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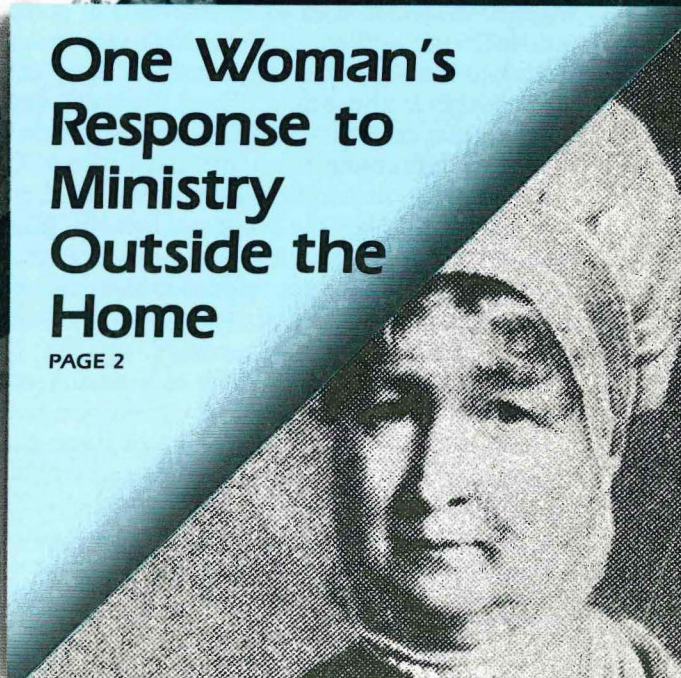
November 1986

EVANGELICAL **FRIEND**



**One Woman's
Response to
Ministry
Outside the
Home**

PAGE 2



*Serving God
or Serving
the Family:
the Struggle of*

Elizabeth Fry

BY CHRIS NORDQUIST

"MY course has been very different from what I expected, and instead of being, as I had hoped, a useful instrument in the Church militant, here I am a careworn wife and mother, outwardly nearly devoted to the things of this life."

Although these words were penned over 175 years ago and the harried young woman who wrote them was later to become one of England's most celebrated ministers of social reform, the sentiments accurately reflect a common frustration still facing Christian women today.

How is one to juggle the various demands of home, work, and family while assuming leadership positions in ministry? Can it be done? Should it be done? Or is a married woman's mission field, as some still persist, solely within the confines of her home and daily contacts?

Traditionally, Quakers have always acknowledged the equality of women and have sanctioned the recording of women as well as men as ministers. But cultural mores are not without their influence; it was an underlying assumption at the time that mothers were to put their home responsibilities first. Even Elizabeth Fry—who, in her eventual role as a world-renowned prison reformer, did more to promote the name and cause of Quakerism than perhaps any other individual of the era—was strongly censured by the Society of Friends. She was criticized for being "too much away from home" and "neglecting her obvious domestic responsibilities," a criticism that wounded her deeply and drove her to soul-searching prayer.

Thanks to the popular habit of journal keeping at the time, many of her prayers and reflections are recorded and still remain. Out of the pages of these honest soul-baring accounts emerges a somewhat different Elizabeth Fry than history has portrayed. Instead of the indomitable, poised crusader for social concerns, we find a timid, often anxiety-laden woman of tender conscience, torn

between her great calling and her fear of neglecting her family. It was a tension that was never resolved.

Elizabeth's first and most difficult decision, after dedicating her life to God's service at the age of 18, was whether or not to get married. She seemed to sense that it might hinder her work for the Lord.

"I have . . . thought marriage at this time was not a good thing for me as it might lead my interests and affections from that Source in which they should be centered . . . Also, if I have any active duties to perform in the church . . . are they not rather incompatible with the duties of a wife and mother? And is it not safest to wait and see what is the probable course I should take in this life, before I enter into any that affects my future career . . ."

With all but dragging heels, Elizabeth became engaged in the spring of 1800. But at least her choice of a mate was a wise one. Tolerant and easygoing, Joseph Fry proved to be the most stabilizing influence in Elizabeth's



Joseph and Elizabeth Fry and their children living at home in February 1830. (Original painting by Leslie)
At right: Elizabeth Fry visiting Newgate Prison. (Original painting by Mrs. E. M. Ward)

life. As a devoted and attentive husband, he gave full support to her many activities, both in financial and emotional backing. And he was unusual for his time in being willing to stay home with the children while she engaged in her "laudable pursuits." And though she often expressed concern for his "spiritual condition" (he preferred concerts and art over Bible reading), Joseph manifested a seemingly Spirit-endowed patience, tenderness, and respect for her zeal.

Of course, marriage in those days also meant babies. Lots of them. By age 44, Elizabeth had borne 11 children, lost one, experienced at least two miscarriages, and came close to dying numerous times. Sickly since childhood, it was amazing that she accomplished so much and still lived to the age of 65. In fact, she gave birth to her youngest child on the same day her first grandchild was born. Consequently her diaries are full of praise to God for His many "enablings." Yet, perhaps because of her frequent illnesses, she was prone to severe depressions, "sinking spells" as she called them, and experienced weeks where she could scarcely leave her bed.

Yet, underneath Elizabeth's roller coaster moods was a fervent desire to serve God. "My idea of religion is not for

involvement with London's Newgate Prison that she felt she had found her ultimate calling.

Elizabeth's first visit to the prison was in the winter of 1813, and she was appalled by the filth and inhumane treatment of the prisoners there. She quickly organized a

MY MIND is too much tried by a variety of interests and duties . . . children, household, accounts, meetings, the church, near relations, friends and Newgate . . . I hope I am not undertaking too much, but it is a little like being in a whirlwind . . . may I not be hurt in it, but enabled quietly to perform that which ought to be done . . . and may it all be done heartily unto the Lord and through the assistance of his grace . . ."

—Elizabeth Fry

group of women to sew clothes and bring food but, due to personal circumstances, wasn't able to return to the work until 1817.

Ignoring the jailer's earnest warnings, she entered Newgate once again, this time determined to introduce more lasting improvements. Putting her years of experience as a mother and household manager to good use, she set about organizing a school for the inmates' children, and then started a program of constructive employment for the women themselves. It was the first time anyone had recognized these destitute women as individuals with salvageable potential; rehabilitation was a new idea. And, instead of viciously attacking her, as the warden had predicted, the women fell on their knees in gratitude.

Within weeks the work of Elizabeth Fry among the prisoners of Newgate was widely known. To everyone's amazement, this quiet, unassuming Quaker woman had launched an unprecedented reform. Her radical approach of "kindness" and "humanity" resulted in these once-depraved women being clothed and in their right minds. Almost overnight, even unintentionally, Elizabeth became the "rage of London." Soon one of the most fashionable pastimes in the city was to watch "the benevolent Mrs. Fry" reading Scripture to the transformed inmates. Many were moved to repentance, for the Spirit's anointing upon her was unmistakable.

But, as Elizabeth's work and reputation grew, so did the controversy surrounding her. Never before had a woman been so publicly involved in governmental affairs. In fact, other than the Queen, Elizabeth was the first woman to address Parliament. Many thought such "exposure" scandalous, and Elizabeth herself was alarmed at the controversy she provoked.

"... the prison and myself are becoming quite a show, which is a very serious thing. I believe that it certainly does much good to the cause in spreading amongst all ranks of society a considerable interest in the subject, also

(Continued on page 18)

it to unfit us for the duties of life, like a nun who leaves it for prayer and thanksgiving, but I think it should stimulate us to perform these duties properly."

When she wasn't "sunk under," Elizabeth was performing duties. For the first 17 years of her marriage she kept busy managing her large household, nursing sick relatives, ministering to the neighboring poor, preaching at Friends meetings, and doing all she could to improve conditions—both spiritual and material—within the sphere of her immediate influence.

However, Elizabeth longed to be of even greater service to God. It is as though she felt that her various ministries within the home and family weren't enough, that a yet broader work awaited her. And it wasn't until her





NO doubt it's happened to you a few times. Laughing when you shouldn't have. Something amused you and you burst out laughing, then realized that it wasn't exactly funny to another person.

Like the time my van door swung shut, breaking my brother's favorite fishing pole. It seemed uproariously funny for some strange reason. Then I realized my brother wasn't laughing.

Both Abraham and Sarah had that experience. Both were amazed and amused that they were about to become parents. You can imagine the stir such an announcement would create in the local senior citizen center. After all, Abraham was 99 and Sarah was 90.

For some reason, Sarah got in trouble for her laughing while Abraham did not, maybe because she tried to deny it before a God who hears and knows everything. The all-knowing God may have been able to sense the unbelief beneath her laughter. In any event, neither were punished for their initial reaction in the way their New Testament counterpart was. Zechariah questioned the possibility of Elizabeth giving birth and spent nine months regretting his weak faith.

A case can be made, I think, for Abraham and Sarah's laughter being the normal, inevitable response to a very unexpected and ironic situation. Laughter has its appropriate times and places, as we are reminded in the well-known verse in Ecclesiastes 3:4. It's O.K., at times, to enjoy the humorous side of some very serious and sacred situations.

Not long ago I was reading about my paternal grandfather, whom I never knew, since he died before I was born. One of the things people remembered about him was his sense of humor. He was a man who loved to laugh, to play games, to carry out practical jokes. His son, my dad, was exactly the same sort of person. Even today, people frequently recall those qualities.

My grandfather and father were not frivolous, carefree persons. They were

godly persons, tireless workers in the church, serious about their callings as Christian fathers and community leaders. Theirs was not a sense of humor that masked a shallow and empty spirit. They could weep for the human tragedies around them as well as laugh at the delightful experiences of life.

It's possible, but inaccurate, to conclude that the New Testament calls us to a life of soberness and sadness. We are cautioned about the kind of laughter that is a substitute for dealing with the hurts around us. "Woe to you who laugh now," we are told, "for you will mourn and weep" (Luke 6:25).

Was Jesus condemning a sense of humor? Surely not. The word *joy* is one of the most common in the New Testament. It's impossible to describe a genuine Christian without using the word *joy*, or one of its synonyms.

OBVIOUSLY, joy consists of more than laughter. But joy includes that marvelous sense of perspective that makes it possible for the mature Christian to laugh, especially at himself. Uptight, immature Christians, on the other hand, are so

Had a Good Laugh Lately?

BY LON FENDALL



preoccupied with self-image that they couldn't possibly laugh at themselves, much less enjoy a good joke someone else has told.

Dinner at our house is sometimes a special time of hilarity, with each of us enjoying each other and some of the amusing experiences we've encountered during the day. Obviously, it's not always that way. We experience our share of anger, frustration, and boredom. But the times that make us feel good about ourselves as a family are the times we join in unrestrained hilarity.

PAUL expressed deep admiration for the Christians in Macedonia, for their "overflowing joy" in spite of serious difficulties they were experiencing (2 Corinthians 8:2). One could define joy as an inward serenity and calmness based on the assurance of a right relationship with God. That may well be an adequate definition. But joy overflows at times. It spills over to those around us. Sometimes we laugh until our sides ache, laughter that doesn't leave an ugly aftertaste as it does when it makes fun of someone else.

Humor is apparently beneficial physically and emotionally, as well as spiritually. It need not distract us from the tragedies of life we are called to address. Rather, it's God's way of allowing us to face those horrible situations, with our minds and spirits intact. ■

EVANGELICAL FRIEND

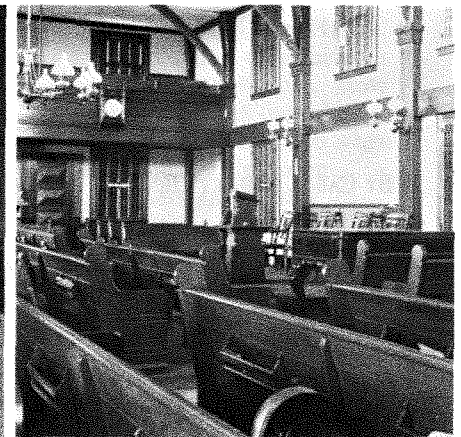
COVER: Lucy Anderson is widely known among Friends for her leadership and Christian commitment. She and her husband, Alvin, live in Canton, Ohio, where she serves on the staff of Evangelical Friends Church - Eastern Region. Her Quaker heritage includes a mother, E. Grace Clark, and a grandmother, Laura Stanley Coppock, who were both recorded Friends ministers.



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BY CAROL REILLEY URNER



Remembering the Women Who Suffer

JESUS let us know at the very beginning of His ministry that He came for the poor and the captive, the blind and the oppressed.

When I think of the poor and the oppressed, I remember third world women I have known. Many still live much like the women of ancient Palestine.

I remember Sofia. I said goodbye to her a year ago in Bangladesh. Sofia, one of the ablest and hardest workers in our women's co-op and one of the most stable and cheerful, ran to me, weeping hysterically. She thrust her baby daughter into my arms. "You must take her," she sobbed. "You must take Khaleda Begum with you!"

Of course I did not and would not. I know how much Sofia loves little Khaleda. I know they belong together; but I also know the wellsprings of Sofia's grief.

What future does a girl child have in Bangladesh? What good lies ahead for any female child born into a poor family in most countries of Asia, Africa, or Latin America?

Sofia herself is certainly one of the poor of whom Jesus spoke. She lives in a

tiny one-room shanty made of woven mats. There is no furniture, not even a rod for draping clothes; just a dirt floor and a clay stove she made herself. She lives there with her husband—an under-employed laborer—her three small sons, and Khaleda Begum. Since she joined our women's co-op there is enough food, soap, a change of clothes, basic medical care and school for the children. But will it be there tomorrow and next year?

Sofia and her Khaleda are more than just poor, they are also among the captive and the oppressed. Loving and lovable females may be cherished, but they are also ruled. Fathers rule the daughters, and husbands rule the wives. Women are bought and sold in marriage, and many live as virtual slaves in their own households.

On the same day I said goodbye to Sofia, I hugged Halima in my arms, beautiful in her red wedding sari. A few months earlier the women had celebrated her first menstruation with happy chatter and a ritual bath. Now her father had arranged a marriage for her to a man who was a stranger to her and twice her age. At least her father had waited until puberty, not all fathers do. But I wondered how her

small body would survive childbirth. She couldn't be more than 12.

Marriage is the only real alternative most third world fathers see for their daughters. In many countries fathers of poor families deliberately keep girl children out of school, fearing that education will make them restless and less desirable as wives.

In a good marriage, a husband lovingly protects his wife while she bears his children. But even in a good marriage in the Third World, the woman has few rights. Even though the Philippines is Christian and highly Americanized, we found that a woman required her husband's permission to travel or get a passport. In Libya, before Khaddafy, we found that women were usually confined to the house. They were allowed visits with only a few select female friends and relatives, and when they did go out, they were totally hidden under a great white sheet. In Bangladesh, women are still forbidden by their husbands to shop in the market, or sell their produce there.

Women generally accept the protection of a good marriage and give their husbands love in return. But when they are widowed, abandoned, or abused and the

protections disappear, survival becomes difficult indeed.

BLESSED are those who mourn, said Jesus. Blessed are the meek and the poor.

I think of Munira. The night she gave birth to her second girl child her husband slapped her and divorced her, as was his right. He wanted a son. Now she brings two malnourished daughters to our nutrition clinic, and makes rag rugs in our women's co-op to stay alive.

Or Noorjahan. Her husband left her for another woman. He took the older children with him. That, too, is his right. Now her life centers on her tiny son. He comes to our clinic, and she learns to sew hot pads, and earns the money to feed and clothe him. If small Litton survives, someday the husband can claim him, too.

Or Regia. Her husband is Muslim, and took four wives, as is his right in Bangladesh. When he grew old he could no longer feed them and their children, so he went off to live with a concubine. Regia has eight children of her own to keep alive. She works hard in our co-op, but even so, she does not earn enough to feed all of them every day.

Or Shobi. Her husband is alcoholic. She often comes

bruised from his beatings, and bursts into tears over her sewing. He does not want her to keep her earnings for the children's daily rice.

Or Moni. Moni felt she must place her two small children in an orphanage when her husband abandoned her for another woman. When we found her she had not eaten for six days and was sleeping in a neighbor's cowshed. "I don't want you to give me anything," she said. "Just give me work."

But Moni is one of those millions of third world

women raised in ignorance and kept from all schooling. She could not read or write her own name, or count, or measure, or cut out a simple pattern. She could not distinguish green from blue or name colors in her own language. What work could she do to support herself and her

family? Yet she had a good mind, and undeveloped talents. In four months she had learned all these skills and more and could sell enough of her sewing to keep herself fed and clothed. After nine months she was able to bring her children home.

The Least...

JESUS told us that the meek would inherit the earth, those who mourn will be comforted, and that the poor shall have the kingdom of heaven.

I remember these women, and so many others: Moni asking for a small rug so that she could go into a corner and pray. The widow Apsaranessa begged on the

streets to feed her sons before she came to us and learned to earn her way by weaving.

Or old Um Ali, who slips into the church every morning to pray. She has an 80-year-old blind husband to keep alive, and she stumps on her ill-fitting wooden leg through the streets of a Cairo slum, running errands for neighbors. The pennies they give her buy bread for another day.

Or Roshanara, who is Muslim and not allowed to join worship at the mosque, but who goes into a closet daily for her prayers. "God is love," she tells me, and I watch her pouring her own love out on the fragile children and the frightened mothers in our nutrition clinic.

Or the beggar woman who came to my gate, with her baby bleeding and covered with sores. I showed her how to tend the child and gave her soap and medicines. The day was hot. She seemed so pale and tired. I brought her cool water to drink. Gently she waved it aside. This was the 40-day fast of Ramadan, she told me. She was praying, and could take no food or drink between sunrise and sunset. She humbled me. Do I, a Quaker and Christian who had everything, offer so much when I pray to God?

The Least...

AND Jesus told us that it was the poor, and the oppressed, and those who mourn that He expected to hear His message, and to become seeds for God's kingdom of righteousness. The rich, and the proud, and those who sought always to be first would come last, and the least would be first...

I feel the power of their love: Sofia's love for Khaleda, Noorjahan's love for little Litton, Um Ali's love for her old blind husband living in the street. Regia loved even the husband who had deserted her, and begged us to give him medical care. Shobi loved her husband and tried to find him jobs as a car-

penter, and took a small loan against her own earnings to buy him tools. Apsaranessa would never desert her children, even though she had to beg for them on the streets. Even Moni took her husband back when he returned, drawn, perhaps, by her new earnings. "He is not a very good man," she said, "but he is my husband, and the children need a father."

Like wicks burning dimly, these women keep their children alive, watch over their husbands, hold out helping hands to one another, weave the fabric of their society together with love. They pray together and alone for the strength and guidance to meet each day.

I remember the mother of Azmi. How hard to be a mother living in a garbage dump, in the midst of filth, with your children scorned by all who met them! But she kept her children always clean, and her poor house swept and neat in the midst of pig sties and garbage piles. She gave me tea when I came to help in the little clinic, but even more, she gave me the gift of her son Azmi to help me there. Azmi, despite his background as an outcaste, went to public school and passed first in all his exams. He speaks fluently in French and English, as well as colloquial and classical Arabic. He writes poetry and loves Shakespeare, and dreams of going to the university some day. Azmi's mother had taught him well. When I tried to pay him for his help in the clinic he refused. "Jesus says we are to help one another out of love," he told me simply.

And I remember Ensaf, who works for a church community center in one of Egypt's poorest slums. You and I would see Ensaf herself as poor. She and her husband, a retired teacher on a tiny pension, live in a crumbling building the Cairo government tried to condemn. Pools of sewage collect in the dark entryway, and rats scurry over refuse

piles in the street outside. But for Ensaf the poor are the 200 or so destitute Christian women with whom she prays in Boulac and whom she visits throughout the week: blind Samya, Nadya dying of TB, Um Ali, who needs a new wooden leg, Um Hanna, who can start a tiny business with a no-interest loan. How well I remember those hot, clear mornings in Cairo when she would tuck my arm under hers and declare joyfully, "God is with us today!" I would feel we had wings on our feet, as we hurried together through the narrow alleyways, visiting the sick, and the poor, and the lame who welcomed her caring heart, her prayers, and a friendly hand.

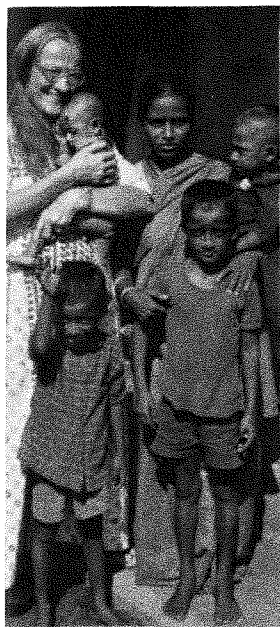
I inadvertently discovered, when checking over the church center's accounts, that each month, in order to help feed Nadya and Samya and to assist Um Ali and Um Hanna and dozens of other women struggling with next-to-nothing to keep themselves and their families alive, Ensaf secretly used all of her own small salary.

SELL all you have and give to the poor, said Jesus. Feed the hungry, clothe the naked, give water to the thirsty, welcome the stranger, visit the sick and those in prison

Ensaf heard His message in all its parts. Do you and I?

I pray that we shall, for the sake of the Sofias and Khaleda Begums of this world. **EF**

During the last 20 years Carol Reilly Urner has moved with her family around the world while her husband, Jack, has served as a consultant to governments in Libya, the Philippines, Egypt, and Bangladesh. She has worked as a full-time volunteer at the grassroots with shanty dwellers, tribal peoples, scavengers, squatters, and abandoned women. Carol and her family are members of the Friends Meeting of Washington, D.C.



Sofia and her children with Carol Urner in Bangladesh.



Alcohol Issue Inspires Sequels

The recent articles in the EVANGELICAL FRIEND dealing with the use of beverage alcohol, and the responses to them, have been very interesting to me. This is a subject that has concerned me for a long time, and I have attempted to keep up with what is being written and the teaching materials available. Over the years I have tried to use every opportunity that has come to teach children and young people the dangers of alcohol use, believing that prevention is preferable to dealing with the many problems that may result.

There is one aspect of alcohol use that I feel has not been adequately addressed when we think of Christians and drinking, and that is its effect on the brain. Alcohol is a depressant. It is absorbed quickly into the bloodstream from the stomach,¹ and thereby reaches all the organs of the body in a very short time. "In the brain, alcohol begins by depressing the highest brain functions first, those of the frontal lobes having to do with the individual's maintenance of values and self-awareness. With higher intakes of alcohol, the drinker's judgment, decision making, and reaction time are all affected adversely. Indeed, almost all of the user's *cognitive functions* and *neuromuscular coordination* . . . are seriously impaired by the drinking of alcohol, just as they are by the smoking of marijuana."²

Since it is with our minds that we worship and appreciate God and understand right living, I submit that Christians should not dull their minds with even small amounts of alcohol.

Some argue that the Bible does not condemn drinking, only drunkenness. However, in his instructions to Aaron, God was specific: "Never drink wine or strong drink when you go into the Tabernacle, lest you die; and this rule applies to your sons and to all your descendants from generation to generation. Your duties will be to arbitrate for the people, to teach them the difference between what is holy and what is ordinary, what is pure and what is impure, and to teach them all the laws Jehovah has given through Moses." (Leviticus 10:8-11 LB) The implication is clear. If the priests had been drinking while on

duty their judgment would be impaired. They would not be able to tell the difference between what is holy and what is ordinary, what is pure and what is impure. It is also written in the Bible, "And it is not for kings, O Lemuel, to drink wine and whiskey. For if they drink they may forget their duties and



be unable to give justice to those who are oppressed." (Proverbs 31:4, 5 LB) So the civil rulers also were warned not to use alcohol because it would affect their judgment and their ability to rule justly.

These are important concepts to us Christians because the New Testament teaching is that we are now God's priests. Peter writes to all Christians: "... you have been chosen by God himself—you are priests of the King, you are holy and pure, you are God's very own—all this so that you may show to others how God called you out of the darkness into his wonderful light."

(1 Peter 2:9 LB) John echoes the same thought: "He has gathered us into his kingdom and made us priests of God his Father. . . ." (Revelation 1:6 LB) The Christian, to fulfill this priestly function, must keep his mind clear in order that he may be able to discern between right and wrong, what is holy and unholy, and to show others how to find God. Though the priests were on duty for specified periods of time, we Christians are on duty all of the time.

Drinking, as with other drug use, may begin because of peer pressure, but continues because of its effect on the pleasure centers in the brain.³ People drink

to feel better about life, or themselves, and after addiction has taken hold, they continue to drink to avoid the pain involved in stopping. "As a general rule, people who choose not to use alcohol have found alternatives. They have discovered something else that works better than alcohol, to deal with pain and suffering, to deal with stress and frustration, and to solve life's problems. Other forms of recreation and activity have left no need for alcohol in their lives."⁴

The apostle Paul suggests that an alternative for the Christian is to find his pleasure in God. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." (Ephesians 5:18 KJ) God himself, through his Spirit, wants to fill us with joy, which will be accompanied by a clear mind, good judgment, pure motives, and right living.

Of course, all the other problems associated with drinking and drug use cannot be overlooked, and are important in special ways to the Christian: The health consequences (our bodies are God's temples), the economic waste (the Christian concept of stewardship), hazards of auto crashes and other accidents (Am I my brother's keeper?), our influence on others ("The right thing to do is to quit eating meat or drinking wine or doing anything else that offends your brother or makes him sin"—Romans 14:21), the pain of loss or disruption of relationships caused by alcoholism, the known association of drinking with child and spouse abuse, divorce, crime, and other social problems, birth defects that may result from drinking during pregnancy, etc.

Nor can we overlook the addictive nature of alcohol. No one ever started to drink expecting to become an alcoholic. Still, one in ten who start to drink does become an alcoholic,⁵ and at present there is no way to predict who will, except that we do know that children of

1. Hammond, Robert L., *Almost All You Ever Wanted to Know About Alcohol but Didn't Know Who to Ask*, American Business Men's Research Foundation, 1985, p. 12.

2. DuPont, Robert L., Jr., M.D., *Getting Tough on Gateway Drugs*, American Psychiatric Press, Inc., Washington, D.C., 1984, p. 108.

3. DuPont, p. 30.

4. Hammond, p. 32.

5. Hammond, p. 36.

6. DuPont, p. 119.



alcoholics are four to five times more likely to become alcoholics themselves than are children of nonalcoholics.⁶

For these reasons I think we Christians should live alcohol-free lives, and carefully teach it to others.

MILDRED H. MINTHORNE
Lake Oswego, Oregon

Youthquake as It Was

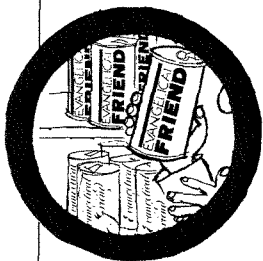
The September issue of *EVANGELICAL FRIEND* is deeply appreciated by the many people who worked long and hard to make Youthquake '86 happen.

Karen Bossick did a fine job of showing Youthquake as it was. Her articles also remind us that there are still things Quakers of all sorts can do together to the benefit and growth of all.

TOM KLAUS
Oskaloosa, Iowa

Regarding the New Look

What an impressive impact the new *EVANGELICAL FRIEND* has! I like its Quakerly simplicity and forthrightness. The print is very compatible with my trifocals. I hope the cartoon on page 17



doesn't imply that the new *EVANGELICAL FRIEND* will last only about as long as a certain new soft drink did. I wish you better success than they had.

The illustration with the Methodist hymnal news item on page 23 was especially striking to me.

Thanks for a job well done. We pray God's best for the future.

JOHN CARR
Forest Grove, Oregon

I appreciate the new look of the *EVANGELICAL FRIEND*. However, the cartoon makes me wonder if we will soon have "Evangelical Friend—Classic" or "Evangelical Friend—Lite."

MICHAEL W. GROGAN
Fort Myers, Florida

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.

Witnesses of a Third Way, A Fresh Look at Evangelism

Henry J. Schmidt, Editor
Brethren Press, 146 pages

The last decade or so has seen a number of "titled" efforts to propagate, promote, and practice evangelism; witness Probe '72, Key '73, International Congress on World Evangelization '74 and Alive '85.

This book is an account of the last-named, a conference of denominations of Anabaptist heritage. In it is declared a third way, adding to the personal and social message of the Bible the message of peace and reconciliation.

This trilogy of the personal, the social, and the peace message of the Bible becomes significant in our day when the world is fast developing into a great melting pot of races and nations.

Significant reading for people in traditionally "non-peace" churches also.

—Philip Taylor

Solomon's Secret

Ray Stedman
Multnomah Press, 171 pages, \$6.95.

This book is a study in Ecclesiastes that is so well written and interpreted for the average reader that it will be read again and again.

Solomon's exhaustive study of all humanity's hopes, dreams, and desires and the value and profit of various lifestyles is examined and simply interpreted by author Ray Stedman.

This book is for all of us who struggle with discerning truth between the world's answer to personal fulfillment and the true lesson that God is the source of all real enjoyment in life.

—Jannelle W. Loewen

Christians and the Many Faces of Marxism

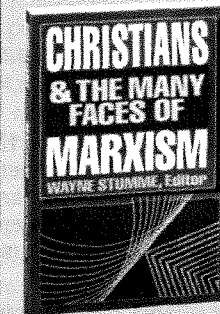
Wayne Stumme, editor
Augsburg, 147 pages.

This is a book written by a number of Lutheran scholars in answer to a concern coming from Lutheran churchmen over the world that the Church must come intelligently to grips with Marxist thought as they were meeting it.

But Lutherans are not the only ones meeting Marxism; every denomination in its outreach in Europe, Asia, Africa,

and Latin America is meeting one variety or another of Marxism. Here in North America, especially the United States, the Church has been shielded from really thoughtfully considering Marxism by the fear and revulsion aroused by the mere mention of communism. But this is to drive at high speed in a dense fog.

The book is divided into three sections. The first gives a brief biography of Marx and then an explanation of three elements of his thought: his doctrine of human nature, his critique of religion, his materialist understanding of history. One emerges from this clear but solid explanation of the original thought of Marxism with a good understanding of it; that is, if he is willing to read and do some rereading and reflection. Not beyond an intelligent high-schooler.



The second section traces the development of Marxist thought in the industrial nations and in

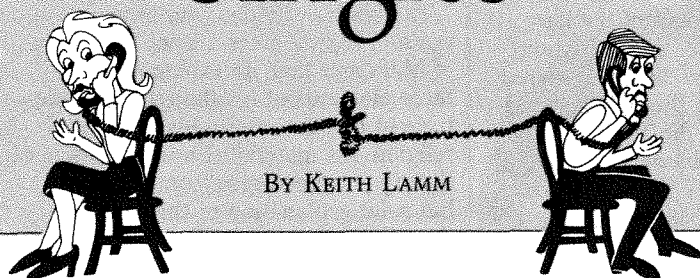
Asia. Here one comes to realize how widely Marxism has proliferated into varieties, often highly contradictory. It is obvious that Marxism does not equate with monolithic communism. This section also gives some idea of why in the Third World Marxist thought of one variety or another holds such attraction as promising relief from exploitation.

The third section deals with Christian encounter with Marxism as it has been in the West in the form of theology (theology of hope, liberation theology) and dialogue. The dialoguing, only begun in the United States, has long gone on in Europe.

From reading this book I have come to the conclusion that the Church, and especially those elements in the Church who are concerned about exploitation and misery and injustice in the world, must here in the United States and over the world come to serious consideration of the thought of Marx. This book, with a good bibliography, is a good place to start.

—Lauren King

Remedies for Married Singles



BY KEITH LAMM

THE noted Swiss physician Paul Tournier, in his book *To Understand Each Other*, describes the deterioration that takes place in many marriages:

"For many couples it is almost with pain that they recall the days of courtship Now they no longer really talk to each other. Oh, they talk about many secondary matters, trivial and external to themselves, but the matters that are really essential, intimate, personal—these they no longer mention. The dialogue has been broken off"

Have you experienced this subtle change in your communication pattern? If so, you may be a "married single," an individual legally married and living with a spouse, but lacking in a strong bond of communication and open sharing. The fire has died. A feeling of aloneness has set in, a feeling of isolation, neglect, and even a sense of being unloved.

We want everything fixed, but the process is not so simple. We feel we must save our marriage at any cost. We must endure hell on earth for the church, our children, our family, and our partner, who now seems as cold as ice. We endure by daily bandaging the wounds of lost communication with silence.

What is Marriage?

When God established marriage, He created a divine institution with three objectives—procreation, sexual fulfillment, and mutual affection. In these three objectives, oneness is established, developed, and nurtured together, not apart. What tears apart our oneness? How do we become "married singles"? We may have set our priorities correctly before marriage, but in trying to meet our spiritual, emotional, physical, social, and financial needs, we may shortchange our spouse and ourselves. Our priorities have changed!

Marriage is not simply coexisting with one another, it is much more. In Genesis 2:23, we read of God making woman as man's helper. Then in Genesis 2:24b we read "and they shall become one flesh." "They shall" implies that a decision is made by each to become partners together, rather than

enemies in the same camp. As people interested in the other more than ourselves (Ephesians 5:22-23), it is important that we take time to listen, experience hurt, and even be aware of what the other is not saying. Barbara Varenhorst in her book *Real Friends* helps us see how important the unsaid things in a relationship are.

Please Hear What I'm Not Saying

I idly chatter with you in the suave tones of surface talk.

I tell you everything that's really nothing,
Of what's crying within me.

So, when I'm going through my routine,
Please don't be fooled by what I'm not saying.
And what I'd like to be able to say.

What for survival I need to say,
But what I can't say

Please don't believe my mask,
Please come behind it to glimpse the real me.
Please speak to me, share a little of yourself
with me,

At least recognize me.

Please,

Because you care.

When we cease to nourish our mutual affection through verbal and nonverbal communication, we begin to lose sight of each other in the midst of our hurried life. To openly communicate means we trust enough to share honest feelings. It means we are active encouragers of each other's hopes and dreams. It means that we begin to take down the barriers, piece by piece. It means that we decide not to manipulate one another verbally. It means that we decide to be real so that we can truly be "one flesh." We become encouragers of our oneness and our togetherness, as we take the needed time to communicate our love verbally and nonverbally (listening and touching). William Barclay writes concerning encouragement and its importance for us regardless of where we may find ourselves in his book, *The Letter to the Hebrews*:

"One of the highest of human duties is the duty of encouragement It is easy to laugh at men's ideals; it is easy to pour cold water on their enthusiasm; it is easy to discourage others. The world is full of discouragers. We have a Christian duty to encourage one another. Many a time a word of praise or thanks or appreciation or cheer has kept a man on his feet. Blessed is the man who speaks such a word."

Being Real

Why is it so hard to be real with one's spouse? Could it be we have been hurt so deeply, leaving hurtful memories? Could it also be that we have never known the love of God that teaches us how to love and heal our open wounds? Margery Williams helps us understand what it means to be real in her book *The Velveteen Rabbit*.

"I suppose you are Real?" said the Rabbit. And then he wished he had not said it, for he thought the Skin Horse might be sensitive. But the Skin Horse only smiled. "The Boy's Uncle made me Real," he said. "That was a great many years ago, but once you are Real you can't become unreal again. It lasts for always"

"You must have your old Bunny!" she said. "Fancy all that fuss for a toy!" The boy sat up in bed and stretched out his hands. "Give me my Bunn!" he said, "You mustn't say that, He isn't a toy. He's REAL!"

Jesus specifically tells us how we can become real spiritually with Him and relationally with one another. In Matthew 18:3 (NASB), He states, "Truly I say to you, unless you are

converted and become like children, you shall not enter the kingdom of heaven." This simply means that we come into a personal relationship with Jesus Christ where there is unconditional love and trust that will never end. To become "like children" means that we are free to be ourselves. Not because of who we are, but because of what God has done through His Son Jesus Christ.

To experience conversion, we must realize that God is ready to love even us. We need to invite that unconditional love into our lives so that He permeates every part of our being. In the booklet by Boyd Munger, *My Heart Christ's Home*, we see how God desires to have all of us, not just part.

"With trembling fingers, I passed the key to Him. He took it, walked over to the door, opened it, entered, took out all the putrefying stuff that was rotting there, and threw it away. Then He cleaned the closet and painted it. It was done in a moment's time."

THERE are many of us who have a hard time turning over the rooms of our lives, let alone the hidden closets. Not only does God want all of us spiritually, but relationally as well. Letting God have control of our communication patterns can move us from being isolated marriage partners to becoming partners together in a relationship that glorifies God. We may have the desire to correct our communication patterns, but it is important that we examine the ways we actually communicate on a day-to-day basis. In the book *Why Am I Afraid to Tell You Who I Am?* John Powell outlines five levels of communication.

Level Five: Cliche Conversation. This type of talk is very safe. We use words such as "How are you?" "How is your family?" "Where have you been?" "I like your suit...."

Level Four: Reporting the Facts About Others. In this kind of conversation, we are content to tell others what someone else has said, but we offer no personal commentary on these facts....

Level Three: My Ideas and Judgments. The person is willing to step out of his solitary confinement and risk telling some of his ideas and decisions....

Level Two: My Feelings or Emotions. Now the person shares how he/she feels about facts, ideas, and judgments....

Level One: Complete and Personal Truthful Communication. All deep relationships, especially marriage relationships, must be based on absolute openness and honesty. This may be difficult to achieve because it involves a risk—the risk of being rejected because of our honesty, but it is vital for relationships to grow in marriage....

If you are communicating between levels five and two, you are probably "married singles" who need the intervention of God to be real. Good communication can be the norm.

Forgiveness

We are people God desires to love, and if we have decided to become "like children" before the Master of the universe, there is terrific news about the past, present, and future. God FORGIVES us! Regardless of what has happened, God will forgive us. In Psalm 103:12 the prophet bears this truth out

when he states: "As far as the east is from the west, so far has He removed our transgressions [sins] from us."

OUR effectiveness in communication is often linked to the degree of love and forgiveness we have allowed ourselves to experience. We may feel that if we can not love ourselves, God cannot love us. Biblically that problem has been solved. In John 4 we read about Jesus restoring the woman at the well; having supper with Zaccheus the shrewd tax collector (which resulted in restitution and a right heart attitude), and loving, accepting, and forgiving the woman caught in adultery. Restoration did not come apart from His love but through it! Restoration did not come apart from His forgiveness but through it! The beginning point is to allow ourselves to be loved by God so that we can love who we are as His creation. If we do not love who we are (people made in God's image), then it is very unlikely that we will be able to love someone else, let alone communicate openly and honestly with them.

Let God love YOU (John 3:16-17)

Come to Him as a child (Matthew 18:3)

Confess known and unknown sins (1 John 1:9)

Let go and let God (1 Peter 5:7)

Let Him accept YOU where you are!
(Revelation 3:20, 21)

Conclusion

As we surrender to God we can begin to let God heal our patterns of communication. We can trust Him for meaningful communication. Sharing through positive communication takes work, but it builds oneness. Deciding to be vulnerable develops trust. Taking the time to communicate honestly and openly creates togetherness instead of "married singleness."

If you are a "married single" there are some positive steps you can take.

- Do not pretend that a problem does not exist with your communication patterns.
- Pray for yourself and your spouse daily.
- Attend a Bible-believing church regularly.
- Seek godly counsel from someone whom you respect and will listen to.
- Ask God to forgive or correct a wrong spirit

toward your spouse.

- Ask God to show you positive ways of communicating.
- Continue to affirm your marriage before the Lord.

God will be with you as you experience His love, forgiveness, acceptance, and a new vulnerability in communicating and listening to one another. God will turn your wounds of noncommunication into scars for His glory. God will give you the strength to unwrap the bandages of hurt and loneliness so that the two of you can live as one.

We can live with healed scars.

We cannot live with open wounds. **EF**

Keith Lamm is pastor of North Valley Friends Church, Newberg, Oregon.

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Meditations on a



It was Monday morning and time to put out the trash for pickup. As I hunted for a "tie" in the box containing the trash can liners, I could find none. Funny how those ties have a way of disappearing. Perhaps I should buy the kind that have the ties attached to the neck of the bag.

Hurriedly I delved into the kitchen drawer where we accumulate ties for emergencies such as this, ties retrieved from all sorts of packages. Yes, there they were, between the telephone directory and the pile of grocery coupons awaiting the day of redemption. Snatching a tie, I wrapped it around the neck of the trash bag, twisted it a few times, and deposited the bag on the front driveway ready for pickup.

As I drove away, gratified that this week I had not forgotten such an important event as trash pickup, I pondered on the marvel of the plastic tie. It has so many uses. What an invention—the tie that binds! The very phrase—the tie that binds—set in motion an association of ideas:

BEST be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

Life for the believer in Jesus is full of such ties, and they are but the foretaste of stronger ties that will bind us together in heaven.

My reverie was interrupted, bringing my thoughts back to the business at hand. During the ensuing week I thought no more about ties of any kind.

Sunday dawned a beautiful day and as I entered the sanctuary I wondered what the experience of worship would hold for me today. As usual, we sang several choruses and I strove to bring my thoughts "into captivity" for the time of worship, but it wasn't working too well. Then came the final chorus before the prayer:

BIND us together, Lord,
Bind us together
With cords that cannot be broken.
Bind us together, Lord,
Bind us together with love.

There it was again—the tie that binds. But now the tie has become a cord, and a cord is simply a string or thin rope

made of several strands braided, twisted, or woven together. The braiding, twisting, and weaving enhance the strength of the tie. Surely the ties that bind our hearts in Christian love and the cords that bind us together with love are the same.

Chorus time ended and the worship service moved on through prayer, announcements, offering, and special music. Sermon time came, as it always does, and the pastor moved into his message. But my mind was still wandering:

The tie that binds; cords that cannot be broken.

Can anything be stronger than cords? How about iron chains? Something was stirring in my mind but it didn't want to come to consciousness. Then I remembered it, a stanza of a hymn I had learned as a boy:

O TO grace how great a debtor
Daily I'm constrained to be.
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee:
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Take my heart, O take and seal it,
Seal it for Thy courts above.

No ties or cords here, only fetters. Fetters are chains or shackles placed on the feet. They are anything that confines or restrains. The writer (Robert

Robinson, 1735-9) has expressed his debt to God's grace. He prayed that such unmerited love would bind him to God like a fetter.

Some believers see this proneness to wander as remaining, despite the fettering, others see it as itself being fettered as the heart is fully yielded to God. This latter belief led to an altering of the wording of this stanza in 1931 to read thus:

O TO grace how great a debtor
Daily I'm constrained to be.
Let that grace now like a fetter,
Bind my yielded heart to Thee:
Let me know Thee in Thy fullness;
Guide me by Thy mighty hand
Till, transformed, in Thine own image,
In Thy presence I shall stand.

The fetter is still there, binding the yielded heart to the Lord, however prone it still may be to wander; and whatever our theological persuasion may be, the two stanzas seem to reflect but opposite sides of the one "coin."

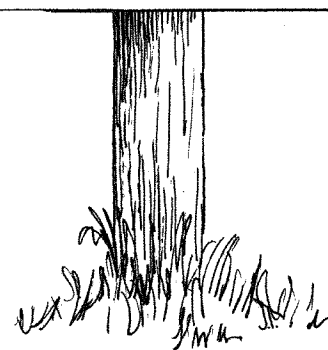
Time had flown. The sermon had ended and the final hymn was being sung. It was a hymn of praise and adoration, fitting for any occasion of worship. But how appropriate, I thought (at least for me), would have been the first stanza of Robinson's hymn, as I had thought about the tie that binds, cords that cannot be broken, and the fetters of love:

COME, Thou fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious measure
Sung by flaming tongues above;
O the vast, the boundless treasure
Of my Lord's unchanging love. **EF**

Philip Taylor is minister of pastoral care at Trinity Friends Church, Van Wert, Ohio.

Paths Toward a Quaker Future

BY ARTHUR O. ROBERTS



Fox meant by "the everlasting gospel," and "Christ has come to teach his people himself." A third strength follows: insight into what theologians used to call the "offices of Christ," gleaned from Fox's epistles *how* the true church gathers "in the name of Jesus" to feel the presence of Christ "as king to rule over us, a prophet to open to us, a priest to intercede for us, a shepherd to feed us, a bishop to oversee us."

The first weakness of the restorationist movement, on the other hand, is that it comes across as theoretical. Reminiscence about golden days can lead to antiquarianism, an insidious form of aesthetic idolatry to which aging movements are prone. Their gatherings *could* become a museum tour of the Quaker heritage. A second weakness is confusion of form and function. Seventeenth century language may be useful in authenticating the message for Quakers ignorant of their own documents, but it signals quaintness to many contemporary seekers. A third weakness follows: a kind of "true believer" insensitivity. Maybe all varieties of Friends have missed the road

DIETRICH Bonhoeffer said Christians are to live out the Gospel within the mandates of family, commerce, government, and religion. I would add culture. These forces shape our destiny. Family ties determine where we live and shape the circle of friendship; they provide a context for character formation. So do economic, political, and cultural powers. What about religion? Here, too, is a blend of choice and determinism. When a religion functions with strength, its adherents are less shaped by the other mandates; when it functions weakly, the others control it.

During certain periods of Quaker history, cultural accommodation posed a threat to maintenance of our authentic existence, and we built up defenses such as plain dress and speech, clusters of socially self-contained colonies, sanctions against worldly culture (music, novels, makeup, movies) and rigorous group discipline. More recently we have focused either upon social testimonies or evangelism to gain adherents and hold members. Front-door gains, however, have been offset by back-door losses. Even the most vigorous church-growth movements seem to benefit only local churches for a few years, whereas yearly meeting memberships remain constant or reflect gains or losses roughly proportionate to the birth/death equation.

This concerns us. Whatever the justifications for past separations and splits, we now seek authenticity, and this lets us listen to each other and to our heritage. So it is important to examine a number of available paths to a Quaker future. I label these paths restorationist, charismatic, mystic, universalist, fundamentalist, liberal, and evangelical. Do they converge or diverge? How do they correspond to the map provided by our history? Each of these positions embodies a claim upon the tradition, and persons holding to each position insist upon the special validity of that path.

If our divergences evidence good faith, they will lead to renewed spiritual vigor, although not without the emotional accompaniment of argument, frustration,

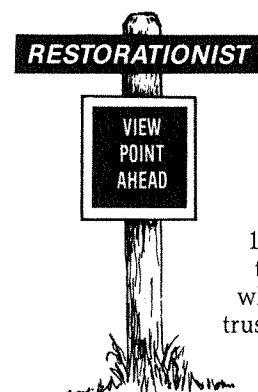
penitence, and tears shed in common. In our past we see our future. Each of these theological routes is modified by family connection, economic and political views, and cultural contexts. Sincere persons of good faith hope the future of Friends will be freer than at present from uncertainty and division, and hope that God will restore the Quaker movement as an instrument for spiritual awakening. As we look at the various routes, I invite you to believe God will answer such prayers.

Restorationist. Out of respect for the dynamism of the early Quaker movement, which to them stands in vivid contrast to current diverse and enfeebled sections, these Friends seek to recover the prophetic character of that Christian awakening. They believe the original movement was a God-ordained recovery of essential Gospel order. Accordingly, they seek to restate this vision for modern Friends through exposition of the documents of the early movement, particularly the writings of George Fox. They also seek to demonstrate in vital worship that direct leadership of Christ which

they believe was central to the early movement.

The first strength of this path is insight into the dynamics of that 17th century Christian awakening for which Friends stand trustee. Their second strength is insight into the prophetic charac-

ter of Quakerism. A key verse is Deuteronomy 18:15, a Mosaic prediction about the Messiah as prophet. Fox underscored that teaching. So do the restorationists, who find this theme basic to what



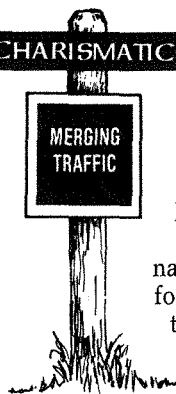
somewhere. We cannot just move the counter to square one, but with encouragement we can turn to the right road. And isn't there more renewal than these Friends acknowledge?

Consider with me now two additional paths toward a Quaker future: The charismatic and the mystic. I have called them scenic routes because they affirm the joy of the journey and are not greatly concerned with achievements—numerical, organizational, or theological.

Charismatic. Out of respect for the freedom of God to manifest His presence and power beyond

CHARISMATIC

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rational parameters and ordinary expectations, these Friends emphasize the gift of the Holy Spirit as well as His baptism. Spiritual healing, prayer-language, exorcism, and extraordinary answers to prayer are for them evidences of continuity with the apostolic church and signs to a perverse world that God is in charge of

human affairs. Friends who are charismatic do not form a separate group, nor is there a separate infrastructure of magazines, workshops, or gatherings. They gain spiritual support by ecumenical fellowships, and by groups of like-minded Friends who share the journey. Although some Friends meetings have polarized, or separated, over the issue of public tongues speaking in worship, or differing styles of leadership, charismatic Friends generally restrict tongues speaking to private prayer or emphasize other aspects of Spirit giftedness.

The first strength of the Charismatic position is its reinforcement of the Quaker testimony about the immediacy of religious experience. This movement reminds us that early Friends were outwardly and demonstrably touched by the Divine. A second strength is release from rationalistic restraint. God is not bound by natural laws but in response to human faith joyfully overturns them on behalf of faithful Christians. A third strength is an emphasis upon spiritual power, power in triumph over personal sin and secular systems of thought.

A weakness apparent in this path is an independence regarding church authority. Emotional feedback sometimes substitutes for corporate guidance and clearness. Secondly, they are vulnerable to manipulation. Disdaining worldly wisdom, they get run off the road by those who don't: clever politicians, financial pyramid builders, religious hucksters, musical entrepreneurs, and rumormon-

gers. A third weakness is a limited understanding of the Spirit. As sensory-intuitives, they minimize the rational aspect of the Spirit and His manifestations of gifts in the laboratory or in the marketplace, as well as in the meeting for worship.

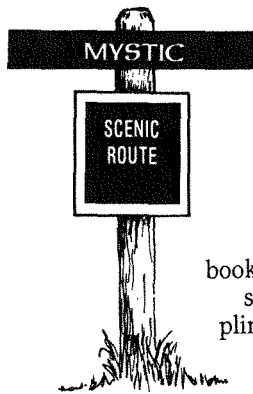
Mystic. Out of respect for the immediacy of religious experience, mystic Friends emphasize the cultivation of the inward journey toward God. These Friends insist that the spiritual disciplines are foundational to effective social witness.

For many people early in this century, mysticism was synonymous with Quakerism, for it affirmed the immediacy of religious experience here fueled by the great disciplines of the soul. This is its first strength. In contrast with the charismatic way, mysticism offers freedom from sensory restraints—its second strength. For mystics, not reason but things make the eye leave the road. Through Rufus Jones, Douglas Steere, and others, the mystical way became a live option for many Quakers with a hunger in their hearts for unity with God. This is its third strength, and it shaped commitment both to the Quaker movement in history and to the Church universal, whose saints have always grasped for the mystery of God becoming human that we might become God.

In contrast, the first weakness is that mysticism tends to bypass God's gracious atonement, to neglect Golgotha for the ladder of ascent, to spurn the all-too-human local church for the "beloved community." This flaw in mysticism derives from its philosophical idealism that mutes Christian revelation with its doctrines of creation and incarnation, and leads to a second weakness: the confusion of religious ends and means. The mystic experience, not God, becomes the end. Thus the third weakness: an elitism among persons of any

MYSTIC

SCENIC
ROUTE



and all religions who practice the contemplative life or read the devotional classics. The mystic road is being repaired. Richard Foster's books of practical, sensory, spiritual discipline accomplish this. So do the writings of Teilhard de Chardin with his vision of Jesus Christ, the omega point toward which the gradual and inexorable tides of energy draw us. With a renewed emphasis upon the mystery of cosmic redemption, I wonder whether charismatic and mystic roads might not merge.

Ecstasy with a scientist's passion and an artist's eye.

The next pair of options for a Quaker future are the universalist and the fundamentalist. What do these options have in common? Both are responses to the scandal of particularity within Christendom. To hold to the uniqueness of Christ is a rough road for Christians living in a global society with vigorous competing religions. How can Christian particularity "make smooth in the desert a highway for our God" (Isaiah 40:3)? Universalism has one answer, fundamentalism another.

Universalist. Out of conviction about the unity of humanity, universalist Friends believe God's redemptive love extends to all persons regardless of their intellectual formulations or expressions of religious faith. Persons who follow the inward light comprise the "true and invisible Church." Christianity correctly understood is not the exclusive trustee of God's revelation but rather one significant historical witness to the Divine Spirit working universally.

The first strength of the universalist option is a spiritual affirmation of humanity. The early Quakers witnessed to the Light in all persons, clearly rising above contemporaries who used Calvinist doctrines of election to buttress their ethnocentrism. Their second strength is to accent Quaker teaching about the universality of the Divine Light. George Fox, Robert Barclay, Joseph John Gurney were among Quaker leaders who asserted that the universal and saving Light was present (dimly perhaps) in persons who had not heard the outward Gospel.

So why make a fuss over membership of sincere persons outside the Christian faith? Chuck Fager's couplet "If the Turk and the Jew, why not the Universalist, too?" (*Friendly Letters* #53) neatly summarizes the third strength: respect for religious diversity.

The first weakness to the universalist position is that it erodes the Christian base for Quakerism. How curious that Robert Barclay now emerges a champion of universalism. His universalism was based upon the centrality, not the marginality of Christ, and upon free response of persons in their day of visitation. Early Quakers insisted the atoning death of Christ was the procuring cause of salvation, however received.

A second weakness is their selective tolerance. This is a major criticism made

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by Dan Smith in a published response to efforts by the Quaker Universalist Group to remove Christocentric language from London Yearly Meeting's *Faith and Practice*. Smith argues that the universalists want tolerance for liberal or mystic types but not for ordinary Christians, whom they accuse of being brainwashed.

Confusing religion with culture is a third weakness. Unless religion is understood exclusively as an extension of human thought—expanded anthropology—the issue of truth by revelation must by its nature cause division. The scandal of particularity is not voided by asserting the equality of all truth claims but by a love that respects all claimants.

Fundamentalist. This brings us to the fundamentalist option, which handles the scandal of particularity differently. Fundamentalist Friends have no organization. They are simply Quakers who find fundamentalist teachings a way to preserve Christian essentials during assaults upon Christian credibility.

We must differentiate between fundamentalism types "a" and "b." Type "a" is that spirited reaction to modernism early in this century which set forth non-negotiable essentials of the Christian faith. It was wary of cultural worldliness and burned out with social-gospel idealism. Type "b" is the new fundamentalism for whom Jerry Falwell and Tim and Beverly LaHaye are spokespersons. It is politically activist and quite participatory in contemporary culture—rather sophisticated about technological if not classical humanism. Out of respect for a perceived need for clear Christian apologia to counter the secularity of our times, fundamentalist Friends seek to arrest what they consider to be a retreat into religious subjectivism. They stress the infallibility of the Bible in all matters addressed and affirm the inerrancy of the Scriptures in its original autographs.

The first strength of fundamentalism is its affirmation of Christian uniqueness. At its best it affirms Christian election as light to the nations. At various stages in church history, great apologists, including George Fox, have set forth nonnegotiable fundamentals of the faith out of love for the revelation of God in Jesus Christ and

a desire to preserve that revelation from compromise and unbelief. A second strength follows: stress upon biblical authority. For Protestant fundamentalists, the Bible is the Word of God.

Affirmation of Christian uniqueness coupled with confidence in biblical authority supports their third strength: fundamentalism challenges scientism—the positing of assumptions or the drawing of conclusions that mask hidden ideologies. Fundamentalists insist that secular cosmologies cannot be inferred from scientific observations, nor human purposiveness from time and chance.

S*incere persons of good faith hope that God will restore the Quaker movement as an instrument for spiritual awakening.*

The first weakness of fundamentalism is an inadequate doctrine of the Holy Spirit. The Spirit gets locked within the Book, which is then subject to human systems of interpretation. Furthermore, fundamentalist interpretation of text tends to be argued from natural reason rather than by the listening to the Spirit that gave it forth. Elaborate prophecy schemes illustrate the dangers of this practice.

A second weakness involves inconsistent cultural accommodation. Type "a" fundamentalism attracted Quakers because it affirmed simplicity and abhorred worldly culture. Type "b" confuses Quakers because it often preaches a gospel of wealth and worldly sophistication. Before World War I many fundamentalists were pacifist, in contrast to the modernists who were hawkish. Since World War II, type "b" fundamentalists have typically been hawkish and against a Quaker peace testimony.

A third weakness is the alliance of fundamentalists with political power. They are in some ways the "new modernists." The old modernists accommodated to the sciences of geology, sociology, and psychology. The new modernists accommodate to the sciences of economics and political science.

In both cases an erosion of confidence in Christianity results. This alliance with power fosters civil religion, with dependence upon the power of the state to insure privilege to the church—at the cost of its prophetic power.

We come now to the liberal and evangelical paths. Are they alternate or divergent roads to a Quaker future? For better

or for worse these signs presently identify most Friends.

"Liberalism" is used in many different ways. The theological liberalism we are concerned about has its roots in the intellectual and spiritual movements in the 19th century out of which came a confidence in contemporary experience as the test of truth, for religion as well as for the sciences.

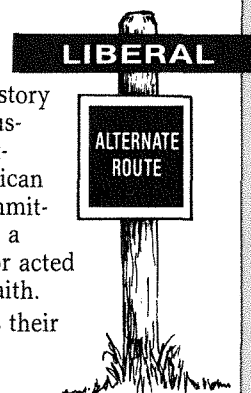
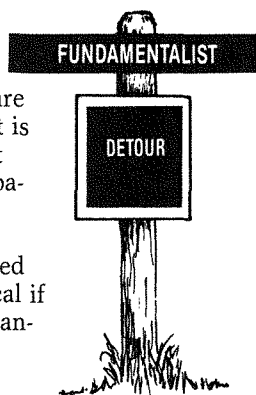
World War II chastened the liberal mind for its naive belief in human progress, its penchant for identifying the Kingdom of God with democracy, its blind trust in science. And it lost establishment status.

Although liberalism is not center stage in the news, it is a strong option for many Friends as well as other Christians. It has been given new stature and new definition by the polarizing force of fundamentalism. Liberalism represents a range of Christian interpretations, obviously, but we can make generalizations.

Liberal. Out of respect for contemporary experience and its various systems of understanding, liberal Friends emphasize the authority of Spirit over Scripture and tradition. Buttressed by tenacious Christian hope, they sustain optimism about the human capacity to practice the teachings of Jesus in spite of the discouraging manifestations of sin. They exercise that hope by patient involvement in movements of social justice, reform, and compassionate concern.

The first strength of the Liberals is openness to continuing revelation. Liberals affirm the work of the Spirit in human experience. Liberals expect the Church to be doing Kingdom things. Theirs is a forthrightly secular doctrine of the Holy Spirit. God is at work in the city, in ordinary history, not just holy history. Such optimism leads to a second strength: willingness to make ethical commitments. Liberal Christians have a history of standing up for justice and public righteousness. The American Friends Service Committee is a testimony to a liberal preference for acted over propositional faith.

A third strength is their confidence in truth's coherence. That is why they do not worry about squaring up biblical accounts or debating evolution vs. creationism. They welcome interdenominational and interfaith fellowship. Start



with Christ and you will come to truth; start with truth and you will come to Christ. So they believe.

Liberals can be criticized for weakening scriptural authority. Because of their trust in coherent truth they are willing to test the Bible by scholarly criticism. This process has seemed to erode the trustworthiness of Scriptures in a technological age that has made scientific analysis the method of truth. Skepticism about unscientifically verifiable data has undercut their claims for "spiritual truth." Rather than strengthening scriptural truths and keeping them safe from scientific analysis, their theological methods have weakened them for many people.

A SECOND weakness is the underrating of personal sin. Partly this comes about because of their emphasis upon structural evil. Although liberation theology is often more akin to evangelicalism in its strong affirmation of biblical authority, it shares the liberal preoccupation with structural evil as over against personal evil. A third weakness is the overrating of scientific theory. Fearing the erosion of coherence, they are sometimes faddish, bending theories of Christian education to the latest educational model or an ethical agenda to the latest cultural interpreter.

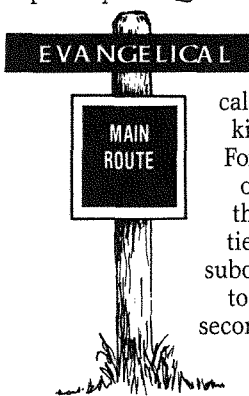
Let us look now to the evangelical road. It is as difficult to define *evangelical* as *liberal*. Both terms have taken different connotations over time. The movement reflects two great evangelical eras in recent church history. The first was British evangelicalism of the 19th century. Joseph John Gurney certainly brought Quakers to a renewed acknowledgment of their rootage in historic Christianity, their commitment to the Bible as "true and faithful record" against which spiritual leadings should be tested, and to the evangelical principle he called "perceptible experience." It was this kind of evangelicalism that gave rise to missionary outreach during the second half of the century, social reform, and to the uniting conferences at century's end. Friends United Meeting and the Evangelical Friends Alliance are legatees of that movement.

A second kind of evangelicalism arose in the 20th century out of the shambles of the modernist-fundamentalist split. Following World War II this kind of conservative theology grew, became ecumenical, mellowed, and made significant contributions to Christian scholarship through a proliferating number of colleges and seminaries and development agencies. Again, generalization is difficult, but here is my attempt.

Evangelical. Out of respect for the experiential nature of Christian redemp-

tion, evangelical Friends emphasize their contiguity with the biblical covenant community. Their activities in mission and service are overtly Christian. These Friends trust the Scriptures as authoritative for religious faith and moral principle, inspired by the same Holy Spirit who manifests to and through them the presence and power of the resurrected Christ.

The first strength of evangelicalism, especially for Quakers, is its emphasis



upon perceptible Christian experience. Evangelical

Quakers feel deep kinship with George Fox in his experience of Jesus Christ, and they are often impatient with those who subordinate the Person to the experience. A second strength is their affirmation of the authority of the Bible in matters of

faith and practice. They see in Quaker covenantal statements a repeated trust in Scripture as the *outward* guide. Their third strength is a steady commitment to Christian outreach. That there are now more Quakers south of the Sahara than north of it, more Quakers who are non-Anglo Saxon than are, is testimony to that commitment.

The first serious weakness of this position is theological diversity. For those who believe the Scriptures should sound forth a clear call, especially by Spirit-filled people, the variety of theological opinions can be disturbing. Some leaders whom evangelicals listen to can be very rationalistic, others not.

A SECOND weakness is confusion about cultural accommodation. Because evangelicals in America rather rapidly replaced liberals as "establishment Protestants," evangelicals are not comfortable with their new roles as advisors to presidents and dispensers of theological education. Separation from the world no longer has the marks of nonconformity.

A third weakness is the lack of humility. Billy Graham's acknowledgment of his troubles with two presidents, who used him instead of listening to his pastoral voice, and his willingness to admit to an earlier lack of prophetic discernment about the arms race, has set a good example for evangelicals to follow.

Among Quakers, the Faith and Life gatherings, beginning with the 1970 St. Louis Conference, evidenced humility on the part of the evangelical Quakers who initiated them.

What can we conclude about these different paths toward a Quaker future?

1. The Restorationists offer perspective, which can make us stop and listen. This is especially important for pastoral Friends in regard to worship and ministry. We may not turn back from this mode of leadership, but we will look to the future more creatively. I think our road signs will be much clearer for it.

2. Charismatic Friends may help us recover the element of spontaneity in the Spirit's leading. Out of this can flow gifts of discernment, healing, and prophetic visions. Held to Kingdom righteousness, such immediacy of Spirit guidance can prepare for a new gathering of seekers at the inns along the way.

3. Mysticism will remain a scenic route, but more attractive now to some of us because of having been cleared of its platonic debris. The earth is basic for contemplation and unity with God, and is a good complement to the lives of the saints.

4. Universalism will be a dead-end road if followed very long. For some it may serve as a temporary detour until they can find that narrow Quaker road between universalism and predestination. I hope Universalist Friends remain seekers and do not try to become leaders among us. It is not right to remove the ancient landmarks, nor highway signs.

5. Fundamentalism is a detour, but those traveling on it face a fork in the road. The one leading back to the Quaker highway will be less well marked compared with the other. Nonetheless, it will continue until our own road repairs are concluded.

6. Liberalism is an alternate route. It embodies gospel principles. Chastened by events of recent decades and recovering confidence in Christian transcendence, including the biblical witness, in stretches it now runs parallel with evangelicalism.

7. Evangelicalism is an alternate route. I prefer it. Its three lanes, proclamation, fellowship, and service, are now open. Forced to show distinction from fundamentalism, it may soon merge with an equally chastened liberalism. This will be a relief to many Friends, I think. At that time designated signs may be replaced. Perhaps "Christocentric" or simply "Quaker" will suffice to show that we are people of the Christian Way. ■

Arthur O. Roberts is professor of religion and philosophy at George Fox College, Newberg, Oregon. This article was adapted from lectures for a pastors' short course, February 24-26, 1986, at William Penn College, Oskaloosa, Iowa.



A member of Hillsboro, Oregon, Friends tells how that church responded when home and hope began to crumble.

BY LAVERN E.R. MUHR

O MY God! My house!" screamed Wilma Dobratz. In shock, Wilma watched, along with her husband, Mike, and friends Tony and John, as her home slipped from its blocks and collapsed. Tony and John had been helping Mike to jack up the old house in order to pour a cement foundation and daylight basement under it. Mike and Tony had been under the house working when they noticed the house had begun to shift. They were able to get out just before it fell.

John immediately gathered the group together and said, "Let's pray about this and thank God we're all alive." As they prayed, they all felt a sense of peace that stilled their panic and despair.

After the prayer, John assured Mike and Wilma that God would not allow their house to be destroyed without giving them something better in return. Then Tony assured them that no matter what happened, he would help them build another house.

After a careful inspection, it was decided that it would be safe to remove the contents of the house. Calls were made to friends to help. Because it was April 1, several people who were called thought it was an April Fool's joke.

Fourteen people and four trucks came that day to help move the furnishings, appliances, and fixtures.

The next Sunday, John asked the church body to pray for the Dobratz family. Mike testified later that through all that happened, he and his family never felt abandoned or alone.

For the next two weeks, the insurance companies investigated the accident. Neither company wanted to accept responsibility for the damage.

So the people of the church set about to help build a new house. But how would they buy materials? This was to be God's house, so they needed to let

A New Home and a New Love

God's people know about their need. John felt a reluctance to ask this church of fewer than 100 to contribute financially to the Dobratz house. Hillsboro Friends is presently buying property for a new building. Also, April was missions emphasis month with several special offerings.

When John took this concern to our pastor, Earl Perisho, he remembers Earl telling him, "This is the Lord's work, and don't you forget that. You need to go boldly before the congregation."

JOHN stood during Sunday services and explained that nearly \$7,000 was needed to order the first load of materials to rebuild the house. About \$6,930 in cash and pledges was collected. To date, the church has been able to give over \$9,000. It was clear that it was God who empowered the people of the church to give in this manner.

One lady who was visiting Hillsboro Friends for the first time that Sunday was touched by the appeal for the family and the congregation's response. She made a substantial contribution and is now a regular attender.

Volunteers would gather each day to work on the Dobratz house. It was difficult for Tony to keep the needed building materials on hand because the work went so smoothly. The helping and happy spirit among the workers was a daily testimony to those helpers who were not Christians.

Professional help such as sheetrocking, plumbing, electrical, and framing was donated by caring people. One example of God's timing was a professional framer who had a week off and came to see how the Dobratz house was coming. They were about to start framing, so he stayed to help. He was touched by the Christian faith in action that he witnessed that week.

Tony's parents, who pastor an evangelical church in Pennsylvania, helped for a couple of days. They also brought a generous contribution from their church, like the churches of Paul's day helped one another.

PEOPLE of the community would come by to see how the work was progressing. Mike would tell them that the Lord was building his family a new home and their church was helping raise the money. Mike would say, "Now this is what it's like to go to a real church."

Mike and Wilma, with their two daughters, are now in their new home. God has given them something better; a new home and a better love for Him. Today their house stands as a physical reminder of God's love and care for His children. **EF**



Elizabeth Fry *(Continued from page 3)*

a knowledge of Friends and of their principle, but my own standing appears critical."

She also held no delusions about the spiritual peril of pride as her work became so well-known. A ruthlessly self-critical entry in her diary confesses:

"I fear I make the most of myself and carry myself rather like a somebody amongst people in power in the city; a degree of this sort of conduct appears almost necessary—yet Oh! the watchfulness required not to bow to man, not to seek to gratify self-love."

Not only was her Newgate work leading her into the then-forbidden realm of masculine authority, but she was exposing herself to the insidious temptations of vanity as well, not to mention her increasing absences from home.

It was a spiraling dilemma. The more Elizabeth's reputation as a successful leader of reform grew, the more her opinions and public involvement were sought, and the less



*Some highlights
from the life
and ministry of*

ELIZABETH
GURNEY
FRY

1780–1845

CONVERTED under the ministry of William Savery, 1798.

Married to Joseph Fry, 1800.

Appointed visitor to the Islington Friends School & Workhouse, 1805.

Recorded as Friends minister, 1811.

First visit to Newgate Prison, 1813.

Established "The Association for the Improvement of the Female Prisoners in Newgate."

Presented evidence to Committee of the House of Commons.

Organized convict ships.

Prison inspection tour of Scotland and Northern England with brother Joseph John Gurney—founded societies and asylums, published results.

Established nightly shelters for London's homeless.

Founded "The British Society for Promoting Reformation of Female Prisoners."

Founded "Manor Hall Asylum" and "The Society of Discipline at Chelsea."

Established "Library for Preventive Men" at Brighton.

Established Coast Guard libraries.

Presented evidence before Committee of the House of Lords.

Established libraries for packet ships at Falmouth and for the shepherds at Salisbury plains.

Established prison societies and asylums throughout the continent.

Founded school for "Nursing Sisters."

time she had for her family. But, the work was undeniably urgent, and Elizabeth felt called to pursue it. After all, it seemed to be a God-given opportunity to accomplish much good and salvage lives on a grand scale. Yet, Elizabeth still struggled inwardly: "Have I authority for leaving my home and evident duties? What leads me to believe I have?"

BY NOW others were asking the same question, including her relatives and church. In fact, her sister Priscilla, also a recorded minister, once admitted that her own faith was "shaken" by Elizabeth "so often leaving her own family." And, more than once, a committee of elders, although pleased with her work, cautioned Elizabeth about neglecting her children.

To make things worse, Elizabeth's children were *not* model Quakers. Even she had to admit that they were unruly, rebellious, and irreverent. And she often despaired that she could sway the hearts of criminals but could not manage her own household. It became the sorrow of her life to watch, one by one, practically all of her children grow up and leave the Quaker faith.

Of course, that only served to strengthen the criticism of her ministry, and she often commented:

"Oh! That I could prosper at home in my labours as I appear to do abroad. Others appear to fear for me that I am too much divided, but alas! What can I do but follow the openings . . . ?"

However, Elizabeth's anxieties seemed to be allayed whenever she witnessed the widespread effects of her many reforms. Throughout her years of travel and public ministry she had been instrumental in establishing hundreds of institutions throughout the British Isles and

OH! that in anything like a religious duty I may never go beyond the right Guide, nor ever give self the praise.

—Elizabeth Fry

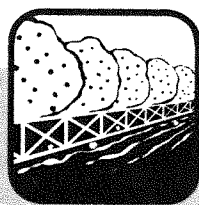
Europe, ranging from insane asylums to libraries, and even a school for training nurses, the first of its kind. (These "Fry Sisters" were to have a large influence on the life work of Florence Nightingale, 40 years later.)

But she never felt easy about leaving her family, and much of the limelight to which she was exposed was "a great humiliation." Indeed, the controversy and criticism she aroused in her day never quite left her. Even now it is difficult to examine her life without wondering anew just *what* a Christian wife and mother's role is to be.

But, perhaps it's not our place to define it, except for our individual selves. For, as Elizabeth herself eventually concluded:

"I believe it matters not where we are, or what we are about, so long as we keep our eye fixed on doing the great Master's work, and that whatever we do may be done to His glory." **EF**

Chris and Peter Nordquist are members of North Valley Friends Church, Newberg, Oregon. She is currently a graduate student in English literature at Portland State University.



NORTHWEST YEARLY MEETING

Council of Elders

The first meeting of the Yearly Meeting Council of Elders will be held at Camp Tilikum November 29. This council of nine (the first year) is appointed by the Yearly Meeting after nomination by the Executive Council. The Council of Elders is to meet twice annually. Eight specific "duties and functions" are listed in the new *Faith and Practice*.

Alumni Football Benefits Academy

Three hundred people attended the first Greenleaf Friends Academy Alumni Football Game in September. The game and pizza feed that followed netted more than \$1,000 for the school.

Graduates from odd years played against those of even years. A 1923 graduate who played on GFA's first football

team, Art Myers, suited up for the game.

At halftime a quilt donated by Dee Choate was passed in front of the stands as spectators threw money onto it to begin an alumni fund. The quilt was later auctioned off at the pizza feed (without the money in it) for \$300.

Friends for Prisoners

Bob Percy of East Boise Friends serves as coordinator of prison ministry for the Yearly Meeting Department of Social Concerns. Bob and his wife, Lois, purchased a travel trailer so they can be available to any local church for assistance in starting a ministry to prisoners. Bob can be contacted at 3412 N. 36th, Boise, Idaho 83703.

How to Plant a Church

Tim Tsohantaris, George Fox College chaplain, will be teaching a class on church planting spring semester (January-April). This class will be held Monday evening to allow more people to be involved. Church growth concepts and principles will be emphasized.

Tim was a church planter with Evangelical Friends Church—Eastern Region before coming to George Fox College.

Ordering the Inner Life

Three retreat opportunities pertaining to the inner life are scheduled at Tilikum, near Newberg, Oregon.

"The Christian Leader as a Spiritual Guide" will be a three-day retreat led by Carl H. Lundquist, president of the Christian College Consortium. Biblical and contemporary models of spiritual guidance will be considered during the retreat March 23-25, 1987.

"Life-Changing Patterns of Communion with God" is scheduled to be held twice—February 9-11 and May 15-17.

The Richard Foster film series, *Celebration of Discipline*, will be used as the biblical basis of the spiritual disciplines is explored.

In April and May, Tilikum is designating Wednesdays for "Reflection and Retreat Days." People seeking a time and place for rest and spiritual renewal are invited to use the facilities for that purpose.



ROCKY MT. YEARLY MEETING

RMYM Briefs

ALLEN, NEBRASKA: The Northeast Nebraska Men's Fellowship held a community crusade here September 7-14. Lonnie and Sharon Hafer of Grace Bible College in Omaha, Nebraska, spoke at the sessions.

PAONIA, COLORADO: Paonia Friends has a newly organized junior high youth group led by Dawn Ullry, while the high schoolers are participating in the nondenominational "Young Life" program. Church members Chris and Kim Johnson are leading the Young Life group.

DENVER, COLORADO: First Denver Friends youth had a "Trick or Treats" rally October 31 and November 1. They played games and spent the evening in the church building.

COLORADO SPRINGS, COLORADO: First Friends has begun a graded music program for children ages 3 to junior high.

DENVER, COLORADO: Ron Crecelius of Northwest Yearly Meeting spoke at the annual



Recognition of retiring missionaries Vern and Lois Ellis included the presentation of a quilt made up of squares from local Friends Women's groups in Rocky Mountain Yearly Meeting. The Ellises retired this summer after 30 years of service at Rough Rock Friends Mission in Arizona.

RMYM Men's Retreat October 10-12. In addition, Ron conducted special services at the Fort Collins Meeting October 18 and 19 and spoke at Northwest Friends in Arvada, Colorado. On October 5, 6, and 8, Ron also led a "mini conference" at First Denver Friends.

Marcile Leach Leads RMYM Women's Retreat

Ninety-nine RMYM ladies attended the annual Women's Retreat at the Foothills Conference Center near Morrison, Colorado, September 19-21.

Main speaker Marcile Leach spoke on the theme "Change Points." She touched on various changes that enter our lives and the ways God helps in each one. Marcile led attendees in an exercise to help them vividly see God's work in their lives by having them list major events (birth, conversion, education, marriage, career changes, deaths, et cetera).

Workshop topics at the sessions included career changes,

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How does a pastor 'unleash' a church?

Women's Missionary Fellowship Retreat speakers Tina Knight (left) and Winnie Christensen (right); and retreat chairman Florence Snyder (center).



schoolers, ex-convicts, delinquent girls, to name a few.

healthy eating habits, resolving conflicts, and "single again" (dealing with losses).

Joyce Thompson, EFA Friends Women president, led one service. She showed two challenges through audiovisuals—the new mission in Rwanda, Africa, and Guatemala '87. A retreat offering in the service was for a second typewriter needed in the Rwanda work. The offering collected \$200—the amount needed.

—Excerpted from First Denver Friends newsletter

RYM Prayer Opportunities

1. Has life seemed difficult recently? Take courage, God really does care for you and has even used your recent problems to deepen your character. Why not take time to give Him thanks? (See Psalm 124 and Romans 8:28.)

2. Pray for the ministries of these churches: Albuquerque, New Mexico. In Nebraska—Omaha, Plainview, New Hope, Benkelman, and Allen. In South Dakota—Wessington Springs and Vale; and Colorado—Grand Junction, Ordway, Lamar, La Junta, Fort Collins, Hasty, Chivington, Las Animas, and Pueblo.

3. Ask the Lord's blessing upon the upcoming Billy Graham crusade to be held in Denver July 17-26. Pray for the rich presence of God's Holy Spirit and the binding of the devil's evil agents. Inquire of the Lord that He would create a great hunger and desire for Himself among the people in Denver.

4. Do you bring distress or encouragement to those who know you? Ask Jesus to give you encouraging speech that builds up and does not tear down. (See Ephesians 4:29 and Philemon 7.) One application would be to write a note of encouragement to your pastor.



**E.F.C.—
EASTERN REGION**

Emphasis on 'The Church'

Having concluded a year emphasizing "The Family" in EFC-ER local churches, the theme for the new year will be "The Church."

Under the leadership of our superintendents, Friends will focus attention on why the church exists and how best the Body of Believers can serve both God and people.

Emphasis on "The Church" will be given at pastors' conferences, district Deeper Life Conferences, and varied ministries on the local level for each church to implement.

Kenslers Named Caretakers

Camp Gideon has new caretakers. Donald and Georgia Kensler, retired Friends pastors, have moved from Port Haywood, Virginia, to Mechanics-town, Ohio, where they reside in the trailer provided on the camp ground.

'Positively Single'

Willoughby Hills hosted the "Positively Single" weekend retreat with Dr. Harold Ivan Smith and Nancy Honeytree as leaders. David Conant was chairman for the event, which involved one entire year of planning.

Women's Retreat

The attendance at the Retreat for Friends Women the last weekend of September was 497 full-timers, plus some who stayed part-time. Winnie Christensen and Tina Knight were guest speakers, and Sheila Thomas was soloist. A good

spirit of fellowship and of spiritual enrichment was evident during the sessions, and the small-group sessions and workshops were varied and stimulating. A "silent auction" held in a separate building was very successful, with a total of \$1,953 raised for funding a scholarship to the Guatemala '87 Conference. This year's planning committee was Florence Snyder, chairperson; Barbara Miller, Linda Sartwell, Martha Wertz, Marjorie Teague, and Phyllis Morris.

Cosand Serves as Damascus Interim Pastor

Rendell and Mary Cosand have moved from South Carolina to be interim pastors of Damascus Friends Church. After serving Up River Friends in North Carolina Yearly Meeting for many years, they enjoyed a brief retirement before agreeing to move to Damascus for the new assignment.

Tillapaugh Scheduled with Pastors

Frank Tillapaugh, author of *Unleashing the Church*, will be guest speaker at two mini conferences scheduled for pastors and spouses the first week of December.

On December 2, pastors of northern churches will gather at Holiday Inn in Hudson, Ohio, and two days later the program will be repeated for southern pastors at Holiday Inn at South Hill, Virginia.

Tillapaugh shares his concern that church growth comes about when a congregation becomes actively engaged in carrying out ministries with all kinds of people—refugees, artists, street people, international students, mothers of pre-

Thus, the traditional "fortress church" functioning within the four walls of its building becomes *unleashed* when Christians take the message out into the world where it is sorely needed.



David and Cindy Aufrance, with their two children, Rebecca and Joshua, bid farewell to family and friends as they depart for Hong Kong to begin another missionary term. David's parents, Glen and Lola Aufrance, are pictured at the right.



**MID-AMERICA
YEARLY MEETING**

Friends Men

At the recent annual Friends Men breakfast (during Yearly Meeting) a new challenge was given to the men. Call #3 was announced as the purchase of new mattresses for Camp Quaker Haven.

Call #1—\$2,023.21 was given toward the purchase of a new

Yearly Meeting van. Call #2—\$2,437.03 was given toward starting the Linwood Park Friends Meeting in Wichita. President Sheldon Cox announced the retreat dates as November 14-16 at Quaker Haven.

Young Women

September 20-21 the first MAYM Young Women's Retreat was held at Pratt, Kansas. This was sponsored by the Family Life Division for young women in their teens and twenties. The workshops and discussions were centered around the theme, "What It Means to Be a Christian Woman in Today's Society." Janet Johnston, Haviland, was the speaker and La Vonna Leach was director.

Friends Women

Friends Women Retreat was hosted by the Central Oklahoma Area women at Stillwater, Oklahoma, October 3-5. The guest speaker, Peggy Roberts, wife of Yearly Meeting Superintendent, Maurice Roberts, emphasized the theme, "A Proper Mix for 1986." At the Saturday luncheon the Community Theatre performed songs from *Oklahoma*. Banquet speaker was Janet Johnston from Haviland.

S.A.L.T. Training Sessions

The Family Life Division is sponsoring "Strategic Alternatives to Living Training," on November 21-22. This training session is offered to all interested participants, but specifically for local members of family life committees, area presenters for FLD, and division members. Pastors are also encouraged to attend.

The resource person for this workshop, to be held at University Friends Church, will be Bob Medford, director of Friends Ministries to Families.

OUR WORLDWIDE CHURCH FAMILY

Antiporn Group Offers a Summary of Commission Report

Cincinnati, Ohio—A summary of the report by the Attorney General's Commission on Pornography is being distributed by the National Coalition Against Pornography (N-CAP). The 39-page summary of the commission's 2,000-plus page report was prepared by Richard McLawhorn, N-CAP's executive vice president and general counsel, and reviewed and approved by the executive director of the commission, and by some commission members.

Profanity and explicit descriptions of hard-core pornography contained in the commission's report were omitted from the N-CAP summary. "This means Americans who want to can study our summary and learn about the report without encountering extremely offensive material," said McLawhorn.

Individual copies of the N-CAP summary are available for \$3 each, plus 50 cents postage for each copy ordered; bulk prices are available. Copies may be ordered from National Coalition Against Pornography, 800 Compton Rd., Suite 9248, Cincinnati, Ohio 45231.

—E.P. News Service

American Scientific Affiliation Will Respond to Sagan's 'Cosmos'

Houghton, New York—"This [the cosmos] is all there is and was and ever will be," says astronomer Carl Sagan in the popular *Cosmos* series. Not so, responds the American Scientific Affiliation (ASA), a 2,100-member organization of

Christian science teachers and researchers.

The ASA has nearly completed its guidebook on the teaching of origins, and is planning a series of television programs to respond to Sagan's *Cosmos* series. Many ASA members feel *Cosmos* presents a false dichotomy between science and religion. "Sagan said that modern science arose in spite of religious values," says Robert Herrmann, executive director of ASA. "That is totally fallacious. He also made some dogmatic statements that are pure religion, a kind of secular humanism."

ASA plans five one-hour programs, targeted for a general television audience, and budgeted at about \$2 million. The series will also be available in half-hour programs, for school and church use. Herrmann expects the programs to take a "historical developmental viewpoint to show a complementarity between religious faith and the scientific productivity of early people in science."

The ASA's guidebook, titled *Teaching Science in a Climate of Controversy*, was scheduled for release in October. The book urges teachers to turn arguments over evolution into "a discussion that becomes a rewarding educational experience," and to show respect for opposing views.

ASA member Kenneth Olson, professor of science education at the University of Northern Colorado, said the ASA guide-



FWCC

Five-week Pilgrimage in Europe in July-August 1987. For high school juniors and seniors (ages 16-18) and adult leaders. Write to:

Friends World Committee for Consultation
P.O. Box 1797
Richmond, IN 47375.
Application deadline:
January 15, 1987.

Quaker Youth Pilgrimage

book "deals with controversy from the position that honors the religious convictions of citizens and children while emphasizing the teaching of good science. We're trying to help science teachers teach good science and nothing

more. We're not trying to sneak in the gospel."

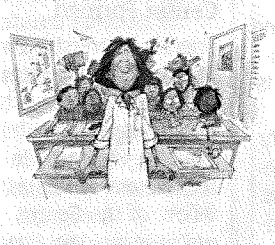
Herrmann hopes the guidebook and television series will build ASA's credibility. "We want to be a voice people take seriously," he said. "We want to say to Christians and non-Christians, 'Let us put aside confrontation and reason together.'"

—E.P. News Service

NAE Issues Guidelines for Its New Peace, Freedom and Security Study

Wheaton, Illinois—Guidelines for the new Peace, Freedom, and Security Studies Program of the National Association of Evangelicals (NAE) have been published. The guidelines will serve as a framework for NAE's effort to improve the knowledge and skill of evangelical leaders in supporting religious

Teaching Science
in a Climate of Controversy
A View from the American Scientific Affiliation



Friends creates Christian Writers Center

Fellows of the Christian Writers Center at Friends University are: (front, left to right) Bill Brooks, Marti Garlett, John Leavitt, (back) Raymond Nelson, Howard Macy, Richard Foster, Pat Allen. (Photo by Vicki Beaumont)



liberty, promoting the security of free societies, and encouraging progress toward the non-violent resolution of international conflict.

NAE hopes to avoid what it sees as "errors" of other efforts to speak to such issues: "namely [allowing] partisan politics to influence our efforts or to exclude varying opinions on foreign and defense policy." NAE wants to discuss national and international issues "in ways that will strengthen the religious community, not weaken or divide it."

The Guidelines booklet includes criticism of foreign policy involvement by other religious organizations, and while no group is specifically mentioned, many of the criticisms seem to be directed at the National Council of Churches.

The booklet states: "It is an error when, in the name of overthrowing tyranny, religious leaders become handmaidens to even more complete and profound forms of oppression. It is a scandal that American religious leaders provide a significant support system for one of the most repressive governments in Central America. It is shameful when religious exchange programs that falsify the plight of controlled or persecuted churches in the Soviet Union are celebrated as contributions toward peace. It is a tragedy when the urgent need to aid refugees is distorted, as it has been in some religious branches of the Sanctuary movement, to serve the political ends of those who are the enemies of democracy. Yet such conduct now characterizes some of our most influential religious agencies."

The booklet also challenges inadequacies from the other end of the political spectrum, including "the denial of the

possibility of change in Soviet society," "an inadequate sense of responsibility to help deeply deprived Third World societies demanding change," and a tendency to treat the horror of nuclear war "as if only one response were possible: enlarged American military capabilities."

Copies of the new Guidelines booklet are available for \$2 from the NAE Office of Public Affairs, 1430 K St. NW, Suite 900, Washington, D.C. 20005.

—E.P. News Service

The Evangelical Friend neither endorses nor necessarily approves subject matter used in Our Worldwide Church Family, but simply tries to publish material of general interest to Friends.—The Editors



Christian Writers Center Formed

Friends University President Richard Felix announced the formation of a Christian Writers Center at Friends University, Wichita, Kansas. He introduced Dr. Richard Foster as the first fellow of the Center. Foster is writer-in-residence and associate professor of theology at Friends. Associate fellows introduced were Pat Allen, Bill Brooks, Marti Garlett, Raymond Nelson, John Leavitt, and Howard Macy.

Dr. Foster explained that the purpose of the center was to create an atmosphere where great writing can occur, and to encourage, support, and train writers, editors, and publishers who have a Christian world view.

Riney Receives Award

Cecil Riney was recognized this summer for his "outstanding contribution to the choral profession" when he was given the Harry Roberts Wilson Award by the Kansas American Choral Directors Association.

A member of Northridge Friends Church, Wichita, Kansas, Cecil has been on the faculty of Friends University for 26 years and is the chairman of the Division of Fine Arts as well as director of the Singing Quakers.

Cole Named Archivist

Frank L. Cole, long associated with George Fox College, Newberg, Oregon, as a student, employee, trustee, and alumni leader, has been named archivist for the college.

Cole is the second person to hold the post. He replaces Charles A. Beals, who was named when the position was created in 1978. Beals asked to step down.



Cole, who simultaneously will be archivist for Northwest Yearly Meeting of Friends Church, is a 1930 graduate of the college. He joined the GFC staff in 1963, serving as assistant professor of business and director of public relations. He served as dean of administration until 1972, when he became director of institutional research. He retired in 1974.

Preserving the history of George Fox College will not be a new task for Cole, who also has been assisting his wife, Genevieve, who is curator for the college's Brougher Museum.

Trip to Northern Ireland Focuses on Peace

With the goal of education and fact-finding rather than sight-seeing, a group left for Northern Ireland October 4 under sponsorship of the George Fox College Center for Peace Learning.

Center Director Lon Fendall led nine persons on the two-week trip. Most of the time was spent meeting and talking with public officials, church leaders, community leaders, and scholars able to describe various efforts for peace. Participants completed background reading prior to their trip.

The trip had four objectives: to learn about conflict in Ireland and Northern Ireland in the past and present, to correct a simplistic explanation of the conflict often conveyed in the press, to analyze the role of religion in the conflict for both cause and solution, to learn about peacemaking efforts at an official level among various groups and individuals, and to provide encouragement to those engaged in this peacemaking.

Sale Income Exceeds \$61,000

The words and melody of the Doxology floated across Hockett Auditorium Saturday evening, October 11, at the conclusion of the 55th Annual Ladies Auxiliary Sale at Friends Bible College, Haviland, Kansas. It was the first time the sale had been held on Saturday and a crowd of approximately 700-800 was in attendance.

Proceeds from the sale are contributed to the college general operating fund. Since

1980, sale income each year has exceeded \$50,000 except for 1982.

Students Assist Flood Victims

Professor Gary E. Wright took 13 Friends Bible College students to Miami, Oklahoma, to help the victims of the recent floods in that area. The students worked with the Red Cross and the Friends Disaster Service providing food, moving furniture, and cleaning houses. The Miami Friends Church, pastored by Merl Kinser, provided sleeping quarters for the students and was involved in the work efforts in the community along with the Red Cross.

Worden Named Newspaper Editor

Danei Worden is the new editor of *The Aviso*, Malone's biweekly newspaper. She is a junior at Malone, the daughter of Don and Carolyn Worden, residing in Louisville, Ohio.

Homecoming Features Concerts, Soccer

Homecoming '86 was celebrated the weekend of October 9-12 at Malone College, Canton, Ohio. On Thursday night the Cathedral Quartet gave a concert at First Church of the Nazarene, with Malone's homecoming queen crowned at intermission. Saturday featured an alumni brunch, soccer matches with alumni followed by the Pioneers vs. Wilmington, and a student talent show in the evening. On Sunday the Alumni Chorus presented the familiar musical *He's Alive* at First Friends Church in two morning services. "Potter's Clay" concluded homecoming by giving an evening concert.

Jacci Baker served as coordinator for planning the homecoming weekend.

OUR FRIENDS IN LOCAL CHURCHES

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

Youth and Christian Education

The "Wise Crackers" visited the **BAYSHORE**, Texas (Mahlon Macy), Friends on September 6. These fellows—Sparky, Corky, and Curly—entertained everyone as they tackled the problems of alcohol and drug abuse among elementary-age children.

ALBUQUERQUE, New Mexico (Terry Ash), Friends held an outdoors vacation Bible school July 14-18. An average of 18 children ages 5-12 attended the meetings, which had the theme "Sonlight Mountain."

A special Promotion Sunday program and a Sunday school picnic were features of Christian Education Day at **SHERWOOD** Friends, Oregon (Gayle Beebe), September 7. An outreach to children, "Terrific Tuesdays," was fun for the kids last summer. Each Tuesday afternoon program included a video Bible study, Bible memory work, games, activities, and field trips.

The Sunday school picnic for **TRINITY** Friends, Lisbon, Ohio (Don Murray), featured a concert with Mark Statler of Tennessee. The youth group spent a week at Virginia Beach this summer and held a puppet show at **PORTSMOUTH** Friends, Rhode Island (Harold Carl).

WESTSIDE, Kansas City, Kansas (Dan Frost) post-high fellowship has changed its name to Young Adult Friends, and plans to meet biweekly this fall, after several members of the group have gone to college or moved. Bob Miller is the coordinator.

Teachers were shown appreciation at **NORTH OLMSTED**, Ohio, Friends as Pastor Neil Orchard recognized all workers during the morning worship service Sunday, September 7. A prayer of dedication and support was offered. September 20 everyone was invited to the Teachers Appreciation Dinner held at the church. Walter Sheffield, a high school principal, was the guest speaker.

Teens and young adults from **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen), led the worship service at **WESTSIDE** on August 31. They shared in music and testimony, with Youth Pastor Kevin Mortimer giving the morning message.

September 7 was "welcome Sunday" for the students at Northridge. The morning service was given by the Friends University musical team, "Harvest," who had just finished their summer tour.

On September 7, **WESTGATE** Friends, Columbus, Ohio (Randy Neiswanger), held their annual Sunday school picnic and rally. Tom Barrington, a former Ohio State University football player, was the featured speaker for the rally.

The Westgate Friends Nursery School held a 20th Anniversary Celebration in Westgate Park September 6. The celebration was coordinated by Administrator Tina M. Gologram.

UNIVERSITY Friends, Wichita, Kansas (David Kingrey), started a new young adult Sunday school class, which will be taught by the pastor.

Christian education workers gathered for an Appreciation Dinner at a local restaurant on August 19 as guests of **WEST PARK** Friends, Cleveland, Ohio (Chris Jackson), representing the Sunday school, Friends Youth, and CYC. Peggy Leonard, Christian education elder, was mistress of ceremonies.

The **KICKAPOO** Friends Center, McCloud, Oklahoma (Ron and Janis Wood), entertained 29 youth at a week's camp. Along with the local people, Bill and Janis Benner, Jim Border, and Robin Leming came from Indiana to help.

PRATT Friends, Kansas (John Haven), had the FBC Summer Singers entertain them on their Rally Day.

Missions

Vern and Lois Ellis, former missionaries to Rough Rock, Arizona, spent a day at **SPRINGBANK** Friends, Allen, Nebraska (Roger Green), September 14. There was a potluck dinner in honor of their visit.

On August 24-25 Springbank Meeting participated in the 107th Dixon County, Nebraska, Sunday School Convention at the Wakefield, Nebraska, Covenant Church.

Twelve MAYM churches have enjoyed the ministry of Roscoe Knight during September.

David and Annie Riley, World Gospel Missionaries who have

EMPLOYERS AND EMPLOYEES: RESPONDING TO CONSCIENCE

A conference for Quaker employers sponsored by the Friends Committee on War Tax Concerns will be held at Pendle Hill, Wallingford, Pennsylvania, December 2-4, 1986. Participants will examine the dilemma of a Quaker employer who is caught between the role of a tax collector and an employee's concern for the military use of income taxes. Keynote speaker will be Kara Cole of Friends United Meeting; resource people will include tax lawyers. Attendance is limited. For more information, write: FCWTC, P.O. Box 6441 Washington, D.C. 20009.

been in Haiti and are now preparing to work in radio on the Texas/Mexico border, visited at **BOOKER**, Texas (Frances Ross).

The missions conference October 1-3 at **BARBERTON**, Ohio (Brian Cowan), opened with a progressive dinner. Karen Jones, short-term missionary to Kenya under WGM, was the speaker. Other speakers with a missionary challenge were Eddie Lockwood, an evangelist who recently was in Nairobi, Kenya; Sid Boyd, a church planter in Richmond, Virginia; and Roscoe and Tina Knight, missionaries who have served in Bolivia, Peru, and Mexico, now representing Evangelical Friends Mission.

Dave Robinson, director of World Vision for Mauretania, West Africa, spoke to the combined adult classes at **CANTON** Friends, Ohio (John P. Williams, Jr.), to start off the fall schedule for Wednesday Family Nights. Mr. Robinson shared his concerns for this Islamic republic and gave new insights into the culture.

The Leora DeVol Missionary Society of **ALUM CREEK** Friends, Marengo, Ohio (Dane Ruff), provided lunch for a local business, earning over \$60 for missions.

Spiritual Life and Growth

Pastor Rick and Joyce Sams of **ALLIANCE** Friends, Ohio, have been granted a sabbatical leave for January 1-

April 30 to continue studies at Fuller Theological Seminary in Pasadena, California. He will also serve as a volunteer staff member at Lake Avenue Congregational Church. Both he and Joyce will be volunteering some time at the U. S. Center for World Missions in Pasadena.

There are three new staff members at **HANOVER** Friends, Mechanicsville, Virginia (George Robinson). Ted LeFevre from Battle Creek, Michigan, will be working with the youth; Beverly Collins is the new minister of music, and Susan Clarke has been given the title of Minister of Development as she mobilizes the new program called OPERATION R.E.I.G.N., which stands for Reaching out, Encouraging one another, Interceding for all people, Giving generously of ourselves, and Nurturing the body.

Rick and Joyce Sams and family.



R.E.I.G.N. consists of six groups that work together every Wednesday evening to reach out to the community and promote church growth, and are made up of evangelists, encouragers, administrators, equippers, intercessors, and servers.

Professor Michael Allen of George Fox College led an adult class on "Aging, Spiritual Health, and the Church" at **SHERWOOD** Friends Church for six weeks this fall.

MT. CARMEL Friends, Cabel, Ohio (Fred Clogg), had a revival September 2-7 with Michael D. Adams of the Nazarene Church in Melbourne, Florida. Bruce Bell, pastor of **GOSHEN** Friends in Bellefontaine, Ohio, was the song evangelist.

Family Enrichment

ALBUQUERQUE Friends showed a marriage enrichment video *Love, Anger and Intimacy* September 29.

"Family Fun Nights" were a well-attended feature at **SHERWOOD** Friends during the summer. A Bible study, led by pastor Gayle Beebe, was followed by volleyball, other games, and refreshments each Sunday evening. A six-weeks video film series *Keeping in Touch* by Dr. Wilson, a counselor in private practice and an adjunct professor at Western Conservative Baptist Seminary, are planned for Sunday evenings September 29 to November 9. These films cover parent-child relationships. Dr.

Wilson is scheduled to attend in person November 2 to answer questions.

NEWBERG, Oregon (Ron Woodward) is showing the Dobson series of films *Turn Your Heart Toward Home* during October and November. After each showing the congregation divides into "Family Cluster Groups" for discussion.

Church Building and Equipment

A set of English handbells has been given to **NORTHBRIDGE** church by one of the church families.

The **FIRST DENVER**, Colorado (Chuck Orwiler), Stewards Committee recently supervised the installation of new carpeting in the church basement. Funds totaling \$3,100 for the carpet were raised through church yard sales.

ALBUQUERQUE church held an "October Fest" with games to make money for church painting.

The Rocky Mountain Yearly Meeting Disaster Committee helped reroof the **SPRINGBANK** Friends building August 22 and 23. Doug Holcombe and Larry McKim, disaster members, were assisted by individuals from Allen, and the **BENKELMAN**, **PLAINVIEW**, and **OMAHA** meetings.

A "Playland" was created for the Christian education program at **CANTON** Friends by painting trees and lakes on the walls, adding a "tree house," two tire swings, and a sandbox to an old storage room. It will be used by Early Childhood Worship as a place to let "little ones" use up some energy.

Outreach

CANTON Friends once again hosted the "Friends Labor Day Softball Tournament" on Saturday and Monday of Labor Day weekend.



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Portsmouth, Rhode Island, celebrates 328th anniversary



Mike and Melissa Duriga head up the organization of "Citizens for Excellence in Education" group in **ALLIANCE**, Ohio. This organization is designed to get Christians involved in helping shape our public schools. Carolyn Anderson, local president of the Women's Pregnancy Center, spoke at their first meeting and showed a slide presentation "Springtime of Your Life," which encourages chastity in teens.

CLACKAMAS PARK had their fourth successful Harvest Party October 31. All in the church and neighborhood were invited.

Other Special Events

Members, former pastors, and friends gathered at **PORTSMOUTH** Evangelical Friends Church, Rhode Island (Harold Carl), for a Homecoming Celebration in honor of their 328th anniversary as a Friends meeting, on September 7, 1986. Dr. Charles Robinson, pastor from 1953 to 1960 and presently pastoring **GILEAD** Friends Church, Mt. Gilead, Ohio, brought the morning message. Many of those who were teenagers when Dr. Robinson was pastor in Portsmouth came from as far away as New Hampshire with their families. After the morning service, Friends enjoyed a luncheon.

Portsmouth church, formerly a part of New England Yearly Meeting, joined Ohio Yearly Meeting in 1952, along with the **NEWPORT**, Rhode Island (James Brantingham), church.

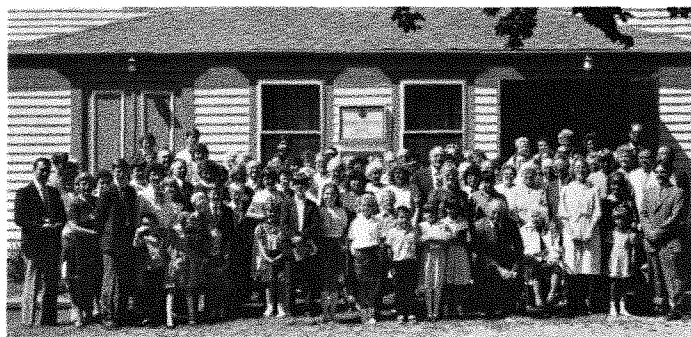
Both churches had an increased desire to unite with a yearly meeting with strong evangelistic emphasis. The present meetinghouse was built in 1700, with an addition for "the convenience of the women's meeting" being added in 1705. However, records and personal letters show that the meeting was established in 1658, with a visit from George Fox occurring in 1672.

September 28 **ALBUQUERQUE** Friends had their Sunday morning worship service at the Pine Flat picnic area, followed by a picnic potluck.

All former pastors, members, and attenders at **SHERWOOD** Friends are invited to take part in a celebration of "100 Years of Witness" in 1988. A centennial committee has been formed and plans are being made for several events that year. Pictures and memoirs of earlier days are especially desired, and should be sent to Mildred Minthorne, Chairman, c/o Sherwood Friends Church, Sherwood, Oregon 97140.

Bill and Faye Pruitt, pastors of **NORTHWEST** Friends, Arvada, Colorado, presented an inspirational concert at First Friends of **COLORADO SPRINGS** (Arden Kinser) August 10. The concert was held after a covered-dish dinner. First Friends had a carnival/bazaar September 6 in the church parking lot to raise funds for building improvement.

DEERFIELD Friends, Ohio (Wayne Evans), held a Rally



Portsmouth, Rhode Island, Friends Church sanctuary as photographed in 1896 and the church and parsonage, both still there. Horsebarns for buggies seen between the church and parsonage are no longer there. Homecoming attenders stand outside the church with Pastor Harold F. Carl in front at far right.

Day consisting of three simultaneous services (adults, youth, and children) to accommodate the volume of people. Special music was provided by Carn Smith, Karen Wilmack, and "Aunt Carol & Friends."

The congregation at **SPRINGDALE**, Kansas (Ray Fitch), hosted the **WILLOW CREEK**, Kansas City, Missouri (Gary Damron), Friends Church on September 14. After a covered-dish meal an inspirational evening was enjoyed by all.

Celebration '86 was held at **HANOVER** Friends September 7, 1986. Special music was provided by internationally renowned soprano soloist Joy Simpson. Attendance that Sunday was 405, as they reached out to the unchurched.

PAONIA, Colorado (Eldon W. Cox), had a sacred piano concert September 7 performed by Marilyn Ham, assistant professor of music at Friends Bible College.

The Springbank Area Meeting occurred August 31 in **OMAHA**, Nebraska (Peter Schuler), meetinghouse. The session consisted of a business meeting, dinner, and evening service where the Covenant Players, a musical ministry group with worldwide outreach, performed.

Springbank Area churches are **PLAINVIEW**, Nebraska (Matt Hoffman), **SPRINGBANK**, and **OMAHA**.

OUR RECORD OF FRIENDS

Births

BOYLE—To Jim and Lori Boyle, a son, Travis, April 8, 1986, Trinity Friends, Lisbon, Ohio.

BRACY—To Bill and Cindy Bracy, a daughter, Elizabeth Diane, April 30, 1986, Portsmouth, Virginia.

CHESTNUT—To Mike and Randa Chestnut, a son, Mike, March 3, 1986, Trinity Friends, Lisbon, Ohio.

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DIEPENBROCK—To Don and Paula Diepenbrock, a daughter, Margaret Lee, July 14, 1986, Liberal, Kansas.

ENNS—To Greg and Sally Enns, a daughter, Hannah Rene, August 20, 1986, Newberg Friends, Oregon.

GRUSZECKI—To Rick and Dayle Gruszecki, a daughter, Rachel, May 29, 1986, Trinity Friends, Lisbon, Ohio.

HARRIS—To Walter and Jane Harris, a son, Christopher, August 30, 1986, Canton, Ohio.

JACKSON—To Doug and Mary Beth Jackson, a son, Brian, May 13, 1986, Trinity Friends, Lisbon, Ohio.

KELLEY—To Pat and Patti Kelley, a son, Charles Patrick, August 18, 1986, North Olmsted Friends, Ohio.

MARTIN—To Howdy and Cris Martin, a son, Howdy III, April 17, 1986, Trinity Friends, Lisbon, Ohio.

MILLER—To Keith and Lori Miller, a son, David James, August 27, 1986, Canton, Ohio.

MITCHELL—To Charlie and Gayle Mitchell, a daughter, Carolyn Louise, August 8, 1986, Bacliff, Texas.

MURDOCH—To Gary and Laurie Murdoch, a son, David Michael, July 30, 1986, Newberg Friends, Oregon.

MURRAY—To Don and Sharlann Murray, a son, Clifton, March 24, 1986, Trinity Friends, Lisbon, Ohio.

NEER—To Mark and Becky Neer, twin daughters, Marcy Ann and Abby Lynn, July 18, 1986, Mt. Carmel Friends, Cabel, Ohio.

PARENTEAU—To Roland and Jennifer Parenteau, a daughter, Jocelyn Anne, July 6, 1986, Newberg Friends, Oregon.

RHODES—To John and Gayle Rhodes, a daughter, Valerie, October 3, 1985, Trinity Friends, Lisbon, Ohio.

RICE—To Shawn and Debbie Rice, a daughter, Jennifer Beth, Trinity Friends, Van Wert, Ohio.

SIMPSON—To Sandy and Rose Simpson, a daughter, Carissa Ann, September 12, 1986, Newberg Friends, Oregon.

SMITH—To Kevin and Lynn Smith, a son, Micah Benjamin, September 29, 1986, Boise, Idaho.

SMITH—To Randy and Debbie Smith, a daughter, Jennifer, July 14, 1986, Mt. Carmel Friends, Cabel, Ohio.

STOCKHAM—To Sam and Sherry Stockham, a daughter, Kristin Leann, August 30, 1986, First Friends, Pueblo, Colorado.

STRUDHOFF—To John and Diane Strudhoff, a son, Bud, September 19, 1986, Trinity Friends, Lisbon, Ohio.

WAGNER—To Bill and Melody Wagner, a daughter, Jessica Marie, July 23, 1986, Portsmouth, Virginia.

WOOLARD—To Chuck and Pam Woolard, a son, Stephen Gregory, September 3, 1986, Hanover Friends, Mechanicsville, Virginia.

Marriages

ALLEN-ROGEL. Kim Allen and Jose Luis Rogel, August 5, 1986, Wichita, Kansas.

BAUGH-McBRIDE. Vickie Baugh and Bernie McBride, October 11, 1986, Newberg, Friends, Oregon.

BENTZEN-GLASSER. Nina Bentzen and George Glasser, August 30, 1986, Canton, Ohio.

CRITES-ZUPP. Kelly Crites and Scott Zupp, September 6, 1986, Canton, Ohio.

GOODING-BAUGH. Rosalie Gooding and Robert Baugh, September 13, 1986, Aurora, Oregon.

HOLT-HARRISON. O'Letha Holt and Robert Harrison, August 23, 1986, Houston, Texas.

HOSKINS-GANTZ. Beth Hoskins and Jeff Gantz, August 16, 1986, Canton, Ohio.

LESLIE-COMFORT. Laurie Leslie and Rick Comfort, August 23, 1986, Newberg, Oregon.

REEDER-LOAR. Terri Reeder and Steve Loar, July 19, 1986, Alliance, Ohio.

WEBB-GULLICK. Arzetta Webb and Leo Gullick, August 16, 1986, Independence, Kansas.

Deaths

BARKER—Adelaide Barker, 92, July 18, 1986, Newberg, Oregon.

BYTHEWAY—Roy Bytheway, August 30, 1986, Canton, Ohio.

CLARK—Lucille Clark, 85, August 25, 1986, Alliance, Ohio.

LONG—Elvin Long, July 9, 1986, Gate, Oklahoma.

MOORE—Marvin Moore, 88, October 6, 1986, Newberg, Oregon.

SKINNER—Isie Skinner, August 17, 1986, Hugoton, Kansas.

OUR WIDER FAMILY OF FRIENDS

Brown Bag Worship

The downtown location of New Castle Friends in Indiana is well suited for the opportunity they are offering to members and business people. A time and place for unprogrammed worship is provided from 12:00 to 12:30 on Thursdays with a brown bag lunch following. This provides members an opportunity to be refreshed spiritually in the middle of the week and a way to introduce business people to a Friends meeting for worship.

Houston School Reports 70 Percent Growth

Eighty persons have enrolled for fall semester classes at the Houston Graduate School of

Theology, according to Dr. Ronald D. Worden, the academic dean. Present enrollment is a 70 percent increase over 1985, and continues a trend of increases every semester except one since the seminary opened in 1983.

Dr. Delbert P. Vaughn, president of the school, sees the increase in enrollment as both a blessing and a challenge for the Friends-sponsored school.

Superintendents Meet at Quaker Ridge

The annual gathering of Superintendents and Secretaries of North American Yearly Meetings was held at Quaker Ridge Camp in Colorado September 12-14. Discussion about the basic beliefs of Friends was led by Sam Caldwell, general secretary of Philadelphia Yearly Meeting, and Jack L. Willcuts, superintendent of Northwest Yearly Meeting.



Jack Rea (pictured), superintendent of Rocky Mountain Yearly Meeting, was named clerk of the group for

the coming year. Assistant clerk is Gordon Browne, director of the American Section, Friends World Committee for Consultation. The superintendent of Southwest (formerly California) Yearly Meeting, Charles Mylander, was named secretary/treasurer.

What Is Required?

Seeking to fulfill one of the purposes of the Friends Association for Higher Education (FAHE)—“To strengthen the Quaker mission in higher education which, in the words of George Fox, means ‘to bring all persons to the Teacher within themselves’”—led 65 participants in June to Malone

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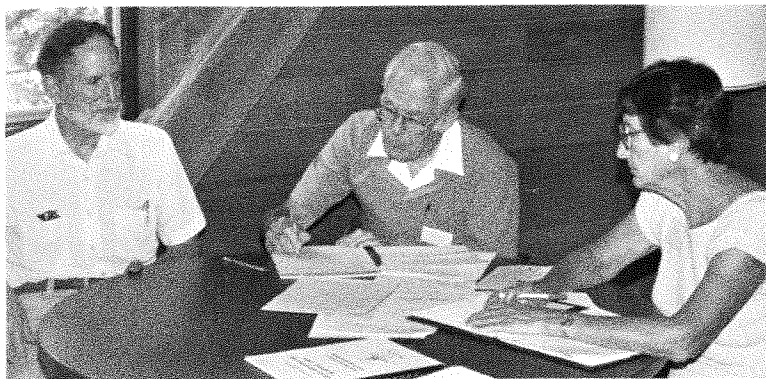
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January 11 is Guatemala '87 Sunday



Friends Association for Higher Education Executive Director Harold Cope (center) with his wife, Ann, and conference coordinator Alvin Anderson of Malone College.

College in Canton, Ohio, for the Seventh Annual Meeting. The meeting began with an address by Kenneth Boulding of the University of Colorado on the topic "Quakers in Higher Education: What Is Required of Us?"

This set the stage for discussion of Quaker distinctives and their relevancy, for exchange of ideas and plans about peace studies and Quaker intervisitation, and for research proposals for the study of human betterment.

The meeting ended with an address by John Wagoner, president of William Penn College, at a luncheon attended by meeting participants, along with supporters and Trustees of Malone College. Programmed or unprogrammed worship

each day was an important part of the meeting from beginning to end.

Quaker educators and interested persons are urged to attend the eighth annual meeting scheduled for June 26-30, 1987, at Whittier College in southern California. Information about that meeting or about the association is available from FAHE, P.O. Box 18741, Greensboro, North Carolina 27419.

Prayer and Giving Sought for International Conference

Sunday, January 11, 1987, has been selected as "Guatemala '87 Sunday."

On that day Friends will focus on promoting the International Friends Conference on Evangelism, which will be held November 9-11, 1987, in Guatemala City.

Friends churches across America are encouraged to show their support in two ways: by praying for the conference—for its planning, fund-raising, choice of speakers and workshop leaders, and for the conferees themselves who will be attending—and by giving a special offering on that Sunday to help with conference expenses.

"In order to finance the conference we need an offering of an estimated \$50,000 to provide scholarships for Quaker leaders from developing countries to attend," explained J. Harry Mosher, conference chairman.

Three hundred Friends are expected to attend the conference, which is the first of its kind for Friends focusing exclu-

sively on evangelization and church planting. Half of the registrants will be from countries outside the United States, and many of them will need scholarship aid to attend the gathering. The per person cost is \$1,500, which includes round-trip air fare to Guatemala City, transfer to the hotel, lodging, and two daily meals, plus registration costs.

Although attendance by United States Friends is limited to 150, at this point there is still space for U.S. attenders. Friends desiring to attend the Guatemala conference should request the application form by writing to: Selection Committee of IFCE, c/o EFC-ER Office, 1201 30th Street NW, Canton, Ohio 44709.

Joyce Thompson, prayer chairperson, has secured cooperation in yearly meetings through a person named to circulate prayer requests and items for praise among local churches. The Prayer Committee is composed of Oscar Brown, Eldon Cox, Ruth Harsh, and Bethlin Harmon.

The Publicity Committee has designed and printed materials that local Friends churches can use on Guatemala '87 Sunday.

These materials provide background information for Friends to understand the purpose of the Conference and also the step of faith it requires in order to see it happen. Bulletin inserts, flyers, prayer reminders, and brochures can be ordered at no cost to Friends in the quantity needed for each local church. Orders should be received by Lucy Anderson, IFCE Publicity Committee, 1201 30th Street NW, Canton, Ohio 44709, no later than December 19 for materials to be distributed on January 11.

Haverford Offers Fellowship

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1987-88. Fellows spend one or two semesters at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The Fellowship is usually awarded to mature scholars and the stipend is \$10,000.

Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, PA 19041. Deadline for applications will be December 31, 1986.

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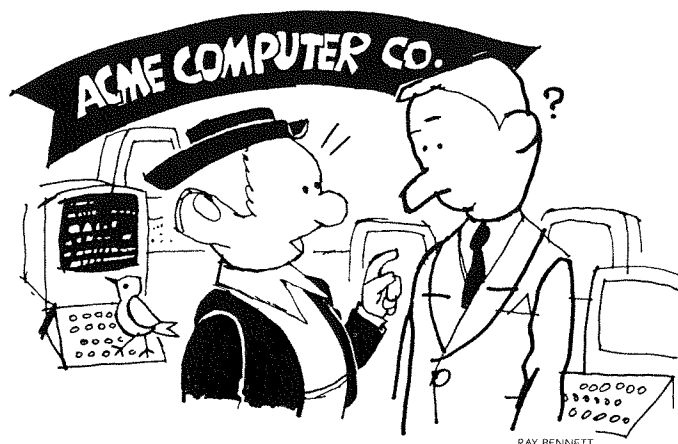
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A CERTAIN SHAFT OF LIGHT

A Psalm for Public Speakers

BY NANCY THOMAS

I will extol the Lord
Before the people
I will show his worth
and works

With humor I will speak of
his surprises
his seeming sleight-of-hand
his naturalness
his delightful rabbit-out-of-hat
grace moments

I will not construct word scaffolding
on my behalf
makeshift efforts to bolster
my reputation

I will not strain to hide
my clownishness
behind eloquence
the neatness of introduction-
threepoints-conclusion
the cleverness of rhyme and rhythm

I will not push for
applause
popularity
or acclaim

but

I will
(with ease and aplomb
with trippings and bumbings)

I will

I will

I will

extol the Lord! EF



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