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Evangelical Friend

Vol. XIX, No. 2
October 1985



A bottle of Christmas

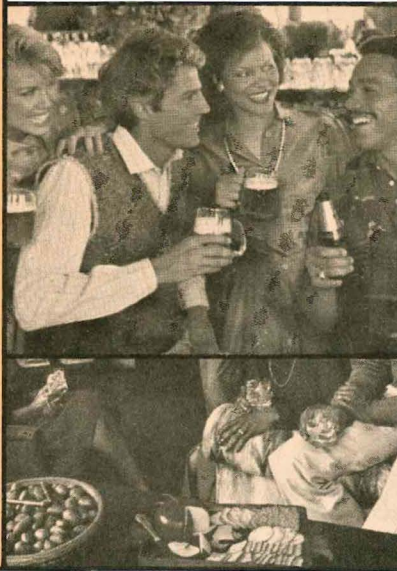


WHERE could you find such a concentration of the fine old Christmas tradition, compounded of hospitality, honest sentiment and good humour, as in a bottle of heartening and genial port?

Port is such a wise, omnipotent wine. When your visitors arrive chilly, a glass will set the blood coursing freely in their veins again. After the turkey and the mince pies, port comes into its own, hastening the digestion and persuasively recalling the expansive mood of a Pickwickian gathering. During the afternoon and evening moments are almost bound to occur when your guests want to rest awhile from the exertions of dancing and charades, and retire to a chair near the sideboard.

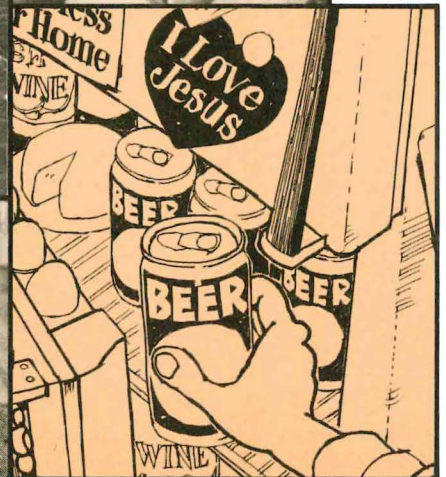
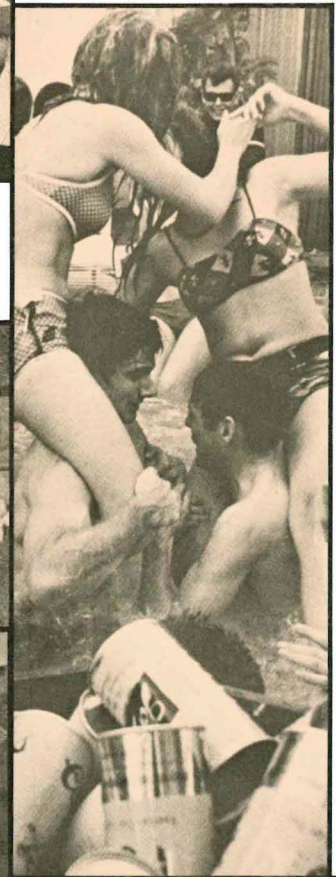
A brilliant idea. At gift times, there is always at least one person who sets the worrying problem of "what to give?" Have you considered that a bottle or two of port—or perhaps a case—might just fit the bill? *De vino veritas.* In this world of falling values, it is surprising but comforting to know that port, owing to the added skill which each new generation brings, is actually better today than in our grandfathers' time.

There's no wine like
Port



Social

Drinking and Dying on America's Highways



Drinking...Why or Why Not?

BY C. W. PERRY

How blind is blind?
How foolish is foolish?
How naive is naive?
How wise is wise?
How smart is smart?
How prudent is prudent?

THESE COULD BE some of the best questions that anyone could ask themselves when considering social drinking.

Let's admit that the advertisement of alcohol on television is the greatest you will ever see. You can watch Bob Uecker strut his way to a front-choice seat at the baseball game, only to be removed to a lowly seat high up in the stands. If you can watch him yell, "He missed the tag," on a close play way down on the field, and not laugh, your funny bone is broken.

Beautiful women, handsome men, smile and allure us into believing that to have the truly good life we need to have a beer or sip some wine. It looks so harmless in the commercials. We are led to believe that any truly nice sophisticated occasion must include alcohol. However, the misuse of alcohol kills more people, ruins more homes and careers, and causes more losses to our economy than all other drugs combined.

Please consider that we live in the most security-conscious and be-in-good health era in the history of the world. We don't feel safe at night unless we have burglar alarms, and we put second locks on our doors. We remove our phones from the hook when we leave home, so outsiders will think someone's there. We don't feel healthy unless we eliminate certain suspect items from our daily diet. We take vitamins and make sure that we don't eat anything that might rot our teeth. We hesitate to leave our car unlocked because we are highly conscious of security. And of course now we're told we must be careful that we don't eat too much red meat. We are so careful about so many things. Yet how careful are we about our example?

As Friends, we place great emphasis on the value of human life. This is the basis of our desire for peace in the world. Some would even say we should disobey the law, and that it's okay to destroy property to make the point. But that's another subject.

We as Christians claim that our consistent example in daily living will be used of God to influence others and lead them to the truth. We are greatly concerned that we extend to our children and all society a top-notch educational experience. We believe that having churches and opportunities to learn of spiritual values is vital to our way of life. So how can people who are so concerned and so careful be blind, foolish, and naive?

It seems that we would all desire to be wise, smart, and prudent. Yet, statistics for many years have told us that each year on our highways we kill some 25 to 28 thousand people through drinking drivers alone. If 25 to 28 thousand people were being killed each year by going to church or eating foods with some sugar substitute in them, we would be up in arms to say the least.

Speaking of arms reminds me of the sobering tragedy of the Vietnam war. Over a 13-year and eight-month period, there were some 58,000 American deaths. My heart goes out to their families. But how blind can we be? During that same period we killed some 340,000 people through drinking drivers in our country. Have we thought of their families lately? Yet we like our booze, so we don't yell too loudly about it.

I don't recall anyone holding a march on Washington or refusing to pay their taxes because the government doesn't close down this terrible plague on our society. In fact, many of those that protested the loudest about the war and the draft did it with a beer can in their hand.

Remember some years ago when someone came out with the scare just before the Thanksgiving and Christmas season regarding cranberries? The report was that there might be some cancer-producing ingredient in them. Panic broke out for some. After all, we want to be prudent, smart, and wise at Thanksgiving and Christmas dinner.

Are we naive, blind, or foolish? How does a person get to the place where they use alcohol to excess? Surely all will agree that the Scripture forbids drunkenness.

Everyone who has a problem with alcohol started drinking at some time. No one begins drinking with the thought in mind that it will become a problem to them. Doesn't it make sense that if a person really believes that he would become or even was likely to become an alcoholic that he would never begin? No one *plans* to be an alcoholic. Yet, there are between 15 and 20 million of them in the United States today.

I contend that everyone starts drinking alcohol to be sociable. To belong or to be like someone they admire is the primary motivation. How wise is it for a couple to drink in

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the home and say by their actions that social drinking is the thing to do? Can we really afford to take the chance that we might influence our own children to begin something with so much danger? Moms and dads often have their wine or beer with dinner and then insist that the children eat a few green vegetables, for health reasons. Are we blind, naive, or foolish to be so inconsistent at the dinner hour?

By now someone is saying, "What do you know?" So I'll quote for you a medical expert. Dr. Anderson Spickard, Jr., is the director of general internal medicine and professor of medicine at Vanderbilt University Medical Center. He states, "Practicing Christians can and do become alcoholics. How does this happen? The same way it happens for anyone else. There are many factors, but two are most pronounced: A genetic predisposition toward alcoholism, and chronic, sustained drinking. It is increasingly clear that there is an inherited physical susceptibility to alcoholism. A recent study from Sweden, where adoption records are well kept, shows that sons of alcoholic fathers placed at birth in nonalcoholic families have a nine-to-one chance of becoming alcoholics over adopted children born to nonalcoholic parents. This is an extraordinary statistic. Second, persons who drink two to three drinks three or more times a week are setting themselves up for trouble. The length of time varies from person to person, but generally over a period of from 7 to 10 years this kind of drinking can lead a person into alcoholism even in the absence of a genetic predisposition." Is social drinking really worth the risk?

It has been said that heavy drinking has become almost as American as Super Bowl Sunday. Yet a Gallup poll on American drinking reveals that one out of three families reported that alcohol had caused trouble in their families.

Why does alcohol have such a devastating effect on the spiritual life? Alcohol is a mood-altering drug that directly affects the part of our brain that controls a person's inhibitions. By God's Spirit we have within us built-in prohibitions against certain kinds of behavior. When these restraints are lowered through the use of alcohol, it becomes much easier to violate our own and God's moral standards. As Christians, God has put His light within us. This light has the potential to burn brightly and represent Jesus Himself. Alcohol darkens that light, leads people into sin and compromise. Is it wise, smart, or prudent to take such a chance if our desire is to represent Jesus Christ our Lord?

Then what should the Christian's attitude be toward alcohol and social drinking? In the book, *God Is for the Alcoholic*, Jerry Dunn says, "Alcoholism starts with social drinking, not a problem personality." He goes on to argue

that alcohol itself is a defective product and that the Christians' response should be total abstinence.

Unfortunately, drinking alcohol is as old as the Bible, and it isn't going to disappear. That is all the more reason for us to consider our attitude toward it carefully.

The sufficiency of the evidence for Christians to turn away from this devastating drug seems wise.

Christians who have any evidence of alcoholism in their family background, father, mother, sister, brother, grandfather, grandmother, uncle, aunt, should never drink at all. For these people the words of Scripture to flee temptation should be heeded. The evidence is overwhelming that in the presence of a family history of alcoholism, any drinking is foolish.

Maybe this should go without saying, but I believe that pastors, elders, and other church leaders should consider the Nazarite vow as ideal and abstain from drinking altogether. Paul's concept of being a stumbling block to others is certainly in order here. Church leaders seeking to be led of the Spirit, to instruct, teach, and lead God's people must never allow themselves to deliberately lower the Spirit's power in their output for leading others in the ways of the kingdom.

Then let me repeat and caution each Christian to consider carefully the effect that alcohol has on the part of the brain that controls inhibitions. As followers of Jesus we are involved in spiritual warfare, and therefore the enemy is constantly throwing temptation before us. Even when we are at our best, when we are in full awareness

of our faculties and inhibitions, it is often difficult to resist the subtle lurings of Satan. For us to deliberately lower our inhibitions in a time of warfare is really quite foolish.

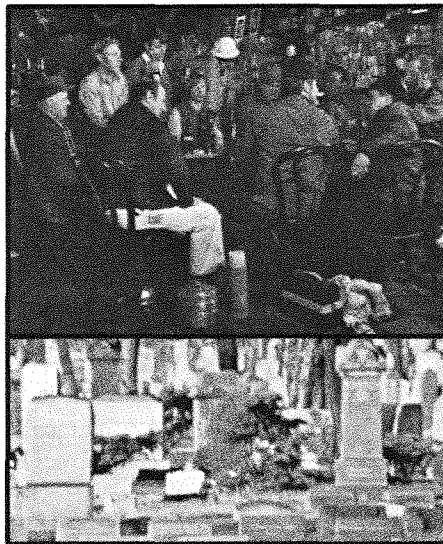
Do you find it interesting that with one exception it is acceptable in our society to say to our host or just a friend, "No, thank you"? We can say, "No, thank you," when it comes to coffee, tea, milk, dessert, meat, or anything else, but when it comes to alcohol, people often feel intimidated or even offended.

How blind is blind?
How foolish is foolish?
How naive is naive?

and

How wise is wise?
How smart is smart
How prudent is prudent?

May God make it clear to us!



C. W. PERRY

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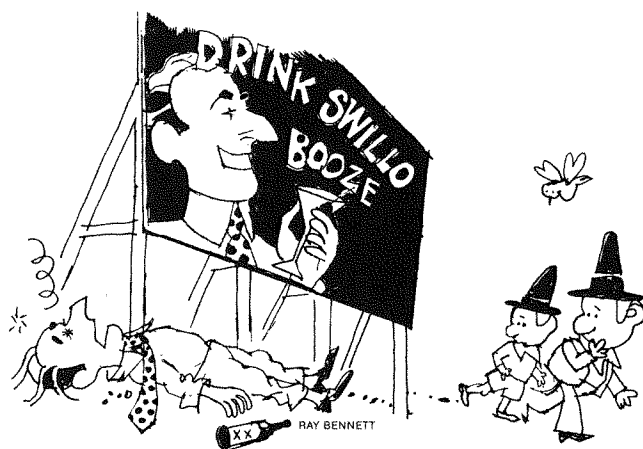
**THE
COMPLETENESS
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**MISSIONARY VOICE:
KEEPING SUNDAY
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IN MEXICO CITY****REGULAR FEATURES**

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"You can see, son, that the billboard doesn't tell the whole story."

COVER

Alcoholic beverage containers displayed on the cover of this magazine may be as jolting to some as the reality that total abstinence is not universally practiced among Christian families. The cover and three feature articles draw attention to a growing concern regarding the effects of social drinking and its encroachment upon the church. (Drawing by Ray Bennett)

ANTECEDENTS

Two people in particular come to my mind as I focus my thoughts on this month's concern regarding alcohol consumption. The issue doesn't really take shape for me until I think about people and situations I know.

The listing of deaths this month includes Joy Ralphs Runge. Joy was a little older than I am, but we all knew each other fairly well in our country church when I was in grade school. Joy was the pastor's oldest daughter. That was nearly 30 years ago, but to me Joy is more than just the addition of one to the statistics on victims of drunk drivers.

It was difficult for our youth minister to say and hard for some of the church to hear, but this summer he stood behind the pulpit on Sunday morning and began his message with the opening line used by Alcoholics Anonymous: "My name is Greg and I'm an alcoholic and a drug addict." Greg had not been drinking during the time he has been on the pastoral team, but during a training seminar for prevention and intervention of addiction problems among teens he found it necessary to face an unresolved condition. He had started drinking at age 12. At 21 his life was radically transformed by God, but he did not find it necessary to give up alcohol or to admit that he was the victim of a disease—alcoholism. This summer the denial systems regarding his condition broke down, he went through a treatment program, and his life and ministry have been refined by fire.

We probably all have a personal knowledge of the life-and-death struggles that spill over onto families and friends when alcohol takes control. We do not have the luxury of confining this problem to the world of the slums, bars, or cocktail lounges. It touches our world and we must respond.

—D.L.M.

**EVANGELICAL
FRIEND**

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The Joy



Drinking and Dying on America's Highways



SHARON and her two daughters were on their way into town one evening when as they approached a sharp bend in the highway a car suddenly rounded the curve. It was going too fast and shot off the shoulder. Then without warning it leaped across the center line and slammed head-on into Sharon's car.

Dick Jones, of the Lisbon, Ohio, police force, was the first law officer on the scene. As he rounded the bend his stomach churned at the all too familiar sight. The two vehicles appeared to be permanently imbedded in each other. The girls had sustained identical fractures both above and below the knee of their right legs. Their mother's face, which had hit the windshield on impact, was swollen, covered with blood and lacerations. She lay unconscious and hardly recognizable because of the distortions.

Meanwhile, the driver of the other vehicle stood aloof—unharmd and laughing profusely. He was too drunk to comprehend what he had just done. Dick spotted him and his anger flared into a rage! He grabbed the drunk and forced him to look at Sharon's face. "Do you see what you've done?" he shouted. "Do you see what you've done?" Too drunk to care the man just continued to laugh.

Though the names have been changed, the story is true. It was the second time Sharon had been hit head-on by a drunk driver. It was the driver's second or third alcohol-related accident. It would take several hours of surgery and many painful months before Sharon and her girls would fully recover. And yet they were among the lucky ones. They had escaped with their lives.

Statistics reveal that one out of every two Americans will be involved in an alcohol-related auto accident in their lifetime. On an average weekend night one out of every ten cars you meet on the road will be driven by a drunk. And before those of you who drink as Christians begin to protest about the vast difference between drunken driving

Don Murray is pastor of Trinity Friends Church, Lisbon, Ohio.

of Social Drinking?

BY DON MURRAY

and wine with a steak or cocktails before dinner, let me remind you that most alcohol-related auto accidents are caused by people who believe they are just enjoying a time of social drinking and not by those who were purposely trying to "tie one on."

You see, I was going to approach the issue from a biblical point of view. I had planned to use Scriptures like Habakkuk 2:15, "Woe to him who gives drink to his neighbors," and Proverbs 20:1, "Wine is a mocker and beer a brawler; whoever is led astray by them is not wise" in order to establish that alcohol and Christianity do not mix. But then Scripture has always been the point of contention between Christians who do and Christians who don't.

Those who do will always counter with one or both of the following arguments: 1. Did not Jesus turn the water into wine so that the wedding party could continue (John 2:1-11)? 2. Drunkenness is the sin, not drinking in moderation (Ephesians 5:18).

Legally they appear to be correct. But there are several factors to keep in mind lest one be guilty of using Scripture to justify one's lifestyle rather than using it to find Christ's lifestyle.

First concerning the water into wine argument. Pat Robertson in his book *Answers* points out that in ancient Israel almost no alcoholism existed. Likewise there is little problem with it today! Jesus was not establishing a custom, but rather living within one. The wedding feast was an honorable and orderly festive event, not a drunken party. Jesus no doubt provided a refreshing beverage and not a drink for the purpose of intoxication.

There is also some question as to the alcohol content of the wine itself. In his book *Sipping Saints*, Dave Wilkerson gives some very strong historical arguments for the existence and wide use of a nonintoxicating wine during the time of Christ. Horace, writing in 35 B.C., said, "Have you quaff under a shade, cups of unintoxicating wine . . ."² Plutarch in A.D. 60 wrote: "That filtered wine neither inflames the brain nor infects the mind and the passions, and is much more pleasant to drink."³

There is also mention in the Mishna of the use of a boiled wine by the Jews. A Quaker minister writing in 1861 makes mention of the syrup of the grapes being boiled down by the people in southern France. Wilkerson suggests that there may be a relationship between this syrup and the boiled wine of the Mishna.⁴

Even if there is no relationship between this unintoxicating wine and the wine of Jesus' miracle, I would like to suggest that there is indeed a vast difference between the "fruit of the vine" of Christ's day and the beer, whiskey, and other "spirits" of our age. To compare the drinks of the New Testament with those of our day is certainly "comparing apples with oranges."

Secondly, concerning the argument that because of the scriptural injunction against drunkenness we are free to drink in moderation, let me suggest a couple of things. First of all, in today's market of "high power" beverages where one ounce can begin to make a person intoxicated and two or three legally drunk, is spending our money on, and subjecting our bodies to, that which intoxicates really an act glorifying God? An act of faith? Also, is association with the beverage that is America's number one drug of choice, her number one drug problem, and the means of more deaths in Western society than the deadliest wars of all history what one might call "avoiding the appearance of evil?"

LIKEWISE, in a society where some 11 to 17 million Americans are considered alcoholics, where between 3,000 and 6,000 babies will be born this year with full Fetal Alcohol Syndrome ("pickled" in their uncaring or ignorant mother's womb), and where 7 out of every 10 adults consume alcohol, ignoring the fact that 1 out of every 3 of them who live long enough will become alcoholics, is exercising one's liberty as a Christian to drink an act of eating meat offered to idols?

You see what I discovered is that I do not need to use the Scriptures to establish the inconsistency of Christianity and alcohol consumption. The statistics of what alcohol is doing to America is evidence enough.

I encourage you to let the mind of Christ in you consider the facts.

The following percentages are all alcohol-related: 83 percent of all fire fatalities, 50-68 percent of all drownings, up to 80 percent of all suicides, up to 40 percent of all fatal industrial accidents, up to 86 percent of all murders including those committed with a handgun, 85 percent of all hospital admissions, 65 percent of all child abuse, and up to 64 percent of all traffic fatalities. One American dies every 21 minutes in an alcohol-related auto accident, almost 70 per day!

Alcohol problems cost the American economy an estimated \$74.5 billion each year in addition to the \$45 billion spent to consume it. The known cost to the taxpayers for government services is over \$15 billion per year. The leading cause of mental retardation is alcohol consumption during pregnancy; 72 percent of all robbers are drinking either just prior to or during the offense. At least 200,000 Americans die each year as the result of either their own or someone else's drinking. In 1982 the International Commission for the Prevention of Alcoholism stated that of the six million known alcoholics in America 350,000 would be dead before the year was out. (Compare that to 5,000 American deaths per year in Vietnam.) I do not need to go on.

In the day of "Miller time," happy hours, and "Michelob Light for the winners," it is time for those of us whose minds have been enlightened by the mind of Christ to look squarely at the facts and set an example.

The Apostle Paul wrote: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." (Romans 12:2)

It is time that Christians stop their rationalizing. Alcohol and godly living cannot mix. ☐

1. Pat Robertson, *Answers* (Nashville: Thomas Nelson Publishers, 1984), p. 223.

2. David Wilkerson, *Sipping Saints* (Old Tappan, N.J.: Fleming H. Revell Company, 1978), p. 26.

3. *Ibid.*

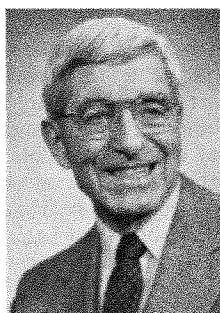
4. *Ibid.*, pp. 25-30.



OCCASIONALLY as an older person I have considered, not completely favorably, the idea of becoming a light drinker of wine. Partly I know that some doctors recommend such drinking for older persons' digestion; partly I'm curious about the taste; partly I suspect, somewhat sadly, that I don't have too many years to harm myself if worse comes to worst. If anyone could be a good candidate for a small glass of wine, I look like one. And yet on further consideration I have always concluded that I won't. Here are my reasons.

It ought to be obvious that when we talk about wine we are talking about alcohol. It is the alcohol in wine (usually 12 percent) that gives the effects. So let's look at alcohol. Briefly, alcohol is a chemical, a drug that lowers the level of function, a depressant of function. That is, it slows all physical action, all reaction in situations like batting a baseball or avoiding some object while driving. But besides slowing muscular action, alcohol also slows the brain. One

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Thank

cannot under its influence think so quickly, is less alert, less clear of thought. This depressant or relaxant effect of course reduces tension as well, so that a person thus relaxed may, even with the accompanying slowing of function, actually perform better than if tense and "keyed up."

In addition to the two effects already noted there is a third: lowering of critical judgment. This means that one allows himself a lower level of performance, unconsciously of course but nevertheless lower. Thus he *thinks* he is doing as well as ever, maybe even better; whereas he is doing less well. And this misjudgment applies not only to physical action but also to mental and moral. One allows himself poorer behavior.

Nearly everybody knows all this to be true of a person who "has had one too many." But from one small glass of wine—or perhaps two?

Here is where a misunderstanding creeps in: the idea that a little alcohol does no harm. The truth is that any amount of alcohol produces an effect, clearly noticeable as the quantity increases. To make the matter clearer, consider two contrasted substances. Starch is one of a number of substances classed as carbohydrates—substances essential to a good diet. The nature of carbohydrates is beneficial to health. Now, of course one may eat too much carbohydrate; the result will be overweight. But this does not rise from the harmful *nature* of carbohydrate; it rises from eating too much of a good substance.

In contrast take another substance—arsenic. Arsenic is a poison, a poison in any quantity small or large. It is by its *nature* poisonous, and greater quantity merely increases the effect present in any amount. Of course one can take a tiny amount of arsenic and suffer no apparent bad effect. And one can by gradually increasing the dosage come finally to tolerate larger amounts. But arsenic remains by nature poisonous.

Now, of these two substances—carbohydrates and arsenic—which is more like alcohol? Why, arsenic, which by *nature* is in any quantity poisonous. For alcohol in *any* quantity has its effect of depressing function. With both substances the inherent

You, No

BY LAUREN KING

effect is present in any quantity. If there were no effect by *nature* in a small amount of alcohol, then larger amounts would also have no effect (1,000 x .01 gives a product, 10; but 1,000 x 0 gives 0). If there are undesirable effects in "one too many" of alcohol, it is because the effects now observable were present in the earlier smaller amount, and though not observable, were slowly building.

Now from this nature of alcohol some consequences flow. One is pleasant—its relaxing effect. I doubt that much wine is drunk for its taste alone. Perhaps a good bit is drunk from social pressure, to be "friendly." But it is the relaxing effect that makes wine a pleasant socializer, and thus attractive. What could be more pleasant at the end of a hard day, when body and mind are still tense and of course weary, than to have a small bit of alcohol and be a relaxed, nicer person while socializing with a friend or with family? Isn't that better than a tense, grumpy evening with others, or alone? Especially if I am an older person, easily tired and tense, and perhaps not feeling much like eating? What could be better than a small relaxant to raise spirits and appetite? All of which, combined with a warm open fire and comfortable chair, makes an enticing picture.

But now come the other consequences, these not so pleasant. For one, I am in alcohol dealing with a chemical that by nature is in even the smallest amount a depressant of function. I am affecting my body and mind in drinking the smallest quantity. By drinking a little I am merely keeping the effect to an acceptable (to many) level. But I am taking a chemical that is mind-altering. I am not sure that I want a drug altering my mood and mind. Not unless I am in such a state that a physician prescribes it. I feel the same way about other mind alterers such as heroin and cocaine. These too are taken for their pleasant effects, and taken in sufficiently small amounts produce no perceptibly damaging effects. But I want to stay away from even a little mind altering, by whatever drug. I dislike having my mind tampered with, even a little.

And there is another aspect of this depressant effect of alcohol. I drive a car

and hope to drive for some years yet. But inevitably my reaction time is at my age more than when I was younger. I am slowing down. Now, if in addition to my natural slowing I have further slowing from alcohol and on top of that have a reduction of my ability to judge my performance, I am writing a prescription for an accident, an accident that may injure or kill someone else. It may be replied that the remedy is not to drink and drive. But the effect of alcohol lasts several hours, and the no-driving-if-I-drive quarantines me for those hours, or forces me to seek out as chauffeur someone who doesn't drink.

And now another consequence. I said above that the body can accommodate itself to a certain amount of arsenic. But this is a kind of adjustment *against* the chemical, something like developing a callus. Alcohol is different in the adjustment the body makes to it. The pleasant depressant effect here comes into play. The body, instead of resisting this effect as it would resist the poisonous effect of arsenic, would like more of this pleasure. In time it refuses to be relaxed and satisfied with the same quantity as before. More and more is required. And this is what is called addiction. The body can no longer be happy without its pleasant friend.

I AM TOLD that it is the body's desire for the pleasant effects that causes addiction to all mind-altering drugs. Take morphine for an example. It is a good painkiller with pleasant side effects in addition. If taken for pain, as in an accident-caused wound, it can be stopped as soon as the pain is gone. But the pleasant mind-altering effects are gone too. And if the patient has developed a desire for them, there is addiction. Arsenic is not addictive; morphine is. And alcohol. I am wary of this dangerous friend.

Ah, but just a little wouldn't lead to addiction. Millions have drunk wine all their lives and not become alcoholics. Think of France, for instance. Yes, take France, with the highest rate of alcoholism in the world. There just might be a connection between all that wine drinking and the rate of alcoholism. And granted that many wine drinkers have not become addicts, I still hesitate for two reasons. First, I

remember an old (I think Chinese) proverb: A thousand-mile journey begins with the first step. And my first glass of wine would be a first step on some kind of journey. I might take but a few more, but I might take many more. And there is but one end to that journey if I do not know how far I might go. But to begin it is something like Russian roulette.

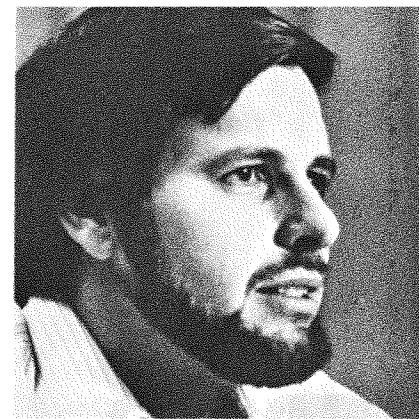
I might not go so far as addiction. But consider another scenario. I am in that part of life where deep losses and sorrows are inevitable. Of course they are inevitable in every life and at any time in life. My neighbors lost a daughter while in their twenties. But the probability of sorrows mounts with age. I have found that a small glass of wine smooths away tension and stress.

Now comes a disaster, a great loss. (A couple I know of in their sixties saw their home and everything in it, the product of a lifetime of hard work and saving, go up in one great explosion and fire.) Or maybe it is a great bereavement. Where shall I turn now at the end of the day, in my loss and grieving and depression? Why not to my old friend, my wine? It has helped in the past. Surely now it will be a strong staff. But now I face more than a mere day's tension—more than will go away overnight. So I must have more of my old friend and more often. And more, more often. I do not like this scenario.

Of course as an old person I don't have the time to be long involved in such a scenario? I am not sure of that either. I have seen a man who was a long time social drinker go down fast and, I fear, hopelessly under a burden of pain and psychological troubles. I would not have expected that outcome, but then outcomes are always in the future. So I still pull back from the risk. If I were younger, much younger, I would of course have more time to take the journey. Many have. But I have been fortunate: great disaster has not struck yet and my danger is being reduced day by day.

And so upon mature consideration my answer to this tempting idea continues to be, "Thank you, no." I believe I do not need the ministry of this siren friend. In Christ I have the resources to make a crutch unnecessary.

EVANGELICAL FRIEND Associate Editor Lon Fendall interviewed a college roommate when he prepared this piece about well-known Friends writer Richard J. Foster. The interview follows the publication of *Money, Sex & Power*, Richard's third book. Richard and Carolynn and their sons, Joel and Nathan, live in Wichita, Kansas, where Richard is associate professor of theology and writer in residence at Friends University. Richard is a graduate of George Fox College and Fuller Theological Seminary and has pastored in California and Northwest yearly meetings.



"I think there have been a good number of people who think there is something in the Quaker experience."

The Expanding Richard

Evangelical Friend: Do I understand that one of your goals for *Money, Sex & Power* is to reach a broader audience than normally patronizes Christian bookstores?

Richard Foster: We want to speak as broadly as possible to a world that is hopelessly confused about the issues of money, sex, and power. Certainly we hope that because of the interest in these issues, there will be many people outside the normal Christian circles who might be intrigued enough to look at the book. Hopefully we can help them make some sense out of the confusion that surrounds these issues in our culture.

EF: An article in *Newsweek* said the title of your book was "shamelessly commercial." What do you have to say to that?

Foster: The title did not come about because of any desire to be sensational or opportunistic. It came directly from the monastic vows of poverty, chastity, and obedience.

The concerns of God's saints in the monastic movement and the vows that emerged from it did not exist in a vacuum. These saints were answering critical questions in their culture, and those questions dealt with the issues of money, sex, and power. The idea and title for the book really flowed naturally out of the material. Those were and are crucial issues. If criticism comes with that, those are the kinds of things a writer must expect.

EF: Could you think back to the early stages of developing the book? What were you doing that helped bring it into being and at what point did it become an urgency for you?

Foster: When I wrote *Celebration of Discipline*, I was really dealing with the ways Christians live devotionally. Every great

movement of the Spirit of God has been accompanied by a new sense of devotional piety: prayer, study, worship, etc. Along with that has always come a great new concern for ethical change, for living rightly, for obedience in the world in which we live. I have spoken on that for many years but it was about four years ago when I first spoke at a workshop sponsored by the Church of the Saviour in Washington, D.C. There is a spin-off from that church called the Ministry of Money, and as I talked with its director, Don McClanen, we began to connect the three issues to each other.

At that point the idea began to formulate in my mind. I let it sit for a year and the next year I led another workshop there. Those sessions continued to intensify the interest. Then about three years ago I sat down with my editor and laid out the ideas. At that time I was just brainstorming. Lo and behold he liked them.

When it was clear that he felt these ideas had real promise, I began to think very seriously about the research that needed to be done to pull things together. So it was in process for three or four years.

EF: Do you ever see yourself writing a book every year?

Foster: No, I don't see myself turning out books that fast. For me, at least, the process takes an immense amount of time. Right now, I just need time to think, to give attention to my family and some other priorities. Who knows what the future holds? If I were to try to do things that quickly I would just be repeating myself.

EF: You and your editors have probably talked about the reasons for the second

book, *Freedom of Simplicity*, selling fewer copies than *Celebration of Discipline*.

Foster: I knew when I started *Freedom of Simplicity* that it would not be as well received. The topic of simplicity does not have universal appeal.

You see, *Celebration* was what I call a telescopic book. I was trying to capture a whole vision of a field, whereas *Freedom of Simplicity* was a microscopic book in which I was dealing with a much more limited aspect of Christian experience and trying to understand it, and go very deeply into it. That by its very nature has a more limited appeal. But I personally have been very pleased with how well *Freedom* has been received.

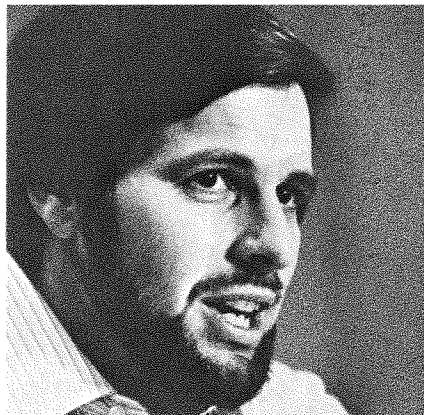
EF: Where does *Money, Sex & Power* fit in that contrast between telescopic and microscopic?

Foster: It's a telescopic book. I had exactly the same feeling while writing it as I did with *Celebration*; that I was trying to do something that would capture the whole picture, put it in a form that people could understand, and in a length that people could grasp and work with. So, it is the same kind of book as *Celebration*.

EF: What kind of people are reading your books?

Foster: It's been very moving to see the broad spectrum—from conservative evangelicals to the very liberal, from very low church to very high church.

For example, it really astonished me when I was in England last spring to see the reception the books have had in the Anglican world. *Celebration* was Hodder & Stoughton.



PHOTOS BY JIM WHITMER

*have been drawn toward what I say because they feel
ence that the rest of the church needs.”*

g Ministry of Foster

ton's best seller about a year or so ago and has sold as well in Britain as it has here in the United States, which is really quite amazing. I understand it has sold extremely well in the Roman Catholic Church. So it has been one of those things you stand back and say, "How did that happen?"

EF: You have spoken of the new interest in spirituality in seminaries and in churches since *Celebration* was published.

Foster: It has been amazing to see how many seminaries have developed a whole new interest in spirituality and that is very encouraging. I am sure there are many factors that are related to it, but it is very encouraging to see it happen.

It is a little hard yet to say how significant that interest is; whether it will be a passing fad or whether it will lead to serious devotional concern and attempt to encourage a more significant spiritual life, not only in the seminaries but among the ordinary people in the churches. I hope it will and there are some encouraging signs.

EF: Do you think very many people think of you as a Quaker? Do they emphasize that at all?

Foster: It is not usually emphasized, but I think people are aware of it. It's one of those things that's somewhat in the background. I have been introduced a number of times as the kind of person (and they mean this in a positive way) that they don't quite know how to peg. I am glad for that, in a way. But I think there have been a good number who have been drawn toward what I say because they feel there is some-

thing in the Quaker experience that the rest of the church needs.

EF: There was a reference in *Money, Sex & Power* to people at Alamos Friends Church in California who had a sense of the importance of your getting a college education and saw to it that you got there. Did they literally see you all the way through in terms of emotional support, prayer backing, and financial help?

Foster: Yes, they really did. They were very, very supportive financially and through interest and encouragement. When I was in college, I used to prepare a monthly tape-recorded message they could play in their Quaker Men meeting. Then the church invited me to be the youth director one summer and that allowed more extensive contact with a lot of those people. There was a lot of warm support all through college and they continued it through three years of seminary work.

EF: Did any of them sense a special giftedness on your part and an urgency that they must help you prepare for something unusual that the Lord had for you to do?

Foster: I think so. It wasn't the kind of thing you talked about and I don't know that anyone thought specifically of writing, but in terms of speaking, preaching, and ministering I think there was a real sense that this was something that was very important. I remember the very first sermon I gave at the church. Afterwards a number of the people came up and spoke very encouragingly.

EF: I'm sure you are often asked about your family and how they are affected by

your ministry. I should think they deserve a lot of credit.

Foster: They surely do and that's one reason I turn down as many as 98 percent of all invitations now. The kids are at an age when I need to be at home as much as I can and, of course, in a few years things will be a little different.

EF: Do you have a schedule of books you would like to write in years to come?

Foster: I do have ideas simmering. I keep files and I suppose right now I have a dozen or more folders for possible books and another series of folders for articles, but I have not specifically made a commitment to the next book project. Periodically I have a little meeting for clearness, which includes my wife, Carolyn, in which we dream about what I need to be doing two years or so down the road.

For example, this next year we've agreed that I won't do any major writing, but I do want to give a lot more attention to prayer, to being with people, things like that. The next year we think I should give more attention to reading. There may be a film project that needs to be done and a few things like that, so I'm not expecting to take on another major writing project for a while.

There are a lot of ideas I am dreaming about, but I don't map out specific books. Something will emerge when it is right.

EF: Do you work on a word-processor?

Foster: No, when it comes to writing I am a dinosaur, I use pen to paper. My associate has a word-processor, so when we come to revisions it gets a little easier. I suppose we worked through *Money, Sex & Power* about 12 different times, so it's meant a great savings of time, but I still put pen to paper.

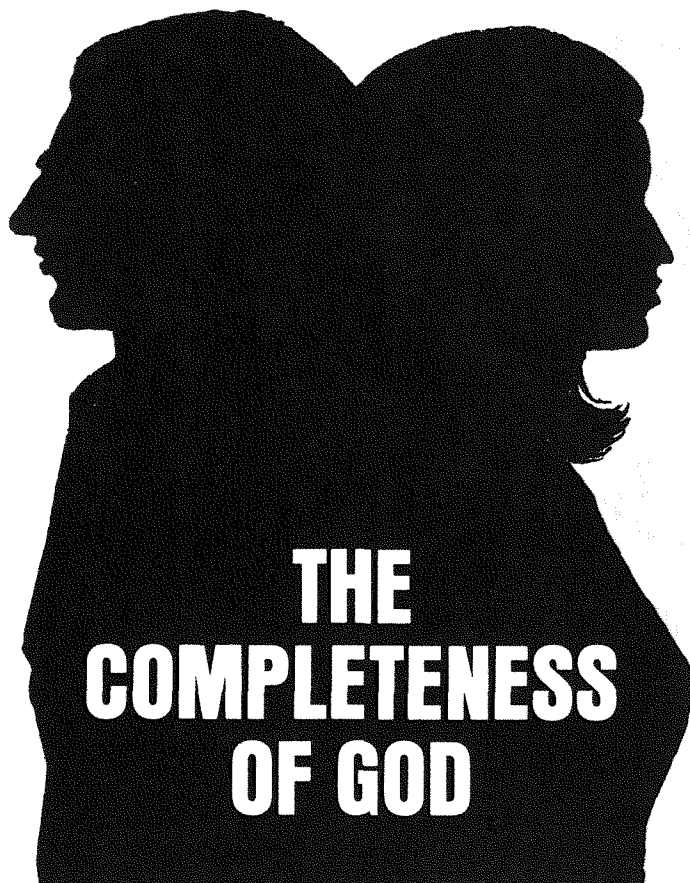
EF: Like the Apostle Paul?

Foster: Right. If it was good enough for Paul, it's good enough for me!

EF: Richard, I'm sure our readers feel a sense of partnership in praying and encouraging you in any way they can. I'm sure they also sense that the enemy would really like to have your work hindered by the physical and emotional pressures—by the many things that could cut it off—but I think people feel that it's important to stand by your side in your ministry.

Foster: It really is. It is difficult in many ways, even some you just don't talk about. This particular book was the hardest project I have ever done, and I am only now beginning to feel human again.

People have no idea how much their loving support means and I appreciate it more than I can say.



BY IRV BRENDLINGER

RECENTLY, I talked with a friend who pastors a healthy, growing church. They have just added a woman staff member. When I asked how things were going (having a woman minister is innovative in his denomination), his response was enlightening to me. He said: "I sense that some needs are being met that were not before. While I bring my characteristics to ministry, she brings others, notably, nurture." He went on, "I believe that just as God had designed the human family to be inclusive about characteristics such as strength and nurture, so the body of Christ must have those elements in its leadership."

If the human family and the church are designed by God to be complete, without an overbalance of one trait, perhaps it is time for us to address the issue scripturally of the completeness of God.

A disclaimer is in order here: As soon as we begin to describe God, we've immediately limited ourselves to human terms. Rudolph Otto writes about God as "mystery," making a distinction between "problem" and "mystery." A problem is something that we can solve; a mystery is something that transcends our understanding. The concept of God is not a problem we can solve, but a mystery that our finite minds are not able to fully grasp.

Otto says, "God is mystery because God is beyond our apprehension and comprehension, not only because our human reason has certain . . . limits but because . . . we come upon something inherently 'wholly other' . . ."

God is so totally different from us that we cannot comprehend the nature of God, and

when we try to describe God we immediately impose the limitations of our language, our culture, and all that we understand by our vocabulary. And yet, it's all we have. It's like the value of the metaphor, which gives us a word picture and sometimes opens new windows of understanding. But the problem of the metaphor is that it also establishes limits.

In spite of such limitations, let us look at some metaphors for God in hope of expanding our understanding of God. For so long, we have called God "Father," and rightly so for He is our Father. But we have forgotten to call God "Mother."

Is God not also our mother? The issue is that of completeness. Elton Trueblood has pushed us to move beyond "either-or" (exclusive) thinking to "both-and" (inclusive) thinking. God can be both our "Father" and our "Mother." An extreme "feminist" reaction might be that since we have called God "Father" for so long, we must now call God "Mother." An extreme "masculinist" reaction would counter that we can *only* call God "Father." Neither position is correct. God is not "either-or," but God is "all." We must not switch our thinking, but expand it. The error is not corrected by overreacting, but by increasing our perspective.

By limiting our thinking of God to the "Father image" we have made our understanding of God too small. We're not the first to do this. In Exodus 3 (the burning bush experience), God commissioned Moses to liberate the Jews. Probably shaking in his sandals, Moses asked: "Who shall I say sent me?" He was saying: "Tell me who You are because they'll want to know. What is your name?" The name in Hebrew culture implied characteristics and limits.

God's marvelous response was: "Moses, tell them that 'I Am' sent you!"

"Who?"

"I am who I am!" God was using the verb "to be," stating: "I will be what I will be. I will not give you a name that allows you to limit me." While Moses tried to bring God to the limits of his understanding, God indicates: "You cannot comprehend me. I am not limited to your titles, words, metaphors, or descriptions. If I give you a name, that will limit Me in your mind. I have no limits—not space, time, logic, characteristics, maleness, or femaleness. I am who I am, totally other from what you can comprehend."

Isaiah 55:8, 9 says, "For my thoughts are not your thoughts, neither are your ways my ways. As the heavens are higher than the

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earth, so are My ways higher than your ways, and my thoughts than your thoughts."

Since we cannot limit our thinking about God to maleness, we might grow in our understanding by relating to God those qualities that we ordinarily see as feminine. Keep in mind that God transcends all those descriptions; God is *all* there is to masculinity and *all* there is of femininity. Following are some biblical images that reflect the side of God that we don't ordinarily think of: femininity.

Genesis 1:27 reads: "God created man [humanity] in his own image, in the image of God he created him; male and female he created them." The implicit truth of that passage is that maleness and femaleness are *both* in the image of God.

Two chapters later (3:21) we have a mothering image of God: "And the Lord God made garments of skin for Adam and his wife and clothed them." This is a picture of a mother making garments and clothing her children. This passage was written by a culture who for many centuries associated clothing making exclusively with the woman's role. Yet here, God is portrayed doing this.

Such nurturing imagery continues in the Old Testament. Nehemiah 9:21 remembers the 40 years of wandering: "... didst thou sustain them in the wilderness and they lacked nothing. Their clothes did not wear out and their feet did not swell." (RSV) Another time Moses angrily reminds God that it is God who is the "mother" of these people and not Moses. He is feeling overwhelmed with the responsibility (Numbers 11:12).²

Isaiah 49:15 asks: "Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you." (NASB) The writer seems to be reflecting that the greatest experience of human love is that of a mother for her children, but God's love is greater than that! God's love is more reliable than what we normally consider the most reliable love.

One of the most graphic biblical images is that of the mother eagle protecting, caring for, and teaching her young. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead [Israel]." (Deuteronomy 32:11-12)³ We can take comfort in this image of the mother eagle teaching her young to fly and then swooping down if they fail, catching them, and lifting them to safety.

The eagle image is seen throughout Psalms (57:1; 61:4; 63:7). The psalmist says, "He who dwells in the shelter of the Most High will abide in the shadow of the Almighty He will cover you with pinions, and under His wings you may seek refuge . . ." (91:1, 4) The eagle is the image of strength, but often in the Old Testament it is portrayed as the nurturing mother eagle.⁴

Such images are not restricted to the Old Testament. Luke contains the story of the prodigal son and the loving father as well as the story of the lost sheep and the loving shepherd. But sandwiched between those marvelous father images is the story of the lost coin and the woman who sweeps until she finds it. We can't simply ignore that. Jesus was addressing a male-dominated, Jewish society, and yet he cast God not only in the father and shepherd images, but also in the mother, housewife image.⁵

In Matthew 23:37 Jesus describes Himself as a mother hen. Approaching Jerusalem, he knows the hardness of heart and says, "O Jerusalem . . . how often have I wanted to gather your children as a hen gathers her chicks . . . but you were unwilling." Jesus saw Himself in the mothering, gathering, protecting image.

THERE IS another image in John 3 where Jesus tells Nicodemus that he must be "born again" of the Spirit. The image of God giving birth is clearly feminine. It is interesting to note that while the word for spirit in Greek (*pneuma*) is neuter, it is feminine in Hebrew (*ruach*). In the above cited passages we see each member of the Trinity represented: The "father" is shown as the mother who sweeps until she finds the lost coin; Jesus, the "son" as the mother hen, and the "Holy Spirit" as the one who gives birth.

All that we have been dealing with is "imagery," but it needs to be related to life. We have often said, "Think of the positive traits of your father and that tells you what God is like." It is time for the other side of the coin: We can also remember the positive images of our mothers to see a more inclusive picture of God.

As I was doing this I recalled several incidents of my youth. One was the periodic Cub Scout Pack meetings. Dad was working out of town on those days but Mom was always there. I can still picture her sitting among other parents, couples, looking lonely and rather vulnerable. It was not a picture of "strength." But there she was, in my world, for me, nurturing by being there.


Most clearly I remember the day Mom and I drove my sports car from Cincinnati

to Frankfurt, Kentucky, and back. I was a college student (home on vacation) in charge of a Frankfurt high school Bible club. My TR 3 was in the process of recovering from an accident and was minus the front panel that held the headlights. The trip was fine, the activities were good, so good in fact, that I lingered too long in Frankfurt.

Mom, of course, was not aware of our dilemma until I stopped to buy flashlights. With darkness approaching fast and 40 miles of narrow winding Kentucky road to go, she encouraged me to "buy more than one light." Together we taped them to the front fenders and then cautiously proceeded. She never reprimanded me for my foolishness. She knew I was as tense as she and had learned my lesson. She only supported and encouraged me . . . And bought more batteries. We must have been a curious sight to oncoming cars (which fortunately did not include the Highway Patrol variety). But we made it, together, and we've had many good laughs as we've relived that experience.

I learned something about Mom that day, something that will stay with me always, and something that has taught me about the encouraging, supportive "being there" presence of God.

God is not only a strong father. God is the One who stays with us in our embarrassing emergencies, holding the flashlights, encouraging us, and adding humor to a tense situation. God is the mother hen who would gather Jerusalem under her wing, the mother eagle who swoops down to catch her young when they fail to fly, and God is the Spirit who gives us birth and nurtures us.

Those of you who are of the feminine gender, rejoice! You are like God. You express some of the qualities of God because you are made in God's image. For all of us, the Westminster Catechism says the chief concern of humanity is to love and enjoy God forever. We can best do that when we see God as our all in all, our strength *and* nurture. 

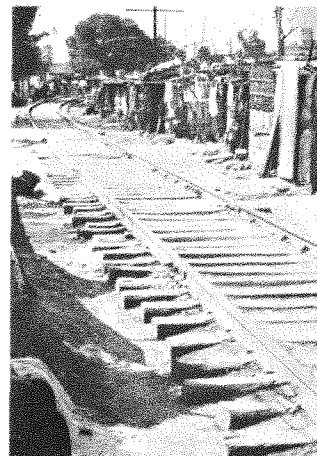
1. Rudolf Otto, *The Idea of the Holy*, Oxford University Press, 1923, p. 28.

2. Virginia Ramey Mollencott, *Women, Men and the Bible*, Abingdon, 1977, p. 56.

3. *Daughters of Sarah*, Nov/Dec 1981, Vol. 7, no. 6, pp. 17-18.

4. This nurturing quality of God is not inconsistent with what God expects of us in our dealing with others. A reading of Matthew 25 indicates that our eternal destiny is related to how we nurture those around us; feeding the hungry, clothing the naked, visiting the sick and imprisoned.

5. Mollencott, p. 58.



KEEPING SUNDAY SCHOOL ON TRACK IN MEXICO CITY

By WILMA ROBERTS

The already huge population, 17-18 million, of Mexico City is said to be growing daily by about 1,200 rural immigrants who are seeking better life in the city. Some of these people locate along the railroad right-of-way. Since the entire right-of-way is not needed by the railway system and since space is sparse, impoverished people occupy any available space. Untold thousands have put up small shacks near the tracks, using whatever is handy. These thousands

are known as "Railroad People"; their makeshift dwellings connect on both sides to their neighbors, to form long lines on both sides of the tracks.

With concern for these needy people, this spring Friends missionaries Mark and Wilma Roberts, accompanied by Mexican Friends, began making contacts and now have developed a ministry among them. The following article by Wilma is related to this ministry.

As our ears were deafened by the piercing whistle of a train, we hustled to get 45 children a few feet (or inches . . .) off the railroad track, which was their seat during Sunday school flannel lesson. This interruption did not bother them, since they are accustomed to pulling a younger brother or sister out of the way of the freight trains that run within six feet of some of the doors leading into their "houses."

Yes, there are many interruptions in a class like this. Suddenly a "clop, clop, clop" was heard coming down the railroad tracks. Looking up I saw an Indian man leading two burros loaded with long planks of wood. The wood whipped merrily back and forth, and again the children were quickly moved to the side of the tracks. I prayed, "Lord, don't let that wood hit one of our children."

Then a man came out of his house and took his little girl by the arm, marching her inside. Another prayer, "Lord, change the attitude of that man; may his little girl be back in our class."

As Christian Becerril continued her lesson on Timothy, I watched two women very busily toasting a huge pan of pumpkin seeds to sell at open market. All of a sudden, another interruption! One of the women was beating on a fat little boy with the hot spoon she had been using to stir the pumpkin seeds. The beating continued about three minutes with the boy howling at the top of his lungs. Of course, our children were watching! What the boy had done, I never found out. "Father, may this boy become a part of the class and come to know You as Lord and Savior."


The interruptions continued as a woman appeared and grabbed her delightful little physically and mentally handicapped boy, hustling him away from the class. He had been making some noise, but really wasn't that much of a problem. This time I prayed, "Lord, may this loving little boy be back in our class next week."

Youth with Compassion

Thanks to several compassionate young Mexican adults, two children's Sunday

school classes, like the one just described, consistently go on with the "railroad squatter people" in Mexico City, not far from two of our Friends church groups. The Lord has been good to keep away the rain during classes. The one time it did rain, the children were invited to have class inside a home.

The pastor of our Valle Ceylan church group, which meets two or three miles away, has started a weekly preaching service in one of the homes of the railroad people, with about seven adults plus young people and children attending. Sometimes three or four adults, carrying their babies, will show up at the meeting in Valle Ceylan, having walked the whole distance.

The railroad people are beginning to know us and to say a friendly "Buenos Dias" as they walk by, which is rather unusual in a city of 18 million people. Thank the Lord for what He is doing! We ask you to pray for the young people and adults from our Friends groups as they show compassion to hurting people. 



BY JACK L. WILLCUTS

Reprocessed Writings

The deadline for writing this page found me in the hospital. It was a poor place for creative ideas. Some concerns cooking on my typewriter cooled during this feverish time.

Occasionally I have considered someday pulling together some of the editorials from across the years in some thematic order for a series of small books. Maybe, just maybe, this might serve as a test run for a few very short ones. It is like sermons, few remember the content or outline but the illustrations are more likely to lodge in one's memory. So, let's try it!

On Closing One's Eyes

"Oh, I never watch the news, it's too depressing," remarked a friend. We feel like that at times. Head-in-sand evasion of unpleasant facts tempts us all. Not just world news but the personal bad news bothers us too. James of the New Testament commented on the practice: "A man who listens to the message but never acts upon it is like one who looks in a mirror at the face nature gave him. He glances at himself and goes away, and at once forgets what he looked like." (James 1:23, 24 NEB)

Problems and opportunities sometimes get mixed up. Difficulties or challenges can bring about character and effort that easy days do not call out. Every new pastorate, church responsibility, or missionary task ever attempted probably brought accompanying warnings from well-meaning persons, "That is a problem church!" "Sure you're cut out for that?" or, "What's so great about being a missionary?" There is always the depressing or apprehensive side. An overview of Paul's ministerial experiences would be mostly bad news, yet he was "more than conqueror."

A sense of futility is one of the most debilitating moods afflicting personality. To face into bad news, both the mirror of our problems or sins, and the world's, is the mark of God's grace and power at work in us. "I have strength for anything through him who gives me power," Paul put it (Philippians 4:13 NEB). This truth does not remove the unpleasant things, but provides the inner buoyancy of spiritual energy to move ahead. This is God's way." (October, 1970)

Elisha and Me

The hairy heads of history have always mocked us, those of us who are bald. (*Time* magazine always puts it softer, "He is balding.") One bunch of young ridiculers didn't get away with it (2 Kings 2:23), and once I too thought it rather unsporting of Elisha to summon bears out of the woods to devour them. After all, they merely smirked, "Go up, thou bald head."

But the prophet had had a busy day doing good things and was deeply weary of undignified delinquency. In that mood he identifies with the occasional feeling of the many (maybe majority?)

of balding Quaker pastors reflecting light from the pulpit. To be sure, my discomfort with violence makes me worry that Elisha and the bears overdid it. But something had to be done!

The ghoulish treatment of physical defects is a common human trait of children, but we have a curious way of deciding which types of imperfections are laughable or lamentable. All the handsome men reading these lines are already grinning smugly, even those with self-made paunches or manicured beards. So let's not get our vanity out of perspective or fall into the cruelty of discrimination of an unthinking world against the minority to which Elisha and I belong.

Isn't it about time to "bear" down on this again? (April, 1977)

A Listening Ministry

Communication is often clogged with poor listening habits. This happens between Christians, between pastor and people, husband and wife, parents and children, Christians and non-Christians—channels of hearing are blocked by barriers and biases that can be removed with practice and prayer.

"Listening totally is one of the most demanding, exhausting, skilled functions of the mature person." (Dr. Armand Nicholi, clinical psychiatrist, Harvard University)

One may appear to listen and only deceive either another or himself. We develop habits of listening with trust or with suspicion. We may lack the courage to look directly at another and listen, both at the same time. We listen to people we like differently from those we dislike, to children differently from adults, to those of a different race from those like ourselves. Prejudices surface quickly in testing how we listen to those who dress in a style different from ours.

Learning to be a sensitive, even loving, listener is a beautiful Christian grace. And it is a capacity to be cultivated. Learning to listen with genuine, concentrated hearing is a most significant ministry. Learning to control our "mental excursions" while we appear to be listening takes practice, unselfish caring, and thoughtful prayer. We all have been hurt at some time by someone whom we wanted to listen to us, but turned us off.

"He who has ears to hear . . . let him hear . . ." (October, 1976)

My Missionary Mule

Last week I bought a mule. It was decided here on the mission field one was needed for certain high mountain trips. Yesterday I tried it out. It was sold to me as an animal with "experience" and "power." I soon discovered the source of the mule's power was his gear ratio, he is really geared down slowly. There is no doubt either about his experience. We soon arrived at a mutual understanding that he knew the trail better than I. Whereupon I hooked the reins over the saddlehorn, whipped out a book and enjoyed the ride, except for occasional glances past the edge of the page to a deep chasm below on a trail curve.

Mules in Bolivia are tiny. Their distinguishing features are their ears and disposition. Finding the disposition of a whole mule

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
The Sense of the Meeting

(Continued from previous page)

condensed into the size of one of these makes a volatile package. This provides practical, doctrinal exercise for any missionary. There is the story of the new missionary making his first trip on an Andean mule. After some time he crawled off in disgust muttering, "If I'm going to have to walk anyway, I don't want this thing between my legs."

Bolivian missionary mules become trilingual—Aymara, Spanish, and English. They do not respond to "Giddup!" This is logical since the expression is neither proper grammar nor a command to be taken literally. The Spanish more polite "Anda! Anda!" (Walk! Walk!) doesn't move a mule either. Nor "Siga! Siga!" ("Continue! Continue!"). No mule will respond to that kind of silly talk. But the Aymaras have a real, down-to-earth word that makes sense to a mule—"Sartam!" which literalized means "Get out of here right now or I will clobber you with this club!" Additional guttural sounds can be used adding motivation to the mule.

The national pastor and I considered names for my new mule. This too can be risky. You see, last term a very good friend of mine, a college professor at George Fox, in a philanthropic mood, sent money to buy a burro for one of our outstation workers. We felt it only fitting to name the beast after him—whereupon, he brayed a couple of times, laid down, and died—the burro, I mean.

Since our new mule is to be utilized in such a noble cause in Quaker outreach I considered some historical names such as Elizabeth Fry or Margaret Fell. But after the experience of the past few days, the national pastor and I agree she shall be called *Jezebel*. (*Northwest Friend*, May 1955) 

Jack Willcuts Experiencing Health Problems

Editor Jack Willcuts has been ill since mid-August with nearly constant fever, loss of energy, and frequent skin rashes. After a series of medical tests providing no discernible causes he was referred by his physicians to the University of Oregon Health Sciences Hospital. He underwent surgery September 23. Prayer is appropriate as no specific causes of the continuing symptoms have been found.



Marriages That Work

A. Don Augsburger, editor
Herald Press, 108 pages, \$6.95.

This book is made up of short marriage biographies by nine well-known couples; Duvalls, Osbornes, Shedd, Halversons, Dreshcers, Tourniers, Hulmes, Maces, and Augsburgers. Most of these chapters are well written, honest, and entertaining. I enjoyed reading this book and shared it with my husband and friends.

—Jannelle W. Loewen

Children Belong in Worship

W. Alan Smith
CBP Press, 108 pages, paperback.

Written by a pastor with experience with the children's sermon and also with graduate study of the subject, this is a most helpful treatment. Since he takes the children's sermon seriously, he advocates serious study and preparation and strongly rejects the cutesy, often moralistic or humanistic bits of fluff often dished out to children in their "sermon." Any pastor or church education director who uses the children's sermon should have a copy of this book.

—Lauren King

Five Cries of Parents

Merton P. Strommen and A. Irene Strommen
Harper & Row, 212 pages, \$13.95.

The Strommens wrote this book after conducting a massive study of adolescents and their parents. Although the book is directed at parents of adolescents, it would be valuable for parents who are just beginning to establish parent/child relationships with their young children.

The section on "Listening for Understanding" may be the most valuable part of the book. The statements concerning the effect of parents' values on their children are also significant.

For readers less inclined toward documentation, the graphs and tables will get in the way of reading. Others will find this thorough presentation more convincing because of them. The written information, however, is sound and practical, based on interviews, books, and the writers' own experience with their five sons.

—Betty M. Hockett

When You're Feeling Lonely

Charles Durham
InterVarsity Press, 186 pages, paperback, \$5.95.

When You're Feeling Lonely is a Christian, "pop-psych," how-to manual for both solving personal loneliness and reaching out to the lonely. Because of social mobility, family and community breakdown, and changing behavioral standards, loneliness has become a 20th century disease.

Durham serves well in defining and outlining the problem and in delineating its dangers. We experience loneliness because God made us with a built-in need for companionship with Himself and other human beings. Each kind of relationship is well described, although the chapter on friendship with God is most convincing.

Following a useful treatment of the problem, the basic solution falls somewhat short of being adequate. Those desiring to help the lonely will find this material of more value than will those in need of help.

—Miriam K. Ondra

Before I Was Born

Carolyn Nystrom
Crossway Books, 34 pages, \$8.95.

"Long, long ago before there was a world or moon or sun or stars . . ." is award-winning author Carolyn Nystrom's beginning point for this carefully structured, watercolor illustrated children's storybook about the facts of life. The book is expressly designed for parents who want

(Continued on page 20)

Position to Be Filled CAMP QUAKER HAVEN Mid-America Yearly Meeting

Versatile couple to fill opening at the camp. Duties may consist of one or more of the following: Maintenance of facilities and grounds, fund raising, food services, promotions, assistance in long-range goal setting, etc.

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First Day News

Conclusion Comes to 51 Years of Missionary Presence

There are now no Friends missionaries in Burundi for the first time since the Friends mission was established there in 1934. Missionaries from all denominations have been affected by a process on the part of the Burundi government of refusing to renew visas of American missionaries. Bob and Connie Schaffer and Carolyn Hinshaw, the last Mid-America Yearly Meeting missionaries in Burundi, have returned to the States.

The Foreign Missions Board of Mid-America Yearly Meeting in a late September meeting pledged to continue the financial partnership that exists with Burundi Yearly Meeting. An arrangement between the two yearly meetings that calls for a gradual phasedown of support will be modified to include no reduction of support for another year. MAYM support is on the basis of particular ministry and outreach projects.

An administrative visit by Gary Fuqua, president of the Mission Board, and MAYM Superintendent Maurice Roberts has been approved. The visit may possibly be in December to coordinate with sessions of Burundi Yearly Meeting. The MAYM Foreign Missions Board has also reaffirmed support of Evangelical Friends Mission both promotionally and financially and is anxious to see new mission fields opened.

Night of Caring

A ten-week program for training caring Christians to reach out to others is underway at First Friends, Alliance, Ohio. Participants learn to use one night a week to share their love of Christ in the homes of church visitors. The focus is on meeting people at their point of need and building relationships of love and trust in order to share the Gospel. After completing the training, participants are invited to make a one-year commitment to be a part of a "night of caring" team.

Kirk Delivers Newby Lecture

"If Friends Ever Got It All Together!" was the message of the second annual Newby Lecture on September 29 at First Friends, Des Moines, Iowa. The speaker was *Quaker Life* Editor Jack Kirk, who was also speaker for a renewal weekend held in conjunction with the lecture.

Lawrences Announce Retirement After 30 Years at Quaker Haven

After 30 years of service as caretaker of Camp Quaker Haven, Bud Lawrence will retire December 31, 1986. The camp division of Mid-America Yearly Meeting is presently seeking an administrator for the camp located near Arkansas City, Kansas. Inquiries and resumes should be addressed to Rex Chambers, Camp Division Chairman, Route 1, Box 302, Baxter Springs, Kansas 66713.

Chinese Pastor Visits Friends

Jonathan Hsu, a pastor from the People's Republic of China, spoke at Friends campuses in September and early October. The trip was suggested by retired Friends missionary Charles DeVol who was a boyhood classmate of Hsu in Luho, China. Friends heard Pastor Hsu share news and concerns from the church in China when he spoke at Malone College, Canton, Ohio; Friends Bible College, Haviland, Kansas; Friends University, Wichita, Kansas; Denver, Colorado; and George Fox College, Newberg, Oregon.

Dealing with Stress

According to the American Academy of Family Physicians, two thirds of the office visits made to family doctors are prompted by stress-related symptoms. The best-selling drugs in the United States are an ulcer medicine, a hypertension drug, and a tranquilizer. The Orange Road Friends Church, Westerville, Ohio, has responded with a weekend workshop devoted to a Christian response to stress. Charles Cureton, professor of psychology at Malone College, led sessions on stress in the work place, the family, and the church.

Quakers, Taxes, and War Preparation

"Money and Conscience: Quaker Witnesses Past and Present" is a conference to be held in Greenwich, Connecticut, October 25-27, 1985. Participants will explore a wide range of issues in the search for a Quaker response to the dilemma of paying for war preparations. Conference sponsors are the Friends Peace Center (Greenwich) and the Friends Committee on War Tax Concerns (Washington, D.C.). The keynote speaker will be Alan Eccleston of New England Yearly Meeting, who has been active with the National Campaign for a Peace Tax Fund and the New Call to Peacemaking.

Jesus Answers Our Deepest Questions

A series of sermons during September, October, and November at University Friends, Wichita, Kansas, will deal with Christ's answers to people's questions and needs. Dorlan and Donna Bales, Dorothy Craven, Howard Harmon, Robin Johnston, Dave Kingrey, and Maurice Roberts will share Christ's response to a variety of questions posed to Him during His ministry.

Quaker Theological Discussion Group Considers Atonement

Atonement was the theme for the meeting of the Quaker Theological Discussion Group held at Olney Friends School near Barnesville, Ohio, July 15-18. Robert Buswell, Dean Freiday, and James Newby presented papers on the atonement from the biblical perspective, from the historical perspective, and as an on-going process of reconciliation to God and to others. Questions and lively comments by the thirty-seven attenders followed each presentation, showing many different viewpoints, yet also showing that unity in Christ is a more fundamental principle than the differing theories.

Family Matters

Silverton, Oregon, Friends Church is offering a marriage enrichment group this fall for couples who desire to strengthen their already good relationships. The group will be limited to four to six couples and will meet once a week.

Engaged couples and newlyweds at First Friends, Salem, Ohio, held a day-long retreat the end of September. In addition to times of worship and fellowship, the day's schedule included presentations on topics such as life priorities, finances, covenant, sexuality, and problem solving.

Two single adult Bible studies are held Wednesday evenings at First Friends, Canton, Ohio. "Rebuilders" is for people who are single again due to divorce or death of a spouse. Another singles Bible study meets at the home of Pastor John Williams, Jr. A Sunday school class taught by Pastor Williams called Couples and Hopefuls is for those experiencing the newness of marriage and those who look forward to marriage within the next year.

From the Mouths of Children

When Nebraska Yearly Meeting met this summer in Central City, Nebraska, the young Friends at the Junior Yearly Meeting prepared the following epistle:

To all Friends:

Our theme for Yearly Meeting this year was Peace and Justice. Here are some of our ideas:

1. People are more important than things.
2. Old people may need help to get around.
3. People in Africa need food and clothes.
4. People who don't have money might steal. Poverty causes crime.
5. Another war could wipe out our whole world.
6. Let's stop making nuclear bombs and get rid of the ones we have now.
7. Let's exchange children between countries for a month so we know about each other. It could help us get along.
8. Let's not make fun of people who are different from us.

We hope you like our letter and you can learn something from our ideas.

Tracking Evangelical Friends Alliance Missionaries

Current missionaries and minor children listed by field:

Bolivia

Steve and Janelle Baron; Landon, Kelsey
Dwayne and Becky Williams; Marci, Jonathan

India

Norma Freer

Mexico

Mike and Cindy Briggs; Linda, David (affiliate missionaries)
Mark and Wilma Roberts
Rod and Barbara Routon; Ken, Dawn

Peru

Denny and Sue Anderson; Aaron, Bryan, Kristin
Ed and Marie Cammack
Ben and Gen Fitch; Trisia, Reid, Tessa

Philippines

Jaime and Lydia Tabingo; Stephanie, Daniel, Lois
Oscar and Carmen Camua; Dante, Joselene, Adriandro

Rough Rock, Arizona (Navajos)

Vern and Lois Ellis
Bob and Cheri Hampton; Justin

Taiwan

John and Barbara Brantingham (affiliate missionaries)
Mark and Terri Engle; Elizabeth
Howard and Mary Evelyn Moore
Russell and Esther Zinn

Presently in the States**Evangelical Friends Church—Eastern Region**

David and Cindy Aufrance; Rebecca, Joshua
(in study at Trinity Evangelical Divinity School)
David and Joyce Byrne; Laura, Andrea (preparing to serve in Mexico City)
Ella Ruth Hutson

Mid-America Yearly Meeting

Gerry Custer (presently doing deputation prior to retirement)
Willard and Doris Ferguson; Susan, John, Samuel
Carolyn Hinshaw
Bob and Connie Shaffer; Robert
Gary and Connie Young; Susan, Vickie, Robin

Northwest Yearly Meeting

Wayne and Bev Chapman; Amy, Nicholas, Michael
James and Gail Roberts; Heidi, Amanda
Hal and Nancy Thomas; David, Kristin (medical leave)

Rocky Mountain Yearly Meeting

Diane Hutson (on leave for language study)

The Evangelical Friends Mission Prayer Directory offers biographical information on all these missionaries, background information about the fields, and tools for the ministry of prayer. The directory is available from Evangelical Friends Alliance yearly meeting offices or the Evangelical Friends Mission, P.O. Box 671, Arvada, Colorado 80001.

(Continued from page 16)

to teach their children about sex by using biblical concepts.

Parents choosing such a book to aid them in their explanations about the questions all young children will ask sooner or later should read the book carefully before purchasing it to be certain that Nystrom's explanations are what they want to use to lead their children into an understanding of the facts of life. —Karen Bozman

Christians in the Wake of the Sexual Revolution

Randy C. Alcorn

Multnomah Press, 306 pages, hardback.

Alcorn has a dual purpose: (1) to show how widely and deeply the sexual revolution has penetrated American society (remindful of Pompeii) and even the Church (including the evangelicals) and (2) to propose what the Church must do about it. With plentiful documentation and specific prescriptions he succeeds both in horrifying and encouraging. Recommended for study and action.

—Lauren King

The Healing of the Homosexual

Leanne Payne

Crossway Books, 48 pages, paperback, \$2.95.

This small book contains a lot of information about homosexuality. It clearly states the current views about the subject, namely the World's, the Church's, and Scriptures'.

The World sees homosexuality as genetically determined. It must be accepted as an alternate lifestyle to be explored and enjoyed, and the only hindrance to this is prejudice.

The Church sees homosexuality as something to be borne while the person remains chaste and celibate, or the person should be lovingly accepted and perhaps even blessed in the alternate lifestyle.

The Scriptures teach that homosexuality is something to be repented of and healed.

The book takes the scriptural position that homosexuality is a sinful condition that can be forgiven and healed through Christ. The person must be lovingly accepted while in the healing process. Homosexuality is an identity crisis in which the person is cut off from part of the self through some malfunction of development.

The book should be valuable reading for those seeking to understand and help hurting persons.

—Philip E. Taylor

Beyond Rejection

Don Baker

Multnomah Press, 91 pages, hardback.

A practicing homosexual for years and also a professing Christian and candidate for the ministry, Jerry finally faces his sin and with the support of wife, two friends, and his pastor conquers it. This book is intended to show that like any other sin homosexuality can be overcome with divine and human help. —Lauren King

Is God a Creationist?

Roland Mushat Frye, ed.

Scribners, 205 pages, \$15.95.

There are two reasons why I should not review this book: (1) Creationists will not like it, (2) I am uncomfortable with one of the essays (Anderson's). There is a good reason why this book should be reviewed: It is a careful, irenic discussion of "creation-science" from the viewpoint of biblical interpretation. People who have not made up their minds on the matter will find it helpful, and so might others. First a definition: creationists are those who believe that the only Christian understanding of Genesis and of the universe is a universe not over 10,000 years old and formed in six 24-hour days.

This collection of essays argues the general thesis that the creationist position involves mistaken biblical interpretation. With one exception they do not deal with the scientific arguments. But uniformly they reject the teachings of evolutionism—materialistic naturalism—and affirm God as Creator, the agent in the origin and ongoing of the universe. They point out other times in the history of the Church when mistaken interpretations of Scripture had to be abandoned: the flat-earth debate and the Copernican cosmology dispute, which saw Galileo brought before a church court. Then, as now, some Christians believed that the Christian faith would be destroyed by the teaching of a round earth that orbited the sun.

—Lauren King

Life After Prison

Al Wengard

Herald Press, 44 pages, paperback, \$1.50.

If you have someone in prison—relative or friend—or are in a prison ministry, get a

copy or copies of this little book. Prepared by a man with extensive experience with prison ministry, it is a realistic, down-to-earth guide for both the prisoner who is getting released and also anyone in any way involved with him or her.

—Lauren King

Friends "at the Spring": a History of Spring Monthly Meeting

Algie I. Newlin

North Carolina Friends Historical Society, 1984, 174 pages, paperback, \$7.50.

The author's ancestors came to the Piedmont section of North Carolina with the mideighteenth century migration from Pennsylvania. He gives an account of the trip, the settlement on the frontier, and the establishment of Spring Monthly Meeting. You may not find your surname among the many families mentioned in the book, but if you have North Carolina Quaker background you will learn much about your ancestors' way of life.

—Elizabeth Minor



Bible Has the Answers

The July-August EVANGELICAL FRIEND had a splendid article giving us much-needed detail about the Central American problem. ["Friends and the U.S. in Central America" by Alvin Anderson]

It is very complex for the average U.S. citizen to understand as each country seems to have its own special needs.

The problem, it seems to me, is not going to go away until the coming of the Prince of Peace, which I feel will be soon.

Today there is the growing thinking that more and more terrorism will bring some form of a settlement, when the fact is it will only bring the whole matter to a world of chaos, and the coming of the Antichrist. The great prophetic revelations of the Bible have the answers.

H. F. CRING
Norwalk, Ohio

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



Protestantism Is Becoming Increasingly Conservative

SANTA BARBARA, CALIFORNIA—The once-dominant liberal and moderate denominations are quickly becoming a minority in American Protestantism, according to figures compiled by Harvard University's William Hutchinson for a small conference with the theme, "Does Liberal Protestantism Have an American Future?"

Presbyterian, Episcopal, Methodist, and similar congregations have been called "mainline churches" because they represented the great majority of U.S. Protestants. In 1920 mainline bodies constituted 76 percent of America's Protestant population, but by last year that figure had fallen to 53 percent.

The two dozen sociologists, historians, and church leaders that attended the conference earlier this year reached no consensus on what was needed to reverse the mainline church slide. They agreed, however, that the churches are suffering from aging membership, relatively few young adults (compared with evangelical, charismatic, and fundamentalist churches), and lack of a stirring message.

Survey material showed specific weaknesses in mainline churches:

They are disproportionately made up of people over age 50. The percentage of older church members is out of step with the demographics of conservative churches, and of the population at large.

They have failed to retain more conservative children of liberal parents. "It is now firmly established that the prime source of membership losses sustained by the liberal denominations is the failure of the offspring of their members to affiliate with a liberal religious body," said Benton Johnson of the University of Oregon.

They aren't getting as many new members through "church switching." Mainline churches, never characterized by aggressive evangelism, used to receive many new members from more conservative and morally strict churches with a lower social-economic makeup. Now conservative Protestant churches have been relating more to social and political issues and have begun to attract a broader middle-class constituency.

They lose a greater percentage of their church members to "secular society" than do conservative churches. Among church members below age 45, the conservative

churches lose only 5.6 percent of their members, while liberal denominations lost between 9 and 12 percent.

Hutchinson suggested at the conference that minority status need not be a devastating blow for liberal and moderate churches. He cited the strong peace witness made by a small group of Quakers, and noted, "These churches can be a creative minority."

—E.P.A.

Minnesota Supreme Court Reverses Conviction Of Home Schoolers

ST. PAUL, MINNESOTA—Home schooling in Minnesota is no longer a crime. The part of Minnesota's compulsory school attendance law that has been used to prosecute teachers in home schools is "unconstitutionally vague," the Minnesota Supreme Court has ruled. The court struck down a

provision in the compulsory attendance law that provided criminal penalties for parents teaching their children in home schools, and for teachers in nonpublic schools, if their credentials were not "essentially equivalent" to state standards for public school teachers.

In a unanimous decision, the court found that the phrase "essentially equivalent" was unconstitutionally vague, and for that reason could not be used to impose criminal penalties. "Persons of common intelligence must not be left to guess at the meaning of a statute nor differ as to its application," wrote Justice Wahl in his decision for State v. Newstrom.

The decision of the state to decide the home school issue on "void for vagueness" grounds, rather than approach possible First Amendment issues of religious freedom raised by home schoolers, was disap-

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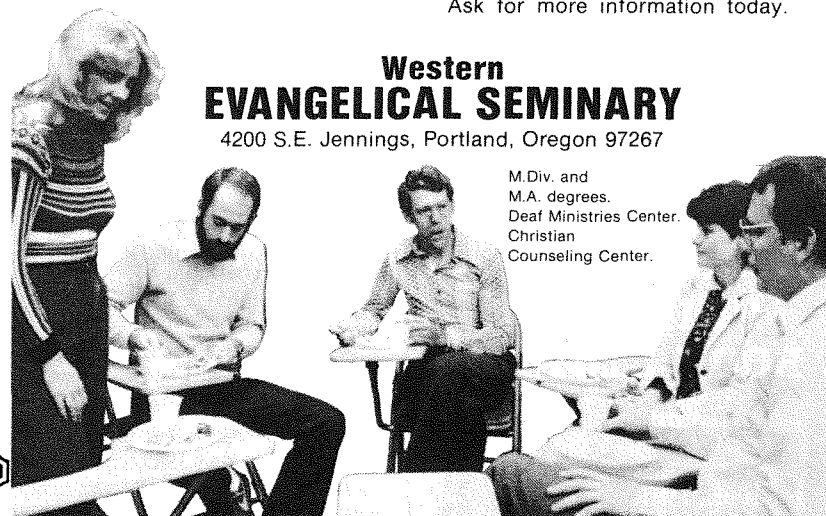
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pointing for Roger Schurke, director of the 400-member Minnesota Association of Christian Home Educators (MACHE). "I think it's interesting that the court decided to address the issue strictly from the Newstrom viewpoint, from strictly a vagueness aspect," says Schurke, who is an Anoka attorney. "The court took the simplest way out they could." —E.P.A.

Resolution Introduced in Congress to Encourage 'Gleaning' in U.S.

WASHINGTON, D.C.—Citing the biblical practice of leaving part of the harvest in the field to provide for the poor, Rep. Tony P. Hall (D-Ohio) introduced a resolution urging state and local governments to enact tax and other incentives to encourage gleaning.

In remarks before the House, Hall quoted the book of Leviticus: "When you

reap the harvests of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien."

The Hall resolution also commends food producers who permit gleaning of their fields, and nonprofit organizations that glean fields for distribution to help alleviate hunger.

A similar resolution is being offered by Senator Paul S. Trible (R-Va.).

Gleaning is a custom that dates to biblical times. Today, gleaning is largely practiced by church groups and other nonprofit organizations that harvest and distribute fruits, vegetables, and other crops that have been left by mechanical harvesters.

According to a study by the General Accounting Office, in 1974 about 60 million tons of grain, fruit, and vegetables worth \$5 billion were left to rot unharvested. That amount of food could feed nearly 49 million people.

One of the largest gleaning groups is Senior Gleaners of California, which harvested over two million pounds of food in 1982, which it distributed to over 250 charities in northern California. Other major organizations are the Society of St. Andrew in Virginia and Sparrow Outreach Ministries in Washington. —E.P.A.

White Christians Now a Minority in World

BURBACH, WEST GERMANY—Many white Christians are unconscious of the radical transformation that has occurred in the global Christian family, says Tom Chandler, assistant secretary of the missions

committee of the World Evangelical Fellowship. For the first time, white Christians are in the minority, he explains.

The shift has taken place since the beginning of this century. In 1910, says Chandler, about 6 percent of all Christians lived outside Europe and North America. Today, that proportion has increased to 54 percent.

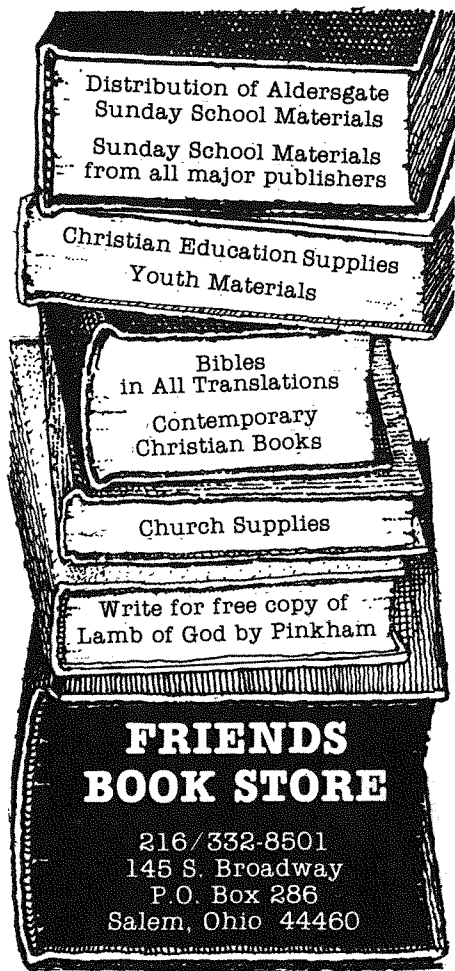
Chandler contends, however, that since the majority of non-Christians still live in nations of the Third World, missionary efforts should not be reduced. Churches in Europe and North America should support the young churches of the Third World in meeting the formidable challenges facing them. Those newer churches are already heavily involved in world evangelization, he says. Nigerian churches now send 3,000 missionaries abroad—one third more than are sent from West Germany. —E.P.A.

Three Christian Groups Cooperate to Build Homes For Needy Families

MEMPHIS, TENNESSEE—A cooperative program to build homes for needy families has been announced by three international Christian organizations. Habitat for Humanity, of Americus, Georgia; Prison Fellowship, of Washington, D.C.; and World Vision, of Monrovia, California, launched the national program here, with a single-family home being constructed with the assistance of four furloughed prisoners from the Federal Prison Camp in Marion, Illinois.

The program, the first of its kind in which these major agencies have worked together, is a continuation of ongoing projects of the three groups. Habitat for Humanity has been constructing homes for the poor for 10 years and has provided affordable housing for 1,300 families around the world. Prison Fellowship's community service projects have enabled furloughed prisoners to renovate and repair the homes of the poor and elderly in 50 locations since 1981. World Vision has been working to adapt its community development expertise, known so well in the Third World for three decades, in this country's inner cities since 1982.

"Ours is the wealthiest nation on earth, yet people live on the streets and in wretched shacks," said former President Jimmy Carter, who has been active with Habitat for Humanity. "So many of these



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folks could help build and make payments on decent houses if they were given a chance. This project and the many others that will follow offer folks a chance. This is the kind of progress America needs."

Former presidential aide Charles Colson, now chairman of Prison Fellowship Ministries, said, "Government programs designed to aid the needy are often too bogged down to help many families. Ironically, Christian prisoners—powerless in the world's eyes—can do what 'powerful' government programs cannot. The families to be touched by these joint projects are an example of how criminal offenders can be punished in a way that is restorative to both them and the community."

Ted W. Engstrom, president of World Vision, said, "As an agency which for more than 30 years has been working to help the poor around the world, World Vision is honored to participate in this most important project, right here in our own country. A project of this type not only brings hope for the future to the family who will be occupying the house, but also gives an opportunity for people from all walks of life to join together and demonstrate their compassion in a tangible way."

After this initial cooperative project involving Habitat for Humanity, Prison Fellowship, and World Vision, the program will move to Chicago, where prisoners will again build a house. Other projects are confirmed for Kansas City and New Orleans, and additional projects are being arranged. —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

PRINCIPAL SOUGHT

Friends United Meeting is seeking qualified applicants for Principal of Friends Boys School in Ramallah (West Bank). Applicant should be a Christian with a commitment to Quaker beliefs and practices, having strong experience in teaching and educational administration; cross-cultural experience and Arabic proficiency would be helpful. School of 400 students, grades 3-12. Position open as early as April 1986.

Send resume to:

Bill Wagoner
World Ministries Commission
101 Quaker Hill Dr., Richmond, IN 47374

MY GARBAGE

BY NANCY THOMAS

The garbage truck pulled up to the curb as usual, and the collector jumped down to hoist the cans that had been stacked near the driveway. Inside the house, three year old Wendee, playing on the couch, looked out the window.

Suddenly she scrambled to her feet, thrust her hands to the window pane and began screaming, "No! No! You can't have that! It's *my* garbage! It's mine! It's mine! You can't take it away!"

Her mother rushed in and, as she later recounted to me, tried to persuade the child that it was all right. Wendee could not accept the audacity that these strangers would come to her yard and, before her eyes, steal her very own garbage.

God's divine garbage service is both efficient and complete. He promises to take away all our sins and pains. And His waste disposal system is beyond compare: "as far as the east is from the west, so far has He removed our transgressions from us." (Psalm 103:12)

But sometimes we don't want God's complete divine servicing. We try to retain small packages of "*my* garbage." A friend of mine, a committed Christian and a wife and mother, was carrying on an "innocent" flirtation with another married man. When confronted with the problem, she countered, "I just can't [i.e. won't] give it up. It's too important to me."

Indulgences and ungodly habits, resentments, profanity, poor attitudes: The list is as varied as the individuals who invent them. Some people even seem to take pride in their particular brand of garbage, as if it in some way marks them off as unique. ("I may hurt people with my criticism, but at least they know I'm honest.")

It's interesting to note the relationship between the words *sanitation*, *sanity*, and *saint*. In Spanish the connection between healing (*sanidad*) and holiness (*santidad*) is even more striking. Our openness to inner cleansing affects our ability to live holy lives, pleasing to God. Every one of those small packages of garbage hinders

our spiritual growth and wholeness. It may even affect our mental health.

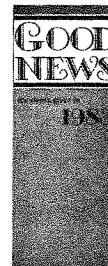
The psalmist asks, "Who may ascend the hill of the Lord? Who may stand in his holy place?" (Psalm 24:3) Who may experience the presence of God and live in the light of His love? Who may daily enjoy intimacy with Him? "He who has clean hands and a pure heart." (v. 4) He who has experienced fully God's forgiveness and is not willing that anything come between him and his Lord. He who does not cherish his garbage but regularly (if need be) puts it out for collection. "He will receive a blessing from the Lord and vindication from God his Savior." (v. 5)

Paul said that, compared to knowing Jesus, *everything* else in his life was rubbish (Philippians 3:8).

Give Him your garbage today. In exchange, receive His blessing, His love, His very life. It's a real bargain. ☐

GOOD NEWS

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This year there are several tax changes; some affect all taxpayers. Are you aware of these? Learn how giving this year can be especially attractive; write for "Good News for Every Giver in 1985."

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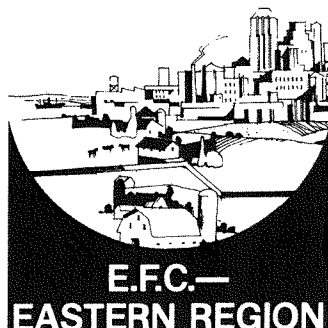
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EVANGELICAL FRIENDS MISSION



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FRIENDS CONCERNS



EFC — ER Happenings

THE VISIT of Jaime and Lydia Tabingo from the Friends Mission in the Philippines was a great blessing to 17 Friends churches in Eastern Region in the three weeks following Yearly Meeting.

GERALD VIRGEN and his wife, Nancy, have moved to West Mansfield, Ohio, where they will pastor two churches, Somersville Friends and West Mansfield Friends. He is a Malone graduate with a music major, having moved to Alliance this spring after a year in Kansas.

MARK AND TERRI ENGLE left Cleveland Airport on Friday, September 13, bound for Taipei, Taiwan,

leadership training. Their address is P.O. Box 13-106, Taipei, Taiwan 107, ROC.

THE FRIENDS DISASTER AUCTION was held Saturday, September 7, at the Summit County Fairgrounds in Tallmadge, Ohio. This was the eighth annual auction, organized by Eastern Region Quakers to benefit relief efforts to aid victims of disasters, including tornados, floods, earthquakes, fires, and to assist in other work projects. This year a generous number of donations enabled the sale to bring in \$16,500 to be used in various relief efforts. Dean Johnson and his crew of helpers, as usual, put on a great sale, and the large crowd of bidders vying for interesting "bargains" made it an interesting day.

THE RETREAT FOR FRIENDS WOMEN, held this year September 27-29 at Cedar Lakes Conference Center in Ripley, West Virginia, was a beautiful weekend together as women from all 10 states of Eastern Region gathered to enjoy the fall fellowship. "Living on the Potter's Wheel" was the topic, and Mrs. Dean Albritton of Pensacola, Florida, was guest speaker. Lois Ruff led the singing, Roxanna Beck was soloist, and Marva Hoopes led the campfire gatherings. Florence Snyder served as chairman of the planning committee.

KIMBERLEE PRESTON, of Youngstown, Ohio, has been named as Director of Christian Education at Tecumseh, Michigan, Friends Church. A graduate of Asbury College, she begins her new duties November 1, assisting head pastor, John Williams, Sr.

CANTON FRIENDS have started a major new project—the renovation of the gymnasium into the Friends Family Center in order to provide more adequate facilities for youth, Sunday school classes, and for the recreation program. The project calls for \$250,000, one third of which has already been raised. A ground breaking was held on Sunday, July 28, and workers (many of them volunteers) are making progress with the building. In addition, the parking lot is being expanded, and the nursery and rest rooms in the lower level of the main building are being enlarged.

Phil DiSabatino joined the staff in July as full-time music director.

PRAYER CONFERENCES with Oscar Brown as guest speaker have been scheduled in four churches during October: Marysville, 6-9; Winona, 13-16; Raisin Center, 20-23; Westgate, 27-30.

JONATHAN HSU of Shanghai, China, is ministering among Friends

churches and colleges during five weeks this fall. He has been scheduled to speak on "The Church in Modern China" at Malone College, Westminster Seminary, Friends Bible College, Friends University, and George Fox College. Charles DeVoi and Robert Hess are arranging the itinerary.

CALENDAR

Nov. 1-3 Friends Marriage Encounter, Van Wert, Ohio.

Nov. 11-15 Malone College Missions Conference

Dec. 3 Conference for northern pastoral couples, J. Allen Peterson, speaker.

Dec. 5 Conference for southern pastoral couples, J. Allen Peterson, speaker.

Jan. 11-15 EFA Commission Meetings, Canton, Ohio.

Focus on Malone

FACULTY CONFERENCE was held August 28-29 at Beulah Beach near Vermilion, Ohio. One of the major items of consideration was the forming of a new constitution and by-laws for the Malone faculty.

MALONE CLASSES began on Tuesday, September 3, concluding a busy weekend helping new students in orientation and registration. The Fall Honors Convocation was in Bethel Temple on the first day of classes.

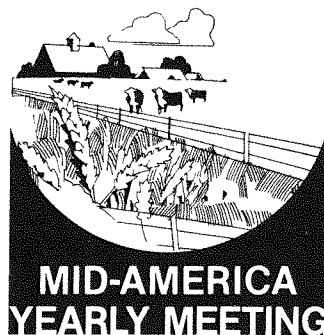
ANNA NIXON, author of the newly published history of the Friends Mission in India entitled *A Century of Planting*, spent the month of September helping the library staff organize and file materials in the Archives related to her research on India. She then returned to her home at Friendsview Manor in Newberg, Oregon.

STAN TERHUNE, director of library services, has been named program chairman for the 1986 Conference of the Association of Christian Librarians to be held in Dayton, Tennessee. In addition he has taken on two other responsibilities: making arrangements for the Quaker Historians' Conference in June 1986 at Malone, and also serving as president of Stark County Librarians next year.

JEFF NICHOLS, assistant professor of chemistry, was engaged in post-doctoral research at Case Western Reserve last summer. In collaboration with Alfred B. Anderson, he authored a major paper, and he also cooperated with a group from the Department of Chemistry at Texas A & M University on a project reported in the *Journal of Chemical Physics*.

DOROTHY LAWSON has retired after 26 years on the Malone College Library staff. She was head of circulation and reference when she concluded her work at the end of June.

THE THEATER AND NEW YORK STUDY TOURS are scheduled for December 26-30 and for March 10-14 (1986) and will be led by Dr. Robert Lair and Dr. Alan Hedges. The trip will include four performances and tours of the Metropolitan Museum of Art, the Museum of Natural History, Chinatown, Little Italy, and Lower Manhattan. Cost of the tour is \$335, which includes bus fare round trip from Canton with four nights in the Hotel Edison, and admission to four selected performances. To reserve a place, contact Malone Division of Language and Literature.



MAYM News Briefs

The one hundred fourteenth session of Mid-America Yearly Meeting met on the Friends University Campus, August 7-11. The theme "Jesus in the Marketplace" was stressed throughout the sessions. Assistant Superintendent Howard Harmon encouraged us during the worship services to live like Jesus did while in our marketplaces.

One of the highlights of the week was the Saturday evening banquet. The drama "Blessed Are the Peacemakers" was performed. It depicted the life of John Woolman, an early Quaker leader. The drama was written by Phil Speary, a member of the Northridge pastoral team, and the music was written and arranged by John Leavitt, an instructor at Friends University.

The Sunday afternoon mission service featured Jaime P. Tabingo, a national missionary and pastor from Manila. Our missionaries who had just returned from Burundi were introduced. They included Gary and Connie Young and Gerry Custer.

Recognition was given to Alfred and Ruth Miller and David and Mae Kellum for the years they had served as missionaries in Burundi, Africa. An offering of over \$7,000 was taken to help with expenses of returning missionaries.

to begin their first term of missionary service with the Taiwan Friends Mission. Their daughter, Elisabeth, who just celebrated her first birthday on the 10th, accompanied them. The Engles will be engaged in language study the first year to prepare for eventual ministry in evangelism, church planting, and pastoral



The MAYM Youth Yearly Meeting was held at the Sheraton Hotel. Their guest speaker was Tom Klaus, youth director of Iowa Yearly Meeting. Friday night highlight was the Whiteheart Concert. The young people also enjoyed the concert by the Yearly Meeting Youth Ministry team, "Cornerstone."

Our missionaries Willard and Doris Ferguson and their youngest son, Sam, arrived in Wichita Monday, August 19. In early July they were notified by the Burundi government that their working visas would not be renewed. They left Burundi July 17, spending some time in Rwanda on their way to the States. After arriving in the States they spent a few days with their son Dean and his wife in Lansing, Michigan.

Notes from FBC

Steve and Marlene Pedigo will be sharing with FBC faculty and students on November 13, 14, 15 about the work of the Chicago Fellowship of Friends in the Cabrini-Green area, a small district of Chicago that has great need. Through the Chicago Fellowship of Friends, the Pedigos are offering young people positive alternatives for living.

This past May, professor Robin Johnston and 17 students from FBC spent several days with the Pedigos and the work at Cabrini-Green.

Steve and Marlene have been working with young people in this area for eight years. Both have Master of Divinity degrees and are recorded Friends ministers.

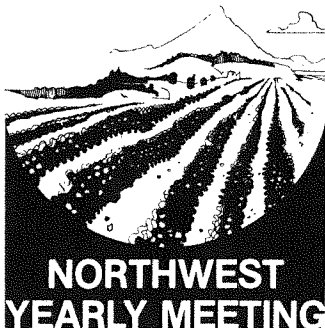
The Friends Bible College Ladies Auxiliary Sale will be held Friday, October 4, 1985.

Friends University Notes

"Harvest," the contemporary Christian music ensemble from Friends University, presented their annual "Ice Cream Concert" August 17. "Harvest" has just completed an extensive tour south as far as Houston, Texas, and east as far as Chicago, Illinois. One of their last appearances was at Mid-America Yearly Meeting.

Friends University, in conjunction with the local Friends churches and Better Book Room, sponsored *The Hotline Tour* of Whiteheart on Friday night, August 9.

The 1985-86 Miller Recital Series will be opened by Delores Ziegler, mezzo-soprano. The theme for this year is "A Classic Tradition." The series will continue with performances by Masuko Ushioda, violinist, and Minoru Nojima, pianist, on December 3, and The Zagreb Philharmonic Orchestra on February 17, 1986. Closing the season's series will be world-renowned baritone, Sherrill Miles.



Around Northwest Yearly Meeting

WORLD CHRISTIAN YOUTH LEADERSHIP SEMINAR will be held October 11-12 in Newberg, Oregon. The weekend conference is for high school students and Friends Youth sponsors. The purpose of the seminar is: (1) to make clear the "why's" and "how's" of transforming evangelism and discipleship into a world dimension, (2) to develop practical strategies for local youth groups to participate in local and world mission outreach, (3) to train seminar participants to share a world vision with their home church, (4) to equip participants to begin a movement of prayer that focuses on global awakening and world evangelization. Seminar sessions will use video and printed material from Inter-Varsity Christian Fellowship and include small discussion groups. David Bryant, author of *In the Gap*, will be featured in a video series.

CHURCH PLANTING, GROWTH, AND EVANGELISM was the theme of this year's Focus conference with more than 75 pastors, spouses, and other interested Friends from Northwest Yearly Meeting participating. The seminar was sponsored by Western Evangelical Seminary, Portland, Oregon, September 16-19.

FALL RETREATS for Friends Women Missionary Fellowship have as their theme, "The Designer's Pattern." Retreat for Idaho was held September 26-29 at Quaker Hill, McCall, Idaho, and the other will be held October 10-13 at Twin Rocks, Rockaway Beach, Oregon. Tina Knight is the speaker for both weekends and Wanda Black will be Bible study leader. Four recently returned missionaries from Bolivia and Peru will be at both retreats—Bev Chapman, Gail Roberts, Carolyn Stansell, and Nancy Thomas. Chairpersons for the retreats are Iverna Hibbs for Quaker Hill and Sandi Dealy at Twin Rocks.

George Fox College News

A Southern Oregon banker and a Southwest Washington petroleum wholesaler have been named new

members of the George Fox College Board of Trustees.

Joining the board are John Duke, chairman of the Jefferson State Bank in Rogue River, and Bill Wilson, owner-operator of Chevron and Shell distributorships in Longview, Washington.

The pair replace retiring members Walter Wilhite, Newberg, executive director of the Friends Fund, and Claude Lewis, a Central Point, Oregon, dentist.

A gift of \$19,000 has been made to George Fox College from Howard E. Kershner, one of the organizers of CARE and for 24 years the president of Christian Freedom Foundation.

The gift will establish an endowment to provide annually two \$750 to \$1,000 scholarships for seniors majoring in business and economics.

George Fox College President Edward F. Stevens has been elected secretary of the national Christian College Consortium. In that role he is second in line as president of the national organization of 13 colleges and would be president in 1987, after serving a term as vice president.

"Conflict Resolution" is the topic of the first of four special courses to be offered during the year by the newly established George Fox College Center for Peace Learning.

The three-credit hour course was offered September 23-27 at the College's Tiilikum Retreat Center.

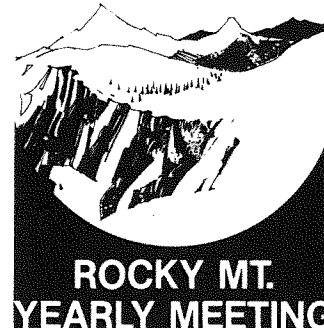
The emphasis is practical—developing skills in resolving conflicts that occur inevitably in the home, in the classroom, in business relationships, and even within churches. Sessions included role playing, simulation games, films, guest speakers, and discussion.

Instructors were Lon Fendall, director of the Center for Peace Learning, and other GFC professors.

The fall term course will be "War and Conscience in American History." Winter term the course is "World Hunger and Peace," and the spring term course is "Peace and War."

George Fox College started its 1985-86 academic program with instruction a half world away from the Newberg campus. Twenty-nine students and instructors participated in a 32-day tour of Europe.

Tour leader was GFC music professor John D. Bowman. Also instructing was writing and literature professor Mike E. Williams. According to Bowman the overseas travel-study venture helped the travelers "gain increased awareness and understanding of the political, social, economic, religious and intellectual systems of other cultures."



RMYM Briefs . . .

COLORADO SPRINGS, COLORADO—Several Rocky Mountain Yearly Meeting churches have new pastors. They are Roger Green at Springbank Friends Church in Allen, Nebraska; Norman MacGregor at New Hope Meeting in Hay Springs, Nebraska; and Peter Schuler at Evangelical Friends Church in Omaha, Nebraska. Other churches looking for new pastors are Plainview, Nebraska; Chivington, Colorado; and Ordway, Colorado.

FORT COLLINS, COLORADO—The Fort Collins Meeting viewed a video series titled *Your Finances in Changing Times*. The presentation is by a Christian financial counselor who presents biblical principles for money management.

ALLEN, NEBRASKA—Claude and Marilyn Meyers held the Sunday morning worship services August 18. They are OMS missionaries in Japan who are on furlough.

Church members participated in the Dixon County vesper services in Concord, Nebraska, August 4.

OMAHA, NEBRASKA—Springbank Area churches held their annual retreat August 30-September 2 at Camp Moses Merrill at Lynwood, Nebraska.

DENVER, COLORADO—Marilyn Ham of Haviland, Kansas, led a special worship service at First Denver Meeting in the morning and at Northwest Friends in the evening October 13.

RMYM Prayer Opportunities

1. How close does God seem? The Lord promises to draw near to us as we draw close to Him (see Jeremiah 29:11-14). Why not purpose within your heart to seek God's very face? Ask Him to reveal those areas within your life that need changing and then begin to yield yourself in total obedience to the Holy Spirit.

2. Why not select one specific unsaved person and begin to ask God to work within his or her life.

3. Pray for the meetings searching for new pastors (Chivington and Ordway, Colorado, and Plainview, Nebraska). Ask God to direct the right person to each church.

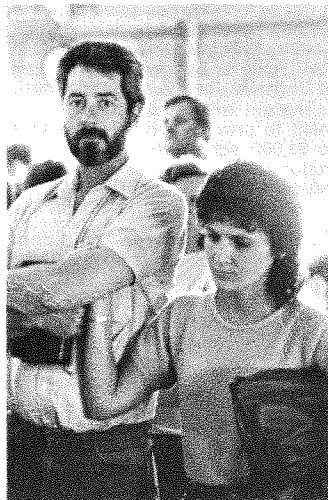


1985 Sessions of Rocky Mountain Yearly Meeting

John Williams, Jr. (left), speaks at the Sunday morning worship service.

Gayle Cox plays the piano during a service at the RMYM sessions.

Richard and Donna Kearns (below), one of the couples helping to establish the new Yearly Meeting outreach in Woodland Park, Colorado.



FRIENDS GATHER

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

Youth and Christian Education

Several Rocky Mountain Yearly Meeting churches held vacation Bible schools last summer. Of special note is the VBS in **PAONIA**, Colorado, (Eldon Cox), which was attended by 105 children. The Paonia church youth held a car wash to raise money for Youthquake '86, followed by a cookout with the **GRAND JUNCTION** youth in City Park.

ALLIANCE, Ohio, (Rick Sams) held a district youth rally, hosted by the local youth, featuring the Taiwanese Friends as guests. They shared in song and word, after which the movie *By Love Set Free* was shown. Refreshments and fellowship followed. The Boys Brigade leaders have recently initiated the "Tree Climbers" program for fathers with sons age 5-7. Bill Chamberlain, Jr., and Art Jones are in charge. A new Sunday school class for 18-25-year-olds uses the curriculum from the Aldersgate Dialogue Series, "Developing Christian Personali-

ties." A Newcomers Class is also beginning this fall. The Ambassadors Sunday School Class recently traveled to Cambridge to see the drama, *The Living Word*.

EUGENE, Oregon, (Scotty Clark and Clyde Parker) reports that Clyde Parker was pastor for Camp Harmony in the San Juan Islands, and Scotty Clark provided leadership for Elijah Camp at Fir Point Family Camp in southern Oregon.

The **BOOKER**, Texas, (Francis Ross) youth enjoyed a weekend retreat at Lake Altus in Oklahoma.

Jeff VandenHoek and Kristin Price of **BOISE**, Idaho, (Harold Antrim) are studying in Europe on a George Fox College mini term.

An old-time box supper was enjoyed by members of the **NORTH-RIDGE**, Wichita, Kansas, (Duane Hansen) Friends Church. The proceeds from the boxes will help the youth go to Youthquake next summer. Over the Labor Day weekend the senior highs enjoyed a canoe trip to Buffalo River, Arkansas. The youth pastor, Tim Thornburg, was their sponsor.

TRINITY, Lisbon, Ohio, (Don Murray) Friends held a Sunday school

picnic with the usual luscious dinner, games for the whole family, and an all-church baseball game. The day was topped off with a gospel sing featuring John and Kim Chestnut. Recent electives featured in Sunday school were "Proverbs," "Wisdom for Living," "Healing for Damaged Emotions," and "Toward a Better Marriage."

WESTSIDE, Kansas City, Kansas, (Dan Frost) Friends sponsored two "Kids' Day Out" sessions this summer. Bev Dowling entertained 37 children with magic and music on one day, and the Bolton, Kansas, Puppet Company ministered to 29 kids another day. The Puppet Company presented a special Sunday evening program, the musical "Ants Hillvania."

The youth (ages 3-12) of **CHARITY**, Marietta, Georgia, (John Ryser) church under the direction of Sue LaForce, presented a musical *Maranatha Marathon Halleluia Jubilee*. It was complete with costumes and arrangements. It was the first full-length program done by the children, but judging by their performance it won't be their last. Sue's new nickname is "Coach."

Two **GOSHEN**, Zanesfield, Ohio, (Bruce Bell) high school graduates were honored—Penny Gregg and foreign exchange student from Holland, Bert Geertsma. DVBS was held with Marcia Michael and her puppets. Average attendance was 60, and money from offerings will be used to buy Sunday school literature for Mexico. The Children's Choir, under the direction of Libby Brinkman and accompanied by Margaret Lockwood, participated in a multimedia presentation of the *Music Machine*. Eleven young people accompanied Pastor Bell and youth leader Dan Park to Camp Caesar. Much spiritual growth was experienced, and there were two first-time conversions. The youth group has been meeting on Saturday nights with different adults presenting the program. The youth have been responsible for the

refreshments. There has been a positive response.

Community Outreach

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) honored approximately 45 Golden Agers, with each given a boutonniere or corsage to wear. Tributes were read to them during the service, and each was the guest of a younger church family for dinner and an afternoon of fellowship.

LONE STAR, Hugoton, Kansas, (Gary Routon) sponsored a community picnic and swimming party in August.

GOSHEN Friends held a community sing in conjunction with the community's celebration of Memorial Day. The church was full.

ALLIANCE reports that Cathy Spain, from Texas, taught a 20-hour seminar for those working in the new Crisis Pregnancy Support Center. A recent walkathon raised \$4,500 for the center, and the local church donated \$3,000 to establish the center.

Missions

At **ALUM CREEK**, Marengo, Ohio, (Dane Ruff) the Cindy Aufrance Missionary Society reaped a total of \$191.38 at a garage sale. In keeping with the VBS theme "In the Footsteps of Jesus," 116 paper footprints circled the wall in the church sanctuary, each print representing one dollar the children gave to help Dave and Cindy Aufrance. Director was Bev Deel. Chapel leaders Dane and Sally Ruff featured puppets "Lollipop Dragon," "Lady Bugsy," and "Calvin Crow."

A special dedication Sunday was held at **PELHAM**, Ontario, Canada, (John Young) when Terry and Darlene Proveau were dedicated to full-time mission service at Timber Bay, Saskatchewan. Ray Sider, superintendent of Timber Bay, was guest speaker and also showed slides. A special love offering was taken. Terry and Darlene will be

Evangelical Friend

Tax-deductible contributions help make it happen.

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

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132

spending a two-year period at the mission and will be greatly missed by the local church.

Spiritual Life and Growth

A Prayer Ministries group at **EUGENE** led by Lea Pickett, chairman of the Spiritual Life Committee, meets weekly and ministers to many needy people. Late in July, the elders and their spouses met to discuss how we can incorporate the church motto "To Know Him and Make Him Known" more effectively into the life of the church; the concerns arising out of that meeting were that we view the Christian life as a pilgrimage and that we live it more transparently. August 4 Paul Neville, an elder, preached on Sunday morning, calling the congregation to follow hard after Jesus.

UNIVERSITY FRIENDS, Wichita, Kansas, (David Kingrey) enjoyed the ministry of Bob Medford, director of Friends Ministry to Families. He shared on the theme "God's Plan for Your Life." He was in our area for yearly meeting sessions.

The pastor at **NORTH OLMSTED**, Ohio, (Neil Orchard) has just concluded a series of Sunday morning messages entitled "If You Want to Walk on Water, You Have to Get Out of Your Boat." To supplement his sermon each week, different individuals from within the congregation were prepared in advance to share their personal testimony as they took that important step of faith at some point in their lives.

Buildings and Improvement

At **ALBA**, Missouri, (Paul Moser) a local young man and his crew replaced joists and floors in some rooms of the parsonage while the pastors were on vacation.

EMPORIA, Kansas, (Galen Hinshaw) completed the first phase of their parsonage kitchen project. This consisted of lowering the ceiling, making new door openings, laying new floor covering, and installing new cabinets. The second phase is carpeting the living and dining area.

God has answered prayer for **CHARITY** Friends. A piece of ground, 6.3 acres, has been purchased, and a building program is beginning this fall.

A new bulletin board has been established in the foyer outside the sanctuary at **GOSHEN**. A different individual is responsible to decorate it each month.

Other Special Events

Seventeen "Gleaners," the **BOISE** golden-age Sunday school class, spent the day at Brewers' cabin near Cascade August 31. This is becoming an annual event. A salad bar supper September 4 kicked off the fall program for the church family. Church officers' retreat was held the 13th and 14th at the church.

Laura Clock of **PAONIA** received an honorary degree from Western State College in Gunnison, Colorado, for her book *Cabin and a Clothesline*. The book tells about the Ragged Mountain and Muddy Creek country east of Paonia.

During July members of the **EUGENE** congregation participated in a July 4 barbecue, an all-church campout at the coast, and Northwest Yearly Meeting. During August backpack trips were offered for men, women, and junior age children.

At **ALLIANCE**, Bill Williamson, local representative of Friends Disaster Service, requested a special offering for a dump truck for FDS. Over \$587 was given. Jim Johnson, member of the local church and announcer with radio station WHBC in Canton, recently won the Associated Press award for the Best Regularly Scheduled Sportscast for 1984.

On August 18 at **UNIVERSITY FRIENDS**, an open house was held honoring Gurney Hadley, who was 95 on August 26. Mr. Hadley has been a lifetime member of the Friends Church. His daughters,

who hosted the event, are Dorothy Craven of Wichita and Clarice York of Ashland.

The **PELHAM** Family Camp took place at Chippawa Conservation Park. A special service was held at Lake Erie, at which time Sandra Vaughan, Ernie Flonders, Belinda Ieraci, Joan Epps, and Sharon Vizbulis were baptized.

Galen and Cordelia Hinshaw, pastors of **EMPORIA** Friends, were surprised by their congregation with a special recognition for their eight years of ministry in Emporia.

SPRINGDALE, Kansas, (Ray Fitch) honored their pastor and his wife with a surprise reception for their 13th year of ministry to them. The program included letters from their children, and then they were surprised by the appearance of 10 of their children and grandchildren.

"Cornerstone," a youth singing group from Mid-America Yearly Meeting, visited several Rocky Mountain Yearly Meeting churches this past summer, including **DENVER, COLORADO SPRINGS**, and **PAONIA**.

GOSHEN held an evening lake-side service at Camp Cobeac following a covered-dish dinner. Wendy Austin, Dan Park, and Barry Warne were baptized. A total of 20 attended Yearly Meeting—7 attended for the weekend only, and 13 stayed for the entire week.

The Springbank Area Meeting was held August 4 in **OMAHA** Friends Church. The sessions were led by Peter Schuler of Omaha. Representatives came from the **SPRINGBANK** and **PLAINVIEW** churches.

Idea Bank

For several years the proposed church budget at **EUGENE** has generated little criticism or discussion because a proposal by Scotty Clark was adopted to base the budget on the actual income of the previous year. Because of this strategy, the church has been able to buy a new piano and add a Christian education wing through extra donations specifically for those projects in the last three years.

FRIENDS RECORD

BIRTHS

ABBEY—To Chris and Vanessa Abbey, a son, Christopher, July 17, 1985, Enid, Oklahoma.

BLACK—To George and Janice Black, a son, George Bradley III, July 17, 1985, Lisbon, Ohio.

BULLARD—To Tim and Marianne (Ruff) Bullard, a daughter, Terri LeAnn, July 19, 1985, Houston, Texas.

COBBLER—To Kelly and Eddie Cobbler, a daughter, Christie Dawn, July 10, 1985, Martinsville, Virginia.

COX—To Delmar Dean and Becky (Hess) Cox, a son, Nathan Woodward, July 22, 1985, Zanesfield, Ohio.

DAVENPORT—To Dave and Bev Davenport, a son, Randy Barnes, August 23, 1985, Boise, Idaho.

ENNS—To Eric and Sue Enns, a daughter, Megan Ann, July 17, 1985, University Friends, Wichita, Kansas.

FOWLER—To Aaron and Laura Fowler, a son, James Paul, August 8, 1985, Northridge Friends, Wichita, Kansas.

GANO—To Chris and Penny Gano, a daughter, Brandi Dawn, July 26, 1985, Zanesfield, Ohio.

HARRIS—To Mike and Susie Harris, a son, Jared Paul, August 10, 1985, Martinsville, Virginia.

KREUTZ—To John and Donna (Marks) Kreutz, a daughter, Tamara Janelle, August 2, 1985, Seattle, Washington.

LOEWEN—To Gordon and Jan (Willcuts) Loewen, a son, Cameron John, March 15, 1985, Friends Memorial, Seattle, Washington.

McBRIDE—To Mike and Vickie McBride, a daughter, Jenna Lynn, August 19, 1985, Newberg, Oregon.

NICHOLSON—To Frank and Esther Nicholson, a daughter, Charity Ann, August 22, 1985, Boise, Idaho.

PAULY—To Dan and Sheree Pauly, a daughter, Lauren Elise, July 13, 1985, Colorado Springs, Colorado.

PUCH—To Tom and Paula Puch, a daughter, Erika Lynne, April 16, 1985, Delroy, Ohio.

PUFFINBARGER—To Tommy and Angela Puffinbarger, a daughter, Joni Janelle, July 11, 1985, Cherokee, Oklahoma.

SMUCKER—To Les and Christine Smucker, a son, Noah Christian, May 3, 1985, Zanesfield, Ohio.

SOMMERS—To Marc and Kim Sommers, a son, Kacey Clark, August 14, 1985, Sugar Land, Texas.

SWEETMAN—To Robert and Joyce Sweetman, a son, Donald Loran, July 26, 1985, University Friends, Wichita, Kansas.

UNRUH—To DeVon and Beth Unruh, a daughter, Rachel Linn, June 26, 1985, Brighton, Colorado.

WILLIAMS—To Jim and Sue Williams, a daughter, Ginger Royale, August 1, 1985, Newberg, Oregon.

ZEPEENICK—To David and Denise Zepernick, a daughter, Elyssa Christine, August 1, 1985, Damascus, Ohio.

ZIGLAR—To Kenneth and Pam Ziglar, a son, Kenneth Dwayne, August 4, 1985, Martinsville, Virginia.

MARRIAGES

ALLEN—**THOLE**. Nancy Allen and Paul Thole, May 25, 1985, Omaha, Nebraska.

GRAFTON—**BOWER**. Lynnette Grafton and Barry Bower, June 9, 1985, Battle Creek, Michigan.

HOLDAHL—**ANDRES**. Shanna Holdahl and David Andres, August 10, 1985, Newberg Friends, Oregon.

LYONS—**HICKERSON**. Anne Louise Lyons and Mikel Jon Hickerson, August 17, 1985, Boise, Idaho.

McCURDY—**NESTER**. Deede McCurdy and Christian Nester, July 20, 1985, Bayshore Friends, Bacliff, Texas.

PHILLIPS—**WEYLAND**. Jody Phillips and Randy Weyland, August 10, 1985, Clackamas Park Friends, Milwaukie, Oregon.

PRICE—**ROBINSON**. Kathleen Anderson Price and Larry Robinson, August 11, 1985, Boise, Idaho.

DEATHS

COLBY—Opal Pauline Colby, 73, June 20, 1985, Portland, Oregon.

COPPOCK—Delmar Coppock, 57, July 28, 1985, Cherokee, Oklahoma.

COX—Howard Cox, 94, July 29, 1985, Alva, Oklahoma.

ELLIOT—Dawn Elliot, 17, July 9, 1985, Paonia, Colorado.

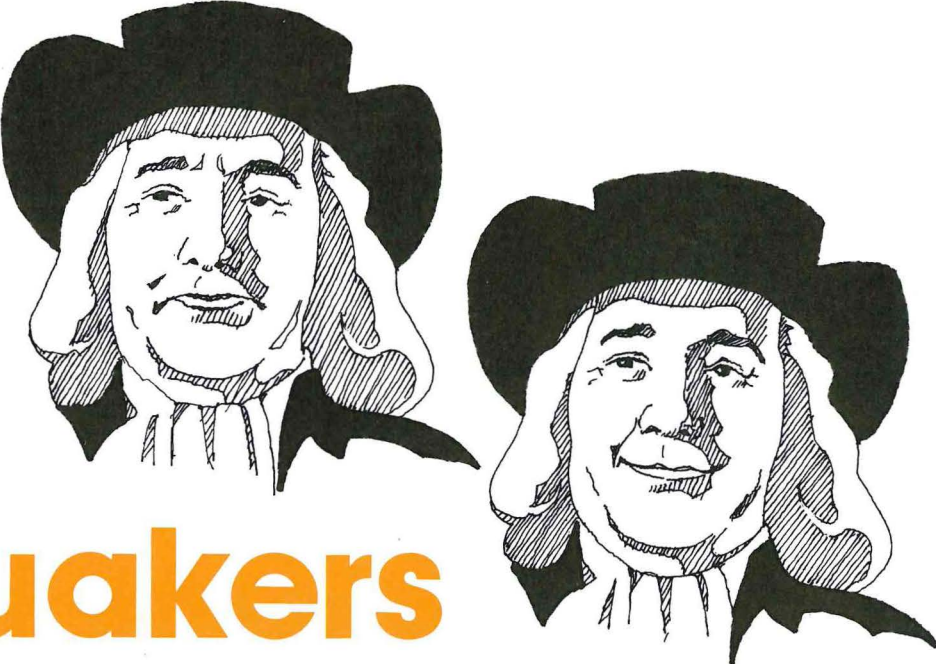
KELBAUGH—Albert Kelbaugh, 89, July 28, 1985, Alliance, Ohio.

RUNGE—Joy (Ralphs) Runge, 41, August 20, 1985, Denver, Colorado, as a result of a drunken driver accident.

WEIZENECKER—Elaine Weizenecker, 54, Alliance, Ohio, July 31, 1985.

WELCH—Iona Welch, 86, August 30, 1985, Talent, Oregon.

WILLIS—Floyd Willis, 76, June 21, 1985, Zanesfield, Ohio.



Did Quakers Ever Laugh?

BY HOWARD MACY

Let's Be Friends

The question perplexed us all at first and planted itself permanently in my garden of experience. "Did Quakers ever laugh?" she asked.

The reason for the question seemed clear. Our Quakerism class had been reading George Fox's *Journal* and about the Valiant Sixty and other early Friends. Their determined devotion and endless earnestness could easily be interpreted as a grim, humorless intensity. But the question surprised me because I had laughed so often with Friends.

Though we do not have a "Wit and Wisdom of George Fox" or "The Best Atrocious Puns of Isaac Penington," we can be sure that Quakers laughed and should laugh.

George Fox himself must have at least chuckled. Though one must not describe him as a frivolous raconteur, one must also refrain from depicting him as a somber bore. William Penn, who traveled with him at length, recounts that "it was a pleasure to be in [Fox's] company." This is hardly sur-

prising, for Fox counseled Friends to "walk cheerfully over the world." In reading the *Journal*, one cannot help but be amazed and amused at Fox's ability to outwit his opponents, whether judges or Puritan preachers. These occasions must have provided entertainment to spectators and delight (pure, of course) to Fox himself.

If this has been speculation, the list of great Friends storytellers and humorists in recent times is not. Many have known directly or indirectly of laughter provoked by the stories of William Bacon Evans, Rufus Jones, Douglas Steere, or Seth Bennett Hinshaw. Elton Trueblood, in *The Humor of Christ*, and Tom Mullen, in *Seriously, Life Is a Laughing Matter* and other books, have consciously highlighted and used humor. In any circle of Friends, many names could be added to such a list.

Yes, Quakers laugh. Even the man on the Quaker Oats box smiles. Though it would be pretentious to claim that Friends laugh uniquely in gray giggles or collarless guffaws, perhaps we can see ways in which Quaker concerns affect some typical Quaker humor.

The quality of integrity encourages us to see and to describe life clearly. The best humorists in any time (for example, Mark Twain, Bill Cosby, Erma Bombeck, and

others) have this unusually clear vision of life. Much Quaker humor has clarity of vision, even when it uses gentle caricature to help us see straight.

Closely related to integrity is simplicity. In Quaker humor, this concern lances pomposity and guards against undue exaggeration. Perhaps understatement is related to simplicity as well.

The Friends concern to be gentle toward persons has meant to reject humor that demeans or abuses people. This concern for kindness even in jest provides a useful example in our time when some secular comedians make their living on meanness and degrading insults. They are not to be imitated. Seth Bennett Hinshaw guides us correctly in preferring "loving and tender" laughter over "kinds of laughter . . . that are bitter and derisive, and therefore desperately evil in nature and in consequence." (*Walk Cheerfully, Friends*, p. 6)

At its heart, Friends humor reflects an attitude toward living that is dominated by joy and hope rather than by anger and despair. The ocean of light is overcoming the ocean of darkness. We should be surprised if the light-hearted do not often break out in laughter.

Let's be Friends.

