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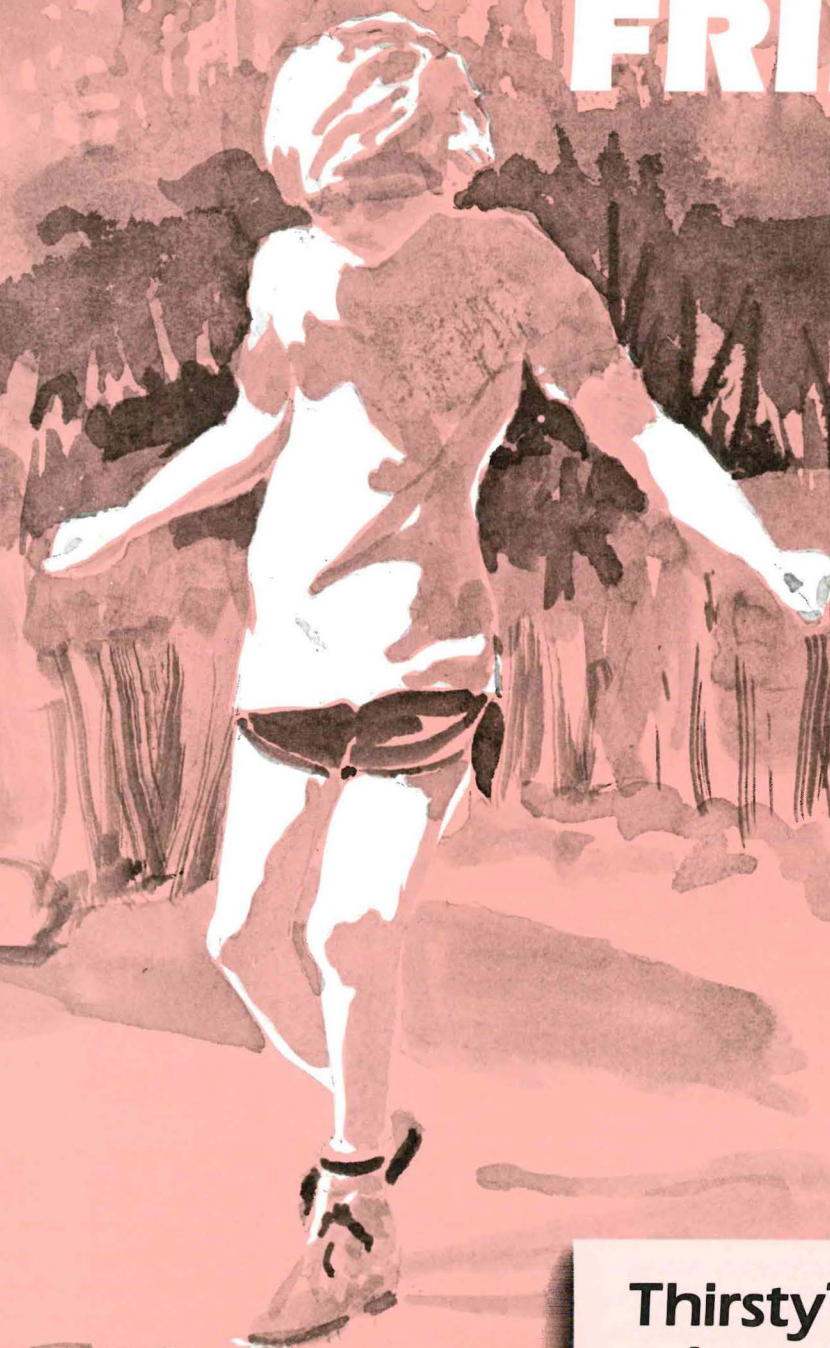
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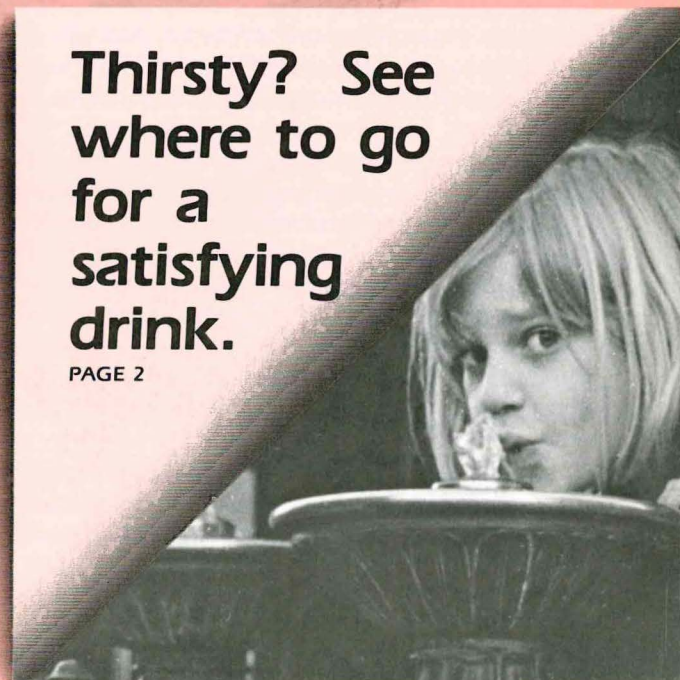
*April 1987*

# EVANGELICAL FRIEND



**Thirsty? See  
where to go  
for a  
satisfying  
drink.**

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# God's Word— Good News for Thirsty Friends

BY ROBERT HESS

*Our present situation is quite similar to ones faced in earlier history by Friends. There are those who think that because Friends emphasize personal experience with Christ, therefore they minimize the importance of Scripture. There are others, some of them Friends, who think it inaccurate to build faith wholly on Scripture. As one who believes you can be a Quaker and still be biblical, Robert Hess speaks to both of these views.*

**T**HE Cherrapunji Hills in Meghalaya, Northeastern India, have an annual rainfall of over 500 inches, the world's highest. In 1986 they had a drinking scarcity and earned the name "the wettest desert in the world." Indiscriminate lumbering had denuded the green hills, making their barren slopes avenues for soil erosion. Extensive floods followed in the foothills, contaminating the drinking water.

In the Bible we frequently encounter water as a metaphor for God's Word. "There is a river, the streams whereof shall make glad the city of God." (Psalm 46:4) "For as the rain cometh down, and the snow from heaven . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please . . ." (Isaiah 55:10, 11) Holy Scripture begins with the picture of a river flowing out of Eden to water the Garden.

Ezekiel saw, with telescopic clarity, a river flowing out from the new Temple, bringing greenness, fruit, and exciting fishing possibilities in the Dead Sea (Ezekiel 4:7). The Bible closes with an attractive description of a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Revelation 22:1). Jesus told a woman with damaged self-esteem that "whosoever drinketh of the water that I shall give him shall never thirst." (John 4:14) He claimed to be the fountain of living water.

As a sensitive young man, George Fox sought counsel and spiritual advice. He consulted first with several Anglican priests and then with separatist preachers. Still not satisfied, he wrote, "I fasted much, walked abroad in



solitary places many days, and often took my Bible and sat in hollow trees and lonesome places till night came on again." Later he wrote, "I found there were two thirsts in me, the one after the creatures to get help and strength there and the other after the Lord, Creator and His Son Jesus Christ." Fox's parched spirit found little satisfaction from contemporary religious leaders. His autobiography continues: "When hopes in them and in all men were gone I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.' When I heard it, my heart did leap for joy." (Henry Newman, *Autobiography of George Fox*)

Fox's genuine experience with the Lord caused him to become a channel through which Christ poured living water upon other thirsty people. In time he called his followers Friends, after John 15:14. "You are my friends if you do what I command." (NIV) The new movement was based upon obedience to Jesus' commands. It was rooted in the New Testament.

In the often-quoted letter to the Governor of Barbados in 1671 Fox gave his view of Scripture: "We do believe that

they were given faith by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter 1:21) 'spake as they were moved by the Holy Ghost.'"

One of the first systematic Quaker thinkers, Robert Barclay, in his *Apology* sought to give a careful reply to opponents of the Quaker movement. Of particular relevance then, and now, was his view of the Holy Scriptures.

**I found there  
were two  
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—George Fox**

We might understand him better if we knew more of those whom he opposed. Some were Puritans whose attachment to the Bible must have seemed to him of fetish intensity. Often early Friends were opposed by those who knew well the content of the Bible but knew little of the liberty of the Holy Spirit.

For Barclay, the Spirit who inspired the Bible was worthy of far more devotion than the text itself. Thus he wrote, "We acknowledge that the scriptures are holy writings which possess more than earthly beauty. In spite of all this we can

not call the scripture the principal source of all truth and knowledge of even the first adequate rule of faith and practice. The principal source of truth must be the Truth itself. When we trace a stream to the place where it gushes from the earth we can go no farther. The well spring has to be considered the source, for the interior of the earth cannot be plumbed and its ramifications are unscrutable." (Barclay's *Apology*, III, para. 2)

Elton Trueblood defends Barclay, pointing out that he (Barclay) "sought to lead men beyond the printed page to the One to whom the printed page attests." (E. Trueblood, quoted in Brinton, *Then and Now*, Page 134) This is, of course, the stated intent of Scripture: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31 NIV)

Barclay would not call the Scriptures the "first adequate rule of faith and manners (practice)" but later Quakers did. The earliest formal declaration of faith issued by Quakers was from a Boston prison in 1657 written by Holder, Copeland, and Doudney. They were seeking to show that their beliefs were similar to other orthodox Christian views. They emphasized their confidence that the Scriptures were given by the Holy Spirit. "The Scriptures we own to be a true declaration of the Father, Son and Spirit, in which is declared what was from the beginning, what was present and was to come."

(quoted by Rufus Jones, *Quakers in the American Colonies*, p. 68)

A descendant of Barclay, writing in the early 19th century, devoted much of his time in an effort to emphasize the deity of Jesus Christ and the importance of a scriptural basis for education and ministry. Some of us agreed with Joseph John Gurney before we met him. He saw no reason for divorcing Scripture from the One who inspired it. His influence had a major effect on American Quakerism. Two hundred and thirty years after the first declaration of faith, another was written by Friends gathered in Richmond, Indiana. Their statement records a settled conviction about the authority of the Bible and of the Lord who inspired it. Gurney's influence is evident, but the statement is theirs. "It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation through faith which is in Jesus Christ." (Richmond Declaration of Faith, 1887)

**T**HE Evangelical Friends Alliance, in mid 20th Century, adopted a similar statement, adding "that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as He works through the disciplined and dedicated minds of those within His Church." (Article III Statement of Faith, Constitution of the Evangelical Friends Alliance)

Barclay's emphasis that Christ is prior to, and greater than, Scripture is true because He alone is both necessary and sufficient Truth. This means that eternal redemption is only through Him (Acts 4:12) and that He is able for all time to save those who draw near through Him (Hebrews 7:25). True, people read Scripture and don't come to know Him, but we learn of Him through Scripture.

The intimations of Him in non-Christian literature and the thirst for someone like Him revealed in anthropological studies do not minimize the importance of the biblical revelation. This revelation, in its basic *kerygma*, or proclamation, describes how He fulfills prophecy, how He was born, lived, and died. It majors on His crucifixion, resurrection, and final fulfillment of human history. Attempts to separate the "cosmic Christ" from the biblical Christ make the definition of Him and His work subject to all the vagaries of human intuition. In fact, for a soul with keen spiritual thirst, the statement of the Apostle Peter recorded in Acts 4, "for there is no other name under heaven given to men by which we must be saved" is a beautifully attractive one. Peter is saying, "Here is *the* One who can speak to your condition."

**T**HERE are those who hesitate to accept the Scriptures as the final rule for faith and practice because they think such a position excludes from God's mercy much of mankind in time and space. On the contrary, it is through Scripture we learn that God's redemption plan is for all mankind. "God so loved the world."

The biblical revelation leaves no place for indiscriminate universal salvation on the one hand nor a narrow exclusive view of rejection on the other. To insist, as some

(Continued on page 17)



# Quakers Can Be Good Followers

BY LON FENDALL

**I**T must have been a boring day at the tax office. Actually, it seems to me that any day at a tax office would be boring. But for a man named Levi (Matthew), a dull day produced an astounding experience! Levi was sitting (probably bored) at the tax office when Jesus saw him and immediately asked Levi to follow Him. Levi almost knocked over the table in his eagerness to follow this amazing person. At last he had met someone who treated tax collectors as if they were real people!

Christ's invitation to follow has significance theologically. Redemption is available to all who will submit themselves to Christ and obey the simple invitation to become His followers. The call to be followers also is significant in the process of decision making in our churches. We give lots of attention to leadership. There are leadership training seminars, leadership publications, and leadership manuals. It's time we gave a little more attention to *following*.

Our history and decision-making patterns as Friends make this subject especially important. The Friends movement was in part a reaction against a stifling church structure that placed undue emphasis on submission to its leaders. The Church of England in the Seventeenth Century had a well-organized and effective system of leadership, which it undoubtedly felt was directly based on the New Testament. There was only one problem. George Fox found that many of the clergy were spiritually dead. Moreover, the church had lost its emphasis on the Scripture's teaching that the individual could commune directly with God and the church as a body could receive direction from the Holy Spirit.

The Quaker solution was a radical one, for the day. They did away with paid ministers, broke away from the established church, revived the theology of direct communication with the Holy Spirit, and developed a pattern of decision making based on the capacity of each believer to receive the Holy Spirit's guidance on issues facing the church. Human leadership was deemphasized, while the Spirit's leadership was elevated.

**T**HAT was a wonderful shift in emphasis. Few of us could survive within the rigidities of a church hierarchy if the spiritual vitality of that church had disappeared. But there is a problem and temptation inherent in the Quaker structure.

If we properly follow our Quaker traditions in conducting business, the clerk and the pastor do not dominate the decision-making process. Of course, some of us have been influenced as much by generic evangelical decision making as by historic Quakerism. That explains the occasional retreat into Roberts Rules of Order (or disorder) and it also explains the tendency to allow the pastor to become an executive director instead of a shepherd.

But, the greater temptation in Quaker methods is toward excessive individualism and the failure to exercise the skills of followership. Since there is no voting, some get carried away with the influence one person can have over a business meeting. Particularly with an inexperienced clerk, minority rule can develop and a vocal few dominate the group and hinder progress.

Quaker decision making need not cater to stubborn individualism. It is to be a very careful process of seeking the Holy Spirit's direction. In fact, it is to be a worship experience, not a debate contest. But for that to be the case, each member must come to the meeting in a

spirit of humility, prepared to submit to the Spirit's direction. One element of submission is to be willing to accept the recommendation of our leaders—the pastors, the elders, the clerks, the outreach committees, the Sunday school superintendents. These are God's special persons, called to serve Him and the church. Our first inclination should be to favorably consider their recommendations and approve their proposals.

Are we talking about blind obedience? Not at all. We should carefully examine the proposals, prayerfully considering the reasons behind them. Then if it is clear that the Spirit is leading all the members to support the idea, we can do so enthusiastically, appreciating the vision of the leaders who have prepared the recommendations.

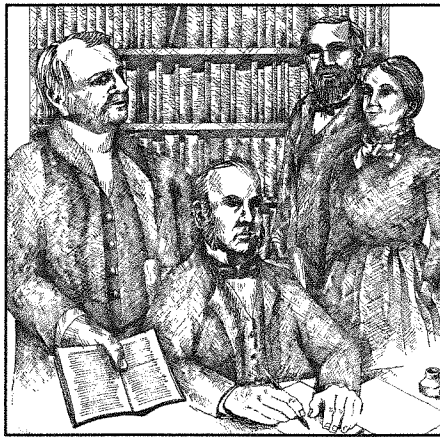
Poor followership takes the opposite approach. Leaders are distrusted. Committees aren't allowed to function within their stated mandates. Pastors aren't allowed to be creative in developing new programs. Why? Because we all are tempted to indulge in willful stubbornness. We think we understand the situation better than our leaders and are offended if we are not in on every decision.

Is it uniquely Quaker to be poor followers? Of course not. If we follow the Quaker tradition as we should, we will humbly welcome the leadership of those among us who are gifted and called to serve. We will expect the process of seeking the Lord's leading to eliminate the proposals that are ill-advised or premature. But we won't make it our mission to block the efforts of our leaders in the name of pseudo-Quakerism.

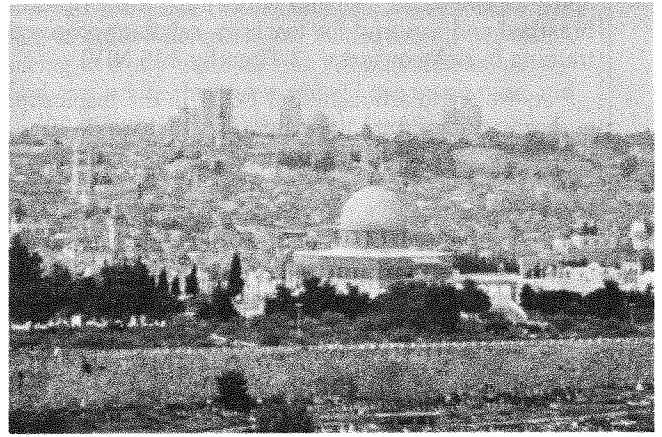
In Christ's last major address He said it very plainly, "If anyone serves me, he must follow me" (John 12:26 RSV). Let's learn to be better followers of Christ and of our leaders. **EF**

# EVANGELICAL FRIEND

COVER: A young man chooses his path by following the footprints of those who have gone before. The Bible is a source of "footprints" and is the featured topic of several articles this month.  
(Illustration by Wes Cropper)



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**C**ONFIDENCE in the inspiration and authority of Scripture is vitally important to the integrity of our Christian faith and witness. Though I do not know or need to know precisely how God chose to accomplish His work of revelation, I can affirm with Peter that no prophecy of Scripture has its origin in the "will of man" but the prophets of old spoke from God as they were "carried along by the Holy Spirit" (2 Peter 1:20, 21), and with Paul: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (2 Timothy 3:16 NIV).

As we try to articulate our belief in the inspiration and authority of Scripture it is important that we do so in a manner that is faithful to and consistent with the Bible we wish to affirm. This may seem to be a paradox, but let me suggest that it is possible to attempt to defend Scripture in ways that contradict both the spirit and the direct teaching of Scripture itself. In my own experience, a deep commitment to the authority of Scripture has prompted me to look critically at popular evangelical attempts to support the authority of the Bible.

The Bible indicates that God reveals Himself and His purpose to mankind in a number of different ways. In order for us to get an accurate perspective on biblical authority, it is helpful to explore briefly this broader aspect of revelation.

Let me illustrate. One familiar statement of faith has this affirmation about the Bible: "We believe the Bible to be the inspired, the only infallible, authoritative Word of God." (National Association of Evangelicals) This statement is clearly an attempt to declare unswerving loyalty to Scripture as God's revelation to mankind. Since it makes sweeping and exclusive claims for biblical revelation it is appropriate to ask if it accurately reflects the Bible's own teaching regarding that revelation. When we look at Hebrews 1:1-3, we are informed that while God had previously used prophets to convey His message to mankind, He has now spoken to us by His Son who is described as the "radiance of God's glory and the exact representation of his being." In other words, God has given His ultimate revelation to us through the act of the incarnation.

To look at it another way, if I accept such a statement of faith, do I then conclude that since exclusive claims to inspiration, infallibility, and authority are accorded to the Bible itself, the Incarnate Word is therefore an inferior revelation that isn't fully trustworthy?

**I**N John, chapter 1, the Son of God is described graphically as the Word (*Logos*) eternally existent, identified as God, coming in human flesh, becoming identified with mankind and in that identification giving us God's ultimate revelation. In deference to the statement that equates Scripture as *the* Word of God, one could substitute the word *Bible* in this passage, making it read: "In the beginning was the Bible, and the Bible was with God and the Bible was God... and the Bible became flesh and dwelt among us... full of grace and truth," etc.

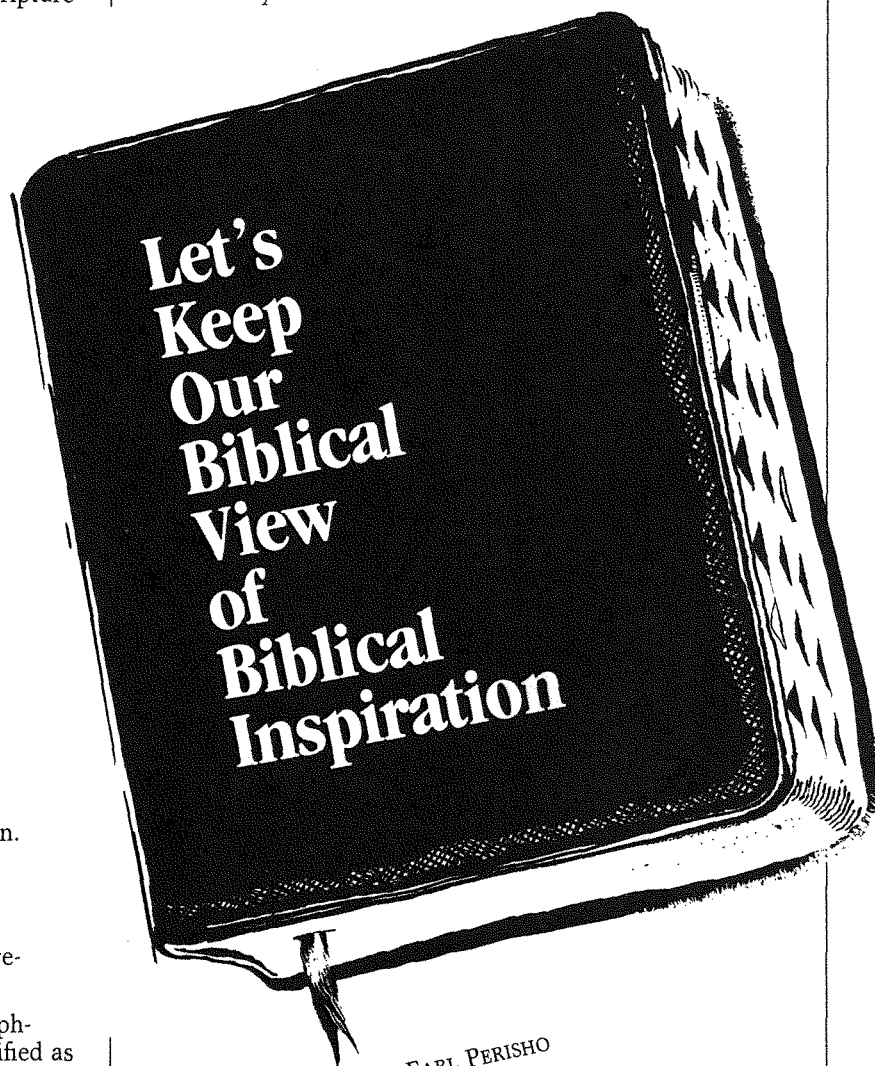
In 1 John 1, the beloved apostle refers to Christ as the eternal "Word of Life" whom the disciples "read" by seeing, hearing, and touching, and then subsequently proclaimed to the world. Jesus Himself says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

A.W. Tozer has written:

There is today an evangelical rationalism which says that the truth is in the Word and if you want to know truth, go learn the Word. If you get the Word, you have the truth. That is the evangelical rationalism that we have in fundamentalist circles: "If you learn the text you've got the truth."

This evangelical rationalist wears our uniform. He comes in wearing our uniform and says what the Pharisees, the worst enemies Jesus had while He was on earth, said: "Well, truth is truth and if you believe the truth you've got it."

Such see no beyond and no mystic depth, no mysterious heights, nothing supernatural or divine. They see only, "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord." They have the text and the code and the creed, and to them that is the truth. So they



BY EARL PERISHO

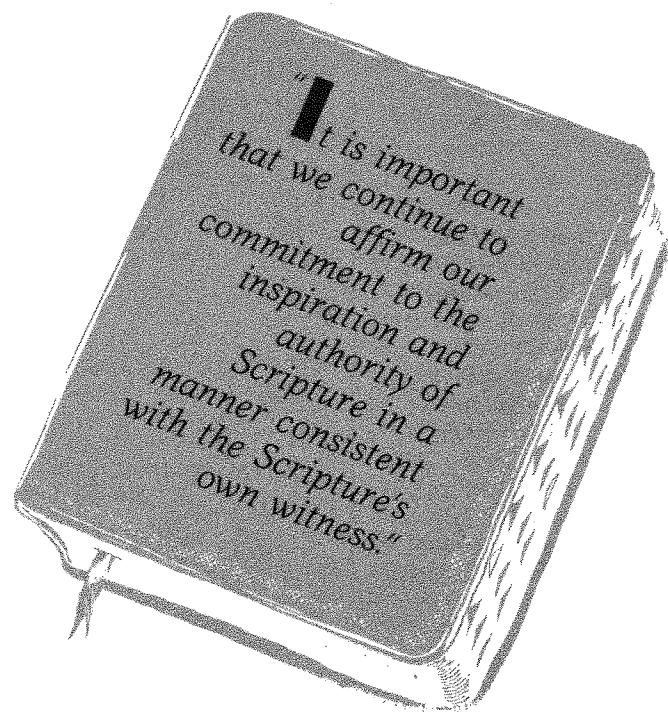
pass it on to others. The result is we are dying spiritually. To know the Truth, we must *know* the Son (*Power for Living* 10/16/77)

George Fox believed and studied the Bible, but it was not until he encountered God's ultimate revelation, Christ Jesus, that God was able to "speak to [his] condition." Fox could then declare that he had come "up through the flaming sword into the paradise of God."

Another critical aspect of revelation is the role of the Holy Spirit, whom Jesus describes not only as the Comforter or Counselor, but as the "Spirit of truth" who "will guide you into all truth." In John, chapters 14 to 16, Jesus places great emphasis on this continuing revelatory ministry of the Holy Spirit, which He indicates will be available to Christians after His own physical departure from the earth. In fact, He says that His leaving was a necessary prerequisite for this critical ongoing ministry to begin.

In our attempt to uphold the authority of Scripture, we need to be careful and to avoid denying Jesus' own announcements regarding the vital place that the Holy Spirit deserves as an ever-present revealer of truth and essential guide to the proper understanding of Scripture itself. We must also take care lest we find ourselves in the awkward position of assigning to the Inspirer of the Scripture less credibility and authority than the written record, which we say He inspired. Scriptural authority is derived from its divine Author, not the human writers themselves.

**B**UT, can we trust the direct guidance of the Holy Spirit? The scriptural answer must always be a resounding yes! It is only our failure to listen faithfully and to properly apply His guidance that is suspect. It is certainly true that people can and have claimed Holy Spirit authority for actions that are clearly inconsistent with godliness. But people have just as certainly claimed a scriptural mandate for actions that are clearly evil, and it may well be that a major reason for the latter perversion is the failure to check our



reading of Scripture with the Spirit who wishes to "guide you into all truth."

Is there, then, a way in which we can affirm the inspiration and authority of Scripture that is truly biblical? I think so. When we look carefully at God's revelation we see that we don't need to see the various means God chooses to reveal truth as competitive, but as cooperative and complementary, remembering that they issue from a God who does not change and will not contradict Himself.

Thus we see the Bible as inspired and authoritative (2 Timothy 3:16) while we declare with the 1887 Richmond

Declaration of Faith that "the great Inspirer of Scripture is ever its true Interpreter." And we can exult with early Friends, "Jesus Christ is here today to teach His people Himself." We are therefore assured that the Holy Spirit's leading will always be consistent with the written record, and any "leading" that is contrary to that record and Christ's life and teaching must be rejected as false.

As this writer has come to the conclusion that some ways of attempting to defend Scripture are inadequate, it has also been reassuring to study more closely Friends' statements of faith and find that while they have upheld the inspiration and authority of the Scripture, Friends have been able to avoid some of the incorrect implications I believe are inherent in some evangelical statements on the inspiration of Scripture.

In his letter to the governor of Barbados (1671) George Fox declares:

Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter 1:21) "spake as they were moved by the Holy Ghost." We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17); and "are able to make . . . wise unto salvation through faith in Christ Jesus." (Autobiography of George Fox, edited by Henry Stanley Newman)

Written just 100 years ago and some 200 years after the Barbados letter, the 1887 Richmond Declaration of Faith unequivocally defends the inspiration of Scripture, stating in part,

**I**T has ever been and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever . . . The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion . . . The great Inspirer of Scripture is ever its true Interpreter . . .

Similarly, the Constitution of the Evangelical Friends Alliance reads,

We believe that the Holy Scriptures were given by the inspiration of God; that there can be no appeal from them to any other authority whatsoever; that they are fully sufficient to make one wise unto salvation through faith that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as He works through the disciplined and dedicated minds of those within His Church; that any professed guidance that is contrary to these Scriptures must be counted as a delusion.

In a time of continuing debate over the terminology used to demonstrate loyalty to the Scriptures, I believe it is important that we continue to affirm our commitment to the inspiration and authority of Scripture in a manner consistent with the Scripture's own witness, and that we listen carefully and lovingly to one another, taking care lest we misunderstand and falsely accuse one another, thus allowing the enemy an opportunity to create dissension and distrust among us. **EF**

*Earl Perisho is pastor of the Hillsboro, Oregon, Friends Church and a member of the Northwest Yearly Meeting Board of Missions and the Discipline Revision Committee.*



BY RICHARD SARTWELL

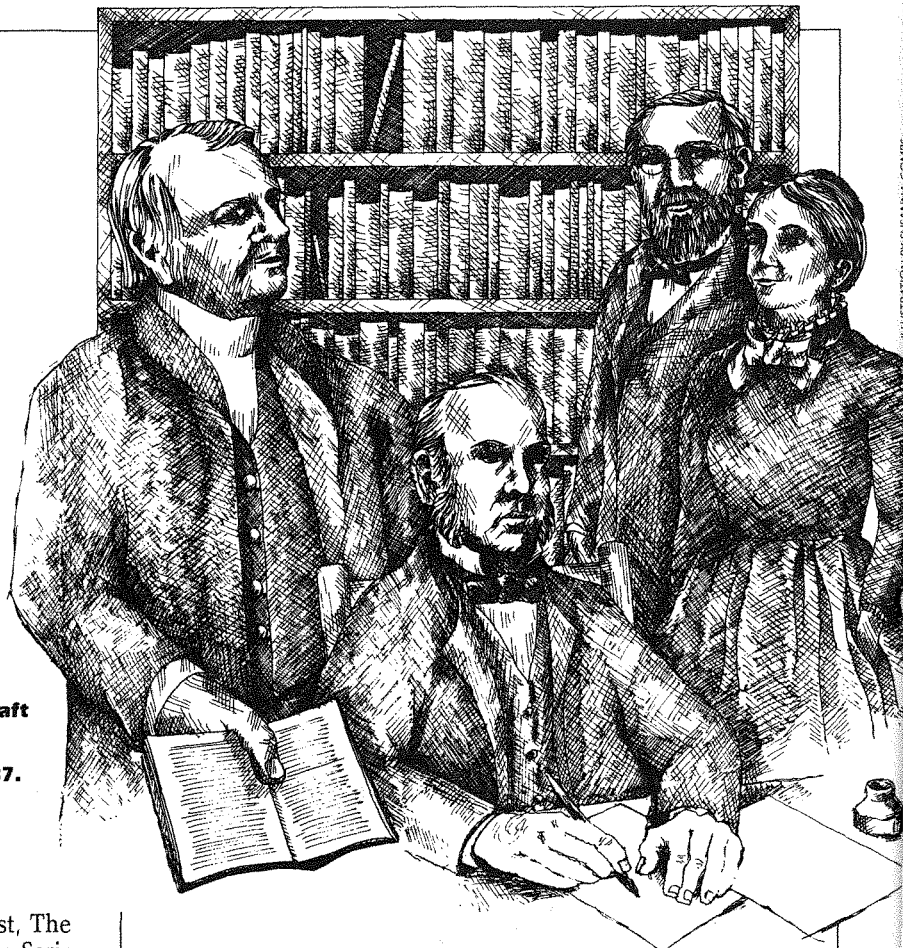
**S**UCH change! Such divergence! Have you ever asked, "What's our church coming to?" "How can we still consider ourselves Friends?"

Just such feelings and concerns preoccupied many American Friends a century ago, motivating them to meet together to clarify their identity and mission as a Christian church. In September of 1887, delegates from 12 orthodox (Gurneyite) yearly meetings, and observers from others, met in Richmond, Indiana. The changes they had been experiencing were precipitated by a great revival that had begun more than two decades earlier.

To some Friends, the changes were evidence of the Spirit's fresh breathing on the Society. To others these changes were, at best, questionable innovations that were moving away from the basics that distinguished Friends. There was instrumental music in some meetings for worship, and in some meetings, paid pastors. Holiness was being taught in a way that seemed closer to John Wesley than George Fox. And in some places (most shocking of all for Quakers!) there was a toleration of water baptism and the use of external elements in communion.

It was hoped by many that the Richmond Conference would set limits for Friends. And that is why they issued what we today call "The Richmond Declaration of Faith." The delegates who approved it called it "a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ." The declaration quoted extensively from the Scriptures, and also, in a few places, from the writings of early Friends. Topics covered included God,

**Joseph Bevan Braithwaite of London Yearly Meeting, James Rhoads of Philadelphia Yearly Meeting, Allen Jay, and Martha Sleeper Jay, gathered in the library of the Jay home in Richmond, Indiana, where a draft of the Richmond Declaration of Faith was prepared in 1887.**



The Lord Jesus Christ, The Holy Spirit, The Holy Scriptures, Man's Creation and Fall, Justification and Sanctification, The Resurrection and Final Judgment, Baptism, The Supper of the Lord, Worship, Prayer and Praise, Liberty of Conscience in Its Relation to Civil Government, Marriage, Peace, Oaths, and The First Day of the Week.

**O**NE hundred years later, I am struck by how much Friends, at least evangelical Friends, are faced with the same need to clarify what we believe that makes us distinctively Friends. We are again in a time of great change and diversification in our ranks.

When I began to think about this article and the Richmond Declaration of Faith, I assumed the statement reflected quite well the views of evangelical Friends and that if asked to officially endorse it, our yearly meetings easily could and would. But it had been years since I had read the declaration, and as I read and studied it, I was surprised at some of its content.

Perhaps our yearly meetings could adopt it in 1987, but I am not sure we could do so honestly. For much of it there would be no controversy. For example, the sections on the doctrine of God, the Lord Jesus Christ, and the Holy Spirit are quite appealing and if read with feeling could well inspire a hearty "Amen!" The statement on the Holy Scriptures is a classic. But there are more difficult sections—ones that deal with matters that touch our homes and the way we conduct our meetings for worship and what we expect from life.

My guess is that some of these paragraphs on more practical matters would inspire a lively debate in Oregon or Ohio, or places in between. It might even be impossible to reach consensus on some of them. A look at some specifics will make the point.

According to Friends in 1887, Jesus Christ *"emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven...."* Disciplined? Sufferings? Some Friends in 1987 talk about signs and wonders in ways that do not leave much room for suffering for positive reasons. Could they adopt the Richmond Declaration?

In 1887 Friends said about marriage that it was *"designed for the mutual assistance and comfort of both sexes, that they may be helpmates to each other.... To this end it should imply concurrence in spiritual as well as temporal concerns...."* Concurrence in temporal concerns? How would that go over among those contemporary Friends who are partial to teachings emphasizing the authority of the husband?

Or consider the subject of peace. In 1887 Friends agreed that *"no plea of necessity or policy, however*

# Evangelical Friends and the Richmond Declaration of Faith

*urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies.' (Matt. 5:44; Luke 6:27). In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice . . ."* Some Friends in 1987 could more easily reach consensus on a statement that said, "It's too bad the American bombs missed Moummar Qadhafi's headquarters."

Long before most Christian groups even thought about women in the ministry, women were ministering among Friends. The Richmond Declaration affirmed this practice by saying, "*The Great Head . . . confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the apostle Peter . . .*" But among some evangelical Friends there are declining numbers of women in the ministry. In fact there are some Friends churches that will not permit women to serve as elders. Could they adopt the Richmond Declaration of Faith?

**T**HE point of citing these examples is *not* to show that there have been changes in the practice of Friends over the last century. That is to be expected, and by some welcomed. Rather, I want to raise the same question faced by our spiritual ancestors a century ago in Richmond, Indiana: "*Can we change in these ways and still consider ourselves Friends?*"

By asking this question, I do not mean to suggest that

the Richmond Declaration of Faith should be considered a "creed" from which there can never be any departure. More than once Friends have said "*we have no creed but the Scriptures . . .*" Presumably, most evangelical Friends would agree that there should be no departure from the teachings of Scripture. The problem is "rightly dividing the word of truth" (2 Timothy 2:15), or as a contemporary translation has it, "handling accurately the word of truth." (NASB) Having agreed that the Scriptures are our authority, can we agree on what they say?

Whether or not one agrees with the statements of the Richmond Declaration of Faith, they are without question an attempt to put Friends beliefs in the context of scriptural truth. The declaration should not be seen as an alternative to Scripture—a separate authority. Instead it should be seen for what it is—an attempt to clarify a Quaker understanding and interpretation of the Scriptures. Whether or not we put it in writing, we all have an interpretation of the Scriptures. The Friends who met in Richmond a century ago were simply being helpful and honest in "declaring," as a matter of record, "this is what we believe."

Do we believe differently today than our ancestors about the role of women in the marriage or in the church? About baptism? Or silence in worship? About violence and war? Or about the place of suffering in the life of a believer? If we do believe differently, do we know why? Have we

changed a particular belief or practice because we have a better and more complete understanding of the Scriptures? If so, let us be as helpful and honest as our forebear and say so as a matter of record. That kind of thoughtful, deliberate acknowledgment of a change in understanding of the Scriptures is healthy.

**B**UT it is possible that some of the changes that take place in our ranks result neither from thoughtful, deliberate study of the Scriptures, nor from the dynamic of the Holy Spirit. Some of these changes may represent a sinful accommodation to our culture. That such "conforming to the world" is possible for Christians is evident from Paul's warning against it (Romans 12:2). Other changes may come because of our preoccupation with following the latest evangelical "star." We run to the latest seminar, listen to the latest cassette tape, and devour the latest book from these "stars." Perhaps they are absolutely correct in their teachings. But such a conclusion ought to come only after a thorough study of the Scriptures (we need more Bereans! Acts 17:11) and a fair hearing of our Quaker ancestors. To discard the "old" just because it is so and to embrace the "new" because many others are, is not reason enough. Like Esau we may be hungrily grasping for porridge at the cost of our inheritance.

Monthly meetings, adult classes, pastors' groups, and others could well use the centennial observance of the "Richmond Declaration of

Faith" as a time to evaluate where we are today as Friends, and where we are heading. Get the document out (most Friends disciplines contain it as an appendix or supplement) and read it; study it; discuss it. Try not to treat it as an absolute, but as a significant point of reference. It was assembled by some of the best minds among Friends at a time of great spiritual strength for our movement.

In studying the Declaration, ask some of the questions suggested in the above paragraphs. Such an exercise, if conducted with honesty and love, could prove to be enormously helpful. If we have changed our beliefs or practices, and if we know why and are convinced we are now right and following the leading of the Lord, then we will have a stronger foundation on which to build the future. But it may also be that such a study would convince us that there are truths from our past that need to be reaffirmed, truths that really are central to our identity as Friends. That realization could also be a strong foundation on which to build our future. In either case, if the study of this classic document spurs contemporary Friends to a better understanding of our unique vision for the church, then those delegates from 12 yearly meetings who met a century ago would have served not only their own generation, but ours as well. **EF**

*Richard Sartwell is pastor of First Friends Church, Salem, Ohio. He has served on the pastoral team there since 1976.*



# Oh, Keep Quiet

BY JACK L. WILLCUTS



**I**T was the dedication of a new Friends church with a lot of neighborhood visitors, including a few children unfamiliar with any church worship experience. Being Quakerly, the order of service included some silent time. Out of the silence a small voice wondered aloud, "Who goofed?"

The child's curiosity and impatience with nothing noticeable happening expresses the reaction of many today. So deeply ingrained have certain religious reflexes become that it is almost impossible to sit down in church, or at home, without requiring some audible or diversionary entertainment. Background noise, music (or "Muzac") fills every setting in which we find ourselves. Stereo, radio, even phones playing recorded music or messages while we wait for our party to answer. Whether in cars, offices, restaurants, or churches, we dread silence. We can't stand being totally quiet. Even joggers go down the street with efficient little headsets

connected to tape players hidden somewhere in their sweat suits.

So it is not surprising that to many in our loud culture, silence in worship sounds like somebody's mistake. It is hard enough to be quiet alone. Together it is almost embarrassing.

Yet, a very wise man tells us that "If you are wise, you will keep quiet." (Proverbs 10:19 TEV) "Be still and know that I am God." This is the bottom line of the same 46th Psalm that starts, "God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall..."

We know, of course, that it isn't the silence in worship that does it, it is obedience to the Voice often heard more clearly without loud (or soft) intrusions. Even the faint cacophony of organ background makes one wonder, "Don't they

realize the virtues of silence?" or "Have we not learned the importance of simply enjoying the quiet?"

This entire matter may be far more serious than at first it seems. Our greatest danger in planning or experiencing worship, together or alone, is to call into existence still one more competitor to the voice of God. The very most important time in the sometimes haphazardly (or even meticulously) planned, yet frequent overfull order of worship is the scheduled opportunity to personally listen to the Lord. Perhaps we are better able to know not just God, but also ourselves, but not being overburdened with the incessant messages to the ear. This is not to downgrade the benefit of preaching, teaching, singing, and other expressions God also uses. But silence is a commodity created to be available to all, and it can be wasted with a lot of "creaturely activity."

**O**NE Friends church, instead of announcing "open worship," which often suggests speaking more than silence, uses the suggestion of "reflective worship," which may be more definitive and inviting. If we worked as hard in developing the spiritual values of silence as we do in filling our lives, our cars, our homes, and our churches with perfect stereo sound, we might more intentionally receive the strength and ever-present help in trouble out of the stillness where the Most High dwells in our souls.

The secret of silence in worship is not just the quiet, of course, but the listening to the voice of the Spirit speaking. Whittier's poetic prayer "Dear Lord and Father of Mankind" merits frequent reflection, practice, and faith:

"Drop Thy still dews of quietness,  
Til all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace...  
...O still, small voice of calm!" **EF**



**T**HERE is no single concept more central to what happened in the first generation of Friends than the vision of being a people who were gathered together to hear Christ speak to them. Not only did they gather in this manner, but they also realized that they had no hope of knowing the way forward without His direction. Thus it was that they left the government-recognized church as well as the separatist churches to join together in quiet waiting before the Lord. It is a matter of record that these people listened together, obeyed together, and suffered together because of their obedience to the presence of Christ in their midst. Here was Emmanuel—God with us—demonstrated to all the world. Here was Wonderful Counselor leading His people forth. Here was the risen Lord portrayed, not as an absentee Christ but as an active, present Head of His church.

Lewis Benson in his *Notes on George Fox*, in a section entitled "The Offices of Christ as He Is Present in the Midst," lists the following ways that George Fox and early Friends expected Christ to be known when present with them. Christ is the One who:

- is God's speaker to God's people—the first and last speaker, the everlasting speaker;
- opens and reveals;
- gives counsel and wisdom;
- feeds you in His heavenly pastures of life;
- oversees you in His heavenly possession;
- counsels you concerning your state in the land of the living and in the things of the Kingdom of God, and in the world that has no end;
- leads out of death, darkness, sin, and corruption;
- commands you to hear, obey, and follow Him, and take up His cross, the power of God by which you are crucified to the world;
- sanctifies and washes you;
- presents you to God without spot, wrinkle, or blemish;
- brings salvation, righteousness, light, and truth into the midst.

It is significant that Fox put all of these actions of Christ in the context of being present in the midst of those who are gathered in His name. It is also important to realize that Fox was speaking to the group. In the above instances he uses the first person, plural pronoun "you" rather than the singular "thee." For Fox and early Friends, experiencing Christ's actions in

the midst of His people is the foundation of being a Christlike people.

Accepting and following these insights on the work of Christ in the midst of His people puts all of Christian life on a different basis. Salvation need not be limited to being forgiven and cleansed from sin. It need not be merely accepting something Christ did 2,000 years ago and claiming He now is our personal Savior. Rather, salvation is a matter of hearing Christ in all His offices as He is present in the midst of His people who are gathered in His name. Yes, we are a people who stand in need of forgiveness. But having a clean heart does not show us the way forward. It is as we hear Christ in the midst of those who gather for His counsel that we are led into that relationship with the Father that is complete, whole, and right.

Our faith and practice are also put on a different basis. No longer is it a matter of our own wills or the wills of a few select persons. Rather it is determined by an

sheep into the pastures of life, making them to drink at the springs of living water. He goes before His flock, and His sheep follow because they know His voice. I we do not hear His voice we do not know the way forward! If we do not receive Christ's direction, the man of sin rules still within our hearts, the head of the serpent remains uncrushed, and we have no meaningful relationship with Christ. If we do not know His counsel, how can we know our condition or what needs to be done? He is also to be known as the Priest in the midst of those who are gathered in His name, washing, cleansing, and presenting us to God without spot, wrinkle, or blemish.

In observing the current practice of worship among evangelical Friends, I find it very confusing to determine what it is that we expect to take place when we say Christ is present in our midst. Too often we limit our spirituality to a concept of personal salvation that is not dependent upon the church, hearing *together* and *together* obeying the voice of Christ. If our conception of Christianity depends upon performing whatever "religious observances" seem convenient or expedient at the time or whatever the pastor learned, then what does that say about the importance of the presence of Christ in our midst?

**W**E talk of following Christ, but over-emphasize individual obedience. Some who talk about hearing the voice of Christ seem to assume it is normally on an

individual level. Where is the church today that corporately waits to hear the voice of the Lord that they may know the way forward? Where is the people of God who know His voice and corporately follow Christ, their Shepherd? I fear we are a fragmented people who have put our hope in many different things and do not adequately know the voice of the One True Shepherd.

If we are to again claim the heritage that belongs to us as Christians and Quakers we must reclaim the exciting opportunity to be a people who together hear the voice of Christ, together walk in obedience to that voice, and together suffer the consequences of walking contrary to the way of the world. **EF**

*Ellis Hein is a farmer from Gate, Oklahoma, and participates in traveling ministry with the New Foundation Fellowship.*

## Hearing Christ's Voice Together

BY ELLIS HEIN

ongoing encounter with Jesus Christ, living and present with us today in all of His offices. These offices are "active" and are to play a vital role in the life of the church. Throughout Scripture it is shown that Christ is a speaker whom we are to hear in all things.

**T**HE reality of Christ being in the midst of His people who are gathered in His name certainly is not new. However, there is considerable difference between what we expect today and the expectations of early Friends. Our understanding of Christ—who He is and how He operates among us—falls far short of the experience of our "fathers" and far short of God's expectations.

It is still Christ's desire to be known in the midst of His people as the One who reveals righteousness, who teaches His people how to live in the Kingdom of the righteous, right now. He desires to be known as the Shepherd who leads His



## Not Fundamentalists?

"We are Evangelicals, not Fundamentalists" (January/February 1987, p. 4) ignores defined distinctions among names for Christian groups.

The list of labels to describe ideal disciples of Jesus would include Christian, catholic (lowercase c), Protestant, Remonstrant, or Arminian, Quaker, Wesleyan, Evangelical, Premillennial, Fundamentalist, pacifist (lowercase p) (unacceptable to most evangelicals) (and other terms).

The label *Fundamentalist*, dating from 1920 (Burchfield; Marsden; Russell), describes a Christian who accepts along with other biblical Protestant doctrine a literal scriptural view of creation. Simply because the label has been applied more recently to extreme-right politics doesn't mean I can't correctly apply the original (unpopular) definition to myself.

Haven't *all* the names listed above been abused and used pejoratively by the opposition? Does that make us reject them? Of course not! One can be a pacifist even if he doesn't throw gasoline bombs in front of nuke-carrying trains. One can be a Quaker even if he doesn't sit in a silent meeting. The term *Evangelical* when designed to describe a lying, hyping TV evangelist is far more reprehensible to me than *Fundamentalist*.

I am a Fundamentalist and all the above, and shall remain so.

ELVER VOTH  
Newberg, Oregon

1. Burchfield, R. W., ed. 1972. A supplement to the *Oxford English dictionary*. Oxford, Clarendon, 4 vols. Vol. 1, p. 1176.

2. Marsden, George M. 1971. *Defining Fundamentalism*. *Christian Scholar's Review* 1(2):141-151.

3. Russell, C. Allyn. 1976. *Voices of American Fundamentalism*. Philadelphia, Westminster, 304 p. p. 13.

**I**N the editorial, "We're Evangelicals, not Fundamentalists," you spoke of the shock your group felt while attending an evening service in Ireland. The account does help us to better understand the bitterness that pervades that place of turmoil, and it helps us to see the error in using the Bible and the pulpit to support a political position. But the very serious wrong in your article came when you associated hatred and

fundamentalism: "Fundamentalism is a doctrine of fear," and, "hatred distinguishes fundamentalism."

Some of us experience discomfort with some of the recent articles in the *EVANGELICAL FRIEND*.

Let's look at "Has Christianity Become a Political Tool?" by A. J. Ellis. By telling us his own biases and that which he strongly opposes, Mr. Ellis is expressing a liberal Democratic political persuasion and a strong commitment to the social gospel. It is all right for believers to be liberals, or conservatives, or something else, but please do not tell us that political liberalism is the Christian agenda or that the emphasis in the 1960s was in line with the position of evangelical Friends. Selfishness and self-centeredness are manifest by both camps.

The church is separate and different from political systems and does not look to them to fulfill Christ's purpose for the world.

GENE McDONALD  
Meridian, Idaho

**S**OMETIME ago I left the Episcopal Church because the leadership was more interested in promoting the values and ideas of the left than it was in promoting God's Word. I feel compelled to speak out now in an effort to help prevent those of the religious and political left from fomenting their views on the evangelical Friends.

In the January/February issue of *EVANGELICAL FRIEND* the editor seems determined to view those who take a fundamentalist view of the Bible as filled with hate and fear just because he heard one man in Ireland say some ridiculous things.

Fundamentalists do put their trust in the omnipotent God, but they also realize that military and political strength are necessary to preserve the freedoms that we enjoy in the United States.

Fundamentalism is hardly a doctrine of fear as many wonderful Bible-believing people could be called fundamentalists. This is like saying all Quakers would refuse to fight for their country against her enemies and would welcome a communist takeover—a ridiculous premise.

Mr. A. J. Ellis seems confused about many things when he calls socialist government programs and the anti-American, pro-Soviet, anti-war movement a Christian agenda. Let us get some things in perspective here: It is the duty of the Church to help those in need, not the government, which can only use the socialist system of redistribution of wealth by taxation to accomplish it.

Let me state loud and clear that the system of capitalism is biblical and is the only system that allows people to improve their status in life. America became a great nation because God blessed us with good, hard-working Christian people, natural resources, and the system of capitalism. We must preserve it intact for our children.

THOMAS E. WILLIAMS  
Mechanicsville, Virginia

**R**ECENTLY the *EVANGELICAL FRIEND* has consistently launched divisive attacks against conservative theology. Editor Lon Fendall declares in "We're Evangelicals, not Fundamentalists" (January/February 1987) that "fundamental[ism] . . . is alien to the Gospel." However, the encyclopedia (World Book) states "The Fundamentalists movement tries to preserve . . . the ideas of Christianity against criticism by liberal theologians . . . including the absolute accuracy of the Bible."

In the zeal to exalt evangelicals, there's no profit in assailing fundamentalists. God's Kingdom embraces both.

Mr. Fendall says "fundamentalists fear tolerance" and A. J. Ellis, in "Has Christianity Become a Political Tool?" claims Christ calls for a "tolerant society." Yet the Bible clearly is not a tolerant book. Was Jesus tolerant of the temple money-changers? Are the Ten Commandments tolerant of sin? Was God tolerant of Ananias and Sapphira?

Equating tolerance with forgiveness is unsound. They're divergent noninterchangeable notions. God's forgiveness comes by acknowledging a wrongful sin and requires a payment—a Supreme payment. Tolerance overlooks sin and doesn't accept that there are certain permanent moral absolutes in this



universe that require uncompromising adherence.

Finally, A. J. Ellis claims the "Christian agenda" consists of "massive federal spending." Using inflammatory rhetoric ("greedy compassionless religion," "judgmental witch hunts," "apostasy," "exploitation," "unholy"), Ellis labels the "conservative political front" the "greedy new priests" because they dare believe providing "responsibility . . . care . . . and compassion" is the mandated command for the Church, not government. Thank God the early Christians didn't entrust Rome to enact their agenda!

These recent astonishingly vehement attacks reflect poorly on our peacemaker heritage.

JON WOLLANDER  
*Eugene, Oregon*

**I** APPRECIATED your article in the latest *EVANGELICAL FRIEND* ["We're Evangelicals, not Fundamentalists"]. Generally when we label people or organizations it has a limiting effect on how the party labeled is perceived by an observer. Often the effect is negative.

You illustrated the positive results of being "Evangelical" and the importance of maintaining that testimony. May we as Friends, as followers of Christ, continue to exhibit love, patience, and the power of the Holy Spirit wherever we are.

BILL FIELD  
*Sunnyside, Washington*

**O**H DEAR! Just when I was finally figuring out what labels I belonged to and didn't belong to, your editorial [January/February] appears, telling me to beware of one more label. So far I am "conservative" because of my pro-life stand, "liberal" because of my

stand on women clergy, "yuppie" because of my age and education, "woman and minority" because of my sex, and "nonworking" because of my chosen vocation, and "evangelical" because of my religion.

Suffice it to say, I am fundamentally opposed to any more labels being touted as all-inclusive or "it" for me, my generation, or my church. These days, I have a lot of respect for all people brave enough to be called "Christian," and that includes "fundamentalists."

LINDA LUCILLE WALKER  
*Newberg, Oregon*

### Correction

Eva Brightup's otherwise thoughtful article ("Have You Hugged an Elderly Person Today") in the January/February issue starts off with the claim that it is customary among the Navajo to turn their unproductive elder members out into the desert to die.

I grew up on the Navajo reservation and never heard of anything remotely like this. To make sure, I reread several scholarly studies of the customs of the Navajo, and none of them mention such behavior. On the contrary, Navajos have an elaborate kinship structure in which all are expected to help out relatives in need. Finally, I have talked with a couple of friends who are anthropologists and who have spent their professional lives among the Navajo. They assure me that no custom remotely like this is to be found among the Navajo (or among any other North American Indian tribe, for that matter).

Moreover, the story told by Eva Brightup is unlikely on the face of it. First, if such a custom did exist, is it likely that her friend would have witnessed it "on a number of occasions"? Second, the Grand Canyon is neither a

part of the Navajo reservation, nor is it one of their sacred places.

Our task as Friends is difficult enough trying to deal lovingly with the many real cultural barriers separating us from one another. We should not be adding to that burden by manufacturing other, fictitious differences.

KENNETH HOFFMAN  
*Amherst, Massachusetts*

### Christian Faith and Civil Religion

I am especially appreciative of Lee Nash's article in December on extremism because such articles can lead us to a better understanding of Christian faith.

I went to military service in World War II with the blessing of an extremely evangelical church. After some years of religious turmoil I started questioning why churches that rail against drinking, dancing, smoking, swearing, etc., have no word from the Lord against the senseless slaughter and degradation of war. I painfully came to the conclusion that our God was the God of the American Civil Religion, whose principal function was to make us feel righteous as we legitimized any patriotic enterprise (in the name of national security, of course).

After more years of search and disillusionment I found my spiritual home in the Society of Friends, as I discovered that Friends have a faith that can encompass the whole of humanity.

RAY E. STEWART  
*Indianapolis, Indiana*

### Concerning the Elderly

I was delighted with the articles on the elderly in the January/February issue of the *EVANGELICAL FRIEND*. These articles give valuable information and are a great inspiration to me.

I am retired and belong to R.S.V.P. (Retired Senior Volunteer Program). So you see I have plenty of opportunities to use the suggestions in the articles.

EMILY PHILLIPS  
*Sebring, Ohio*

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



# We *Can* Do Something about Violence in the Middle East

BY DANIEL L. SMITH



**A**RE we powerless before the horrifying spectacle of Middle East injustice and bloodshed—between Arab and Jew, and Arab and Arab? Are we totally dependent on the “on again-off again” peace initiatives of various political and governmental leaders? After more than a year of research and travel in Israel, I am convinced that there are signs of hope, but I wonder whether evangelical Friends are ready for involvement in the struggle for peace and justice in the Middle East, especially in Israel and Palestine.

Evangelical Christians are regarded in the United States (and in Israel) as strong supporters of the government of Israel. Christians have a natural interest and concern for the continued life of the “chosen people” and feel a responsibility to be watchful. Many Christians, however, seem to be watching only for prophetic “signs of the times” involving Israel. Enthusiasm for what may be “fulfillment of prophecy” should not be allowed to overrule our primary commitment to Jesus and His example. Is there a conflict between supporting Israel and being a disciple of Jesus? It depends on how we support Israel.

The Prophets are filled with hope for the future restoration of Israel. Passages in Daniel (esp. chapters 7-12); Isaiah (esp. chapters 55 and following); and Ezekiel (chapters 40 and following) among others, speak of a restoration which many “prophecy-conscious” Christians consider to be references to the events in the Middle East since 1948 and the founding of the modern State of Israel. At least part of this is a laudable interest in maintaining St. Paul’s consistent teaching that God is not “finished”

with the Jewish nation. Even in the midst of his criticism of the Jews in his time, Paul did not believe that God had withdrawn the covenant with the sons and daughters of Abraham, as is clear in passages such as Romans 11:28 and following.

The problem, however, is that undue attention is given to the prophecies speaking of military conquest and destruction of enemies. The passages are used inappropriately to justify the military activities of Israel. This distorted emphasis on biblical prophecy is encouraged by books like Hal Lindsey’s *Late Great Planet Earth* and certain television evangelists.

But there are other matters to consider related directly to how we understand the biblical message. First of all, Evangelicals are far too selective in their reading of the passages about the restoration of Israel in the Hebrew Bible. Consider the important prophecies in Isaiah 61. When this passage was read by Jesus Himself, the event was recorded in Luke 4, proving its central importance to a Christian understanding of this prophetic tradition:

The Spirit of the Lord God is upon me,  
Because the Lord has anointed me;  
He has sent me as a herald of joy to the humble,  
To bind up the wounded of heart,  
To proclaim release to the captives,  
Liberation to the imprisoned;  
To proclaim a year of the Lord’s favor . . .

A very interesting interpretation suggests that one of the reasons that the crowds were so interested in Jesus’ reading of this passage was that Jesus stopped short of the next line about “vengeance.” Clearly, the prophetic tradition that the Gospel writers most closely associated with Jesus were the peaceful prophecies of the future restoration, as opposed to the more violent ones:

**L**ET us go up to the Mount of the Lord,  
To the House of the God of Jacob;  
And that we may walk in His paths.  
For instruction shall come forth from Zion,  
The word of the Lord from Jerusalem.  
Thus He will judge among the nations  
And arbitrate for the many peoples,  
And they shall beat their swords into plowshares,  
And their spears into pruning hooks;  
Nation shall not take up  
Sword against nation;  
They shall never again know war . . . Isaiah 2:3b-4

Does modern Israel live up to these biblical prophecies? If modern Christians were to assess Israel in light of the messianic and restoration prophecies most cherished by the early Christians, our support for the state of Israel would be much more guarded and critical. It would be support more like that which we express toward our own government, balancing the teachings of Romans 13, on the one hand, with the selective civil disobedience of the early Christians.

Christians should be aware that the Bible tells us to be watchful for the "signs" of peace as well as upheaval, attitudes, for example, such as those in Zechariah 4:6 and 9:9-10.

Secondly, Christians are to live the example of Jesus who was passionate for justice for the poor and oppressed. He was concerned about the present, not just the future. The Sermon on the Mount is a guide for Christian activism now, not just in a future age.

Thirdly, Christians must not allow themselves to be used for politically motivated ends. To prevent this, evangelical Quakers must be sure that media coverage does not distort their views and attitudes about Israel and about the Arabs.

It is tragic that evangelical Christians generally have developed a major blind spot toward the existence of Christian Arabs in the Middle East. The stories of many of these Christian Arabs are tragic—stories of unjust and serious maltreatment by our ally, the Israeli Government. Many of the Jews who struggle for peace and justice in the Middle East are shocked at the ignorance of evangelical Christians in the West with regard to treatment of both Muslim and Christian Arabs in the Occupied Territories—the West Bank and the Gaza—since 1967, when the occupation of these territories began.

**T**HE report of the International Center for Peace in the Middle East, a Jewish peace and justice group, entitled, "Research on Human Rights in the Occupied Territories 1979-1983" contains very disturbing information. It documents the destruction of Arab property, torture in prisons, violation of due process of law in detention and investigation procedures, and severe restrictions on movement, political activity, discussion or organizing, as well as on press and publishing. Also documented in this report is the comparatively lighter treatment of Jewish terrorists who have attacked Arabs in the Occupied

Territories. These are actions every bit as horrible as the deplorable Arab attacks on Israeli schoolchildren and public buses.

Arab businesses in the West Bank and the Gaza have strict limitations. Arabs are not allowed to compete with Jewish farmers for the wealthy European and American export markets. The Arabs can sell only to Jordan and

Egypt. If a new Arab business competes directly with a Jewish business, then the Arab business is shut down. The accusation that West Bank and Gaza Arabs are kept as day laborers is unfortunately strengthened by the vast number of workers who cross into Israel for work, and the law that states Arabs cannot stay overnight in Israel if they come from the West Bank or Gaza. Laws and policies such as these not only frustrate peaceful efforts at self-improvement, but go a long way toward establishing racial laws like those in South Africa.

I often appeal to my Arab and Jewish friends who are struggling for peace and justice under these circumstances to consider nonviolence as their method of action. I say, "If the evangelical Quakers really knew the truth about your struggle and the issues involved, I believe they would support you and would write to members of Congress and speak up." My Arab and my Jewish friends answer in despair, "All they see is what the American government wants them to see...." Are they right? Will evangelical Quakers in the USA turn their backs on our Christian brothers and sisters and also those Jews and Muslims in the Middle East who struggle for peace with justice?

One way to respond to terrorism is to demonstrate that non-violence can and will capture Christian attention in America and

the West. Evangelical support for the Arab Christians' struggle for peace and justice by nonviolent means is crucial in the Occupied Territories, and for Arabs inside Israel as well. We must let Arabs and Jews know that we will respond to their non-violent efforts with at least the same attention as that generated by terrorism. If we do not give positive and constructive reinforcement to those engaged in nonviolent efforts, they will be forced to give in to the shrill voices on both sides who cry that nonviolence will never work. Jewish and Arab extremists both say about each other, "All they understand is violence...."

I appeal to evangelical Quakers of the United States to become involved in nonviolent struggles for peace in the Middle East. How? Let me suggest the following:

**1.** Inform yourself. Start by reading Elias Chacour's book, *Blood Brothers* (Zondervan). Subscribe to *New Outlook* (9 Gordon Street, Tel Aviv, Israel), the Jewish magazine frequently reports on peace initiatives and progress. If you are particularly keen to be well-informed, I suggest many of the English language publications of the International Center for Peace in the Middle East (107 Hahashmpnaim St., Tel Aviv 67011).

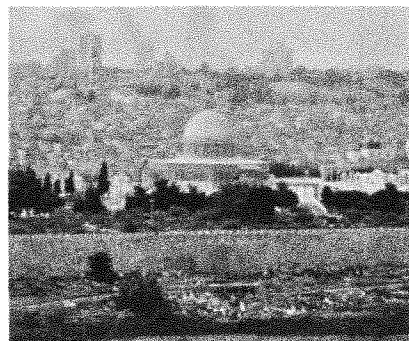
**2.** Write to your members of Congress. Your support for Israel should be balanced by the things you *don't* support as well, especially the policies in the Occupied Territories.

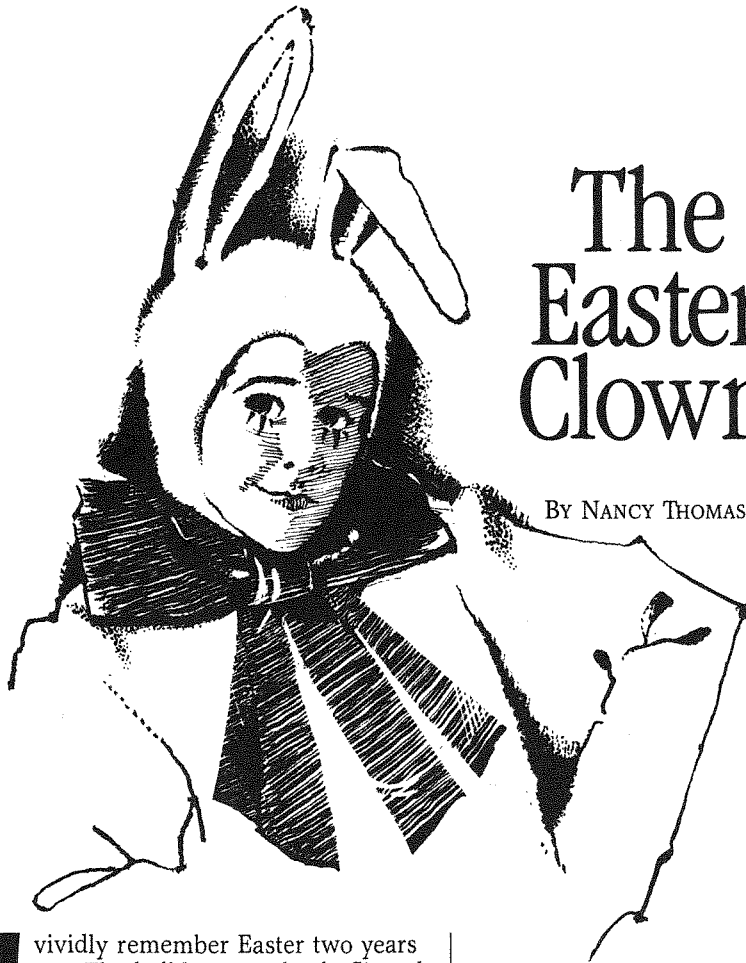
**3.** Write and support Arab Christians who work for peace and justice through non-violence. They are your brothers and sisters, and they often feel alone and abandoned by American Christians who think that all Arabs are terrorists. The most important nonviolent organization which has only just started but has participation by the Christian Arabs, Muslim Arabs, and Israeli Jews, is "Arabs and Jews for Non-Violence and Peace." Already this exciting group of committed people has participated in "creative protests" by replanting fields where Israeli soldiers confiscated olive trees belonging to a nearby Arab village, planning work camps to rebuild Arab homes, and restoring and repairing buildings in a Jewish slum of Tel Aviv in order to show their support for equal justice for disadvantaged Jewish communities as well.

**4.** Support Jewish peace groups, too, that work for justice and the fulfillment of an Israel of peace for the Jew, Christian, and Muslim in the Middle East. I recommend "The East for Peace" as one group worthy of support.

Finally, let it be said that we are called not only to seek peace, but to pursue peace. This Psalmic injunction (34:14b) is repeated in 1 Peter 3:12. It is not only a matter of being "in favor of peace," it is also a matter of actively working for the fulfillment of God's plan for the Peace of Zion and the peace of our created world. May evangelical Quakers seriously consider their role in seeking peace in the Middle East, which must include a secure home for Jews as well as for Palestinians. It must also include social justice for our brothers and sisters, the Arab Christians throughout the Arab world. **EF**

*Daniel L. Smith, a member of Reedwood Friends Church in Portland, Oregon, is a graduate of George Fox College, the Associated Mennonite Biblical Seminaries (M.Div.), and Oxford University (Ph.D.). For the last year he has been on assignment with the Middle East Section of Quaker Peace and Service in Israel. The opinions expressed in this article are wholly those of Daniel Smith, and do not reflect either the policies or the opinions of Quaker Peace and Service or London Yearly Meeting.*





# The Easter Clown

BY NANCY THOMAS

I vividly remember Easter two years ago. The holiday completely flipped out of my North American mold and didn't look, taste, feel, sound, or smell like Easter should.

And just what are the requirements for a proper Easter? Well, the egg hunt is, of course, essential. As I was growing up, this ritual hunt marked the beginning of Easter. Where did that big bunny hide the eggs this year? An especially successful hunt ended up with a chocolate rabbit in my basket. (My sister saved hers for weeks, nibbling a little bit everyday. Mine disappeared within the first five minutes. The only real disappointment was the discovery, endured anew each year, that the rabbit was hollow.) Easter has always smelled and tasted like hard boiled eggs and chocolate. It carries the visual image of bright colors hidden in the grass.

Another essential is new clothes. In my hometown, everyone wore new clothes to church on Easter. When I was little, my mom decked me out in ruffles, ribbons, and a straw hat with

flowers. It was one of the few days of the year when our whole family went to church, and I always looked forward to seeing what my friends would be wearing. The church service was a very formal occasion, with absolutely no whispering and lots of long songs.

**T**HIS changed when I became a Christian, and meaning was added to the eggs, hollow rabbits, and long songs (none of which I gave up; I still firmly believe one should cultivate any possible opportunity to celebrate with chocolate). As a young Christian adult, living in North America, Easter seemed even more a day set apart, the formality and decorum being integral to its meaning.

Until Bolivia.

Take Easter two years ago. We attended the La Paz district celebration, where I had been invited to teach the women's Sunday school class and Hal to

preach the morning message. There were too many ladies (about 200) to fit into the room they assigned us, so we all went outside, where the ladies sat in a big circle on the ground. I stood in the middle and had to slowly revolve as I taught in order to make contact with everyone. A breeze was kicking up its heels, so acoustics were poor, and competition from the loud speaker in the men's class didn't help. I was teaching on the subject of the tongue and how what we say can help or hurt. For visual aids I had constructed a series of big cardboard bells, but this time, rather than aid the teaching, these big bells did their own acrobatic act with the wind. I asked several ladies to help me hold them, with the idea that each one would circulate at the appropriate time so that everyone could see. But it didn't quite work out, and soon six belled ladies were milling around in the circle, making it hard to figure out what was going on. In a weird version of the Virginia Reel, we somehow managed to weave ourselves in and out of each other's way and go on with the show—er, I mean, class.

**T**O top it off, I was speaking in Aymara, something I can manage in a quiet room where everyone is seated, calmly facing me. But, there I was, spinning in circles, shouting above the wind in Aymara, manuscript clutched in one hand, Bible in the other, dodging these silly cardboard bells....

What a circus! And me—the chief clown.

The rest of the morning followed in the same vein of giddy confusion. Afterwards, seated on the ground, feasting on soup and potatoes, I asked myself, "This is Easter?"

But even then, I knew.

Of course. This is Easter. We're gathered here, singing, laughing, worshipping, eating—because He lives. This is indeed a circus and we're all clowns because, in a world full of violence and hatred, a deeper current flows, another realm where Jesus is ringmaster. There is laughter at the hub. He lives, and that is, of course, the only essential. With or without colored eggs, new clothes, or Handel's *Messiah*, Easter is because **He** is. Now and forever. **EF**



# Thirsty Friends

(Continued from page 3)

do, that all men will be saved is to force God into a position of moral neutrality. This is indefensible ethically and the Bible that Abraham's confidence still holds. The Judge of the whole earth will do right in judgment (Genesis 18:25).

When the guiding norm of the written account of revelation is absent or overlooked, we open ourselves to floods of competing intuition and consequent pollution.

But someone will say, aren't there differences of opinion among those whose authority is Scripture? Of course there are. (See *Christianity Today* editorial, February 20, 1987.) To consider this is to discuss not so much the matter of authority as the matter of interpretation. The fear that one would love the Scripture more than the Spirit who gave it is really a contradiction in terms. Some of us may read the Bible and miss much of its teaching but, by



definition, we can't be a Friend and neglect Christ's commands.

Significant for our study is the Lausanne Covenant adopted by an International Congress on World Evangelism in 1974, which states: "We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice." (C. Rene Padilla, Editor, *The New Face of Evangelism*, Lausanne Covenant Clause 2)

**C**OMMENTING on the statement "in all that it affirms" John Stott writes, "Not everything included in Scripture is true, because not everything recorded in Scripture is affirmed by Scripture. It would be extremely naive (to say the least) to declare one's belief that every word in the Bible is true. It plainly is not. A good example is the book of Job." (Herein are contained words of Job's comforters whose speeches are a mixture of truth and error.) "So then, declaring that Scripture is without error in all that it affirms, we commit ourselves to its study, to the responsible work of biblical interpretation,

so that we may discern the intention of each author and grasp what is being affirmed." (Padilla, p. 37)

God did not erase human personality in the process of inspiration. The writers, as Luke indicates (Luke 1:1-4), had to do careful study and research. In their varied writings we can discern something of their culture, their opinions, and their abilities. These writers spoke from God and God spoke through them. When we affirm that all Scripture is true, it does not mean that all is of equal importance. Study indicates that there are sometimes local customs and precepts in close proximity to eternal principles. Local culture is never absent. Greeting one another with a holy kiss may still be more applicable in Teheran than in Wichita!

**T**HE Bible is a human-divine book and the Lord chose that way to reveal Himself. Its language is that of ordinary Middle Eastern people. The account of creation of the earth and life on it is noble and sublime, especially in contrast to stories written in other literature about beginnings.

God spoke through the prophets and through His Son, not to make human research unnecessary, but to direct living men into a saving relationship with Him through repentance and faith. God addresses man not as a researching scientist but as a lost sinner. (J.C. Wenger, *God's Written Word*, pp. 33, 34)

We are totally dependent upon the Scriptures for what we know of God, of Jesus Christ, and of redemption. We can learn of divine majesty through studying astronomy, we can research the laws of government to analyze the conscience of mankind, but it is only through the Scriptures that we can learn of God's mercy.

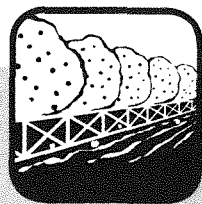
We should keep in mind that many of our controversies about Scripture relate far more to interpretation than to inspiration. Some writers who have influenced me have compared the authority of the Scriptures with the nature of Christ. For example, Joseph John Gurney quoted from the Church Father Athanasius on the title page of his publication *Biblical Notes and Dissertations*: "This was written to confirm and to illustrate the doctrine of the Deity of Christ." (I include it here because in some respects the paradox of Scriptures is similar to that of the mystery of Christ's incarnation—similar, but not the same, for the Scriptures are a creation; He is the Creator.) Here is the statement from Athanasius:

I know that he (the Lord Jesus Christ) is truly God from heaven, impassible [immortal]. I know that he was of the seed of David according to the flesh, man, and passible [mortal]. I do not inquire how the same person is both passible and impassible; how he is both God and man; lest whilst I busy myself about the HOW, and our investigating the MODE, I should miss of the GOOD THING which is set before us.

Is it possible for one to live in Cherrapunji and still be thirsty? Could one have Bible quotes, facts, and information, and still miss drinking from the Fountain?

Yes, on both counts! In all our emphasis upon scriptural authority, let us make sure we pause often and drink deeply from the wells of salvation. **EF**

*Robert Hess of Canton, Ohio, is general superintendent of Evangelical Friends Church—Eastern Region. His experience includes ministry as a pastor, missionary, and college professor.*



## NORTHWEST YEARLY MEETING

### Cammacks, Comforts Under Appointment

Dan and Tami Cammack and Ken and Tonya Comfort have been appointed as missionaries for Northwest Yearly Meeting. They will be leaving in late August for language study in



Comforts



Cammacks

Costa Rica. After language study Cammacks will serve in Bolivia and Comforts in Peru.

Dan Cammack will graduate this spring from Azusa Gradu-

ate School of Theology in California. Tami is an elementary schoolteacher.

Ken and Tonya live in Newberg, where Ken is a youth minister at Newberg Friends and a student at George Fox College. Tonya is working in a local doctor's office.

### On the Road with Christian Education

Evangelical Friends Alliance Christian Education Consultant Dorothy Barratt, along with Jack and Geraldine Willcuts, visited 14 churches in western Washington and southern Oregon recently. Meetings with pastors and Christian education leaders provided valuable dialogue that will increase the effectiveness of our Christian education ministries.

### In Support of Greenhouse Project

Offering and pledges of \$2,150 for the greenhouse project were raised at the Friends Men retreat March 13-15 at Twin Rocks. These commitments make a good start toward a \$6,000 need for support of the national leader trained by Steve Baron to oversee the continuation of the greenhouse project in Bolivia and Peru. Registration for the retreat totaled 179 men.



Participants in the church planters retreat shown left to right: (back row) Jack Willcuts, Ginny and Kevin Thienes, Doug Wedin, Rick Hunt, Dave Baker, Dale Rogers, (front row) Ed and Kellie Canger, Debbie Wedin, Mary Ellen Hunt, Diane Baker, Jim and Jeanne Leonard.

### Criteria for the Construction of Cherub Churches

What does it take to plant a church? Christ working through called, creative, challenged, courageous, captivated, committed, caring champions of Christ who carry the Wonderful Counselor and the Holy Comforter to the castoffs of a carnal, corrupt kingdom.

Quite a combination to consider, isn't it? How does the Board of Evangelism help create these champions? One way is to have church planter retreats like the one that was held during the first week of March at George Fox College.

Tim Tsohantaris, George Fox College chaplain and often called Tim T, led the church planters and prospective church planters through six sessions that helped them clarify their call and commitment. Tim challenged us all to be more creative and resourceful in our mission to the lost.

The sessions were attended by the following church planters and prospective church planters:

Dave and Diane Baker (pastors of Roseburg Friends)—Dave and Diane are in their second year at Roseburg.

Dale and Launi Rogers (pastors of Hilltop Friends in Oregon City, Oregon)—Dale and Launi are also in their second year at Hilltop and presently expecting their second child.

Doug and Debby Wedin (pastors of Valley Friends Church in Mount Vernon, Washington)—Doug and Debbie are in their first year at Mount Vernon, and the church just opened for services on February 22.

Kevin and Ginny Thienes (prospective church planters from Rathdrum, Idaho).

Ed and Kellie Canger (prospective church planters from Post Falls, Idaho).

Jim and Jeanne Leonard (pastors at Twin Lakes Church in Rathdrum, Idaho)—Jim and Jeanne are in their first year at Twin Lakes.

Please pray for these people as they champion Christ's Kingdom in the extension churches of NWYM.

### Friends Infant Needs Liver Transplant

North Valley Friends Church is communicating to Friends across the Yearly Meeting and beyond regarding the desperate need of a liver transplant for an infant baby girl, Emily Smith, born May 27, 1986. The baby has had two major surgeries in an attempt to correct "Biliary Atrosia"—a narrowing of the ducts that drain waste products from the liver.

The physicians now advise that neither surgery appears to be entirely successful and without a liver transplant there is little hope for Emily's survival.

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Her parents are Rawlen and Lois (Hodson) Smith. Rawlen is on the staff at George Fox College Media Department. Rawlen attended school at Greenleaf Friends Academy and George Fox College, and Lois attended Newberg High School and Friends Bible College.

Fortunately the cost of the surgery and transplant will be covered by medical insurance, but the daily medication now costs about \$250 a month. A special fund has been created by the North Valley Friends Church to assist in this heavy load.

Any wishing to contribute or acquaint this family with possible liver donors should contact North Valley Friends Church, 4020 North College Avenue, Newberg, Oregon 97132.



**ROCKY MT.  
YEARLY MEETING**

## Denver Friends Sponsors Prayer Seminar

A fresh touch of God's presence. That was the experience of many attenders at a March 1 prayer seminar conducted by members of the Billy Graham Crusade office in Denver at First Denver Friends.

The three-hour session began in a special way—worship of God through music. After the praise time, there was teaching on some different ways to pray, but with emphasis on the practice.

One method goes by the acronym "ACTS"—adoration, confession, thanksgiving, and

supplication. Prayer time is structured to focus on those areas.

Another approach is to use Scriptures in several different ways. Inspired prayer evolves from reading Scripture, which is then prayed back to God. In a group setting, different members read verses that are used to guide a prayer that covers the content of the Scripture.

Bible verses can also be used to pray for others in a "substitution" method. The prayer uses a specific reference to intercede on behalf of someone. The content of the verse is used to guide the intercession.

A fourth approach was that of using Scripture portions to outline or guide our thoughts to God. A final method is praying in one accord where a group concentrates and agrees with the one talking.

During the seminar we would stop to practice these different ways to pray. The prayer time was profitable, but I believe the worship time before also helped set the tone, focusing us toward our God. Taking the time to praise God is essential and perhaps explains why some worship services seem so full of His presence, while others do not. Obviously, it is wrong to become dogmatic about a specific approach, but in our group gatherings, whether for worship or prayer, should we not take time to prepare and carefully seek God?

—Michael Henley  
RMYM Regional Editor

## RMYM Briefs

**LAS ANIMAS, COLORADO**—The eight-film "Marriage Enrichment" series was shown in January and February in Las Animas at the local high school gym. The films feature Dr. Carl Brecheen and Dr. Paul Falkner.

Topics covered include ego, sex, romance, and communication.

**ARVADA, COLORADO**—Singers from Northwest Friends, First Denver, and Maranatha Christian Center joined forces to present the Easter musical *Lamb of Glory*. This is a departure from past practice when each fellowship did its own cantatas.

**DENVER, COLORADO**—First Denver and Northwest Friends are participating in the Chapel of the Air's *50 Days to Open My Home to Christ* spiritual adventure. Participants have journals and are to record their progress in different disciplines. Disciplines include a daily "God hunt" and affirming others with uplifting words.

## RMYM Prayer Opportunities

1. Is your church a warm, loving fellowship where newcomers and old-timers are welcome? Or, must different ones prove themselves before qualifying for the "inner circle"? Christ commands us to love. Ask the Lord to bring a loving spirit to yourself and your church fellowship.

2. Ask our Father to look kindly upon Rocky Mountain Yearly Meeting and to bring a renewal upon this area, both in the evangelical Friends churches and other Christian denominations in the area. Pray that many non-Christians would come to the saving knowledge of Christ. Ask for the leadership and resources to begin new Friends churches, that they may also minister.

3. Pray for the ministries of these RMYM churches: Colorado—Grand Junction, Hasty, Ordway, Lamar, and La Junta; Nebraska—Benkelman, Allen, Omaha, Hay Springs, and Plainview; South Dakota—Vale and Wessington Springs; and Albuquerque, New Mexico.



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

## Pastors Study in Israel

Jerusalem and all of Israel became the classroom setting for two of our pastors this past January. Walt Morton (Wadsworth Bethany) and Wayne Evans (Deerfield) used the study tour to complete graduation requirements for Ashland Theological Seminary.

The American Institute for Holy Land Studies, based on Mt. Zion in Jerusalem, offers courses in language, history, geography, and archeology. Evans (left) and Morton (right),



with 66 others from 10 countries, enrolled in a short-term exposure to the biblical setting.

## EFC-ER Happenings

**BARBARA WAGNER** has joined the YM office staff as receptionist and insurance coordinator. She replaces Joyce Houser, who resigned because of added family responsibilities. Barbara is a licensed insurance agent. She lives in Massillon, attends Canton Friends Church, is the wife of Walt Wagner, and mother of two daughters.

\* \* \*

**SEVERAL CHURCHES** have reported special meetings recently. Longview and Ferry Road located in Danville, Virginia, were blessed with the ministry of Joe Shultz (and his ventriloquist doll, Jake) during

## Iglesia Amigos is MAYM's newest church

Tomas and Lupe  
Martinez



March. Mt. Carmel Friends had Earl Bailey as speaker in special meetings March 1-4. Max and Kathleen Huffman from Muncie, Indiana, led a Spiritual Leadership Seminar March 8-12 at Southeast Salem, and Deerfield had Duane Rice as evangelist in a Campaign for Christ, March 8-11.

\* \* \*

SARASOTA FRIENDS (Extension Church) have changed their place of meeting. They now hold services at Brentwood Elementary School located at 2500 Vinson Avenue, according to Russell Myers, interim pastor.

\* \* \*

TRINITY FRIENDS in Van Wert, Ohio, announce they have a Hammond organ with a Leslie speaker for sale (\$800). If interested, contact the pastor by phone at 419-238-2788.

\* \* \*

WATSON COSAND hosted the annual retreat for Sponsors of Youth (SOY), which was held the first weekend of March. This was a great opportunity for attenders to get ideas for enlarging and/or enriching their existing youth programs.

\* \* \*

MARCH 17 was a special occasion for Friends Women of Northeast Ohio District. Canton WMF hosted a spring meeting featuring Diane Bible, missionary on furlough with Mission to Europe's Millions, from Vienna, Austria. Diane had many occasions to minister to women in countries closed to the Gospel, which she shared. She and her husband, Abraham, and their five children look forward to assignment next year in London, England, where they will work with the mission to the Soviet Union.

MINISTERS CONFERENCE will be held May 11-14 at the Virginia United Methodist Assembly Center in Blackstone, Virginia. Robert Hess will lead morning devotions, John Enyart will be the music director, and Lanny and Barbara Fly will be workshop and worship leaders. The Flys reside in Newport News, Virginia, where Lanny is clinical director of Alternatives, Inc. (an adolescent alcohol and drug prevention agency), and Barbara is case manager for child-abuse cases at Ft. Eustis. Bill Lockwood serves as chairperson for the planning committee.

\* \* \*

MEN IN MISSIONS RETREAT is scheduled for May 1-3 at Cedar Lakes Conference Center in Ripley, West Virginia. According to Jim Ogden, president, the theme will be "Witnesses Everywhere." Fred Jones, missionary to the Navajos at Rough Rock, Arizona, will be guest speaker, and four seminars will be led by Roger Wood, Sid Boyd, and Dennis Mote, Wayne Ickes, and John Ryser (with Fred Baer). Kim Althar of East Richland Friends will be guest musician.

### Friends Churches Join in Celebration

Friends churches of Tecumseh, Michigan, and Canton, Ohio, joined in a joyful \$100,000 celebration on Sunday afternoon, March 1, to mark the repayment of a loan made five years ago by the Tecumseh congregation.

Three chartered buses carried 150 Canton Friends to Tecumseh in a 400-mile round trip to say "thank you" for the interest-free loan that enabled First Friends Church of Canton to save \$45,000 in interest charges during the past five years.

The Canton congregation, assisted by its new sanctuary and Family Life Center, now enjoys the largest attendance of any Friends group in the nation.

Canton Friends presented 100 *New International Version* Bibles to be placed in the pews of Tecumseh Friends Church as a continuing remembrance of their thanks. The Canton group also brought a check for \$10,000, the tenth and final repayment check received during the years of the loan. Hundreds of colored balloons were in evidence as they proceeded to a mortgage-burning ceremony on the platform.

After the union service, congregations of both churches shared in a fellowship meal together.



### Friends Hispanic Ministry

New church planting is an A-plus priority with Mid-America Yearly Meeting. MAYM's newest church is *Iglesia Amigos*, an exciting venture in the Hispanic community of Wichita, Kansas. With nearly two years of planning, praying, and sharing the vision of this new work, a team of representatives of Wichita Area Friends churches are now seeing the reality of planting this seed.

A large duplex has been remodeled in North Central Wichita, with all-volunteer labor provided by members of area churches, and temporarily

serves as both the parsonage and meeting-house. A full schedule of services for the week began the first Sunday in March, with a dedication service on Palm Sunday, 1987.

With the new pastor, Tomas Martinez, and his family arriving in mid-January to lead this work, excitement and enthusiasm are high in this community about a new Spanish-speaking Friends church. The people are receptive to the Gospel, and as God blesses His church, needs will be met. Your prayerful support for this new venture is much appreciated.

Pastor Tomas Martinez has a wife, Lupe, and children, Carmen 16, Marcos 14, and Kathleen 13. Tomas is originally from Guatemala Friends and his wife is from Honduras. They have pastored *Iglesia de Los Amigos Evangelicos*, a Friends church in San Antonio, Texas.

### Techni-Growth Evangelism

Mid-America YM is sponsoring two Techni-Growth Evangelism workshops, one at Northridge Friends Church in Wichita on February 28, and the second one at League City Friends on March 7. Norm Whan, director of this ministry, is conducting the workshops.

### News from Burundi Yearly Meeting

Burundi Yearly Meeting is seeking to obtain official government approval for a permanent church in Zaire. They scheduled a one-week conference at one of the Zaire churches on the western shore of Lake Tanganyika for the purpose of training leadership.



## Friends in the Philippines: a review of '86

### OUR FRIENDS MISSIONARY OUTREACH

#### Turbulent . . . but Good

*Excerpts from the annual report of Pastor Jaime Tabingo, Manila, Philippines*

We have reached another milestone in the life of our church. The year 1986 is now a part of our history. One of the major newspapers says about 1986: "It was a turbulent year. It was a year of more historical events packed in the last ten months than in any other era of the country's checkered history. It was a year of a revolutionary transition government, several coup attempts, loyalists rallies, counter-rallies, successful state visits by the new President Cory Aquino, escalating labor strikes and a cabinet revamp." It may be true to some of us that it was indeed a turbulent year. But I dare say that, generally, it was another good year for the Lord. It was a good year for Friends Christian Church.

It was a year of evangelism. We devised both the "soft sell" and the "hard sell" forms of evangelism. In the "soft sell" we used occasions like birthday parties, family reunions, wedding anniversaries, couples' banquets, ladies fellowships, and Halloween parties to win friends and to influence them with good Christian living. In the "hard sell," we used visitation and personal evangelism, home Bible studies, and open air campaigns. In both of these forms of evangelism we have laid the foundation for our ongoing outreach to these precious souls.

It was a year of revival. One week in September, we had united praying, fasting, and



*Jaime and Lydia Tabingo and their children Stephanie, Lois, and Daniel*

feasting on God's Word with Howard Moore as our speaker. It was not only a series of revival meetings but a gradual working of the Holy Spirit in most of our hearts.

It was a year of physical accomplishment. We saw walls of the building in Pasig smoothened and beautified. We put up the roof and finally covered the building with colored galvanized sheets. We smoothened our upper floorings for the convenience of those who would worship with us on the second floor. The building is far from complete yet, but it has become usable. Our first service on the second floor was held on the first Sunday of June.

It was a year of opportunities. Twice our community was flooded during the rainy season. Our church building and parsonage became evacuation centers. It was an opportunity to serve the community. While they were housed in our facilities it was a good time to share the Gospel. We had a "captive audience" during those flooded nights.

What are the prospects for 1987? They are bright and clear. Pasig church has decided to conduct neighborhood crusades every month. They have identified twelve strategic places for these meetings. Aside from the neighborhood evangelism they will use six other methods of giving every resident of the community the opportunity to hear the Gospel at least once.

The Marikina church is seeking to transfer to a bigger place since they have outgrown their space. They intend to be self-supporting next year. The Sampaloc church is taking in a full-

time pastor in 1987. With the pastoral efforts of Manny Juacalla I am sure our work among the college students in that university belt area will flourish.

The group in Baguio continues to meet at the residence of the Nidoys. Mike Nidoy is new in the Lord. He offered his home for Bible study and worship services. As the church in Pasig welcomes a new pastor starting this year, Pastor Tabingo intends to give a big-

ger portion of his time in strengthening the work in Baguio.

Our Bible school, the Friends Bible Institute, continues to train our own people to become better Christians, Sunday school teachers, outreach workers, church elders and deacons, lay preachers, and future full-time workers.

As we face 1987 together, let us do it with full confidence that the Lord is with us. Let us unitedly show to the world that we love Him and are willing to serve Him, and show it by our love for each other.

### Great Seminaries

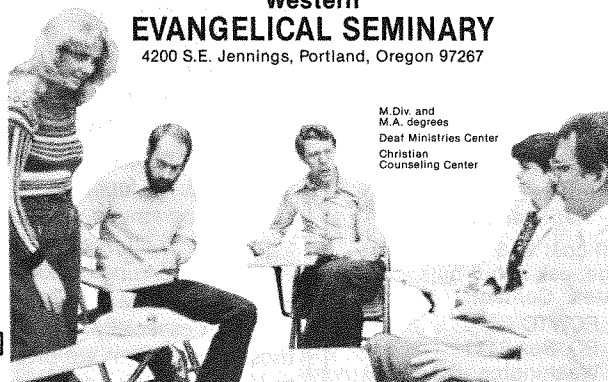
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**The 'Woman of the Year'  
in China Is a Christian**

*Beijing, China*—Xiu Rui-juan has been named "Woman of the Year" by the government of China. Xiu is a world-known scientist, a physician, and a Christian.

Xiu, 50, is a specialist in microcirculation systems and has received wide acclaim for her study of diabetes and heart disease. Chinese media present her as an example for everyone in the country, according to *Baptist Press*.

The honors she now receives are an amazing change for Xiu, who once was forced to endure ridicule and abuse at the Chinese Academy of Medical Science, where she now lectures and serves as vice president. During the Cultural Revolution of the 1960s and 1970s, Chinese radicals per-

secuted religious people, intellectuals, and the well-educated; Xiu fitted all three categories. Xiu's tie to foreigners (Swedish Baptist missionaries) also helped to single her out for persecution.

Xiu was separated from her family, banished to the countryside, and forced to work as a farm laborer during the Cultural Revolution. Her husband died during that period of time, and her father suffered severe persecution.

When the Cultural Revolution ended and China began its struggle to modernize, Xiu and other highly trained purge victims were "rehabilitated." Xiu rejoined her family, rose to her current high post at the medical academy, and became a member of the advisory committee of the national People's Congress.

"I never denied my faith or my background, a fact that has caused me many difficult moments and suffering," says Xiu. "Now the difficult times are over, and we thank God for freedom and for our country's openness to the world."

—E.P. News Service

**Book-Lending Can Be  
an Evangelistic Method**

*Graz, Austria*—The act of lending a Christian book to a non-Christian can be an effective method of evangelism, according to Devere Curtiss, an American now in his second term as a church planter with the Greater Europe Mission.

"Lending books is the best method I have found so far in evangelizing among skeptical, sophisticated Europeans," he explains. "Lending books gives an air of legitimacy to my activities, especially among those who are not yet prepared to hear a direct presentation of the gospel."

He points out that it is a nonthreatening approach. The beauty of lending books is that almost anyone can do it. It threatens neither the lender nor the receiver, and it can be an effective first step toward salvation." —E.P. News Service

**Action Team Shows  
Evangelistic Films**

*Manila, Philippines*—In 1985 the ACTION team showed films to 637,699 people; 87,455 of them responded by asking for information about how to accept Christ. In the first 11 months of the next year, 551,554 people saw ACTION films with 59,816 showing an interest in salvation.

Steve Cadd, director of ACTION Films for Asia (and a member of North Valley Friends Church, Newberg, Oregon), began filming a Philippine national language evangelistic movie in late 1986. Due out this month, the short film with the English title "Somebody Loves Me" is about a Manila street boy. —E.P. News Service

**Habitat Goals Call for  
1,000 Houses**

*Americus, Georgia*—Habitat for Humanity, a Christian ministry that gives low-income families a chance to buy their own homes, has set a goal of building or renovating 1,000 houses throughout the world in 1987. In 1986 about 500 houses were built by the ministry.

—E.P. News Service

**And Now Utah Has None**

*Salt Lake City, Utah*—Utah's last two pornographic theaters were closed recently during litigation involving a profit-skimming and tax evasion case. Utah is now the only state in the U.S. with no "adult" movie theaters.

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

OUR  
FRIENDS  
COLLEGES

**Thornburg Is  
Commencement Speaker**

Paul Thornburg, pastor of Friends Community Church, Austin, Texas, has been selected as the speaker for the 1987 graduating class of Friends Bible College, Haviland, Kansas. Commencement is announced for 3:00 p.m. on Sunday, May 3, in Hockett Auditorium on the FBC campus. The baccalaureate service for the college will be held Sunday morning at Haviland Friends Church.



**Alumni Schedule  
Annual Banquet**

The annual Alumni Banquet will be held Saturday night, May 2, in Hockett Auditorium. Emceeding the program will be Dave Robinson, pastor of the Haviland Friends Church, and entertainment will feature the FBC Music Department.



**Friends University  
Experiences 25 percent  
Enrollment Increase**

Dr. Richard Felix, president of Friends University, Wichita, Kansas, reports that the school has an enrollment of 1,090 for the spring 1987 semester, up 215, or nearly 25 percent, over spring semester, 1986.

The university has experienced a gain in the number of traditional 18- to 22-year-old students as well as continued growth in their unique Bachelor of Science in Human Resources Management (HRM) Degree Completion

**The first six booklets**

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Program. One hundred seventy-three students are currently enrolled in the HRM program, including one off-campus class being offered in Hutchinson. Two new programs on the master's level (Master of Science in Management and Master of Science in Family Studies/Therapy) have enrolled 74 students, to boost enrollment further.

### George Fox College Receives \$1.35 Million to Construct Learning Resource Center

A grant of \$1.35 million from the M. J. Murdock Charitable Trust to George Fox College will establish on the Newberg, Oregon, campus the M. J. Murdock Learning Resource Center.

The grant, the second largest ever received by the college, will help George Fox double the size of its current library.

Designated for building construction as part of the college's overall \$8.3 million Century II Campaign, the grant to the college is exceeded only by the Murdock Trust's \$1.5 million grant in 1975. It helped construct a new sports center and fine arts center.

Construction could start in July, with completion in February 1988, pending approval by the George Fox Board of Trustees and completion of final fund raising.

The new Murdock Center will retain the Shambaugh Library name for library holdings. The expansion will include additional space for instructional media services, computer services, archives, expanded reading area, and space for an increase from the existing 60,000 volumes to a potential 150,000 volumes.

The Shambaugh family, for whom the existing building is named, has granted permission to rename the expanded center.

### McEwens Speak at Baccalaureate and Commencement

Speakers for commencement weekend at Malone College, Canton, Ohio, May 1-2, have been announced by President Gordon Werkema. Mrs. Liz Boebinger McEwen will deliver the baccalaureate sermon on Friday night at First Christian Church. Her husband, Congressman Robert McEwen, will deliver the commencement address on Saturday morning at Canton Baptist Temple.

### Malone Hosts Drama Conference

Christian Drama Conference is to be held at Malone College June 23-26 with Dr. Alan Hedges, director of performing arts, as chairperson for the conference. The conference will draw leaders in drama from Christian colleges all over the United States.

### Fund Assists Premed Students

Hodgkin Society Scholarship Fund has been established at Malone College through the efforts of three alumni who are active in medical practice. These include Dr. Tim Bricker of Bellaire, Texas; Dr. Mervin Yoder of Indianapolis, Indiana; and Dr. Frank Raymond of Marysville, Ohio. The program is designed to assist Malone College students planning to enter the health professions with financial aid.

The name of the fund is a tribute to Dr. Thomas Hodgkin (1798-1866), who was an English physician-pathologist and a member of the Society of Friends. He was a contemporary of Joseph Lister and Samuel Gurney, and is recognized for his role in the research of the eponym attached to a malignant lymphoma.

### OUR FRIENDS IN LOCAL CHURCHES

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

### Youth and Christian Education

**NORTH VALLEY**, Newberg, Oregon (Keith Lamm), youth experienced a service/missions trip to Mexicali, Mexico, the week of spring break, March 20-29, with **EUGENE** Friends and others. Fundraisers such as mistletoe sales, paper drives, and a Mexican dinner were held to help with finances. The trip is called "G.A.G.A." (Get Away, Give Away). Approximately eight youth and six adults from North Valley went.

The **EAST GOSHEN** Friends, Beloit, Ohio (Charles Bancroft) hired Ed Swonger to be youth worker from November 2, 1986, to May 1987. Ed is a senior at Malone College, majoring in psychology and minoring in Christian ministries.

In January, 12 youth and three sponsors attended a Mid-winter Retreat at Hudson, Ohio.

Nick Giaconnia had a concert of music, and Doug Jenkins, pastor from **BELOIT**, led in the Sunday morning message.

The youth at **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer, youth pastor), sponsored a Valentine's banquet. Funds collected were for summer camp scholarships.

The senior high youth groups from **NORTHWEST**, Arvada, Colorado (Bill Pruitt), and **FIRST DENVER** (Chuck Orwiler) held a pie social for both fellowships March 7, with skits, followed by an auction of the winning pies in different categories. Merle Roe acted as auctioneer. A total of \$860 was raised to be used for supporting the missions of Tim Jenkins with Athletes in Action and Steven Street, who will travel with the Continental Singers during the summer of 1987.

The nursery program at **NORTH OLMSTED** Friends, Ohio (Neil Orchard), has recently been expanded to provide full care for children five years and under during the Sunday evening service.

The **STAR**, Idaho (Don Brown), Education Committee

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sponsored "Back to Sunday School!" featuring a potluck dinner and a Bulletin Board Contest.

Ladies of the FWMF at **WOODLAND**, Idaho, Friends (Wayne Piersall) have made "care" packages for young people who have been away in school or at work.

Dean and Kathy Martin of **CALVARY** Friends, Columbus, Ohio (Robert Stroup), have headed a CYC program on Wednesday nights, attracting children from the area.

Eleven junior high youth and five sponsors cut and split two pickup loads of wood for an elderly lady from **SALEM FIRST** Friends, Salem, Ohio (Richard Sartwell).

The youth of **URBANA**, Ohio (James Chess), held a rock-a-thon February 6 from 6:00 p.m. through 12 noon the next day to earn money for the church.

"Guess Who's Coming to Dinner" was the theme for a meeting of the newly formed youth group at **ALUM CREEK** Friends, Marengo, Ohio (Dane Ruff). The evening revolved around Revelation 19:9, the marriage supper of the Lamb. Youth sponsor Dennis Hubbard presented a study of the second coming.

Puget Sound Area Friends churches held an Area Rally on February 1 at **OLYMPIC VIEW** Friends, Tacoma, Washington (Ron Rittenhouse). Special speaker was Doug Wedin, who reported on the new church-planting effort at **MOUNT VERNON**, Washington.

The Area Rally approved sponsoring an expanded summer camping program at Quaker Cove campground near Anacortes.

Seven youth from **RAISIN VALLEY** Friends, Adrian, Michigan (Dale Christ), attended the FY Midwinter Retreat in Van Wert, Ohio.

A Teacher Appreciation dinner and training session was held January 24 at **YPSILANTI** Friends, Michigan (C. Wesley Sheldon).

**Spiritual Life and Growth**

Members of **HANOVER** Friends, Mechanicsville, Virginia (George Robinson), have been hard at work implementing a program called "Telegrowth" as a step in their dream of starting five churches in the Richmond, Virginia, area in the next five years. The first service of approximately 300 previously unchurched people was scheduled to be held in an elementary school April 5.

**STAR** Friends Church held a Prayer Conference with Oscar Brown in the fall. An all-church potluck and film marked the beginning of FOLD (Fellowship of Lord's Disciples) groups. These are in-depth Bible studies for everyone. Three FOLD groups, the children and youth meet on Sunday evening. One group meets Wednesday evenings, which is also "Action Night" for prayer and visitation.

**FULTON CREEK** Friends, Radnor, Ohio (Charles Fye), had a revival February 25-March 1 with speaker Jack Tebbs and a musical group called "Titus."

Realizing that the strength of any program or ministry is proportionate to the amount of prayer invested therein, an unused Sunday school classroom at **TRINITY** Friends, Martinsville, Virginia (Terry

Knighton), has been rearranged and converted into a "Prayer Room."

**CALVARY** Friends hosted evangelistic meetings March 15-18 with speaker Owen Glassburn.

Several MAYM churches reported revivals. Gary Wright held a weekend meeting at **EMPORIA**, Kansas (Galen Hinshaw). Herschel and Esther Thornburg were at **GATE**, Oklahoma (Richard Buck), for meetings in March.

**DAMASCUS** Friends, Ohio (Rendel Cosand), had 18 people who were awarded certificates by the pastor for reading the Bible through in 1987.

On March 15 **ORANGE ROAD** Friends, Columbus, Ohio (Tim Kelley), held a "New Life Crusade" with Joe Schultz.

**CHERRY GROVE** Friends, Battleground, Washington (Earl Geil), is on the growing edge of two concerns. Charles Price, of the Torchbearers, presented "Growing into God Likeness." Another concern is to cultivate a body of praying people.

On two consecutive Sunday evenings, attenders viewed Frank Tillapaugh's *Unleashing the Church* videotapes. Pastor Randy Neiswanger of **WEST-GATE** Friends, Columbus, Ohio, gave a series of Sunday morning messages on the same topic, based on Nehemiah.

**Community Outreach**

**LAS ANIMAS** Friends, Colorado (Steve Harmon), sponsors a Good News Club for preschool

and elementary-age children on Wednesday afternoons.

The young adult Bible study of **WEST PARK** Friends, Cleveland, Ohio (Chris Jackson), has begun a ministry within the community to use their spiritual gifts for the needs of others by way of the Living Well Coffeehouse. The coffeehouse meets once a month on the last Friday, providing Christian concerts, movies, speakers, refreshments, and snacks. February's event featured the group "Psalm" and attendance



was 107. Follow-up is with the Bible study on the other Friday evenings during the month.

The FOCAS, singles group of **NORTHBRIDGE**, made cookies and candies and distributed them to the senior citizens of the church.

**OKLAHOMA CITY**, Oklahoma (Sheldon Cox), enjoyed an Old Fashion Box Supper.

**WILLOW CREEK**, Kansas City, Missouri (Gary Damron), had a progressive dinner.

Equipment has been donated to help make the vision of a tape ministry a reality at **TRINITY** Friends, Martinsville. The Sunday services are now being recorded and distributed to the shut-ins, and also being used as an evangelistic tool.

The Senior Citizens of **TRINITY** Friends, Martinsville, have begun to meet monthly. "The Evangelist," a newsletter for Trinity Friends, was released for the first time in February to keep the Body better informed.

The Outreach Committee at **STAR**, through the love gifts of church members, was able to help several families with food.



# Ministry in the church, community, and around the world

Dorlan and Donna Bales



**LONE STAR**, Hugoton, Kansas (Gary Routon), topped their record as they served 1,102 people at their annual Groundhog Supper.

Child evangelism training sessions are held at **McKINLEY HILL**, Tacoma, Washington (John Retherford), each month.

**HUTCHINSON**, Kansas (Gary Getting), participated in a citywide outreach program in conjunction with the release of the Billy Graham film *Cry from the Mountain*.

A Divorce Recovery Workshop was held January 17-18 at **TRINITY** Friends, Van Wert, Ohio (Duane Rice), with Rev. and Mrs. Dale Lewis from Wichita, Kansas, as leaders. A new group is being formed for all singles, whether divorced, widowed, or unmarried, called STIC (Singles Together in Christ).

Interest/Ability sheets are being made available for members and attenders of **ALLIANCE** Friends, Ohio (Rick Sams). Information is fed into a computer to match interest with needs.

Bill Williamson, local Friends Disaster Service coordinator at **ALLIANCE**, reported that

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\$794.50 was sent to the Chicago Fellowship of Friends.

**LA JUNTA**, Colorado (Lyle Whiteman), Friends hosted a friendship dinner for individuals not active in a church.

## Missions

**NORTHRIDGE** (Duane Hansen) Missions Conference was held March 6-8. The theme for the weekend was "Reach Out." A Missions Fair was held Friday evening. Saturday was an opportunity to reach out to Wichita by working on area outreach projects. Sunday morning speaker was Paul Thornburg, pastor at **AUSTIN**, Texas. Sunday evening service was focused on the needs of various groups in the community.

From February 8 to June 30 **NORTHRIDGE** Friends Women are encouraging the children to read our four EFM missionary books and report on them. A prize is being given to each child who completes the program.

Rod and Barbara Routon, former EFM missionaries in Mexico City, spoke at various Rocky Mountain Yearly Meeting churches, including **PLAINVIEW** and **BENKELMAN**, Nebraska; **COLORADO SPRINGS, DENVER**, and **NORTHWEST** (Arvada), Colorado.

Sharon Small of **HANOVER** Friends, Mechanicsville, Virginia (George Robinson), began a trip last August to Dalian, China, for a five-and-one-half month stay. After leaving China, Sharon traveled to Taiwan for a brief visit with the Engels, the Moores, and Ella Ruth Hutson before returning to Hong Kong, home of Dave and Cindy Aufrance.

Roscoe and Tina Knight spoke at the Arkansas Valley mission conference in February held at **LA JUNTA** Church.

James Morris, executive director of EFM, shared in the Sunday morning service at **UNIVERSITY** Friends, Wichita, Kansas (David Kingrey), on February 8.

**NAMPA**, Idaho, Friends (Ron Friedrich) enjoyed having Roscoe and Tina Knight February 14, 15. They spoke to a men's breakfast on Saturday morning when the men invited all the women of the church to have breakfast with them. The Knights showed their slides of Rwanda at this meeting. They both spoke during the Sunday morning worship hour.

The Norma Freer Missionary Society of **SMITHFIELD** Friends, Ohio (William Waltz), held a soup supper prior to their January meeting. A review of the mission field in India was presented, comparing 1945 and 1986.

Gerry Custer, retired missionary to Burundi, shared with **BETHEL** Friends (Terry Worthington), Hugoton, Kansas, about her experiences in Burundi, at their monthly fellowship dinner.

## Other Important Events

The congregation of **PUTNAM** Friends, Carthage, North Carolina, honored their pastor and his wife, Tom and Jean Steel, with a reception in celebration of their 25th wedding anniversary on January 18.

**STAR** held a candlelight service using four colored candles—red, blue, green, and white. The white candle symbolized the person of Jesus Christ; the blue candle His royal birth; the red candle His sacrificial death; and the green candle His resurrection and life.

**UNIVERSITY** Friends report that part of their pastoral team, Dorlan and Donna Bales, are spending five weeks at Reedwood Friends in Portland as Quaker Scholars-in-

Residence. They are teaching Quakerism and spiritual growth at the meeting and at Western Evangelical Seminary. In their absence, Jim Pitts, former MAYM pastor, joined the pastoral team.

A new ministry named "Single Purpose" at **HANOVER** Friends hosted a special event on Singles Day, February 21, of three videos produced by "Mobilized to Serve," with speaker Mike Cavanaugh.

The **FORT COLLINS**, Colorado (Lowell Weinacht), Outreach Committee sponsored a family fun night February 4. There was a potluck dinner, followed by live entertainment hosted by ventriloquist Marji Vance and Leon the Lion.

Following a morning service in December, **WOODLAND** pastors, Wayne and Willa Piersall, were honored guests at a dinner in observance of their 40th wedding anniversary.

In December **BETHANY** pastor, Walt Morton, spent three weeks of study in Israel at the American Institute of Holy Land Studies. The study experience was in conjunction with fulfilling a major requirement for his master of divinity degree to be received in May from Ashland Theological Seminary.

The church is planning a reenactment of the Easter story for Easter celebration.

**BENKELMAN**, Nebraska (Robert Sander), had more than 70 adults, plus youth, attend their Valentine's banquet.

**BENKELMAN** Friends also enjoyed a concert by the Friends Bible College choir March 11.

**EUGENE** celebrated its 35th anniversary February 7-8. A Valentine banquet was held

Saturday evening, with former pastors Don and Nancy Lamm as speakers. On Sunday special music and messages were brought by Don Lamm and another former pastor, Wayne Piersall.

## Family Life

January and February evening services at **EUGENE**, Oregon (Scotty Clark and Clyde Parker), emphasized Family Life by using videos on "What Makes a Christian Family Christian?" Kenneth Williams conducted Triumphant Training Seminars February 1.

**WILLOW CREEK** Friends were challenged by the *Focus on the Family* film series. From January 21 to February 11 they viewed a different film each Sunday evening.

A film series *Building Families That Last*, by Dr. Richard Dobbins of Emerge Ministries, was shown at **DAMASCUS**.

The Women's Christian Fellowship of **ORANGE ROAD** will hold its annual Spring Banquet on May 9. Speaker for the luncheon will be Jean Marie Campbell, author of *Reaching Out with Love* and *Love Lost, Love Regained*. The latter book is a true story of finding God's love and overcoming an unhappy childhood.

## Church Building and Improvements

**ROLLIN** Friends, Addison, Michigan (John Morris), are remodeling their church kitchen.

**WADSWORTH BETHANY** Friends, Wadsworth, Ohio (Walter Morton), had a new roof put on the church last fall. They also remodeled some inside, putting new walls and insulation in the sanctuary.

Through pledges, cash gifts, and memorials, **STAR** Friends raised funds for a roofing project and a new sound system.

## OUR RECORD OF FRIENDS

### Births

**BEALL**—To Robert and Kim Beall, a son, Jordon Clay, January 12, 1987, Damascus Friends, Ohio.

**BECKER**—To Ron and Traci (Liston) Becker, a daughter, Whitney Ann, January 22, 1987, University Friends, Wichita, Kansas.

**BENSON**—To Bryce and Sherrie Benson, a daughter, Sherryce Janette, December 29, 1986, Alva Friends, Oklahoma.

**BROOM**—To Stephen and Jean (Bayblit) Broom, a daughter, Jean Nicole, August 21, 1986, Ft. Worth, Texas.

**BROWN**—To Jerry and Barb Brown, a son, Luke Wesley, January 7, 1987, Northridge Friends, Wichita, Kansas.

**CARLIN**—To Eddie and Joanne Carlin, a daughter, Anna Jo, December 18, 1986, Star Friends, Idaho.

**COLEMAN**—To Rick and Susan Coleman, a son, Matthew Scott, November 25, 1986, University Friends, Wichita, Kansas.

**COOK**—To Leon and Wendy Cook, a daughter, Julie Ann, December 12, 1986, Raisin Valley Friends, Adrian, Michigan.

**CUNNINGHAM**—To Rick and Janet Cunningham, a daughter, Allison Adaire, January 10, 1987, Alva Friends, Oklahoma.

**CUSTER**—To Craig and Treva Custer, a daughter, Shelby Elise, December 3, 1986, Booker, Texas.

**FARLEY**—To Daniel and Zelta Farley, a son, Danelle Norene, December 9, 1986, Cherokee Friends, Oklahoma.

**HULLET**—To Steve and Nadine Hullet, a son, Bryce Allen, June 23, 1986, Hutchinson, Kansas.

**KIDD**—To Mark and Lori Kidd, a son, Tyler Drew, May 8, 1986, Hutchinson, Kansas.

**KROPP**—A son, Samuel, to Kris and Tammy Kropp, January 2, 1987, Paonia, Colorado.

**LEMEN**—To Denise Lemen, a son, Jeffery Scott, September 26, 1986, Hutchinson, Kansas.

**MADREN**—To Buck and Detra Madren, a son, Justin Shane, December 6, 1986, Saxapahaw Friends, North Carolina.

**MALICK**—To Ed and Gail Malick, a daughter, Rachel Lachelle, January 7, 1987, Ypsilanti Friends, Michigan.

**MENDENHALL**—To Terry and Rita Mendenhall, a son, Joel Lincoln, February 12, 1987, Westside Friends, Kansas City, Kansas.

**MOORE**—To Jim and Cindy Moore, a daughter, Jamie Lea, December 21, 1986, Hutchinson, Kansas.

**MORRISON**—To Mitch and Kathy Morrison, a son, Landen Mitchell, January 28, 1987, Canton, Ohio.

**MULLIS**—To Alan and Angie Mullis, a daughter, Amanda Leigh, August 8, 1986, Saxapahaw Friends, North Carolina.

**MURPHY**—To Mitch and Peggy Murphy, a daughter, Rebecca Ann, February 2, 1987, Canton, Ohio.

**NIBLACK**—To Bruce and Stephanie Niblack, a son, Ryan Kelly, December 4, 1986, Cherokee Friends, Oklahoma.

**PAYNE**—To Dean and Leanna Payne, a son, Leslie Erwin, August 10, 1986, Booker, Texas.

**PETERMAN**—To Ben and Pam Peterman, a son, Ben Peterman II, February 4, 1987, Westgate Friends, Columbus, Ohio.

**PETERS**—To Ron and Peg Peters, a daughter, Veronica Irene, January 13, 1987, Beloit, Ohio.

**RHODES**—To Earl and Debbie Rhodes, a daughter, Kristen Leigh, December 29, 1986, Salem First, Ohio.

**SCHANBACHER**—To Steve and Christy Schanbacher, a son, Logan Ray, December 1, 1986, Cherokee Friends, Oklahoma.

**STEER**—To Steve and Sheila Steer, a daughter, Laura Elizabeth, January 9, 1987, Damascus Friends, Ohio.

**THOMPSON**—To Greg and Tana Thompson, a daughter, Taylor Leigh, January 29, 1987, Bayshore Friends, Bacliff, Texas.

**WALLACE**—To Mike and Patty Wallace, a daughter, Jaime Leigh, January 5, 1987, Westgate Friends, Columbus, Ohio.

**ZIFZAL**—To David and Kimberly Zifzal, a son, Zacharian David, January 11, 1987, Cumberland, Ohio.

## Marriages

**BOOMHOWER-McCON**. Amy Jo Boomhower and Randy McCon, December 27, 1986, Canfield, Ohio.

**HOFFMAN-PHILLIPS**. Cindy Hoffman and Bill Phillips, December 21, 1986, Damascus, Ohio.

**HOUGH-ANSTINE**. Susan Hough and Tim Anstine, December 19, 1986, Damascus, Ohio.

**JOHNSON-BROWN**. Charlene Johnson and Larry Brown, December 20, 1986, Star Friends, Idaho.

**KELLY-BOSO**. Sharon Kelly and Mike Boso, January 17, 1987, Salem First, Ohio.

**MOORE-BROUGHER**. Blanca Moore and Willy Brougner, February 7, 1987, Eugene Friends, Oregon.

**PELTER-DAVIS**. Shelly Sue Pelter and Thomas Joe Davis, January 31, 1987, Cherokee Friends, Oklahoma.

**PENNER-PROKES**. Marjorie J. Penner and Robert A. Prokes, January 17, 1987, University Friends, Wichita, Kansas.

**PYLE-BROWN**. Mary Pyle and Ed Brown, January 3, 1987, Salem First, Ohio.

**SHAFFER-BROWN**. Carol Shafer and Todd Brown, October 25, 1986, Salem, Ohio.

## EIGHTH ANNUAL CONFERENCE

### FRIENDS ASSOCIATION FOR HIGHER EDUCATION

June 26-30, 1987

Whittier College, Whittier, California

1987 Theme:

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**Gilbert White** — Keynote Speaker

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For further information contact:

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WALLACE-TAYLOR—Terry Wallace and Steven Taylor, March 21, 1987, McKinley Hill Friends, Tacoma, Washington

## Deaths

BARNETT—Evelyn Barnett, February 15, 1987, Paonia, Colorado.

BAXTER—Alvah Baxter, January 8, 1987, Paonia, Colorado.

COLLEY—Eugene Paul Colley, December 9, 1986, Hanover Friends, Mechanicsville, Virginia.

EWING—Bonnie Buchholz Ewing, 78, February 25, 1987, Nampa Friends, Idaho.

GUY—Alice Guy, December 7, 1986, Hutchinson Friends, Kansas.

HUNTER—John Hunter, June 5, 1986, Calvary Friends, Columbus, Ohio.

JENKINS—Mary Ella Jenkins, November 5, 1986, Hutchinson Friends, Kansas.

KHANCHAREUNE—Savaly Khanchareune, 9, January 31, 1987, Spokane, Washington.

KLINGLESMTIH—Lulu Klinglesmith, January 20, 1987, Hutchinson Friends, Kansas.

KROPP—Samuel Kropp, stillborn infant, January 2, 1987, Paonia, Colorado.

LJUND—Esther Lund, 87, February 3, 1987, Paonia, Colorado.

MCCRACKEN—John McCracken, 87, minister, February 12, 1987, Tempe, Arizona.

MCKINSTRY—Charlene McKinstry, December 14, 1986, Salem First, Ohio.

MORSE—Richard "Dick" Morse, 77, of Nampa Friends, February 8, 1987, Yuma, Arizona.

MOWERY—John Mowery, October 12, 1986, Calvary Friends, Columbus, Ohio.

MURR—Elizabeth Mae Murr, 72, January 24, 1987, Springdale Friends, Leavenworth, Kansas.

MUSTAIN—O. E. (Ernie) Mustain, 81, February 10, 1987, North Olmsted, Ohio.

PHILLIPS—Shirley Phillips, December 28, 1986, Westgate Friends, Columbus, Ohio.

RALPHS—Ethel Ralphs, January 2, 1987, Star Friends, Idaho.

RILEY—Elizabeth Saunders Riley, 71, January 16, 1987, Saxapahaw, North Carolina.

STANLEY—Betty Stanley, pastor's wife, 80, February 12, 1987, Coffeyville Friends, Kansas.

SWANSON—Emel Swanson, 94, January 25, 1986, Eugene Friends, Oregon.

WATSON—Opal Watson, January 25, 1987, University Friends, Wichita, Kansas.

## OUR WIDER FAMILY OF FRIENDS

### California Friends Doing Exploration

Chuck Mylander, superintendent of Southwest Yearly Meeting, and C. W. Perry, pastor of Rose Drive Friends Church, recently made a missions exploration trip that included stops at Seoul, Korea; Bangkok, Thailand; Jakarta, Indonesia; and Manila, Philippines.

In Thailand they took part in a Campus Crusade for Christ tour that studied the methods used by Campus Crusade in planting over 400 churches and 4,000 home Bible fellowship groups in the last few years. The Indonesia visit included meeting with some key national leaders about the possibility of opening a new mission field for Friends in the unevangelized parts of that country.

### Banker Appointed Editor

J. Stanley Banker has been named editor of *Quaker Life* magazine beginning July 1. Banker is pastor of First Friends Meeting, New Castle, Indiana, and will continue his ministry

there with the addition of pastoral help while assuming the now part-time editorial position. He has served as associate superintendent of Iowa Yearly Meeting in addition to pastorates in Indiana Yearly Meeting.

*Quaker Life* is the periodical of Friends United Meeting with headquarters in Richmond, Indiana. The current editor, Jack Kirk, is leaving the position to become pastor of Friends Community Church, Bakersfield, California.

### Girded by Faith

"Girded by Faith" will be the theme for New England Yearly Meeting August 15-20. Sessions will be held at Hampshire College, Amherst, Massachusetts. Opening speaker will be Jan Wood from Wilmington College in Ohio. Doug Hostetter will share the pilgrimage of faith that began 20 years ago

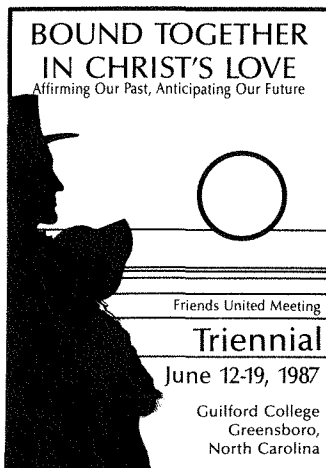
with his work in Vietnam as a Mennonite conscientious objector. Bible Half Hours will be given by Gordon Bugbee.

### FGC Gathering

The Friends General Conference Gathering of Friends will be held at Oberlin College, Oberlin, Ohio, this year. The meetings will be held July 4-11 with the theme being "To Listen, to Minister, to Witness."

### Jubilate!

Young Friends ages 15-18 are being given an opportunity to use their abilities in music and drama among Friends. The program, sponsored by Friends United Meeting, will begin July 26 with a week of preparation followed by three weeks of traveling ministry for the troupe, which will be identified as "Jubilate."

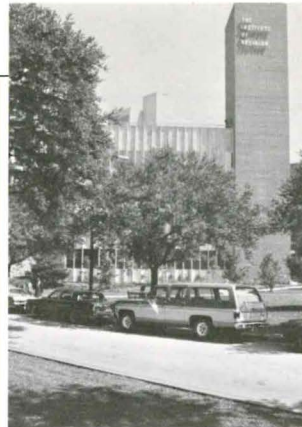


"No! Of course we're not new!  
We've been here every Easter for ten years!"



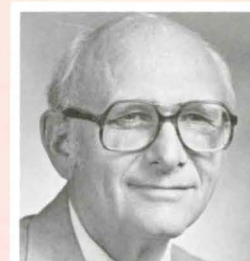
# HOUSTON GRADUATE SCHOOL OF THEOLOGY

***A New Quaker Seminary***



1129 Wilkins, Suite 202  
Houston, Texas 77030  
Tel. 713/791-9505

*Commencement*  
May 16, 1987, 2:30 p.m.  
Dr. Jack Willcuts, speaker



**Jack Willcuts** is highly regarded among Friends for his leadership as pastor, superintendent, missionary, writer, and editor. He has been superintendent of Northwest Yearly Meeting for 13 years and has pastored in that yearly meeting for 26 years. For eight years he was a missionary in Bolivia.

His writings include *The Family of Friends*, a church membership course, and *Why Friends Are Friends*, a doctrinal study of Quaker beliefs. He was editor of *Evangelical Friend* for 18 years.

Jack and his wife, Geraldine, will minister as Quakers in Residence at Woodbrooke College, Birmingham, England, for the 1987-88 school year beginning in September.

## *Student Information*

### **Concentrations of Study**

Pastoral Ministries	Biblical Languages
Pastoral Counseling	Biblical Studies
Hospital Chaplaincy	Missiology Studies
Clinical Pastoral	Urban Ministries
Education (CPE)	Quaker Studies

**Guaranteed Student Loans** are available

**Tuition** is \$100 per semester hour

**Master of Divinity** (M.Div.) 94 hrs.

**Admissions Requirement:** Baccalaureate Degree

### **Admissions Counsel Is Available**

Write or call for personal interview or information.

## *Trustees*


Lucy Anderson, EFC-ER Office Canton, Ohio	Mahlon Macy, Pastor Bacliff, Texas
John Collier, Pastor Houston, Texas	James Morris, EFM Supt. Arvada, Colorado
Dr. Theodore Cunningham CME Supt. Houston, Texas	Dr. Ed Morrison Refinery President Friendswood, Texas
David Davenport, Pastor Angleton, Texas	Dr. Jack Rea, RMYM Supt. Colorado Springs, Colo.
Preston Ervin, Pastor Houston, Texas	Maurice Roberts, MAYM Supt. Wichita, Kansas
Dr. Robin Johnston FBC President Haviland, Kansas	Joe Roher, Pastor Friendswood, Texas
Ed Key, Clerk, MAYM Derby, Kansas	Jerry West, Rancher Bastrop, Texas
Mark Kimberly, Sales Houston, Texas	Almon D. White (Chairman) Owner Christian Bookstore Houston, Texas
Dr. David Kingrey, Pastor Wichita, Kansas	Loren E. Wood, NASA Friendswood, Texas
Wayne Lewis Retired School Teacher Gate, Oklahoma	

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# update

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

Volume 2, Number 3  
April 1987

## For Your Information

**HOWARD HARMON** will begin his service as superintendent of Northwest Yearly Meeting on June 1. The Executive Council had requested this earlier beginning from the normal July 1 to assist in the transition of Yearly Meeting leadership.

**FRANCISCO MAMANI**, president of the Friends Church in Bolivia, was in Newberg recently and met with the missions administrative committee and with missionaries.

**PASTORAL CHANGES** will be taking place at the following churches: West Chehalem, Lynwood, Hillsboro, Talent, Silver Valley, and Kent.

**MAY WALLACE** has resigned effective June 30 as director of Lambert House, an adult day care facility which is a ministry of Reedwood Friends Church, Portland, Oregon. May will continue as a member of the Reedwood pastoral team.

**KLAMATH FALLS** Friends Church will hold a dedication service for their enlarged facilities on Sunday, May 31.

**FRIENDS STUDENTS** at Western Evangelical Seminary and their spouses had a dinner March 28, hosted by the Board of Evangelism.

**NATIONAL DAY OF PRAYER** is May 7. Friends are encouraged to observe this occasion of prayer emphasis.

**THE GUATEMALA '87** film has been shown in 23 of our churches. This film describing the concern and plans for the International Friends Conference on Evangelism to be held in Guatemala November 4-11 is still available for those churches that have not seen it. Contact the Yearly Meeting office for scheduling.

## Plan Now for Yearly Meeting

July 25-31 are the dates for Yearly Meeting sessions on the George Fox College campus, Newberg, Oregon. Boards and commissions begin their meetings on Saturday with banquets that evening for Friends Women's Missionary Fellowship and for Friends Men.

Sue Anderson, missionary to Peru who will have just returned for furlough, will speak to the women. Steve Baron who coordinated the greenhouse project in Bolivia and Peru will be the men's speaker.

Sunday afternoon will feature an appreciation reception for Quentin Nordyke following 13 years of service as executive secretary for the Yearly Meeting. The reception will be held at the conclusion of the missions rally.

New General Superintendent Howard Harmon will deliver his first keynote message in the Sunday evening service. Duane Beals will be the guest speaker for the sessions. Dr. Beals becomes the president of Western Evangelical Seminary July 1. His ministry experience includes service in education, missions, and pastorates.

Three special dinners are scheduled for the week. The Department of General Education will hold a dinner for teachers; the Commission on Media will have a dinner for people interested in writing; and the annual pastors luncheon will move to the evening meal time slot.

Activities for age groups include the Friends Youth program, Tilikum day camp, and child care services.

## Volleyball Tournament Draws 450 Participants

Forty-eight teams from 28 churches participated in the Friends Youth Volleyball Tournament April 3-4 on the George Fox College campus in Newberg, Oregon. Hayden Lake, Idaho, was the top team in the "Quaker" division. Medford, Oregon, was



second and Star, Idaho, was third. First place in the "Friends" division was a team from Medford. Newberg placed second and Silverton third. Netarts was the winner of the sportsmanship award.

## Summer Camps

Friends with vision and commitment have made it possible for us to have facilities and programs that can make a life-changing impact on our young people. A large variety of camping experiences are available in different regions of the Yearly Meeting. Please check with the camp in your area, your local camp publicity representative, or your pastor to find out information regarding options in summer camp experiences. The following are dates for some of the programs:

### Twin Rocks, Rockaway Beach, Oregon

Girls Camp, July 5-11  
Tween Camp, July 12-18  
Boys Camp, July 19-25  
Surfside Camp, August 9-15  
Family Camp, September 4-7  
Adult Fellowship Camp, September 18-21

### Quaker Hill, McCall, Idaho

Kid's Camp I, July 5-10  
Kid's Camp II, July 12-17  
Junior High Camp, July 19-24  
Senior High Camp, July 26-August 1

## Supporting Our Great Commission Ministries

The Board of Stewardship is asking that churches increase their contribution to the Great Commission Budget by 2% for the six-month budget from July 1-December 31. Pledges for the 1988 budget will be made following Stewardship Education Month in October.

The ministry needs during this transition to a calendar year have unavoidable increases. This makes it even more important than usual that we end the current fiscal year in the black. As of the end of March, the Great Commission Budget showed a \$20,281 deficit. Although this is less than last year at the same time, your prayerful consideration of this need during these next three months is requested. Individual contributions to the Great Commission ministries of the Yearly Meeting can be sent to Northwest Yearly Meeting, P.O. Box 190, Newberg, Oregon 97132.

## Give Away, Get Away

A group of about 140 people traveled to Mexico during spring vacation to give of their time, energy, money, and witness. Primarily high school students from Medford, Talent, Clackamas Park, North Valley, and Eugene, each participant paid \$145 plus transportation costs. Forty dollars of the amount from each person went for supplies and equipment to be used on the work projects, with extra materials and equipment to be left there.

K 57, a town in Mexico 57 kilometers south of Yuma, Arizona, was the primary destination. Southwest Yearly Meeting has a work there, and this is the third year that Clyde Parker, pastor at Eugene Friends, has taken a group down to help that church.

People making the trip were divided into a half dozen groups and placed at job sites in the region to conduct Bible schools, work on construction projects, and hold evening evangelistic services.

## Have You Made a Will?

Planning ahead is part of effective stewardship. Plan your will now. . . and include a bequest to your church.

Contact your Friends Fund representative for information about wills and estate planning.

Friends Fund, Inc.  
P. O. Box 190  
Newberg, Oregon 97132

## VOW Lends Helping Hand

Volunteers on Wheels will be assisting with three projects this summer: (1) Roofing of the gymnasium at Friends Academy, Greenleaf, Idaho; (2) Restoration of the historic Valley View School at Tilikum near Newberg, Oregon; and (3) at Twin Rocks Friends Camp they will rebuild a children's play area and do landscaping. The VOW Rendezvous will be held May 28-June 1, in Madras, Oregon.