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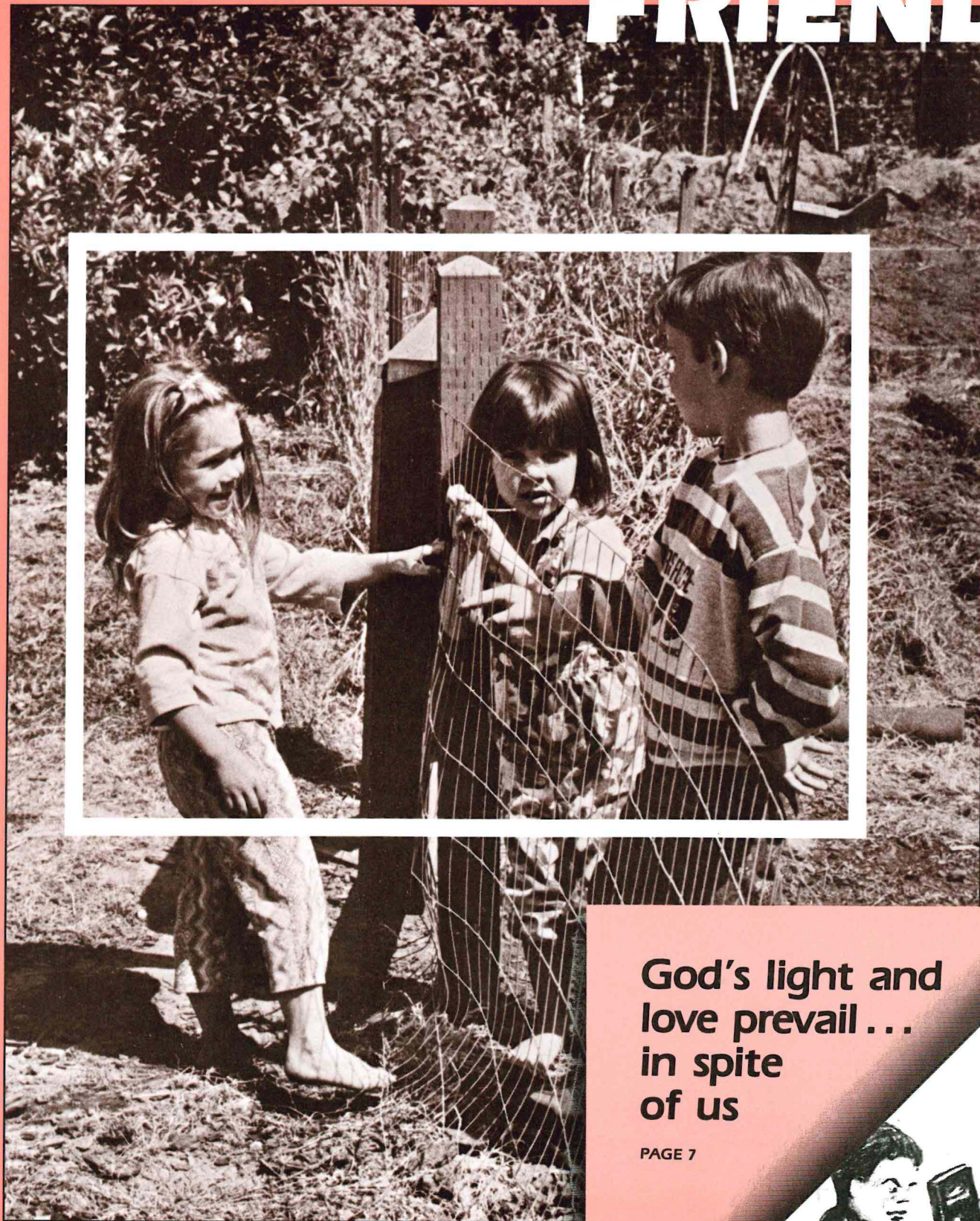
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July / August 1992

EVANGELICAL **FRIEND**



**God's light and
love prevail ...
in spite
of us**

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How Missionaries Enrich Cultures

BY DON RICHARDSON

WHEN A MISSIONARY enters another culture, he is conspicuously foreign, and that is to be expected. But often the Gospel he preaches is labeled foreign. How can he explain the Gospel so it seems culturally right?

The New Testament way seems to be through concept fulfillment. Consider:

- The Jewish people practiced lamb sacrifice. John the Baptist proclaimed Jesus as the perfect, personal fulfillment of that sacrifice by saying, "Behold the *Lamb of God*, who takes away the sin of the world!"

This is concept fulfillment.

- Nicodemus, a Jewish teacher, knew that Moses had lifted up a serpent of brass upon a pole, so that Jews when dying of snakebite could look at it and be healed.

Jesus promised: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish, but have everlasting life."

This, too, is concept fulfillment.

- A Jewish multitude, recalling that Moses had provided miraculous manna on a six-day-a-week basis, hinted that Jesus ought to repeat His miracle of the loaves and fishes on a similar schedule.

Jesus replied, "Moses gave you not the *true* bread from heaven. The true bread from heaven is He who comes down from heaven and gives life to the world... I am that Bread of Life!"

Once again, concept fulfillment.

When some charged that Christianity was destroying the Jewish culture, the writer to the Hebrews showed how Christ actually fulfilled all the central elements of Jewish culture—the priesthood, tabernacle, sacrifices, and

even the Sabbath rest. Let's call these *redemptive analogies*—looking for their fulfillment in Christ. Their God-ordained purpose was to precondition the Jewish mind to recognize Jesus as Messiah.

Was Judaism the only culture in which concept fulfillment could work? Not at all.

The Samaritans took pride in Jacob's well—the tourist attraction that put the town of Sychar on the map.

Meeting a Jew one day beside Jacob's well, a certain Samaritan woman thought he should be duly impressed. With considerable detail, she informed him that her forefather Jacob had given her people the well, and had even "drunk from it himself, and his children and his cattle!"

(Hear that civic pride!)

Using concept fulfillment, Jesus, the Jew, said, "Whoever drinks of this water shall thirst again. But whoever drinks the water that I give him shall never thirst. He will have a well of water inside him, springing up with eternal life!"

What about the Greeks?

According to Diogenes Laertius, a certain pestilence once threatened the population of Athens. To stem the plague, Athenians offered sacrifices to every god in the yellow pages, but to no avail. In desperation, someone suggested that perhaps some unknown god might help. Acknowledging their ignorance, the people inscribed the words "TO THE UNKNOWN GOD" upon the altar and offered sacrifice. The plague lifted.

Years later Paul alluded to the altar and then announced: "Him whom you ignorantly worship proclaim I unto you."

Were Greeks the only people who surmised the existence of an unknown God? Not at all. Both the Incas and

Aztecs worshiped the sun; both built temples to the sun. But on one of those temples archaeologists deciphered a startling inscription:

"We worship you, O sun! But if you are not God, but only a part of creation, *we worship the One who made you.*"

The strategy of concept fulfillment can be applied by missionaries today—if only we learn to discern the particular redemptive analogies of each culture.

Consider the advantage: When conversion is accompanied by concept fulfillment, the individuals redeemed become aware of the spiritual meaning dormant within their own culture. Conversion does not deny their cultural background, leaving them disoriented. Rather they experience heightened insight into both the Scriptures and their own human setting, and are thus better prepared to share Christ meaningfully with other members of their own societies.

See how concept fulfillment has worked in other cultures:

LESS THAN ONE generation ago, the *Damal* people of Irian Jaya were living in the Stone Age. A subervient tribe, they lived under the shadow of a politically more powerful people called the Dani.

What hope could there be, you may ask, of finding a redemptive analogy in such a Stone Age setting?

And yet the Damal talked of a concept called *hai*. *Hai* was a Damal term for a long anticipated golden age, a Stone Age utopia in which wars would cease, men would no longer oppress one another, and sickness would be rare.

Mugumenday, a Damal leader, had yearned to see the advent of *hai*. At the end of his life, Mugumenday called his son Dem to his side and said: "My son, *hai* has not come during my lifetime; now you must watch for *hai*. Perhaps it will come before you die."

Years later, Gordon Larson, John Ellenburger, and Don Gibbons, and their wives entered the Damal valley where Dem lived. After tackling the Damal language they began to teach the Gospel.

The people, including Dem, listened politely. Then one day . . .

"O my people!" Dem, now a mature adult, had risen to his feet. "How long our forefathers searched for *hai*. How sadly my father died without seeing it. But now, don't you understand, these strangers have brought *hai* to us! We must believe their words, or we will miss the fulfillment of our ancient expectation."

A breakthrough began. Virtually the entire population welcomed the Gospel. Within a few years congregations sprang up in nearly every Damal village.

But that was not the end.

The Dani, haughty overlords of the Damal, were intrigued by all the excitement. Curious, they sent Damal-speaking representatives to inquire. Learning that the Damal were rejoicing in the fulfillment of their ancient hope, the Dani were stunned. They too had been waiting for the fulfillment of something they called *nabelan-kabelan*—the belief that one day immortality would return to mankind.

Was it possible that the message that was *hai* to the Damal could also be *nabelan-kabelan* to the Dani?

By then Gordon and Peggy Larson had been assigned to work among the Dani. Dani warriors now recalled that they often mentioned "words of life," and a man named Jesus who not only could raise the dead but also rose again Himself.

Suddenly everything fell into place for the Dani as it had for the Damal. The word spread. In valley after valley the once barbarous Dani listened to the words of life. A church was born.

Concept fulfillment.

The Karen Tribe in Burma had a legend that one day a teacher of truth would appear, and he would carry a black object tucked under his arm. The first missionary to come among them always carried a black, leather-covered Bible tucked under his arm. The Karen listened with rapt attention every time he took the Bible out from under his arm and preached.

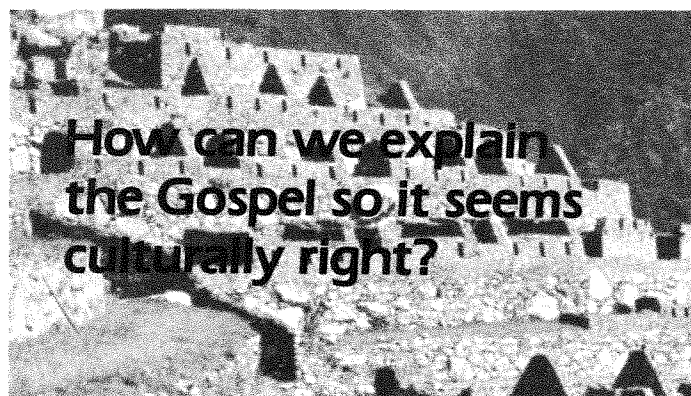
Triggered by this catalyzing cultural element, a great moving of the Spirit of God soon swept thousands of Karen into the Church of Jesus Christ. Yet some studies of the phenomenal growth of the church among the Karen fail to mention this detail.

When Jesus told Nicodemus he must be born again, Nicodemus was astounded. Even though he was well educated he met Jesus' assertion with a naively literal, almost childish objection:

"How can a man be born when he is old? Can he enter into his mother's womb a second time and be born?"

Surely if a theologian like Nicodemus had that hard a time comprehending the meaning of "new birth," then a naked, illiterate, Stone-Age cannibal would have a thousand times more difficulty.

On the contrary, one part of Irian Jaya's Asmat tribe have a way of making peace that requires representatives from two warring villages to pass through a symbolic birth canal formed by the bodies of a number of men and women from both villages. Those who pass through the canal are considered *reborn* into the kinship systems of



their respective enemy villages. Rocked, lullabied, cradled, and coddled like newborn infants, they become the focus of a joyful celebration. From then on they may travel freely back and forth between the two formerly warring villages, serving as living peace bonds.

For no one knows how many centuries, this custom has impressed deeply upon the Asmat mind a vital concept: *True peace can come only through a new birth experience!*

(Continued on page 19)



Final Words, Final Wishes

By JOHN P. WILLIAMS, JR.

THE 32-YEAR-OLD victim of leukemia pulled me down close to his face where he knew I would be able to hear his raspy, now subdued voice. Near death, he moved his cracked and bleeding lips in determined witness to the grace of our Lord Jesus Christ. He looked knowingly around his hospital room, a room filled with family members and friends, some of whom did not know Christ.

"Pastor John," he whispered... and he expressed to me his last wishes.

Within a short time, he was gone.

Final words, final wishes.

Last words mean a great deal because, if they are purposeful and personal, they represent our highest priorities, our fondest hopes.

Think now of some other last words spoken by Jesus himself to His eleven disciples on the mountain in Galilee where they met Him. (The story is recorded in Matthew 28.) Jesus had already died, so He was not on His deathbed. In fact, He had come back from the dead to demonstrate resurrection power. He had appeared to His closest disciples and to several hundred others as well. He had served breakfast, visited with pilgrims returning to Emmaus, eaten fish, forgiven Peter, and confirmed Thomas's faith. He would give strict instructions for His disciples to wait for the power of the Holy Spirit to make them witnesses for Him.

Shortly before returning to His Father, Jesus gave this commissioning to His disciples:

"All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of

the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age." (Matthew 28:18b-20)

These are Jesus' last words to each of us who call Him Lord, Savior, and Master. It is as though Jesus is saying to us, "If you want to know my final thoughts, my last wishes, here they are."

His is the authority; ours is the task...

...to make friends, disciples for Jesus

...to help folks know the fullness of the Father, the Son, and the Holy Spirit

...to teach *everything* He taught
...to enjoy His friendship and constant presence.

Last words
mean a great deal
because, if they are
purposeful and
personal, they
represent our
highest priorities,
our fondest hopes.

There are, however, several reasons **not to obey** Jesus' Great Commission:

1. *To obey Jesus' final word is expensive.* Obedience costs financially and personally. On one occasion Peter asked Jesus "what's in it for us?" The Lord answered, "And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life." (Matthew 19:29)

2. *To obey Jesus' final word is uncomfortable.*

Obedience causes us to interact with strange, alien, and sometimes unresponsive people.

Our Lord declared, "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me." (John 12:26)

3. *To obey Jesus' final word is impractical.*

Most people already have their own religion and are not likely to be interested in changing to a faith different from their family and friends.

Jesus said, "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd." (John 10:16)

4. *To obey Jesus' final word is narrow.*

Can it be that Jesus Christ is the one Savior for all people? Aren't there many roads that lead to heaven (or a functional equivalent) for all those who are sincere?

Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)

In the final analysis, of course, we need only a few good and right reasons to do all we can in fulfillment of Jesus' Great Commission:

1. He is our Lord.

2. People need to know Christ if they are to live.

3. Lots of people—from rural America, suburbia, and city center to the uttermost parts of earth—still do not know Christ.

4. He promises to go with us each step of the way—loving, empowering, and sustaining us.

5. As we love Christ, we obey Him.

May God help us to enjoy making friends for Jesus "as we go." May He help us purify our agendas—both personal and corporate—so that what matters to Him matters most to us. I will tell you this: I took to heart those final words and final wishes of my dying friend. Can we do less for our living Lord? **EF**

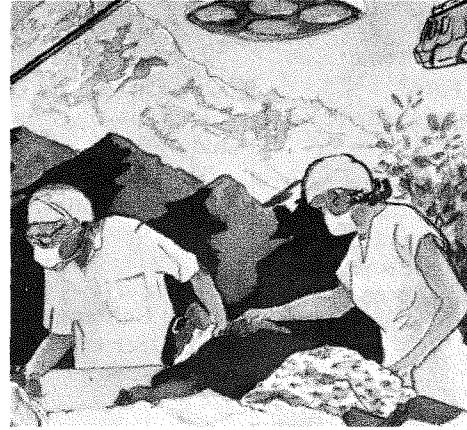
As a special feature of this issue of EVANGELICAL FRIEND on the Great Commission, we are pleased to have John R. Williams, Jr., superintendent of EFC-ER, contribute the guest editorial.

EVANGELICAL FRIEND

COVER: Whether it's miles of ocean or a backyard fence the Great Commission is all about crossing barriers and reaching people. Articles in this issue explore the many facets of our mission as Christ's called ones.
(Photo by Janelle Townsend)



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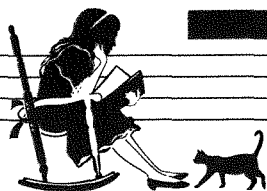
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**Temptations Women Face**

Mary Ellen Ashcroft, InterVarsity Press, 1991.

"We need God's help to gain a new perspective on what is important in our lives. We need to find ourselves in God, not in our accomplishments," says Ashcroft. "I am who I am, loved and worthy, not because of... but simply because God loves me."

Material things, food, sex, anger, distorted ideas, and trivialities tend to pull today's women off track. Ashcroft, however, offers a helpful and sensible approach to overcoming those temptations to find freedom in God's redemption. She speaks of "fixing our hearts where true joy is to be found."

This easy-to-read and interesting book will bring encouragement to women who already strive not to pattern their lives after the mold of the nineties. It will also help those who want to move out into the freedom God offers.

—Betty M. Hockett

Discoveries from the Time of Jesus

Alan Millard, Lion, 1990, \$22.95.

Here is a book for the church library; most individuals will not want to pay for the high quality paper necessary for the dozens of color pictures that show us the archeological items from the time of Jesus. Except, of course, those who delight in a vivid picture of biblical life. They will want to look at this book again and again.

An archeologist himself, Millard is internationally known and has held positions in the British Museum and Cambridge University. He knows what he is talking about and comments interestingly on what is displayed in this book.

And what are we shown? Items from the daily life of the times, including those from a house burned in the siege of Jerusalem in A.D. 70 whose ruins contained a wealth of the utensils used then. Items from the houses of the rich, a fishing boat of Jesus' time. Materials relating to the Herods and Pontius Pilate. The Temple and the Qumran community make their contributions, as do the tombs of the time. Contemporary writers are presented, and the early

manuscripts of the Gospels. Here is a cornucopia of things to look at and study.

Persuade your church library to get this book, and then stand in line to borrow it.

—Lauren King

The Family: A Christian Perspective on the Contemporary Home

Jack O. Balswick and Judith K. Balswick, Baker Book House, 1991, \$24.95.

What would you say is the basis for a good marriage? If you are a "traditionalist" your answer to this question probably will emphasize the commitment to the institution of marriage. If you are more contemporary in your outlook you might speak more to the contractual nature of marriage and with more emphasis on self-fulfillment. Jack and Judith Balswick, in their book *The Family: A Christian Perspective on the Contemporary Home* define the biblical model of marriage as being somewhere between. The authors cover all the major topics of family living—selection

*True intimacy
enhances the
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of a mate, sexuality, parenting, communication, and conflict: but do so with clear reference to a "theological basis for family relationships" that is developed early on. Their model is made up of "four sequential, but nonlinear, stages." The basis for a good marriage is "covenant commitment, which has unconditional love at its core." The second stage is an attitude of grace that grows out of the security provided by covenant love, which means family

members can freely forgive and be forgiven. Within the security provided by the covenant relationship and the attitude of grace, family members are freed to help others grow toward all that God calls them to be. This is the "empowering" stage. "Empowering is the biblical model for a use of power... to establish power in another... [it] is the active, intentional process of enabling another person to acquire power." The fourth stage is "intimacy." Members of a family that exhibit covenant love, grace, and empowering will be free to communicate and express themselves and be themselves without any pretense. Family members will be known by each other and will know each other. This is true intimacy, to stand completely open and transparent before God and each other. True intimacy enhances the possibilities of covenant commitment and the process begins again at a deeper level.

My students have found the book very readable and applicable. They like it because it is straightforward in dealing with issues that they are concerned with as unmarried, unattached persons, as engaged couples, or as married couples. They have commented that the book has been helpful in forming their beliefs and attitudes toward marriage and family.

—Paul Sloan

The Quest for Serenity

G. H. Morling, with notes and commentary by Ruth Bell Graham, Word Publishing, 1989, 96 pages, \$12.99.

This is a new edition of an old classic in gift book binding with wide side margins in which Ruth Bell Graham has written personal notes and chosen quotations. The two together make rich devotional reading.

One reviewer writes: "A deeply personal book. Personal for its author in his life-long struggle with worry and anxiety. And personal for Ruth Bell Graham... And, it might be added, a very personal book for its readers who in quiet times will want to add their notations of Scriptures, comments, and quotations."

It is a small book but deserves slow, thoughtful, and prayerful reading.

—Phyllis Cammack



Evangelism vs. the Gospel

BY REBECCA THOMAS ANKENY

IN THE late fifteenth and early sixteenth century, the Jews and Moors living in Spain were forced by the Inquisition to convert from Judaism and Islam to Christianity. This method of evangelism seems a little forced to us today, and we would suspect the sincerity and usefulness of any such conversions. However, the power of the Gospel surprises us; the grandson of these Jewish *conversos* grew up to be St. John of the Cross, whose passionate love poetry to God has not been surpassed.

James Michener's fictional history *Hawaii* describes New Englanders traveling to convert the Hawaiian islanders to Christianity. They brought

their straight-laced New England manners and dress code with them, and they expected their converts to accept these along with Christ. With his characteristic evenhandedness, Michener records this anthropological insensitivity, but he also credits such missionaries with bringing sincere Christianity and substantial good to the islands.

Phyllis Wheatley, a nineteenth-century American poet, came from Africa to the U.S. as a slave. She was converted to Christ under these inhuman conditions. Later, when freed, she wrote a poem in which she expresses her praise to God for her

conversion, and she acknowledges that she was reached because of being a slave.

We look at the history of missions and evangelism and lament the confusion of culture with Gospel, the substitution of paternalism, sexism, and racism for God's message of equality in the Holy Spirit, and other imperfections of the messengers on many levels. We have come to see that the failures of the messengers may place unnecessary hurdles between others and Jesus, and we expect a high degree of mental health and cross-cultural sensitivity from those who evangelize both here and abroad. Yet we need to realize that the

power of the Gospel does not depend on the perfection of the messengers.

Miraculously, God's truth survives and prospers. God's light uncovers those in every culture whom the Holy Spirit has prepared for entrance into the kingdom of God. It isn't necessary to be perfect to be an evangelist or a missionary; it is only necessary to carry the story of God's love shown to humanity through Jesus Christ. **EF**

Rebecca Thomas Ankeny is associate professor of English at George Fox College, Newberg, Oregon, and on the editorial staff of EVANGELICAL FRIEND.



Grandma Is a Pastor

BY JANELLE TOWNSEND

I SIT AT THE FORMICA KITCHEN table watching Grandma working at the sink. The light from the window shines through her collection of perfume bottles filled with colored water. "It is so like her to want pretty things around," I think, "and also like her to be busy at something." Work and beauty have always been a part of her, but I'm intrigued most by the fact that most of her life before I knew her, she was a pastor. That seems quaint to me and at the same time impressive, although, in fact, there were more women being recorded as ministers in Grandma's day than there are now. I wonder if the struggles and challenges were different then for a mother and a wife who felt God's call on her life. (Even as I type this and listen to the ominous crashings and clankings coming from the other room, I wonder if Grandma ever prepared a sermon while a toddler trashed her kitchen.) "What advice," I ask carelessly, "would you give to women today who want to enter the minisitry?"

"Mind the Lord," she says quickly. And with the same lack of hesitation she has followed that advice all her life....

The sky was clear and bright that Sunday morning in western Kansas in 1924. The heavy globe of blue pressed the landscape close to the earth. Fay Kinser felt nervous and small riding behind the horses on the way to church. She had asked Pastor Leroy Thornburg if she could preach in the morning service. Even though she was scared of speaking in front of all those people, she was even more scared of not obeying God's call on her heart.

The oldest of fourteen children, she knew how to work hard, and wherever God placed her, there seemed to be a ministry that needed her. As a teenager she traveled with the quarterly meeting superintendent, Luther Card, as he visited his churches, preaching in poor, rural meetings as far away as Colorado.

During this time she also remained active in her home church, Bethel Friends near Hugoton. She became increasingly aware of a quiet, lanky young man who seemed at least as fascinated by her as he was by the automobiles he and his brothers loved to tinker with. They had an interesting courtship, nearly always accompanied by one or more of the Kinser siblings. Perhaps it was this constant lack of privacy that helped them decide to start a home of their own.

Early in her marriage to Leslie Wheeler, she found herself living too far away to attend her beloved home church. Gasoline was expensive so the young family attended a nearby United Brethren Church. The pastor was responsible for two congregations and could preach at each one only every other Sunday. He was grateful to have this earnest young woman to fill in for him when he was away.

Meanwhile Leslie was trying to farm, but when it became apparent that the economy was as dry as the dust that blew across the land, the Wheelers, with their young son Lyle, moved to Haviland, Kansas. Leslie found work that used his mechanical gifts, and Fay began attending Friends Bible College to prepare for a broader ministry.

During this time, a small church south of Haviland, Belvidere Community Church, needed a pastor, so they asked Fay to help out. Obediently she began building the small congregation. Sunday mornings began early as she and Leslie bundled the children into the car, along with lunch and supper when money was too tight to make the drive twice in one day. They had to arrive at the church early in order to sweep and clean it before Sunday school, which Fay also taught. Fay led the singing, played the organ, and brought the message. Later people stepped forward to use their gifts in cleaning, teaching, music, and even hospitality, so the Wheelers had a friendly home to spend the afternoon in before the evening service began, but the beginning of that ministry was lonely and difficult.

Fay pastored the Belvidere church for three years. The businesses were doing well and debts were paid off. It looked as if they might even be able to put some money away. One Sunday the yearly meeting superintendent showed up at the service. "Oh goody," thought Fay, "I get to sit back and listen to someone else preach for a change." Much to her chagrin, he said he'd come to hear her. She was so nervous, and when he sat in the back with tears rolling down his cheeks, she thought, "I'm just making a mess of it. He must feel terribly sorry for me." Afterwards, he gripped her hand and said it was just what he'd needed to hear, and she'd never know how much good it did him. "That really pumped up my enthusiasm," she still recalls.

SOON AFTER THAT, Fay received a call to a small church in northeastern Oklahoma that was looking for a pastor. The yearly meeting offered to support them with \$100 a year, and they would keep whatever offerings the people could afford. It wasn't a full Quaker church, but it operated as an extension of Wyandotte Friends Mission. The people were very poor. It didn't make sense to sell two successful businesses, leave a growing ministry, give up dear friends, and move further away from family for such a dubious situation, but Fay had only one basis for such decisions. She prayed, and the Lord said "Go." So they went.

The two years at Modoc were some of the toughest years of her ministry. There was only one Quaker family in the church and few faithful attenders. Finally after two lean, hard

years, and with few mechanical opportunities, Leslie said he was ready to leave there. Fay asked the Lord if it would be all right if she went too. He agreed.

The yearly meeting found them another church in Oklahoma, near Coyle, called Friends Chapel. It too was small and the people were poor, but Leslie was able to find more work, and the people were more progressive and generous. They moved a garage in next to the parsonage so Leslie could repair cars to supplement Fay's income. The Wheelers stayed there 18 years, becoming a part of the people's lives in good times and bad.

FAY LOVED THE PEOPLE at Friends Chapel like family. In fact, she'd never lived anywhere else that long in her life. The children grew up there, went to the academy in Haviland, then off to college and careers of their own. However, Fay felt that every preacher had a different style, a different way of preaching and ministering, and that it was not good to have one preacher for too long. They needed to grow in ways that only a new minister could lead them.

"It was hard to leave," she remembers. "It was worse than leaving home. It was like tearing your heart out." But Fay was confident that leaving was what the Lord wanted her to do, so she accepted the pastorate at Spring Grove near Osawatomie, Kansas.

When she first visited the church there she was appalled. "If I hadn't already promised to come, I'd have backed out." It smelled like a zoo. There were coons in the attic, squirrels living in the walls, and mice and rats all over the place. They had gnawed their way into cupboards and chewed up the hymnals. There was just an awful feeling to the place. How could anyone who cherished beauty ever worship or minister there?

Fay decided they would have to make some changes. The people said you couldn't keep the coons out, but Fay hired a man to patch the holes in the roof. The project was a success—except one coon was accidentally trapped inside! After causing an especially humorous evening meeting with his thumping and bumping overhead, that angry coon chewed his way out. The people patched up the hole and he never came back.

Fay also determined to plant flowers around the parsonage and church. People said, "You can't grow anything in these rocks."

"Well," she said, "I'm from Missouri, I'll have to find out." So she hauled in dirt and made beds and they had flowers. It was hard and humble work, but it was where the Lord wanted her to be.

The congregation grew to

over 60 people during her seven years of ministry there. In the end it was her heart that made her leave. She had a heart attack. The doctor told her she should never preach again. They stayed on in the parsonage while she recuperated, but Fay felt that her presence was keeping the congregation from seeking a new pastor, so the Wheelers decided to move back to Haviland. Aldus Kivett gave the church there one of his rental homes to be used as a pastor's retirement home. Fay

and Leslie were able to move in and later the church sold them the house. They used money from the sale of Leslie's share in the family farm to buy it, and so they had a home. Fay says, "We never expected to own one and now we have one. The Lord took care of us all those years. There were times when we didn't have a penny. There were times when I didn't know where we were going to get the next meal. The Lord always made a way for us."

It's hard to imagine this stooped white-haired woman, standing at the sink peeling potatoes and wearing an apron and sensible brown shoes, behind a pulpit preaching, or dedicating babies, even burying the dead. Grandma would be the first to assure you she's done nothing unusual or heroic—only followed the voice of the Lord as He led her day by day. What made her follow Him out of her world of caring for little brothers and sisters and new mothers, a busy world with lots of opportunity for "ministry," into a pulpit, a parsonage, long nights of prayer and preparation, sitting up with bereaved families, and visiting the sick and estranged church families?

When asking about advice for women (or men) seeking a ministry today, one might expect her to answer, "Get as much education as you can," or perhaps, "Don't expect earthly rewards," but she responds simply, "Mind the Lord." To her this is not a platitude, but a very serious business. She still collects needy people like a hen gathering her chicks.

"Mind the Lord," she says, "look in the Bible. The Lord has always used women. They're tools in His hand just like anybody else is. We have to be willing to fill the place that He has for us. It may not be a high place, but it's a needful place." EF



Janelle Townsend works on the staff of the EVANGELICAL FRIEND and at home. She lives in Newberg, Oregon, with her husband and two of Fay Wheeler's great-grandchildren.



Above, Fay and Leslie shared the pulpit at a memorial service. Left, Fay relaxes with two great-grandchildren.

To the Point

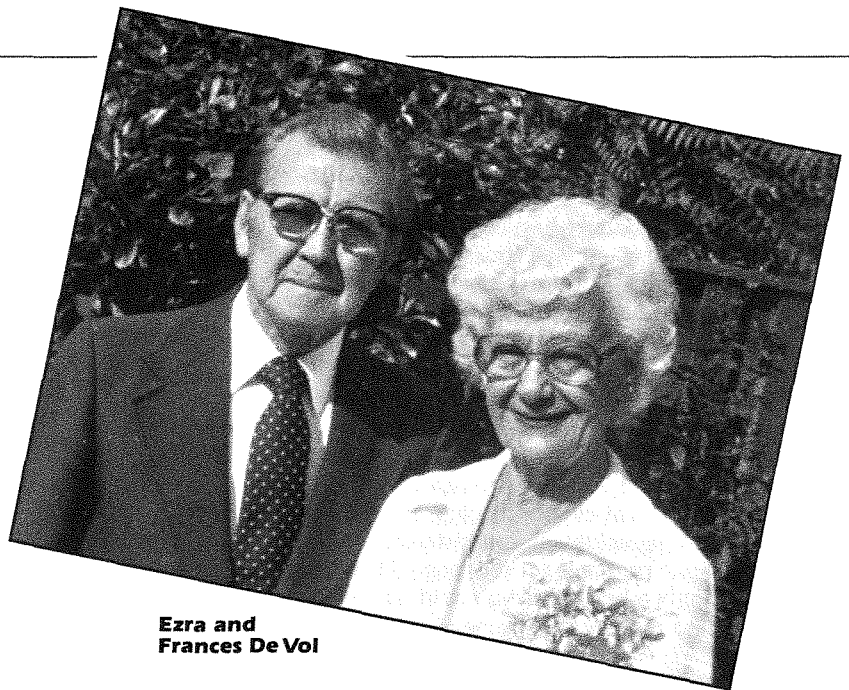
Before going to India I heard the late Samuel Zwemer say that the modern missionary movement could be divided into three periods. The first he called the Romantic period—lions and tigers and great snakes. The second was the Idealistic period—"The evangelization of the world in this generation." The third, he felt we were then in, the Realistic period—wrestling with the devolvement of responsibility upon the indigenous churches.

Forty years later... I now am sure we are in the period of Urgency. This is not to say that the church feels this urgency. Part of the urgency grows out of the tendency to lose interest, characterizing church attitudes to mission today. Much of this grows out of the changing scene and the failure of the missions to make clear and the church to understand the situation. Instead of missions now phasing out, this is the time of all times when the church must be about its mission or lose its soul.

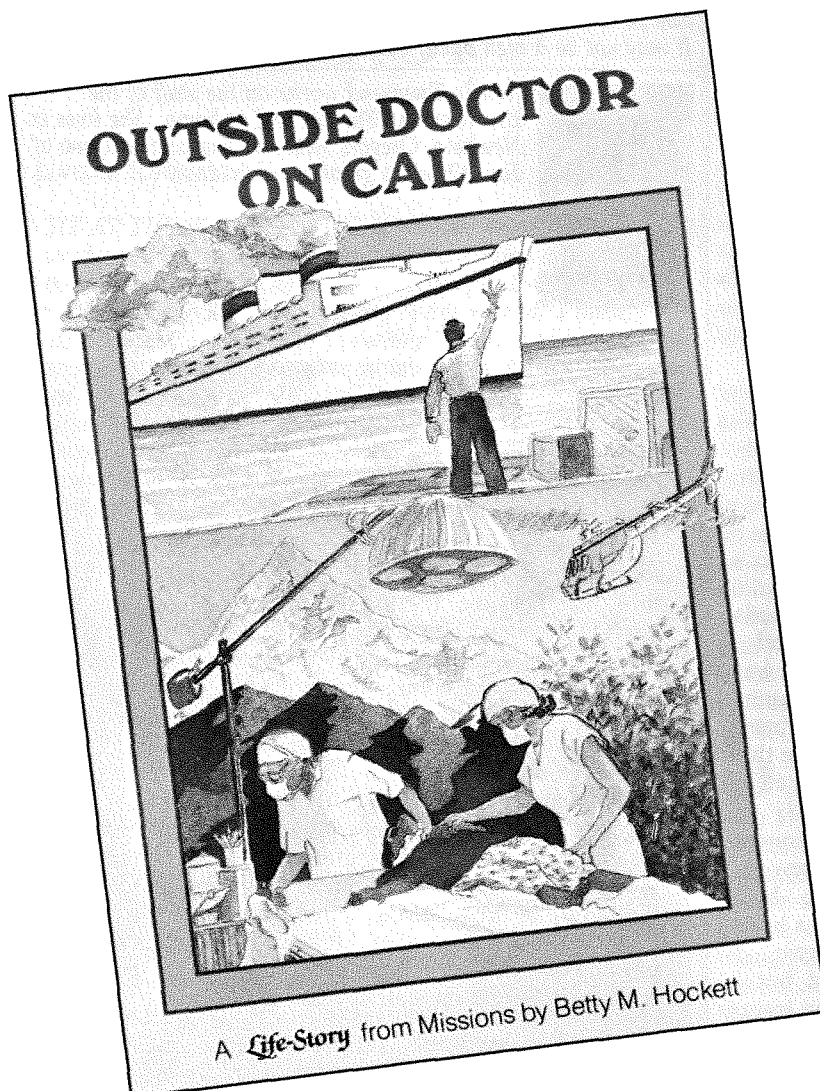
—EVERETT CATTELL
Christian Mission

“What’s Next, Lord?”

BY BETTY M. HOCKETT



Ezra and Frances De Vol



WILLIAM Ezra De Vol, M.D., and Frances Hodgkin De Vol, R.N., saved countless physical lives. The most important part of their work, however, consisted of saving the lives of many spiritually.

Ezra, youngest child of Dr. George and Dr. Isabella De Vol, Friends missionaries to China, heard his mother ask from her deathbed, “Who will go to take the gospel message to China?”

Ezra’s brother, Charles, and sister, Catherine (who later married Everett Cattell), stepped forward to say they would go. Ezra, with no intention of becoming a missionary, said nothing. Years later, though, he answered God’s call during a college missions service.

Frances, daughter of Friends pastor Daniel Hodgkin and his wife, Frieda, heard the call to missions when she was a young girl. She responded, “Here am I, Lord, send me.”

Together, in obedience to God, Ezra and Frances followed Him to China. War in that great land quickly thwarted their plans, and Frances experienced China only briefly. She and their twin daughters returned to the United States at the insistence of the American Embassy. Ezra stayed behind at God’s insistence.

By then he had no hope of working at the mission hospital in Luho, China. He doctored, instead, at the University Hospital in Nanking under the surveillance of the Japanese. Ezra had freedom to speak about God to his patients and to pray with them as well. Later, in the midst of World War II, Ezra became one of the exchanges allowed to return to the United States.

“What’s next?” he and Frances asked. They would direct this question to God

over and over in the years to come. God always gave clear leading, and the DeVols willingly obeyed each time.

God led them to enter medical practice in Ohio. Ezra continued his habit of presenting the message of God's love and salvation to his patients as he cared for their physical ailments. Frances, busy with home and children, supported Ezra with her love and prayers. They worked together to give spiritual guidance to community young people.

In 1948, the Lord directed Ezra and Frances to prepare once again for service overseas. They packed for China and headed west to sail from San Francisco. Once there, they discovered that a dock strike would delay their departure. Missionaries soon arrived by ship, saying, "The Communists have come into China. We had to leave."

Ezra and Frances knew this meant a change of their plans. They asked again, "What's next, Lord?"

Sometime later they understood God's leading. They repacked their belongings and traveled to India. They would serve there as a medical team at the Christian Hospital in Chhatarpur for 25 years. During that time they would also complete several stints at a large mission hospital in Kathmandu, Nepal.

Ezra and Frances endured the usual adjustments to life in an unfamiliar land. They learned the language, missed their children (Priscilla, Patricia, Philip, and Joseph), who went away to boarding school, and adapted to a culture that featured the caste system. They constantly depended upon God's promises.

Ezra spent most of his time in the operating room. Frances worked alongside. "She's my best assistant," Ezra always said. Frances also supervised nurses and taught them good nursing practices.

Ezra once reported, "We believe the Lord is sending into the hospital those whose hearts are prepared by Him." The DeVols and others of the staff continually prayed to that end.

One day Ezra noticed a badly scarred fourteen-year-old Indian named Mullen. He could not walk. Instead, he scooted along, begging for money or food. Someone explained to Ezra, "Mullen's friends thought they would play a joke on him. They poured gas over him and set him on fire."

Ezra was shocked. "What an inexcusable thing to do!" The more he thought about Mullen, the more he wanted to help him. One day Ezra said, "If Mullen came to the hospital, we could get rid of those horrible burn scars." He suggested that people donate money to help pay for the treatment. Ezra and Frances

ended up performing several operations on Mullen.

Before that, rich people living nearby had said, "We don't like it because patients have to pay a small fee for their treatment at the Christian Hospital." When the complainers saw Mullen after his surgeries, they said, "Did you see what this fine missionary doctor and his wife did for Mullen? He not only walks now, but he runs, too. He can even ride a bicycle."

Ezra and Frances came to the United States for furlough several years later. On their return to India, their car slowed down at the Chhatarpur city gate. Suddenly, Mullen dashed out from the roadside. He reached inside the car and placed a garland of flowers around Ezra's neck. "Thank you, Doctor Sahib. Thank you." Mullen's face still glowed with gratitude.

The years passed and declining health eventually forced the DeVols to retire from missionary service. "What's next, Lord?" they asked, then discerned His

reply. Ezra doctored awhile in Ohio and afterward in Oregon. Finally, he announced sadly, "I will not renew my medical license."

For the next few years, Ezra and Frances, in spite of physical limitations, encouraged, cheered, and inspired those about them in Friendsview Manor and at Newberg Friends Church. They still asked God, "What's next?" And, as Christian stalwarts, they kept on following as God led.

On Friday, April 24, 1992, Ezra died after suffering a second stroke earlier that week. Frances continues in her quiet, gentle way to bring blessing to those about her. **EF**

Betty Hockett is author of the "Life Story from Missions" Series published by George Fox Press. Read more about Ezra and Frances DeVol in *Outside Doctor on Call*, the tenth of these books, available from George Fox Press, 600 E. Third, Newberg, OR 97132. \$4.95 plus 12 percent for postage and handling.



**Mullen,
before
and after**



The Great Commission IN QUADRIPHONIC SOUND

BY PAUL ANDERSON

AS WE EXPLORE the similarities and differences between the four Gospels in the freshman Bible class I teach, just about every semester one of my students will ask, "Why is the 'Great Commission' mentioned in *all four Gospels*?" Normally in the charts we use, when the same miracle or teaching is included in more than one Gospel, it appears in a list other than those containing material unique to a particular Gospel. But not so with the Great Commission. It occurs within each of the four Gospels—and yet in fascinating, different ways.

Rather than hearing a "monophonic" recording of Jesus' command to His followers, it's like listening to a "quadriphonic" rendition of it, as each of the Gospel writers complements the others with his own distinctive perspective. This also means that one's understanding of Jesus' Commission in the New Testament will be fullest if one explores its renditions in all four Gospels, rather than just one.

Let's consider similarities of the Great Commission in all four Gospels. Notice that in all four accounts, *The Great Commission is declared by the resurrected Lord*. This means that it reflects early Christians' understandings of how the church was to continue the very work and ministry that Jesus had begun. Furthermore, it represents their understandings of Christian discipleship in the light of the death and resurrection of Jesus Christ. Often we read in the Gospels that the disciples were a bit "fuzzy" (my paraphrase) about

what Jesus meant—until after the resurrection—when all things became clear. The Great Commission is a prime example of that clarified understanding. It represents the early Christians' understandings of how they were to continue the work of Jesus as commissioned by the risen Lord.

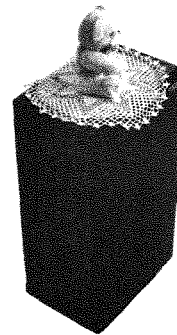
Within all four Gospels, Jesus' command is portrayed like a "*last will and testament*." It motivates Jesus' would-be followers by declaring His final intention for their lives. Jesus leaves no room for ambiguity or second-guessing. His words are directive. Clear. They call for responsive obedience to His mandate. In that sense, the articulation of Christian mission becomes a "com-mission," as the hearer of the Word "comes alongside" Jesus as a partner in furthering His mission.

Notice that in each case, the commissioning message of Jesus is "*translated*" for a specific Christian audience, reflecting the understanding of the gospel writer and the specific needs of his situation. As Everett Cattell has said (*Christian Mission*, Friends United Press, 1981, p. 1):

"It is clear that before his ascension and in different places he discussed this subject and the whole of those discourses has not been recorded. Different disciples were struck by one or another part of his message and preserved those portions which impressed them most."

This is one of the things that makes Bible study exciting. As we explore the similar—and yet distinctive—ways in which the Great Commission was articulated within the early church, our under-

standings of Christian mission today become enriched. We may even detect a progression of theme that clarifies for us what the Lord's commission involves for His followers today. Now for a look at the distinctive elements in the four gospel renditions.



1 The Great Commission in Mark: Go and Preach the Gospel to All Creation.

Mark was the first Gospel written (probably in the 60s A.D.), and it usually gives us a good impression of Christian understandings about Jesus in the middle first century. However, the Great Commission in Mark appears in Mark 16:15, which is included in a section (Mark 16:9-20) not found in the earliest Greek manuscripts.

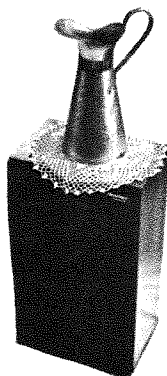
Nevertheless, despite significant differences of style and nuance, the commissioning words of Jesus here are remarkably similar to Mark's emphases upon being sent and proclaiming the Good News.

John the Baptist "kicks off" the ministry of Jesus, having been sent by God to prepare the way of the Lord (Mark 1:3).

upon being sent and proclaiming the Good News. After John was imprisoned, Jesus' ministry comes into its own (Mark 1:15): "The time has come. The Kingdom of God is at hand. Repent and believe in the Good News." He calls His first four disciples to leave their nets and to follow Him (Mark 1:16-20). He appoints the twelve to be with Him and to proclaim the Gospel (Mark 3:14-19) and then sends them out by twos to preach repentance, to drive out demons, and to heal the sick (Mark 6:7-13). It is not surprising, therefore, that even in Mark's "second ending" the command to "go and preach" is central. It represents the apostolic sense of urgency the first Christians must have felt in their mission to spread the Gospel. Regardless of the receptivity of the "soils" or the fate of the "seed" (Mark 4:3-20), they are to broadcast the Word—thus continuing the mission and message of Jesus.

2

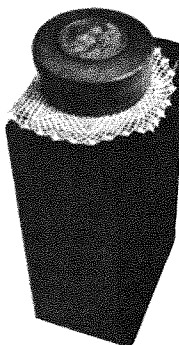
The Great Commission in Luke/Acts: Stay Until You Are Filled with Power Then You Will Be My Witnesses.



To the mandate to go and preach, Luke adds the indispensable factor of divine empowerment. The closing scenes of Luke dovetail into the opening scenes of Acts—like a feature movie and its climactic sequel. In Luke 24:49 the disciples are commanded to wait, to tarry in the city until they are clothed with divine Power from on high. After leading them to Bethany, Jesus lifts up His hands and blesses them before ascending into heaven (Luke 24:50-51). At once, their response is to become consumed in worship, joy, and praising God (vv. 52-53). Indeed, they are filled with and immersed in the Holy Spirit (Acts 1:4-5).

The book of Acts, however, adds the implication of such encounters—to be changed by Christ is to be commissioned by Christ. "But you will receive Power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth." (Acts 1:8) Indeed, the rest of Acts documents the fulfillment of this prediction. The Christian movement grows with unassailable force—first locally, then regionally, then nationally, and finally, globally. But the central factor according to Luke is the

empowering force of the Holy Spirit. Without the Spirit the church is impotent. How often well-meaning Christians are tempted to start into a missions project, well-strategized and fully enthused, but without having waited on the Lord until being filled with Power from on high. Luke reminds us that the success of spiritual mission always hinges upon spiritual empowerment, and this comes from prayerful waiting on the Lord.



3

The Great Commission in Matthew: Go and Make Disciples of All Nations.

Just as Luke contributes the element of empowerment of the Spirit, Matthew adds the community-building motifs to Mark's stark "go and preach." As Luke and Acts were probably written in the 70s or 80s, Matthew was probably written in the 80s as the church was faced with making the transition from being a growing movement to becoming a larger institution. The church-building interest of Matthew is clear from several examples: (a) Only in Matthew's Gospel is the word *ecclesia* (church) mentioned. (b) One of these passages (Matthew 16:17-19) outlines the institutional means by which Peter (and Jesus?) will be succeeded. (c) The other emphasizes the importance of accountability, proper church discipline procedure, and the necessity of seasoning authority with a spirit of forgiveness and grace (Matthew 18:15-35). It is therefore not surprising at all that Matthew is interested in the discipling work of the church. Rather than simply going and preaching, the Christian emissary is commanded to go and "make disciples of all nations." (Matthew 28:19)

Notice that the discipling process is described as having two basic functions: *induction* and *education* (v. 20). New believers are to be baptized "in the name of the Father, and of the Son and of the Holy Spirit," and the main point here is that by means of Christ's authority (v. 18), their admission to the new community is confirmed with divine finality. To interpret the emphasis to be on the Jewish ritual of water baptism here, instead of what it symbolized, is to miss the point and to reduce the Great Commission to

ritualism. John's baptism signified the turning from the world and repentance from sin. Jesus' baptism, on the other hand, involves being immersed in the Holy Spirit (Acts 1:5; 19:1-6; John 1:33; 3:5-8), and this is what confirms one's membership in the family of God (John 1:12).

It is often wrongly assumed that Quakers don't believe in baptism. But we do, and radically so. One cannot live the Christian life without being transformed by the baptism of Jesus, which is *with fire and the Holy Spirit* (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26-34; Acts 11:16). Water prefigured this spiritual immersion, and even came to symbolize it within the Christian movement. But Jesus apparently did not employ water baptism (John 4:2), and it should never be confused with the "real thing," which an abiding immersion in the Spirit of Christ alone can offer.

After initiation follows education. Notice that Jesus is not portrayed here as simply extending "best wishes" to the spiritual infant before abandoning him or her to the task of maturation. No. He commands His followers to teach—just as they have been taught by Him. In this way, the new believer grows into maturity, and the church becomes strengthened in its conviction.

Virtually everywhere the church thrives, it is because it has become able to introduce new Christians into the community of faith successfully, and it has learned to prepare people for ministry effectively. This is what it means to make disciples of all nations.

4

The Great Commission in John: As the Father Has Sent Me, So Send I All of You.



John's is the "apostolic Gospel." Rather than leaving the role of apostleship to an "office" or to a church hierarchy, John takes great pains to emphasize Jesus' imbuing all of His followers with apostolic mission. The Greek word *apostolos* means "one who is sent," and Jesus extends His own divine commission to include His followers. To be an apostle is to have encountered Jesus Christ and to be sent by Him. Thus, the invitation to follow Him is, at the same time, a calling

to be sent by Him—as His “friends”—who both know the Master’s business, and who are responsive to His leadings (John 15:14-15).

Notice the apparent correctives to rising institutionalism within the late first century Christian movement (John 20:21-23). (a) Apostolicity is extended to “the many,” not just “the few” (v. 21). Far from an elitist appeal for a few super-Christians to labor in the fields of service “unrewarded,” John here portrays Jesus as *involving all of His followers in mission*. In this sense, Apostolic Christianity lives today! To encounter the Spirit of the risen Lord is to be commissioned by Him, and this is the spiritual basis of true apostolic succession.

(b) Jesus “breathed on” (inspired) them and declared, “Receive the Holy Spirit” (v. 22). Rather than imbuing an “office” or a ceremony with God-breathed authority or efficacy, Jesus fills them with His Spirit by the mere fact of His presence (see also Matthew 18:20). He also promises to lead them into all Truth through His comforting and convicting presence within the gathered meeting, and this is the basis for their sense of peace (John 14:25-27; 16:7-15; 20:19).

(c) Jesus gives them the responsibility to be agents of forgiveness and reconciliation in the world (v. 23). Just as the role of apostle is expanded from the few to the many, so is the priesthood of believers. As a contrast to Matthew 16:19 and 18:18, the privilege/responsibility of extending God’s saving forgiveness is given to all of Jesus’ followers, not just Peter and his successors. In this sense, the healing/saving work of Jesus is multiplied by the number of His followers who heed the call and accept the commission.

To summarize, when we consider the Great Commission in all four Gospels we get a fuller picture—or a quadriphonic rendition—of what our Christian mission ought to be like today. It involves going and preaching; waiting on the filling of the Holy Spirit; making disciples of all nations; and embodying the apostolic, inspired, and priestly ministry of Jesus himself. Perhaps this is what Paul had in mind when he declared that “all creation groans in eager expectation for the revelation of the children of God.” (Romans 8:19) As we encounter the risen Lord and are commissioned by Him to continue His saving/revealing work in the world, the Incarnation happens anew. We indeed become Jesus’ hands and feet—furthering work He came to do. ■

Paul Anderson teaches New Testament and Quaker studies at George Fox College in Newberg, Oregon and edits the EVANGELICAL FRIEND.

Called? Who, Me?

BY LUCY ANDERSON

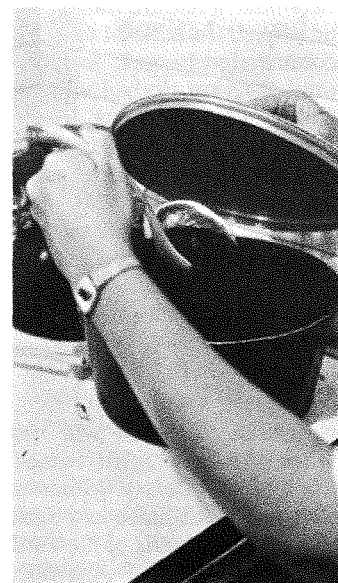
I HAVE JUST returned from living three months in Guatemala. It is a delightful country with its springlike climate and its friendly people of Mayan descent. In spite of many hardships, the people have a great openness to the Gospel and to Christ’s message of hope.

In February, all the evangelical churches in the capital cooperated in inviting Pastor Cho of Seoul, Korea, to conduct a week’s Seminar on Prayer. At the concluding rally on Sunday 40,000 Christians gathered at the huge stadium in downtown Guatemala City to pray for the country. It was an awe-

some sight! President Jorge Serrano Elias gave a clear personal testimony and then led in a fervent prayer for Guatemala and its people. The next day *Prensa Libre* (the national newspaper) reported that Guatemala is now 33 percent evangelical, with prospects of reaching 50 percent by the year 2000.

Has sending missionaries to Guatemala paid off? Indeed it has! The seed planted in sacrifice and oftentimes watered by tears has sprung forth, and it is bearing fruit today.

Back home, I am concerned by the lethargy and lack of interest in missions. We



When we consecrate our talents

Americans seem to have blinders on and are unable to see the vast need that exists in countries that are untouched by the Christian message.

The bottom line is this: *What is our response to the great commission?*

Today as never before there is an urgent call to share the good news of salvation through Jesus Christ, our Lord. It is a call that is both local and global, and it requires response both as individuals and as churches.

To be a follower of Jesus Christ means to turn from sin and selfishness to a new life of obedience to His will. Christ does *not* call us to be perfect or even to be successful; He does call us to be obedient and to serve Him with heart, soul, and mind wherever He places us. This, I believe, is the high calling for every person who seeks to follow Christ. It is our mission as Christians.

UNFORTUNATELY, the phrase "wherever He places us" seems to cause problems for people who are fearful of ending up in some foreign country, struggling to survive primitive and deprived conditions. This

reflects the mistaken attitude that separates everybody into two categories—those God has called, and those God has *not* called. Furthermore, because some have never had the experience of hearing a "voice" in the middle of the night with a call to work in some specific area, they tend to excuse themselves by saying: "I'm not called to be a missionary."

I am reminded of Jill Briscoe's catching book title: *Here Am I; Send Aaron!* Really, we are all called to be witnesses. If we have had an encounter with God that has brought transformation in our lives, we have a responsibility to share that with others. Perhaps the sharing will involve crossing an ocean to another continent. Or, it may simply mean crossing the mud puddle in my backyard to share with my neighbor. The willingness to share is the important thing.

In responding to God's call, it is quite natural to feel overwhelmed by our weakness. Our inadequacies. Mary Slesor, the Scottish missionary to Calabar, Nigeria, had a favorite saying: "God plus one is a majority!" Coming either from strength or from

weakness, we need to concentrate on God's enabling power working through us. This is our true source of confidence.

WHEN God called Moses to confront Pharaoh in Egypt with the directive to "Let My people go," Moses feared failure and could only think of excuses for why he would not obey. "What is that in your hand?" God asked. (Exodus 4:2) "A staff," Moses replied, and amazingly it became a snake until he grabbed its tail and it turned back into a staff. This was one of three signs affirming that God had sent him.

The divine question comes down to us today: "What is that in your hand?"

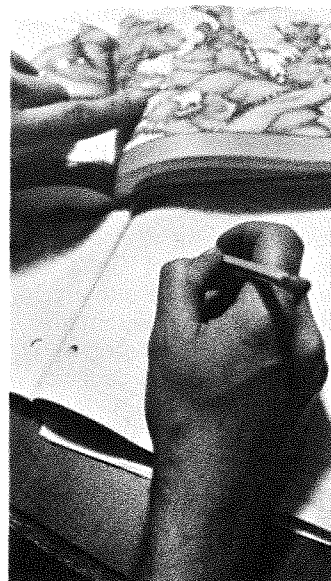
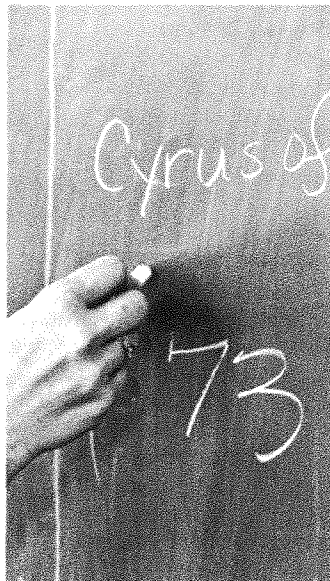
Whatever it is, be assured God can use it for His glory. Maybe you answer with all humility: "It's only a piece of chalk, or a calculator, or a textbook, or a briefcase, or a pen, or a soup ladle, or a pitchfork . . ." No matter what it is, give it to God. He uses every vocation and ability to accomplish His purpose; and surprisingly, these mundane tools can be powerful instruments when offered to God's service.

Gifts are given to be used. When we consecrate our talents to God, we then have a responsibility to invest those gifts in His service. I can honestly say there is no greater reward than to see people respond to God's call because those gifts have been faithfully put to use.

May God help us to respond joyfully to the Great Commission. We cannot all be goers, but we can be senders. And we can be partners in the challenge of providing a mighty network of prayer that God's kingdom will be extended and Satan's power defeated.

Accept God's calling today. Who knows? The most exciting experiences of your life may lie ahead in some unpronounceable village of a developing country on the other side of the world. If God calls you there, or here, don't be afraid to obey! **EF**

Lucy Anderson and her husband, Alvin, have begun "retirement" by moving to Guatemala City, Guatemala, where they help college students from the Christian College Consortium do their student teaching in an international context.



God, we then have a responsibility to invest these in His service.

James

BY LINDA PULLEN

"I AM GOD, and I have a responsibility to share the gospel with the world." James was overheard uttering these words prior to a daring escape from a sheltered mental hospital environment to the outside world, a setting that he hadn't been a part of for years. James was being faithful to the Acts 1:8 format: "... You shall be my witnesses in Jerusalem, and in all Judea, and in Samaria and even unto the uttermost parts of the earth."

Within his delusional system of "being" Jesus Christ, James had faithfully preached the Gospel and had ministered lovingly to other patients on his ward. The patients were nurtured by his loving concern, but the staff was often guilty of marginalizing James with a patronizing "there there..." failing to take him seriously. And then again, James often didn't help matters much. When frustrated by an unreceptive audience, he often lapsed into "woes and judgments" on the "scribes" and "Pharisees" and at times even became violent, to the extent of needing to be restrained. But as well as an occasional dose of "God's wrath," James was also a vehicle of God's love within his "Jerusalem." He was always mindful of Christ's commission to His followers—to be faithful witnesses at home and abroad. Despite experiencing hand-restraints and confinement to his room, James was never deterred. He continued to sing Christian songs and carried his Bible wherever he went, talking to whoever would listen.

Eventually, James worked his way up the level-system

and was able to have the freedom of being off his home ward. Now in "Judea," James had new audiences to hear his message of God's love. Though fairly low-key, to avoid losing his privilege of being off-ward, he still had the ever present Bible under his arm—always looking for opportunities to share God's word; always with a kind and peaceful look on his face. Many nights, as I made rounds on James's ward, I would see him up walking the halls. His usual response to my questions was, "I've been troubled and have been reading my Bible all night." Knowing James, this was not an exaggeration.

Finally, even the hospital grounds were too restricted for the message James felt compelled to share. All of "Samaria" needed to hear this good news, and for James this probably also represented "the uttermost parts of the earth." The consequences of being caught would be a total loss of privileges again for quite some time, but the message was more important than personal freedom—and worth the risk.

One day he escaped, faithful and consistent to his perception of how Jesus would act. Of course, the authorities brought him back in a different manner. Certainly, James is ill and will most likely require medication and a therapeutic environment for his entire lifetime. But observing him on a regular basis required that I pause and reflect on what it means to abide in Christ, to be molded in Christ's image, and to suffer for Christ's message. In that sense, James not only touched the lives of the



patients, but the life of at least one of his therapists, as well.

Out here in the "real" world of sanity and predictability, we find it all too easy to marginalize James and people like him. Like the ward's staff members, we live by the rules of conventionality and "tamed" enthusiasm. And yet, who is in greater touch with ultimate reality?

In some ways, James makes the rest of us look out of touch with the compelling power of the everlasting Gospel. Perhaps, from the perspective of

eternity, we will look back over our lives and feel we were insane not to have done more than we did to further the one Cause that endures forever. And perhaps we will wish we had been more like James—faithfully sharing the Good News from our "Jerusalem" to the "uttermost parts of the earth." EF

Linda Pullen is a doctor of psychology student at George Fox College, and she is employed at Dammasch State Hospital in Wilsonville, Oregon.

Lotteries:

A Bad Bet for Our States and Communities

BY TOM SIMPSON

A FRIEND of mine likes to think that his odds of winning the lottery are 50-50: You win or you don't. Unfortunately, the odds of winning state-sponsored gambling games are much worse than that. Besides poor odds, lotteries have other problems that need to be addressed. Strangely enough, while Friends and other Christian groups have opposed the ills of gambling in previous generations, we have been all too silent over the last decade, as state and local governments have reintroduced an age-old threat to the poor and the economically vulnerable. These actions demand a thoughtful Christian response.

This article is an attempt to bring the public issue of lotteries back into your minds as the nation prepares to elect new state, county, and city leadership this year. I want to give you enough information about lotteries so that you can ask questions of candidates that will hopefully elicit more than a 30-second prepackaged answer.

First of all, my assumption is that gambling is immoral. To make this statement to Quakers is a bit like preaching to the choir. However, even the choir needs to be preached to occasionally. If you find yourself asking *why* is it immoral or at least *what's wrong* with the lottery, let's look at some facts.

Many issues in our society today are dealt with using 30-second sound bites that may sound good but have little meaning. The lottery is no different. Proponents of lotteries argue that the games are voluntary and that many people participate, not just one segment of the populace. Research has shown otherwise. To understand the research, however, takes more than 30 seconds. Here is a brief primer on what has been said about lotteries in both the academic and popular press.

Lotteries can be viewed as either a state-sponsored game with a built-in tax that goes to fund certain activities or as a state-run business enterprise with a high excise tax on the product (similar to alcohol in many states). Research on both fronts is highly critical of lotteries.

The "tax" on each ticket (basically that portion that does not return as prize money) is an extremely regressive form of

taxation, taking a greater portion of net income from the pockets of our poorest citizens. If states hold to the idea of tax equity, the lottery violates it absolutely.

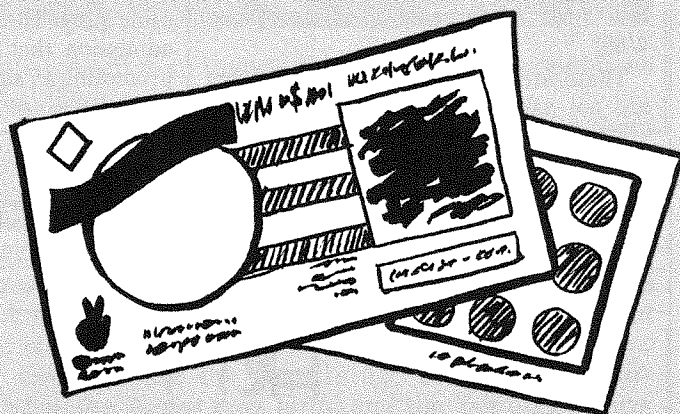
As to the business enterprise angle on lotteries, John Mikesell and Kurt Zorn of Indiana University have noted, "States restrain or prohibit private production of gambling, presumably because of social ills created by gambling. In this vein, it is certainly unclear that sales of this service merit state support and production." They go on to ask, "Even though gambling may be entertaining and not irrational, even for an unfair game, why should a government be in such a business?" (*Public Administration Review*, 7/86)

Proponents argue that many people play the lottery, and so it spreads the burden over the entire population. Well that also is questionable. Research shows that daily numbers games attracted the poor, the chronically unemployed, and the uneducated. College students and people with incomes greater than \$25,000 ignored the games. Senior citizens are also heavy players of lotteries. New gambling technologies (video poker, touch sensitive screens) take advantage of kids raised in the video generation. Some states are toying with the idea of using cable television in their gambling operations, including the use of credit or debit cards. How will the millions of latch-key children react to this?

IF THE PROPONENTS are right about the diversity of people playing, it can be tied to the fact that lottery programs are constantly changing the games to attract players. Over \$200 million is spent nationwide to advertise lotteries!

States are encouraging more and more people to become gamblers.

Another set of studies examines the lottery as a revenue for the state. In about half the states, the lottery is sold to the public as a way to add more money to specific programs (in Oregon, economic development; Michigan, education; Pennsylvania, senior citizens). This has generally not happened. The new money generated by the lottery has *replaced* existing general funds, which are siphoned off for other programs. The lottery is also an unstable revenue source. Tying essential programs to the lottery, which ebbs and flows over time, is questionable public policy.



It's a matter of Christian conscience and loving concern for the economically vulnerable.

Finally, lotteries do not bring in a tremendous amount of additional money to the state. A one-half-of-one-percent increase in many states's sales taxes would more than replace the lottery.

The academic research, then, shows that the lottery is a regressive form of taxation, a questionable enterprise for government and an unstable source of money. What does the popular press say?

Some articles have focused on getting something for nothing. They ask, do lotteries repudiate the idea that people are distinguished more by the moral worth of the way they make money than by *how much* money they make?

In a column dealing with the lottery, George Will calls gambling "debased

teries, but with which I feel candidates and others need to struggle.

Lotteries are also a form of compulsive behavior. An article in a 1990 Portland, Oregon, newspaper describes one winner who was in dire straits before her windfall. She was seven months behind in her house payments and three years behind in her tax payments. She was spending \$500–600 per year on tickets.

Melinda Beck in a 1985 article for *Newsweek* describes one man's plight during the \$41 million New York lottery craze,

"It's got hold of me like a fever—I can't shake it," said 73-year-old Gerald Williams in Harlem, who spent \$75 of his monthly pension check on tickets—and fought the urge to run home for the \$50 he keeps for emergencies." Unlike the previous example, he did not win. New Jersey has tried to relieve its guilt by putting money toward programs to combat compulsive gambling (the amount came to .0007 percent of the annual take). Oregon "bought off" some opposition to video poker in 1991 with the same ploy. These actions seem to be an admission that the state is engaging in promoting an addictive behavior. Ask the candidates how they feel about this.

Finally, of concern to all of us is that illegal gambling has increased in those areas that have state lotteries. Lotteries have begun to erase the stigma attached to gambling.

WHILE CRITICAL of lotteries, some people in the popular press have stated what we all have heard from our friends and neighbors, "We can't and shouldn't stop people who want to gamble from laying down a bet." (Chris Welles, *Newsweek*) "What is wrong with raising so much money from consenting adults who evidently derive pleasure from being fleeced?" (George Will, *Newsweek*) These are the 30-second questions and answers that do not address the lottery's effect on our poorest citizens, our latchkey children, and our states' finances.

When we go to elect our nation's leaders, let's help them get in touch with this issue by asking the real questions that others have not. It's a matter of Christian conscience and loving concern for the economically vulnerable. **EF**

Tom Simpson is a member of Reedwood Friends Church in Portland, Oregon, and is employed in the budget office of Multnomah County. This information reflects part of his master's research at Lewis and Clark College.

People seem to want an easy way out of their problems.

speculation, a craving for sudden wealth unconnected with investment that might make society more productive." People seem to want the easy way out of their problems: skill-less, lazy gambling. (*Newsweek*, 5/89)

Chris Welles asks, "Is gambling fever Main Street's way of reflecting Wall Street's obsession with short term speculation instead of long term investment? Is it fostering a cultural bias away from skill and hard work toward luck and fate as the best road to success?" (*Business Week*, 4/89)

These are the kinds of questions that are not asked in discussions about lot-

FRIENDS WRITE



Peace Stand Becoming Eroded

I was happy to find the peace stand of Friends receiving notice in the March/April *EVANGELICAL FRIEND*. Two items took my eye especially.

The first was Chuck Orwiler's article, with its sad suspicions about the erosion of the original Friends position on warfare. My own experiences support his fears. Once when giving the same talk as you refer to in your editorial ["On Asking Better Questions"] I was praised by the pastor for my *courage* in so speaking. My *courage* for supporting before a Friends congregation the historic Friends stand! For my own yearly meeting I would guess that not over 50 percent hold to that position.

The second item that caught my interest was the problem that George

Robinson faced and tells about. He would not have had that problem in the early times of Friends.

The Mennonites are having the same erosion, and likely (though I do not know) so are the Brethren. Mainline denominations have their erosion in other areas such as homosexuality. It is very difficult for the Church to resist the pressures of the particular pagan culture in which it lives—and very costly. It is not easy to be counter-cultural.

LAUREN KING
Norwich, Ohio

Who Wrote It?

Page 7, January/February issue, *Prayer for Serenity*, Reinhold Niehbuhr, usually has been credited to St. Francis of Assisi. Did Niehbuhr modify it or add

to it and thereafter get this credit? Surely the title, and the beginning belong to St. Francis.

HARRY KYRAN PERRY
East Rochester, Ohio

Response: Thank you so much for your interest. Yes, the *Serenity Prayer* is often associated with St. Francis, but we have been unable to find it attributed to him in any of the better-known books about him or containing his works. We did, however, find the "Prayer for Serenity" printed in *The Oxford Book of Prayer* (p. 96), and there it is attributed to Reinhold Niehbuhr. —Editor

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

How Missionaries Enrich Cultures

(Continued from page 3)

Suppose God called you to communicate the Gospel to these Asmat people. What would be your logical starting point? Let us assume you have learned their language and are competent to discuss the things dear to their hearts.

One day you visit a typical Asmat man—let's call him Erypeet—in his longhouse. First you discuss with him a former period of war and the new birth transaction that brought it to an end. Then...

"Erypeet, I too am very interested in new birth. You see, I was at war with an enemy named God. While I was at war with God, life was grim, as it was for you and your enemies.

"But one day my enemy, God, approached me and said, 'I have prepared a new birth whereby I can be born in you and you can be born again in Me, so that we can be at peace....'"

By this time Erypeet is leaning forward on his mat, asking,

"You and your people have a new birth too?" He is amazed to find that you, an alien, are sophisticated enough to even *think* in terms of a new birth, let alone *experience* one!

"Yes," you reply.

"Is it like ours?"

"Well, Erypeet, there are some similarities, and there are some differences. Let me tell you about them...."

Erypeet understands.

What makes the difference between Erypeet's and Nicodemus's responses? Erypeet's mind has been pre-conditioned by an Asmat redemptive analogy to acknowledge man's need for a new birth. Our task is simply to convince him that he needs *spiritual* rebirth.

Do redemptive analogies like these occur by mere coincidence? Because their strategic use is foreshadowed in the New Testament, and because they are so widespread, we discern the grace of God working. Our God, after all, is far too sovereign to be merely lucky.

But has anyone found a culture lacking concepts suitable for redemptive analogies?

A FORMIDABLE CANDIDATE for this grim distinction was the cannibal Yali culture of Irian Jaya. If ever a tribe needed some Christ-foreshadowing belief a missionary could appeal to, it was the Yali.

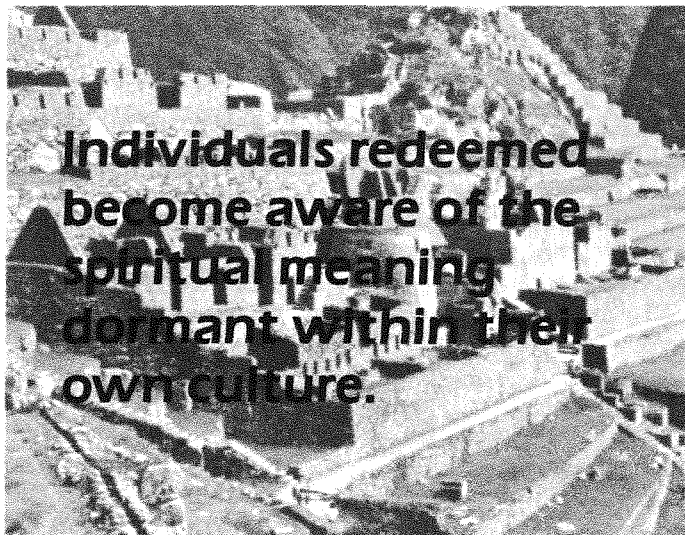
By 1966 missionaries of the Regions Beyond Missionary Union had succeeded in winning about 20 Yali to Christ. Priests of the Yali god Kembu promptly martyred 2 of the 20. Two years later they killed missionaries Stan Dale and Phillip Masters, driving about one hundred arrows into each of their bodies. Then the Indonesian government, also threatened by the Yali, stepped in to quell further uprisings. Awed by the power of the government, the Yali decided they would rather have missionaries than soldiers. But the missionaries could find no analogy in Yali culture to make the Gospel clear.

Last year another missionary and I conducted a much belated "culture probe" to learn more about Yali customs and beliefs. One day a young Yali named Erariek shared with us the following story from his past:

"Long ago my brother Sunahan and a friend named Kahalek were ambushed by enemies from across the river. Kahalek was killed, but Sunahan fled to a circular stone wall nearby. Leaping inside it, he turned, bared his chest at his enemies, and laughed at them. The enemies immediately lowered their weapons and hurried away."

I nearly dropped my pen. "Why didn't they kill him?" I asked.

Erariek smiled. "If they had shed one drop of my brother's blood while he stood within that sacred stone



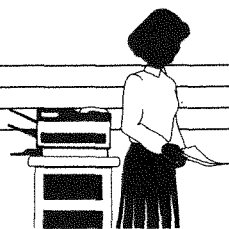
wall—we call it an *osuwa*—their own people would have killed them."

Yali pastors and the missionaries working with them now have a new evangelistic tool. Christ is the spiritual *Osuwa*, the perfect place of refuge. For Yali culture instinctively echoes the Christian teaching that man needs a place of refuge. Ages earlier they had established a network of *osuwa* in areas where most of their battles took place. Missionaries had noticed the stone walls, but had never ferreted out their full significance.

Concepts like the Damal's *hai*, the Dani's *nabelan-kabelan*, the Asmut new birth, and the Yali *osuwa*, form the very heart of their cultural life. When outsiders obliterate distinctives like these, something dies within the hearts of the people. But the Gospel preserves these concepts. Converts among such tribes then find, along with their personal redemption, that they become resistant to *apathy*, the great destroyer of indigenous peoples overcome by culture shock.

Hundreds of areas remain where response to the Gospel has been unsatisfactory or even nonexistent. In many of these areas, sensitive culture probes may discover undreamed-of possibilities for spiritual penetration through concept fulfillment. Discouraged missionaries or national pastors may gain fresh confidence in their ability to make the Gospel understood. **EF**

Don Richardson is a popular speaker and writer involved year around in speaking at church mission conferences. He and his family live in Woodland Hills, California. Don pioneered work for Regions Beyond Missionary Union and is Minister-at-large for that organization. He is author of Peace Child, Lords of the Earth, and Eternity in Their Hearts. This article first appeared in Moody Monthly and is used by permission of Don Richardson.



News from International Friends

■ EFM is sponsoring two young short-term workers on its mission fields this summer. Drew Holcombe, from Rocky Mountain Yearly Meeting, will spend the summer assisting with the mission work in Rwanda. Drew has completed three years of college in Denver, and plans to enroll at Friends University as a music major this coming fall. Matt Zoller, a recent George Fox College graduate from Northwest Yearly Meeting, will be spending a year in Santa Cruz, Bolivia, teaching English and possibly other courses at the Bolivian Evangelical University. The Evangelical Friends International—North America Youth Commission is helping to sponsor the short-termers.

■ Due to local unrest, missionary Curt Blasiman has been forced to close the Kidaho Secondary School and leave town. He will travel to the U.S. for a vacation this summer, and then plans to return to Rwanda to resume his missionary service. Prayer is requested for peace in the country.

■ Quakers from Peru, Bolivia, Mexico, Guatemala, and Honduras will join with Latin American leaders from other countries and other denominations in Quito, Ecuador, in August. They will participate in the Christian Congress for Latin American Indigenous Peoples from August 19 to 23, and in the Latin American Congress of Evangelism from August 24 to 31.

■ World Relief reports that with the assistance of Evangelical Friends International—North America, approximately \$557,000 was raised on Harvest for Life Sunday in November to provide assistance to hungry people around the world. An unprecedented 100 percent of the gifts sent to World Relief went directly to the people in need with no overhead costs taken out.

News from North American Friends

■ Norval Hadley assumed duties as new executive director of Evangelical Friends Mission June 1. After a time of overlap and training, former director James Morris and wife, Doris, plan to move to Newberg, Oregon.

Morris's recovery from back surgery has been long and painful, and continued prayer is requested.

■ Paul and Leona Thornburg, EFM missionaries to Rwanda, retired from the field. They returned to the U.S. in May and have since bought a home in Oregon. They plan to be on deputation on behalf of EFM for a year.

■ The Friends church in Kavilina, Alaska, burned to the ground in late May. The church did not carry insurance.

■ The staff of Northwest Yearly Meeting plans to move into their new office building the end of July. The building, a remodeled older home, offers additional office space and meeting areas. The new address is 200 N. Meridian, Newberg, OR 97132, and the new fax number is 503/538-9410.

■ The staff of Mid-America Yearly Meeting moved into their new office building in June. At the same address as the previous facility, the new building covers 2,000 feet and has five offices and a conference room.

■ Mid-America has named two new church planting pastors who will begin work in the fall of 1992. Jerry Mercer, with wife, Vicky, will work in McPherson, Kansas. David Heaton, with wife, Donna, hopes to plant a church in Clear Lake City, a suburb of Houston, Texas.

■ May Kellum, former missionary to Burundi, and Dalene Hutson, incoming president of MAYM Friends Women, are planning an August trip to Burundi in honor of the 25th anniversary of the Friends Women organization of Burundi Yearly Meeting.

■ The July issue of *Quaker Religious Thought* will feature the life and thought of missionary statesman Everett L. Cattell, with main articles by David L. Johns and E. Anna Nixon. Arthur Roberts edits the journal. Subscriptions, copies of particular issues, and a complete listing of topics and authors are available from Theodore Perkins, Business Manager, *Quaker Religious Thought*, 128 Tate Street, Greensboro, NC 27403-1837.



MID-AMERICA YEARLY MEETING

Celebration at Riverton

Sunday, April 5, was celebration day for the Riverton Friends Church. They were celebrating the beginning of a second Sunday morning worship service. Riverton Friends have experienced so much growth in the last few years that they no longer can accommodate the people with one morning worship service.

Last October the church celebrated 125 years of Friends ministry to the community. Under the leadership of Paul and Linda Snyder the church staff includes Brockie Harvey, youth minister; visitation minister Lester Garber; minister James Shallenburger; and intern minister Geoff Robinson.

Celebration at Plains

On May 3, the Plains Friends Church enjoyed a celebration of their 75th anniversary. The Plains Friends Church, formerly known as West Glendale, moved from the country into town and changed its name in July 1966. The guest speaker for the May 3 celebration was Assistant Superintendent Bob

Mardock. Over 200 people enjoyed the noon meal and afternoon service. Several groups from the church shared musical presentations. During the sharing time, many former and present members told of the abundant blessings they had received over the years. The day ended with a service of the church's continuing dedication to God's service.

Texas Area Friends Family Camp

Memorial weekend was the date for the Texas Area Family Camp. This is a ministry of the Texas Area churches and Mid-America Yearly Meeting. Bob Mardock, assistant yearly meeting superintendent, and his wife, Carol, were directors for this camp. It was held at the Forest Glen Camp in Sam Houston National Forest. The program included seminars for the whole family and singles, fellowship and recreation for the adults, and supervised activities for nursery through high school. Ray Hildebrand and Paul Land were special guests for this event.

Junior High Quiz Meet

Over 60 youth and sponsors met at Friendswood, Texas, for a quiz meet April 3-5. The weekend wasn't all work. On Friday they had opportunity for sightseeing and visiting the beach. Saturday, 15 teams competed in the quiz meet. The top three teams were Haviland girls—first, Bethel—second, and Haviland boys—third.

Haviland Youth to Denver

Several high school youth from the Haviland Friends Church traveled to Denver, Colorado, May 31 through June 5. They worked with the Mennonites in a program called DOOR (Denver Opportunity for Outreach and Reflection). This experience included interactive settings, as

well as work projects. They helped with homeless children, worked at day shelters, served in soup kitchens, and helped construct and paint a housing unit.

Dorothy Craven Honored

Dorothy Craven, retired teacher at Friends University, was recognized by William Penn College. The weekend May 9-10 in Oskaloosa, Iowa, she was awarded the "Distinguished Career" award. Dr. Craven now lives and works at Friends for Jesus, an innercity project in Wichita, Kansas.



ROCKY MT. YEARLY MEETING

Benkelman Hosts Senior Supper

BENKELMAN, NEBRASKA—Despite not having graduating high school seniors, Benkelman Friends hosted the senior salad supper for 1992 graduates of Dundy County High School. More than one third of the

senior class and their families, some 70 people, attended.

Beaver Park Improves Facility

PENROSE, COLORADO—Men in the Beaver Park Friends Meeting here have replaced the meetinghouse's drain pipes and added a sidewalk and new cemented ditch. They plan to retille the church building basement in the near future.

Springbank Holds Mini-revival Services

ALLEN, NEBRASKA—Bob and Lois Taber, OMS missionaries, conducted a series of mini-revival services at Springbank Friends April 3-5, and Tom Dale, an evangelist with the Nazarene church, spoke a week later.

Separately, the meeting's Friends Women group held a garage sale May 2 in South Sioux City, Nebraska, to raise funds for missions projects.

Kenneth and Edna Mathiesen celebrated their 50th wedding anniversary, May 16.

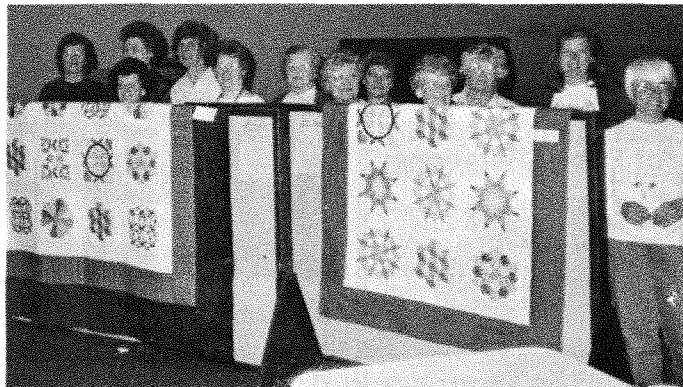
Youths Attend Camps at Quaker Ridge

WOODLAND PARK, COLORADO—Junior, junior high, and senior high camps were conducted between June 15 and June 27 at Quaker Ridge Camp, near

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First Denver Friends women with a quilt and wall-hanging that were auctioned off at the group's box supper, which included a hillbilly band and a community sing.

Outreach in the country

Recently completed
World Outreach
Center in Canton, Ohio.



Woodland. The theme for junior camp was "Decisions: You Make the Call." Junior high camp and senior high camp had the respective themes of "Pump Up the Volume" and "Go for the Goal'd."

Individuals interested in helping with 1993 camps should contact RMYM camp coordinator Karen Piil at 2915 W. 49th Ave., Denver, Colorado 80221; 303/477-1574.

Paonia Members Participate in Back to Genesis Seminar

PAONIA, COLORADO—A large number from the Paonia Meeting attended the "Back to Genesis" seminar conducted in Grand Junction, Colorado. Evolution, Noah's Ark, theistic evolution and missing links were among issues addressed in the program that presents a creation perspective on the origins of life and our contemporary culture.

La Puerta Plans Mexican Mission

DENVER, COLORADO—A group of 13 individuals from First Denver Friends, named La Puerta (the door), are to travel to Mexico City in late July and early August for a short-term mission to that Evangelical Friends mission. The group will do work projects on the missionary homes, as well as conduct special services at several of the EFM Mexico City

churches. La Puerta acknowledges God's faithfulness in creatively providing the funds for the journey.

Springbank Friends Strives to Reach Rural Community

ALLEN, NEBRASKA—More young families and children in Sunday school, and reaching out to unchurched in the surrounding areas are goals of the Springbank Friends Church, ministering to this rural farming community for some 110 years.

The meeting has met at the same site since 1881. The present church building was built in 1916. Originally, the church met in a log schoolhouse. The Springbank Meeting was the second Friends church founded in Nebraska during the pioneer settlements and within five years of its founding had more than 200 members.

offices into a World Outreach Center—a center for business, yes, but also a place for ministry . . . seminars, lunchtime outreach for community business folks, concerts of prayer, and other forms of outreach. By December 1990 EFC-ER had purchased 2.1 acres of very accessible and highly visible land. Ground breaking for the \$550,000 center was June 7, 1991. Generous contributions from hundreds of individuals and the Eastern Region churches have bought us to within \$100,000 of the total cost and may allow the building to be debt free by the end of 1992.

Eastern Region staff moved into the World Outreach Center mid-January 1992. The Center has 9 office areas, a large work room, a 15-seat conference room, a 75-seat chapel, and a 49-seat Great Commission Room. Since January Eastern Region boards and various committees have met at the Center. In addition it has already proved to be a great ministry facility for area Friends churches, having been used for a sports ministry seminar, several women's brunches, an engaged couples seminar, a Friends over 60 group, and staff retreats. From this place the work of the Friends Eastern Region will continue to expand as we reach out to those around us . . . to Stark County, to Ohio, to the 93 churches in the Eastern Region, to far-away faces and

places many have never seen. This new facility will enable Friends to fulfill Jesus' Great Commission by mobilizing, equipping, and sending workers to serve the Lord. Growth is exciting.

Spiritual Adventures

In the spring, Damascus Friends Church participated in the 50-Day Spiritual Adventure sponsored by the Chapel of the Air radio program. This eight-week program centered on The Family God Wants Us to Be and Prescription for Healthier Church Families; 225 people kept daily journals; 19 discussion groups involved 135 people weekly, making it a very effective program.

New Faces

Deerfield Evangelical Friends welcome Tim and Monnie Berger on July 24 as associate pastoral family. Tim is from Damascus, Ohio, attending Youngstown University and graduating from Malone College in 1988. He graduated in May of 1992 from Asbury College, Kentucky, with his Master of Divinity degree. Asbury is also where he met and married Monnie.

Mission Notes

Russell and Esther Zinn, missionaries to Taiwan since 1958, will be returning to the States midsummer and serving a nine-month deputation. They will be available for speaking engagements after August 1, 1992.

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Business Manager
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P.O. Box 288
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A Dream Comes True

At the yearly meeting sessions in August 1989, Eastern Region delegates enthusiastically approved a proposal to transform the EFC-ER headquarters

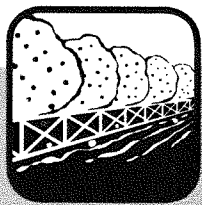
Reedwood explores faith and art

Quilter, Mrs. Irene Craven pieced the blocks and the Caldwell FWMF quilted this beautiful work of art.

Susan Dean will be staying in Hong Kong for one additional year. She will continue to assist David Aufrance in the office at OMS International and be taking language classes.

Mark and Terri Engel have moved to a new apartment. The new address is Wo Lung St., Lane 17, Alley 17; #2, 5 Floor; Taipei 107; Taiwan R.O.C.

Pastor and Presiding Clerk David Lee of Taiwan Yearly Meeting will be visiting the States with his wife during the EFC-ER Yearly Meeting, July 25-30 in Canton, Ohio. This year's theme is "Make Our Hearts an Open Door."



**NORTHWEST
YEARLY MEETING**

News from NWYM Missions

Ed and Marie Cammack returned to the U.S. on June 1 for a year of furlough. The Cammacks have been training pastors and leaders in the

lowland area of Caranavi in Bolivia.

On June 18, after a year of furlough, Dan and Tami Cammack returned to Arequipa, Peru, for their second term of missionary service. Dan is the son of Ed and Marie Cammack.

Accompanying Dan and Tami on the same flight will be a work team consisting of Tom and Doris Walker, Ron and Carolyn Staples, Charles Hanson, Eric Palmer, and Eugene Morse. The team, representing six NWYM churches, will be in Peru and Bolivia for three weeks, working on the Arequipa Center and visiting churches in different parts of both countries.

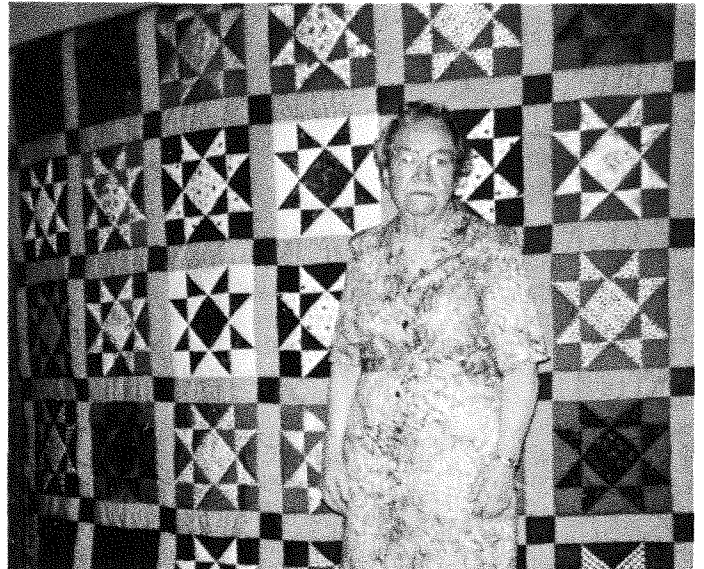
Cholera Epidemic Spreads to Bolivia

Mark Bounds and Susan Stewart, members of Silverton Friends (Oregon) working with Christian Veterinary Mission in Bolivia, report that the cholera outbreak that devastated Peru has reached Bolivia. The poor living in lowland areas are the most seriously affected by this epidemic. Prayer is requested for the situation.

Summer Ministries for Youth

Three exciting programs are mobilizing NWYM youth for ministry this summer. Youth Challenged to Expand their Worldview (YCEW) will see young people, representing churches, ministering in the new Friends work in Indonesia. Under the leadership of Paul and Toni Sloan, the team left June 17 and will return to the Northwest on July 5.

Youth Challenged through Arts in Ministry (YCAM) includes eight team members from six churches under the leadership of Missy Bullock, Spencer Jones, and Erik Edmundson. The team will travel around the Northwest,



ministering in churches through drama and music.

The Summer Ambassador program is placing six college-age young people in four churches to work for the summer, helping the local church in a variety of ways and gaining experience in ministry.

Fine Arts Celebration

On May 17 Reedwood Friends (Oregon) celebrated a day-long program of arts, crafts, and music. Members of the congregation, children and adults, set up a gallery where they exhibited their crafts, hobbies, and art. Special speakers included Quaker potter Pete Snow and Dr. Walter Saul of Warner Pacific College speaking on faith and art. Culinary arts were celebrated at the noon meal, followed by a recital that included music and drama.

Portland Area Friends Churches Get Ready for Graham Crusade

Friends churches in the greater Portland area are joining with other branches of the Christian church to prepare for the Billy Graham Portland Crusade September 23-27. Many Friends are attending the Christian Life and Witness classes and prayer meetings. Many are preparing to sing in the choir, usher, and counsel. Anticipation is high that this event will be a source of spiritual awakening in the Northwest.

Greenleaf Quilt Show

"High Class Country Charm" was the theme of the 1992 Friends of Friends Quilt Show and Auction to benefit Greenleaf Friends Academy. The auction was held June 12 and 13 in Boise, Idaho. Thirty-two hand-made quilts were auctioned, along with wall hangings, dolls, pillows, and other decorator items.

A previous auction, held in 1989, netted \$30,000 for the academy. One quilt, the "Idaho Star," designed by Carolyn Martell and signed by Governor Cecil Andrus, sold for \$6,500.

Local Church Witnesses in Earth Day Fair

The Faith in Action Team of West Hills Friends Church (Oregon) set up a Quaker booth in a community-wide fair in Portland this April. The fair honored Earth Day and was sponsored by Portland State

George Fox's Works

George Fox's eight volume *Works* (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others.

Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due on safe arrival. This set would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available.

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University. For the church this was a unique opportunity to support community activities, and witness to a Christian concern for the creation.

West Hills stated, "We participate in Earth Day events because we believe God loves and cares for every aspect of creation, and we bear witness to this belief by our presence as Christians in the community at a time when creation is being honored As a bonus, we meet new people, learn what they have to share with us, and share information with them about Quakers in general and West Hills Friends in particular."

OUR FRIENDS COLLEGES

Malone College Alumni Honored

Outstanding Malone College alumni were recognized at the alumni luncheon held Saturday, March 21, as part of the school's centennial celebration. Receiving honors for Certificate of Merit were Dr. John P. Williams, Jr., and Holly Sue Oelslager, both of Canton.

A 1967 graduate of Malone College, Dr. Williams went on to

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earn the M.A.T. in English education from the College of Wooster and the M.A. in sociology from the University of Akron. He later pursued M.Div. studies at Dubuque Theological Seminary and completed the Ph.D. in higher education from Iowa State University in 1973. He currently serves as the general superintendent of the Evangelical Friends Church—Eastern Region.

Dr. Williams, the great-grandson of college founders J. Walter and Emma B. Malone, and his wife, Carol, have six children, and have been foster parents to more than a dozen children.

Holly Sue Oelslager, a 1977 graduate of Malone, currently serves as the Department of Development's north border regional representative for the Governor's Economic Development Outreach Team, where she is responsible for facilitating economic growth in Mahoning, Trumbull, and Ashtabula counties.

GFC Holds 100th Graduation Exercises

The historian in Lee Nash, George Fox College's vice president for academic affairs, opened his 1992 commencement address by recognizing the significance of the day's event.

"We're here to celebrate . . . to savor your special status as the 100th graduating class of George Fox College," the former history professor told the record 203 graduates. "You're indeed a historic class, our centennial class, a sort of watershed between past and future."

Nash, who retired July 1 to return to teaching, spoke to an audience of nearly 2,300 Saturday, May 2, in the college's Coleman Wheeler Sports Center. Following his address, bachelor's degrees were awarded to 141 traditional stu-

dents and 49 students in GFC's degree-completion program. Another 8 students received master's degrees and 5, doctoral degrees, in the college's graduate school of clinical psychology.

Templeton Foundation Honors Quaker Colleges

George Fox College, Newberg, Oregon, and Malone College, Canton, Ohio, were among the 111 colleges and universities in the nation named to the 1992 John Templeton Foundation Honor Roll for Character Building Colleges.

The honor roll recognizes colleges and universities that promote high integrity as well as education. George Fox is listed for the fourth time. Malone College is among only five institutions in Ohio to receive the honor.

New Degree Completion Program Offered in Computer Information Systems

Officials from Friends University's (Wichita, Kansas) College of Business and College of Continuing Education jointly announce a new bachelor of science degree completion program in computer information systems (CIS) scheduled to begin this coming September.

The CIS program is an accelerated technical program, in the major of computer information systems, designed for working adults that allows them to maintain full-time employment and earn a bachelor of science degree in 16 months. To be eligible, a person must have two years or more of transferable college credit, but background in computer science is not necessary.

The CIS program has been under development for the past year in response to some expressed needs within the local business community and the vision of Friends University's President Green.

Going Once . . . Sold

The 61st Annual Barclay College (Haviland, Kansas) Auxiliary Auction is set for Saturday, October 3, 1992. Bidding will begin at 9:00 a.m. Hundreds of items will be auctioned, including quilts, locally crafted porcelain dolls, and ceramics. In the past, businesses in the Haviland area have donated a variety of services and merchandise to be put up for bid. The auction will include the traditional president's clock constructed by college president Robin W. Johnston and local men. This year the



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president's clock will be auctioned in three forms—wall, mantel, and grandfather styles. The public is cordially invited to be a part of these special events at Barclay College.

OUR RECORD OF FRIENDS

Births

ARMENTROUT—Zachary Matthew, to Jeff and Karen, West Liberty, Ohio, 3/25/92

BERRENTINE—Michael Henry II, to Mike and Melissa, Baycliff, Texas

CANTWELL—Casey Wayne, to Kevin and Jamie, Miami, Oklahoma, 2/4/92

FAUBION—Mason James, to James and Paula, League City, Texas, 3/3/92

KIMBALL—Brooke Autumn, to Duane and Alisa, Wichita, Kansas, 5/10/92

Realignment Nine Views Among Friends

Now in Print: Texts of the Autumn 1991 Pendle Hill Evening Lecture Series.

These well-attended lectures probed a question central to the life of Quakerism in the 1990s. Contributors included Stephen Main, Elizabeth Watson, William Taber, Dan Seeger, and others.

The messages shared in this searching series of dialogues are now available in one volume. A valuable resource for discussion groups and individual study.

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LISTON—Tyson James, to Matt and Darla, Derby, Kansas, 3/8/92

LOOPER—Christiana Elaine, to Dara, Talent, Oregon, 3/16/92

PALACIOS—Jesse Ray, to Shelly and Israel, Alva, Oklahoma, 4/12/92

PARK—Christine Elizabeth, to Dan and Laurie, West Liberty, Ohio, 4/13/92

REICH—Aaron Emmanuel, to Mark and Debbie, Mechanicsville, Virginia, 3/16/92

SPARKS—Ian Hunter, to Jeff and Leslie, Olmsted Township, Ohio, 3/23/92

TROUTMAN—Mindy Noelle, to Mike and Patty, Talent, Oregon, 3/20/92

Marriages

Shannon JOST and Timothy JENKINS, Denver, Colorado, 4/25/92

Angela PETERS and Clinton Ray HOLT III, League City, Texas, 4/25/92

Melissa Dawn PURDY and Timothy Wayne BURROUGHS, Eden, North Carolina, 5/16/92

Rose VANIO and Tom SHOWALTER, North Benton, Ohio, 5/2/92

Shannon WARD and Stephen WENGER, West Liberty, Ohio, 2/22/92

Diane WELCH and Jeff BUTTERMORE, Damascus, Ohio, 4/4/92

Colleen WILLIS and Jeff HÄRFORD, Bellefontaine, Ohio, 2/1/92

Deaths

BRIGHT—Rose Marie, 67, Westlake, Ohio, 4/16/92

DAVIS—Gerald, 80, Englewood, Colorado, 3/30/92

GREWEL—Ranee, Hugoton, Kansas, 3/25/92

MARSHALL—Harry W., 60, Columbiana, Ohio, 2/24/92

MARTIN—Linda, Wichita, Kansas, 5/3/92

McDONALD—Alma, Wichita, Kansas, 4/13/92

McGEE—Lester John, 87, Las Animas, Colorado, 2/22/92

MILLER—Willis H., 85, Beloit, Ohio, 4/1/92

NEISWANGER—Jemmie R., Ravenna, Ohio, 4/15/92

OWEN—Jack, Sr., Argonia, Kansas, 3/25/92

WHITEMAN—Ralph, Atlanta, Kansas, 3/26/92

WOODRING—Opal, Argonia, Kansas

WORKMAN—Vineta, Wichita, Kansas, 4/18/92

OUR WIDER FAMILY OF FRIENDS

First-ever Western Gathering of Friends

For four days, July 7-10, 1992, at Lewis and Clark College, Portland, Oregon, Friends from Canadian, Intermountain, North Pacific, Northwest, Pacific, Southwest, and Rocky Mountain yearly meetings will gather under the theme: "I Have Called You Friends: Reconciliation Between God & One Another . . . John 15:15"

Doug Gwyn, pastor of Berkeley Friends, author and the 1991-92 resident program

core teacher at Pendle Hill, will deliver the Gathering's keynote address: *Renewing Our Covenant: Can Our Branches Be Olive Branches?*

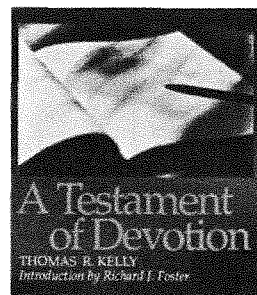
Other featured speakers include Asia Bennett, the new executive secretary of the Friends World Committee for Consultation, Section of the Americas—and John Punshon, former Quaker studies tutor at Woodbrooke, England, currently professor of Quaker studies at Earlham School of Religion.

IRS Acts Against Quaker Publisher

PHILADELPHIA—*Friends Journal* recently agreed to pay \$31,343 as a settlement with the IRS for the war tax resistance by

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I am the better for the encounter. I'm sure you will be too."

— Richard J. Foster (from the Introduction)

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QUAKER RELIGIOUS THOUGHT

Do you sense that there is more to Quakerism than you have been told? Do you want to go *deeper* into Quaker faith and practice? Since 1958, *Quaker Religious Thought* has brought biblical and historic Quaker witness to bear upon contemporary challenges among Friends. Contributors include Quaker scholars and concerned Friends from a spectrum of unprogrammed and pastoral backgrounds.

You can subscribe to *Quaker Religious Thought* for \$16 for four issues, \$30 for eight issues. Back issues are available for \$4 each. Write to *Quaker Religious Thought*, 128 Tate Street, Greensboro, NC 27403-1837.

its editor and manager, Vinton Deming. The sum includes \$19,623 for five years' taxes, plus interest. Deming refused to pay federal income taxes out of conscientious objection to the use of them for war purposes.

Friends Journal, a Quaker magazine that is published monthly in Philadelphia, Pennsylvania, and circulates nationally, hired Deming in 1976, knowing he was a war tax resister.

The IRS was unable to collect taxes due from Deming for 1979-1983. Demand was made on the *Journal*, as his employer, for \$22,714 in November 1987. The *Journal's* Board of Managers refused this tax levy on Deming's salary, saying: "As publishers of a leading national magazine for the Religious Society of Friends (Quakers), our board has a serious responsibility to our religious body It is not possible for us as a board to separate our faith and our practice; we must live out our faith."

In February 1992, the U.S. Department of Justice reminded the board of the levy on Deming's salary and gave the board one last chance to settle the matter in full, or face litigation. The *Journal* was advised by counsel that it could not win such a case in court. Reluctantly, it agreed to the out-of-court settlement.

In notifying the religious community of its action, the *Friends Journal* board called for broad support of two bills currently before Congress: The U.S. Peace Tax Fund Bill (H.R. 1870, S. 689), which would provide a way for individuals to direct their tax money for peaceful purposes; and the Religious Freedom Restoration Act of 1991 (H.R. 2797), which aims to reestablish the First Amend-

ment religious rights lost in the Supreme Court (*Smith vs. Oregon*) decision.

Friendship International Names Director

The Friendship International Board (FI) announces the appointment of Del Huff as full-time executive director.

Del and his wife, Dawn, served as missionaries in central Europe for 17 years before returning to the U.S. He has been involved in music ministry in California and was most recently head of the Music Department at Barclay College in Haviland, Kansas.

Friendship International was founded as a division of World Renewal, Inc., which was started by Evangelist Gary Wright.

Since FI is a faith mission, support for Del and his family will be raised through prayerful giving of the people who believe in this ministry.

Peace Conferences Planned

Sponsoring local conferences and publishing a workbook on peacemaking emerged as the urgent tasks for New Call to Peacemaking at a May 15-16 meeting in Richmond, Indiana.

A surprise emerged when what was expected to be an information-sharing visit from Gene Stoltzfus of the Christian Peacemaker Teams organization led into a discussion of how

the two programs and structures are related. NCP and CPT will likely explore a closer working relationship.

A World Family

Over 220 Friends from the Western Hemisphere gathered in Columbus, Ohio, March 19-22, 1992, for the Friends World Committee for Consultation, Section of the Americas, annual meeting.

The theme for the meeting was "The Power of the Lord is over All: Facing the Tough Issues Together."

In the keynote address, Jan Wood, professor at Wilmington College, challenged Friends to step into the Light and show love to one another—a love that can become a tidal wave and transform the inner being to change the world around us.

Friends met for an evening of worship and sharing with local Friends at Westgate Friends Church.

In business sessions conducted with consecutive translation, two new projects to help provide education in Bolivia and Peru were among the sixteen International Quaker Aid projects approved.

Doctor of Ministry Program Begins This Fall

Years of dreams and solid planning will unfurl this fall when the Houston Graduate School

of Theology begins its Doctor of Ministry program.

Dr. Jack C. Rea, the school's vice president for administrative affairs, has been named director of the doctoral program. Rea voices strong support of the new effort, pointing out, "It will bring in pastors with more years of experience and add a renewed touch of professionalism to the school. It completes our curriculum by giving people room to grow in new areas of ministry."

To be considered for admission, candidates must have a Master of Divinity degree and three years of full-time ministry since their degree was awarded.

End of Term For Resource Secretary

The international Young Quaker Resource Secretary, Katharine Clark, has now come to the end of her two years in office. During this time her work has involved starting to set up a network of contact people around the world with whom to exchange information about events of interest to Young Quakers; making herself known as a useful resource; and coordinating the planning for the three Young Friends International Gatherings held in Belgium, Honduras, and Kenya in 1991, following the World Conference of Friends.

Invitation to BYM

Baltimore Yearly Meeting found unity in a commitment to increase intervisitation among Friends in response to the Minute on Realignment of Friends Church, Southwest Yearly Meeting. Several will attend other yearly meeting's sessions in 1992, and ask for a similar consideration.

BYM will gather on the campus of Wilson College, Chambersburg, Pennsylvania,

Rwanda work forges ahead in spite of turmoil

August 4-9. Further details are available from Baltimore Yearly Meeting Office, 17100 Quaker Lane, Sandy Spring, Maryland 20860.

Caregiver Course Offered

Do you give care to others in your family, meeting, workplace, neighborhood, community, world? Would you like to explore the many dimensions of being called to this service as a Friend?

The School of the Spirit is offering a 1992-93 program of three extended weekends especially for caregivers, entitled *Called to the Ministry of Caregiving and Oversight*. Included are Interpersonal Caregiving, emphasizing care for individuals and families in a variety of life stages and situations; Communal and Corporate Caregiving, considering caregiving within the meetings; and *Outreach*, concerned with bringing God's love and healing to a broken world.

Among the leaders will be Dorian Bales, an evangelical Friend who is part of a community ministry across racial and economic lines in Wichita, Kansas. Visiting teachers will also participate.

Dates are September 3-8, 1992, January 14-18, 1993, and May 28-31, 1993. Participants are expected to attend all three weekends. The program will be held at facilities rented from Pendle Hill in Wallingford, Pennsylvania. The School of the Spirit is a project of the Philadelphia Yearly Meeting Worship and Ministry Committee.

The planners have a strong commitment to making this program affordable to all. For more information, contact Kathryn Damiano, School of the Spirit, 450 Bancroft Road, Moylan, Pennsylvania 19065; 215/891-6796

OUR FRIENDS MISSIONARY OUTREACH

Mexico

A group from Trinity Friends Church, Van Wert, Ohio, will go to Mexico City early in July to help with VBS activities. Prayer is requested for continuity and stability of national Friends pastors and leaders in Mexico City. Friends and other evangelicals in Mexico City rejoice in the success of special citywide evangelistic meetings led by Luis Palau in March. Pray for details to be worked out for Friends in Guatemala Yearly Meeting to send workers to help with the work of Evangelical Friends Mission in Mexico City.

Philippines

Special prayer meetings were held at Pasig Friends Church in Manila for May 11 national elections.

Rough Rock

Phil Burgi, Bud Van Meter, Stan Perisho of RMYM, and Reta Stuart of EFM went to Rough Rock April 16-18 to discuss future plans with leaders there.

Mr. and Mrs. Myers Johnson, Nazarene volunteers who helped Ivar and Pauline Johnson briefly at Rough Rock last summer, are serving there again while Mark and Wilma Roberts are home in Greenleaf, Idaho, most of the summer.

A group from Willoughby Hills (Cleveland, Ohio) Friends Church plans to help at Family Bible School again this summer July 13-17.

Another seminar for church leaders was held May 4-7, with positive results in practical training.

Rwanda

The training seminar at Kigali, which had to be temporarily

suspended in March due to local unrest, was successfully completed in April.

The Nkanka church in the Cyangugu area, discontinued due to internal problems, earlier this year, has been reopened, and a new worship group has begun meeting in the Bugesera area south of Kigali. This makes a total of 15 Friends meetings in Rwanda presently.

A number of important building projects are in various stages of planning and implementation; pray for missionary builder Gary Young as he supervises these.

Easter services were held in the nearly completed new church at Ruhengeri. Because of the need to preserve a foundation previously laid, the building was financed with funds loaned temporarily from other accounts. University Friends Church in Wichita is raising \$13,500 for this project.

India

Praise God that by late April the Hunerwadel family had recovered from several weeks of illness during which two of the children had to be hospitalized briefly. Remember them in the fulfillment of their ministry

and goals at Mussoorie. Their mailing address is c/o P.O. Box 476, Paonia, Colorado 81428.

Other

James Morris, retiring EFM director, had upper back surgery March 30 and has suffered a great deal of pain in a slow process of recovery.

Highlights of EFM Commission Meeting

Ron Woodward reported on his four years in Kenya, sponsored jointly by Evangelical Friends Mission and Friends United Meeting. Ron's original assignment was to encourage newly formed Nairobi Yearly Meeting in urban leadership development and evangelism. His fourth year shifted to a broader FUM-related ministry, and consultation with the Kenya Friends Bible Institute.

Nancy Thomas, former Friends missionary to Bolivia, reported on a dream for a possible international Friends Literature Coordinator to train writers and develop a Friends-oriented curriculum in various places. The Missions Commission encouraged Nancy to pursue a pilot writer's workshop, possibly in Mexico City.



"No, it's not broken. We call that our 'silent' screen. It's an unprogrammed computer."



Prayer from the Plane

BY NANCY THOMAS

Lord,
We're almost there.
The plane's losing altitude,
and from the window
I see Lake Titicaca.

This is so hard to believe
after all the months of preparation,
of dreams and plans.

And now the reality.
Missionaries at last.

But I'll have to confess, Lord,
joy isn't the only emotion
churning inside me.

I'm afraid.

In the excitement of the missionary rallies back home,
everyone telling us what a great thing we were doing
and how much they would pray,
and among the crowd seeing us off at the Portland airport,

Well, frankly, Lord, it was easy to feel
like a triumphant conquering warrior in your missionary
army.
Nothing too difficult and the nations to win!

But now, Lord, the crowds and rousing songs are gone.
Just Hal, David, and I sit here
waiting for the plane to land.
And we three alone will step off onto Bolivian ground.

Just we three—and You.
There's our hope.

I'm afraid, Lord.
Take my hand.
Be my personal guide in this new land.
I don't know what's ahead—
just that You'll be there with me.
Let my expectations and experiences
be grounded
in Your reality.

AMEN. EF

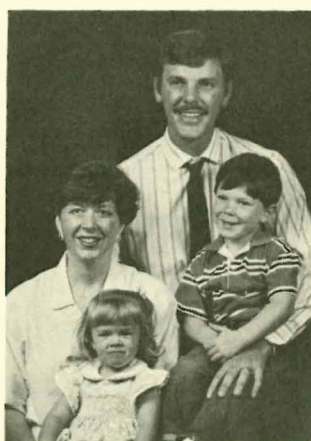
Northwest Yearly Meeting of Friends Missions— Serving God and Building the Kingdom in Bolivia and Peru

Northwest Yearly Meeting of Friends sponsors a strong mission work among the Aymara peoples of Bolivia and Peru. What began over 60 years ago as a pioneer church-planting ministry is today a partnership of encouragement and training as missionaries work side by side with Aymara Quaker leaders. The great commission's mandate to make disciples among all peoples continues to be the major motivation and goal, especially as Aymara Christians themselves are beginning to reach out as missionaries.

Members of NWYM serving as missionaries in Bolivia with other organizations include Bruce and Jan Allen with World Concern in La Paz, Bolivia; Mark Bounds and Susan Stewart with Christian Veterinary Mission in Santa Cruz, Bolivia; and Beverly Lewis with World Gospel Mission in Santa Cruz, Bolivia. Matt Zoller, a recent George Fox graduate, will be spending a year teaching in the Bolivian Evangelical University in Santa Cruz, under the sponsorship of the Evangelical Friends Mission.



Earl and Janice Perisho live in Arequipa, Peru, where they teach in the Bible school, train leaders, and encourage churches on the Peruvian coast. They are serving their first term as NWYM missionaries and will come home for their year of furlough in the summer of 1993. Mailing address: Apartado 455, Arequipa, Peru



Dan and Tami Cammack (with children, Forrest and Rebekah) have just returned to Arequipa, Peru, from a year of furlough in the U.S. They travel to the various churches on the Peruvian coast in an encouraging ministry, in addition to their teaching duties in the Bible school in Arequipa. Mailing address: Apartado 455, Arequipa, Peru



Ken and Tonya Comfort live in Puno, Peru. Their duties include teaching, leadership training, and a general ministry of encouragement in all the Friends churches on the high Peruvian plains (altiplano). Mailing address: Apartado 369, Puno, Peru



Ed and Marie Cammack will spend a year of furlough in the U.S., beginning this summer. They have recently returned from serving the Bolivian Friends Church in a partnership ministry of training and encouragement to churches in the lowland Caranavi district. Cammacks plan to return to Bolivia in June of 1993. Mailing address: 431 Hylö Rd., Salem, OR 97306

NWYM Celebrates Its Centennial

As Friends from all over the Northwest gather for Yearly Meeting this year, we will be celebrating our 100th birthday. The sessions will be held July 18-24 on the campus of George Fox College in Newberg, Oregon. Special features will include centennial youth and adult choirs, a banner display with each local church represented, and a candlelight vigil around the Bell Tower.

Using the theme "A New People to Be Gathered," Richard Sartwell will bring the messages Sunday morning, and Monday through Thursday evenings. Dick is currently senior pastor at Newberg Friends Church.

Throughout the week thirty different workshops will be offered on a wide variety of topics including missions, creative writing, local church life, family issues, the peace testimony, Christians in recovery.

Laurel Lee, author of the bestselling *Walking Through the Fire*, will speak at the writers' dinner on Tuesday evening. Special meals will also be held for Christian education specialists and educators in general.

New this year and directly following Yearly Meeting on Friday afternoon will be the NWYM/George Fox Golf Scramble at the Riverwood Golf Course near Dundee.

Concurrent with the Yearly Meeting sessions the Youth Yearly Meeting will offer programs for both high school and junior high. The high schoolers will gather under the theme "Considering Convictions," an investigation of the essence of Quakerism. The junior highers will also study the Friends Church under the theme, "Heroes: Past & Present." Thursday both groups will spend the day at the beach.

The Second Annual Youth Group Video Contest will give each youth group a chance to creatively present itself to the Yearly Meeting in a video, short story, or other original introduction of the group's personality.

Children's activities will include supervised nursery and preschool care on the GFC campus, in addition to the day camp program at the Tilikum Retreat Center for school age children.

If you have any questions about this year's Yearly Meeting, ask your pastor for a program booklet, or contact the Yearly Meeting office (503) 538-9419.

Did You Know That...

...Mike and Erica Huber (pastors at West Hills) had a baby boy, Griffin, June 4?

...Butch and Sheila Hart (pastors at Caldwell) welcomed a new son, Kenan, born June 8?

...Hal and Nancy Thomas (North Valley) will move to Southern California in August, where Hal will pursue a doctorate in intercultural studies at Fuller Theological Seminary?

...among those celebrating 50 years of marriage this year are Roscoe and Tina Knight, Paul and Peggy Baker, Gerald and Alice Dillon, Herschel and Esther Thornburg, and Mahlon and Hazel Macy? Any others?

...a group of high schoolers and adults from Reedwood Friends made a "prayer trek" to Berkeley, California, in June? They studied prayer at Berkeley Friends Church, and put their discoveries into practice.

...Jill Miller and Sarah Morse (Reedwood) are serving the Lord this summer at Ramallah in the Israeli occupied West Bank, working with Palestinians and other young Quakers from around the world?

...The Tigard Friends Church gave a Chinese dinner, with proceeds going to help defray tuition costs of a Chinese student at George Fox College?

...Crittie Knight (Newberg) celebrated her 100th birthday in May?

...Gary Wright spoke on a Spiritual Emphasis Weekend in May at First Friends in Vancouver?

...YCEW team left June 17 for a mission trip to Indonesia. Group leaders are Paul and Toni Sloan and other participants are John Boehm, Amy Buchanan, Amanda Connor, Bret McKee, Monte Weber, and Jeff Woolsey?

...Trey Doty (Vancouver) is serving as Bruce Bishop's youth ministry intern in the Yearly Meeting office this summer? Bruce and Trey will travel to camps and local churches.

...Cathy Kruger will be the new pastor at Entiat, Eric Smith will pastor at Cherry Grove, and Ron Woodward will be serving in Silverton?

...Whitney Friends received a Hammond organ from the Board of Evangelism? The organ was originally purchased as a memorial for former NWYM pastor Kathleen Nowak.

...North Valley Friends, in cooperation with a program sponsored by the State of Oregon, offered a month-long seminar to Newberg community families on "Preparing for the Drug Free Years"?

...The Newberg Hispanic congregation celebrated their tenth anniversary in April?