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Evangelical Friend, November/December 1990 (Vol. 24, No. 2)

Evangelical Friends Alliance

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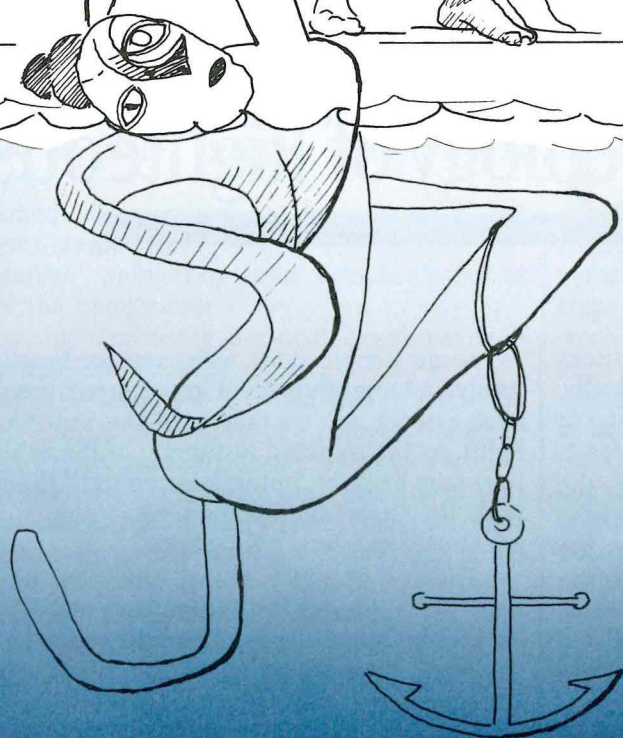
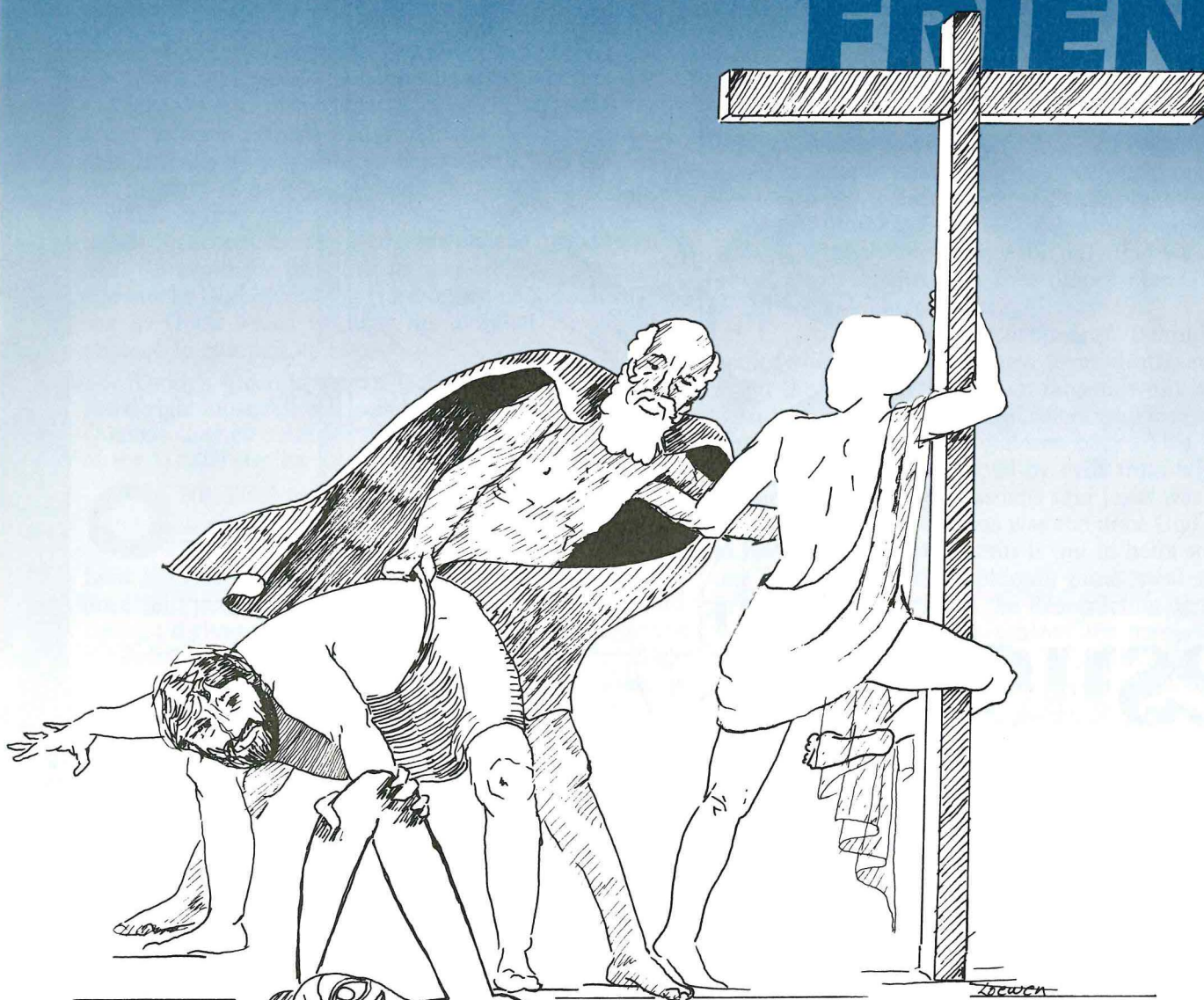
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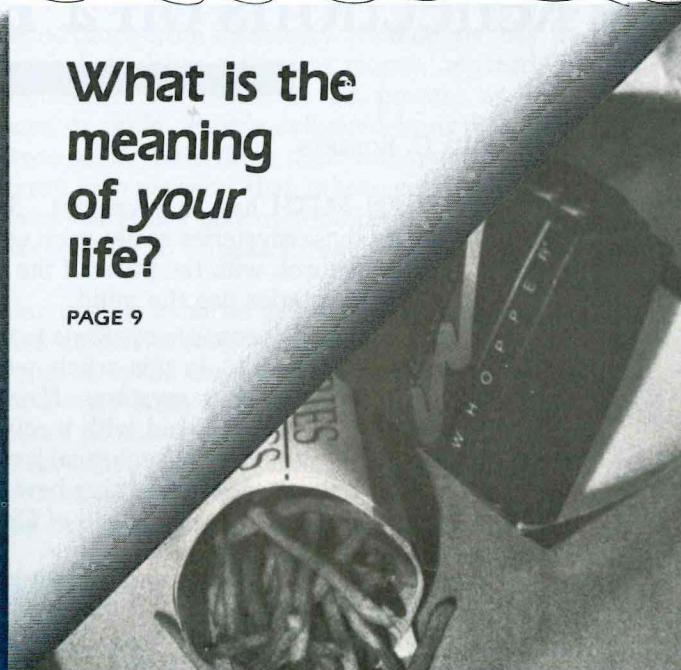
November / December 1990

EVANGELICAL FRIEND



**What is the
meaning
of *your*
life?**

PAGE 9



Jesus Is Lord:

Reflections on a Theology of Righteousness

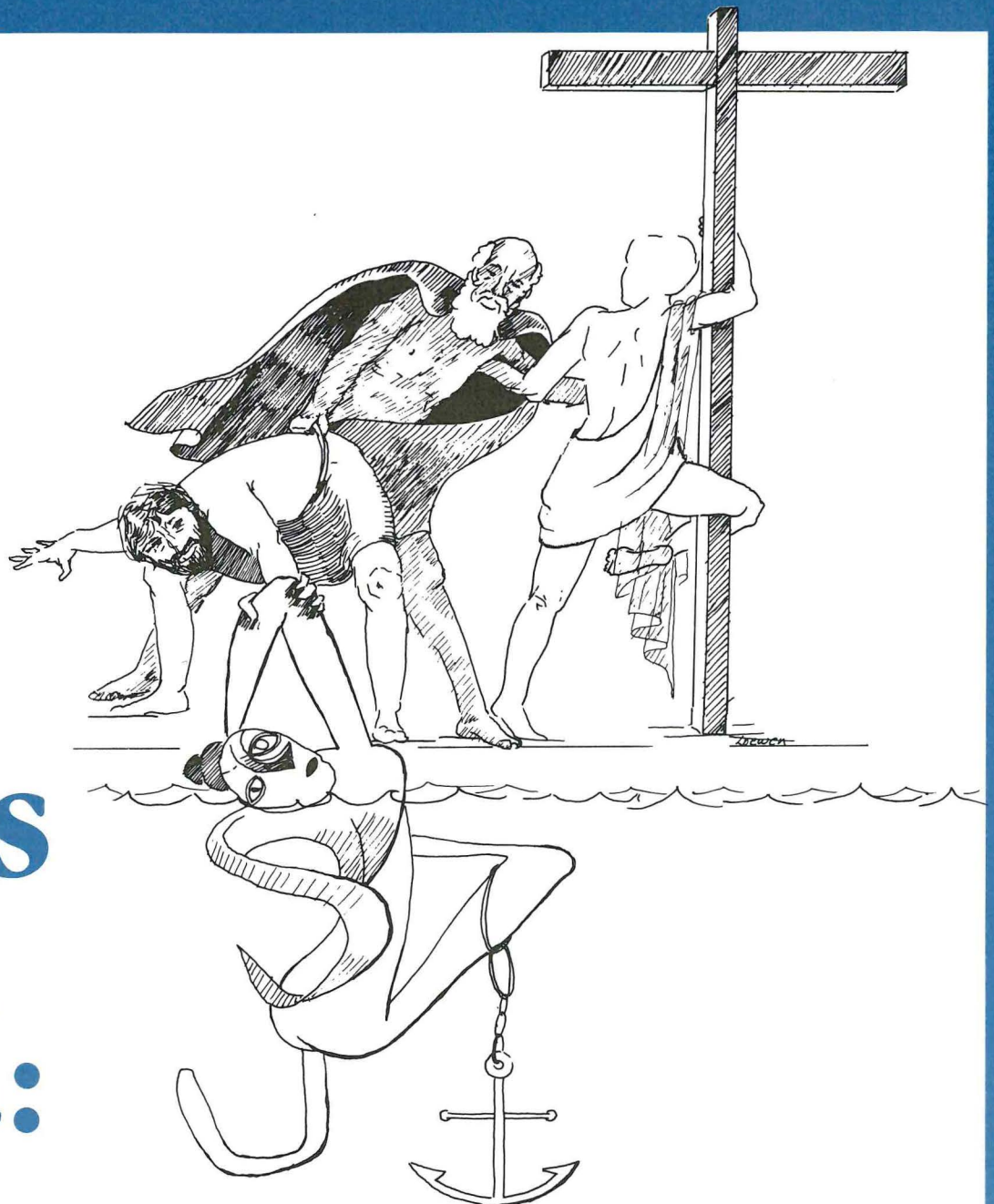
BY ARTHUR O. ROBERTS

CHRISTIAN FAITH has its mysteries. Sometimes we accept these mysteries easily, even ecstatically, as emotions throb with the pulse of the Spirit. At other times these mysteries nag the mind.

What we call theology consists of efforts to satisfy the head about heart experience. In this article we help the head deal with one persistent mystery: *How* does the death of Jesus change anyone? And with a related question: *How* can I be righteous? In theological jargon this is the doctrine of the atonement, explaining how the Cross of Christ is effective. Faith says the blood of Christ saves me from my sins. Reason asks, *how*?

Some people don't want reason hassling the heart. Analytical questions seem impertinent, if not unbelieving. Such people are content with the inner witness of the Spirit, or the outward testimony of the Bible. Ultimately they may be right; but unless and until the mind grapples with the "how" of salvation we aren't equipped to live effectively in Christ's Kingdom.

History provides many examples of zeal without knowledge, such as the militant excesses by the Crusaders during the Middle Ages. Currently such irrational zeal is exhibited by self-serving televangelists, and by Jewish, Christian, and Moslem fundamentalists who confuse



bigotry with religious convictions. We don't even have to read history or newspapers for examples. We can look within, and remember with shame occasions when Satan came as an angel of light and seduced us into sin, when the heart got waylaid while the mind slept.

If in a dark mood you have wondered whether divine mystery is really disguised magic, whether grace is really a way to avoid responsibility, and whether organized religion is really entertainment (or a racket), then pondering the mystery of how Jesus' death changes people may be helpful. It may help you love the Lord God with all the mind. To accept the reign of grace instead of the reign of law. To avoid the deceit of moral anarchy, wherein the ego mocks God by placing His label on its pleasures. Listen to God's Word through the Prophet Isaiah, paraphrased to sharpen its bite:

"Though grace is shown to the wicked, they do not learn righteousness; even in a Christian group like the Quakers they go on doing evil and regard not the majesty of the LORD." (Isaiah. 26:10)

ONE WAY to understand how the Cross brings salvation is to learn how Jesus is Lord. The New Testament offers more references to Jesus as Lord than as Savior (by a ratio of 14/1). William Penn once said people want Jesus as Savior rather than Lord because it gives them a securer way of sinning than before at Christ's cost. In our century Dietrich Bonhoeffer made a similar charge; he labeled this inauthentic effort as "cheap grace."

Once I was hired with others to load freight cars. Some lazy guys wanted to avoid work and extend pay, so they sat in the shade when the boss wasn't around. Some Christians are like that. They hide from their "Boss." They want him as Savior but not as Lord. Let's name the ways:

1. Ritual piety: zealous for internal spirituality, playing church, demonstrating unctuous attitudes.
2. Legalism: zealous for external spirituality, lobbying for public righteousness (conservatives emphasize personal scruples, liberals accent political scruples).
3. Privatized ethics: heeding Jesus on interpersonal relations, but not in the spheres of business, culture, or politics.
4. Divided allegiance: straddling loyalty between Christ and Caesar.
5. Postponed ethic: waiting for the Second Coming to do what Jesus commands.
6. Nationalism: subverting Jesus' agenda to that of the political or the social order.
7. Narcissism: confusing personal emotional feelings with Christian faithfulness.

In that freight-loading job I found hiding from the boss personally demeaning. My body enjoyed lolling in the shade but my mind paced restlessly. How much more repugnant our efforts to call Jesus Lord but not do His work! So let's look at traditional ways theologians have answered the question of how Jesus saves, but do so in the context of Jesus as Lord. This mystery has been explained in several theories of atonement, including ransom, substitution, satisfaction, and moral influence. Each is an extended metaphor based on analogies to social experience. Actually, mystery is best explained by

metaphors, by signs that point beyond themselves. Like parables. So don't get hung up on the limitations of the signs but look where they point.

Theories of the Atonement

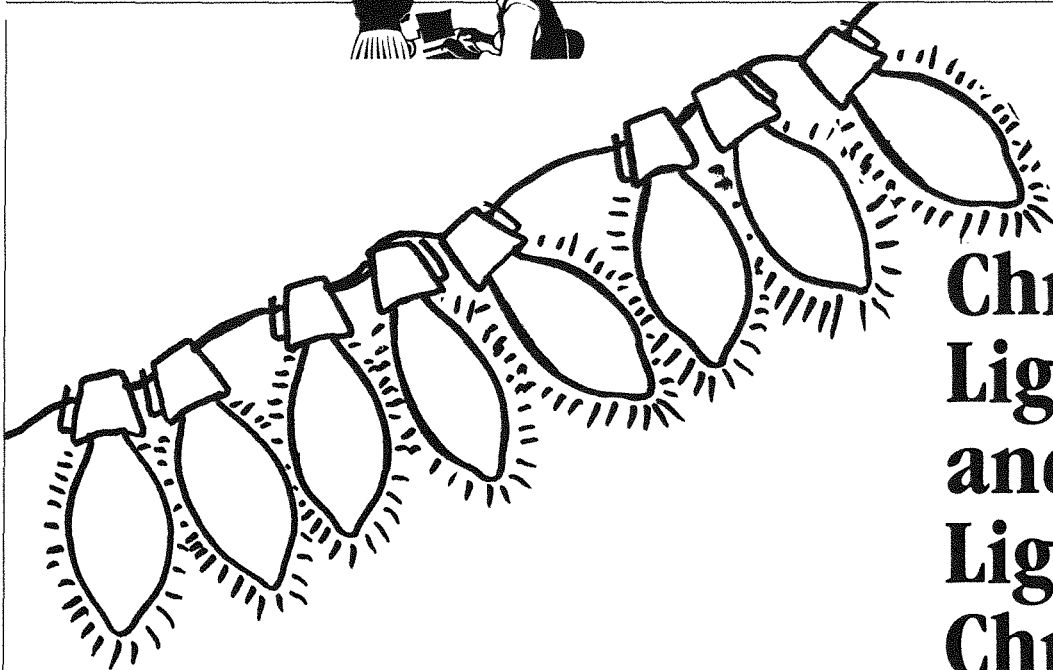
Christ is our Savior in respect to sin, our Lord in respect to righteousness. Justice is a synonym of righteousness. The atonement means God acts graciously within human history on behalf of all humanity. As Paul wrote, "...just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." (Romans 5:21) Grace doesn't mean the absence of human involvement and will, only that we need God's help. Consider then the first theory about how Jesus' death brings righteousness.

1. *Christ ransoms us from the devil.* Behind this social analogy lies a truth about how Jesus' death saves. Think about the hostages, for whom ransom won't be paid lest more get taken, or Colombian rulers who recently paid off drug dealers to get their children back. This theory pictures people getting trapped by evils from which Christ rescues them. Early Christians said Jesus was God's bait to hook Satan, or that Jesus was the price God paid Satan to release us hostages. Jesus is put in hell's stockade for our freedom—like the children's game "steal sticks." But hell couldn't hold Him as the Resurrection demonstrates. Jesus gave His life as a ransom for many, as biblical writers phrased it (Mark 10:45, 1 Timothy 2:6). Sin is conquered, evil defeated. So each Easter gladly we sing "Up from the grave He arose, with a mighty triumph o'er His foes."

How does this relate to Jesus as Lord? Because of Jesus' power both to spring traps and to help us avoid them. Power to deliver from sins of body, soul, and spirit by which individuals bind themselves or are bound by others. People who heed Christ as Lord don't stay in sprung traps. They follow Jesus out of hostile territory. Christ sprang the rage trap that gripped me as a youth, and set me freed. He delivered you from some other bondage. We rejoice when Christ proposes to break down the Berlin wall, or South Africa's apartheid, or to deliver Latinos from economic bondage, or to offer America's homeless a habitat.

DON'T WHINE for Egypt's junk food after enjoying deliverance from its slavery. Addictions may be alcohol, or drugs, or sex, or money, or greed, or food, or comfort, or violence, or power, or self-centeredness, or pride. People delivered from their own traps or those set to snare them don't wallow in neurosis upon delivery, complaining that others get the breaks. Hearing Jesus' voice they take up their beds and walk! We are saved as we hike to Canaan through the desert. Free at last!

Christian pietists focus on personal attitude traps and see salvation as deliverance from inward sin. Christian activists focus on social traps and see salvation as liberation from outward economic or political injustice. The ransom theory of atonement makes plain that traps are traps, whether cruelly set by social systems, by the ego, or by some combination of both. People sprung from one kind of trap ought to rejoice with those being delivered
(Continued on page 17)



Christmas Lights . . . and the Light of Christmas

By PAUL ANDERSON

MY VIEWS ON the meaning of Christmas have undergone two major changes. The first came as a six-year-old when I realized that Santa Claus, reindeer, and Frosty the Snowman were different from baby Jesus, donkeys, and manger scenes. After all, Christmas is the celebration of Jesus' birth, not just a worldwide holiday filled with festivities and lights.

The second change came when as a young pastor, preaching an Advent series on John 1:1-18, I came to see that Christmas is not confined to manger scenes, babies, and shepherds dressed in bathrobes. Christmas also celebrates the awesome realities that Light overcomes darkness, we can become children of God, and we now behold the glory of the Father through the coming of the Son. In other words, John portrays Jesus' coming as a world-changing event that transforms our lives. The Son sets us free, and He reveals to us who God is.

Light provides a striking image of how all this takes place. According to John 1:5, "the light shines in the darkness, and the darkness has not overcome it." (RSV) The word for "overcome" has several meanings in Greek. It combines two words, *kata* (down) and *ballo* (to put, cast, or throw), and means to overcome or to triumph over, as well as to comprehend or to understand. In terms of light, the darkness cannot *extinguish* it. In fact, light "extinguishes" darkness.

No matter how black the darkness, it is eradicated by the mere striking of a

match. Darkness is simply the absence of light. Nothing more. And God's Word-become-flesh replaces the void of darkness with the fullness of God's healing and saving presence. This is the core of the Gospel's good news—the power of Easter, as well as Christmas. In the ministry, death, and resurrection of Jesus Christ, the powers of death and darkness are overcome by the coming and triumph of the Son. The Light of Christ overcomes the darkness of the world, and this reality touches our lives.

Since making this connection, I see Christmas lights with new meanings. Their shining stands as a sign that Christ has come to expose darkness and to liberate—to set us free from its grasp. Sin, deception, fear, shame, self-centeredness all lose their power because of God's decisive acting in history. Indeed, good news for the world, and good news for each of us!

The other sense in which the coming of the Son "extinguishes" darkness has to do with our understanding what the Father is like. John 1:18 declares, "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known." (NIV) While virtually all cultures and religions possess some notion about what God is like, Jesus Christ reveals God's character uniquely. In Jesus we see that God is not vindictive, but forgiving—not cruel, but loving.

Sometimes darkness exists in our minds. We fail to understand what God

is like and how the Son sets us free. When we use our minds to seek an understanding (*logos*) of who God (*theos*) is, we do "theology." In other words, theology is reflecting and thinking about the most important part of our lives as Christians: who God is and what God has done for us in Christ Jesus.

However, we are not simply left to our own devices, trying to fathom the infinite with mere human reasoning. The Light of Christ also transforms our thinking and leads us into God's truth by His Spirit. When this happens, we not only gain new understandings of God's ways, but Christ also "opens" to us the conditions of ourselves and those around us. We come to see acute needs in the world, and we become sensitized to precisely how God's healing/saving love can make a difference in it.

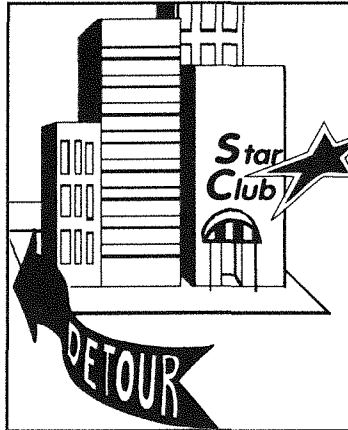
Christmas is not about mangers and babies. Rather, mangers, babies, and wise men are about Christmas. The Christmas story is significant precisely because it points to the good news that, in the coming of the Son, light overcomes darkness, and He reveals to us what God is like. The Light of Christ sets us free indeed: free from the bondage of outward darkness in the world, and free from the inward darkness of our minds. May the lights of Christmas remind us that the True Light still enlightens the world . . . at Christmas, and always. **EF**

EVANGELICAL FRIEND

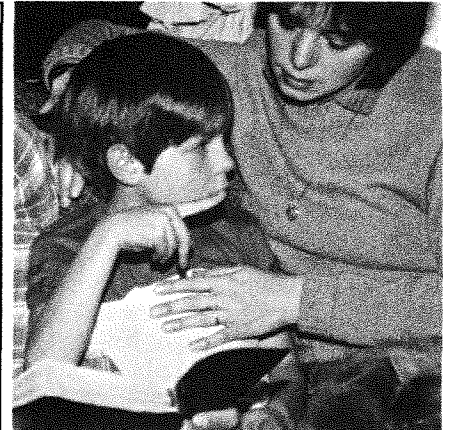
COVER: The three main figures symbolize the Trinity, while the drowning figure is from Picasso's painting "Les Femmes d'Alger (O. J. R. M.)", representing the disfigured unperson of the post-industrial and modern age. The purpose of several articles in this issue is to interpret to us the miraculous purpose of Christ's salvation in our lives. (Art by Janelle Loewen)



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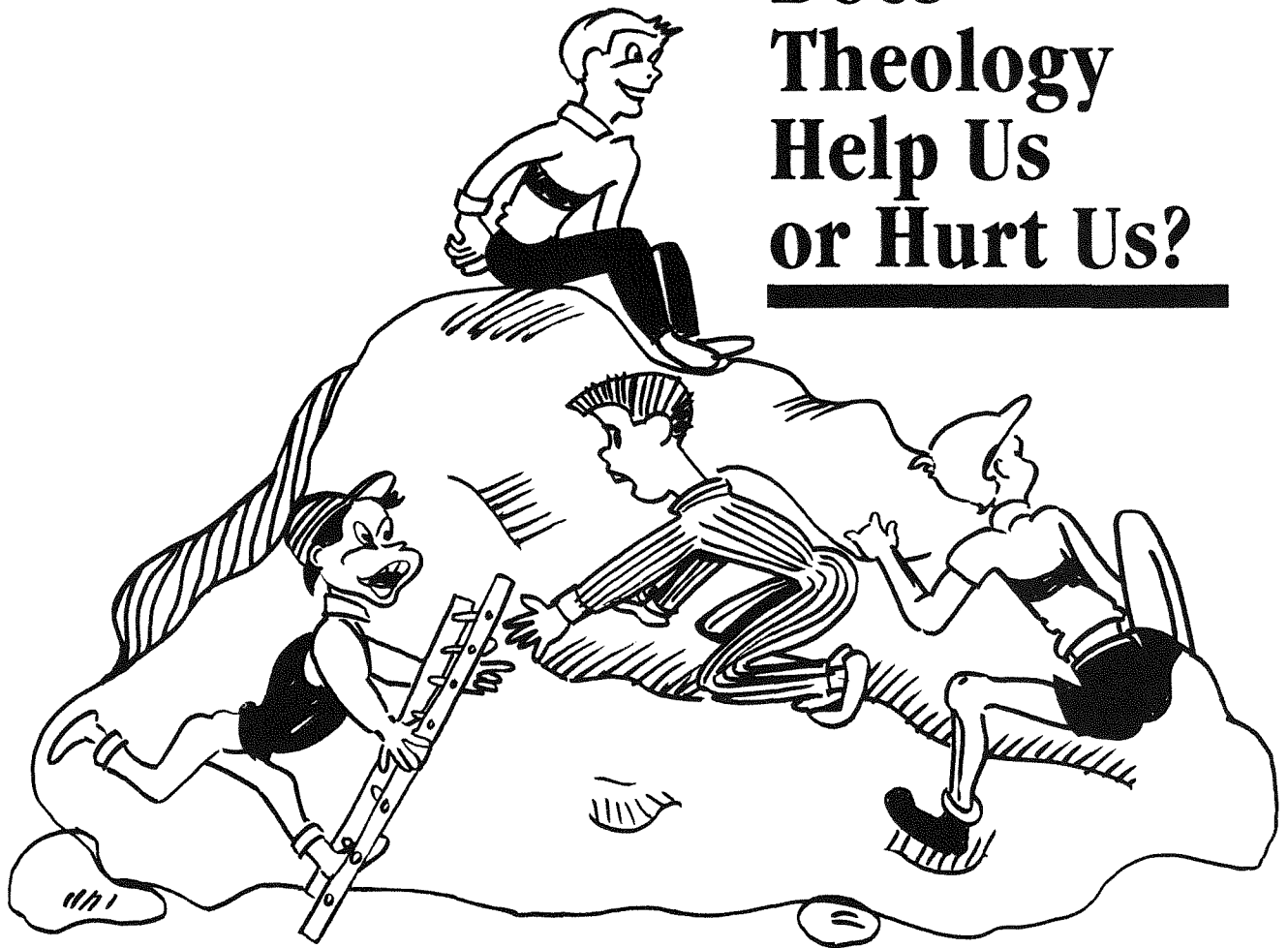
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Does Theology Help Us or Hurt Us?



BY JOHN MILLER

SEVERAL YEARS ago in a course I teach called Constructive Theology, I had a student who refused to do the reading that was required because of the feeling that the reading frustrated the student's spiritual journey. Some people believe the life of the intellect obstructs the ability of a person to hear and respond to God's Spirit; these people are often afraid of theological reflection, and often oppose it. They include Friends who, in defense of their objection to theology, like to use Fox's statement, incorrectly I believe, that "Oxford and Cambridge cannot a minister make."

I think the view that theology is dangerous to the spiritual life is itself a profound danger to that life. Instead, theology is an important and necessary dimension of any life that seeks to follow the will of God. But this view I am proposing hinges on a certain understanding of the task of theology. Let's look at that task.

The Intellectual Love of God

In each of the three Gospels, Matthew, Mark, and Luke, we have reported an exchange between Jesus and the Pharisees that is important for our understanding of theology. Let us look at the story as it appears in Luke's Gospel.

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

"What is written in the Law?" he replied. "How do you read it?"

He answered: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind;' and, 'Love your neighbor as yourself.'"

"You have answered correctly," Jesus replied. "Do this and you will live." (Luke 10:25-27, NIV)

The question "What must I do to inherit eternal life?" is a question that probes to the heart of the religious life. It gets

around the externals of "How can I be a good Quaker?" or "a good Catholic?" or "a good Presbyterian?" and asks directly, although in other terms, "How can I live out a faithful and fulfilling relationship with God?"

I want to examine that part of the correct answer that says "Love the Lord your God with all your mind."

The word we translate into English as mind is *dianoia* in the Greek. *Dianoia* was commonly used to designate the inward organ that perceives, apprehends, understands, or gains an insight into something. It is what we would call the intelligence, or the intellect, or the mind. (Walter Bave, William F. Arndt, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press. 1957. pp. 186 & 542)

Thus we are called to love God with, in, and through all the intellect.

The theologian
will work as a
guide around the
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boulders that
appear in the
path.

Love God with my intellect? Let us look carefully at this idea. Surely some will say, "Love is from the heart, not from the intellect." Others may say, "Love is a social action, not a thought." Yet the Scripture says, "Love God with all your intellect."

The insistence that the intellect obstructs the loving relationship between the human spirit and God's Spirit involves a misunderstanding about the function of the intellect in the spiritual life. As I use this term, the intellect is the *eye* of the human spirit—the inward eye. It is the intellect that the human spirit uses to see truth in human ideas, and to see falsehood. It is the intellect that sees the difference between a human belief and the work of God's Spirit in human lives, for the intellect sees both the operations of human belief and the openings to God's work that God's Holy Spirit brings.

This then is the root of theological reflection: the love of God with the whole intellect. When the whole person loves God, the intellect is included, too.

Implicit in this call to love God intellectually is the inclusion of all aspects of the work of the intellect in that love. Indeed, no area of human life and cosmic life is outside the bounds of theological reflection, not only because God created our world, but especially because God has a current and ongoing spiritual relationship

with all actuality. To love God intellectually is to see directly the wonder of God's Presence in all creation; to see God through the buttercup, and through the distant star. To love God intellectually is to see God's own suffering love through the holocaust and on the cross; to see God's pain when two lovers quarrel. To love God intellectually is to see the action of God making actual the basic forces and particles of the universe, and to see God giving space for the face of another human being. And importantly, to love God intellectually is to see God's infinite transcendence beyond all these things.

To love God intellectually is to see how all this is so, and to yearn to point with words and ideas to its holiness and its beauty.

Boulders in the Path

The direct contemplative love of God with the intellect, in which God's beauty and wonder are perceived and known directly, is the foundational theological act. It provides the context in which another kind of theological work finds its location and its pattern. This other work is a response to the intellectual boulders that appear on the spiritual path. When a boulder blocks the way, God's Spirit calls the intellect either to unblock the way, or to guide the person around the boulder.

Usually an intellectual boulder that blocks the way derives from some experience. For examples: Deep suffering and pain can cause a person to believe that a good God would not allow such suffering and pain; profound injustice in the world can cause someone to believe that God could not have created such a world; the experienced truths of science can seem to overwhelm the Truth that is God; the fact of many religions can make the idea of God seem little more than a cultural inheritance.

The intellectual love of God goes to work on these problems. It seeks to show how the love of God is present in the depth of suffering; how injustice done to any of the least of God's creatures is injustice done to God, injustice that God also triumphs over as Creator of a new world. It explains the Truth of God within and undergirding the known truths of science. It seeks to reveal the work of God in all the authentic religions of humanity.

At other times a theological boulder may simply disappear, as when a person is raised believing that God is like an angry parent who only punishes and never loves. The intellectual love of God will finally discard this idea as simply false.

When a theological problem is solved, however, the theological work of remov-

ing the boulder in the path ceases. Other problems may appear, but in each case the work of theology is to remove the intellectual boulder in the path, or to create a path around it, and to do so in a way that maintains the intellectual love of God. If this work of theology is done well in a person's life, ultimately no more of this kind of theological work will need to be done, and the person will live in unfettered intellectual communion with God.

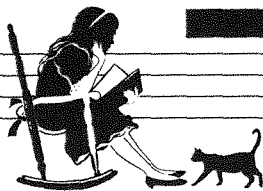
Of course, some people are called to serve the Church in the public work of theology. Then the theologian will work as a guide around the intellectual boulders that appear in the path, and will point with words and ideas to the holiness, beauty, and loving kindness of God's Presence and work in the world. Such a person is called to point to paths that go around the boulders generally present for people today, even when such boulders are no longer in the theologian's path.

Conclusion

Theology begins in the love of God with the whole mind, that is, with all the mind and with the mind become whole. This is the call that comes to us as intellectual beings. Ultimately this understanding sees theology as one part of a three-fold spiritual discipline, the other two folds including the heart and soul, the feelings and the very center of our lives as spiritual persons. Indeed, without this full rounded spiritual discipline, which also works on growth in our emotional life and works on deepening our prayer life, the intellectual work of theology can easily go askew. It is the human spirit that God's Spirit meets, and in this meeting calls soul, heart, and mind into the love of God and into fullness and wholeness. Without this full growth into wholeness, the intellect will not see well all there is to see.

Perhaps the student whom I mentioned at the beginning, who opposed theological reflection, was vaguely aware that the path of service to God includes more than theology and was confused inwardly about the real purpose of theology. I hope so. For God calls us into a life that includes much more than theology. Yet, it is just this theological work that makes the path clearer, that removes the boulders in our way, and that allows us to know *clearly* that we worship the one true God, Creator and Sustainer of our selves and the Universe. **EF**

John Miller teaches theology at the Earlham School of Religion in Richmond, Indiana, and is serving as its acting dean. John holds a Ph.D. from Emory University and is concerned about helping prepare men and women for the ministries to which they are called.



**Elton Trueblood:
Believer, Teacher, Friend**

James R. Newby
Harper and Row, 1990, 192 pages, \$16.95

Here is what I would call a "friendly" biography of Elton Trueblood. He is the most widely known and respected Friend since Rufus Jones, and probably surpasses even Jones in extent of

influence, especially outside specifically Friends circles. And since the biography is written by one who has been a close friend and associate for years, it is naturally a friendly biography. This has both advantage and disadvantage. Newby has had access to papers and other source materials not previously available

and can thus give us a more intimate and full picture of his subject than could one not so advantaged. But as a close friend and associate he naturally must have a less objective view of his subject than would another biographer not so closely tied to Elton Trueblood.

If you wish to get to know this towering figure in Friends circles, here is the opportunity to see him as those close to him see him. And the sight will warm and awe you. Awe you by the range and quality and influence of Elton Trueblood's lifetime activities: Christian teacher, philosopher and theologian, writer, humanitarian, minister. Called a "true giant of the twentieth century" (Billy Graham), "a Christian for all seasons" (M. Scott Peck), he has been active and known and influential in Christian circles worldwide as well as in secular areas such as government. Warm you by his early and lifetime desire to be, as he put it in his diary, "a prophet." And this is what he became through his writing and speaking, and through his founding of the Yokefellow Movement. This movement was a result of his prophetlike perception of spiritual lassitude and mediocrity in the Church and the need of a "remnant" within the Church who would give themselves to the love and service of God with real and deep devotion as signified by

signing a covenant of commitment to such a life-style.

But you will also be warmed by the account of all the ins and outs of Elton Trueblood's life from Iowa farm through college and courtship and then on to all the experiences of a life crammed with them. You will find humor and sadness, light and darkness, all the human items that inevitably cluster in friends' memories. In short, you will meet a living person, the prophet of the warm heart and cool head.

Get your hands on this book and start reading it. You will not easily lay it down. Nor should you. —*Lauren King*

**The Road to Recovery,
Bridges Between the Bible and the
Twelve Steps**

Dennis C. Morreim
Augsburg, 1990, 142 pages

The author knows that Alcoholics Anonymous and the Christian church cannot be one and the same. He does believe, however, "... the church is able to give to recovering alcoholics what AA cannot, namely, the faith in a God who has been revealed in a human being."

Morreim has used the Twelve Steps as the basis for his book, with the addition of bridges between the steps and the Bible. "The power that God offers must be incorporated into each of these facets of life for 'wholeness of life' to continue," says Morreim. His ideas have proved sound, as testimonies of recovering persons in AA, counselors, and pastors throughout the book indicate.

The short history of Alcoholics Anonymous at the beginning of the book offers valuable insight into the program and the intent of the originators.

Morreim has focused the book primarily on those in the Twelve Steps of AA. He does, however, believe "these same bridges arch from the Bible over into any Twelve-Step recovery program."

—*Betty M. Hockett*

Addiction and Grace

Gerald G. May, M.D.
Harper and Row, 1988, 200 pages, \$16.95

The writer convincingly establishes the facts that all of us have addictions of one kind or another, and that addictions

are not limited to substances. Such things as work, performance, responsibility, intimacy, helping others, and being liked can become addictions, Dr. May points out.

"Addiction, then," he goes on to say, "displaces and supplants God's love as the source and object of our deepest true desire." Dr. May gives the reader a lot to consider and reflect upon.

He offers no shortcuts to deliverance. Dr. May does, however, make it plain that grace provides hope for the addicted person. God's grace makes it possible for one's desire to be transformed.

He has written in a style understandable by the lay person, while offering footnotes that a more scholarly reader may wish to pursue. This book will bring strength and hope to Christians as well as non-Christians.

—*Betty M. Hockett*

Living Well

Martha Cleveland
Harper and Row, 1989, 155 pages. \$7.95

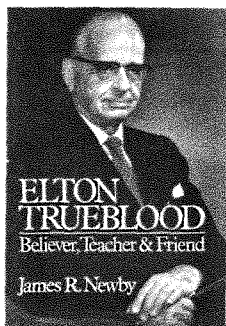
Martha Cleveland has adapted the Twelve Steps of Alcoholics Anonymous into twelve steps for chronically ill or disabled people. Thus, this book carries the subtitle, "A Twelve-Step Response to Chronic Illness and Disability."

The author, who writes out of first-hand experience, states that the premise of the book is the fact "that we do not have ultimate control over our bodies, and that we may spend our lives living with a chronic illness or disability." She believes, however, that "we do have control over the fulfillment of our spiritual potential." By the end of the book, the reader understands how peace can come in the midst of suffering.

Cleveland wrote the book for agnostics, and even atheists, as well as those who believe in God. The "Power greater than ourselves" mentioned in the book can be interpreted according to the reader's frame of reference.

This book will bring the most benefit to readers who are presently care givers or to those who advise care givers because it provides help in understanding the world of illness and disability.

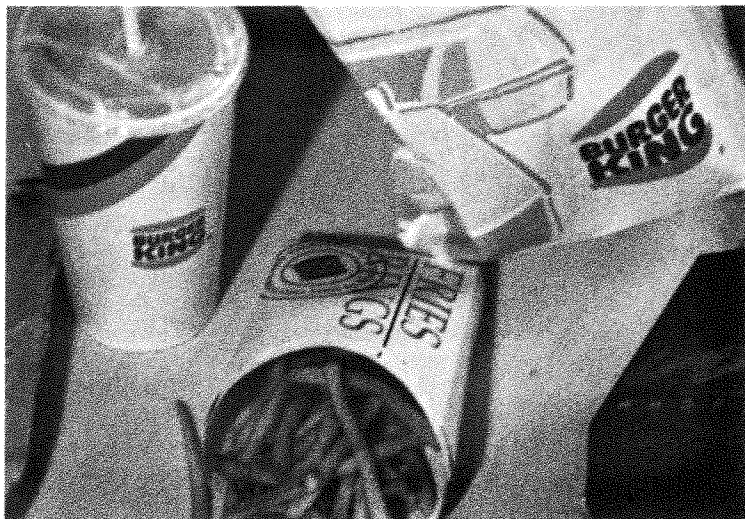
—*Betty M. Hockett*



GOD'S GRACE Can Set Us Free

*We want to reach our goals as fast
as possible, but in our hurry we sometimes
fail to ask what it all means*

BY MARK R. McMINN



BURGER KING bags don't usually cause me to contemplate the meaning of life, but this particular afternoon they did.

I had just raced from my faculty office to my counseling office, stopping impatiently at the drive-thru window to pick up my Whopper, fries, and Diet Coke. Somehow I managed to eat my floppy Whopper while driving, this time without spilling catsup on my clothes.

Traffic seemed slow, and yellow lights signaled me to speed up so I could arrive on time. I finally arrived at the counsel-

sing office, hurried to comb my hair and straighten my tie in the rear-view mirror, grabbed my empty fast-food bag, and trotted toward the front office door. As I tossed my bag in the garbage, I noticed the content of the trash container—more Burger King

sacks. It seemed the whole can was filled with fast-food containers. Other people had done exactly what I had done for lunch. My frantic race that afternoon wasn't unique.

What does it all mean? We hurry from one place to another making a living. We have fast food and increased speed limits and cellular phones to increase efficiency. We set goals to sell more or write more or get promoted, and we want to reach our goals as fast as possible. But in our hurry, we sometimes fail to ask what it all means. Why do I need to sell more insur-

ance? Why do I need a bigger house? Why do I need to be promoted to vice president this year?

We try to earn what can't be earned. It's tragic that our efforts to earn significance so often distract us from the richest source of significance. Recognizing our significance in Christ involves understanding ourselves in the light of God's love. The more I work with hurting people, the more I am convinced that God's love can transform lives and meet our deepest longings for love and acceptance.

Looking for Love in All the Wrong Places

Some don't search at the frantic pace I exhibited during my Burger King luncheon, but many search in their own ways. They search for significance, sometimes without questioning the reasons for searching.

Some look for significance through pleasure. Fun is not bad. Many who value fun experiences have a refreshing ability to be spontaneous and carefree. Some Christians would do well to learn more about this kind of spontaneity. But the spontaneity some exhibit easily leads to immorality and irresponsibility, and new experiences can become a person's god. Beer commercials during Sunday afternoon football give us this message. We

asked to believe that life is only worthwhile if we are experiencing immediate pleasure. "Eat, drink, and be merry." After all, "you only go around once in life." "Go for the gusto."

The message is simplistic but powerful. We are told that true significance comes in experiencing immediate pleasure.

Others search for significance by looking for unusual accomplishment. Job promotions, widescale recognition, unusual dedication, and the pursuit of excellence become the motivating forces in life. Excellence for the right cause is commendable.

However, when excellence becomes the end instead of the means, it can become a futile search. It's easy to start measuring success by take-home pay or bonus options. The natural goal is to want more and more. "If I sold 50 units last month, I must sell 60 this month." "If I wrote three articles last year, I must write six this year." "I must make \$10,000 more this year than last." In the midst of busy schedules, it is easy to lose perspective. Pretty soon the process becomes the goal. We work because we have to work. We seek promotion because we are supposed to be promoted. We keep an immacu-

Pretty soon the process becomes the goal.

late house because that's the way houses should be. In the midst of searching for significance, we sometimes forget to stop and reflect. What would be so bad about having an average house instead of an immaculate house?

What would happen if I worked forty hours a week instead of sixty? Why is the

pay raise or promotion so important right now?

Others search for significance by finding approval in relationships. Relationships are sometimes viewed as the essence of life, the ultimate goal of human existence. Relationships are good. They add variety and intimacy to life. Through relationships we can see Christian goodness and integrity.

But one can pursue relationships to excess. Many times excessive dependency results in extramarital affairs or unhealthy parent-child relationships, as approval seeking ferments into poor decision making.

SOME tell themselves, "If someone I know doesn't care for me, then I am a worthless person." It sounds extreme, but the results are predictable. When an acquaintance fails to respond in a friendly manner, the person becomes depressed. Others tell themselves, "Without an intimate relationship, I can never be fulfilled in life." So they desperately look for relationships, often making bad choices, and end up more miserable than they were before. Others tell themselves that those closest to them will probably reject them. Unwisely, they set tests to see if the loved ones will reject them. Eventually they usually are rejected, confirming their beliefs. The search for relationships, like other searches, can easily become unbalanced.

Beyond the Frantic Search

In moderation all these searches are for good things. The pleasure-seeking person is looking for fun and spontaneity. One psychologist, after studying dozens of the most emotionally healthy persons he could find, concluded that spontaneity was a common characteristic of those with good emotional health. Achievement needs direct one toward accomplishment. Accomplishment can be a good thing. Because of human accomplishment we have word processors, oil refineries, modern medicine, and symphonies. And those who seek good relationships are also on the right track. Relationships add depth and perspective to life.

So those who search are looking for good things. But so much of life comes down to proper balance. Spontaneity is good, but if it becomes an obsession, one risks living from one party to another, desperately looking for another thrill. Accomplishment is fine, but the one who spends all of life accomplishing may miss the quiet moments that lead to deeper values and greater understanding. Relationships are delightful, but approval addiction isn't. So relationships must be

properly prioritized with sound moral values and appropriate self-confidence.

Could there be a common theme in our different searches for significance? I

So much of life comes down, to proper balance.

believe we all search for something God offers abundantly—love and acceptance. It was a psychotic need for love and acceptance from a movie star that motivated John Hinckley to pull the trigger in his attempted assassination of Ronald Reagan.

A misdirected need for love and acceptance backfired for a popular television evangelist when he confessed his sins in early 1988.

The same need for love and acceptance causes some to be caught in excessive gropings for for pleasure, achievement, or relationships.

CHRISTIAN maturity involves overcoming our searches for significance. This does not mean we need to search more frantically. In fact, our reaching for significance is often misguided, resulting in vicious cycles that keep us consumed with ourselves and our accomplishments. Getting beyond ourselves requires recognizing our significance in Christ. We are fully loved and accepted by Him. Once we truly embrace this fact, we can move to a closer relationship with Christ and a more fulfilling Christian life.

As Christians experience growth they become less compelled to seek the approval of others and more inclined to choose paths of obedience. In becoming comfortable with their acceptability before God, they move beyond self-focus. God's peace becomes part of their lives and God uses them to bear fruit.

There is only one path to Christian freedom. It is the path paved by Christ's grace.

We need to experience grace, not just understand a theology of grace, to be transformed by God's love. We need a psychology of grace that takes our current theology and reaches into our experience and causes us to think and live consistently with our beliefs.

WE DRAW on our past experiences of love to understand God's love. The child who hears, "I hate you," from a parent may later believe a theology of grace but will struggle with experiencing grace.

The man who has been abandoned by several women may believe grace in his mind without experiencing the emotional realities of unconditional acceptance.

The girl who is humiliated for poor grades may grow up to be a Christian leader, but convincing her that her performance is unrelated to God's love may be difficult.

We need an understanding of God and an understanding of ourselves to liberate us from our searches for significance and allow us to experience the richness and freedom of abundant life in Christ.

The Good Life

The mistake isn't seeking the good life. The mistake is trying to get there the wrong way. Many try to get there by unusual accomplishments, extreme wealth, or worldly experimentation—the searches for significance. Others find meaning by understanding God's love and fully responding to His acceptance.

It's a great tragedy that so many drift into sin because they just want to have "a good life." But the sin they drift into causes them to be confused, alienated, and alone. They seek the good life and end up caught in the frantic search.

The Christian message offers good news, even for those searching frantically to find love and acceptance. First, it is good news that God uses our obedience despite our imperfections. Whether or not we are searching for significance in unproductive ways, God uses our obedience for His glory. We need not have full emotional or spiritual health to contribute to God's Kingdom.

Second, although obeying God does not require emotional health, God's love gives us an opportunity to grow emotionally.

God offers what we need most. In the midst of a human desert of conditional acceptance and unrealistic performance demands stands an oasis of God's grace. He accepts unconditionally and loves without regard to performance.

It's refreshing to look around and see those who are doing well, enjoying full emotional and spiritual health. When I do, I routinely observe that those with "the good life" are filling their lives with

good things that come from a proper understanding of Christ's love. They have pressed beyond futile searches for significance and are truly experiencing the freedom of God's grace. **EF**

Mark McMinn is Professor of Psychology at George Fox College, Newberg, Oregon. He is the author of Christians in the Crossfire and Your Hidden Half.

A Tiny Speck

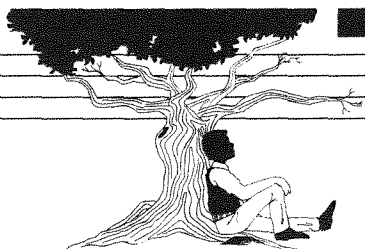
On the white page
A tiny speck, black—
Of dust, perhaps, or soot.
But now it moves,
Creeps, and veers and flees from point of pin.
Obviously it lives.
Tiny, microscopically tiny,
Almost non-existent in its tininess,
Nevertheless it lives,
And struggles to keep its tiny life.

I loom massive over it, unimaginable to it in size,
And smile at a fellow creature,
And briskly shake it off into space.

Then pause, caught up in reflection and awe:
I too a tiny, microscopic speck in the vast universe,
Yet He smiles on me.

And died for me.

—Lauren King



P R A Y I N G W I T H

SUPER  NATURAL

POWER

BY CHARLES MYLANDER

DESIRE MORE power in prayer? It's available, readily available.

Why not explore the kind of praying that the Bible describes as wrestling, struggling, standing our ground (Ephesians 6:10-10; Colossians 4:12)? This kind of spiritual battle is what the early Friends called the "Lamb's War."

Some people today call this type of prayer "spiritual warfare praying." Good term. Christians have always believed that the real war is spiritual rather than physical.

The people of God in all the centuries since Christ, have understood that we battle "not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." (Ephesians 6:12) If the terminology sounds strange, it may help to say that what the Bible is describing is nothing less than Satan and his hierarchy of demon spirits.

Allow me to share with you a spiritual warfare prayer, an edited version of the one in my book *Running the Red Lights*.

Heavenly Father, I humble myself in worship before you. To your holy name be glory, honor and praise forever! You are worthy of my adoration, devotion and thanksgiving.

By faith I claim the protection of the blood of the Lord Jesus Christ around and within me. In union with Christ, I take my stand against all efforts of Satan and his demons to hinder me in this time of prayer. I address myself only to the God and Father of our Lord Jesus Christ and reject any involvement of Satan in this prayer.

(At this point, pause and rebuke Satan directly before continuing in prayer. God won't mind; He's used to interruptions. Speak these next three sentences aloud or at least let your lips move.)

Satan, I command you in the all-powerful name of the Lord Jesus Christ to leave my presence with all your

demons and to go to the place where Jesus Christ sends you. I bring His blood between us and around me as a shield. In the name of the Lord Jesus Christ, I order you not to approach me in any way except by the heavenly Father's permission.

(Resume praying.)

Righteous Father, by faith and in obedience to your command I put off the old self which is being corrupted by its deceitful desires and put on the new self, created to be like God in true righteousness and holiness. I resist all the forces of darkness that stimulate the desires of my sinful nature, and claim the appearing of the Son of God to destroy the devil's work in my life. By the power and authority of our Lord Jesus Christ, I retake any ground given to the devil and release its control to the Holy Spirit.

By faith I come into union with the power, life, work and ministry of the Lord Jesus Christ. I claim the power and effect of His work in Creation, Revelation in Scripture

Incarnation, Crucifixion, Burial, Resurrection, Ascension, Session (seating at the heavenly Father's right hand), Outpouring of the Holy Spirit, Intercession, Headship of the Church, rule in the Kingdom of God and Second Coming in power and great glory. I claim the power of the written and living Word of God.

I bring all this power against Satan, his forces of evil and his strategies against me. Heavenly Father, with the divine power of weapons of righteousness that you give in Christ, I tear down Satan's strongholds in my life and in the lives of those I love. I destroy every argument and excuse for not knowing the triune God better and better. I reject the ideas and phrases that make sin attractive and plausible. By faith I claim the mind of Christ. I take every thought to make it obedient to Christ.

I demolish the plans of Satan formed against me today. I smash the plans of Satan against my heart, emotions, mind, will, spirit, body, soul, personality.

I burst the strongholds of the enemy against any and every part of myself and bring my deepest desires to you for satisfaction.

In obedience to the command in your Word, I commit myself to be strong in the

Lord and His mighty power. Thank you for the full armor of God that you provide.

Right now I put on the belt of truth, the breastplate of righteousness, the boots of readiness that come from the gospel of peace. I hold up the shield of faith that extinguishes all the flaming arrows of the evil one. I put on the helmet of salvation. I grasp the sword of the Spirit, the Word of God. Train me to use it with supernatural ability. Stimulate me to pray on all occasions with all kinds of prayers and requests.

Thank you, Lord Jesus, for loving me and laying down your life for me. Open my eyes today for the opportunity to love others and to lay down my life for them. Grant me opportunities to use the spiritual gifts you have given to me in a spirit of humility, joy and service. Help me to take my focus off myself and to fix my eyes on Jesus Christ and on those whom you want me to love and serve. I enter this day with thanksgiving and praise. Open my eyes to what you are doing, holy Father, and allow me to be used of the Holy Spirit as a part of it.

I pray in the confidence of the wonderful name of our Lord Jesus Christ who is able to keep me from falling and present me

before your presence without fault and with great joy. Amen.

Heavy stuff? You better believe it. No one expects to go into battle with flimsy armor and light firepower. This kind of praying calls on the great truths of Scripture and Christian experience.

Don't miss this. Spiritual warfare praying has power—supernatural power. Why? Not because of human effort (although it will take all you have to persist in this kind of praying), but because it calls upon all that Christ has already done on our behalf. It brings the power of God directly against our adversary.

Spiritual warfare praying is effective for smashing the strongholds of the devil in both our own lives and the lives of those we love. I recommend that you try it daily for a minimum of thirty days—ninety is better. If it seems strange or foreign to you, consider it an adventure in improving your prayer life! **EF**

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FRIENDS WRITE

Are Friends Being Too Silent?

Thank you for including Ginny Dawkins' letter in the May/June *Evangelical Friend*. I share her concern that abortion not be promoted as a means of birth control.

Also appearing in the May/June issue was an advertisement for the Friends Committee on National Legislation, seeking reader input on which social issues should be presented by FCNL to Congress during 1991-92. I feel it is right for Christians to be involved in such issues. However, I noticed that several crucial issues such as child abuse, pornography, euthanasia, and abortion were completely overlooked in the advertisement. Assuming that Friends generally oppose such practices, I called FCNL to ask for an explanation of why these particular moral issues were not mentioned along with 33 other "concerns of Friends." I spoke with Alison Oldham, who told me that FCNL's policy prevents them from

making any statement on an issue on which there is not complete Friends agreement.

As there has been no clear unity on abortion or euthanasia up to this point, FCNL is silent when they cannot get a general agreement. Especially on the issue of abortion, which is a "hot political issue" at the moment, they "stand aside." (Child abuse and pornography, which I also mentioned, were not addressed.)

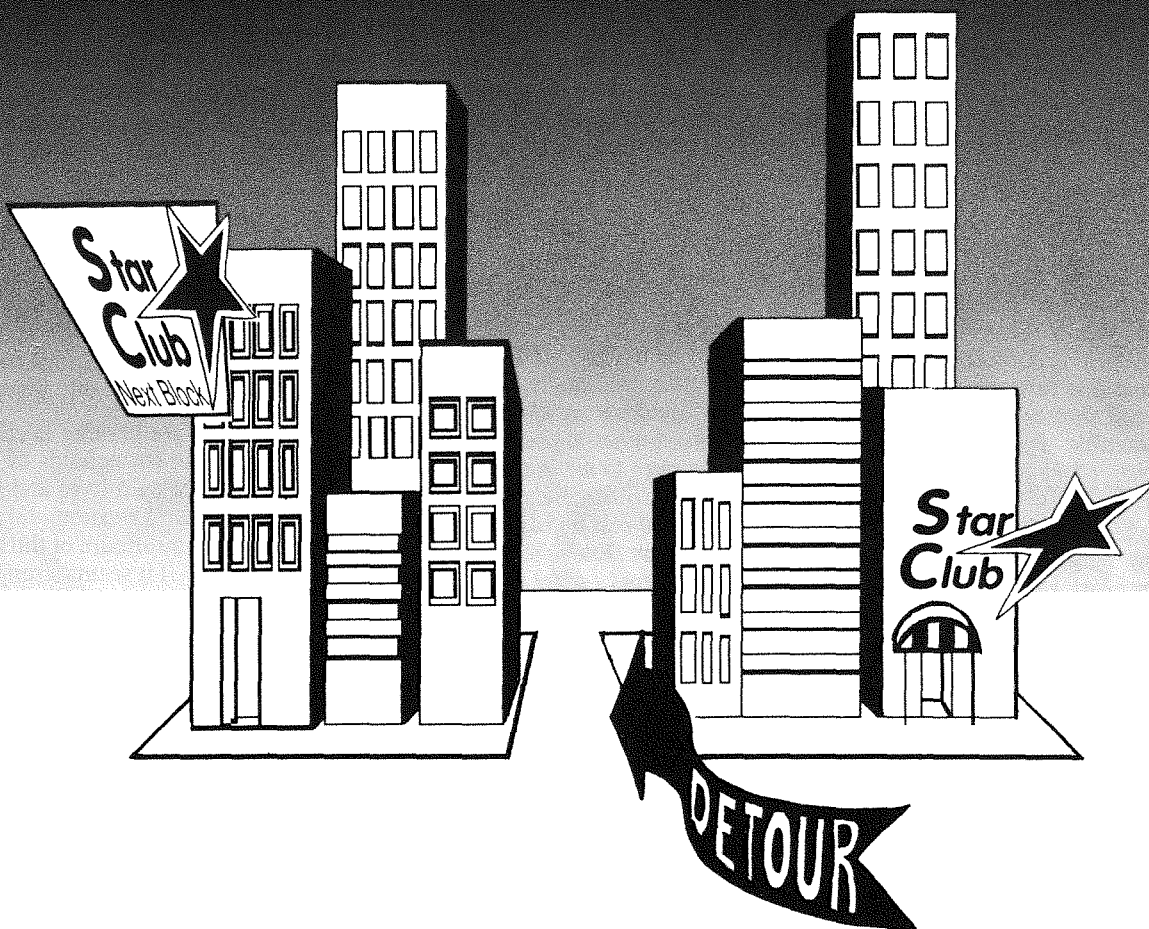
I am shocked, dismayed, and extremely grieved that Friends, with their history of nonviolence, can reach no agreement on the violent practices of abortion and euthanasia. I have respected this denomination for a history of courageous response to social problems, especially the slavery issue of the previous century. Now again there is an urgent need for voices to help protect the lives and dignity of those who are vulnerable.

Alison Oldham of FCNL suggests that individuals, churches, and yearly meetings could take action regarding right-to-life concerns, as FCNL will not at this time. She mentioned available resources, such as information on how to effectively write to lawmakers. If you would like such information, call or write: Friends Committee on National Legislation, 245 Second Street N.E., Washington, D.C. 20002. Phone: (202)

I urge those concerned about pro-life issues to pray and seek the Lord on how He would have you be involved. I pray that Friends, because of apathy, lose this opportunity to make a difference. At this crucial time in our nation's history, our voices need to be heard.

CAROL KELLEY
Newberg, Oregon

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



When You Follow a Star and Find a Stable

By DAVID J. ROBINSON

TWENTY-SEVEN years ago, Jan and I committed ourselves to each other in marriage for the rest of our lives. We felt at that time we would grow old together and be as happy on our 50th anniversary as we were on that wedding day.

Little did we realize then that our relationship might be cut short by accident or disease. In November, 1988, Jan was diagnosed with breast cancer. The subsequent treatment and evaluation has brought us to facing the realities of life and death in our relationship. We have been forced to face our mortality and to consider the possibility that we might not be able to experience our golden wedding anniversary together.

I wonder what feelings the Magi from the eastern countries must have felt. These men, however many, pursued a star—a dream—while their destination was merely a stable. Most of us realize that the holy family was by then residing in a rented home in Bethlehem. Luke portrays the shepherds coming to a stable, but Matthew narrates the coming of the Magi to a "house." Even though this house was not the stable of Jesus' birth, the home was undoubtedly very modest and if

the Magi had expected a king's residence, it certainly would have seemed like a stable in contrast to their hopes.

They had followed a star and were looking for a king. They must have been terribly disappointed! Have you ever been disappointed? You may have had dreams in school—that you were going to be successful. When you started your career you wanted to be the executive, the principal, the superintendent, the president. When you retired you had great plans for travel and grand projects, but they just haven't worked out as you'd hoped.

Perhaps your marriage hasn't been successful. Perhaps your job is not fulfilling. Perhaps your personal life is filled with defeat and discouragement. Many of us pursue a dream, as the Magi followed a star, only to find something other than what we had expected. The image of the stable epitomizes this disappointment.

What does this story say to those of us who face times of disappointment and disillusionment today? These Magi made some specific decisions and took some healthy steps at this juncture in their lives.

1. *They Looked for God in the Coarse and the Commonplace*

I would not have blamed these Magi for turning around and going home. Some of us probably would have.

Do we leave in the middle of a movie or a program that is less than we thought it might be? The Magi did not respond that way, however. Perhaps they thought the purpose of wonder and majesty of God could be just as potent in a stable as in a palace. Perhaps they saw beyond the outward circumstance to God's working in and through them.

"Stables" often come to God's people. Joseph was the favorite son of Jacob. He enjoyed status with his father, and there must have been great dreams between these two. But he was sold into slavery by his brothers and was taken to Egypt, ending up in prison. Could he see where God was taking him? Could he be content all those years to wait for God to restore the dream to him? Later, when his brothers stood

before him in fear and humiliation, he told them: "You meant evil against me, but God meant it for good." (Genesis 50:20)

The difference between success and failure for the great men and women of the Bible is that they found God's presence and purpose in those "stables" of life. Though they could not control the circumstances, they could look for God's hand in and through them. They were able to turn disappointment into "His Appointment."

2. *They Offered Their Best in Spite of Disappointment*

Suppose they had been tempted to ask one another, "Is this what we have traveled all this way to see? Just a baby in this rented house?" This happens to us, too. When disap-

pointment strikes, aren't we tempted just to "get through it"—to somehow muddle through the best we can?

Perhaps you teach a Sunday school class and only one person shows up. Would you be tempted to give less than your best?

These Magi worshiped. They offered their very best—costly ointments, perfumes, precious metals. It was a sacrifice. It cost them something. There in the "stable" of potential disillusionment they gave the very best they had to offer.

Former President Jimmy Carter in his book, *Why Not the Best?* tells about a circumstance in his life when he was summoned to Admiral Hyman Rickover's office to interview for the Nuclear Submarine program. The interview lasted over two hours.

"Rickover finally asked, 'How did you stand in your class at the Naval Academy?' I answered without hesitation, 'Fifty-nine out of 820, sir.' His next question startled me, 'Did you

do your best?' After a pause... I was forced to admit, 'No, I did not always do my best.' He looked at me for a long time and then turned his chair around as if to end the interview. He asked one final question, which I have never been able to forget—or to answer. He asked "Why not?" I sat there for a while, shaken, and then slowly left the room." (Jimmy Carter. *Why Not the Best?* Nashville: Broadman Press. 1975. p. 13.)

Perhaps at least two of the secrets to turning around a "stable" experience into something beautiful is to look for God's direction and purpose, and to offer the very best we have. It may be our resources, our talents, our abilities, our time—even our very lives.

3. *They Received a New Direction for the Future*

The Scripture states it beautifully: "They went home by another route."

These Magi were never the same again. They could not follow the same steps by which they had come. The star they had followed was filled with dreams and maybe even ideals—with romance. Now they were filled with God's purpose, God's dreams, God's plan. (And aversion to Herod's scheme didn't hurt either.) They could never be the same.

The leading of the star led to a new vision of the way home. Theirs was a whole new world, a new horizon, and they received a new direction for the future.

This is what happens when we encounter God and His purposes. We worship Him by giving our best, and we can never be the same. We then receive a whole new direction for life, as the faithful following of one leading leads to the receiving of another.

The word *crisis* has an interesting characterization in the Chinese language. It is made up of two characters; one meaning danger and the other, opportunity. You see, in every crisis there is a crossroad. We may choose the road of danger and close ourselves off to help from others and the Lord. Or we may choose the path of opportunity, turning the crisis into something positive.

Disappointments and difficulties can be great motivators for us. They can be the difference between the mediocre and the great. We might ask ourselves: "What can we learn from our experiences?" "What directions for life are charted by our experiences?"

Have you come to the "stable" of disappointment? Is life filled with difficulty and lack of hope? The Christmas story is filled with good news! The way of transforming the coarse and commonplace into the sacred and significant is by:

Looking for God's purposes.

Offering your very best to Him.

Taking a new direction for life. EF

David J. Robinson is pastor of Haviland Friends Church in Haviland, Kansas. He and Jan are the parents of two grown children.

In every crisis there is a crossroad.

Disappointments can be the difference between the mediocre and the great.



PHOTO BY GAIL DENHAM

The 'Family Altar' and Family Altering

BY WINIFRED PETERSON

UPON HEARING a church leader say recently that during the first years of their marriage he and his wife did not pray out loud together, I began to wonder if the custom of family prayers is on the decrease in Christian homes.

While times have changed and schedules are more hectic and chaotic today than ever, the need remains the same. Families need to prioritize and set aside a regular time for worshiping together as a family.

When I was 14 years of age and a new Christian, my family on vacation visited old friends who had moved from our community. After breakfast the man of the house explained that he and his wife had become Christians

and it was their custom to read the Bible and pray together each morning. Not being used to this in our home, I thought it was wonderful. I vowed in my heart that since I planned to marry a Christian husband we too would have a family altar when I married. Five years later this became reality. We started our family altar on our wedding night and it has been carried on for 56 years in spite of work, weather, company, or crying babies. It has been a wonderful blessing in our home and helps to keep things running smoothly as we honor our Lord each day in this way.

Today's magazines carry many articles on family problems. Parents feud with their children. Children run away

from home. Christian parents wring their hands and cry out, "What did we do wrong?" Many hearts ache, and children and their parents long for reconciliation and peace.

Are you in that category? Has your Christian faith been tested because of a wayward child? Or perhaps you have recently become a Christian and you want to be able to meet the problems that arise, even in a Christian home.

Have you tried reading the Bible together as a family and praying together? Obviously, such a practice will not solve all of a family's problems. In fact, it may even contribute a few more. I believe, however, that setting aside a special time for family worship on a daily basis will become

a source of strength and encouragement for any who attempt it.

Our Christian forefathers called this a "family altar." Many of their family members conducted family devotions morning and night, but in the schedules of today's busy families this rigid routine might not work. However, the desire for a meaningful experience of family devotions will eventually lead to a manageable plan, tailor-made to fit that family's needs.

There is no set pattern. Some have used the living room furniture as an altar in the home where they meet each day to read the Bible and pray. Others start the day with family devotions around the breakfast table,

lending a good start to the day's tasks. Some gather around the piano and sing a hymn or Christian choruses.

Some kneel to pray and others simply wait together in the Lord's presence for open worship. The essential thing is to make a plan that fits your needs, and it will probably include reading the Scripture or devotional writings and praying together.

With small children in the home a Bible story book can be used to convey the meaning of a passage to them. Many other devotional helps also exist. *The Fruit of the Vine*, published by Barclay Press, is a very good one. Some days there may be time for only a short Scripture and prayer. Other times a more lengthy lesson can be used, and each family member can pray aloud if so desired.

Many children have given their hearts to Jesus in this atmosphere of family devotions.

We have also found that loving God together helps us love one another. It is difficult to hold resentment or ill feeling when one is praying with other family members. It is said, "The family that prays together stays together," and I have experienced this to be true.

The Bible stresses knowing and following the instruction of the Word. In Deuteronomy 6:6-9 (NIV) we read, "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and

bind them on your foreheads. Write them on the doorframes of your houses and on your gates."

Proverbs 22:6 says, "Train up a child in the way he should go, and when he is old he will not depart from it."

The Apostle Paul in 2 Timothy 1:5 mentions with endearment the faith that was in Timothy's grandmother and mother, and also in Timothy. He mentions in 2 Timothy 3:15, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (KJV)

The spiritual upbringing in Timothy's home clearly influenced his life, and there is no substitute for the effective cultivation of tomorrow's spiritual leaders. In a day of hectic family schedules,

single-parent families, and dual working parents the priority of family worship easily gets brushed aside. However, with creativity and a little ingenuity, practices that have been such a source of encouragement in the past can be adapted to meet today's needs.

The family altar or practice of family devotions may not be the answer to every family difficulty, but it can be a help in preventing and even solving many problems. In fact, it can even *alter* the family. **EF**

Winifred Peterson and her husband, Craig, attend Hutchinson Friends Church, Hutchinson, Kansas. She is an active member of the church and harbors a deep concern for the Christian family in today's society.

Jesus Is Lord



(Continued from page 3)

from another. The Gospel means good news. Jesus makes waves in history, and on those waves the boats of all humanity rise from reefs and shoals.

Drug addiction helps us understand the ransom theory of atonement. People are hooked and need help. Prostitutes aren't the only hookers; indeed, some of them are trapped in the cogs of the city.

Other people are hooked on television, or New Age religion, entertainment, or even the aesthetic joys of respectable religion—or up-and-coming religion. Like the homeless, the alcoholics, the schizophrenics, and all marginalized people, they are hooked by a world system that offers counterfeit salvation. Christian witness evokes Christ's triumph over all addictive systems. This includes technological expertise. In a recent book, *The Russia House* (Knopf, 1989) John LeCarré lets a dissident scientist make this lament: "Experts are addicts. They solve nothing! They are servants of whatever system hires them. They perpetuate it. When we are tortured, we shall be tortured by experts. When we are hanged, experts will hang us When the world is destroyed, it will be destroyed not by its madmen

but by the sanity of its experts and the superior ignorance of its bureaucrats." (p. 207)

Jesus Christ always surprises such management experts. Principalities and powers crumble before His voice. Hot wars cease and cold wars release their grip of terror on humanity. The gates of hell cannot prevail. God's Word stands though nations fall. In modern terms the ransom theory of atonement shows how the Cross releases us from traps of tyranny and addiction, whatever their forms.

2. Consider a second theory of the atonement. *Christ satisfies divine honor.* Nearly a thousand years ago an English theologian wrote a pamphlet "Why Did God Become Man?" Anselm used the social metaphor of royalty insulted. His reasoning went something like this. Privately a ruler may wish to forgive an insult, but the state's honor is at stake, so the sovereign can't. Human sin by this analogy so grossly insults God it requires more than humanity can muster to satisfy the claim. Accordingly, God accepts the sacrificial death of Jesus, who as a human being takes the rap representatively, and who as God satisfies the enormity of the insult. Thus God's honor is preserved and divine love demonstrated.

Do you have problems with Anselm's answer? Sure; most of us do. In this theory God seems to resemble a petty dictator bothered by a sassy serf. But remember, metaphors make one point, they don't construct an allegory. The map isn't the territory. Look where the sign points: Sin is an enormous affront to the world God created. Christ repairs the damage.

PONDER the analogy of social insults. Think of genteel jousts between jilted lords in the Middle Ages, or consider eighteenth century dueling, or gunfights in the American West, which mystique persists in movies and TV. In Prague, in 1618, a group of Protestant nobles threw a Hapsburg prince from a window, precipitating a war that lasted thirty years. The noble wasn't even hurt, a circumstance Catholics attributed to angels and Protestants to luck in landing on a haystack.

Nazi genocide of Jews and Gypsies outraged the world. The Nuremberg trials concluded these were "crimes against humanity."

Sleuths still ferret out Gestapo agents hiding in Brazil, or prison guards living in the United States. The Holocaust has corrupted some of its victims—like abused children becoming abusers. Insult perpetrated cycles of recrimination.

Think of the insult to humanity when parents drop their progeny over cliffs or set them afire, or when berserk persons spray a playground with machine gun fire. The public, not just relatives, are outraged. Like Abel's blood such insults cry from the ground for retribution. They insult God.

Last year President Bush sent troops to Panama, at the cost of several hundred lives, and a couple billion dollars to rebuild bombed out homes and shops. Why this disproportionate effort to apprehend one person? Because Noriega insulted the American presidency. The double agent bit the hand that fed him. This little dictator thumbed his nose at the big norteamericano emperor. See how touchy rulers are, even reasonably decent, democratically elected ones?

Even the best rulers struggle between necessities of state and needs of the heart. Recall President Abraham Lincoln struggling to remain humane during America's terrible Civil War.

Recall King David's lament over his son, who led an abortive coup against him, and was killed by an army officer, "O my son Absalom! My son, my son Absalom! If only I had died instead of you..." (2 Samuel 19:1-4) Think of God, the heavenly parent, lamenting fallen children, made in the Divine image, who now trash the earth, slaughter each other, rebel against God's Kingdom. In Jesus on the Cross, God dies in our place.



God
satisfies the
insult of sin
in ways
both just
and loving

Let the satisfaction theory of the atonement signify Jesus as peace child, symbol of reconciliation and agent for it. Crimes against humanity insult God and cry for retribution, but vengeance belongs to God. Apart from God, human efforts to atone spiral in violence, from blood feuds to genocide, from petty theft to corporate crime. Human vengeance threatens the planet. In the life, death, resurrection, and continued lordship of Jesus Christ exercised through the Holy Spirit, God satisfies the insult of sin in ways both just and loving. Pagans lord it over one another, but that's not the right way. That's not God's way, taught Jesus. Whoever would lead must serve. Jesus himself came not to be served but to serve.

Jesus saves by becoming the servant, by suffering. This is grace greater than sin. Our Lord teaches us to serve our neighbors in love. Through the ordinary vocations of life, Luther insisted. Thus are cycles of retribution broken. Jesus' death is enough, God's honor (and ours) is satisfied. We don't need to slaughter our neighbors, however heinous their crimes. Christ's blood covers. Human governance can offer justice in the context of love.

Soviet President Gorbachev said flat out, a couple of years ago, we have sinned. This confession caught the world by surprise and opened doors to freedom. The cynic sees pagan desperation here, the Christian a leavening of the Kingdom. Suppose world leaders made even bolder admissions of sin in regard to world hunger, depleted soil, senseless wars, violence, crushing third world debt, family failure, drug dependency, and stolen

banks. Suppose we just admitted to having insulted God. Penitence precedes pardon and obedience follows it. The Church stands witness to how failed people and failed enterprises can be renewed in justice. Renewed by Jesus the Lord, whom Christians join with the Apostle Paul in affirming thus:

"And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11)

To update the metaphor for the satisfaction theory, we're bankrupt, and Jesus is the court-appointed conservator.

3. Let's consider a third theory of atonement: *Christ substitutes for us*. He takes the punishment we deserve. The just for the unjust. He bore the curse laid on us for having broken those principles we accept. This view isn't concerned about wounding God's honor, or paying extortion money to the devil, but about breaking divine law. And again, the point of this social metaphor isn't to compare God to some harsh judge, but to illustrate the significance of the crucifixion of Jesus. If you don't have the slightest guilt about having breached the universal moral law, then this theory won't reach you. But if you have known sins, perhaps often, and with shame, it may instruct about how Christ's death brings you to righteousness.

When George Fox suffered in prison for religious freedom a young friend offered to take his place. When Oliver Cromwell heard about this substitutionary offer the English sovereign asked his councilors, "Which of you would do the same for me?" No one spoke. When God asked who would take the rap for the worst of us, Jesus replied, "I will." Of his own choice He drank the cup, He bore our punishment, even to death on the cross. Humanity has deficient resources to pay its fine, and gets an undeserved bail out. God pays the fine.

This substitutionary view is popular among Christians today, which means that we ought to read the fine print carefully. Otherwise it can be reduced too easily to cheap grace: We get to walk away from the consequences of our scrapes with the law because a rich granddaddy pays the fine every time. We crucify Christ afresh by such presuming upon God's grace.

One aspect of the substitutionary view is that Christ identifies with us. He is really tempted, just as we are, yet without sin. He sweats out His fears of what happens to good people in a bad world. Gethemane is watered by His tears. By his stripes we are healed. He is one of us.

A PERSON who bails out a broke and errant brother or sister receives more than a cheery thanks at church. Bonding occurs. The lives of benefactor and benefited link together. We follow Christ as Lord by identifying with Him by taking up the cross, by enduring hardness, by joining in the Lamb's war, by being a light and leaven in the world, by being agents of reconciliation. After all, we are coheirs with Christ in the Kingdom. We don't yield our bodies to sin any longer, but to righteousness (read that word also as justice). Don't treat salvation as freebie tickets to heaven, but as a new start in the world God is recreating. A verse from Romans is appropriate:

"For if, by the trespass of the one man [Adam], death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ." (Romans 5:17)

Lines from this hymn appropriately interpret substitutionary atonement: "Must Jesus bear the cross alone and all the world go free? No, there's a cross for everyone, and there's a cross for me." Pick it up.

Joseph F. Girzone, in his delightful book, *Joshua and the Children* (MacMillan, 1989) has Joshua (Jesus) speak these words to Anwar, the Arab child whom he has healed, and whose grateful parents abandon arms dealing in Ireland and return to work for peace in the Middle East:

"Anwar, it is a noble work to sacrifice for justice. God did not intend to finish his creation. Much has been left undone, so men and women can fulfill their purpose on earth by channeling God's riches to one another. Hunger, poverty, and injustice exist because so many hoard God's treasures for themselves and their families, or for political power, and the rest of the world goes starving or in dire want. It is not the will of God." (p. 93)

The substitutionary theory shows how the Cross regenerates human goodness.

4. A fourth way to explain how Christ's death results in human righteousness is called the "moral influence" theory of the atonement. As stated by a Twelfth century monk, Peter Abelard, the theory goes like this. For grace to be really free and unmerited a loving God must bear the burden of human sin without attaching conditions, such as having to pay off the devil, assuage insults, or exact heavy fines for breaking divine law. God's unconditional love is so powerfully evidenced in the life and death of Jesus that it awakens within sinners a reciprocal response. "We love him because he first loved us." This theory also uses social analogies. A smile earns a smile, those who treat others respectfully themselves receive respect. Good responds to good. Love can't be bought, bargained, or stolen.

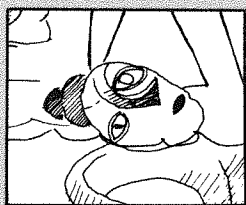
Well, there are problems with this theory, as with the others. The first problem relates to Abelard's credibility. Abelard, like many a lonely celibate monk, found it hard to separate love in general from love in particular, especially in regard to sexuality. The brilliant professor and his brilliant student, Heloise, fell in love, had a child, and were secretly married. Angry family members captured Abelard and cut off his genitals.

A SECOND, less emotional, objection is that the theory is too subjective. How can the death of Jesus effect moral transformation if it just depends on our attitudes. It assumes people could just neutrally decide for good or evil. If they are that good, that unfallen, then what difference does Jesus' death make? Carnality seems insufficiently accounted for.

A third objection is that it puts Jesus in series with other charismatic martyrs whose death is influential. For such reasons evangelical scholars generally rejected it. They thought it wasn't miraculous enough, which was why the theory appealed to liberals, of course.

Despite these problems there's much truth to the metaphor when placed in a context of Jesus Christ as Lord. The historical objection doesn't bother us now. The whole tragic episode gave Abelard some special insights concerning the spiritual, intellectual, and sensual aspects of love, and its concomitant—suffering. The pathos of these circumstances gives Abelard's theory what logicians call "existential import." It isn't just theoretical. Concerning subjectivity, if one thinks of Christ's crucifixion as a one-shot deal, so that our love must be awakened by the retelling of

How can
the death
of Jesus
effect moral
transformation?



an event two thousand years ago, then, yes, one might say the theory is too subjective. But unless we believe in magic divine-human transfers, then whatever moral changes occur within us comes through the mind. And what more powerfully motivates us than unconditional love?

Every time I read my poem "The Old Dog Is Dead" people brush tears away. Why? Because the poem pictures unconditional love between human and animal creatures. Why then should love be demeaned as insufficient cause to account for God's transformation of human character? Especially when one recognizes that the Church is Christ's body. The one in whose name we conclude our prayers is not my Lord only, but also Lord of history and Lord of the cosmos. Will space fiction give me a better hero to follow? Will art or music? Love is the strongest energy possible. "Whoever does not love does not know God, because God is love." (1 John 4:8) As Teilhard de Chardin wrote, "... the Cross still stands; it rears itself up ever more erect at the common meeting place of all values and all problems, deep in the heart of mankind. It marks and must continue more than ever to mark the division between what rises and what falls back." (*Christianity and Evolution* p. 219)

For an illustration I return to Girzone's book. At the funeral for Joshua (Jesus), who has been shot by Protestant and Catholic snipers, the eulogy contains these words:

"We... have the beautiful memories of the goodness of Joshua forever branded on our minds and on our hearts, and the personal love he has shown for each one of us. There was no person who met him who did not become aware that they were totally and unconditionally loved by God, no matter what their faults or peculiarities or, yes, even their sins.... We must carry on the message of his life until the love that he has shown us is spread far from the ruins of this decaying church into a new world that will share God's own vision of humanity as one family...." (p. 175)

JESUS IS as close to us now by His Spirit as Joshua was to the Irish village. The writer of Hebrews expresses it thus: "In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the [pioneer] of their salvation perfect through suffering." (Hebrews 2:10-11)

Conclusion

We will never remove mystery from the atonement, neither in this world nor in our hearts. But we may have helped the mind discover how the death of Jesus brings us to righteousness, and so live as better Christians. The ransom theory of atonement shows salvation as release from traps of tyranny and addiction. The satisfaction theory pictures Jesus as court-appointed conservator of our bankrupt world. The substitutionary theory shows the Cross regenerating human goodness. The moral influence theory of the atonement shows how the Cross saves by the cleansing, renewing power of unconditional love.

In my youth I learned this chorus. "I have decided to follow Jesus, no turning back, no turning back." I not only sang the chorus, I let its words become my Christian testimony. The heart believed, and the head agreed. The memory of that response to the divine initiative remains strong a half century later. The atonement cannot easily be explained, but it can be experienced. **EF**

Arthur Roberts is Professor-at-Large at George Fox College and now resides in Yachats, Oregon. He has been one of the most prolific writers interpreting Quaker history, faith, and practice, motivated by his concern for spiritual renewal among Friends.



MID-AMERICA YEARLY MEETING

New Office Secretary

Helen Scherer has joined the MAYM office staff as the new administrative secretary. She replaces Fran Pellett, who resigned because of health reasons.

Helen is a native Wichitan and has four adult children. Her previous employment was with Mycro-Tek.

"Friends of Jesus" Holds Dedication

Friends of Jesus Community is the ministry in inner-city Wichita that was formed earlier in 1990 by Dorlan and Donna Bales, Aaron and Laura Fowler, and Dorothy Craven. All are members of Northridge or University Friends. A dedication celebration was held August 12 to officially recognize this new outreach and to dedicate the apartment building that serves as the center for the ministry. Gary Getting, chairman of Friends Action Division, brought words on behalf of MAYM. This ministry is centered in the inner city and is now having Bible studies on Sunday evenings.

Women's Retreat

This year Friends Women celebrated their 20th Anniversary Women's retreat. It was held at Salina with the women from North Central Area as hostesses. The theme "Bearing Together as Friends" was stressed by the guest speaker, Dee Brestin, an author and featured guest on *Focus on the Family*. Friday evening concert was given by Ron and Carolyn

Patti, parents of the popular gospel singer, Sandy Patti.

Fergusons in Wichita

The Mid-America Yearly Meeting Mission home in Wichita is the home of Willard and Doris Ferguson while they are home on furlough from Rwanda this year. Some of the area women with Esther Choate and Carolyn Hinshaw as overseers spent many hours cleaning and preparing the home for the Fergusons. Friends women from over the Yearly Meeting furnished household articles, food, and money to make this furlough year more enjoyable.

F. U. to Host Ministers Seminar

The Department of Religion and Philosophy of Friends University hosted a one-day seminar for ministers on October 18. This 40th annual event featured Richard Foster as the speaker.

Yearly Meeting News

New officers named for leadership in the Yearly Meeting included Roscoe Townsend (Haviland, Kansas), presiding clerk; Daryl Pitts (Booker, Texas), assistant clerk; Elmer Davis (Haviland, Kansas), stewards board president; Sheila Ratzlaff (Winfield, Kansas), evangelism and nurture division chairperson; and Leatha Hein (Northridge,

Wichita, Kansas), trustees chairperson.

Additional pastoral placements include three part-time arrangements: Duane and Pam Cox serving at Friendship and commuting from their home in Galena, Kansas; Kenneth and Phyllis Routon serving at Pleasant Plain and commuting from Pratt. Bruce and Marla Neese will be at Westside, Kansas City. He is in his final year as a student at the Nazarene Seminary.

Linwood Friends Church in Wichita, Kansas, has had moving day for both the pastor and the church. Frank and Janet Penna moved to a larger home at 1841 S. Main. This will be the location of the church office. The church was moved from the building in Linwood Park to The Dandelion in downtown Wichita. This will give them more Sunday school and storage rooms.

* * *

A NEW MINISTRY at Friendswood Friends Church, aimed at guiding people to sources of help for drug, alcohol, and other addictions, has been commissioned as the Friends C.H.A.I.N. Ministry. C.H.A.I.N. stands for Christians Helping All in Need, but the symbolism is important too. Each of us is a link in the human chain, and our strength through God's guidance can be drawn on and shared to enhance the strength

and usefulness of others in life's chain. On invitation, a number of members of the congregation and others in the area received five nights of training in working with people who may seek help for addictions touching their lives or that of their family or friends. Members of the C.H.A.I.N. Ministry are not trained to counsel, but to assist compassionately and confidentially in finding avenues of appropriate help.



E.F.C.- EASTERN REGION

Yearly Meeting News

The 1991 Yearly Meeting will be one week later than usual. The dates are August 3-8. Ron Johnson, presiding clerk, announced the decision after learning the Hall of Fame week had been changed to the last weekend of July.

* * *

GUEST SPEAKERS during October's promotion of the Great Commission Budget included Duane Comfort, Curt Blasiman, Willard and Doris Ferguson, Ella Ruth Hutson, and Dave and Cindy Aufrance. "The Bread of Life for a Starving World" was the theme in all the churches.

* * *

VERL LINDLEY, pastor of Granada Heights in SWYM, is the speaker for the Pastors' Mini-Conferences scheduled for December 4 in Wooster, Ohio, for northern pastors and December 6 in South Hill,

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Romanian orphan finds home in North Carolina

Dean Johnson, coordinator of the 13th Friends Disaster benefit auction, oversees the bidding. Dave Jones was the auctioneer. Next year's auction will be September 7, 1991.

Virginia, for southern pastors. "From a Shepherd's Heart" is his theme.

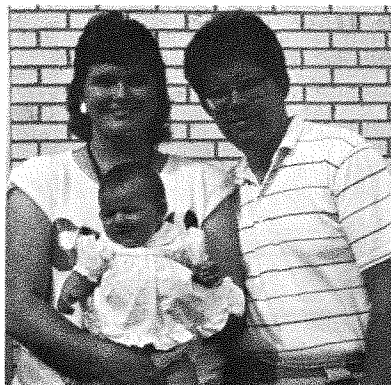
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THE WOMEN'S RETREAT this year attracted 680 registrations at Cedar Lakes in Ripley, West Virginia. For large group meetings the management provided closed-circuit TV to enable the overflow group to hear Betsy Bird, Bible teacher from Tennessee, and Jane Hisey, guest soloist. Debbie Robinson, planning chairperson, presided.

* * *

HERE ARE SOME RECENT PASTORAL CHANGES: Gilead—Ron Ellyson (Asst.); Williamsport—Tom Wilcox (interim); Broadview Heights—Doug Cook (intern); Morningside—Leo Gonot (intern); Salem First—Quint Bryan (youth); Goshen—David Mabry (youth); Alliance—Kim Knowles (youth); Pleasant View—Stephen Petrocelli; Saxapahaw—Darryl Kroeze.

Reaching Across Oceans



Dragomirs with Jana Michelle

Dale and Rhonda Dragomir, pastors at Hunter Hills in Greensboro, North Carolina, journeyed to Romania last July and spent two months there hoping to complete arrangements for adopting a baby. Thanks to the help of a national pastor, they were able to finalize all legal requirements for a five-month-old baby girl,

Jana Michelle. The Dragomirs, rejoicing in the answer to their prayers, were met upon their return by Hunter Hills Friends, who joined in welcoming little Jana into the parsonage.

* * *

FRANCIS SUNDERARAJ, general secretary of the Evangelical Fellowship of India, visited the EFC-ER Office in September, both to acquaint himself with the staff and to share the news of what is happening among churches in India. The Fellowship was established in 1951 and has now grown to include 120 denominations and groups. Their four objectives are spiritual revival and growth of the Church, evangelism and missions, safeguard of the evangelical faith, and relief and development. In May 1991 the 40th anniversary will be observed in Bangalore, thus strengthening the voice of evangelicals in India.

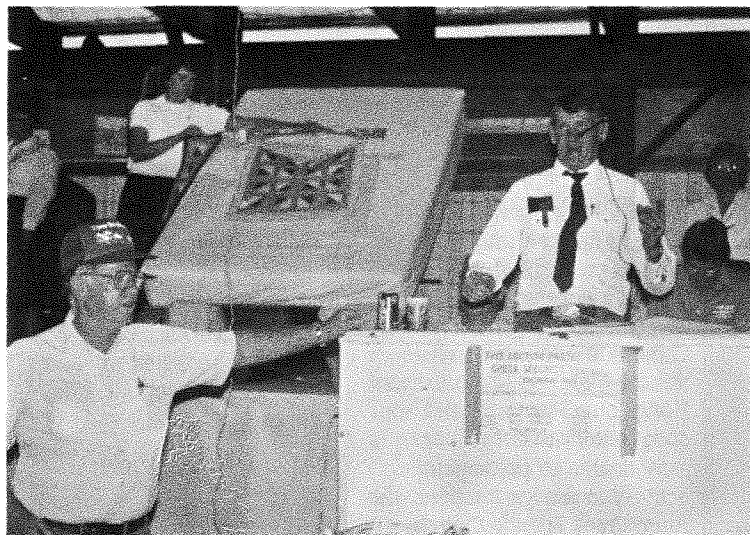
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SUPERINTENDENT JOHN WILLIAMS traveled to Kenya the last week of August to speak at Nairobi Yearly Meeting and was hosted by Ron and Nancy Woodward. From there he flew to Delhi, India, where Norma Freer met him and took him to Chhatarpur. His visit provided an excellent opportunity to meet leaders of the Church, the hospital staff, and the teachers at both the Christian English and Hindi schools.

Auction—Fun and Funds

The 13th Friends Disaster benefit auction was the best ever!

Dean Johnson, coordinator, announced the net proceeds from the annual sale amounted to \$31,000. Of this amount, \$12,420 was received from the beautiful quilts, comforters, and afghans contributed for bidding. The hand embroidered rose quilt (92 x 108) made by



Goshen Friends at Zanesfield, Ohio, brought in the top amount, \$1,050. Imagine the surprised thrill that Martha Jameison got when the Barberton Jet Cadets bought back the lovely Ohio Star quilt they had made and then presented it to her as a thank-you gift! (see photo)

News from Local Churches

OUTREACH

Willoughby Hills has scheduled the Dave Roeper Crusade for November 25-28. Not only will there be special services at the

church, but Jim Davis, youth minister, has arranged presentations in six local high schools for young people to hear the testimony of Roeper, who is a Vietnam veteran and who almost died of burns received during combat.

His Christian faith brought him through 15 major operations, and in 1974-75 he returned to Vietnam—not with an M-16 rifle—but with a message of love.

Hampton First Friends welcomed the local Chinese congregation to worship with them

Dean Earlham School of Religion Richmond, Indiana

The Earlham School of Religion (ESR) is continuing its search for a dean.

ESR, a Quaker seminary accredited by ATS with an enrollment of 75 students served by seven full-time and four part-time faculty, was founded in 1960 and serves all branches of the Religious Society of Friends (Quakers). The Dean, also a vice president of Earlham reporting directly to the President of Earlham, is the chief administrative officer of the School. The Dean will be a member of the Religious Society of Friends with a firm commitment to Christian Quakerism.

Qualifications include a clear understanding of ministry and a vision for Friends theological education, a genuine ecumenical interest, intellectual capabilities and academic credentials together with demonstrated administrative ability in fund-raising, public relations, and student/faculty recruiting.

The Dean should be able to assume duties July 1, 1991.

Nominations and letters of application (vita; names, addresses, phone numbers of references whom the Search Committee is free to contact) should be sent to:

Phyllis Wetherell
Dean Search Committee
Earlham School of Religion
Richmond, IN 47374

Review of materials will be continuous until the position is filled.

Earlham is an Affirmative Action, Equal Opportunity Employer with a strong commitment to racial, cultural, and ethnic diversity.

De Vols honored through gifts to works in Rwanda and Taiwan

Pastor Fred Clogg poses before Mt. Carmel Friends new sanctuary which seats 250.



Pastor John Brantingham invited Chinese pastor Peter Ning to preach and after the service a covered dish luncheon was served. There were 27 Chinese in attendance, representing Mainland China, Taiwan, Hong Kong, Singapore, and some American-born Chinese.

Motivated to participate actively in foreign missions, the Alum Creek Friends Church recently contributed \$5,000 for church planting in Rwanda in the name of Dr. Ezra and Frances DeVol and \$5,000 toward the Taiwan Friends headquarters in the name of Dr. Charles and Leora DeVol. Both DeVol families have lived in the Marengo community and are greatly loved by everyone.

Canton First Friends now has three Sunday morning worship services—at 8:15, 9:45, and 11:15, with Sunday school classes offered at all three services. Pastor George Robinson is encouraged with the response, noting an increase both in attendance at worship and in Sunday school. During October the staff provided training for lay pastors who lead the current 15 TLC groups. Also a couples retreat was enjoyed at Lakeside, the annual Missions Festival was held on October 17, and Malone

Sunday was observed on October 28.

In response to the challenge to befriend international students, twelve Alliance Friends families volunteered to "adopt" students attending Mt. Union College.

CHRISTIAN EDUCATION

The EFC-ER Board, headed by Marjorie Landwert, has scheduled "Idea Shops" to be held this year throughout the Eastern Region for the specific purpose of stimulating local Friends churches to improve and expand their Christian Education program. "By beginning at the grass roots," said Marge, "we try to motivate Friends to provide better teaching, improved facilities, and more creative ideas for reaching people." A seminar is planned for each district.

FAMILY

Goshen Friends families surprised their pastor, Bruce Bell, and his wife, Judy, on September 16 by declaring "Pastor Appreciation Day." The Bells have served seven years as pastors, and throughout the day the congregation expressed love and thanks for those years of dedicated service.

BUILDING AND IMPROVEMENT

On September 16 Mt. Carmel Friends combined two celebrations—the dedication of their new sanctuary and the observance of the 165th anniversary of the church. Pastor Fred Clogg, who has served the church for 15 years, regarded it as a milestone.

The new facility seats 250 people and was built at a cost of \$255,000. The old building is now the fellowship hall, providing much-needed space for activities during the week. Rendel Cosand, former pastor (1958-64), from Central, South Carolina, brought the dedication message.

YOUTH

The retreat for youth sponsors in southern churches was held November 2-4 at Hunter Hills. Kelly Hadlich directed the weekend, which was geared to helping plan meaningful pro-

grams both in the local church and on the district level.

Dates for the 1991 Friends Youth Conference are June 25-30. Camp Director Terry Knighten announces it will be held again at Cedar Lakes Conference Center and will be open to both junior and senior high youth. The planning committee includes Greg Linville, program; Bruce Bell, registrar; David Goode, counselors; Mike Brown, music; and Scott Fleming, discipleship.

MISSIONS

The Pennsylvania District Meeting held the last weekend of September at Hughesville featured Superintendent John Williams, Ella Ruth Hutson, and Dave and Cindy Aufrance. Firsthand reports from Friends missions were especially appreciated.

OTHER IMPORTANT EVENTS

Orange Road pastor John Grafton is hopeful that the new

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sanctuary, which was begun in early fall, will be ready for occupancy by Christmas. This is a \$900,000 project and after the sale of their present facility, the congregation's challenge is to raise \$250,000.

On October 7, East Richland Friends celebrated 100 years of ministry in the St. Clairsville community. "It was a time of rejoicing," said Pastor Wayne Ickes, "because of God's help in the past and the assurance of His continued help in the future." His pastoral challenge was for the congregation to average 1,000 by the year 2000. A building committee is drawing up plans to construct a new building south of the present structure, with seating for 725 plus 10 classrooms. Jim Barbina chairs the committee.

Beloit Friends are deeply grateful for a recent bequest to the church in the amount of \$70,000. Both Friends Disaster Service and the World Outreach Center were recipients of the tithe from the contribution.



**ROCKY MT.
YEARLY MEETING**

Paonia Launches Extension Fellowship

PAONIA, Colorado—Paonia Friends began an extension fellowship service in Crawford, Colorado, a community 12 miles south of here, in July. Since then, average attendance has been around 70 people. Paonia pastors Elden and Gayle Cox lead the services at 8:30 a.m. Sundays, which meet in the town's community building.



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Meanwhile, Carl and Peggy Hunerwadel and family, who have actively participated in the meeting here, have moved to Pasadena, California, for a one-year study program at the U.S. Center for World Missions to prepare for missionary service.

And, the church conducted a one-day Kids Krusade August 21 at Camp Id-Ra-Ha-Je (I'd Rather Have Jesus). Sunday school teachers led the day filled with games and lessons.

Adrian Timmons at Empire Friends

VALE, South Dakota—Adrian Timmons, pastor of the Belle Fourche, South Dakota, Wesleyan Church, is serving as supply pastor at Empire Friends Church. He succeeds Lloyd Hinshaw, who recently retired as the meeting's pastor.

Sheryl Trohkimoinen, Janet Follette, Lois Sulzbach, and Loren and Debbie Boettcher are leading the Empire Friends youth group for the coming church year.

First Denver Kicks Off Fall Family Ties

DENVER—"Building Relationships That Last" is the theme for the fall Family Ties workshops program at First Denver Friends.

The weekly sessions began October 3 and ran through November 14. "The Language of Love," "Parents with Careers," "Celebration of Discipline," and "My Bible Friends" were among the six workshops aimed at adults, teens, and children.

Childcare was available and meals were served prior to the teaching sessions.

Perisho Speaks at Retreat

FORT COLLINS, Colorado—Rocky Mountain Yearly Meeting general superintendent Stan Perisho was keynote speaker September 28-30 at the Fort Collins Friends all-church retreat, which had the theme "Renewal."

Duane Comfort, EFM assistant director, was to speak at the church's November 17-18 missions conference on being a missionary in everyday living.

The church also reports a weekly prayer meeting at which attenders wait upon God for His direction.

Huffmans Lead Meetings

ARVADA, Colorado—"Equipping Christians for Ministry" was the theme of a seminar led by Max and Kathleen Huffman, Muncie, Indiana, at Northwest Friends September 28-30. The Huffmans are ministers at large among Friends, having served in 10 yearly meetings. They are active in pastoral service, consulting, evangelism, teaching, and church planting.

Chinese Church Featured in Movie

BENKELMAN, Nebraska—*Beyond the Great Wall*, produced by Underground Evangelism, was the title of a film recently viewed by the Meeting here. The movie depicts the growth of the Home Church movement in Communist China.

Classes Combined to Study Money Management

COLORADO SPRINGS, Colorado—The adult Sunday school classes are combined this fall to study Larry Burkett's series *How to Manage Your Money* under the guidance of Chad Gates, Barclay College, Haviland, Kansas. The 13-week course culminates in November with the church's annual Faith Promise weekend.

Springbank Family Honored for Pioneer Past

ALLEN, Nebraska—Tom and Karen Cobb conducted special meetings here October 17-21. On the 21st, the meeting included the quarterly Springbank Area Meeting. Other churches participating were the Omaha and Plainview meetings.

Harold and Chris Isom, who attend Springbank Friends, were among pioneer families in Northeast Nebraska honored last summer for having owned farmland in the area for a century.

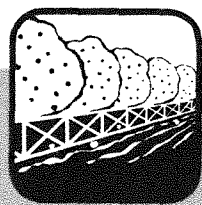
Springbank Meeting also participated in the 37th annual Northeast Nebraska Christian Fellowship Crusade, August 5-12, at the Wakefield, Nebraska, Covenant Church. Dr. Jim Anderson, program director for pastoral ministries at Grace College of the Bible, Omaha, led the crusade.

RYM Prayer Opportunities

1. Pray for God's strength and guidance to be upon Rocky Mountain Yearly Meeting Superintendent Stan Perisho.

2. Ask God to bless the new extension Meeting in Crawford, Colorado, and to use it to help people in that area become believers who live the Christian life.

3. Pray for God's work in these meetings: Albuquerque, New Mexico; Grand Junction, and Las Animas, Colorado.



NORTHWEST YEARLY MEETING

NWYM Churches Celebrate Anniversaries

Several churches in the Northwest have celebrated significant anniversaries this year. Marion Friends topped the list when they celebrated their 100th anniversary on August 5. Clackamas Park Friends commemorated 25 years on September 23, and Homedale Friends 50 years on October 14. In each case, former pastors and members gathered to share memories, thank God, and pray for the years to come.

Focus Conference Concentrates on Church Growth

The annual Focus Conference was held at Heather Inn in Umatilla, Oregon, on September 18-20. Speaker Win Arn led workshops on the theme "Open the Front Door/Close the Back Door of the Church." The last day involved developing actual church growth strategies among participants.

George Fox's Works

George Fox's eight volume Works (1831 edition) are back in print — at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for eight volumes. Sets may be reserved for a refundable \$40 deposit — shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available. Reservations and orders: George Fox Fund, Inc. c/o Douglas Garrett 324 S. Atherton St. State College, PA 16801

Dr. Arn is widely recognized as a pioneer of the American church growth movement. He is a founder of the Church Growth Institute and has written seven books on the subject. The Focus Conference is sponsored by the NWYM Board of Evangelism, with pastors, spouses, and other leaders from every congregation in attendance.

Faye Pruitt Ministers at Women's Retreat

The Friends Women's Missionary Fellowship held its annual retreat at the Red Lion Inn in Pendleton, Oregon, on October 4-7. Special speaker Faye Pruitt led the worship sessions with the theme "Christ, Our Hope."

Board of Social Concerns Keeps Yearly Meeting Informed

Along with the September issue of *Concern*, a news sheet produced by NWYM's Board of Social Concerns, churches and individuals in the Yearly Meeting received the voting records of their Senate and House representatives for 1989 and 1990 on significant issues. The list is produced by the Friends Committee on National Legislation. This is one way the Board of Social Concerns is seeking to promote responsible citizenship in the Yearly Meeting.

Bible Quizzing Brings Excitement to Junior High Youth

Bible quizzing tournaments are growing in popularity with junior high youth in Northwest Yearly Meeting. Last year, nine churches participated in the study of Romans and James, with the final contest held in Newberg during yearly meeting. This year the book of Acts is the focus, and five tournaments will be held in different areas of the Yearly Meeting, with finals to be on May 4 in

Portland. Last year's activities generated much excitement, and several young people testified about the new meaning and challenge they received through studying the Bible in preparation for the quizzing. Youth Superintendent Bruce Bishop has put together a manual for the quizzing program. Anyone desiring further information can contact Bruce through the Yearly Meeting office (600 E. Third, Newberg, OR 97132).

Friendsview Manor Seeks New Director

Upon the resignation of Stuart Willcuts, Friendsview Manor is searching for a new director. Inquiries should be directed to interim director, Mahlon Macy, care of Friendsview Manor, 1301 Fulton Street, Newberg, OR 97132.

OUR FRIENDS MISSIONARY OUTREACH

Burundi Leaders to Receive Counsel and Assistance

On November 28, 1990, Maurice Roberts, superintendent of Mid-America Yearly Meeting, and George Thomas, retired missionary, will leave New York en route to Burundi. Roberts and Thomas will spend ten days in this small nation in the heart of Africa, counseling with leaders of the Friends church, and ministering in worship services as opportunity arises.

Mid-America Yearly Meeting supervised the mission work in Burundi for 52 years, beginning in 1933. Although all foreign missionaries were forced out

by the government in 1985, the Friends church has continued to grow. George Thomas served there for 28 years. He is accompanying Maurice Roberts as interpreter into the Kirundi language.

As of press time, Roberts and Thomas were planning to spend a week in Rwanda after their time in Burundi. Recent political problems may rule out this phase of the trip.

OUR FRIENDS COLLEGES

Acclaimed Author Shares Talent with GFC Students

Laurel Lee, best-selling author, was named as the first "Writer in Residence" at George Fox College this fall.

Walking Through the Fire, a best-selling autobiography and Literary Guild selection, became a CBS television movie that depicted the life of Lee, a young woman pregnant with her third child, faced with cancer, and a husband's desertion.

In addition to *Walking Through the Fire*, which was translated and marketed in 52 countries, Lee has written two sequels: *Signs of Spring* and *Mourning into Dancing*. Lee has been hailed by *The Washington Post* and *The New York Times* for her courage and faith in God through unbelievable odds coupled with her uncanny sense of humor. As written in *Walking Through the Fire* Lee's philosophy of life is "When life gives you lemons, make lemonade."

Among her ten publications, Lee has written six well-

Happy 100th to GFC... FU seeks to better preserve the past



Author Laurel Lee, who turned personal tragedy into a positive future, is still writing and is now teaching her skills at GFC.

received children's books. Laurel Lee is teaching classes in effective writing, biography and autobiography techniques, and will teach a course in writing and publishing for children next spring semester at George Fox. She is currently working on a new book to be released this spring.

Happy Birthday Parties Planned

One hundred birthday candles will burn brightly throughout the West this year as George Fox College celebrates its centennial.

Designed for GFC alumni and friends, the celebrations will feature a multimedia presentation that traces the history of the college, from its founding in 1891 to its status today with 1,000 students and ranked as "One of America's Best Colleges" by *U.S. News & World Report* magazine.

Awards will be given to local alumni, chosen as representatives of all alumni who have had a significant impact on George Fox, or who, through their lifestyles, best represent the Christian values and dedication to ministry GFC has always held dear. Birthday cake and ice cream will be served.

Invitations designed like birthday cards will be sent to alumni and friends about three weeks before each area party.

Hosting the events will be GFC Vice President for Development Sam Farmer, Director of Development Dave Adrian, Director of Planned Giving Ray

Rotolo, Assistant Director of Planned Giving Harold Ankeny, and Director of Alumni Relations Gary Brown.

1990 Sees Enrollment Over 1,000

In its centennial year, George Fox College has topped 1,000 for the first time.

The Newberg college this fall reports enrollment at 1,073, a 13.5 percent increase over last fall, when enrollment was 945.

The 1990 total includes 73 students in the college's first graduate degree program. The undergraduate total of exactly 1,000 is a 5.8 percent increase over last year.

Chaplain New Addition to Friends' Faculty, Campus Community

Students arriving on the Friends University, Wichita, Kansas, campus this fall will be greeted by a new addition to the faculty, Jim Smith. The Reverend Jim Smith.

Smith, a 1984 Friends University graduate, was named chaplain to the university in early summer. This position is one that has been anticipated for years by administration, faculty, and students, and one eagerly looked forward to by Smith.

"There's no history [associated with this position], and I

Jim Smith is enthusiastic about the new chaplain position at FU.

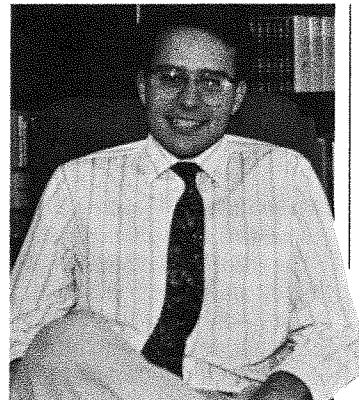
think that's good," says Smith. "Because this is an undefined area, my own particular strengths can be played out."

One of those strengths is a strong ability to communicate with college-age kids. Smith plans on using this asset to restructure the university's traditional, weekly devotional gathering, Convocation. The new official name for what was formerly Convocation is now Faith and Learning. But Smith is taking the name change one step further by assigning Faith and Learning a much more informal name: *The Meeting*.

The Meeting will be held every Thursday beginning August 30 and will be a required course for incoming freshmen and transfer students. Smith has lined up singers, theatrical groups, and lecturers speaking on such current topics as sexual abuse in an effort to encourage university-wide attendance.

In addition to *The Meeting*, Smith will have many other responsibilities. He will be teaching courses in practical theology and a class called "Faith, Development and Youth."

After obtaining his bachelor of arts degree from Friends University, Smith earned his master of divinity degree in 1987 from Yale University



Divinity School, New Haven, Connecticut. He is an ordained elder with the United Methodist Church, Kansas West Conference, a course leader with the Friends University Frontiers program, and a member of the RENOVARE board of trustees. RENOVARE is a spiritual organization founded by Friends University Writer in Residence and Milton Center for Christian Writers founder Dr. Richard Foster.

Fellow-Reeve Museum Awarded Grant

Friends University's Fellow-Reeve Museum of History and Science was recently awarded a Conservation Assessment Program grant from the National Institute for the Conservation of Cultural Property funded by the Institute of Museum Services in Washington, D.C.

The grant supported a two-day site visit by a collections oriented conservation professional. In addition, the grant also provided for on-site participation of an architectural conservator. Museum Director Dr. Phil Nagely says the survey provided by this grant will go far in improving the museum.

"Among the goals we have for this survey are the development of a long-range conservation plan for collections, the improvement of collection care ... and, for the [Davis Administration] building, the improvement of the conservation of the structure and the improvement of environmental conditions," says Nagely.

The museum director adds that this survey could also help

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Gang violence touches FU homecoming

Gary Wright stands next to the college sign he designed and built.

obtain additional funding for the care of museum collections

The Fellow-Reeve Museum of History and Science was established in the early 1930's and is located on the fourth and fifth floors of the Davis Administration Building.

Slain Student Remembered at Homecoming

Former and current Friends students and faculty gathered on campus October 5-6 for Homecoming 1990, "A Celebration of Friends."

Prior to the kick-off at 1:30 p.m., a small ceremony was held in honor of former Friends University football player Keith Whittfield, a 19-year-old sophomore who lost his life this summer, the innocent victim in what authorities say was a gang-related shooting. Friends students and athletes wore black arm bands in memory of Keith and to express their concern over gang violence in Wichita.

Other Homecoming activities included a mixer for Human Resources Management Students, a performance by the FU Alumni Jazz Ensemble, "An Evening of Theatre" presented by the FU Drama Department, and a Western Barbecue.

Malone Enrollment Up

For the fourth consecutive year, Malone College, Canton, Ohio, has set a new all-time enrollment record. The student head count for the fall semester is 1,561, which is a 7 percent increase over last year and an 18 percent increase since the fall of 1988.

The increase of 105 over last year is partly because of 46 education students enrolled in the new graduate program; the other 59 are additional undergraduate students brought in by a hard-working Admissions staff. The freshman class totals 403.

Fresh Faces

Dr. Ron Johnson, academic dean, introduced the following new personnel joining the Malone faculty and staff: Dr. Sue Misheff, assistant professor of education; Dr. John B. Williams, professor of math; Sherman Eberly, assistant professor of physical education and soccer coach; Donghai Chen, chemistry instructor; Jane Arnold and Margaret Halter, nursing instructors; Tim Thornburg, Christian life coordinator; Suzanne Thomas, director of public affairs; Steven Everett, dean of men; Dana L. Miller, vice president of marketing and institutional advancement.

Centennial Center Approved

At the fall meeting of the Board of Trustees, approval was given to proceed with a capital funds campaign to build the Centennial Center as part of the 1992 celebration of Malone's 100 years—both in Cleveland and Canton. The building will be constructed adjacent to the Randall Campus Center and connected by open walkway. It will include a cafeteria seating 600, four classrooms, the bookstore, admissions offices, a counseling office, plus a commuter lounge and study area. The cost is estimated to be \$3,750,000, and fund-raising is expected to be from now until January 1, 1993.

Families Adopt Students

Canton First Friends has organized the "Adopt a Malone Student" program, which enables Quaker students to get acquainted with host families and enjoy a refreshing family relationship away from home. Over 70 families have volunteered to befriend 90 students during the semester. The get-acquainted night was September 13 with over 300 in attendance to enjoy a carry-in



dinner followed by a Stan Hinshaw concert. Judy Adams, Christian education director at the church, heads the program.

Spiritual Warfare Focus

Dr. Fred Dickason, nationally known author and expert on angels and demons, was the keynote speaker for Christian Life emphasis the third week of September at Malone.

As chairperson of Moody Bible Institute's Bible and Theology Department, Dickason has authored two books on the topic entitled *Angels: Elect and Evil* and *Demon Possession and the Christian: A New Perspective*.

Tropical Environment Studied

Latin America Week was observed recently at Malone sponsored by the Spanish Club and the Committee for Internationalizing the Curriculum. Guest speaker at chapel was Dr. Rolando Mendoza, prominent Costa Rican environmentalist, who spoke on "The Meaning of Sustainable Development in the Tropics."

He also showed slides and lectured on the natural attractions to see in Costa Rica and Ecuador. Dr. Alvin Anderson served as his translator.

Malone Calendar

January 7—Spring Semester classes begin.
March 8-18—Spring break
April 27—Commencement

Barclay Dons a New Sign

Along with a new name Barclay College, Haviland, Kansas (formerly Friends Bible College) has a new sign. On the southwest corner of the campus now stands a stately silverdale limestone structure, designed and created by Gary Wright. After the foundation was laid by the college maintenance department, Gary built a 20' x 5'3" sign. The stones were quarried in Kansas.

At the 1990 alumni banquet, anniversary classes A'35, A'40, C'40 and A'50 gave generously toward the new Barclay College sign. Shrubs and bushes will be planted around the structure as well as flowers in the boxes that are the extended ends of the sign. Also, a time capsule was placed inside the sign.

Creator and builder, Gary Wright, was pastor of Haviland Friends Church from 1979 to 1986 and has been head of the Pastoral Ministries Department

TRAVEL

Consider a **Costa Rican Study Tour** February 7-18 1991. Org July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write:

Roy Joe and Ruth Stuckey
1182 Hornbeam Road
Sabina, OH 45169
(513) 584-2900

at Barclay College for the past four and one-half years. He and his wife, Carol, are now working in the Damascus, Ohio Friends Church.

Physical and Spiritual Growth

Fall enrollment at Barclay College, Haviland, Kansas, is up slightly from last fall. Plans for the new multipurpose building are moving forward.

Many Barclay students were involved in summer ministry. Some traveled with the drama troupe and music ensembles. Others preached and led music in evangelistic services, while others worked in their local churches and church camps. Eight did their cross-cultural practicum in Mexico and two ministered in Eastern Bloc countries. Also three new Barclay students went to Hungary, Poland, and Romania this year. As a result of these ministry teams, two young ladies from Hungary are attending Barclay this year, three students have received the call as missionaries to Hungary, and two have received calls to full-time Christian service.

Local Church Leaders Encouraged

Barclay College held its first annual BLESS (Barclay Leadership Seminars) October 29-31. The BLESS workshops are designed to encourage local church leaders to serve the Lord with gladness and greater effectiveness.

Spiritual Warfare was the title of the conference. Stanley Perisho, general superintendent of the Rocky Mountain Yearly Meeting and founder of Sabbath Ministries, was the featured leader.

Other participants in the conference were Barclay faculty members Del Covington, who spoke on "Impacting the 90's

through Christian Education," and Del Huff and Brenda Choate, who presented a music and worship workshop. Chairman of the Pastoral Ministry Department Mark Kelley was the coordinator for the conference.

A Pause That Refreshes

Barclay students, faculty, and staff laid aside their daily routine for a day of worship and prayer in September. Each semester Chaplain Jack Holliday plans a day for the Barclay family to focus on fellowship with God. Praises were sung, testimonies were offered, prayers were lifted, and bread was broken together.

OUR
WIDER
FAMILY
OF
FRIENDS

Quaker Involved in New Film Release

Rick Garside, a member of Granada Heights Friends Church in Southern California, directed and produced the newly released film, *On the Edge*, available in both 16mm and VHS at Christian film libraries. The film is a sequel to *Thin Ice*, an award winning film also produced by Garside.

On the Edge deals with the changing relationship between two college roommates when one of them becomes a Christian. A life-and-death crisis on a wilderness trip forces them to grapple with the real issues of faith. Part of the movie was shot on location at Quaker Meadow Camp in the Sequoia National Forest.

Garside lives in Whittier, California, with his wife, Heidi.

He is an active worker among college students in the Granada Heights Friends Church.

Legislation to End Draft Registration

In May Representative Peter DeFazio and Senator Mark Hatfield introduced to both the House of Representatives and the Senate legislation that calls for an end to draft registration. As of the first of September, the legislation was still being deliberated in the Arms Services Committee. A member of DeFazio's staff reported that the crisis over Kuwait will make the passage of the legislation more difficult.

Those who wish to write to their representative or senator can refer to the Selective Service Standby Act, Draft HR4892 (in the House) or S2681 (in the Senate).

Quaker Retirement Home to Be Built in Iowa

In the 128th annual session of Iowa Yearly Meeting in Oskaloosa, Iowa, the decision was made to proceed with exercising an option on land in

the north part of Oskaloosa for a 72 unit retirement home, which is to be known as "Pennwood Place." The Iowa Quakers will work through Quality Quaker Management of Wilmington, Ohio, which has over 20 years of successful retirement home management experience in Ohio, Indiana, and Kentucky. A separate corporation will be formed to establish policies for the home, with six persons from Iowa Yearly Meeting and three from the Oskaloosa community.

The project now depends upon the sale of bonds, to be handled by Quaker Quality Management. It is hoped that building might start before the next annual sessions in August of 1991. An especially attractive feature of this retirement home is that there is no requirement to "buy in" at the cost of several thousands of dollars. The units will be available on a "rental only" basis. Although it will not include a nursing home, nurses will be on hand to assist with medical needs, and meals will be available on the premises.



"Friends, my concern for this dinner meeting:
How do we feed a hungry world?"



BY NANCY THOMAS

I WAS TEN years old the first time I realized I was rich. That was the year I broke my piggy bank.

My parents viewed my intentions with some hesitancy. My father was a high school football coach, and years earlier he had invited the varsity squad to my first birthday party. The team bought me the pig, each member making his own contribution to my future wealth. My dad set it on a shelf in my room, and down through the years I faithfully plunked in my pennies and nickels.

By my tenth year the pig was full and heavy. I was not nearly as sentimental as my parents. I wanted my money.

So I smashed its head with a hammer.

Yes, I was rich. Really rich. Twelve dollars and thirty-eight cents! Never in my life had I even held so much money. And it was all mine. No other kid I knew was so wealthy.

I wanted to spend it, and I knew just the place, the local five and ten cent store. Only this time I wasn't going to just walk up and down the aisles, looking and dreaming. I was going to really buy stuff.

I had no shopping lists, priorities, or needs in mind. My goal was to spend my money. All of it.

And I did. What a morning! I put all my coins in the bottom of a green plastic purse. My mom drove me to the store—and I got started. (I wonder now what my mother was thinking; I admire her for permitting me this fling, for not making me save my money or buy socks or give it to the missionaries. I do have a vague memory of her and the clerk in a powwow just before she left me to my glory. They both looked at me and giggled. I ignored them, having better things to do.)

I took my time, first doing a general survey of the store, walking up and down all the aisles looking at puzzles, pencils, coloring books, barrettes, vases,

The Richest Kid on the Block



I can open drawers stuffed overflowing with memories.

hair curlers, ribbons, and, of course, boxes of candy and gum.

Then I started, picking up one single item at a time, bringing it to the counter, counting out the nickels and pennies, sealing the bargain and stashing the loot. I then methodically repeated the procedure for my next purchase.

So I advanced, item by item, all morning long, stopping when the only thing my last few pennies could buy was gum balls. I chose the red ones.

When my mom came to get me, I had the stuff in several big bags. I was anxious to get home and show off my treasures.

I had presents for everyone. For my little brother and sister there were soap bubbles, marbles, and crayons. I proudly presented my parents with a set of tiny glasses, beautifully etched on the outside with golden grapes. (Only years later did I discover they were whiskey glasses.) And among the ribbons, comic books, and candy bars I carefully laid out in my own drawers, I remember most the big bottle of Ben Hur cologne. Even today that particular sweetness gives me the feeling of dreams-come-true.

Several years have passed since then. My husband and I have given most of our adult lives to cross-cultural missions. And while we wouldn't want to be doing anything else, it hasn't exactly put us in demand for interviews on "Lifestyles of the Rich and Famous."

But, by God's grace, something of the magic of that day in my tenth summer still clings, wafting through my senses like Ben Hur cologne. When I watch my daughter leading cheers at the half-time of a football game, when Hal and I celebrate another anniversary and marvel that our love is still so good, when we recall the students that went through our Bible school classes in Bolivia, I feel full of the wealth of it all. I can open drawers stuffed to overflowing with memories I wouldn't trade with anyone. God has met every need. He's told me that I am "blessed with every spiritual blessing in the heavenly places in Christ" (Ephesians 1:3), and that He's prepared an eternal inheritance for me.

My Father is generous with His gifts, and this world is bigger than any five and ten cent store, and better stocked. I'm a spendthrift at heart, and, yes, I'm still the richest kid on the block. **EF**

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