Spiritual Growth

At **McKINLEY HILL**, Tacoma, Washington, (John Retherford) Wednesday evening prayer meetings, the pastor is leading in a series of lessons on Christian living.

**TULSA**, Oklahoma, (John and Betty Penrose) have started a shepherding program. The Spiritual Life

Board chose the shepherds and divided the church into groups, assigning shepherds to each group.

The **URBANA**, Ohio, (David Byrne) church joined five other churches in a community holiness crusade on Pentecost Sunday.

## Missions

**NORTH OLMSTED**, Ohio, (Neil Orchard) special speakers included Mr. and Mrs. Vishal Mangalwadi, Chhatrapur, India. Mr. Mangalwadi directs Association for Comprehensive Assistance, which is considered by many as the model for penetrating the Indian culture for Christ. A reception was held for him, his wife, Ruth, and two small daughters following the service.

**BEAVER SHANNON**, Beaver, Kansas, (Lyle Whiteman) reports they have renewed an old tradition with Sunday school offerings the first Sunday of each month going to MAYM foreign missions.

Beverly Lewis, missionary from **CLACKAMAS PARK**, plans to return to Argentina the last of October.

Roger Cloud from **GREENLEAF** participated in the EFM project in Manila, Philippines. Billie Conant, sister of Tina Knight, visited the Knights in Peru.

## Community Outreach

**GLEN ELDER**, Kansas, (Ken Roe) Friends Women have been busy recently. Fruit plates were delivered to shut-ins and food for the evening meal was furnished for two weeks for a family where the wife and mother had had surgery.

On July 10 **CLACKAMAS PARK** had an all-church day at Camp Tiikum, beginning with a potluck and ending in the evening with a praise service by the lake.

At **ALLIANCE**, Ohio, (Frederick Sams) "Helping Others" has been the theme throughout the summer. The Men in Missions groups have begun a home missions project in the Black district. One member has purchased a home, and the men's group is renovating it for an elderly Black couple. The monthly rent the couple will pay goes to the Men in Missions and will be credited toward their purchase of the house. PROJECT SAVE is a project to come to the aid of Sheila Moore, victim of multiple sclerosis, who is now confined to a wheel chair. The plan is to add a bedroom, bath, utility room, and ramp on the first-floor level so that Sheila can function with more freedom. The church will support the project financially as well as with volunteer labor.

**NEWBERG**, Oregon, (Ron Woodward) held their Sunday evening service on May 22 at George Fox College's Bauman Auditorium in the form of a Kiwanis-sponsored "Church Choir Festival." In addition to their sanctuary choir, seven other Newberg church choirs presented anthems.

## Church Building Improvements

The **DEERFIELD**, Ohio, (Christopher Jackson) sanctuary "switch-over" is complete with the existing pews sold to a local church and sturdy metal and upholstered chairs now giving more than 40 additional seats to the growing congregation. Parsonage plans are proceeding with the upcoming finalization of land purchase and plan approvals.

**CLACKAMAS PARK**'s new kitchen is ready to be used and enjoyed. Plans now call for completion of classrooms in the basement of our fellowship hall. The Mike Bigleys have come to work in the Christian education department. The church will celebrate their 18th anniversary September 18.

**PLEASANT VIEW**, Eagle Springs, North Carolina, (Terry Knighton) was happy to be able to burn their mort-



gage note that had been owed on their education building. Special gratitude was theirs because it was paid off a year ahead of schedule.

## Special Events

**SPRINGBANK**, Allen, Nebraska, (LeRoy Ward) had Stacey Ward, pastor's wife, preach while her husband was at camp.

**GILEAD**, Mt. Gilead, Ohio, (Charles Robinson) Friends Church honored Mildred Vaughan, who retired as church treasurer after serving 43 continuous years.

**CALDWELL**, Idaho, (Steve Fine) church served homemade ice cream and cake at the farewell for Willard and Wanda Black, who retired from pastoral duties. They are now residing in Newberg, Oregon. On June 8, the Outreach Committee entertained with a welcome and pounding shower for Steven and Jana Fine and family, who will be pastoring Caldwell Friends.

The annual **GREENLEAF** Fourth of July celebration included a parade, program with the theme of "Here We Have Idaho," the Greenleaf Friends Academy 75th anniversary, a potluck dinner, and games and fellowship. Ken and Karen Smitherman are taking a year's leave of absence from the academy and will be serving in a small Christian school near Hilo, Hawaii.

**WESTGATE**, Columbus, Ohio, (Randy Neiswanger) had interesting services recently involving "Oasis," a group from the local church who presented a concert in an evening service.

At **WEST PARK**, Cleveland, Ohio, (Mark Engel) unusual Father's Day awards were given. Don Leonard was the winner for the father who would celebrate the day with the largest number of people at the noon meal. Don Thornton won the award for having the oldest living father, Ed Larkins for having traveled the furthest on vacation in 1983, and Elwyn Morris for having begun driving at the earliest age.

**NEWBERG**'s "Third Age Appreciation Week 1983" was a success, with over 135 senior citizens hosted by 43 host individuals and couples.

**PLEASANT VIEW** held their first annual "Baby Day" at the church in May. The service was centered



around their new babies, all under two years of age.

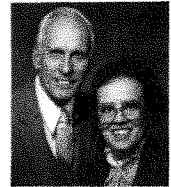
**RAISIN VALLEY**, Adrian, Michigan, (Dale Chryst) had as recent guests at the church the Singing Nicholson's, who presented a musical program in a Sunday morning service. Earl and Catherine Smith,

along with their puppets, served as evangelists for the daily vacation Bible school.

Mark and Dawnelle McCloskey with Campus Crusade for Christ shared in an evening service at **NORTH OLMSTED**. Mark has been accepted as one of the delegates to the International Congress for Itinerant Evangelists held in Amsterdam.

At **BOISE**, "Clare and Edna Willcuts Day" on June 26 started with Clare preaching farewell sermons (both services) on "50 Years a Gospel Minister." An all-church potluck followed at noon. Later a reception attended by family and their many friends was held in the fellowship hall. Clare served as associate pastor at Boise the past seven years, and Edna as head of the nursery.

At **EAST GO-SHEN**, Beloit, Ohio, (Charles Bancroft) almost 200 guests were greeted by pastor Charles Bancroft and his wife at a celebration honoring their 35th wedding anniversary and their 30th year in the preaching ministry.



A men's quartet, members of the church in the 1960s, sang at **McKINLEY HILL** the evening of Sunday, June 25—Dave Fendall (pastor at that time), Lewis Byrd, Herb Kell, and Jack Hamilton. Even though they are scattered in four directions they get together from time to time to sing at various places.

## FRIENDS RECORD

### BIRTHS

**BATES**—To Randy and Cindi (Clarkson) Bates, a daughter, Dianne Collette, March 7, 1983, Silverton Friends, Oregon.

**BERTSCH**—To Andy and Cynthia Bertsch, a daughter, Callie Alexis, February 25, 1983, Denver, Colorado.

**DAVIS**—To Mark and Michelle Davis, a son, Jonathan Ross, June 4, 1983, Atlanta, Kansas.

**CLOUD**—To Bruce and Denise Cloud, a son, Christopher, July 10, 1983, Forest Grove, Oregon.

**FAY**—To Randy and Norma Fay, a son, Makarios, June 22, 1983, Denver, Colorado.

**GOLUBSKI**—To Randy and Robbyn Golubski, a daughter, Candace Ann, May 19, 1983, Kansas City, Kansas.

**HALLENBECK**—A son by adoption, Nicholas Adam, to David and Susan Hallenbeck, June 10, 1983, Lawrence, Kansas.

**HALEY**—To Dennis and Audrey Haley, a daughter, Brenna Timiko, June 29, 1983, Denver, Colorado.

**HOCKETT**—To Steve and Eloise Hockett, a daughter, Janine Marie, July 17, 1983, Portland, Oregon.

**HOLUB**—To Kathy Holub, a son, Matthew Steven, June 6, 1983, Denver, Colorado.

**JONES**—To Tom and Nancy Jones, a son, Jarid Chas, June 4, 1983, Damascus, Ohio.

**KELLER**—To Mark and Carolyn Keller, a son, Matthew Scott, April 24, 1983, Canton, Ohio.

**KIND**—To Larry and Linda Kind, a daughter, Deborah Lenore, July 10, 1983, Denver, Colorado.

**McQUIGG**—To Clark and Janie McQuigg, a daughter, Megan Lora, May 9, 1983, Miami, Oklahoma.

**MARDOCK**—To Bob and Carol Mardock, a son, Timothy James, May 12, 1983, Hilltop Friends, Oregon City, Oregon. (Correction of July/August statistic.)

**MITCHELL**—To Brian and Janet Mitchell, a son, Dale Anthony, January 9, 1983, Barborton Friends, Ohio.

**MURDOCH**—To Gary and Laurie Murdoch, a daughter, Lisa Arelia, July 25, 1983, Newberg, Oregon.

**NACE**—To Larry and Sandy Nace, a daughter, Roberta Jo, June 22, 1983, Boise, Idaho.

**NEESON**—To Geoff and Sandy Neeson, a girl, Emily Rose, June 23, 1983, Cleveland, Ohio.

**OERTER**—To Dave and Nancy Oerter, a daughter, Jessica Leigh, May 23, 1983, Canton, Ohio.

**PETTENGILL**—To Larry and Joyce Pettengill, a son, Tony Lee, May 14, 1983, Wichita, Kansas.

**PORTER**—To Wes and Connie Porter, a daughter, Lori Ann, May 26, 1983, Boise, Idaho.

**RIGGS**—To Mr. and Mrs. Michael Riggs, a son, Michael, Jr., May 21, 1983, New Point, Virginia.

**ROWE**—To William and Laura Rowe, a daughter, Ashley, June 9, 1983, Lexington, Kentucky.

**SCHMIDT**—To David and Carol Schmidt, a daughter, Michelle Debra, July 19, 1983, Elkhart, Indiana.

**STAUFFER**—To Ken and Lois Stauffer, a daughter, Melissa Jo, April 29, 1983, Mt. Gilead, Ohio.

**SNYDER**—To Derek and Reta Snyder, a son, Ryan Grant, May 26, 1983, Wichita, Kansas.

**SULZBACH**—To Roger and Pam Sulzbach, a daughter, Amy Lee, February 28, 1983, Denver, Colorado.

**SPIRES**—To Chuck and Karen Spires, a son, Traves Ray, February 15, 1983, Eldorado, Kansas.

**TUNING**—To Steve and Gwen Tuning, a daughter, Nichole Rochelle, April 18, 1983, Woodland, Idaho.

**WENGER**—To Tim and Sue Wenger, a son, Sean Doyle, May 21, 1983, Delaware, Ohio.

### MARRIAGES

**BLOSS-MOULIN**. Lori Lea Bloss and Dennis Moulin, June 24, 1983, Damascus, Ohio.

**BOKHART-CAPETA**. Monette Bokhart and John Capeta, May 21, 1983, Canton, Ohio.

**FORBECK-MANKOSKI**. Janice Forbeck and Edward Mankoski, March 26, 1983, Emporia, Kansas.

**GOODRICH-GRIFFITH**. Brenda Goodrich and Lennie Griffith, June 18, 1983, Damascus, Ohio.

**HARRIS-MORSE**. Carolyn Harris and Brian Morse, February 5, 1983, Clackamas Park Friends, Milwaukie, Oregon.

**HEATER-SMITH**. Caroline Heater and Paul Smith, June 25, 1983, West Liberty, Ohio.

**HUFFMAN-LIBERTY**. Joyce Huffman and Scott Liberty, June 4, 1983, Canton, Ohio.

**HUSSEY-MONROE**. Tammy Hussey and Timothy Monroe, April 23, 1983, Eagle Springs, North Carolina.

**KELLUM-NASH**. Kimberly Kellum and Torrey Nash, July 9, 1983, Greenleaf, Idaho.

**LeROY-FOX**. Sandra Sue LeRoy and John Fox, June 11, 1983, Mt. Gilead, Ohio.

**McNEAL-HOFFMAN**. Barbara McNeal and Melvin Hoffman, June 11, 1983, Damascus, Ohio.

**NELSON-TIMMONS**. Jeannette Nelson and Bruce Timmons, April 21, 1983, at Lynwood Friends, Portland, Oregon.

**OESCH-GRIFFITH**. Nancy Oesch and Scott Griffith, May 21, 1983, Damascus, Ohio.

**ORLOVICH-VIGNERE**. Anita Grace Orlovich and Steven Paul Vignere, July 16, 1983, Boise, Idaho.

**OYSTER-LIPELY**. Katherine Oyster and Kevin Lipely, June 25, 1983, Alliance, Ohio.

**PHILLIPS-BOGUE**. Annette Phillips and Jeff Bogue, May 28, 1983, Topeka, Kansas.

**PUMPHREY-REED**. Laurel Pumphrey and Brian Reed, May 20, 1983, Greenleaf, Idaho.

**RAUCH-O'HARA**. Judith Rauch and Patrick O'Hara, July 10, 1983, Damascus, Ohio.

**ROSE-DEAN**. Robin Ann Rose and Richard Lynn Dean, Jr., July 23, 1983, Beloit, Ohio.

**ROSS-WHITE**. Melody Ross and Fred White, June 18, 1983, Westerville, Ohio.

**SANTEE-DEVINE**. Ruth Santee and Roger Devine, June 4, 1983, Damascus, Ohio.

**SKELTON-BUSBY**. Robin Skelton and Arden Busby, June 11, 1983, Wichita, Kansas.

**STANLEY-GREEN**. Della Stanley and Kerry Green, May 29, 1983, Wichita, Kansas.

**TABER-FOX**. Kathy Taber and Tim Fox, June 3, 1983, Wilmore, Kentucky.

**THOMPSON-DOVE**. Mary Thompson and Landy Dove, July 2, 1983, Beckley, West Virginia.

**TIPTON-LILE**. Susan Tipton and William Lile, June 18, 1983, Arvada, Colorado.

**TSCHAPPATT-MOORE**. Carolyn Tschappatt and Fred Moore, June 18, 1983, Alliance, Ohio.

**VANDERHILL-WILLIAMS**. Carol VanDer Hill of Wooster, Ohio, and David Osborne Williams of Tecumseh, Michigan, August 6, 1983, Canton Friends, Ohio.

**WALLACE-STEER**. Jeanette Wallace and Gary Steer, July 9, 1983, Damascus, Ohio.

**WEBER-MORSE**. Lisa Weber to Steven Morse, April 23, 1983, Caldwell, Idaho.

### DEATHS

**ANDERSON**—Maude Anderson, July 9, 1983, Yorba Linda, California.

**ARMISTEAD**—Sadie Armistead, May 8, 1983, New Point, Virginia.

**ARMISTEAD**—Vannie Armistead, June 5, 1983, New Point, Virginia.

**BLACKLEDGE**—Emma C. Blackledge, 92, May 28, 1983, Hay Springs, Nebraska.

**CAPRIZ**—Nina Capriz, 82, May 12, 1983, Albuquerque, New Mexico.

**COFFIN**—Anna Coffin, 97, August 3, 1983, Newberg, Oregon.

**COLLINS**—Ethel Faye Collins, May 27, 1983, Wichita, Kansas.

**DAVIS**—Agnes L. Davis, 85, July 31, 1982, Star, Idaho.

**GIDLEY**—Flora Hull Gidley, Nampa, Idaho, June 12, 1983.

**HARRIS**—Martha Harris, April 20, 1983, Burr Oak, Kansas.

**JEFFERY**—Lyle B. Jeffery, June 5, 1983, Burr Oak, Kansas.

**LOCK**—Joe Lock, May 26, 1983, Springfield, Colorado.

**McNICHOLS**—Lowell H. McNichols, May 27, 1983, Burr Oak, Kansas.

**MOON**—Hazel Moon, June 10, 1983, Canton, Ohio.

**ROOT**—Robert Warren Root, Great Lakes, Illinois, June 9, 1983.

**SANTEE**—Helen Santee, 87, June 12, 1983, Damascus, Ohio.



# The All-Rounder

THE Orvis catalog, a favorite among the flood of catalogs that mysteriously appear in our mailbox, is almost no problem at all to me. I can pass by the fatwood kindling and Harris tweed sportcoats without suffering even a slight elevation of pulse rate. But the page displaying the four-piece "All-Rounder" graphite fly rod quickens my heartbeat every time. The inner accountant immediately objects, "You can't spend that kind of money on a fishing pole!" (intentionally rejecting the more elegant term *fly rod*). "Yeah, especially with so many needy people in the world!" the moralist chimes in.

The inner war is on. The bug-eyed self so taken by terms like "Orvis," "graphite," or "favorite of Western fishing guides" is so shamefully eager to own this rod that the rationalizing self must stand in the gap. "It may be expensive, but it really is practical. So versatile. Probably the last rod you would ever need to buy. Besides, the pleasure it would provide would surely enhance your health and productivity." Other inner voices do not retreat in the face of such smooth persuasion, so skirmishes continue until a truce (often temporary) is called.

Inner battles over fishing rods may seem ludicrous to those whose temptations fall more toward clothes or cars, stereos, or knickknacks. I suspect they are more than ludicrous. More likely they are dangerous, because such struggles stir up discontent and divert our devotion to God.

If the All-Rounder skirmish is mine alone, the larger battle is not. The urge to own wages guerrilla warfare with most of us. Mounting hit-and-run attacks in unexpected times and places, it surprises us and keeps us off-balance. It challenges a proper sense of what is sufficient and tricks us, however briefly, into seeing what we own as the source of joy.

A friend who had just moved complained, "I can't believe how much stuff we have!" I, too, have blushed a bit when we have had to load our hoard into a U-Haul truck. Perhaps danger lurks less, however, in how much we have than in how much we want.

Even in greed there is subtlety. Every sensible person recognizes blatant materialism in the desire for many things and rejects it out of hand. But the words "If I just had (or could do) X, then I would be con-

tent" more easily deceive us because we overlook the fact that the formula never disappears. "X" merely changes. The "one more thing" temptation is subtler, then, because it draws us into desiring many things one at a time. Such an obsession, however small its object, is large enough to cripple us inwardly.

Diagnosis is easier than a cure, especially in a society that considers compulsive greed a normal and noble human trait. Anyone who has tried to live in Christian simplicity can witness to the difficulty of learning a better way. An important part of a cure, however, lies in how we focus our attention. Give less attention to what sparks desire and discontent. Focus instead on God and God's goodness.

Perhaps other people are invulnerable to the seeds of desire planted by window-shopping, browsing through catalogs ("wish-books" my family called them), reading sales flyers, seeing innumerable television ads, or driving through wealthy neighborhoods to ogle the scope and design of their homes and grounds. I'm not. The more I give my attention, even innocently, to such things, the more easily scatteredness and numbness displace inner peace.

To focus instead on God takes a simple, positive step toward meeting a complex problem. To recognize and give thanks for God's provision and love, for example, is a powerful antidote to the poison of obsessive desire. So is to make our greatest obsession to know and love God. Jesus' teaching that one cannot love both God and money does have a wonderful backhand. If we do indeed love God with all of our being, greed cannot long grip us. It is a step this simple that leads to restful freedom.

Peter and John abandoned nets and boats to follow Jesus, an act that makes the "all-rounder" skirmish look pretty silly. After all, those who would follow Christ in any age must yearn for that alone.

Let's be Friends.

