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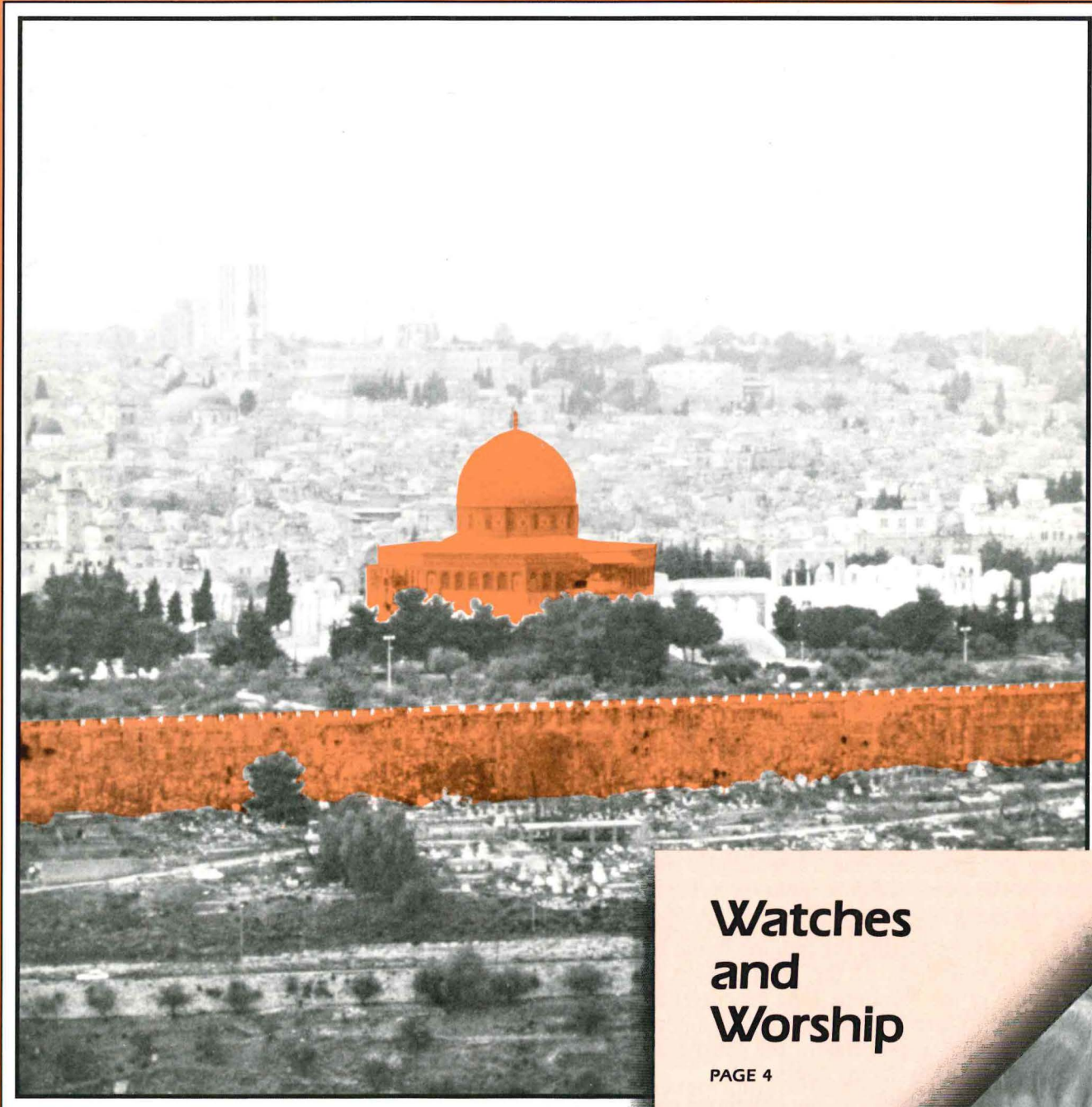
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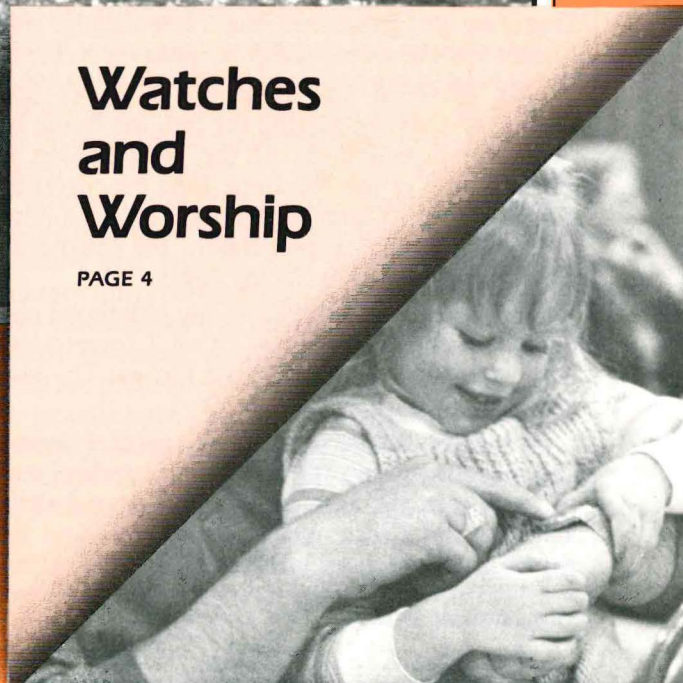
June 1988

EVANGELICAL **FRIEND**

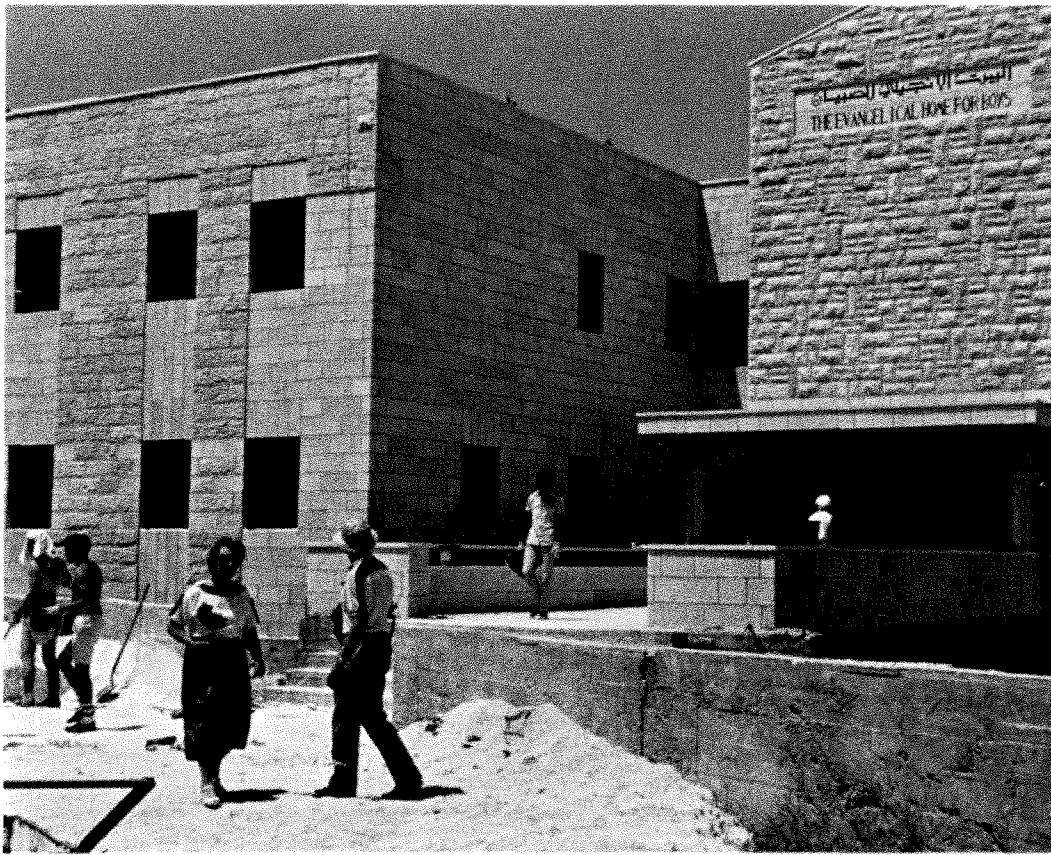


Watches and Worship

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LIVING STONES



in the Holy Land

BY RALPH BEEBE

King of my life I crown thee now; Thine shall the glory be. Lest I forget Thy thorn-crowned brow, Lead me to Calvary.

WANDA and I sat but a stone's throw from Calvary, singing the familiar hymn in English; three-fourths of the congregation in Jerusalem's Church of the Nazarene sang concurrently in their native Arabic. It seemed right that each could participate in his own tongue; appropriately, the songbooks had the Arabic and English on facing pages.

My mind reached back to my childhood church, and relived the stirring chorus: "Lest I forget Gethsemane, Lest I forget Thine agony, Lest I forget Thy love for me, Lead me to Calvary."

I was moved as I pondered another hymn of deep childhood meaning: "On a hill [near, today!] stood an old rugged Cross, the emblem of suffering and shame; And I love that old Cross, where the dearest and best, For a world of lost sinners was slain." I renewed my vow to

cherish the old rugged cross, to be true to it, cling to it, gladly bear its shame and reproach, and "exchange it someday for a crown."

THE PROMISED Land is a potpourri of never-to-be-forgotten experiences: Standing on the hill overlooking Galilee, reading the Sermon on the Mount and pondering the enormity of its message, sitting on the steps where Jesus walked into the Temple and feeling His indignation at the injustice of God's house having become a den of thieves, retracing Jesus' triumphal Palm Sunday journey, almost hearing the hosannas and smelling the donkey, standing on the Mount of Olives, sharing His sorrow and understanding His weeping for the disobedient city below, whispering a prayer in beautiful Gethsemane, empathizing with the sleepy disciples and dreading the approach of the betrayer, and—perhaps most important of all, for me—looking across the valley to Bethlehem each evening from our room at the Tantur Institute

for Theological Research, experiencing the awe of the shepherds, while we viewed the neon star over the place where the young child once lay.

Does all this make a difference? Is it important whether Abraham's bones are actually in that place identified as the Cave of Machpelah in Hebron? Would it shatter me to discover that Jesus was not born in the designated spot? Who cares whether those narrow steps actually put us in Lazarus' temporary tomb?

Well, I do care. But of course it makes no real difference. In fact, in view of the bitterness among competing Christian denominations, it might be better were there no

actually discernible sites to possess and protect. It is unbearably sad that so many who venerate the shrines seem totally oblivious to the life-changing content of the message. Ironically, one of the few things upon which the Christian denominations have agreed is to give the Moslems custody of the keys to the Church of the Holy Sepulchre, in order to reduce Christian infighting.

Still, one thrills at the places where Jesus and the Old Testament heroes once lived. Consider Hezekiah's tunnel in the original City of

David. The Bible (2 Kings 20:20; 2 Chronicles 32:30) tells the story, but until our generation it had to be accepted merely by faith. Then the tunnel was discovered by archeologists, excavated, and made accessible to pilgrims. Imagine wading one-

Except the
Lord build the
house, they
labour in vain
that build it.
Psalm 127:1



New construction of The Evangelical Home for Boys (left) in Ramallah and dedication stone (above) written in Arabic and English.

third of a mile through the dark passage, rubbing shoulders and bumping heads on rocks around a tunnel hewn 2,700 years ago!

But the land is more than archeological remains of fascinating biblical events. It contains the living stones of people today, as three major world religions continue to vie for the perpetuation of their faiths and for political security.

The wandering path of the much-scorned Jew, victim of history's worst outrages, leads eventually to Palestine. It is no wonder that hearts quickened when 90 years ago Theodore Herzl looked wistfully toward the ancient homeland, "a land without people," just waiting and available for "a people without land." No wonder 20 years later Lord Balfour's implied promise of a Jewish homeland in

Palestine met an overwhelmingly eager response. No wonder a half-century ago multitudes of Zionists looked to Palestine for a place to escape from the Nazi obscenity.

A very significant day it was when, in 1947, the United Nations declared that half—the better half, even—of Palestine would be given to the Jews. No one in the history of the world has been more deserving of a place to call home.

Yet, sadly for the Zionist cause, Herzl had drastically misled his eager followers. The "land without people" was occupied by more than a million Arabs, who in a different way were also victims of history. Mostly Moslem, some Christian, a few Jewish, these Arabs had lived in Palestine for centuries, each under "his own vine and fig tree," but also under the rule of outside empires such as the Romans, European crusaders, Mamluks, and Turks. Then, as the Ottoman Empire disintegrated in World War I, the Arabs, like the Jews, received Britain's implied promise of an independent homeland. By the end of World War II a generation later, the rest of the Ottoman's Mideast empire was free and independent, under national banners such as Iraq, Lebanon, Syria, and Jordan. But why not Palestine?

THE ANSWER is simple: The Zionists were coming! In fact, 600,000 had already come and by 1948 comprised one-third of Palestine's population. Arab houses that may have been in continuous use for a millenium were now occupied by newcomers or bulldozed for Jewish construction. Arab victims of Jewish terrorism were being dispersed throughout the Middle East.

Alarmed, the unorganized Palestinians and newly established Arab nations resisted, but by 1949 the well-armed Zionists had gained military control of 77 percent of Palestine, while Jordan and Egypt took over the rest. Palestinian national aspirations were postponed indefinitely.

Then came 1967 and another in the series of Mideast wars. Israel's extraordinary military, bolstered by massive U. S. aid, took control of the remaining 23 percent of Palestine, and since then has maintained a harsh occupation, under which Arabs are subjected to some 1,300 military orders that govern their daily lives.

The casual visitor may not notice, but in the occupied territories the evidence abounds: Guns are carried by the Israeli military and any civilian who wants one, but a Palestinian faces imprisonment for mere possession of a weapon, even for threatening a Jew with a rock; Israeli cars carry yellow license plates, Palestinians have blue on the West Bank and silver on the Gaza Strip; human rights are guaranteed for Israelis, but Palestinians can be arrested merely for protesting; Israelis have full property rights, while Palestinians live in fear that their land might be confiscated; economic opportunities abound for Israelis, but Arabs are prohibited from businesses that compete with Jews; Israelis have excellent educational opportunities, while many Arabs are arrested and prevented from taking the examination that is prerequisite to college admission; Israelis have a nation, but Palestinians have nothing.

(Continued on page 16)



The Curse of Electronic Watches

BY LON FENDALL

UNDOUBTEDLY you've had the experience too. It's 11:55. The pastor has reached a key point in the message, the time for reflection, for personal examination, for response. Then it happens! Like a piercing, penetrating mini-siren it starts in one part of the sanctuary, then is echoed from another corner, then follows up and down the pew, through the last of the sermon's "finallys," the closing anthem, the benediction, and the postlude. It's amazing that people's watches could be that far off. From the first one, 5 minutes early, to the last, 11 minutes later, it's an unholy and distracting set of beeps, defying our spiritual concentration. Who said it was a horrible affliction to be hard of hearing?

It's bad enough that some people are thoughtless enough to leave their watches programmed to beep on the hour when they go to church. But the deeper problem is the American inability to continue in worship longer than 59 minutes and 45 seconds. The beeps set off our internal clock, which says we're done with church for the week. We've had as much worship as we are prepared to handle.

I once thought this captivity to time was an affliction only pastoral Friends had. Then I worshiped in some unprogrammed services and by some mystery, they ended after precisely one hour.

The opportunity to escape the captivity to time is one reason I enjoy worshipping in other countries from time to time. The odd thing is that 60 minutes

comes and goes, even two hours passes with little notice when worship is vital, penetrating, and alive, when people are involved with praise, celebration, tearful confession, and hushed listening to God's words for the day. Fortunately, their church culture does not limit their worship to 60 minutes.

Where in the Bible are we directed to place strict time limits on our worship experiences, to close our Bibles with a sharp "thud" at twelve noon, to start turning to the closing hymn, to gather up purses, bulletins, and gloves when the two hands of the clock are straight up? Maybe sometimes the worship experience doesn't need a full hour; sometimes we need to skip out before it's over (remember the passage about first going and being reconciled?). But often a vital worship experience will take longer. How long? Until we're finished. Until we've heard from the Lord and until we're ready to obey.

Is it enough to collect everyone's electronic watches and emergency pagers at the door when we enter the meeting for worship? No. The time problem has to do with our attitudes toward worship. Is it a duty, a ritual, a preliminary to the fun things of the day? Or is worship more like that described in Psalm 96:9: "Worship the Lord in the splendor of his holiness; tremble before him, all the earth." That doesn't sound like something to get over as soon as possible!

Sometimes we get confused about the essential ingredients of worship. For example, we begin to think worship requires just the right surroundings—shafts of light filtered by beautiful stained glass windows, just the right

blend of coloration, architectural lines, and balanced lighting. Actually, the last time I had a wonderfully satisfying, restfully unhurried worship experience was in a church that meets in a movie theater in Manila. There wasn't much to say for the surroundings, just another generic, ugly cinema, not meant to be seen except in the dark. But it was a wonderful worship experience that March Sunday in Manila. The people came to meet the Lord and He was there. They were unmindful of the passage of time and uncaring about the unusual surroundings.

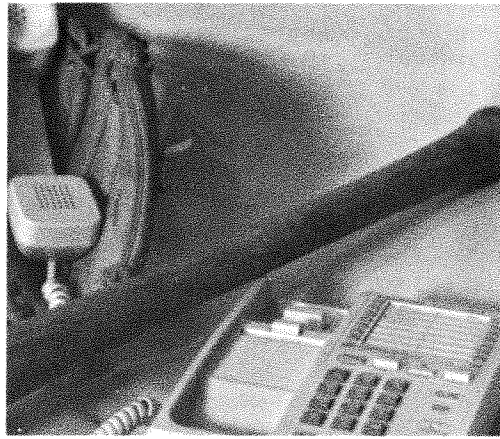
The singing came from the heart, the pastor's words had the authentic ring of prophecy, and lives were changed. At the end of the service we gathered in small circles to pray. No one's electronic watch seemed to be calling them to hurry away. They were there to meet with the Lord, to pray about real hurts and joys, to seek the Lord's strength for what lay ahead. Why hurry away when such wonderful things were there to be experienced in worship?

By the way, I do have an electronic watch. But it doesn't beep on the hour. There are enough distractions during worship without that—thoughts, plans, worries that creep into my consciousness and steal away my concentration. Then, of course, there are spiteful thoughts about people's watches.

"Lord, help us to break out of the prisons of time. We gather here today to worship You. Help us to be so aware of the splendor of Your holiness that we have no desire to do anything else. We're here to worship—until we're finished and until You're ready for us to go on our way." **EF**

EVANGELICAL FRIEND

COVER: Three major world religions vie for the perpetuation of their faiths and for political security in the region of the world we call the Holy Land.
(Photo by Gayle Beebe)



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Spring Workouts in Sarasota

BY JOHN P. WILLIAMS

IN SARASOTA, it's a new ball game! Baseball fans know that the Chicago White Sox and numerous other big league baseball teams conduct spring training in Sarasota and other nearby areas of Florida.

As I write, it is the last week of March, and the teams are coming to the end of the spring training season. They leave later in the week for another season of play at their home parks in northern cities. But I'm not writing about baseball. I am reporting on the new season of church planting in Sarasota.

One Tuesday morning about a year ago I sat at brunch with other pastors of the Friends Church in Michigan. Turning to our area superintendent, I asked: "What do you know about Sarasota?"

Duane Comfort replied: "At the last Board meeting it was decided that we'll continue another year in Sarasota if someone can be found by June who is willing to go there. The Board has mandated a vigorous telemarketing effort if we continue there. If no one is available, we will terminate the effort this summer."

Gerry and I arrived in Sarasota at the end of June, coming from six years of pastoral service in Tecumseh, Michigan. We have been partly self-supporting during these months. Upon arrival, we found a sterling nucleus of mature Friends gathered from Ohio, Indiana, and Michigan. A splendid spirit of unity and hope motivates these persons, along with an admirable readiness to open ranks to newcomers. In 1987, the average attendance of 25 reflected the steady support of these senior citizens.

But how could "The Phone's for You" telegrowth project be launched in Sarasota, with no mother or sister church available?

The answer to telemarketing needs was provided during the summer and fall of 1987, when Friends 1000-1200 miles away volunteered to travel to Florida in midwinter to work for a week on the phone mission. What a wonderful month of January 1988 it proved to be!

First, students from Malone College came during the final week of their Christmas recess; then Canton First Friends flew

in a full dozen to help us; then there arrived a van from Willoughby Hills to handle the phones; and at the end of January we welcomed another dozen from Van Wert, Ohio. From Richmond there had come Dennis Mote and Bill and Kay Jones to provide backup training and mail management.

Our "boiler-room nerve-center" had been set up with 12 telephone lines in an office space rented for a few weeks. We worked six nights a week, dialing about 1600 Sarasota homes each evening. During the month of January, there were "dialups" of more than 35,000 Sarasota homes.

DURING this effort we prefaced phone calling with times of prayer, praise, and song. Every hour we stopped for ten minutes to relax, enjoy snacks, and chat and report to one another. Then about 8:30 we concluded our calling, computing our cumulative reports, and praying for those we had called. We found ourselves feeling like an expeditionary force each week, invading enemy territory! We were delighted to contact so many sweet and friendly individuals and we began to feel we "knew" the community. Controversy and long conversations were avoided, for ours was a mission to discover persons of goodwill not actively involved in any local church.

Pastors Duane Rice and John Williams, Jr., accompanied their phone missionaries and participated throughout the week of calling. Student body president Anne Cattell of Malone College assembled a student group with the encouragement of President Gordon Werkema. At the request of pastor Dale Diggs, the Willoughby Hills group was led and inspired by Jack Ruff. Each group was with Sarasota Friends for one Sunday morning worship hour, where all members of the local nucleus came to know them and to share in their vision and spirit.

Local Friends of the nucleus provided home hospitality that was amazing! Our homes, apartments, and mobile homes were full this January! There was much genuine New Testament hospitality, with its busyness and blessing as our guests came and went. Since the 12 telephones were located within walking distance of the Williams condominium, lots of soup, fruit, and ice cream were served at the "parsonage" nearby. Our lives were enriched by friendships, both old and new. We

thank God for January, 1988. The long-distance operation, which took northern Friends around the world four times (in miles traveled), was a *first for Friends* in Sarasota!

We discovered 2500 interested persons not actively involved in a local church who said that they would welcome information about the "new" Sarasota Friends Church meeting in Brentwood Elementary School. (This was about 7 percent of the dialups, a proportion lower than common elsewhere, but higher than some earlier Florida telemarketing results. Sarasota is the "oldest" county in the nation in point of average age, so may not be as responsive to new things as other areas. Yet this is a busy, growing area with its white-sand beaches on the cosmopolitan suncoast of Florida. Our school population is growing.)

During the month of February we mailed four brochures to each of the 2500 persons who said they would welcome news from us. A letter from the pastor had been sent to each immediately following the initial phone call. Those active in our local nucleus of Friends assisted greatly in addressing envelopes and preparing the mailings in February. Since we had no computer of our own, we elected to buy limited service from a local mass communications office at 10 cents per person addressed. We were helped in these and other costs by money provided to us from the Missionary Outreach Budget of Evangelical Friends Church-Eastern Region.

Then a dozen Friends from Salem, Ohio, arrived to help us in a crucial week of further phone calling in early March. They dialed each of the 2500 "prospect" homes again, giving a reminder of our March 6 Celebration Service. These hard-working missionaries stayed to help us welcome newcomers on Sunday, March 6. They talked by phone with 540 persons who reported they hoped to come March 6; about 400 others who said they expected to come in the future; and another 400 who were uncertain. Numerous others were found who were transferred to an inactive or disinterested file. It must be difficult to break the habits of years of nonattendance of church services.

How many of the 500 actually came on March 6? About 100. Our nucleus came, supplemented by 56 visiting Friends from a distance (e.g., Salem, Westgate, Canton, Barberton, Tecumseh). We wore nametags, welcomed one another warmly, and all 180 of us rejoiced in *having part in something new for God!* A choral ensemble, guest musicians, cookies following... all made their contributions to the hour.

Pastor Williams spoke on the subject "The Life of New Beginnings." We all sensed that God was among us, doing a new thing that day, and we rejoiced.

Were we also disappointed? Yes, for we would have been happy to welcome another hundred brand-new worshipers. To identify so many pleasant and needy people who were not able to carry through their good intentions to come to church makes us sad. Yet we thank God for those who did come, and we now have set about to give further encouragement to those who have not yet responded, knowing that some will still respond.

Our bank of 12 telephones is gone now, yet we have continued to phone many of the no-shows. We plan to continue with hundreds of phone calls to these prospects. No other church in town of our size has so many good prospects, already identified!

Last week over half the membership of Sarasota Friends Church met to help prepare a mailing of Easter letters to the most hopeful one thousand prospects. We will send these letters with our prayer and best wishes as we plan to welcome more newcomers Easter Sunday. On March 27 there were 71 present, including 8 local persons who have never met with us before.

Two things seem obvious to me at this time:

1. The Sarasota Friends project has been a marvelous example of participation by scores of people, most of them living more than a thousand miles away; and
2. Sarasota Friends Church is destined to survive, and with increasing strength and spiritual ministry, if we continue to work as if it all depends upon us; and pray as if it all depends upon God.

Members of our nucleus are both exhilarated and tested as we observe the fluctuations of human life around us. Yet we feel that this is exactly within the will and purpose of God for us. We dare not be at ease in Zion, yet we are thrilled at the prospects of ministry and fellowship with others whom we do not yet know.

During earlier years, valuable leadership here was rendered by Billy Wagner, Charles Ruiz-Bueno, and Russell Myers. During the winter of 1988, Sarasota Friends have come to value the fresh contributions of Randy and Kathy Heckert. Randy preached on Palm Sunday. He serves as minister of youth and family life education. Kathy directs our nursery. Randy is a former pastor of Deerfield Friends Church (Ohio), who came to Sarasota in January from five years as a chaplain in the U. S. Army. The very day his separation papers arrived in Sarasota, Randy watched on television as his former paratroop buddies floated to the ground in Honduras for special maneuvers.

Randy and Kathy have come as "tentmakers" to Sarasota. My wife, Gerry, has been busily engaged as frequent hostess and regular leader of our first women's Bible fellowship group. We know that we still are supported and assisted by the interest and prayers of a score of persons in the local nucleus and by many others at a distance who have invested themselves in amazing ways in this project of penetrating Sarasota for Christ by telemarketing. We do want to properly nurture and expand the body of believers in the Sarasota Friends fellowship.

WE MEET at ten o'clock each Sunday morning in the bright and spacious cafeteria of the Brentwood Elementary School in Sarasota, located between Tampa and Ft. Myers. We'll be glad to send a bulletin—with map—upon request to anyone, to receive names and addresses and phone numbers of your friends located in the Sarasota-Bradenton-Venice areas, and to welcome YOU any Sunday morning of the year. Our address is Sarasota Friends Church, 2100 Constitution Boulevard #103, Sarasota, FL 34231; and the phone number is (813) 923-7877.

We see a great number waiting to be gathered to Christ. Of course, it is the persons and not the numbers that challenge our utmost for His highest. We are reminded again that:

Without Him we cannot;

Without us He will not. **EF**



John P. Williams was born in China to missionary parents, Walter and Myrtle Williams. A graduate of Malone College, he holds degrees from Marion College, Case-Western Reserve University, and a Ph.D. from the University of Michigan. Dr. Williams was pastor at Damascus, Adrian, and Tecumseh in Evangelical Friends Church-Eastern Region; and college teacher-administrator for 26 years at Malone College, the University of Akron, Buena Vista College, and Friends University. He is currently pastor of Sarasota Friends Church in Florida.



The Exciting History of FRIENDS MISSIONS

BY GENE PICKARD

MORE than a generation before many Protestant groups began to seriously respond to the Lord's commission to evangelize all people everywhere, the Society of Friends was doing it. Early Friends showed a remarkable courage, zeal, and vision in their outreach to the world. They were, from the beginning, "missions-minded."

The founder of Quakerism, George Fox, was also the igniter of missionary vision among the society. Five years after his first experience with the Living Christ, Fox was given a vision for a great people to be gathered from everywhere. This "Pendle Hill experience" in 1652 set in motion a great outreach. Fox encouraged his fellow Quakers to preach the Gospel to every creature under heaven. He himself made a special effort to evangelize American Indians when he visited the colonies from 1671 to 1673.

Fox and his fellow believers considered themselves a "family of prophets," whose task it was to lead people everywhere into a knowledge of the Living Christ and a restoration of primitive Christianity. They immediately set about the task in their native England and soon sent messengers into Scotland and Ireland as well.

The first wave of foreign missions outreach by the young Society of Friends is little short of incredible. By 1655, only three years after George Fox's "vision" on Pendle Hill, Friends had begun a program, though not a systematic one, of foreign outreach. In that year, two amazing women, Ann Austin and Mary Fisher, set sail for Barbados, an island in the Caribbean. The following year they arrived in Boston, where they were promptly arrested for their evangelistic efforts. Unfortunately, they were abused, treated shamefully, threatened with the loss of

their lives, and expelled by the good "Christians" of that city.

In 1657 a letter was written to Friends in all the counties of England asking them to contribute to the cost of transportation and expenses of missionaries. By the end of that year, Quaker missionaries had gone into Holland and soon into every Catholic country of Europe. During that year and the next, John Bowron ministered in the Orkneys, the West Indies, and Surinam; John Perrot and a companion traveled to Europe in a bold attempt to convert the Pope; and Mary Fisher, who just a year earlier had been harshly treated in Boston by "Christians," walked six hundred miles overland to evangelize the Muslim Sultan of Turkey. (Ironically, the "pagan" Sultan treated her with the respect and kindness that had been so wanting among her Christian country men.)

A minute of the Skipton General Meeting in 1660 notes missionary activity in several countries and territories: Germany, America, Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados, Antigua, Jamaica, Surinam, Newfoundland, etc. However, not satisfied with the territory that had already been covered, the following year Friends missionaries set out with bold plans to visit such places as Prester John's country (presumably Ethiopia), Malta, Turkey, and even China!

The tremendous evangelistic efforts of that first generation of Quakers paid off. By the time George Fox died in 1691, the Society of Friends was the largest nonconformist group in England and counted a constituency of 30,000 to 50,000 in the American Colonies. Other groups had formed on the European continent. God's word had not returned to Him empty.

The effort, of course, was not without cost. Thousands of Quakers were imprisoned and many died as a result, in England. Four Quakers—three men and one woman—were hung in Boston (1659-1661). Those who traveled to Catholic areas of Europe often were attacked by the Inquisition. At least one Quaker missionary was hung. In England the property of Quakers was often confiscated by the government, and Quakers were barred by law from participation in that government.

However, the flame of evangelistic passion was too strong to be blown out. The winds of persecution only served to fan it into greater fire. This first generation may not have always been as knowledgeable about geography, language, climate, and good missions practice as they should have been, but they possessed a world vision that had not yet been awakened in other Protestant groups. They were a fearless band, joyfully taking the Gospel wherever the Spirit led them.

Unfortunately, there were some serious flaws in the first Quaker wave of missionary outreach. These would not be remedied until the second wave began in the latter part of the nineteenth century. First of all they lacked an adequate missions strategy and theology. While they enjoyed phenomenal success among English-speaking people, they left little fruit from their cross-cultural endeavors. They did not stay long enough in many of the locations to learn the language or culture of the people. Apparently they were counting on the Holy Spirit alone to bring to maturation the seeds they planted. They apparently failed to understand that, although God is the one who causes the growth, His servants are responsible

to stay long enough to water after the seed has been planted (1 Corinthians 3:6).

Furthermore, although these early Quaker missionaries obviously understood the value of the verbal, human witness about the historical Christ, they did not believe it was absolutely essential for the salvation of the "heathen." People anywhere could be saved by not resisting the "universal and saving light" of God possessed by every person (John 1:9). In view of this understanding of theology, it is surprising that the early Friends felt called to missionary outreach at all. In their defense, however, it should be noted that they only seem to have taught the *possibility* of salvation apart from a historical knowledge of Christ, not the *probability* of it.

*It's time
for a third
great wave
of Friends
missions
effort.*

The defect in the English-speaking world was the opposite of that in the cross-cultural ministry. Here they began to give more and more attention to watering and almost no attention to planting. After 1689, the Act of Toleration stopped overt persecution in England. Within a few years, the Society of Friends entered into a period known as "the Age of Quietism" (about 1690-1825). Inward purity and legalistic scrutiny rather than evangelistic outreach became the norms. The missionary zeal that had so characterized the first generation of Friends became the exception rather than the rule.

Lamentably, Friends withdrew from missions at about the same time the Danish-Halle and great Moravian missions began. God only knows what their impact on the world might have been had these three pietistic movements joined forces in a coordinated outreach to the lost world.

Now, of course, all was not lost in the "Age of Quietism." While it is true that the

Society in general shelved its missionary conscience, responsible evangelism and cross-cultural outreach (though still not systematic) were continued through the ministry of itinerant preachers. Among the most notable of these were John Woolman (1720-1772), Thomas Chalkley (1665-1741), Thomas Shillitoe (1754-1836), Deborah Darby (late 18th century), and Stephen (Etienne) Grellet (1773-1855). All of these ministers visited and encouraged existing Friends meetings in the English-speaking world. Some of them undertook evangelism among the American Indians. Some traveled extensively in Europe, preaching to heads of state as well as to common people. Grellet, for instance, traveled more than 100,000 miles preaching the Gospel in Europe and the United States. One trip took him to Russia, where he ministered to the Czar. He also had occasion to visit the Pope of Rome.

During the age of quietism, the vision for missions had grown dim. Had it not been for the faithful itinerant preachers and evangelists, it might have died altogether. But they kept it alive until the winds of revival could once again blow it into a flame. The winds began as a gentle breeze that gradually intensified midway through the nineteenth century, and produced the second great wave of missions outreach. Quakers in both England and the United States were influenced by the evangelical awakenings led by John and Charles Wesley and George Whitefield of the eighteenth century and the evangelical awakenings of the nineteenth century.

In 1821 a proposal was brought to the Meeting of Sufferings in London Yearly Meeting to promote a work among the Negroes of Gambia. The proposal was declined by the Yearly Meeting but was taken up privately.

IN 1827 Henry Townloy, a former L.M.S. missionary to India, drew up a careful proposal for foreign missions and presented it to Friends. However, the subject was not discussed in London Yearly Meeting until 1830. A proposal to give it further close attention was accepted. Two years later a committee of 57 members considered the issue. In the end it was shelved out of a fear of disunity and a possible split in the Yearly Meeting.

An enlightening letter from James Cropper to Joseph Sturge in 1831 credits the lack of missions interest in part to a love of money and the love of the good things and the comforts of this world. He doubted that members of the Society could be found who would be willing to make the necessary sacrifices. The problem, however, was not so much one of finding individuals willing to make the sacrifices as it was in finding institutions

willing to make the sacrifice. In his day (as in ours) Spirit-filled Christians, when challenged with the needs of the world, will more readily respond to those needs than will the tradition-bound institutions to which they belong.

Because there was reluctance to provide organized support at the beginning of this period, therefore, the renewed mission outreach began with individual Friends going on journeys to minister to isolated peoples. These were usually financed by private means. Well-known itinerant missionaries between 1830 and 1860 included James Backhouse, G. W. Walker, Daniel Wheeler, Joseph John Gurney, E. O. Tregelles, James Jupp, J. Chandler, Grover and Caleb R. Kemp, and Eli and Sybil Jones.

Daniel Wheeler worked in Russia for a number of years as a "tent-making" missionary, from where he traveled on a mission to the South Sea islands. James Backhouse went to Australia, where he preached for ten years to the convicts. From there he moved on to South Africa to work with the native Hottentots. Eli and Sybil Jones, of New England Yearly Meeting in the United States, ministered in Liberia and Sierra Leone in Africa, then moved to Ramallah in Palestine, where they started a school.

A great breakthrough for organized missions activity came in 1860, almost exactly two centuries after the first great wave of missions outreach by Friends. In that year, 86-year-old George Richardson, a member of London Yearly Meeting, suggested a more systematic approach to missions. He had observed that missionaries who stayed in one place long enough to learn the language and the customs of the people to whom they ministered were more efficient and more effective.

Although Richardson wrote 60 long letters urging Friends to take up missionary work, he died in 1864 before the idea was implemented. However, Henry Stanley Newman took up the idea. In 1865 he persuaded London Yearly Meeting to establish the Provisional Committee on Foreign Gospel Service. This committee helped support a new work in India and Madagascar. Rachel Metcalfe, a missionary to India in 1866, was the first missionary sponsored by the Provisional Committee. In 1867 missionaries were sent to Madagascar after being requested by the

L.M.S. mission to help them in that country. Joseph S. Sewell went from England and Louis and Sarah Street from the U. S.

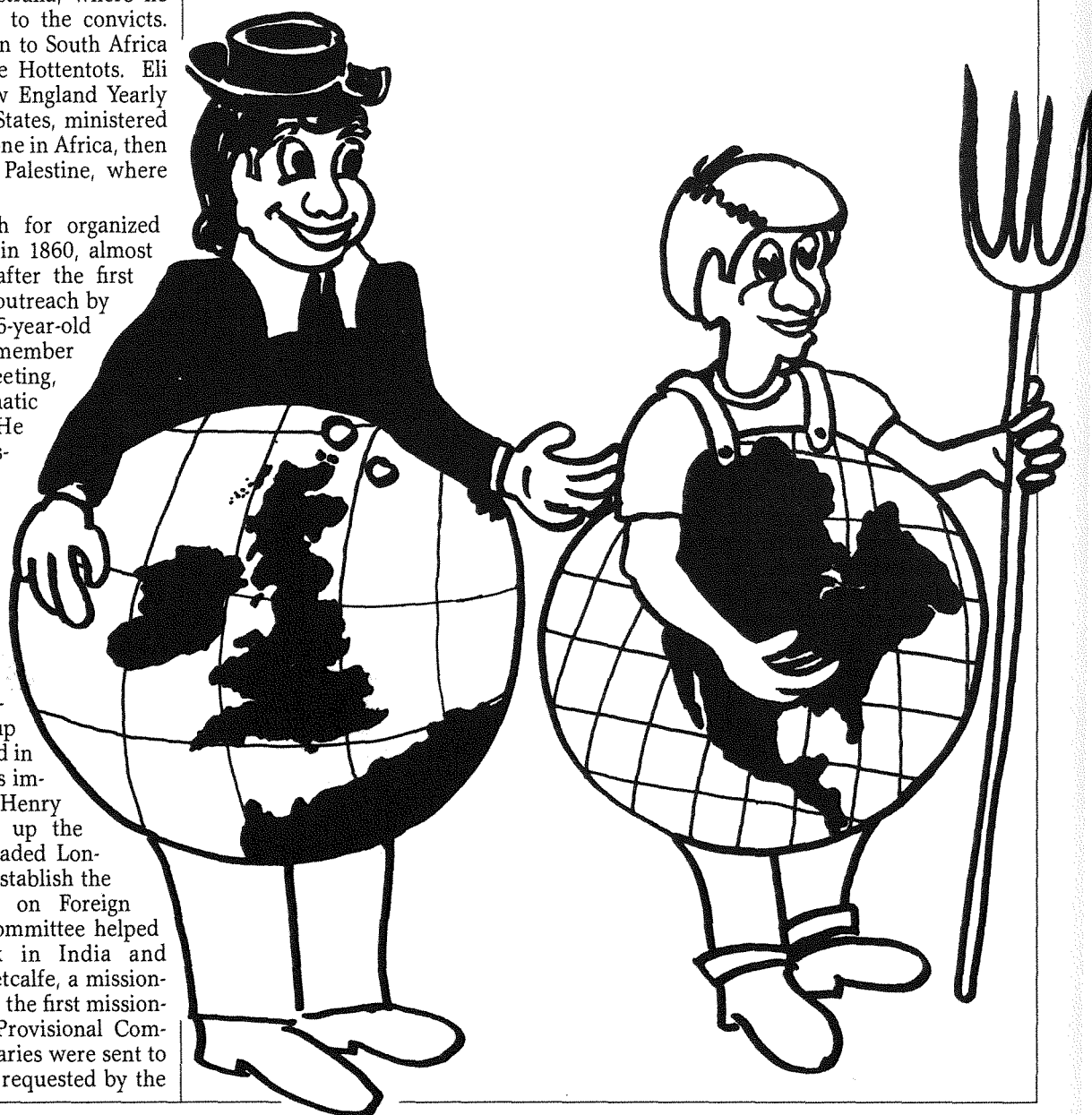
By 1868 the Provisional Committee had become more closely tied to London Yearly Meeting. The name was changed to Friends Foreign Missionary Association. Within a few years Friends had established missions in India, Ceylon, China, Madagascar, Pemba (an island near Madagascar), and Syria. In addition to evangelistic work, the missionaries carried on their work through schools, hospitals, and agriculture. Faithfulness to the great commission was once again becoming a part of the Society of Friends.

The American Friends, like their British counterparts, soon gained a renewed vision for missions. Before the end of the 19th century, New England Yearly Meeting, Indiana Yearly Meet-

ing, Ohio Yearly Meeting (now Eastern Region), Iowa Yearly Meeting, Philadelphia Yearly Meeting, and California Yearly Meeting (now Southwest Yearly Meeting) had begun work in Syria, Mexico, India, China, Jamaica, Japan, and Alaska.

After the founding of the Five Years Meeting (now called Friends United Meeting), the work of most of these various yearly meetings was brought together under the newly formed American Friends Board of Missions.

In the early part of the 20th century, new fields were opened in Cuba, Central America, South America, Kenya, and Burundi. California Yearly Meeting initiated the work in Guatemala, Honduras, and El Salvador. Oregon Yearly Meeting (now Northwest Yearly Meeting) agreed to support the work among the Aymara Indians of Bolivia and



Peru shortly after the work was begun by the Friends in Guatemala. Central Yearly Meeting also began a work in Bolivia.

The second half of this century has seen continued growth as Friends in Southwest Yearly Meeting, North Carolina Yearly Meeting, and the young organization known as the Evangelical Friends Mission have initiated new work in Mexico. Within the last three years, Southwest Yearly Meeting and the Evangelical Friends Mission have opened new works in Indonesia and Rwanda, respectively. The E.F.M. is helping to support a new ministry in the Philippines. Friends United Meeting is supporting a renewed effort in war-torn Uganda. Meanwhile

within the United States, there is a new interest in evangelizing Hispanics and the native Indian populations.

While still not large in numbers, Friends now have a worldwide constituency, which includes meetings and yearly meetings in nearly 60 countries of the world. Along with direct evangelism, mission work has included educational institutions, medical work, agricultural aid, development, and Bible translation.

However, in spite of the great advances in the last century, there is much to be done. More than half of the world's population has yet to be given a verbal witness of the Gospel, and many established meetings are lacking in maturity. It's time for a third great wave of Friends missions effort. This new wave will show significant differences in location and personnel. The new wave will be multicolored and multilingual. Some former sending countries have now become receiving countries, for instance, countries of Europe and the United States. Immigration movements

into the United States have brought cross-cultural evangelism opportunities to our back door. Europe has become "de-Christianized" to the point that it is in need of being reevangelized.

One of the most exciting possibilities in missions today is a new interest in cross-cultural outreach by the so-called "Third World" churches. Churches in countries once considered, or even still considered, "receiving countries," as far as the Gospel is concerned, have begun to consider cross-cultural outreach. For instance the Yearly Meeting of Guatemala and El Salvador has formed a missions committee with the expressed purpose of sending missionaries cross-culturally.

Friends in Burundi are extending into Zaire. Friends in Alaska are reaching out to other groups. Friends from Kenya are ministering in Uganda and Tanzania. Friends in Bolivia have sent missionaries to minister in Peru. The challenge will be to find a way to cooperate with these young missions groups without stifling or dominating them.

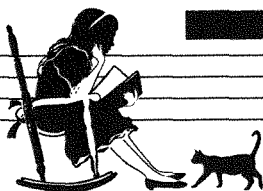
Our history of missions outreach excites us and motivates us. It also warns us that missionary vision is not sustained without continual effort. It instructs us that new outreach will probably meet institutional opposition. Nevertheless, I believe there are Friends worldwide who are willing to become part of a third great wave of missionary outreach as soon as their sponsoring institutions are willing to support them spiritually, psychologically, and financially.

Jesus our Lord said, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." (Matthew 24:14 NIV) Friends can be a part of the extension of the Gospel of the Kingdom and at the same time hasten the return of our Lord.

Help us to catch the vision of our ancestors, Lord! Give us a renewed desire to fight the "Lamb's War." Help us to see what a great people there is still to be gathered. **EF**

Gene Pickard serves as a missionary in Guatemala with Southwest Yearly Meeting. This article is adapted from a presentation at the International Friends Conference on Evangelism held last November in Guatemala.



**Francis Asbury: God's Circuit Rider**

Charles Ludwig

Mott Media, 185 pages, paperback

This is a brief, popular-level story of the life of the great builder of early Methodism in America. It is the account of a heroic 45-year career of devotion under almost unbelievable hardship. One can understand why, under Asbury, Methodists grew from 1 in 5000 to 1 in 40.

I can only tiptoe in the presence of such a life. I wish the author had given us less of Asbury's youth and more of his life in America. This is satisfactory as an introduction to Asbury's life.

-Lauren King

Hot Buttons II

Rick Bundschuh and Annette Parrish and others

Regal Books, 186 pages, paperback

High school and post-high school adults will benefit from reading this book about the "burning issues" of today. Some of the topics discussed in this book are (1) AIDS, what teens should know about it, (2) Trauma in the home, (3) Living together, (4) Women and the Church, (5) Cussing, (6) Divorce, (7) Eating Disorders, (8) Suicide, (9) Interracial Dating and Marriage.

I found the topics in this book thought out in fair, common sense, healthful, open, biblical ways. This book would be beneficial for youth leaders or teens at home.

-Jannelle W. Loewen

**Facing Social Revolution:
The Personal Journey of a Quaker Economist**

Jack Powelson

Horizon Society Publications,
(45 Bellevue Dr., Boulder, CO 80302),
146 pages, paperback, \$6.95

Jack Powelson tells us the story of his professional life, which has focused on the challenges of social and economic development in the Third World. He is a highly qualified economist, with extensive experience in Latin America, Africa, and Asia. The book contains a number of intriguing episodes from his work overseas.

Friends will be especially interested in his efforts to journalize the impact of his faith as a Quaker on his professional work as an economic advisor to developing countries. He has a deep and genuine concern for the well-being of the citizens of the world's poorest nations and has become keenly aware of the need to promote nonviolent change. Time and again he has encountered the harm generated by the misuse of political power whether in the form of overtly violent revolutions or the less obvious abuses of ineffective and corrupt bureaucracies.

Jack comes from the unprogrammed branch of Friends and his concerns about the biases of Quakers are most frequently appropriate to that stream of the Quaker movement. Evangelical Friends often have another set of biases about which to be reflective. So, in some of his specific criticisms he may not always speak to the condition of all Friends, but I believe that his general example and admonition to examine our biases speaks to us all. If, in attempting to translate our faith into action, we can all be as reflective about our personal journeys as Jack Powelson has been about his, we will do well.

Reading *Facing Social Revolution* will draw you into at least three interesting and interrelated subjects: the challenges of Third World economic development, a critical consideration of the role of violence in social change, and the personal journey of a noted Quaker economist. I hope that *Facing Social Revolution* will be widely read and that it will serve as a useful point of departure for shaping the future of Quaker social action.

-Tom Head

Everyday Evangelism

Tom L. Eisenman

InterVarsity Press, 152 pages, hardback,
\$9.95

Well-written and easy to read, this book is not one on technique, but, as the author says, is aimed "at helping Christian men and women to see the world in a fresh way." It guides the reader in learning how to live with "people eyes"

to discover the many opportunities for witnessing that are present in normal daily life. The author says all Christians "should have salvation appeal."

The book is not filled with just theoretical ideas. Tom Eisenman has included many examples of effective witnessing, including those of his own family. He helps the reader see evangelism as within the possibility for every Christian, not just for those with "special gifts" or sophisticated training.

Each chapter concludes with questions for discussion.

-Betty M. Hockett

You and Your Parents

Harold Ivan Smith

Augsburg Publishing House, 157 pages,
paperback**How to Raise Parents**

Clayton Barbeau

Harper & Row Publishers, 221 pages,
hardback

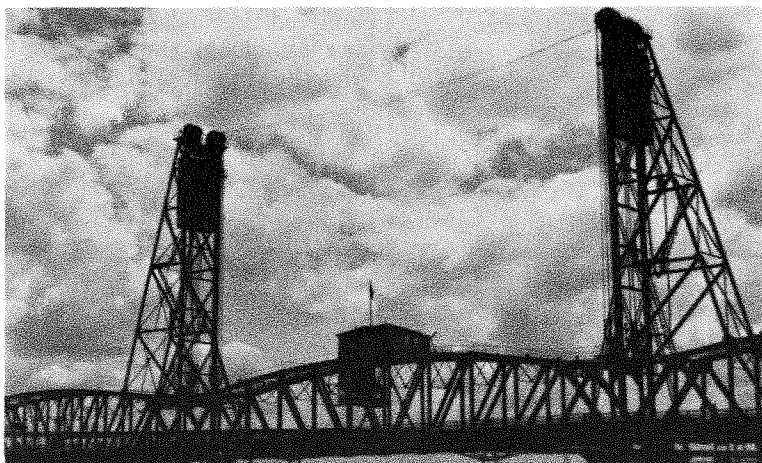
These two books discuss the "delicate balances of power necessary for domestic tranquility in the family." Barbeau offers wise and good-humored advice to teenagers (and their parents). He himself has eight children, one of whom wrote a recommendation for the book. Smith, on the other hand, presents strategies for adult relationships between middle-aged children and their older parents.

In most families all is not sweetness and light. Even Christian homes are the scene of struggles, especially in today's world where we face so many issues of drug abuse, open homosexuality, abortion, live-in relationships, divorce, and remarriage. Perhaps some of the adult problems are more widely spread now than in years past because we are living longer. Some people are squeezed between caring for their parents as well as for their teenagers.

Both books are relevant to our times and are highly recommended. Their advice and strategies are firmly Scripture-based, and Christians of whatever age will find help in them as they face today's family problems.

-Phyllis Cammack

BEN'S



BRIDGE TO HOME

BY MADELINE PECORA NUGENT

EVER seen a bridge under construction? How is that confusion of concrete and cable ever going to soar between earth and sky? Only the engineer knows.

As Christians, we cross bridges uniting us with Christ. The Apostle Paul wrote, "God . . . meant us . . . to win salvation through our Lord Jesus Christ, who died for us so that, alive or dead, we should still live united to him." Then Paul adds, "So give encouragement to each other, and keep strengthening one another . . . give courage to those who are apprehensive, care for the weak and be patient with everyone." (1 Thessalonians 5:9-18 JB)

Certainly we try to be encouraging, caring, and patient! Do we realize that doing so helps build another's bridge to God?

Louis Bencivenga (Ben, to everyone) never realized that

the Master Engineer had a blueprint for his life. Ben, a thin, 55-year-old man with a graying goatee, resembles Mitch Miller with a sense of humor. Ben used to be agile. Now he hobbles while a thick brace supports his fragile back. Ben lost some of his spine to cancer.

Ben lives on Aquidneck Island, a picturesque Rhode Island resort. His life on an island for many years, Ben eventually crossed a bridge to his God.

The two supports of Ben's bridge were generous, music-loving Italian parents who lived a solid, if not personal, faith. Even while keeping his Christianity in a "Sunday shoebox," Ben, like his parents, attended church most of his life.

Ben's wife and son are the towers on Ben's bridge. After a term in Viet Nam, Ben met his wife while majoring in

music at a Florida college. Linda Humbert, a pretty, elementary education major 21 years Ben's junior, soon convinced her parents that Ben was honestly in love, "not out to rob the nest."

Ben and Linda completed their education in New Hampshire, simultaneously helping Ben's aging, confused mother clean out the family homestead after Ben's father died. Ben, marveling at Linda's faithfulness and love, calls her his "saint."

Linda laughs. "Taking care of you is certainly making me into one."

Four-year-old Jonathan, born after 16 years of marriage, is a sweet-faced blond, troubled by his dad's pain. Jonathan comforts Ben with books, games, hugging, and snuggling. In the Bencivenga's small rented duplex, cleverly decorated with Linda's crafts, love is strong.

Along with twin parental supports and wife and son as towers on either end, compassionate, caring people formed the rivets, beams, and cables of Ben's bridge home.

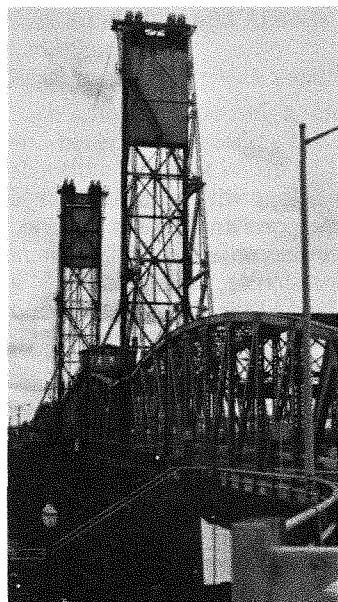
After completing college, Ben and Linda returned to Florida, where Ben directed school bands, gave instrumental lessons, and tuned pianos. When Ben's back began to hurt worse and doctors for four years could only offer partial relief, Ben, anxious to help his aging mother before his back grew any worse, became obsessed with moving north. He contacted a Florida realtor who promised to sell Ben's house while finding a house and job for the Bencivengas in Manchester, New Hampshire.

With the help of Linda's mother, and friends Beverly and Fred Cuddy, the Bencivengas loaded a U-Haul and made their way to New

Hampshire in penetratingly chilly, constantly pouring April rain. Tragically, the promised housing, realtor, and job were illusions. The Cuddys had to return home without helping Ben unload the heavy furniture. Unable to rent a house after two days, Ben woke in the night, damp with fear. "We've got to go to Newport," Ben, trembling, told Linda. As Linda agreed, Ben's fright evaporated.

On Aquidneck Island, only half of a modest duplex, in a Middletown development of similar homes, was available for immediate rental. His back in agony, Ben, with the help of family, moved into the house, which came with a compassionate landlord, God's special gift.

Ben began looking for work and consulting a doctor. After a month of medication, swimming, and exercise did not alleviate Ben's pain, Dr. Austin White, Newport,



scheduled a myelogram, an X ray of the spinal cord.

The myelogram revealed a tumor that had cracked a vertebra. On the Fourth of July weekend, at St. Joseph's Hospital, Providence, Dr. Walter Cotter, neurosurgeon, Dr. Geret Dubois, orthopedic surgeon, and others, performed emergency surgery to remove most of Ben's tumor. In subsequent operations, doctors inserted metal rods to

stabilize Ben's spine, then replaced Ben's cracked vertebrae and rib with donor bone.

In February, after Ben experienced severe, electric shock-type pains in his legs and hip, a myelogram revealed the return of Ben's tumor, now diagnosed as chordoma, a cancer that slowly grows, biscuit-like, from its point of origin.

Cancer changed Ben's "Sunday shoebox Christianity" into real faith. In the hospital, Sister Angela, a nun who had lost a breast to cancer, helped turn Ben's initial panic to calm acceptance and trust. With her help, Ben was able to pray.

When Ben arrived home, a neighbor, Walter Keith, invited Ben and Linda to sing the Easter Cantata with Walter's choir in the Friends Evangelical Church, Middletown. The previous December, the Bencivengas and Keith had attended the church's joyful candlelight Christmas Eve service. The pastor, Jim Brantingham, and choir members were delighted with Ben's and Linda's musical talents, and Ben and Linda felt at home in the church.

Behind the church's altar hangs a ten-foot silhouette of the Good Shepherd, cut from plywood and stained a deep rust. Draped on the rear wall is a brilliant hooked rug, depicting Christ leading the flock. One Sunday Ben saw the silhouette of the Good Shepherd's face grow three-dimensional and draw near. Ben whispered to Linda, "You have to come." Ben's walk to the altar, in response to Pastor Brantingham's altar call, was Ben's bridge-crossing.

In May, Ben had a fourth operation, which kept him bedridden for two months. Ben doubted that he'd walk again. During these bleak, pain-wracked months, church members and Pastor Brantingham visited Ben and his family, bringing food, cheer, hope, and love.

In September, Ben underwent a fifth operation to

remove the metal rods and regrown tumor from his back. Feeling that another operation might leave Ben paralyzed, doctors arranged for a last-ditch treatment. While Ben prepared to fly to



California to undergo experimental radiation treatment at the University of California Berkeley Treatment Laboratory, the church held a dinner to raise money.

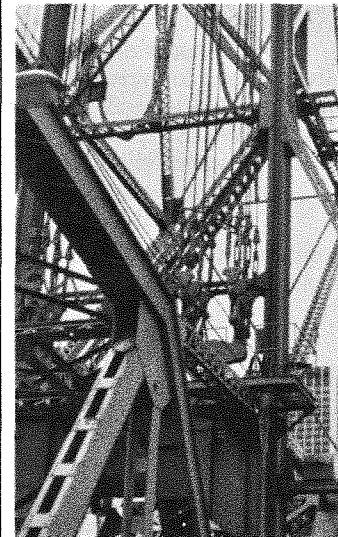
In San Jose, unable to afford six weeks in a hotel or even the YMCA, Ben stayed with an elderly, godly couple whom he had met years before while stationed at the Satellite Testing Center in Sunnyvale. Uplifting Ben with their faith and humor, Rose and Orrin Pratt brought Ben to the San Jose First Church of the Nazarene, where he sang with the choir and grew in his faith. Ben also called the American Cancer Society, who gave him \$10 a day toward gas expenses.

For six weeks, Ben, using \$500 raised at a church dinner, rented a car and daily drove a 105-mile round trip through intense, "crazy" traffic to the Berkeley Treatment Laboratory. Here he underwent radiation treatments from Berkeley's professional, caring staff, who treat patients from around the world. After ten additional days of radiation, upon his return home Ben can have no more radiation treatments for two years. He hopes the radiation has so weakened the tumor that it will shrivel and die.

Meanwhile, Ben coordinates Meals on Wheels and

tunes his church's piano. He's grateful for the many professional people and institutions who have waited for the payment of his extensive bills and for numerous Christians who give Ben Bibles, friendship, and time. Ben, once in love with material possessions and status, now rejoices in family, friends, nature, and, of course, Christ. "God must still want me here," Ben muses.

On Valentine's Day, Ben stood at the church altar and



softly gave his witness to his friends in the congregation.

"God only lets the Christian go so far. Then He pulls you back," Ben says. "God led so many helpful, caring people to me, individually and through organizations. If you look for help, you receive it. Now God is leading me, through this disease, to others. When you're a light, God leads others to you. You might slip, like I do, but keep following the call. God is faithful."

Who are you ministering to right now? How many lives have you touched in the past? So often we dismiss ourselves as unimportant when we are actually rivets, beams, or cables in bridges that lead others to Christ. Only in heaven will you know how your little acts of encouragement, care, and patience fit into an eternal blueprint. EF

Madeline Pecora Nugent is a free-lance writer from Middletown, Rhode Island.



Why Conform?

I take issue with David L. Johns in his article "Keeping in Step" [March 1988] when he says that he doesn't think "wearing plain clothes . . . is a viable option for contemporary Quaker simplicity."

As a minister in the Church of the Brethren, I recognize that our two faiths have a similar approach to many things, including nonresistance. At one time, the Friends joined with the Brethren and the Mennonites in wearing a distinctive garb. Unfortunately, all three groups have engaged in a trend toward worldliness and extravagance in appearance and attitudes.

I agree that one may have to pay more for a plain-style garment than for contemporary attire, but often plain clothes are competitive in price with the more worldly fashions. Even if plain clothing does cost more initially, one will likely obtain a much finer garment that will last year after year. Also, because the style does not change, one does not have to buy new clothes to keep up with the changing fads.

The Bible in Romans 12:2 tells us not to be conformed to the outward pattern of this world. It seems to me that this injunction also applies to the manner in which we dress. Why adapt to the world's standards? True believers have always been misfits in society. We are to be distinct in attitudes, speech, and adornment.

There are advantages to wearing a distinctive garb that Mr. Johns ignores in his article. The plain garb serves several positive purposes: (1) It serves as a reminder of the fact of our separation from the world; (2) it is a protest against the excessive and immodest styles of the world system; (3) it serves as a protection to those who wear it; (4) it is an emblem of purity and truthfulness that many people trust; and (5) it serves as a point of contact in witnessing to the wonderful grace of Jesus.

Our dress should be neat and tidy (1 Timothy 2:9); but in many of the churches, Christian schools, and seminaries, this admonition is ignored and dress standards have been all but abandoned. Is it any wonder people wonder what is the difference between the

*... is [church] a
place where we
can sit around
passively feeling
like good
Christians?*

world and the church, when both act, speak, and dress the same? I have a feeling that a great many people will give a sobering account of their lives, actions, words, and dress when we stand before our Great Judge one day.

CRAIG ALAN MYERS
Ashland, Ohio

A Place to Listen

"What's in the Mystery Box?" [March 1988] It would seem that the church, in its beginnings, was available to all, virtually at any time. Now we build a "church" building, which basically is designed to be open on Sunday morning so that people can come in and listen to one person talk. Somehow this does not appear to be good stewardship! People go to taverns in droves. Why? To hear someone give them a lecture? Hardly! They go because they feel they will receive companionship and perhaps a listening ear. Does the church really do this?

Should not a meetinghouse be open all week? Should it provide for a variety of activities that would encourage non-believers to share with those who are? Or is it a place where we can sit around passively feeling like good Christians? Proclamation does not have to begin in a verbal fashion. If "the church" was a place known as a place where people actually listened to concerns without judgment, a place even to have fun doing physical activities, a place for discussion—it perhaps would experience a rebirth unseen for centuries! I don't agree that . . . "we must take the answer outside." We may, but the gathering should be such that people would want to come in.

JOHN PHILLIPS
Tualatin, Oregon

Chosen People?

To be the chosen people of God, as the Jews are, is not a license for injustice and evil. Quite the contrary. It is a mandate to a life far more righteous than that of pagans.

The history of Israel clearly demonstrates this. Again and again throughout their history they were punished by God and often suffered under the cruelty of pagan nations. Remember the wilderness episodes, the period of the judges, the kingdoms, the final exile. God did not tolerate pagan living and idolatry by His people.

Today the Israelis are following in the footsteps of South Africa, of Soviet Russia with the Afghans, the Vietnamese with the Kampuchians, and the Chinese with the Tibetans, not to mention Nazi Germany.

If it is to be against God's chosen people to point out and protest such idolatry, then Isaiah, Jeremiah, Hosea, Amos, Malachi, and Jesus were against Israel.

LAUREN KING
Norwich, Ohio

The writer of a letter to the editor carried in the March issue contends that "Israel is God's chosen race" and that "opposition to Israel is from the world—not from the Bible."

It seems to me that such an interpretation of the Bible does violence to the message of Jesus and presents an unethical, immoral God.

Yes, some of the nationalistic leaders of Old Testament Israel—religious and political—served their selfish interests by claiming the special favor of their anthropomorphic God. If we believe that God is the same yesterday, today, and forever and believe that Jesus is the ultimate revelation of God we surely believe that God has only choosing people—not chosen people.

We will then view the conduct of Israel as we view the conduct of any other nation.

RAY E. STEWART
Indianapolis, Indiana

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.

LIVING STONES

(Continued from page 3)

It is no wonder Palestinian young people are rioting. The seemingly futile efforts of these Palestinian "Davids" against the Israeli "Goliath"—rocks in unarmed hands against one of the world's most abundantly armed nations—represent the moral courage of an outraged people demanding respect and an end to oppression. Any



Susan, Patricia, Audeh, and Hilary Rantisi

informed observer can easily understand the current *intifada*—the shaking off of the unwanted intruder in the West Bank and Gaza.

As Christians committed to the well-being of Israel, we came away fearful that the present policy dooms the Jews to protracted distress and insecurity. Continued military control of the West Bank and Gaza promises extended strife and moral isolation and, eventually, the prospect of another South Africa. Although some Israelis insist that their security needs require control of everything west of the Jordan River, they have created a climate that seems less secure than before the Six Day War (1967). Somehow, the solution requires independent national status for both Palestine and Israel, each with the full right of self-determination.

Our purposes for being in the Holy Land, however, were not political. Although such observations were natural as we suffered empathetically with both sides, our assignment was to study Christians and their service organizations, primarily in Jerusalem and on the West Bank.

The needs are enormous. Thousands of the Palestinians whose lives were disrupted in 1948 and 1967 have become dependent refugees in the occupied territories (as well as Lebanon, Jordan, and elsewhere). Israel does little to alleviate the problem. The United Nations provides a pittance. The U. S. government gives massive aid to Israel, but little to the Palestinians. Into the gap has stepped both the indigenous and mission church, valiantly but inadequately attempting to solve the myriad problems.

In order to understand their efforts, we interviewed more than a dozen individuals and looked at their organi-

zations, some rather extensively. Since for Israelis most social service needs are cared for by the state, our contacts were primarily with Palestinians and representatives of European and American mission programs.

We loved visiting in Arab homes, eating pita bread and mutton and rice stuffed into hollowed out zucchinis or wrapped in grape leaves, and drinking Arab coffee: very strong, very sweet, very good. We were enamored by Arab friendliness, born of centuries of extended family hospitality. We enjoyed evidence of spiritual vitality, even though the Christian church was decimated when nearly a million Arabs, ten percent of them Christian, fled in 1948 and 1967.

Audeh and Patricia Rantisi of Ramallah became our close friends, our gracious hosts for numerous conversations and lunches, and our instructors in Arab culture. His family lived as Christians in Lydda for centuries before their lives were torn apart by eviction from their home in 1948. As a refugee child on the West Bank he accepted Jesus Christ as his personal Savior and, through the help of Christians, went to Swansea Bible College in South Wales and to Aurora College in the United States. For over 20 years the Rantis have ministered to dependent children through their Evangelical Home for Boys.

One day in Hebron we met with Miss Ada and Miss Ida, the fascinating Stolfus twins who have worked with Arabs for almost half their 77 years. Having come from Pennsylvania in 1952 as part of a Mennonite program to provide assistance to farmers whose land had been confiscated in 1948, they stayed to initiate the Arab Evangelical Orphanage five years later. With the help of Palestinians such as Ibrahim Matar, a young man who grew up in the orphanage, they provide housing, educa-

More than the ancient stones
of the past, we were impressed
with the living stones of
the present.

tion, and a Christian environment for as many as 140 needy children.

Nestled in the beautiful Galilean hills is the village of Shefa-Amr. There Elias Jabbour is building a dream—the dream of a peace academy where he hopes the teachings of the Prince of Peace will become a way of life for locals and pilgrims from throughout the world. The son and grandson of former mukhtars (mayors), Jabbour serves as deputy mayor himself, practicing and teaching peace among the often contentious Druse, Moslems, and Christians, settling disputes between Bedouin tribes, and encouraging a loving, reconciling relationship with Israel's Jews. His eloquent declaration that the problems must be confronted in Christlike, loving, nonviolence remind me of Martin Luther King, Jr. Elias's son, Jabbour Jabbour, will come to George Fox College if we can raise money to assist him.

We were amazed at the energy, dedication, and resourcefulness of Kamil and Agnes Shahade, who host

the House of Grace in Haifa. Describing himself as a Palestinian Arab Israeli Christian, Kamil devotes his life to the needs of the homeless and dependent, especially in the rehabilitation of recent ex-prisoners. Profoundly inspired by Kamil's Christlike commitment to justice and nonviolence, we thoroughly enjoyed a night and day of sharing the loving hospitality of the extended Shahade family.

In the village of Bethany, where Jesus raised Lazarus, we visited the Four Homes of Mercy, a ministry to homeless children, crippled children, and dependent aged, along with a home for unwed mothers in nearby Beit Jala. Later, the director, Henrietta Farradj, hosted us in her 600-year-old home in Jerusalem's Old City. We were amazed to learn that the Four Homes' special loving care has been extended to over 7,000 human beings since its establishment in 1940.

"When peace like a river attendeth my way, When sorrows like sea billows roll, Whatever my lot, Thou hast taught me to say, 'It is well, it is well with my soul.'" Horatio Spafford wrote this hymn while on the Atlantic in 1873, near the place where his four daughters had drowned in a tragic shipwreck. Later, after the death of a son, Spafford's heart turned to the Middle East: "Jerusalem is where my Lord lived, suffered and conquered, and I, too, wish to learn how to live, suffer and, especially, to conquer." He started what became the Spafford Children's Center in Jerusalem's Old City. Wanda and I greatly enjoyed our visit to the clinic and the home of Spafford's granddaughter, Anna Grace Lind, just inside the Damascus Gate in the Old City.

We also profited from visits to numerous other organizations, including SOS Children's Village in Bethlehem, Friends schools in Ramallah, and the Mennonite Central Committee, Lutheran World Federation, American Near East Relief Association, Catholic Relief Services, and the Pontifical Mission, all headquartered in Jerusalem but with services throughout the West Bank. We were impressed with the quality of concern for education, health care, and other human services.

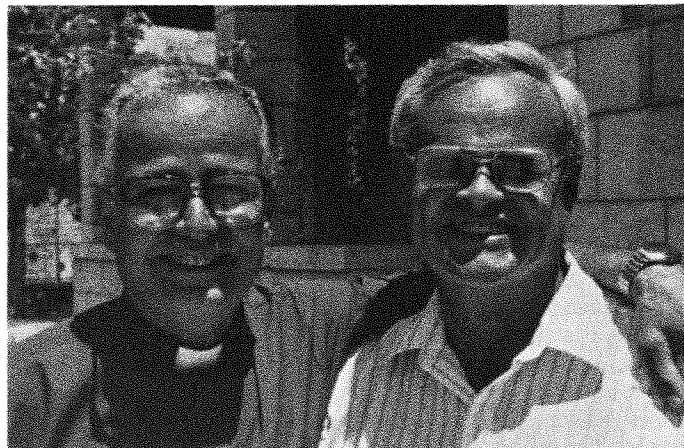
Because of our biblically based interest in the Jewish people, we decided to go beyond our basic mission and visit a few Jewish Christians. In so doing we discovered an interesting contrast: Some converts still legally classify themselves as Jews, and thereby escape the opprobrium that results from conversion in a nation that prohibits evangelization; others, calling themselves "Hebrew-speaking Christians," are now legally classified as Christians.

Chaim Leibovitch, a lawyer from Haifa who became a Christian at 14, is a leader of the latter group, which numbers about 5,000. Ironically, he said, many Jews are atheist or agnostic and are fully accepted in Israel, but one who becomes a Christian pays a heavy price. Gone are the special privileges of being Jews; replacing them is the vilification of having given up one's birthright, of, in effect, having committed treason.

Conversion, therefore, is seen as a moral offense against the state. "In Israel, no Jew can commit a greater sin than conversion from the faith," according to Leibovitch. "It is a very touchy, highly emotional issue

here." The resultant disabilities include educational disadvantage, loss of a chance for government jobs, and less chance for good positions anywhere (because most employers refuse to hire anyone with Moslem or Christian identity cards except for menial labor). Most of the discrimination is subtle and not subject to legal adjudication, he pointed out.

"I first became a Christian," Leibovitch told us, "as a result of the influence of many Christians in Jerusalem where we lived. I saw in their lives something worth emulating. But the country is now swept by the radical Christian Jewish messianic movement, and it contributes to the oppression against the Hebrew-Speaking Christians." Although Leibovitch is a patriotic Israeli, he sees



Ralph Beebe (right) is collaborating with Audeh Rantisi in writing his autobiography.

most American Christian work in Israel as supporting the extremely militant, nationalistic, counterproductive factions in the Jewish state.

Wanda and I came away from our interviews with these Christian Arabs and Jews with the conviction that solutions to the Middle East problems are available in the witness of those who follow the Prince of Peace. But we agree with Landrum Bolling, rector at Tantur, in his belief that Christians in America and the Holy Land must help their political leaders come to grips with the central questions: "Do you really want peace?" Almost all Jews and Arabs would answer "yes." "If so, what are you willing to give up to get it?" If either side says "nothing," the Armageddon in the Middle East may come soon. But there is much room for hope, because in the final analysis, peace is in the best interest of both sides and many Jews and Arabs are working to attain it.

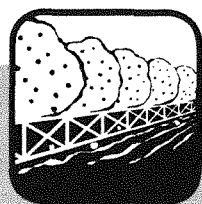
We loved exploring the biblical sites and admiring the commemorative structures. But more than the ancient stones of the past, we were impressed with the living stones of the present.

We pray that, serving in the land where Jesus poured out His earthly life, the infectious love of our dear friends will become a beacon to the world—that these solid rocks, living stones providing solutions to the injustice of their environment, will throw off sparks to kindle the light that, once set upon the hills of Jerusalem and Galilee, cannot be hidden. EF

Ralph Beebe is professor of history at George Fox College, Newberg, Oregon, and clerk of Newberg Friends Church.



Chuck Mylander



NORTHWEST YEARLY MEETING

Church Planting Ventures

Growing churches and planting new ones for the purpose of reaching the unchurched for Jesus Christ is a stated goal within Northwest Yearly Meeting. Plans are underway for three church-planting projects this fall. Pastors Steve and Donna Wood, Rick and Judie Hayes, and Mike and Erika Huber will come on staff in July for churches in Vancouver and Kent, Washington, and Portland, Oregon.

YCEW

YCEW means "Youth Challenged to Expand their Worldview." Teams of Northwest Yearly Meeting youth annually minister in different areas of the world. This year a team will serve in Bolivia/Peru and one in Kenya. The youth raise their own support, commit to a time of orientation, and the giving of themselves both spiritually and physically during their trip.

The Bolivia/Peru team leaves June 16. While in South America they will explore life of the people, get to know the Friends Youth, learn about life

and the duties of the Friends missionary, and aid the Lord's work through work projects and by ministering to people they come into contact with.

The Kenya team will also depart on June 16. They will visit hospitals, schools, orphanages, and help with various work projects. Their goal will be to familiarize themselves with the culture, understand better God's work through missionaries and the nationals, and to minister through physical work, singing, and sharing of testimonies.



ROCKY MT. YEARLY MEETING

Rough Rock Welcomes New Missionaries

Guy and Candi Edmonds of Tillamook, Oregon, have been appointed new missionaries to Rough Rock, Arizona, Friends Mission. Guy and Candi are graduates from George Fox College, Guy with a major in Christian ministries, and Candi with a teacher education degree. They have five children: Cheri, who plans to attend George Fox College next year, Melodie and Conner, who are in high school, and Forrest and Erica, who are in elementary school.

Help from individual RMYM churches toward the moving expenses of the Edmondses would be appreciated. Superintendent Jack Rea suggests special offering projects at vacation Bible schools be collected to help defray the costs. Another creative approach

would be for individuals to set aside extra coins and bills for a few weeks and give those funds as a designated gift toward Rough Rock.

Summer Youth Camps

Senior highers will study making a difference in the world and relating to and helping others at the annual camp set for June 18-23. Junior camp, June 23-27, focuses on treating our bodies as temples of God. Relating to God and how we mature in life is the theme of junior high camp, June 27 to July 2.

Mylander to Speak at RMYM Sessions

Charles Mylander, superintendent of Friends Church Southwest Yearly Meeting, is the inspirational speaker at the 32nd annual Rocky Mountain Yearly Meeting general sessions at Quaker Ridge Camp June 11 to 16.

Mylander will speak on church growth. In addition, he will present seminars on dealing with sexual temptation in

modern society. Other speakers include superintendent Jack Rea, newly appointed missionaries Guy and Candi Edmonds, and *Evangelical Friend* editor Lon Fendall.



E.F.C.- EASTERN REGION

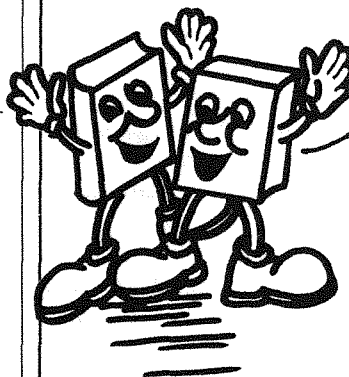
Technigrowth Results Reported

The Northeastern Ohio Spring Rally held at Alliance on April 24 was a highlight for the entire district. A record crowd estimated at over 550 filled the

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Does television affect African culture?

sanctuary, and every church in Northeast Ohio was represented. Norm Whan's inspiring message on how God has used Technigrowth was a challenge. He reported that in the last one-and-one-half years, between 750 and 1,000 brand new churches have been started; 60 denominations located in every state in the U.S. are using the Technigrowth method; over 10 million dial-ups have been made, with one million interested families responding; 100,000 new people have attended church for the first time, 50,000 are now regular church attenders, and 12,500 have become new Christians!

Eastern Region Friends Churches are responding. At least 20 churches are planning to use telemarketing in 1988.

Women's Retreat

Canton Friends Women enjoyed a retreat the last weekend of April. Held at Pilgrim Hills Conference Center in Brinkhaven, Ohio, the Conference focused on "Choosing Happiness in the Seasons of Life." Marjorie Dymale was the guest speaker.

Knights Bring News

Roscoe and Tina Knight visited several Friends churches in Eastern Region during the month of April. Their report of news fresh from the various mission fields sponsored by Friends was indeed a blessing.

Forty Founders Recognized

West End Friends Church in Richmond, Virginia, accepted 40 members into membership as the founders of this new church, which was begun Easter Sunday, 1987. Hanover Friends Church in Mechanicsville is the "mother" church and has continued in its supporting role to encourage the offspring. Pastors David Smith and Steve Savage have started

Sunday school classes and foresee adding other ministries as the congregation grows.

Eastern Region Calendar

June 27-July 2 Camp Caesar: Jr Hi
 July 2-4 Camp Caesar: Reunion Weekend
 July 4-9 Camp Caesar: Sr Hi
 Aug. 4-5 New Pastors' Orientation
 Aug. 6-11 176th Yearly Meeting Sessions
 Sept. 3-5 YM Softball Tournament
 Sept. 10 FDS Auction
 Sept. 23-25 WMF Retreat, Cedar Lakes



**MID-AMERICA
YEARLY MEETING**

Yearly Meeting Sessions Focus on Worship

The 117th annual sessions of MAYM with a theme of "Celebration in Worship" will feature a special concluding service on Sunday, August 7. Richard Halverson, chaplain of the U.S. Senate, will bring the message in Wichita's Century II Auditorium.

Speakers for worship services during the week are Joe Roher, Friendswood, Texas; Tomas Martinez, Wichita Hispanic pastor; Leon Spivey, director for the Houston Inner-city Ministry; and Gary Getting, Hutchinson, Kansas. Yearly Meeting will be held on Friends University campus August 3-7.

News Shorts

Kevin Hicks from Haviland Friends Church is one of 32

students selected to participate in the American Soviet Union. The aim is to promote an increase in knowledge and understanding among the youth of each nation.

* * *

Austin Friends Church moved to a new location so they can worship in the mornings. They are holding services at the Children's World Learning Center in Austin, Texas.

**OUR
FRIENDS
COLLEGES**

Congressman Dan Glickman Addresses Largest Graduating Class in Friends University History

Friends University (Wichita, Kansas) conferred 341 degrees during commencement exercises Sunday, May 15. The 1988 graduating class, addressed by Congressman Dan Glickman, was the largest in the history of the university.

Dr. Richard Felix, president of Friends University, attributed the record number of graduates to the university's "recent and successful strides in adult education, while maintaining a strong, undergraduate liberal arts foundation."

Friends University Alumni Celebrate 90 Years of Excellence

The annual Friends University Alumni Weekend was held April 29-30, celebrating "90 Years of Excellence" at the university.

The weekend was kicked off Friday evening with 40-year and 50-year class reunion dinners at the Wichita Club. The

highlight of the weekend was the Saturday evening alumni banquet and awards presentations in Garvey P.E. Center on the Friends campus. Following the banquet, alumni and their families were treated to the final performance of the 1988 Singing Quakers Symphony of Spring.

Instructor Researches Effects of Television in Kenya

A George Fox College (Newberg, Oregon) telecommunication instructor will travel to Africa this month (June) to study television's effect on cultural values.

Warren Koch will compare rural Kenyans with urban Kenyans to determine if television-watching urban Kenyans are adopting values from television. He will study mostly religious and consumer values.

Koch also is traveling to Kenya as a coleader of a "Youth Consecrated to Evangelize the World" trip.

The coleaders and the YCEW youth, will paint and repair hospitals and schools. They will spend some of their time ministering through musical and dramatic performances.

The group also will travel to the northern border of the country, carrying their own food and water, to work at a rustic vocational/technical training center. Koch will take time out from the YCEW trip to visit Rwanda, Kenya's neighbor country, for several days. He plans to film the new Friends mission there.

About 150,000 Quakers live in Western Kenya, Koch noted. It is the largest concentration of Quakers in the world.

FBC Singers on Tour

Since its beginning in 1917 Friends Bible College's musical groups and gospel teams have

Stories enrich the church



FBC Singers

ministered in churches, schools, camps, and service organizations across the country. Again this summer the FBC Singers will travel for the college presenting concerts for eight weeks in North Carolina, Indiana, Illinois, Colorado, Kansas, and Oklahoma.

The group includes L to R back row Kim Jacks, Mike Neifert, Pam Neifert, Larry Boettcher; front row Susan Young Neifert and Ruth Blythe Boettcher.

Directing the Singers is FBC voice instructor Brenda Choate.

FBC Alumni Banquet Draws Record Crowd

The Friends Bible College Alumni Banquet drew its biggest crowd ever Saturday evening, April 30. Approximately 420 alumni and friends returned to the campus from across the country for the prime rib dinner and abundant fellowship.

FBC voice instructor Brenda Choate and the FBC Singers, which she directs, stirred the crowd with powerful music, and FBC alumnus Eldon "Peb" Jackson emceed the evening's activities. "Peb" is the senior vice president of Public Affairs for Focus on the Family, founded by the well-known Christian psychologist Dr. James Dobson. The son of Dr. Sheldon Jackson, president of FBC from 1946 to 1964, "Peb" spoke of the influence the

Haviland community, college, and church had on his life.

"Alumnus of the Year" award was presented to Elmer E. Davis of Haviland. Serving on the FBC Board of Trustees for 17 years (8 of those as chairman), he has also been directly involved in students' lives by hiring between 50 and 60 FBC students on his farm.

Dean of Students Named at Malone College

Malone College has named James D. Prout of Chagrin Falls as its dean of students for the 1988-89 school year, according to Dr. Ronald Johnson, vice-president and dean of the college.



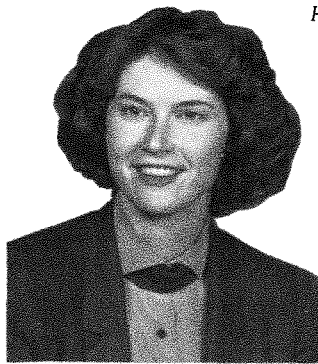
James Prout

As dean of students Prout will be responsible for the development of programs that enhance the objectives of Malone College as a living and learning community.

Prout graduated from the United States Coast Guard Academy with a bachelor's degree in engineering in 1961. He received his master's degree in history in 1967 and a professional degree in education from the University of Connecticut in 1972.

Malone College Alumni Association Appoints New President

Holly (Hill) Oelslager is the 1988-89 Alumni Association President for Malone College. A graduate of Hoover High



Holly Oelslager

OUR
WORLDWIDE
CHURCH
FAMILY

School, Holly graduated from Malone College in 1977 with a B.A. degree in sociology. Holly is Director of Sales for Dealers Alliance Corporation in Columbus, Ohio.

Mrs. Oelslager and her husband, State Senator Scott Oelslager are members of the Canton First Friends Church.

Malone College Newspaper Wins Highest Ranking

The Fall 1987 Malone College (Canton, Ohio) student newspaper, the *Aviso*, has just been awarded the highest ranking possible by the Associated Collegiate Press—the designation of All American.

Associated Collegiate Press critiques the college newspapers and assigns rankings of fourth, third, second, and first class. After a college newspaper receives first-class ranking it must obtain four marks of distinction to qualify for All American honors. The *Aviso* received these in the areas of Opinion Writing, Photography, Graphics, and Content Coverage.

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

Storytelling Renews Church Workers at Urban Congress

Chicago, Illinois—"Stories are the currency of the street," said Philip Amerson, pastor of Broadway United Methodist Church in Indianapolis, during his closing remarks at the 1988 Congress on Urban Ministry, held April 12-16 in Chicago. "We can't say churches in the city are poor, because they are rich in the currency of the street. Story is also the currency of exchange for reconciliation. It's where transformation occurs."

Amerson chaired the planning committee for the four-day continuing education event for urban church leaders who chose the theme "Transforming Partnerships: Stories of the Church in the City." The biennial congress is sponsored by the Chicago-based Seminary Consortium for Urban Pastoral Education (SCUPE).



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Premier of China recognizes country's spiritual need

"For SCUPE to choose story as its theme for the 1988 congress is a profoundly political act," observed John McKnight of Northwestern University's Center for Urban Affairs and Policy Research. McKnight explained that stories, as the closest symbolic way of replicating experience, are the common people's "way of knowing." Institutions often reject stories in favor of generalization and abstraction, because "systems depend on the proposition that they know what everyone else doesn't know," he said, adding that to emphasize story identifies one with people rather than with systems.

Dr. Walter Wangerin, Jr., an author and lecturer from Evansville, Indiana, drew a packed audience to its feet in a standing ovation for his address on "The Holy, Human Weave of the Community: Story," as the congress opened. "I am not a census taker. I am a scop," he declared, using an old English word for poet. "The scop names the people, so that they may say their own names. The scop names the people individually and as a people both, so that they may be a people before the world." Using colorful stories of parishioners in his inner-city congregation, Wangerin urged his listeners to "know names rather than count numbers" as they engage in urban ministry.

The next congress is scheduled for April of 1990, and will focus on international cities.

—E.P. News Service

Billy Graham Returns from China with High Hopes for Church There

Hong Kong—Billy Graham returned April 29 from a trip to China, a trip he had waited many years to make, where a



Ruth Bell Graham shows her husband, evangelist Billy Graham, the house where she spent the first 17 years of her life.

visit to the birthplace of his wife, Ruth, "will always be one of the happiest memories of our entire married life," he said, and expressed optimism about "the future of the Christian faith in China." One of the Grahams' sons, Franklin, head of the humanitarian organization Samaritan's Purse, traveled with them.

Graham was able to visit the city of Huaiyin in Jiangsu Province where his wife was born and spent the first 17 years of her life. Ruth Bell Graham's parents, Dr. L. Nelson and Virginia Bell, were missionaries there; her father was a surgeon at the hospital compound. "We toured the old house she lived in," said Graham. "It brought back many memories to her, and it helps me understand a great deal more about her and the life in China that helped mold her thinking and life."

Graham was invited to visit China by the China Christian Council; the Chinese People's Association for Friendship with Foreign Countries joined in the invitation. "Everywhere we went we were met on arrival by the leading representatives of both these organizations," said Graham.

Graham also met with the new Premier of China, Li Peng, who greeted him warmly. The two discussed religious and social issues. The New China News Agency quoted Li as saying, "China can never be prosperous and strong with only material development . . . It also needs spiritual forces."

"I came away rejoicing that the Gospel is being faithfully proclaimed in China, both in churches and in private meetings, and that the Bible is becoming more available. . . .

I am very optimistic about the future of the Christian faith in China," Graham said, reflecting on his three-week, five-city visit that included Beijing, Shanghai, Nanjing, Guangzhou (Canton), and Huaiyin.

—E.P. News Service

University of Wisconsin Reconsiders Decision Against Evangelical Teacher

Milwaukee, Wisconsin—A committee at the University of Wisconsin-Milwaukee has reversed its earlier decision to not recommend Frank Nelson for promotion to full professor. Nelson won his appeal to the Executive Committee of the Division of Arts and Humanities.

The committee voted late last year to recommend against promotion, arguing that Nelson's recently published book, *Public Schools: An Evangelical Perspective* (Fleming H. Revell, 1987) lacked quality. But Nelson presented testimony from authorities in the field who called the book a well-documented and balanced examination of public schools from an evangelical perspective.

Nelson contends that his evangelical theological position, and not the quality of his work, was the reason for the initial negative vote. The committee refused to say why it felt the book lacked quality.

—E.P. News Service

Call for Quaker Children's Stories

Pendle Hill Publications is now seeking new stories for inclusion in a 4th edition of the Quaker children's classic, *The Friendly Story Caravan*. Please write for a copy of editorial guidelines, to:

Gay Nicholson, FSC Editor
Pendle Hill Publications
338 Plush Mill Road, Wallingford, PA 19086



**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

Members of **NORTH OLMSTED** Friends approved the hiring of a youth intern pastor for the 1988 summer months (16 weeks). Tim Burger, whose home church is Damascus Friends, came to assist North Olmsted Pastor J. Daniel Frost.

The children at **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) presented a musical, *Singspirational Servants*, for the morning service April 10.

Several youth from **FIRST DENVER** Friends (Chuck Orwiler) are participating in summer mission projects.

BOOKER, Texas (Francis Ross), youth were entertained by "Pockets the Clown." This series of services has replaced VBS and has been an excellent outreach ministry.

WEST PARK, Cleveland, Ohio, Friends (Chris Jackson) hosted an all-day Northern Ohio District "It Can Happen" Sunday School Growth Seminar led by Marjorie Landwert and Kimberly Preston on March 26.

The summer church auction was held at **MEDFORD**, Oregon, Friends (Paul G. Meier) on May 11. Proceeds went for reducing camp fees.

The 33rd annual pie social at **FIRST DENVER** Friends with a

melodrama, "Alias Smedley Pewtree" or "The Villain of Glitter Gulch," occurred April 30.

The first CYC Honor Council was held at **EAST GOSHEN**, Beloit, Ohio, Friends (Charles Bancroft), including a program of songs, Bible verses, and a skit given by the students.

On Sunday evening, April 24, the **EUGENE** Friends Children's Choir presented *Kids Praise II*, a program of music, dialogue, and action. Pastor Scotty Clark was also a member of the cast, under the expert direction of Louise Sperling.

Norma Newton and Faye Whisnant of **SAXAPAHAW**, Graham, North Carolina, Friends (James Hollingsworth) have started a new group for children ages 5-11 called "Critter County." It is similar to Bible

school with a critter puppet helping with the lesson.

The **HAVILAND**, Kansas (David Robinson), Friends held an appreciation dinner to honor all Christian Ed workers.

Thirteen weeks of adult Sunday school time at **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff) were devoted to viewing Larry Burkett's video tapes on family finances.

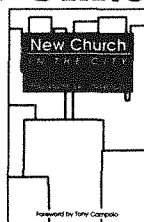
Senior youth at **BYHALIA**, West Mansfield, Ohio, Friends (Richard Worden) meet on alternate Wednesday evenings and the "Arrows for Christ," a group for younger children, meet on the alternate Wednesdays.

A Peace Festival was held for second through sixth graders at **UNIVERSITY**, Wichita, Kansas, Friends (David Kingrey).

Look

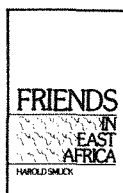
for these new Friends United Press titles this summer!

**New Church in the City:
The Work of the Chicago
Fellowship of Friends**
by Marlene Morrison Pedigo
90 pages paper \$5.95



Through its work in education and court advocacy, and through worship and camp experiences, the Chicago Fellowship of Friends has forged a Quaker church alive with the spirit of Christ and committed to work towards peace and justice in this urban setting. Recommended reading for all those who care about faith development and those who are called to minister in the city.

Friends in East Africa
by Harold Smuck
120 pages paper \$8.95



Harold Smuck introduces us to some of the nearly two hundred thousand Friends in East Africa and tells of their development into three independent yearly meetings.



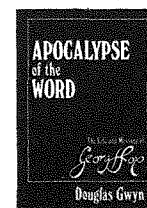
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The Eternal Promise
by Thomas Kelly
New introduction by Howard Macy
160 pages paper \$5.95



This new edition of Thomas Kelly's work has two additional essays, "Have You Ever Seen A Miracle?" and "Children of the Light." Also available as part of Contemporary Quaker Classics set with Douglas Steere's *Prayer and Worship* and D. Elton Trueblood's *Trustworthiness of Religious Experience*. Set price, \$15.00.

**Apocalypse of the Word
Study Guide**
by Douglas Gwyn
48 pages paper \$1.50



This companion to Douglas Gwyn's popular *Apocalypse of the Word* (\$14.95) includes daily Bible readings, definitions, questions for discussion and further resources. An invaluable study tool for individuals and groups who wish to join this scholar as he looks at what George Fox's message has to say to us today.

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More Rwanda support reported

Paul Goodman, Philip Jackson,
Tricia Jackson, Elizabeth
Goodman visit West Park CYCers'
Rwanda building project.

A group of young musicians of **DEERFIELD**, Ohio (Wayne Evans), Friends youth under the leadership of Stan Shilliday gave a Christian rock concert at the local high school. The group is called "Refuge City."

Annette Osborn, **WOODLAND**, Idaho, Friends (Wayne Piersall) was selected by YCEW to spend a summer term at the Friends Mission in Kenya, Africa.

Missions

Roscoe Knight, EFM representative, was guest speaker for Mid-America **TRI-STATE AREA** Women's Mission conference. Carol Miller, president, had charge of the program. An offering of \$348 was taken for the area project.

Sally Ruff of **ALUM CREEK** Friends designed buttons for the children to wear to encourage them to learn about the new church in Rwanda and to give to the Easter offering, which went to that project.

lough while Arden completed his doctorate.

In accordance with the theme taken from Acts 1:8, Faith Promise pledges at **MEDFORD** are being given toward the support of four different areas of mission work: Medford Friends Youth for short-term mission trips (Jerusalem), David and Diana Baker at Roseburg Friends (Judea), Dan and Judy Nolte in the Tacoma Pierce County Chaplaincy (Samaria), and Jon and Cher Cadd in Africa (far ends of the earth).

A large number of friends and family members gathered in the fellowship hall at **MEDFORD** Friends on April 22 for a special evening with the Cadd family—Jon, Cher, Josh, and Caleb—before their return to Zimbabwe, Africa, where they serve with Mission Aviation Fellowship. A potluck dinner preceded a time of sharing slides, questions and answers, and special music.

Men's and women's mission groups of **ALLIANCE**, Ohio, Friends (Rick Sams) combined to hear from Bruce and Cora Mae Burch concerning a history of Friends work in Alaska. They shared some of their experiences above the Arctic Circle at Kotzebue. The Alliance church offering for the Rwanda "Join a Miracle" Easter offering has passed the \$6,100 mark.

The special Easter offering for Rwanda from **BYHALIA** Friends was \$361.

PLAINVIEW, Nebraska, Friends (Matthew Hoffman) recently discussed the role of Christians in politics at a Sunday Night Fellowship on April 27. Diane Hutson, missionary from Rough Rock, Arizona, spoke to church members May 27.

COLORADO SPRINGS, Colorado, Friends (Arden Kinser) held a missionary conference



April 29 to May 1. Special speakers were George and Dorothy Thomas, retired missionaries from Rwanda and Burundi, Africa. The film *Wait of the World* was shown as part of the service.

WEST PARK CYC Missions Leader, Gail Panico, motivated the CYCers in "building" a church for Rwanda out of a cardboard refrigerator box. Jy-bells glued on brown bag blocks, Heralds put in celophane stained glass windows, and Cadets put a gold cross and "Rwanda Friends Church" lettering on the movable door.

A lovely corsage was presented to Virginia Helm, president of the Northwest YM Friends Women's Fellowship when she met with the **WOODLAND** ladies on April 27. Her report and update of NWYM mission work was much appreciated. Refreshments were served after the meeting, which was attended by 15 ladies.

Spiritual Life and Outreach
CHRIST FELLOWSHIP Friends, Greensboro, North Carolina (Jack Tebbs), report the results

of celebration Sunday were good. They had over 48 visitors resulting from telemarketing.

Many members at **WESTGATE**, Columbus, Ohio, Friends (Randy Neiswanger) took the opportunity to learn about their spiritual gifts via a Spiritual Gifts Inventory administered by assistant pastor Eric Woods.

Special meetings at **MIAMI**, Oklahoma (Merl Kinser), were held by the area pastors—Paul Moser, Casey Davidson, and Paul Snyder.



Arden and Joy Sanders, members of **NORTHBRIDGE**, Wichita, Kansas, Friends (Duane Hansen) visited various Bible studies and spoke in the evening service. They are missionaries with Wycliffe Bible Translators in Papua New Guinea. They have been on an extended fur-

FOOD SERVICE MANAGER POSITION AVAILABLE

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Newberg, OR 97132
503/538-2763
or evenings 503/538-3747

NORTHRIDGE has begun a second weekly worship service held each Saturday evening. The format is less formal and incorporates more open worship.

FRIENDSWOOD, Texas (Joe Roher), has called Roy Skeeter from California as associate pastor.

SAXAPAHAW Friends held a revival with Rev. Doug Durham March 6-12. There was such a great outpouring that they held services again the 14th-18th.

The third annual "Friend Day" at **TRINITY** Friends, Van Wert, was held March 20, with 924 attending in the worship service and 392 in Sunday school.

Church Buildings and Improvements

Circulating ceiling fans were installed in the **WOODLAND** church recently. Two former storage rooms were recently

remodeled to form a badly needed Sunday school room.

John and Thelma Dye of **ALUM CREEK** Friends donated a four-foot lighted wooden cross for the front of the sanctuary. It was built by Paul Henry.

Other Important Events

BEAVER PARK, Penrose, Colorado, Friends (Vern Ellis) enjoyed a breakfast prepared by the men after the sunrise Easter Service.

HANOVER, Mechanicsville, Virginia, Friends (George Robinson) and **WEST END**, Richmond, Virginia, Friends (David Smith) joined for evening services June 5 to hear *Kol Simcha* (Hebrew for "Sounds of Joy"), a Messianic Jewish performing group.

The Mother and Daughter banquet at the **LIBERAL**, Kansas (Paul Shugart) Friends Church was focused around a Mexican theme.

A Passover Seder dinner was held Palm Sunday at **CLEVELAND** Community Friends, Ohio (Rod Grafton). Good Friday worship included Pastor Grafton portraying the Apostle Peter as he walked with the Master through the Resurrection and the appearances of Christ afterward.

The films *A Thief in the Night*, *Mark of the Beast*, and *A Distant Thunder* were shown on consecutive Sunday evenings in April at Cleveland Community.

On March 19 the adult fellowship at **WADSWORTH**, Ohio (Walter Morton), had a progressive dinner. The *Footsteps to Salvation* play was on March 20 in the evening.

During Wadsworth's worship service on March 27, the "Apostlebilities" performed a play about angels in heaven

asking "But Why?" on Christ's crucifixion; this was written by their leader, Sandy Caldwell.

Many of the Wadsworth ladies and several others went on our first "Ladies Retreat." It was held April 15-16 in New Philadelphia, Ohio. The annual Mother-Daughter Banquet was at Steiner Youth Center May 11, and the men's retreat was in Ripley, West Virginia, on May 13, 14, and 15.

WOODLAND Friends and four Kamiah churches held a joint Easter Sunrise Service on Woodland Hill View Point. In March the Kamiah Ministerial

Association met at Woodland Friends.

The Singles Sunday School Class at **COLORADO SPRINGS** presented a melodrama to 127 people in March. It was repeated at the **PUEBLO** (Merle Clowe) fellowship April 24.

Several **ALUM CREEK** members were involved as counselors and committee members for the Morrow County Crusade for Christ with pro football player-evangelist Bill Glass.

An Easter skit at Alum Creek presented by Brian Calenda and Neely Lloyd depicted a reporter gathering the startling

Available Aug. 1, '88

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By Charles E. DeVol

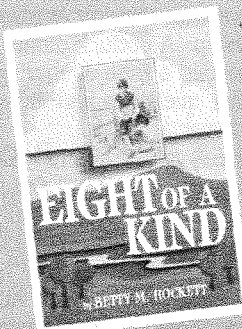
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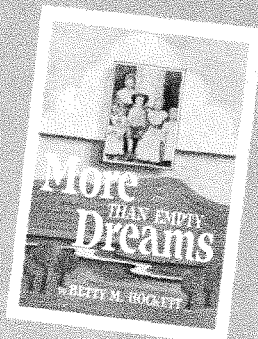
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information from Mary Magdalene, "He is alive!"

Tim Walberg, a state representative in Lansing, Michigan, was guest speaker at **RAISIN VALLEY**, Adrian, Michigan, Friends (Dale Chryst). He spoke on the hunger and thirst for righteousness.

Gary Wright, evangelist, teacher, and Friends pastor from Friends Bible College in Haviland, Kansas, shared at **CLACKAMAS PARK**, Milwaukie, Oregon, Friends (Gil George) on Thursday through Sunday, April 21-24.

WESTGATE Friends celebrated a Passover Seder March 30, led by Michael Schiffman, a Messianic Jew. Tony Mosley was the featured speaker at the Ladies' Spring Retreat.

The Josh McDowell film series *Why Wait* has been shown by **ALLIANCE** Friends and two other local evangelical churches. These films are

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aimed to help parents and teens deal with the sex crisis in our country.

Henry and Hazel Slaughter appeared in concert at **TRINITY**, Van Wert, Friends April 17 for the evening service.

**OUR
RECORD
OF
FRIENDS**

Births

BARANYK—To Nick and Chris Baranyk, a son, Matthew Ryan, March 11, 1988, Alliance, Ohio.

BOATSMAN—To B. J. and Dianne Boatman, a son, Kevin John, May 9, 1988, Rose Valley Friends, Kelso, Washington.

BREWSTER—To Rick and Karen Brewster, a daughter, Emily Louise, March 27, 1988, Medford Friends, Medford, Oregon.

CANTWELL—To Kevin and Jamie Cantwell, a son, Brett Edward, February 23, 1988, Miami Friends, Oklahoma.

CLINE—To Kenny and Cynthia Cline, a son, Shane Michael, January 26, 1988, Springfield, Missouri.

CORY—To Jeff and Lisa Cory, a daughter, Lindsey Kay, April 2, 1988, Raisin Valley Friends, Adrian, Michigan.

HEARON—To Butch and Donna Hearon, a daughter, Candace Dawn, March 1988, Lone Star Friends, Hugoton, Kansas.

JOHNSON—To Brent and Kim Johnson, a son, Daniel Robert, February 1, 1988, Clackamas Park Friends, Milwaukie, Oregon.

KELLEY—To Bill and Betty Kelley, a son, Mark Lucas, March 15, 1988, Clackamas Park Friends, Milwaukie, Oregon.

KRISTAPOVICH—To Carol and Bill Kristapovich, a son, Paul Keith, March 9, 1988, Northridge Friends, Wichita, Kansas.

LEACH—To Michall and Ruth Leach, a son, Mikael Reuben, April 28, 1988, Woodland, Idaho.

LEE—To Patty and Scott Lee, a son, Hunter Shane, April 2, 1988, Northridge Friends, Wichita, Kansas.

NANCE—To Keith and Sharon Nance, a daughter, Stephannie Lauren, December 9, 1987, Saxapahaw, North Carolina.

PIKE—To Linda and Robert Pike, a son, Garrett Scott, February 10, 1988, Argonia Friends, Kansas.

POPOVICH—To Vic and Peggy Popovich, a daughter, Christie Lynn, March 18, 1988, Westgate Friends, Columbus, Ohio.

SARGENT—To Roger and Louise Sargent, a son, Anthony Parnell, April 29, 1988, Rose Valley Friends, Kelso, Washington.

SCHULTZ—To Bill and Merri Anne Schultz, a son, Phillip William, March 28, 1988, Westgate Friends, Columbus, Ohio.

SMITH—To Kurt and LaDonna Smith, a son, Andrew Newton, February 15, 1988, Westgate Friends, Columbus, Ohio.

SNYDER—To Steve and Diane Snyder, a daughter, Erika Diane, March 18, 1988, Trinity Friends, Van Wert, Ohio.

Marriages

DAVIS-KRAFT. Gayle Davis and Fred Kraft, March 12, 1988, University Friends, Wichita, Kansas.

GRAVES-CANTWELL. Anna Kay Graves and Corey Cantwell, March 12, 1988, Miami Friends, Oklahoma.

KINTZEL-SMITH. Cheryl Ann Kintzel and Scott Randall Smith, April 19, 1988, Northridge Friends, Wichita, Kansas.

PLANK-CAMPBELL. Melinda Plank and Bobbie Campbell, April 16, 1988, Northridge Friends, Wichita, Kansas.

SCHRONCE-COLLINS. Mary Jane Schronce and Randy Ray Collins, October 31, 1987, Burlington, North Carolina.

WESTBROOKS-BLALOCK. Linda Westbrook and David Blalock, September 20, 1987, Saxapahaw Friends, North Carolina.

Deaths

BORTON—Leonard Borton, 65, minister, April 10, 1988, Battle Creek Friends, Michigan.

BREWSTER—Emma Louise Brewster, 83, April 25, 1988, Medford Friends, Oregon.

BUSCH—Reynold F. "Johnnie" Busch, March 23, 1988, Trinity Friends, Van Wert, Ohio.

CARPENTER—Homer Carpenter, April 4, 1988, retired pastor, University Friends, Wichita, Kansas.

CHANCE—Paul Chance, March 21, 1988, Fowler Friends, Kansas.

COMFORT—Winifred Comfort, April 11, 1988, Raisin Valley Friends, Adrian, Michigan.

FRANCIS—Dick Francis, February 28, 1988, Westgate Friends, Columbus, Ohio.

GREENE—Juanita Greene, March 20, 1988, Westgate Friends, Columbus, Ohio.

HALL—Elizabeth Hadley Hall, April 19, 1988, Carmichael, California.

HOLMES—Lois Holmes, March 1988, University Friends, Wichita, Kansas.

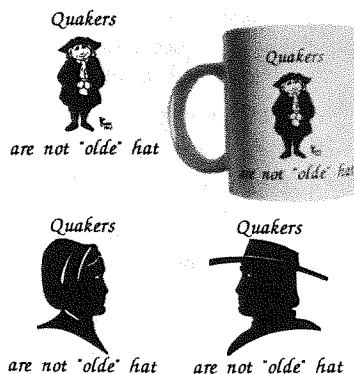
JOHNSON—Waldo Johnson, April 6, 1988, Raisin Valley Friends, Adrian, Michigan.

KIDD—Doris Kidd, March 1988, Hutchinson Friends, Kansas.

LAWSON—Dorothy Lawson, April 1, 1988, First Friends, Canton, Ohio.

PERRY—Florence I. Perry, March 29, 1988, Glen Elder Friends, Kansas.

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Funding needed for ventures in Rwanda, Philippines, Mexico, Kenya

Members of the Lydia Missionary Society, Winona, Ohio

SHARP—Emma L. Sharp, December 29, 1987, Penrose, Colorado.

SMITH—Thelma Smith, 79, March 20, 1988, Clackamas Friends, Milwaukie, Oregon.

WATSON—Mildred David Watson, February 17, 1988, Lawrence Friends, Kansas.

WEINGART—Thomas Weingart, 37, March 20, 1988, Chicago, Illinois.

WINN—Roselia B. Winn, 93, April 19, 1988, Sebring, Ohio.

OUR FRIENDS MISSIONARY OUTREACH

Lunch Counter Helps Build Clinic

In October, 1987, the Executive Committee of Evangelical Friends Alliance—Women's Missionary Fellowship took the project of raising \$20,000 toward building and equipping the health care clinic at our mission in Rwanda. Ruth Harsh returned home from that meeting with a real concern as to how our small group, Lydia Missionary Society of Winona, Ohio, Friends Church, could raise our share of funds for the project.

Meanwhile, Ruth's brothers, Homer (a church member) and Earl Althouse, who had been in a farming partnership for 32 years, decided to cut back in their work and sell off a few of their farms and some equipment. Ruth's husband, Earl, suggested that their family take responsibility for the lunch counter at the sale and donate the proceeds to missions. Ruth asked Earl if he would consider organizing the lunch counter and asking the Lydia Missionary Society to staff the counter. The Missionary Society agreed



and members called the ladies of the church, asking them to donate either two pies or other necessary food ingredients (coffee, milk, cocoa, etc.), telling them the proceeds would go toward the clinic in Rwanda. Ruth contacted local businesses, including banks, fast food restaurants, etc., who contributed much of our paper supplies and utensils.

Our day was a busy one and we quickly organized ourselves for the task at hand. Imagine serving 8 dozen donuts, 4½ dozen cupcakes (donated), 80 pounds of hamburger, 592 hot dogs, 80 pies, 10 bags sauerkraut, 480 cans of pop, 7 pounds of coffee, 2 igloos of hot chocolate, and 3 gallons of milk!

A sign was posted in full view telling our customers who was in charge of the concession and where the proceeds were going. We received profits amounting to \$1,416.33 (far more than most of us dreamed)! This amount also included money donations.

We lift our praise to the Lord for His guidance and direction in this mission project and understand more fully His bountiful goodness if we but ask Him to lead us.

EFM Retreat

The EFA Missions Commission (governing board of Evangelical Friends Mission) met for its annual spring retreat May 21-24 at the Black Forest Conference Center near Monument, Colorado. The Commission rejoiced and praised God for the outstanding 1988 Easter offering. (By May 26 the Easter

offering received by EFM totalled \$111,113, coming from 191 EFA churches, various individuals, and a Friends Choctaw Indian group in Alabama.) In consultation with the EFA Christian Education Commission, EFM voted to use funds beyond \$80,000 to help send Youngs to Rwanda, since Gary Young is a builder who could supervise building the new church for which the offering was taken. Also, these funds will help purchase and ship tools for Gary to use in constructing the church.

By May 26 Rwanda clinic funds, raised by the EFA Women's Missionary Fellowship, had reached \$16,425 at the EFM office, with additional amounts reported but not yet forwarded. Originally the women targeted June as the deadline for raising \$20,000 for the first phase of building the clinic, but this period has now been extended.

THE MISSIONS COMMISSION also approved, in principle, sending a mature, experienced missionary to the Philippines for leadership training. While there is no funding yet for such personnel, EFM hopes to find financial support and personnel for this urgent need.

ALSO APPROVED at the retreat was the extension of the current one-year short term of Manuel and Brenda Chavarria for another year. Their home church, Trinity Friends at Van Wert, Ohio, has pledged to continue to help support Chavarrias, but an additional \$8,500

is needed for Chavarrias to stay a second year in Mexico.

Chavarrias are needed on the field to continue useful ministry and also so that Foxes, new missionaries due to arrive in January 1989, will not be left alone when David and Joyce Byrne begin furlough in the summer of 1989.

THE MISSIONS COMMISSION appointed Gary and Connie Young, former missionaries to Burundi, to go to Rwanda this summer for a four-year missionary term. Youngs' 13-year-old son Robin will accompany them and will study at Rift Valley Academy in Kenya this fall. Youngs have two other children: Vickie, a senior at Friends University, and Susan (Mrs. Mike Neifert). Susan and her husband, graduates of Friends Bible College, will begin pastoral ministry this summer.



While Youngs' going to Rwanda this year is being financed by part of the 1988 Easter offering, support for Youngs after 1988 is being sought; those interested in helping provide this support should contact the EFM office.

DURING RETREAT the Missions Commission officially approved joining Friends United Meeting in the sponsorship of Ron Woodward for a two-year term of helping Friends of Nairobi Yearly Meeting in leadership training. Ron and his family expect to arrive in Kenya on July 15. Financial support is still solicited for this project.

OUR WIDER FAMILY OF FRIENDS

Youthquake '88 Gets in Gear

Ann B. Davis is the most recent addition to the list of noted speakers for Youthquake December 27-31, '88. The star of the 1970's TV series *The Brady Bunch* will join Ken Davis, Thom and Joani Schultz, Arturo Carranza, Stan Thornburg, and musician Steve Camp at next December's national Quaker youth conference at the Sheraton Denver Tech Center, Denver, Colorado.

"We are really pleased with the quality speakers we've lined up for Youthquake," says Royce Frazier, chair of the Youthquake Planning Committee and youth superintendent of Mid-America Yearly Meeting.

The conference will lead off on December 27 with Ken Davis, a nationally respected youth speaker. Ken is best known for his ability to communicate with youth through humor.

The evening session on December 28 will feature

actress/comedienne Ann B. Davis. Ann is best known in her role as housekeeper "Alice" from the TV series *The Brady Bunch*. Today she lives in a Christian community in Denver and uses the free time in her busy schedule to share her story of life in Christ. A brilliant communicator, Ann B. Davis will keep her audience enthralled.

Arturo Carranza will be featured at the evening session on December 30. Arturo, now serving as the pastor of Berkeley Friends Meeting in California, is well-known for his messages at the World Gathering of Young Friends in 1985 and at the 1987 Friends United Meeting Triennial gathering in North Carolina.

GROUP Magazine's Thom and Joani Schultz will help close the conference on December 31 with a worship celebration.

Immediately following the closing worship session with Thom and Joani Schultz, the grand finale will begin. Contemporary Christian musician Steve Camp will help celebrate the close of the conference and the start of a new year with a New Year's Eve concert.

Stan Thornburg, senior pastor at Reedwood Friends Church in Portland, will be featured every morning of the conference as the Bible Hour leader. Stan has a deep concern for personal spirituality and a great love for kids.

All senior high and college-age Quaker youth are invited to participate in Youthquake '88 in Denver, Colorado, next December 27, 1988-January 1, 1989. Registration materials were mailed in mid-April.

A new registration deadline has been set for the event. Youth and leaders have until July 25 to send a \$75 deposit to hold a reservation at the lowest conference rate, \$295

per person. Conference costs are higher for registrations received after July 25. All registrations should be sent to: Sheila Bach, Registrar—Youthquake '88, 12915 Poppyseed Court, Germantown, MD 20874.

Summer Yearly Meeting Sessions Planned

Yearly Meeting sessions begin June 11-16 in Rocky Mountain Yearly Meeting with the theme "Friends on Fire . . . Kindled by Christ for Renewal and Reproduction." Chuck Mylander will be the featured speaker. Northwest Yearly Meeting sessions will also meet under the theme "Kindle the Fire" July 23-29. Ted Engstrom and Bob Schneider will share speaking privileges.

Southwest Yearly Meeting will meet July 22-26 with John Williams, Jr., speaking. Iowa Yearly Meeting will meet August 2-6. The theme of Mid-America Yearly Meeting is "Celebration in Worship," August 3-7. Various speakers will minister during the week, which concludes with a special service led by Richard Halverson, chaplain of the U.S. Senate.

North Carolina will meet August 3-6. Eastern Region and Indiana will both meet the week of August 6-11. The speakers for Indiana Yearly Meeting will be Jay Kesler and Sam Caldwell.

Ohio Yearly Meeting will be held August 17-21. Wilmington will meet July 19-24 with Stephen Main as the devotional speaker.

First National Friends Urban Camp Planned

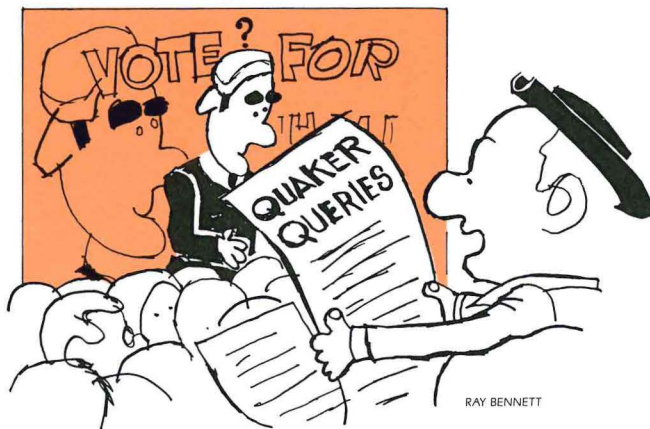
Aaron Hamlin, Piedmont Friends Church, Portland, Oregon, and Steve Pedigo, the Chicago Fellowship of Friends, have been planning the first National Friends Urban Camp. To be held the last week of August at Quaker Ridge Camp in Woodland Park, Colorado, the camp will gather high school young Friends from urban areas across the country.

It is hoped that this event will provide a meaningful experience for urban youth as well as create a supportive fellowship among urban Friends. For further information, write or call Steve Pedigo, 515 W. Oak St., Chicago, IL 60610; (312) 944-4493.

Friends Insurance Group

The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. One hundred two meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. For information write or call:

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"Is thee honest and just in thy dealings? Is thee true to thy promises and prompt in paying thy debts?"

Taking Care of the Temple

BY JOHN PALMER MILLER, M.D.

THE FIRST Temple, the desert Tabernacle, was important to the Israelites as they migrated from Egypt in search of a homeland. "...you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet..." (Exodus 26:1)

The great Temple was built by Solomon 480 years after the Exodus. "So Solomon overlaid the inside of the house with pure gold." (1 Kings 6:21) It was a fabulous, beautiful building. Its interest to us today is historic and symbolic. Today it is more appropriate to think about another temple—our own living body.

Jesus Christ spoke of His body as a temple when He said, "Destroy this temple, and I will raise it again in three days." (John 2:19) Paul also refers to the body as the temple. "You yourselves are God's temple..." (1 Corinthians 3:16)

WHAT can we do to improve the quality of our lives? It is obvious that our faith and spiritual walk with Christ and service to others is first. But what can we do for the body itself to achieve vigor and our genetic potential?

In the United States over 80 percent of all cases of cardiovascular disease (heart attacks and strokes) may be attributed to smoking, hypertension (high blood pressure), and hyperlipidemia (fat in the blood).

Unfortunately, cigarette smoking is increasing among young women and the large divorced population. Cessation of smoking is associated with almost a 50 percent reduction in myocardial infarction (heart attack) and sudden death. The risk posed by cigarette smoking is reversible in part. Setting a date to quit is the first step.

Never has medicine had so many ways of controlling hypertension as are now

available. This silent killer with few or no symptoms is nonetheless lethal and treatable. If you don't know, find out! In certain studies of risks, it has been found to be second only to smoking.

WHAT about hyperlipidemia? Vegetarians have serum cholesterol levels 30 percent lower than nonvegetarian control groups. Cholesterol is indeed a culprit and needs our attention. Vegetarians have rates of coronary artery disease less than one-third that of the general population. The answer is clear. We need to restrict fats and simple sugars. We need to favor fiber and complex carbohydrates (fruits and vegetables). Two or three fish meals a week would be a good idea. Even lean meat often has excess fat. Niacin also appears to lower triglyceride and total cholesterol. It requires no prescription and is found naturally in fruits and vegetables as well.

WHAT is the ideal body weight? It is certainly less than 50 million Americans now contend with daily. Excessive weight is the fifth most significant risk to our health.

Like it or not, we model for our families and friends with our habits of eating and daily exercise. Our personal fitness is in our own hands. Do we really help our loved ones by our example? As Paul says in Romans 12: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship."

Ted McGuire was in the top 2 percent of his class in high school in Massachusetts. He was president of his class. He co-captained the basketball team. He was a National Merit Scholar. He went to Yale and as a premed student reached sophomore year with hard work. He worked at the New Haven Hospital. This respected

Yalie died recently. He was found dead of alcohol poisoning in his room.

This was not an alcoholic person. Why did it happen? To youth, drinking can be a game. As tradition, it goes all the way back to Noah. It is the source of merriment in our society. It is also a poison and it killed Ted McGuire and shocked his family and classmates. If this tragedy is to have meaning, we must all learn the incredible risks we run. Alcohol is just another drug and deserves our attention as we model for our families and friends.

A new drug useful as an anesthetic agent, a tranquilizer, a sedative and hypnotic would today be listed as a Class II narcotic. A physician would have to prescribe it with a triplicate prescription form. Alcohol is such a drug, and you can buy it in the grocery store. Ted McGuire overdosed on alcohol. Cocaine and pot get the headlines, but alcohol is far more frequently a public health menace.

WHAT about exercise? When 17,000 Harvard alumni were studied, a sedentary lifestyle was second only to cigarette smoking as a predictor of vascular accidents (strokes). Death rates decline with habitual energy expenditure. Regular exercise improves the quality of life.

At least 20 minutes of aerobic (oxygen burning) exercise three times a week is essential to fitness. The basic aerobic exercises are walking, biking, and swimming. The pulse rate should reach 60 percent of the maximum rate. Warm-up is advisable.

For a person over age 35, evaluation by a personal physician and prescribed exercise is wise.

THE SIMPLEST RULES FOR THE BODY, YOUR TEMPLE:

- (1) Do Not Smoke.
- (2) Walk briskly 20 minutes daily all at one session.
- (3) Have soup for supper frequently, to slim down. Restrict fats.

Your physician can guide you to improve health, but only the individual can control diet and exercise for his own body.

"God's temple is sacred and you are that temple." (1 Corinthians 3:16)

Who is taking care of the temple? You and I are! It is indeed a sacred trust. **EF**

John Miller is a general practice physician in Newport Beach, California, and father of Friends minister Celia Mueller of Portland, Oregon.