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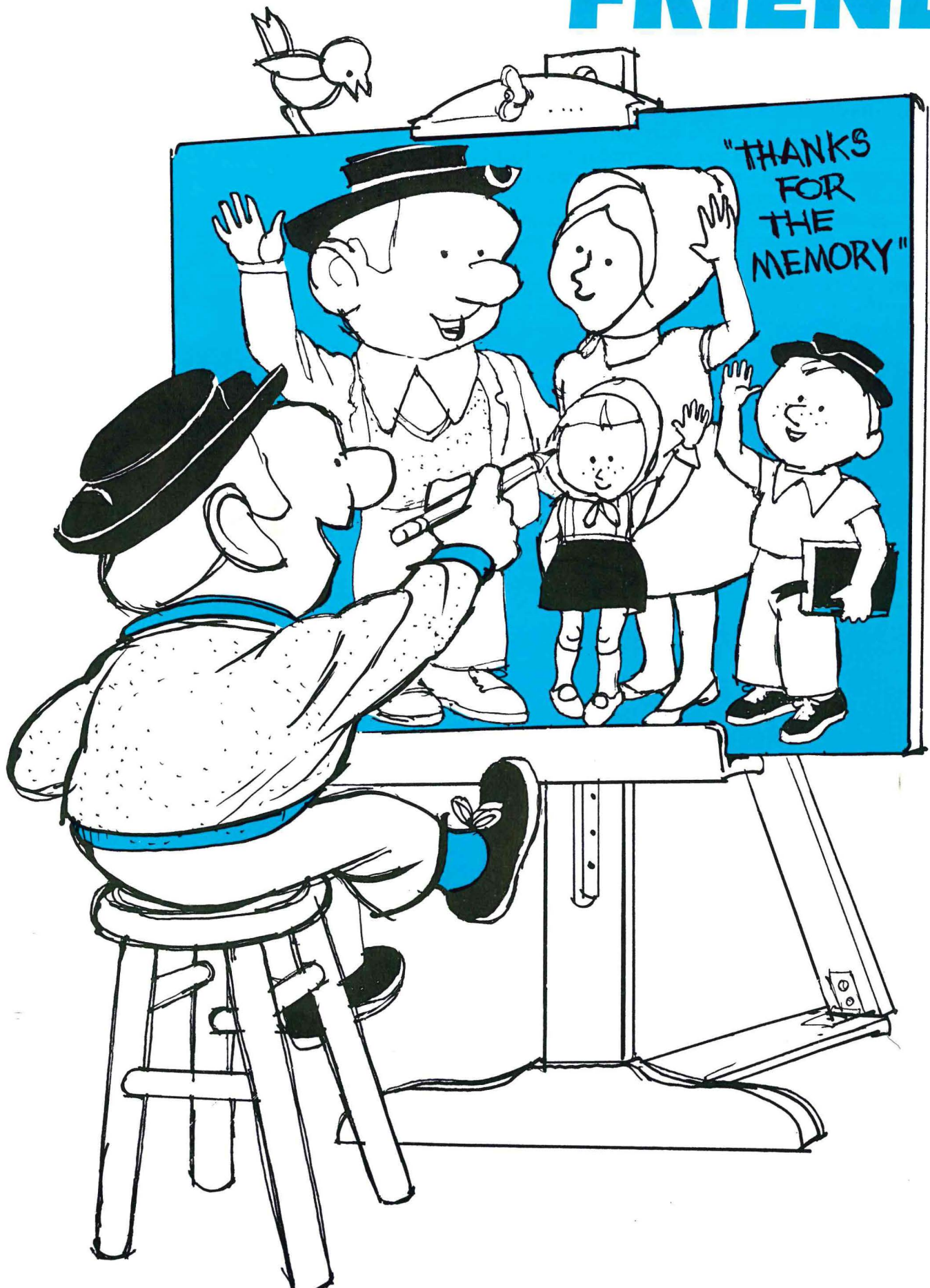
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July / August 1994

EVANGELICAL **FRIEND**





On Following Jesus

BY PAUL ANDERSON

SOME CHRISTIAN groups ask, "How can we be certain of our salvation?" Others ask, "How can we be sure we are right?" Still others ask, "How can we do good in the world?" The Quaker question, however, is, "How can we be, most radically and effectively, true followers of Jesus?" Interestingly, when this question is lived faithfully, the others tend to take care of themselves.

Fortunately, Friends are not the only ones to ask what it means to follow Jesus centrally. Other than the Bible, the most popular book of the Middle Ages was *The Imitation of Christ* by Thomas à Kempis. Charles Sheldon's book, *In His Steps*, became one of the most widely read Christian books of the twentieth century and asked the question, "What would Jesus do?" And I am told Richard Foster's *Celebration of Discipline* has become Harper and Row's best-selling religious book of all time. Even the recent interest in Christian discipleship centers around the question, "How can Christians today follow Jesus?" Thankfully, Quakers are not alone, and we have a lot to learn from others who also share this common quest.

The truth is, though, we also have a lot to share, and the body of Christ (and the world beyond it) will be worse off if we neglect proper stewardship of the truth with which we have been entrusted. On this the church growth "experts" are wrong. Churches that grow are not necessarily those that de-emphasize a particular heritage. If this were true, cults would be extinct by now, instead of on the rise. Churches that grow (most healthily) are also those where the Spirit of the risen Lord reigns powerfully and transformingly. Where people *follow Jesus enthusiastically*. There's no substitute for that!

I often hear a comment suggesting that evangelical Friends should emphasize more pointedly the following of Jesus Christ instead of Quaker "distinctives." If what one means by this is that the external trappings of a movement (quaint expressions, symbolic dress, external trademarks,



etc.) should never be mistaken for the center, I agree wholeheartedly. But if one considers Quaker testimonies on peace, simplicity, spiritual worship and sacraments, inclusive and empowered ministry, integrity, and the dual emphasis upon spiritual revival *and* social reform as "optional distinctives," that person has understood neither Quakerism nor what it means to follow Jesus.

When you set out to follow Jesus completely, wholly, unreservedly, you will be confronted, in time, with *every one* of the issues Quakers have been addressing over the last three and a half centuries. And, these were issues faced squarely by early Christians too. Apostolic Christianity has less to do with calendars or institutions, and more to do with encountering Jesus Christ personally and

When you set out to follow Jesus . . . you will be confronted with every one of the issues Quakers have been addressing over the last three and a half centuries.

being sent by Him as a partner in His saving, healing, and redeeming work. This makes one a "friend" of Jesus.

May a follower of Jesus *ever* lie, cheat, or kill for an earthly or a heavenly cause? Jesus says "No." In fact, such unfaithfulness actually sets back the active reign of God.

Does pleasing God, and developing a meaningful relationship with God, *ever* hinge upon performing an external act or saying the right words, separate from an inward response of genuine faith? To say so makes a mockery of the cross. Jesus came to show us the way to God and died to unite humanity with God. In doing so, He revealed finally the bankruptcy of all human approaches to God, not a new set of Christian forms to replace Jewish ones. If Christ is enough, nothing else is needed. Forms may assist us; they never determine God's saving, healing, empowering action toward us.

And, is Christ's present will for His disciples *ever* locked into a set of regulations or system of beliefs? We need belief systems, but they do not save us. The Scriptures teach that the Holy Spirit of Christ will be present to guide His followers into all truth, convicting them of sin and of righteousness (John 16:5-15). Belief in the resurrection is one thing. Living in the power and presence of the resurrected Lord is another—and this is central to the good news of the Gospel.

SO HOW do we do it? Ironically, Friends have traditionally held that the risen Lord must always be attended and heeded above and beyond human traditions. So, an appeal to "traditional Quakerism" is a contradiction of terms. On the other hand, when we set out to follow Jesus we are not the first, nor are we alone. Others have found His teachings convincing and His leadings true. To discard the benefit of those learnings is foolish, although to become smug in them is to deny their central genius.

At different stages of my life, following Jesus has called for different challenges. As a child it meant seeking to be kind and patient—generally trying to beat up on my

younger brother less. Success was real, but too often only partial. As an adolescent it meant living by a Christian ethic instead of giving in to the pressures of the world. The Lord helped me a great deal then, and for this I am grateful. Now as an adult, I face not only questions about my personal lifestyle, attitudes, and behavior, but also questions about what kind of world this should be and how Christians ought to make a difference in it for Christ.

As the Lord speaks to me about following Him today, I find my Quaker heritage of more significance, not less. I suppose that not only are we a people who ask what it means to follow Jesus, but in a real sense, we *are* that question. But beware, the true answer may not come in the form of fine-sounding propositions or beliefs. The truest answer will be expressed in the changed and changing lives of those who encounter Jesus personally and who are sent by Him as His apostolic partners in the world. These people Jesus calls His "friends." **EF**

A note from the editor: I am deeply grateful for the privilege of serving as editor of the EVANGELICAL FRIEND over the past four years. As I draw together the final copy of the magazine that has nourished my connections with Friends and love for the Lord for nearly as long as I can remember, sadness gives way to trust. The Lord never allows a seed to die without bringing forth a new shoot. We look forward to the new EFI publication that will follow, and pray it will be used of God in ways beyond imagining.

*In Christ's service,
Paul Anderson*

To the Point

We're frequently asked if the emerging evangelical church in Bolivia and Peru is really *Friends*. And some are wondering if it matters . . .

Francisco Mamani is a second-generation Friend who has pastored the First Friends Church of La Paz. He is also the United Bible Society representative for most of Bolivia, making frequent visits to other countries as well.

"Why am I a Friend?" Francisco thought for a moment. I expected him to say what many do at home: "Because my parents are," or "The Friends brought my people the Gospel." Instead he gave this incisive reply: "There are various reasons. One, our church is free of class distinction. Friends missionaries regard me as an equal; most other missionaries do not. Secondly, our Friends churches are bound together by love and trust in each other, not by rules, rituals, or church government.

"Also," he added, "Friends teach a simple Gospel of holiness that is for every Christian."

He told of being invited, sometimes urged, by others to change denominations or churches because of one doctrine or another. But he said he had settled it in his own mind. He was more comfortable as a Quaker Christian. (April 1981)

—Jack Willcuts

Why the World Needs Evangelical Quakerism

BY JOHN PUNSHON

ONE OF THE few distinctions I have come by in the course of my life is that I once belonged to the same meeting as Elizabeth Fry. A century or so separated us, but the benches I first sat on as a Quaker were once graced by her. They had survived removal from one meetinghouse to another, so the children of the meeting used to slide along them all so that they could have the proud boast that they had once sat (though they could not be specific as to where), on the same seat as the great woman. Her presence, for me, was always in the air.

It is a source of quiet satisfaction and modest pride to Ratcliff and Barking Friends that one of their number was such an adornment to Quakerism as well as being a social reformer of the first rank. But I did not grasp what was involved in all this till some time later, when I had to sort through the books of two neighboring meetings that were closing down, and I encountered what must have been a pair of classical, nineteenth-century, Quaker libraries.

As I cataloged these dusty volumes, it struck me forcibly that London Yearly Meeting, until the comparatively recent past, had been part of the Orthodox, or evangelical Quaker world, not the theologically liberal one. When I read the Yearly Meeting Discipline, however, there was very little to suggest that this had ever been so. An unavoidable challenge then arose. Was Elizabeth Fry anything more than this figure of nostalgic pride, or

were her religious principles something that led to what she had done, and might they contain a serious challenge to me? The answer to each of these questions was, and is, "Yes." Elizabeth Fry was a Quaker and an evangelical. Both things mattered to her, and they still matter to us.

For many of us, the importance of her evangelicalism is easy to see—we think that it is simply the essence of Christianity, the baseline to which, sooner or later, the church always returns. Its principles tell us how people really are and what Christianity ultimately represents.

It speaks to us of the highest trust Jesus Christ bequeathed to us, "Go therefore and make disciples of all nations..." (Matthew 28:19) The very word *evangelical* means, "one who brings good news." That is what the early Quakers did, it is what evangelical Quakers do now.

Both then and now, Friends preached a message of personal transformation, the essential and unavoidable preliminary to the good life as Christians see it. Jesus tells us that if we wish to be His disciples we had better count the cost. In order to endure to the end, we need a power that goes beyond the unredeemed human condition. That can only come, says the Gospel and the evangelical faith, by an experience of the transforming power of Jesus Christ. Lasting goodness is based on personal commitment. Christianity does not mean following the rules; it means following Christ.

Both then and now, Friends were willing to try all their doctrines and practices by the standard of Scripture. The Bible speaks to us of eternity, not changing human standards. We are separated from

the earthly life of Christ by about 2,000 years. We live in a highly self-confident age and there are many people who think that the best clue to the meaning of Scripture is to be found in the results of the most recent scholarship. The consequence of this is that many people read books about the Bible and not the Bible itself. But the Quaker and evangelical impulse is always to challenge the wisdom of the age in the name of the "wisdom from on high." (James 3:17)

The early Friends and contemporary evangelical Friends are equipped by their understanding of Christianity to do this with great effect. It is a high-risk strategy to change the way we present the Gospel as the world's circumstances change, of course, but it has to be done with understanding, as we can see from the preaching of Paul on Mars Hill in Acts 17. For example, what is often seen as the evangelical preoccupation with sin is in fact a strong intellectual challenge that says the ills of contemporary life, whether it be in the seventeenth century or the twentieth century, are not the malfunctioning of some system or other, but the result of a myriad of deliberate, self-centered choices. The world does not need damage limitation and repair; it needs the transforming power of Christ.

So far, so good. That was the evangelical side of Elizabeth Fry. But what about her Quakerism? She was a convinced Friend as well as being born into a Quaker family. She was a born-again Christian to whom her Quakerism mattered greatly. But did it matter as an optional extra, or as an integral part of her faith? Some evangelical Friends think the Quaker past is a nice gray bit of the heritage that we can safely ignore because we have more important business. What might Fry have said to them?

She might well have echoed the words of her brother, Joseph John Gurney, who wrote that he considered Quakerism to be "the religion of our Lord and Savior Jesus Christ, without diminution, without addition and without compromise." It is fair to say, therefore, that in the doctrines proclaimed by the Society of Friends, Joseph John Gurney saw the Gospel expressed in Quakerism in a fuller form than he ever found elsewhere. That is the answer. The

(Continued on page 17)

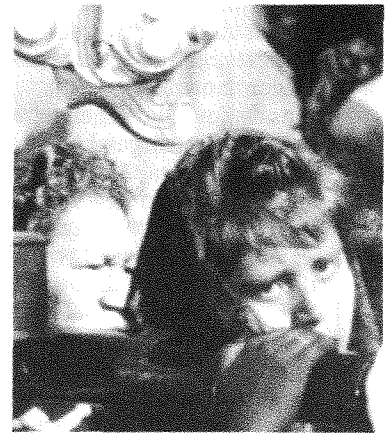
She was a born-again Christian to whom her Quakerism mattered greatly.

EVANGELICAL FRIEND

COVER: Mr. Quaker makes a final appearance and expresses the sentiments of those of us who have had the privilege of being a part of publishing the EVANGELICAL FRIEND over the last quarter century. (Art by Ray Bennett)



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EVANGELICAL FRIEND

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NOTICE: This is the final issue of EVANGELICAL FRIEND, which will be replaced with a new publication beginning in 1995 that will be mailed to every home in the constituency.

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BY ARTHUR O. ROBERTS

IN 1967 I received a letter from Dean Gregory asking me to be a contributing editor to a new magazine, the *EVANGELICAL FRIEND*. The recently formed Evangelical Friends Alliance had secured the agreement of then named Oregon (now Northwest), Kansas (now Mid-America), Rocky Mountain, and Ohio (now Evangelical Friends Church—Eastern Region) yearly meetings to merge regional magazines, plus the *Missionary Voice*, into a unified monthly journal. They chose the name of Ohio's magazine for its historic antecedents. An earlier magazine had been established in Ohio in 1905. In a unifying move a few years later, that earlier version of the *EVANGELICAL FRIEND* was merged with the *American Friend*, now called *Quaker Life*. The 1967 publication, like the 1905 one, emphasized an evangelical understanding of Quaker life and thought.

For the new *EVANGELICAL FRIEND*, Dean Gregory was selected as editor, Jack Willcuts as executive editor, Harlow Ankeny as managing editor, and Evangeline Stanley as missions editor. The cooperative magazine aimed to reduce regionalism, avoid duplication, broaden fellowship, and strengthen public witness. Jack Willcuts for 18 years and Harlow Ankeny for 25 years gave editorial and managerial leadership. Lon Fendall and Paul Anderson have each provided four and a half years of editorial leadership.

Dan McCracken assumed managerial duties in 1981. Graphic artists Paul Lewis, briefly, and Stan and Shirley Putman, for many years, helped make the magazine visually attractive. Other Friends (too many to list) served in various capacities—associated and regional editors, book reviewers, regular and occasional writers, and news gatherers. Through their efforts the magazine

became an internationally respected Quaker journal.

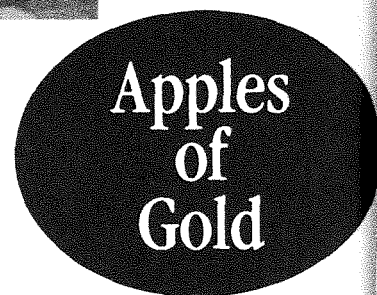
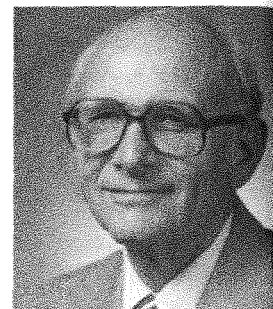
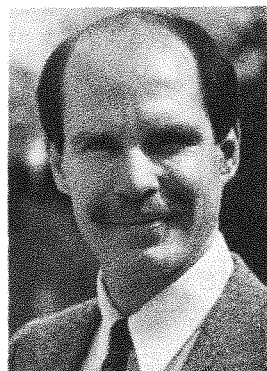
I am pleased to have been part of this enterprise, and over the years I have contributed numerous articles, book reviews, concerns, and poems. For me the *EVANGELICAL FRIEND* seemed a logical progression from my regional publications previously read and written for, namely the *Northwest Friend*, and its predecessor, the *Friendly Endeavor* (started by Quaker youth in 1918). I assume other Friends felt the same way: The new magazine arose from and extended their antecedent publications, drawing them into a larger circle that enhanced rather than diminished our Quaker identity.

Am I disappointed that the *EVANGELICAL FRIEND* is to be discontinued? I sure am! Did EFI make a good decision? Well, let's say it was a difficult decision prayerfully made, and we yield reluctantly to their judgment. Burdened by uneven subsidies, insufficient subscriptions, and its own lean operating budget, the magazine was essentially vulnerable to budget shortfalls of supporting yearly meetings.

So they're seeking other ways to reach the homes of EFI members, with publications they hope will prove more attractive, more widely read, and easier to finance than the familiar family magazine. Will their efforts be effective? Time will tell. No system is perfect, but this option has been chosen for considered reasons. Good faith on our part can make the plan work. Maybe in the future a new magazine will emerge again. Maybe on a larger scale. It's okay to dream.

But now let's review what the *EVANGELICAL FRIEND* has meant to us. It is important to lift up a standard by which alternative publications can be measured. Here are some contributions as I see them.

Jack L. Willcuts (right), Lon Fendall and Harlow Ankeny (below), Paul Anderson (below left), Stan and Shirley Putman (bottom)



1. The magazine has provided useful information about EFI outreach.

The March/April issue, for example, told about the growth of Friends churches in Rwanda. This information gives focus to our prayers for our brothers and sisters caught in violent rivalry between Hutu and Tutsi factions. Earlier we read about the evangelistic trek to Siberia by Alaskan Quaker Eskimos.

2. The magazine has kept us informed about the larger Quaker world.

Wasn't it great to learn from Gordon Browne, for example, how a long-established Quaker trust helped mid-western farmers avoid economic disaster? And

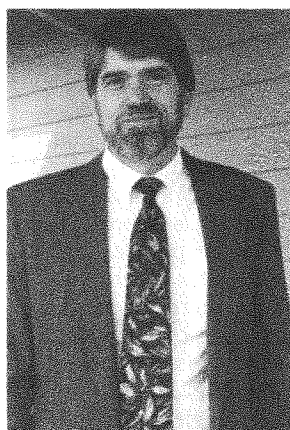
previously to learn about inner-city ministries, and what happened at world Quaker gatherings?

3. The magazine has promoted yearly meeting and inter-yearly meeting programs.

We hear about conferences, national ministers conferences, and our colleges. Although I am much too old for YouthQuake, it has been exciting to read about different youth programs, and to know that our grandchildren have had their faith in Christ strengthened by them.

4. The articles and editorials have ministered to us spiritually.

In various modes, messages have encouraged us, challenged shallow thinking, and probed the conscience. Commentators dub the United



**Harlow Ankeny (top left),
Dean Gregory (top right),
Jack and Geraldine Willcuts,
Lon Fendall (above), Dan
McCracken (left)**

States presidency a "bully pulpit," an opportunity to lead the country by exhortation. Well, editors have used a bully pulpit effectively for 27 years. Ponder Jack Willcuts's 1980 warning against a growing provincialism that treats yearly meeting fellowship as unimportant. "The enormity of evil," he wrote, "is no excuse for the creation of walls separating us from the rest of the world. . . . Isolationism is not a Christian or Quakerly position [but one] rooted in fear, not faith." (*The Sense of the Meeting*, edited by Susan Willcuts Kendall, Barclay Press, 1992, p. 153.)

5. Doors to learning have been opened to us.

Feature articles have taught us new understandings of the Bible, church history, Christian education, outreach, theology, and worship. We have seen issues in new perspectives. We have learned about our own Quaker beliefs and

practices. The book reviews taught us smatterings of Christian faith and practice. I think particularly of Lauren King's reviews and his contribution as editor of the "Friends Read" section for so many years.

6. Our spiritual discipline has been strengthened by the stories Friends tell.

In the March/April issue, for example, Mark Kelley wrote about two couples learning the discipline of tithing. Sometimes the subject was prayer, or peacemaking, or forgiveness, or coping with consumer culture. We've enjoyed these faith stories. Some stories were statistical—notice of birth, death, and marriage. Others reported transitions, geographical and ministerial. Letters to the editor gave us glimpses into each other's thoughts, and forced us to listen to different points of view.

7. The magazine has provided an opening for prophetic voices.

To write may be as Spirit-anointed (with all the burden, terror, ecstasy, and exhaustion that term implies) as to rise in meeting and voice a concern. We are called "Quakers," aren't we? Consider the writing and reading of prophetic concerns as a kind of gathered meeting. First, from a silence deep in time and distance, a hand through print (not voice) sends words unctioned by the Spirit. Then, in homes across the land, those words are received in silence by the eye of the reader. The meeting concludes when the message is heeded by the writer and by the reader. For me as a writer the meeting concludes when letters or phone calls confirm that I have been rightly guided. It's like the handshake after worship, and the confirming words, "Your leading was from the Lord."

Such experiences make us exclaim, like Jacob awakening from a vision in the night, "Surely the Lord is in this place." (Genesis 28:16) This is the power of the word enscribed.

8. The magazine has provided an artistic setting for verbal texts.

Style has complemented substance. Good art has enhanced the word written. We thank Barclay Press and the editors for integrity in this matter. Graphic design, pictures, formatting, cartoons, have been used effectively.

Remember the poem, "Declaration," by Nancy Thomas in the March/April issue? It was given a full page, suitably designed! I remember when poetry was considered "filler" to be tucked into leftover spaces. The editors of the EVANGELICAL FRIEND have understood the power of metaphor. Their actions affirm the ancient axiom, "A word aptly spoken is like apples of gold in settings of silver." (Proverbs 25:11) No wonder many readers looked first in the magazine for a poem by

Nancy Thomas. How fitting her prayer, "Help me to forget my rights/and enter into love."

9. The magazine constitutes a repository for future research.

As accessioned in church and school libraries, bound volumes of EVANGELICAL FRIEND constitute an archival resource. Historians will probe these volumes to learn about Quakers within this quarter-century window. The magazine keeps open an important access into the network of our Christian faith.

10. Finally, the EVANGELICAL FRIEND constituted a standard.

It lays upon us a challenge to communicate more not less effectively. A people bound together by a covenant of faith requires a strong network of words. Words hold us faithful to Christ and to the Scriptures. They sustain the outreach, educational, and service ministries to which we have committed our lives, our funds, and our children. Through print media we articulate our faith in appropriate theological terms. Our books of *Faith and Practice* spell this out formally, but other publications, significant among them the EVANGELICAL FRIEND, have kept our theological convictions current and effective.

In sum, the magazine has been the single most effective tool in forging a unified coalition of evangelical Quakers in America during the last third of the twentieth century. And it did it right—by always giving something to the reader. In these ten ways the EVANGELICAL FRIEND has been an effective print medium for Friends, not only for Evangelical Friends International, but for other Friends as well, and for the world at large. **FF**

*Arthur Roberts is professor-at-large at George Fox College, where he taught for 39 years. He and his wife, Fern, live on the Oregon coast at Yachats, where he has written his latest book, *Drawn by the Light, a spiritual autobiography*.*

I'M INSPIRED! I have spent time intensively reviewing issues of the EVANGELICAL FRIEND published over 27 years to find what I consider to be the most significant articles published in the magazine.

Frankly, it was a difficult task—yet enjoyable, exciting, and challenging. Many times while reading an article, my response was, "Right on! That's rele-

vant for today, even though it was written years ago." What a storehouse of well-written, timely articles our writers and editors have provided for us!

At the risk of reader disagreement, I have chosen the following articles for their relevance, clarity, and significance as my scrapbook gleanings to be remembered.

Scrapbook Gleanings from the *Evangelical Friend*

TWENTY MEMORABLE ARTICLES

BY LUCY ANDERSON



June 1969, Merle Roe
Growth or Death

"We [the Friends church] must first grow spiritually, before we will ever be able to effectively minister to growing numbers.... The world can see those who are growing and delighting themselves in God's law and grace, and these are attracting all men [and women] to the Lord Jesus Christ."



November 1971, Russell Myers
The Friends Church—Is Now

"God's richest promises are not for yesterday or tomorrow but for today.... Our church has an opportunity to recover the simplicity and dynamic of the Gospel. There is hope we can penetrate our world with the living message of Jesus Christ." Myers's advice: Send our enthusiastic and best trained workers into the cities where people are and then trust the Holy Spirit to guide in employing creative, biblical methods that will change lives.



November 1972, Milo Ross
George Fox: 300th Anniversary

One might ask the question: "Why did George Fox make the long and difficult journey to America in 1672?" It was because of the "serious persecutions after the restoration of the monarchy in 1660. A great many Friends were in prison." His visit to the British West Indies (notably Barbados), to Virginia, Long Island, and Carolina brought needed encouragement and support to Friends who were entrenched in New World communities.

Ross applies three lessons for today's Friends. (1) The trip established George Fox and his followers in the mainline of Christian orthodoxy. (See his famous letter to the governor of Barbados.) (2) His use of women ministers and his concern to preach salvation to blacks and Indians as well as to whites was unusual in that day. (3) By his coming to preach and to minister, Fox broke with the general motivation for coming to America.



October 1975, Lauren King
Why One Quaker Refuses War

The author gives three reasons for his personal opposition to war: (1) The moral reason: "If I believe it is wrong to injure another, I cannot accept injury up to a point and then defend myself by finally injuring him." (2) The citizenship reason: "I believe the New Testament teaches me that I am a citizen of the kingdom of heaven and an ambassador to the people of this country.... an ambassador does not take up arms for the country to which he is an ambassador." (3) The reason from Jesus and the apostles: In the Sermon on the Mount, Jesus commands the Christian not to resist evil but rather to love one's enemies and do them good. The apostle Paul cites that love, long-suffering and forbearance are our weapons in the struggle against evil. These work no harm to others.

June 1976, Richard Foster
Being a Christian in the American Bicentennial

"Idol worship is as real a danger in 1976 as it was among Canaanite Baal worshippers." Foster lists the following as idols in contemporary America: racism, sexism, consumerism, and nationalism with nationalism being the most dangerous because it becomes exclusive "when it says we are better than other people because of who we are."

"The aim of God in history—through the redemptive work of Christ—is the creation of an all-inclusive community of loving persons.... The believer... must confess there is neither Jew nor Greek, bond nor free, male or female, for we are all one in Christ Jesus."



June 1976, Sheldon Louthan
and Grant Martin
Toward Better Families

"People are both *born* and *made* within a structure as old as Adam and Eve—the family. The Scriptures indicate this was God's design for peopling the earth. This was to proceed through small social units of people related to each other by marriage or by bloodline.... The strength and resiliency of a nation rest on the bedrock of such family units. Unfortunately, the problems of a nation many times stem from breakdowns or malfunctions in the family function."

With tremendous pressures on families for change, the church is in a unique position to minister to, educate, enrich, and counsel family members. The church needs a comprehen-

sive program to strengthen the family unit and thus increase the spiritual growth of each member.



September 1976, Everett Cattell
The Gifts of the Spirit

The author provides a listing of the gifts of the Spirit as recorded in 1 Corinthians 12:4-11, 28-31; Romans 12:6-8; and Ephesians 4:7-12. In comparing gifts to the unity of the body, he draws three lessons: (1) "We cannot possibly be true to Scripture and insist that every person must have any one of these gifts . . . God distributes gifts as gifts—not attainments—and He gives them to whomsoever He chooses." (2) "We must not be envious of nor try to exercise someone else's gift." (3) "We must accept the unity of the body of Christ and our place in the body as determined by the particular gifts the Spirit has given us."



June 1979, Norval Hadley
Suggestions for a Plateaued Church

To turn a plateaued church around, Hadley offers eight steps for renewal: Take a community survey; find a need and begin meeting it; begin to challenge church leaders (elders); schedule a weekend planning retreat for goal setting; develop a file of prospects; train teachers, staff, and new members; put a strong emphasis on forming small groups for praying, caring, and sharing; and finally, evaluate your church programs, retaining those that help to meet goals and deemphasizing those that do not.



December 1979, Nancy Thomas
The View from Bethlehem

The author's personal view of that first Christmas includes an invitation to join four of the principals at Bethlehem—a shepherd, the innkeeper's wife, an astrologer, and Joseph—in creative reflection. In her talented way, Nancy Thomas paints a vivid portrait of real persons, participants in the drama of Jesus' birth.



October 1981, Robert Hess
Our Heritage as Evangelical Friends

"When we talk about heritage of Friends we are not talking about laying a new foundation. The foundation was already laid . . . Christ is our sure cornerstone." George Fox built on that foundation and so do you and I.

"We have three arrows pointing to authority when we talk about Christian experience. We have not only the Scriptures and the Holy Spirit, but interpretation of thoughtful, committed Christian people. The Spirit of God takes the things of Christ and literally makes them real to us."



January 1982, Catherine Cattell
Something Happened to You, Peter

"Peter, somewhere I lost you . . . What happened inside of you to change your whole personality? How did you find courage and

power to preach to thousands when you denied [Jesus] before one?"

"It had something to do with Christ's death and His resurrected life; but more than that, you died to something in yourself and came into the power of a new life. It was at Pentecost that this new involvement began when Christ seemed actually to live His life in you, bringing an end to selfishness, prejudice, and to the sin of holding back part of the price of discipleship."



October 1980, Walter Lee
Christian Stewards in an Adverse Economy

"Times of economic adversity put us to the test and reveal our true sense of stewardship for God. True stewardship is not measured by economic conditions [but by] fervency of love for God." It is measured by the amount we have left, not the amount of the gift, and finally, by our recognition of God's ownership, not our right of possession.

"When we recognize God as the owner and giver of all we have, we then see ourselves as stewards of all that is in our possession."



September 1982, Don Green
The Transforming Power of the Love of God

"I am profoundly troubled by the general failure of Friends to lift convincingly and clearly the love of God as the heart of the Gospel . . . Friends are talking and writing about peace, our children and young people, our future, the role of our schools, and the proper weight to give our history, but where is the joyful canticle of love being lifted?"

"I am loved! You are loved! This truth is the heart of the Gospel. If I allow the sheer awesomeness of this to take hold of me, it will transform my life. I am no longer merely the sum total of biochemical, parental, or societal forces. I am beloved of God. He has created me as He has created you as an expression and object of His love."



April 1983, Benny Mevey
and Dorothy Craven
Prayer and Healing

Both writers approach the topic of divine healing with assurance of God's power and love and a realization that we as His disciples continue to learn His ways, for God uses many ways to heal us. "Prayer is not a matter of trying to persuade God to give us what we want. Prayer is giving ourselves to God so that He can work through us what He wants. And the first step in all successful prayer is to find out what He wants." (Agnes Sanford, *Behold Your God*, p. 33) Mevey lists 12 insights on prayer and healing that he shares in his ministry to hurting people.



September 1985, Roy Clark
Do I Really Worship?

"What is the difference between a social gathering with a little religious overtone, and a genuine service of worship?" Clark's

answer: (1) The horizontal dimensions of fellowship should not take priority over the vertical dimension of divine worship. Without a sense of God there is no real worship. (2) The spirit of levity should not be substituted for the spirit of reverence. (George Fox called it "creaturely activity.") (3) When emphasis is on program and promotion, it is not worship and devotion. (4) A service that is human-centered rather than God-centered is geared to human consumption rather than worship of God.

September 1986, Karen Bossic Interview with Tony Campolo

The biggest failure of today's church, according to Campolo, is reading the Sermon on the Mount, knowing exactly what it means and *not* doing it. "What else can 'give to the poor' mean? It's pure, unmasked simplicity."

"Quaker theology, which has traditionally railed against racism, sexism, and militarism and espoused compassion, love, and gentleness, should be at the forefront of reviving the radical message of Jesus."

"It's a scary thing to me that a Baptist like myself has become the prime spokesman for George Fox. Why? Because maybe Quakers aren't trying to say what George Fox tried to say."



November 1986, Arthur Roberts Paths Toward a Quaker Future

Concerned that in recent years yearly meeting memberships have remained constant, Roberts sets out to examine seven available "paths toward a Quaker future," noting both the strengths and weaknesses of each. These include the following:

- Restorationist – seeking to recover the prophetic character of the original movement.
- Charismatic – emphasis upon the gift of the Holy Spirit as well as His baptism.
- Mystic – cultivation of the inward journey toward God.
- Universalist – belief that the Divine Light extends to all humanity regardless of intellectual formations or expressions of religious faith.
- Fundamentalist – a reaction to modernism by setting forth nonnegotiable essentials of the Christian faith.
- Liberal – emphasis upon the authority of Spirit over Scripture and tradition.
- Evangelical – acknowledgement of the Bible as authoritative for religious faith and practice and reliance on the Holy Spirit to help in sharing the Gospel in outreach to others.

Preferring evangelicalism with its three lanes of proclamation, fellowship, and service, the author concludes that "perhaps 'Christocentric' or simply 'Quaker' will suffice to show that we are people of the Christian Way."

December 1987, Kent Thornburg Must the Church and Science Battle for the Truth?

Can Rev. Whitecollar and Dr. Labcoat resolve their conflicts? This is the heart of the article as the author, a physiology professor, analyzes the centuries-old controversy, ranging from admiration to disdain, between the church and science.

"As peacemaking Friends, we should not be a part of the church-science problem but part of its solution." Christ's analogies of salt and light symbolize for us the potential pervasiveness of our influence as Christians. "The day-to-day shoulder rubbing with colleagues has little of the glamor of television evangelism, but it carries Light into the laboratory where little would otherwise shine."

July 1990, D. Elton Trueblood Four World-Changing Ideas

Grateful for the contribution of "magnificent teachers" during his many years of study, Trueblood recalls four major ideas that he feels make a crucial difference in one's life. These are (1) *The primacy of persons*. "Self-conscious beings can make decisions that change the course of events." (2) *The habitual vision of greatness*. Trueblood was encouraged by Alfred North Whitehead's assertion that "each of us, however humble we feel, may have direct contact with genuine greatness, chiefly by means of the written word." (3) *The abolition of the laity*. "Christianity, whatever else it may be, is not a spectator sport . . . on the Christian ship there are no passengers, for all are members of the crew . . . if a person is a Christian at all, he or she must be a minister." (4) *The necessity of a redemptive society*. "I began to realize that the most practical hope for the world lay in the creation of small groups of loving persons who would infect the world around them."

July 1992, Paul Anderson The Great Commission in Quadriphonic Sound

The Great Commission appears in each of the four Gospels in fascinating, different ways. "It's like listening to a 'quadriphonic' rendition of it, as each of the Gospel writers complements the others with his own distinctive perspective." The similarities are clear as all view the Great Commission as declared by a resurrected Lord, portrayed like a "last will and testament," and rendered for a specific Christian audience.

But note the distinctive elements in the four accounts. (1) Mark wrote: "Go and preach the Gospel to all creation," which indicates the urgency first Christians felt in spreading the Gospel. (2) Luke adds the indispensable factor of divine empowerment. (3) "Go and make disciples of all nations" recorded by Matthew indicates the addition of the community-building motif. (4) "John takes great pains to emphasize Jesus' imbuing all of His followers with apostolic mission" as is clearly shown in: "As the Father has sent Me, so send I all of you."

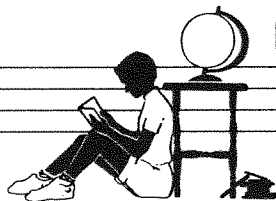
Christian mission today "involves going and preaching; waiting on the filling of the Holy Spirit; making disciples of all nations; and embodying the apostolic, inspired, and priestly ministry of Jesus himself."

* * *

Obviously, there are many more outstanding articles. These are just a few that stand out for me. I am told the Publications Commission of EFI-NA is preparing an index (by topic and by author), which will become available in the next year or two. Until then, go over some of your own issues of the magazine. I think you will come up with your own list of favorites, and become inspired as I have been. **EF**

From 1970 to 1991 Lucy Anderson served as reporter, regional editor, contributing editor, and/or Publications Commission member for the EVANGELICAL FRIEND. She and her husband, Alvin, spend a third of the year in Canton, Ohio, and two semesters a year in Guatemala City, where they supervise American college students doing their teacher training in a cross-cultural context.





Six Proposals for Evangelical Friends

BY JOHN P. WILLIAMS, JR.

GOD INTENDS FOR His church to grow:

- To reach lost people with the salvation found only through His Son.
- To live out our faith in Him.
- To make disciples.
- To be His ambassadors.
- To bear witness.

Evangelical Friends *can* grow in numbers and in faithfulness to Christ. But we will need to make some changes if we are to connect better with non-Christians and interact more kindly with Christian siblings.

We cannot ensure anyone's response to the Gospel. We are not responsible to make choices for others. But we are responsible to be clear about Jesus. We are responsible to remove barriers that separate us from nonbelievers. We are responsible to get outside of church culture in order to make disciples.

Jesus declared, "I am the true vine, and my Father is the gardener . . . every branch that does bear fruit he prunes so that it will be even more fruitful." (John 15:1-2)

Here, then, are six proposals for fruitful change among evangelical Friends.

1

Quaker is an antiquated term.

It is quaint; it is traditional. It's not a bad term, but it can mean anything from new age believers to those who practice transcendental meditation to evangelical Christians. The term often clouds rather than clarifies. Let's call ourselves evangelical Friends.

Evangelical means "bringing good news"—the news of the Gospel. The name *Friends* means what Jesus said: "You are my friends if you do what I command." (John 15:14)

2

Jesus Christ (not George Fox or any religious tradition) is the only basis for unity.

The church is *Christ's* body, after all. Without Him we can do nothing.

It is a tragic error to assume that somehow a common leader or history gives us ultimate unity. It gives us sociological, historical, and cultural affinity, but without Jesus Christ at the

heart, a religious tradition offers merely tradition. Not salvation.

We can have unity among Friends only as we submit to the Word of God in Jesus Christ as our only Savior and Lord. He is the living Word made known to us through God's written Word, by the illuminating work of the Holy Spirit.

3

It is time to purify our agendas by more nearly fulfilling Jesus' Great Commission.

Nothing purifies, clarifies, and empowers the agenda like obedience to Jesus. When we look at our activities, our spending, and our programs in the light of the Great Commission call to make disciples of all people groups, we change:

- For the better.
- Toward greater obedience.

—In intimate fellowship with Christ who can best be known as we humbly obey Him.

Too much energy in Friends churches is spent on maintaining the organization, rehearsing the tradition, and debating the distinctives. Early Friends reacted against rituals such as water baptism and elemental communion because they too often gave people a false sense of security. In today's Friends churches, we have rituals—social patterns—that likewise can lull folks into a false sense of security. Could it be that we have ritualized non-sacramentalism, smallness, isolation from lost people, pietism to the exclusion of social service, and consensus over voting to the point of unfruitfulness?

Lord Jesus, help us break out of our comfortable habits in order to reach lost people for You.

4

It is time for a powerful demonstration of Jesus' Great Commandment.

Our Master declared: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." (John 13:34-35) The most compelling evidence of a sanctified Christian life is love for other persons.

In our business meetings, our talk about one another, our selection of

pastors, our conduct of church affairs, our response to brothers and sisters who have sinned against us, our disagreements, our conversation about other churches, our family life—we greatly need a new baptism in love.

5

Ministry and leadership are not the same.

We confuse the two—to the detriment of Christ and His church.

Every believer is called to be a servant, a minister of the Gospel. But not every Christian is called to be a leader. Leadership is a gift to be exercised humbly and courageously under the lordship of Christ, for the benefit of the body and to the glory of God.

Often, Friends confuse ministry and leadership, assuming that because we are all called to be ministers we all, therefore, are called to lead. When this confusion prevails over clear biblical teaching to the contrary, churches become known for constant discussions and lack of action. Pastors become weary and discouraged, feeling used and impotent. The cause of Christ suffers.

The Scriptures underscore the need for leaders to be accountable and faithful, not the need for leaders to pretend they are not leaders.

6

It is time to think nationally and internationally, not just locally and regionally.

When was the last time you thought about reaching people for Jesus in Minnesota? Maine? Tennessee? Maryland? Kentucky? Montana? Mississippi? South Africa? Thailand? Italy? Brazil?

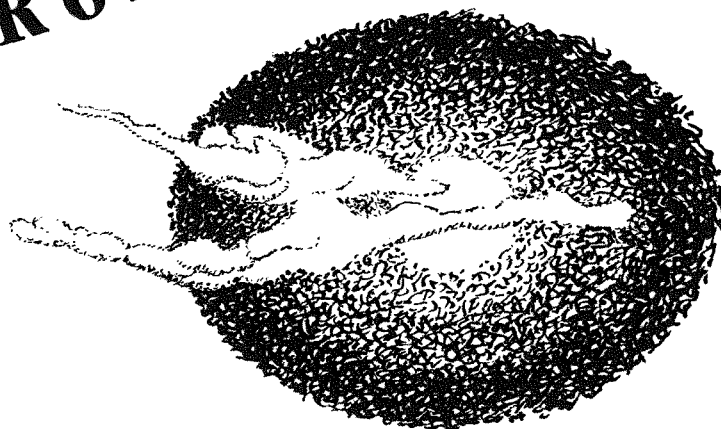
We tend to think only about typical Friends regions. Let's begin to think, dream, and minister nationally and internationally—beyond our current boundaries. Christ has work for evangelical Friends to do in new territories.

We *can* grow. In numbers. In spirit. In fruitfulness. But our growth will not exceed our vision.

"Lord Jesus, increase our faith. Enlarge our vision. Purify our love. And enable us to act a great deal more like you!" **EF**



My Romance With Words



BY NANCY THOMAS

I CAN'T REMEMBER the first time I held a book, but I must have been very young. Books were part of the atmosphere in my home, as natural as the food we ate, the clothes we wore, and the music we listened to on the old radio. My father, himself a journalist and teacher of literature, told us stories he would make up on the spot, and my mother read to us every night. Winnie the Pooh, Hans Christian Anderson, *Mother Goose* (the original unsanitized version), and countless Golden Books, of which *Swish! I'm a Fish* and *Doctor Dan, the Bandage Man* were my favorites—all these and more opened windows in my imagination and nurtured a love of story and the written word.

I don't remember learning to read, probably because it was so gradual and natural a process, that by the time I got to the first grade, I was already in my element.

I do remember, however, the night I discovered I was a maker of stories, as well as a receptor. I was seven years old and was playing with paper and pencil, practicing the words, pretending I was writing just like my dad, when, almost without realizing it, I wrote a poem. It was a strange little story that bounced along in iambic pentameter and rhymed (more or less) at the end of every line. I was more concerned with the rhyme than the sense, but my father

was delighted with this little bit of nonsense, and let me know in no uncertain terms that I had a great literary career before me. I took it to heart, partly because the praise felt so good, partly because I loved, and still love, playing with words.

Under the encouragement of my parents and my third grade teacher, Mrs. King, my childish literary output flourished with a stream of poems, stories, dramas, and one short novel published serially in the *Junior High Jabber*. My first three-act play, a murder mystery (in which I insisted on playing the villain), was produced by the seventh grade.

Concurrently, armed with a library card, I systematically went through the stacks of the Ramona Public Library, evolving from Nancy Drew, Louisa May Alcott, and every horse story I could get my hands on, to the Perry Mason murder mysteries and eventually to the classics. In my senior year of high school Dostoyevski and Tolstoy became my mentors, and I filled pages of a spiral notebook with handwritten quotations from *War and Peace*.

During my college years I wrote poetry on war, death, injustice, suffering, and all sorts of deep topics that I experientially knew nothing about. I was also reading T. S. Elliot, e. e. cummings, and Robert Frost. I compared

myself to the greats, came out on the short end, and gave up, once and for all (I thought), my foolish dreams of being a writer. And what I had been writing was, in honest understatement, not good. Some things need to die.

But in certain people it seems that God has planted a desire to write, a desire so strong it has to find expression. In the years subsequent to college, a friend (who had also given up writing, for much the same reasons) and I decided to pick a topic a week and separately write on it, then compare our different treatments of the same subject. We wanted to stimulate each other to creative activity, and in the process we hit on something that is of vital importance to writing. Topics we chose were all small, specific themes we could hook into our own experiences. We wrote on bathtubs, a smell, the color orange, a dog in our past, flying kites, October, and other mundane snippets of everyday life. We were writing on what we knew about and digging into our own experience to flesh out the themes.

Pleased with the results, we sent a small collection of our efforts to our former professor and fellow poet, Arthur Roberts, whose encouragement added fuel to the creative fires. Other friends began to encourage me to send my stuff to magazines, and to my surprise, I

received positive responses and began seeing my poems published.

An exploration of my Quaker roots shed further light on my romance with words, as I realized I was part of a tradition of storytellers. Early Quakers called themselves "Publishers of Truth," and a sizable output of pamphlets was part of that first movement as women and men shared in writing how they had been drawn to the light of Christ and had given their lives in service to His kingdom. And down through the years the tradition of the Quaker autobiographical journal has kept alive the stories that give us our heroes, our patterns, our unique identity as a people. I began to see myself, a writer, as part of a larger picture in which the written word plays a role in both the preservation of a tradition and the reflection that weighs that tradition against Scripture and contemporary life to come up with fresh insights and models of what it means to be God's people in today's world. Quakers still have a role as "publishers of truth."

In Bolivia new challenges faced me as I worked with a people from a preliterate background, where major communi-

cations styles were (and are) oral. Early in my missionary career, I was encouraged to teach a creative writing class in the San Pablo Seminary. I wondered how this would go over in a society where literacy is still coming into its own, and the word *book* has no Aymara equivalent. In that first class 20 young men who had never before considered

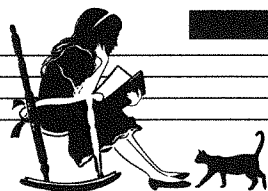


themselves writers became intrigued with the idea. The second time I taught the course, women joined us and the concept of Aymaras writing and producing their own materials for their own people was catching on. At the end of the second term, students protested, "We're just beginning. We can't stop now!" and they formed the Bolivian Association of Christian Writers. We met regularly for several years and

produced a small interdenominational magazine. Several of the members saw their articles published in *Decision* magazine (Latin American edition) as well. The dream of a core of Aymara theologians and writers has yet to see its full expression, but the beginnings are there.

Even now, as I write this narrative, I'm aware that this will be the last issue of the *EVANGELICAL FRIEND*. The magazine has played a role in the articulation of the identity of Friends, and I hope that something new will spring up in its place. We are a storied people, and the drive to remember, to reflect, to challenge, to goad, to explore new roads for truth, to wrestle with new models—and to do so in words, carefully thought out and written down on paper—is part of the process of being a people with an identity, a people with a story.

May God, who imparts the living Word through His written Word, awaken new generations of truth bearers—of writers and publishers, printers and distributors who continue collecting the stories that help us know who we are, where we've been, and where we're going. **EF**



FRIENDS READ

Drawn by the Light: Autobiographical Reflections of Arthur O. Roberts

Arthur O. Roberts

Barclay Press, 1994, 241 pages

Friends have had a rich history of preserving in written form records of God's working in our lives. Arthur Roberts's spiritual autobiography makes a valuable contribution to this resource. Beginning with his childhood learning on an Idaho farm, Roberts continues through adult ventures of education, pastoring, teaching, and nurturing family and loved ones. He shares not only significant events in his life, but more valuably, his reflections upon their spiritual meaning.

His insights on events, common and otherwise, are often poetic, but always insightful. Consider, for instance, this reflection on his calling to pursue further education in preparation for ministry:

"There are better ways, God told the humbled servant, than manipulating people through rhetorical skill and applied psychology. Use your gift of words with integrity. Let wisdom, not cleverness, become your base. Let fear of the Lord be your starting point. Don't substitute intellectual stratagems for cleanly articulated truth. . . . At that point the Spirit asked the young man if he was willing to be a seed-sower, if not a reaper, or even to fail as a messenger rather than to merchandize holy fire? The youth bowed his head and said yes."

One of the greatest values of this book is the way it sheds light upon the recent history of evangelical Quakers. One gets a feel for the issues faced by evangelical Americans in the early, middle, and late decades of this century. The reader is guided by Roberts's discussions of conscience-versus-trend all along the way. One also gains valuable insights into the history of the Associa-

tion of Evangelical Friends (later EFA, and then EFI) and of George Fox College, since Roberts played major roles in their success. The reader will also enjoy poems written along the way, punctuating the contributions of special individuals and celebrating the common ventures of life.

Perhaps the greatest value of reading Arthur Roberts's spiritual autobiography is the opportunity to learn a great deal from a wise and prophetic man who has walked with the Holy Spirit faithfully and has conveyed what he has learned with wit and clarity. He is undoubtedly one of the premier Quaker thinkers of this century. Whether or not one has sat under his teaching or has explored God's truth with him in dialogue, a read through his latest book makes him one's teacher and friend. This book is a must for every church library and every home where good reading is valued.

—Paul Anderson

■ **Grades 5-8**

First Place: Carly Towne

Runner-up: Hannah Hilton

Honorable Mention:

Jennifer Ruiz-Bueno

■ **Grades 9-12**

First Place: Tami Burton

Runner-up: Brooke Wilson

Honorable Mention:

Melissa Thurman

■ **Ages 18-22**

First Place: Amy Garascia

Runner-up: Susanna Morse

Honorable Mention:

Angie Corbet

Dawn Joy Friedrich

Daniel Kerr

WE ARE DELIGHTED with the response to our second youth essay competition. We received 44 inspiring essays from young people in three age categories. The winners in each age group received a \$100 prize, and all of the essays were bound for display at EFI-NA yearly meetings.

Following Jesus

Contributing Writers:

Kurt Bashford

Tami Burton

Heather Clowe

Angie Corbet

Juan Pablo Cuellar

Jennifer Davis

Bethany Delight Elie

Luke Elie

Jessica Ellis

Dawn Joy Friedrich

Amy Garascia

Heather Goecks

Jennifer Hale

Shane Haynes

Richard Thomas Heise

Jeremy Hickey

Kent Hicks

Hannah Hilton

Jim Johnson

Daniel Kerr

Tymon LaMar

Jason Marones

Jennifer McAfee

Misty McComas

Kelly Morse

Susanna Morse

Ronn Oren

Helene Otero

Michelle Palmer

Eric Percy

Anne Pinkerton

Tami Raber

Jennifer Ruiz-Bueno

Lee Ann Rutherford

Tricia Saindon

Shane Shetley

Brandon Sims

Amy Smith

Lyni Stuart

Melissa Thurman

Carly Towne

Leigha Wieman

Brooke Wilson

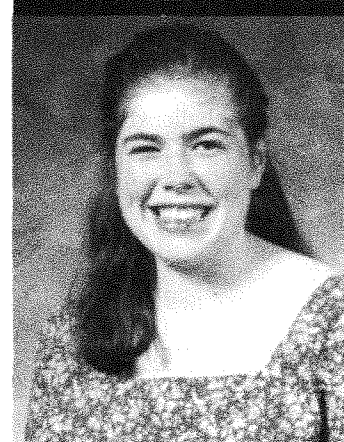
Colleen Young

Publishers of Truth Youth Essay Competition

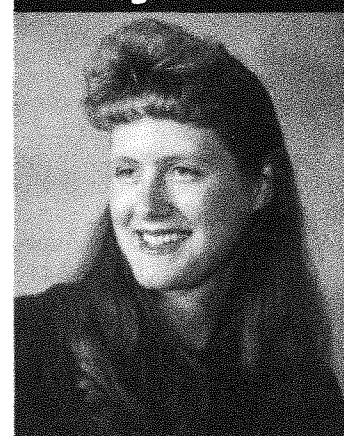
Carly Towne



Tami Burton



Amy Garascia



First place • Grades 5-8 • Colorado Springs, Colorado

YOU HAVE TO do a lot of things to follow Jesus. It's very hard when you have so many temptations. For example, when you are around your friends and they curse, don't go to church, make fun of other people, lie, and steal, then you are tempted to do what they do. If you don't, you're afraid that they won't be your friends anymore, and they'll call you a "dork" or something like that. It's hard to keep in mind what you know is right or wrong.

As an eleven-year-old in junior high, I know how hard it is not to sin when I

have friends around. Lucky me, I picked great friends. I have no competition to see who is better. We all like each other for who we are, not who we seem to be.

Another example of what kind of temptation we're up against is this—two days ago, my bus stop was like a crowded place filled with smokers! Everyone was smoking except for my family and me. Six of the people had been smoking. The rest of them wanted to be cool so they started. The Towne family was the only one not smoking.

At home we get tempted to say bad things about our brother, sister, parent, or any other relative, maybe even our teachers behind their backs. You may be tempted to do these things when you get into trouble or anything relating to that. When you get tempted to turn and not follow Jesus, that's when you need to call on God to help resist those temptations.

Sometimes when I realize that I'm being tempted I stomp on the ground and pretend it's the devil's face. That is what helps me resist. To follow Jesus means to
(Continued on next page)

First place • Grades 9-12 • Newberg, Oregon

I HAVE BELIEVED IN Jesus ever since I was little. My family has always been active in my church. I grew up with certain principles instilled in me like respect for others, kindness, and acceptance of other people. So have many other people. But what do you do when it comes time to act on your beliefs?

When I was in the fourth grade there was a boy in my class who was not well liked. He was the classic bully. He always seemed to have to pick on someone and that included my friends and me.

One day while walking down the hall he pushed another boy pretty hard and

hurt him. When it was brought to the attention of the teacher, we had a class conference. The rest of my class was outraged. The boy who had been pushed was one of my friends, but that day I didn't judge the bully on his negative actions toward my friend. I think God helped me see past that gruff exterior and into the heart of a lonesome, hurting person. I tried to be a friend to him. Even though he continued to bully people, I still talked to him and was friendly.

At the end of the year our teacher gave each of us a book called *A Friendship Book*, to have our classmates sign or write

something to us. He even gave us time in class to ask people to sign our books.

One of my friends came over to talk with me in a huff. Evidently the bully had signed her *Friendship Book* in an unfriendly way. In fact he made quite a mockery of the "friendship" part of the book. When I asked him to sign mine, he took the book, jotted something down, shut it, and shoved it back at me.

I dreaded opening it to see what he had written because everyone else in class seemed to have had some derogatory remark written in their books by him. I
(Continued on next page)

First place • Ages 18-22 • Belville, Michigan

THE SUN BEAT DOWN mercilessly. Dust scattered all around from incessant walking on the street. A little lame girl with a cane hobbled by. She wore her native garb: blouse and a long thick skirt, even though it was a hot day. The dust from the road was caked on her legs and arms. She wore cheap plastic sandals but was lucky to own any shoes at all. At least one of her eyes was rolled back unnaturally. One leg was crooked and misshapen. In one hand she held a cane—just an ordinary stick. In her other hand she carried a dirty yellow plastic bowl. She begged for money from everyone passing her.

The first time I saw this girl, I averted my eyes. I did not want to stare at her, for that would be rude. Besides, what could I

do? I was not a doctor. I could not help her. The situation was out of my control.

The very next weekend I was back on the same street. I saw the same little girl, hobbling down the road with the same yellow plastic bowl. And I reacted in the same way as before: I looked away quickly. What could I do that could possibly help her?

I walked away, thinking that was that. I did not think about it again, until the Lord touched my heart. A certain Bible verse began to course itself through my brain. Matthew 25:45 got stuck in my head that morning and would not go away.

I began to think about that little girl. I began to think that maybe I could do something for her. I made sure that I had money handy. And I prayed that I would see that little girl just one more time. For

Jesus says in Matthew 25:45: "I tell you the truth, whatever you did not do for one of the least of these, you did not do for me." If I rejected that little girl, it would be as if I was rejecting Jesus.

So when I saw that little girl again, I gave her some money. How sad it was that I had to see her *three* times before I gave her something! I had money to spare, yet I did not want to share it.

This experience took place in Panajachel. This small town is located deep in the developing, third-world country of Guatemala. The country is slowly becoming westernized, but it still has a long way to go. The majority of the people are lower class. Many of the poor have no electricity or running water, things we take for granted. If they can
(Continued on next page)

Carly Towne

do whatever He tells you to do, just like Abraham did when God told him to sacrifice his son.

At school sometimes, I have problems with my teacher. The question I ask myself when I talk or think bad about her is, "What would Jesus do if He were me?" I think that He wouldn't be saying or thinking those things. He would be forgiving and understand things that she might be going through that I don't know anything about.

As I grow older I think I will grow stronger through the Lord and be able to

resist temptation a tad bit easier. When I grow physically, I will grow spiritually. Some verses help me understand how to love, how to follow, and keep following in the right path. For instance a couple of verses in the first chapter of Colossians, verses 9 and 10, help me realize the goodness and purpose of walking with God:

"For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life wor-

thy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God."

My personal prayer is: "Dear Lord, I might have sinned, I am sorry. I will always walk with You. You know that I would rather walk in the dark with You than to walk in the light by myself. I love you. Amen." ■■

Carly Towne is a sixth grader from Colorado Springs, Colorado. She enjoys writing, likes sports, and attends Colorado Springs Friends Church, where her father is the pastor.

Tami Burton

slowly opened the book after moving away from him. What I read astonished me. It said, "Have a good summer. Eric F*"

That night I went home ecstatic—not only was school over for the summer, but I had received a friendly comment from an unfriendly person! Eric* and I have not really seen much of each other or talked since the fourth grade, but I'll never forget him. Every time I see him in the halls or hear his name, I remember those four words that meant so much to a shy fourth grader.

I learned an important lesson that year—not one found in a book, but one found in the heart. Friendship is a beautiful thing, and it gives you something to be thankful for. Since that time I have befriended other people who have been outcasts—rejected by many of my peers. I try to be an example of a follower of Jesus.

I know being nice doesn't always work. Many times it has been thrown back into my face and I end up hurt by others' responses. But Jesus told us in Matthew 25:40, "The King will reply, 'I tell you the truth, whatever you did for one of the

least of these brothers of mine, you did for me.'" So I will continue to try to follow Jesus by offering my friendship, as He helps me to see others the way He sees them. ■■

** Name has been changed to protect his identity.*

Tami Burton is a high school senior from Newberg, Oregon. She likes cats, takes voice lessons, and is going on an exchange program to Russia this summer. She attends North Valley Friends Church and is very active in youth activities

Amy Garascia

afford to purchase it, they live on a diet of black beans, tortillas, and rice. Some people pay for the privilege of digging through the trash at the garbage dump in order to find things that are edible or saleable. That is how they make their living. The many children in Guatemala are seen as hands to do work: in the house, field, or on the street—begging or peddling wares.

As I think about these circumstances, I wonder what right I have to have so much. How can I be selfish with what I have when others have so little? I am only a typical American. My family is not rich. Yet I have so much more than these people. I have a closet full of clothes. My family owns a house and two cars. Many of these people could never even dream of owning a car or a house, much less both.

The Lord really taught me a lesson through this experience. I learned to be thankful for what I have. And I learned that I need to follow Jesus. That means, among other things, that I need to share with others. I need to treat others the way that Christ and His disciples would have treated them.

This situation could have occurred in any town in any country. As Christians, we need to be sensitive to those around us, no matter where we are. We need to pay attention to the little details which we tend to ignore, glossing over them as if there is nothing we can do about the circumstances. We need to keep our eyes open, looking for ways in which we can follow Jesus and be witnesses to an unsaved world.

We are capable of reaching out to others, even if only in a small way. A smile, hug, note of encouragement, or a few dollars may be just what someone needs. Our attitudes alone should show others that we are Christians. We can minister to all of those around us, it is not necessary to go to another city or country.

I have learned that I must follow Jesus, asking Him how I can minister to those around me. Whether in Guatemala or Michigan, I can follow His lead to lead others to Christ. ■■

Amy Garascia of Belville, Michigan, is a member of Ypsilanti Friends Church and is a senior at Malone College. She works on the student newspaper staff, is an education major, and this summer is serving as a counselor at Camp Gideon.

Evangelical Quakerism

(Continued from page 4)

Quaker component is not some optional extra for Friends. It is the heart of our understanding of the Gospel: of who Christ is, and what salvation means. There are solid evangelical grounds for saying these things. Joseph John Gurney is saying that "Quakerism" is what the Scriptures teach.

This is not by any means an irrational or implausible claim. If one reads the books and magazines of the evangelical world today, one notices in fact, evangelicalism is quite varied in character, and evangelicals are by no means united on a number of important matters of doctrine. There are many different kinds of evangelicalism, and to simply say we are "evangelicals" and can forget our Quakerism, is short-sighted, to say the least. Quaker evangelicalism makes a great deal of sense as a vision of truth. It is neither outdated, pointless or beside the point, nor is it a distraction from the real evangelical purpose of saving souls. Embraced with enthusiasm, it would enable us to do that better.

It only needs a moment's thought to see that evangelical principles have to be embodied in a community of Christian believers—a church, in fact. There is much in the evangelical faith that is interdenominational, and that is all to the good, but the great evangelical churches and movements have always come into being when a group of like-minded souls are fired together with a vision of God's truth.

This matter of "church" needs to be emphasized. In the eighteenth century there was a great revival of personal faith stemming from the preaching of John Wesley, which shaped the nature of the evangelical faith we have today. We can see, with the perspective of time, how the Great Awakening carried forward the great themes of the Reformation. But we can also see nowadays that the historical and theological roots of Quakerism are in

some ways even closer to the Reformation experience than those of Wesley and his followers.

Wesley encountered opposition, but not persecution. He had to push at the door, but he did not have to assault the drawbridge of a castle. So his communities took a different form from the Quaker meetings of the time, because their experience was shaped differently. In some ways they were comparable, but in others, not. Quakerism had to accommodate itself to the Great Awakening. It had a past and a character, and that influenced how its particular form of evangelicalism grew.

But therein lies an important strength. The world has not always been hospitable to the faith, and may not be in the future. The Quaker temperament is suspicious of enthusiasm because it remembers the seed that sprouted quickly but had no root (Matthew 13:6-7). On the other hand, its ancestry reminds it that "whoever endures to the end shall be saved." (Matthew 10:22) Now the greater the variety of churches, the greater the richness of the Gospel will be displayed—and the richer the storehouse of experience waiting for use. The older gathered churches know the adversity that Christ foretold for His disciples and that so many in rich America cannot even envision. Without a corporate expression of that experience the evangelical movement loses a very important dimension of its faith, which Friends are uniquely placed to testify to.

What are called the "Distinctives" are not the "Quaker Options" because they are

central to this vision of the church and experience of the world. There are three matters of Quaker doctrine that make a very great deal of theological sense and depend on our essentially Reformation ecclesiology. They are the inward reality of the ordinances, the governance of the church without ordination, and the spiritual equality of women, particularly in the ministry. These are not separated ideas, each to be supported by its separate line of proof texts, but convictions that go to the root of our understanding of Christ and His covenant with us.

And so are the Testimonies, the practical outworking of these things in personal discipleship of Christ. Can Christ lead you to kill? Can you lie for Christ? Is Christ indulgent to your vanity? Are we enjoined by the Gospel to lay up for ourselves treasures on earth? Of course not. We are called to lives of peacefulness, truthfulness, humility, and simplicity. What is this but the righteousness for which we, and all believers, should hunger and thirst?

Finally, let us consider our imperfections. Like any other branch of the church, evangelicals can be seduced by power, influence, and popularity. There are ways of preaching the Gospel consistent with the simplicity of Christ, and ways that are not. There are ways of governing Christ's people that are consistent with His example, and there are those that are not. To churches and Chris-

tians departing from the apostolic simplicity, beginning to make ceremony a substitute for sincerity, and who misread the New Testament to exclude half the Christian community from the ministry, evangelical Quakers have a great deal to say. They will only be able to carry out that ministry if they hold fast to both halves of their heritage. ■

Quaker evangelicalism makes a great deal of sense as a vision of truth.



John Punshon is professor of Quaker studies at the Earlham School of Religion in Richmond, Indiana. John authored *Portrait in Grey*, *Encounter with Silence*, and *Testimony and Tradition*, and previously served as the Quaker tutor at Woodbrooke College in Selley Oak, England.



By CARLOS MARROQUIN

WHEN I WAS asked recently about the greatest hope for Guatemalan society—economically, educationally, and otherwise—I responded, “the Gospel.” While we have tremendous needs for developing infrastructures and a productive society, the most effective change comes when people give their lives to Jesus Christ. Some background will help.

Guatemala, a country approximately the size of the state of Ohio, perched on the Andean Mountain range, which runs from Alaska to the tip of Argentina, is a beautiful land, the delight of thousands of visitors that each year come from all over the world.

From its capital city, a mile over sea level and almost in the center of the country, a two-hour trip by car and one can enjoy a variety of climates that range from alpine to tropical, from desert to semitropical, from grasslands to conifer forests. Its lakes, beaches, waterfalls, wildlife, variety of fruits and vegetables, and jungles qualify enough to still call it a paradise.

However, it is also a land of contrasts. More than half the Guatemalan population is illiterate; almost one half is unemployed or underemployed. Around 65 infants out of 1,000 die before reaching two years of age; around 80 percent of children suffer malnutrition; life expectancy is barely 61 years; more than 800,000 houses are needed to provide a decent shelter for people; population grows a third of a million per year; the national system of education covers only 40 percent of primary school demands and less than 15 percent of high school.

At the time of the conquest by the Spaniards in 1524, Guatemala was inhabited by different tribes that were racial and cultural descendants of the

highly civilized Maya, who had flourished between A.D. 300 and A.D. 900. They were polytheistic peoples that worshiped a large diversity of deities, and whose rites included blood offerings and even human sacrifices.

In a swift military campaign, less than 500 Spaniards and their Mexican auxiliaries conquered the main tribes of today's Guatemala. By 1543, a European-style capital city had been founded as the seat of the Spanish government in the country.

The sixteenth-century Catholic Church, glorious in Spain after the expulsion of the Jews and Moors in 1492, was resentful and jealous of the growth of the Protestant churches in Europe after Luther's Reformation in 1517. With great zeal it protected its dominions in the Spanish colonies in America. Union of church and state in Spain and its possessions, and the dreaded Inquisition, helped the Catholic Church succeed in its efforts to prevent the coming of other religions to these lands.

For three and a half centuries the Catholic Church had exclusive dominion and control of the life of Guatemala (and almost the same time in the rest of Latin America). At the beginning of their work here there were some wonderful examples of dedication to expand education, to open shops to teach the Indians crafts and trades, to protect the Indians from mistreatment, and to found hospitals, asylums, and orphanages. But as time went by, these enterprises fell prey to the interests and pressures of the landowners, rich merchants, and government officials. The church itself, to a considerable degree, had also become landowner, slave holder, and money lender. It was mercantile and corrupt.

When the Independence of 1821 occurred, the Catholic Church was one of the conspirators. Ironically, however, independence from Spain eventually led to a freedom of religion policy under a liberal-oriented revolution from 1871 to 1885. This opened the door to evangelistic missions, and Protestant churches came to Guatemala under the protection of the new government. Presbyterians (1882) came first; then Central American Mission; next, the Church of the Nazarene; and shortly after came the Friends Church (1902).

Modestly in the first decades of this century, more overtly in the '40s and '50s, and more aggressively in the latest decades,

Hope for Developing Nations

the evangelical churches have become an important sector in Guatemala. Perhaps a third of the population are born-again Christians or, at least, of an evangelical culture. The Catholic Church no longer has these people under its control either religiously or politically.

The evangelical churches from the beginning have preached abstinence from tobacco and alcohol, which has become one of the distinctive features of converts. Evangelicals neither cultivate nor sell products to make liquor or cigars. It means that Christian homes are free from these social problems. Converts are expected to organize their homes in all aspects. Teaching in the churches emphasizes an orderly, modest, law-abiding, and holy life. If men and women have lived together without a legal marriage, they are urged to marry as soon as they become newborn Christians. The social context of church life—Bible study and Sunday school—exerts pressure upon adult illiterate people, who begin to attend night schools or learn to read from their Bibles by themselves. Others continue studies they had long abandoned. And, of course, they give their children the schooling that they lacked. They struggle to gain status through education, and largely they achieve it.

Since evangelicals restrict a man to one woman, refrain from drinking and smoking and from other vices, soon the domestic finances experience an unexpected increase. And they, as a result, improve their homes, establish new businesses, and are noticeably better off than the rest of their neighbors. The motivation to tithe is always present in the evangelical churches, and that also brings blessings from the Lord.

Conversion to the Gospel of our Lord Jesus starts a long chain of social changes that just money input and technological transference from foreign countries cannot get, no matter how valuable these may be. Most foreign help goes to corrupt officials and politicians or is diverted to purposes other than the improvement of the masses. And, technology does not yield the expected output if plagued by corruption, idleness, and lack of inner motivation. Nothing can change a country better than individual transformation by the Gospel.

SOCIOLOGISTS and other social investigators have noticed that evangelical Christians in Guatemala may be poor, but not extremely poor as those still prisoners of paganism or syncretism of Catholic beliefs and Indian superstitions. We can surely say that only by exception we can find very poor Indian evangelicals. The Gospel liberates them in all senses.

The Catholic Church and some marxist-oriented politicians have accused the evangelical churches of destroying rich ancient Indian traditions, a rich cultural heritage, a rich folklore, a rich attraction for tourists. A high official in the Alliance of Evangelical Churches in Guatemala, commenting on those charges said; "Yes. If destroying a rich cultural heritage

Conversion starts a long chain of social changes that money and technology from foreign countries cannot provide.

means to do away with illiteracy, drunkenness, superstition, paganism, witchcraft, and other such evils, we admit that we are destroying it." But instead, the country is gaining a new generation of people no longer tied to a stiff hierarchy of the Catholic clergy; a new generation of entrepreneurs with a higher motivation, a new moral code, new values, and above all, with the blessings from above that are essential. Even nonevangelicals have gotten more liberty and are no longer controlled by Rome as before. "Blessed is the nation whose God is the Lord."

Though nominally a Christian nation, a large portion of our country is still prisoner either of pre-Hispanic polytheism and witchcraft, or of European superstitions brought by Catholicism, or of African rites and practices brought by the slaves. The Catholic Church has never been bold enough to demand its Indian parishioners abandon their old traditions, either out of fear of revolts, or to please them and ensure the Church's power. Evangelical churches have demanded total conversion of their congregations and insisted people totally break links with old practices. Indian evangelicals are also totally transformed. They keep their costumes, tongues, foods, labor organizations, and other cultural features

that do not harm their faith, but they no longer carry out pagan rites and ceremonies.

What Guatemala needs to enjoy the blessings from the Lord is to continue expanding the Gospel as a way of daily life. It is necessary that we not only present the Gospel as a means to secure heaven when we die, which is the most important aspect of it, but that we also teach and proclaim other aspects—what I call "the whole package." This helps us live on this earth while we anticipate reuniting with our Lord.

These other aspects of "the whole package" are: banning from our Christian evangelical society "machismo" and other old negative features inherited from our long history of dictatorships, individualism, and a lack of vision for the future. It also means doing away with centuries-old economic dependency, teaching each Christian to be creative and responsible, preaching self-improvement through a solid education, and getting totally rid of the influence of the Catholic atmosphere and mentality that will weigh heavily upon our people, even when they have become born-again Christians.

THE GUATEMALAN evangelical church has become mature enough as to the production of personnel: pastors, evangelists, missionaries, teachers, theologians, writers, etc. We are even opening missionary work in still unreached areas and countries. But we still need to work on "the whole package" of the Gospel, motivating our people to get rid of a centuries-old mentality, the product of a long history of oppression. Ours is a culture that has its roots in a long Maya history, medieval Spain, in Islam (present there eight centuries), in feudalism, in the Inquisition, in colonial Latin America and its Catholic Church, in long dictatorships, and in a minority community complex.

Evangelical churches need to carry out a more aggressive impact on Guatemalan society, its institutions, mass media, education, and families. Could you American evangelical Friends give us a hand in carrying out that tremendous task still ahead of us? **EF**



Carlos Marroquin is a high school and university teacher by profession. As a member and lay leader in Guatemalan Friends churches, he has been active in Sunday school teaching, lecturing on different subjects, writing materials for Christian education and radio programs, camping, and other ministries.

The Friends Voice

New Publication Coming in 1995

A new communication piece will be launched in 1995. *The Friends Voice* is the new 8-page publication that will communicate the vision and mission of Evangelical Friends International—North America Region.

The format calls for short articles that tell the story of who we are and what we are doing as Friends. The publication will cover mission news, news about evangelical Friends, ministry help and encouragement, profiles and interviews, and

stories that illustrate the way we live out our faith.

Last January the Coordinating Council of Evangelical Friends International—North America Region made the decision to create this ministry tool.

The quarterly publication in a newsletter format allows costs to come within the parameters of the budgets of the five EFI—NA member yearly meetings. At the same time it is possible to get a communication piece to the entire constituency.

Becky Towne, chairperson of the EFI Publication Commission, is giving leadership to this project.

The new publication is planned to improve our coverage, our focus, and our vision.

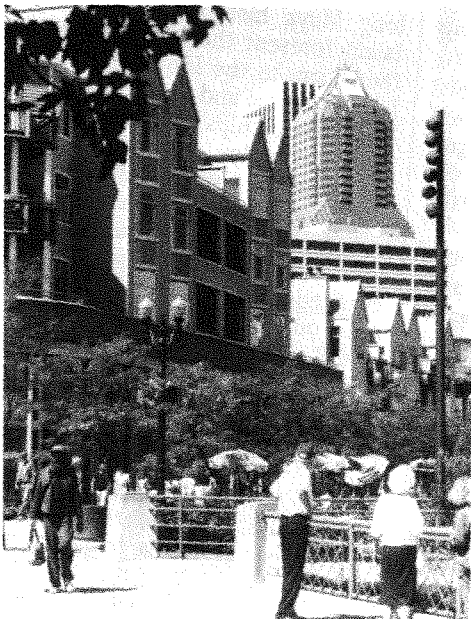
- The improved coverage reaches every home.
- The focus will be on what God is doing among evangelical Friends.
- The vision is to fulfill Christ's Great Commission—making disciples at home and away.



The new publication is designed to communicate our mission, vision, and identity.



Photos and words will be used to communicate the vision of EFI.



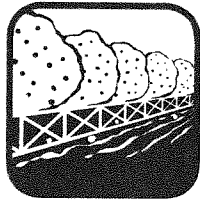
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country and around the world) 6



NORTHWEST YEARLY MEETING

Barclay Press Moves to New Site

Northwest Yearly Meeting's publishing house, print shop, and curriculum distribution center, Barclay Press, moved to its new location at 110 South Elliott Road, Newberg, Oregon, in April.

The printing and publishing ministry known as "Barclay Press" began as Oregon Yearly Meeting Press in 1948, when Ray Carter and Ralph Fletcher purchased printing equipment and set up shop in the yearly meeting headquarters, then located in Portland. In May 1959 Northwest Yearly Meeting (then Oregon Yearly Meeting) became the owner of Barclay Press, and in 1961 moved the press, along with the yearly meeting headquarters, to Newberg.

With the sale of the building to Newberg Friends Church in 1992, the Barclay Press board decided that its needs would be best served by purchasing property and constructing a new building to house the press and its ministries.

Over 175 people attended the service for dedication of the new building in April. In July an open house will be held the Sunday afternoon of NWYM annual sessions. "We are enjoying our spacious building and new location," says Barclay Press general manager Dan McCracken.

Friends Pay Tribute to the Life of Earl Perisho

Friends from around the world gathered June 4 to honor and remember the life of Earl



Perisho, Northwest Yearly Meeting pastor and missionary. Perisho died May 29, 1994, in Newberg, Oregon.

Born in Nampa, Idaho, Perisho attended Greenleaf Academy and graduated in 1955 from Middleton High School. At George Fox College he met Janice Bishop; they were married in 1959, and graduated together that same year.

In 1961 the Perishos answered California Yearly Meeting's call to missionary work among the Eskimos of northwest Alaska. They served there for 15 years, teaching in the Friends High School and Bible training school, pastoring in Kotzebue and Noorvik, and, during their last six years, advising the newly independent Alaska Yearly Meeting.

Upon returning to Oregon in 1976, the Perishos pastored Hillsboro Friends Church. During their 11 years in Hillsboro, Earl served on Northwest Yearly Meeting's boards of

evangelism and missions, presiding over each as clerk for a time. In 1988 Earl completed his theological training at Western Evangelical Seminary and served as interim pastor at South Salem Friends Church.

In 1989 Earl and Janice again responded to the call to mission work, this time in Peru under Northwest Yearly Meeting. After a year of language school in Costa Rica and a year and a half in Arequipa, Peru, a melanoma was discovered in Earl's right eye. The eye was removed, and they returned to Peru.

While on furlough, Earl learned that the cancer had spread; it claimed his earthly life seven months later in their home in Newberg.

Star Friends Celebrate 90 Years of Ministry

Friends in Star, Idaho, gathered April 24, 1994, to celebrate the 90th anniversary of the Star Friends Church. Morning and afternoon services welcomed more than 150 members, former attenders, pastors, friends, and guests. Those honored at the celebration

included Bessie Roberts Coffin, who became a member in 1907; Harold Hadley, a birth-right member from 1912; Lucile Hadley Mylander; the children of Samuel Beeson; and Walter Lee, former member and pastor.



MID-AMERICA YEARLY MEETING

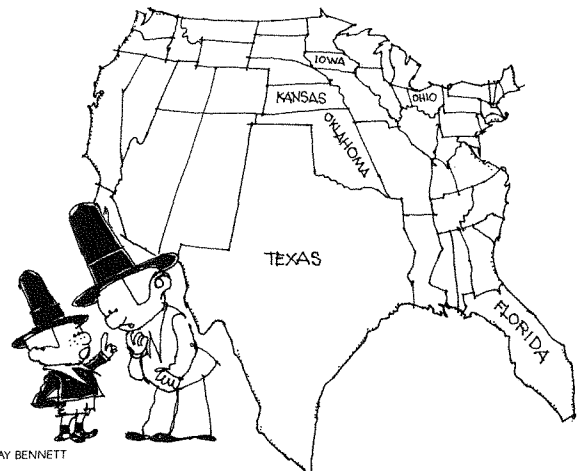
Church News

Derby (Kansas) Friends Church held services in their new sanctuary for the first time on Easter Sunday. On Mother's Day, May 8, dedication services were held. Sheldon and Elda Ann Cox are the pastors at Derby.

* * *

Three people from MAYM—Bill Edwards of Friendship (Kansas),

From November 1978



"...but Papa, why was it changed from Kansas to Mid-America Yearly Meeting?"

W
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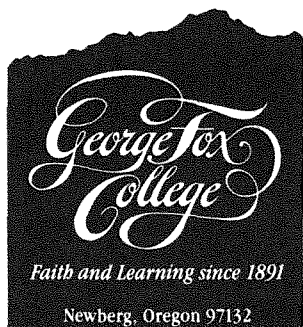
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Tom Hoke and Cynthia Payton from League City (Texas)—joined a mission work team in Romania in April for a two-week assignment. They went with Friendship International, which has a ministry base in Romania.

* * *

Over \$19,000 was given by the MAYM constituency for Burundi relief. This special project came about as a result of an administrative visit in February. Help became crucial when thousands fled their homes following the October coup attempt. The fund will be used to buy blankets, seed beans for the spring planting, and other necessary supplies.

* * *

The Clear Creek Friends Church (Texas) recently acquired a new ministry facility in the Dickinson Bayou and Hillman Marina area. A work party from MAYM, in connection with the Texas Area Friends Disaster Service, spent some time helping with this project. A celebration barbecue and dedication service was held March 27. Art Trainer is the pastor at Clear Creek.

Camp Quaker Haven

Camp Quaker Haven was blessed over the past few weeks by the sacrificial help of people from 31 churches, plus Barclay College and Friends Disaster Service, who spent time helping with repair projects. Some churches adopted cabins for upgrading and others took specific projects. The MAYM camping season opened with High School Camp, June 10-14. The theme for that camp was, "The Wild, Wild West." This camp was directed by Ric Garrison, John Dawson, and the Youth Executive Council. Kids camp followed with Pam and Doug Chambers as directors. Junior camp was June 17-21 with Paul and Amy Romoser as

directors. Their theme was, "Uncle Buck Takes a Hike." June 21-25 the Junior High Camp met with Craig Davis, Thad Roher (Haviland), and Nathan Roher (Linwood, Wichita). They explored "The Wild, Wild West."

Junior High Quizarama

Liberal's (Kansas) team of quizzers was victorious on March 19, when teams from nine churches competed at Northridge, in Wichita, Kansas. Linwood (Wichita, Kansas) placed second, followed by Bethel (Hugoton, Kansas) and Riverton (Kansas).

On April 9 a quiz tournament was held at Friendswood (Texas). Over 50 MAYM junior high youth and sponsors spent a fun weekend in the Houston area. The winner of this competition was Haviland (Kansas) Red team, with second place going to Linwood, Haviland (Blue), and Riverton (White). Riverton will host the final quiz tournament with the quiz off at yearly meeting.



182nd Annual Yearly Meeting Convenes

Delegates from across the Eastern Region will gather to hear of "Christ's Call to Compassion," the theme of Eastern Region's 182nd yearly meeting, July 23-28 in Canton, Ohio. Special guest speaker, David Bryant, the founder and president of Concerts of Prayer International, will focus on special inspiration for spiritual

awakening and worldwide evangelization.

Carl and Peggy Hunerwadel, as well as the Taiwan Evangelistic Team, join us at the missionary banquet. Teens will have a special program of their own, "Going the Extra Mile" at Camp Gideon. The children's program will keep our younger ones very busy with special activities and field trips.

Church News

For a weekend in May Willoughby Hills (Ohio) "Friends Touching Families" ministries hosted "Game Plan for a Winning Family." Featuring athlete Cody Risien, authors Jim and Sally Conway, musician Ken Medema, and counselor Charles Misja, the "Game" included "clinic huddles"—seminars on marriage and parenting. "Time Out" called for some organized family activities and the "End Zone Celebration" (worship service) wrapped up the game plan Sunday morning. Activities for "Little Leaguers" and "Varsity" (teens) completed the families' "roster" for the weekend.

* * *

The first major addition to a church since it was built in 1700 is surely a reason to celebrate! The Portsmouth Evangelical Friends Church (Rhode Island) held a day of celebration as they dedicated their new Family Center to the service of the Lord on June 5th. Opening with worship, the celebration included a dedication service, and then tours. The Family Center has an active future with space for all ages, a pastor's study, a kitchen, and fellowship hall.

* * *

Providence Friends (Virginia) had an exciting 40th anniversary celebration September 19, 1993. Former pastors were the

Bed and breakfast hosts quilting bee for FDS auction.

special guests. A barbecue lunch was served to all.

In a special program titled "The Crown of Life," the apostle Paul "visited" Providence Friends through the acting talents of Pastor Bill Dunshee, who is developing these types of portrayals as part of his Praisong Ministry.

* * *

Owners of My Father's House Bed and Breakfast, Polly and Mark Loy, hosted ladies of East Richland (Ohio) Evangelical Friends Church for two weekends in April. The ladies were invited to make three quilt tops for the September 10 Friends Disaster Service Auction. During the first weekend, three quilt tops were made. The

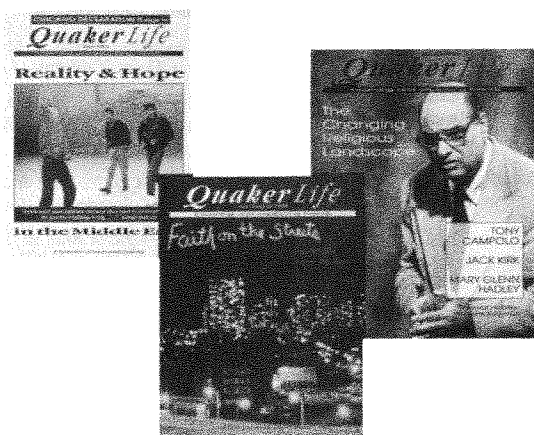
second weekend's group backed the quilts, framed them, and quilting was begun. The Loys hope to make this an annual event.

Youth

Once again Eastern Region enjoyed a fantastic time at Camp with No Name, as they embarked this year on "The Great Adventure." As they traveled the Swiss Alps, the seven seas, southwest deserts, and orbited Mars (all from the comfort of Ripley, West Virginia) they learned all great adventurers need their maps to tell them where they have been and where they are going. This time of fellowship, June 21-26, kicked off the summer of youth adventures and mission trips.

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ROCKY MT.
YEARLY MEETING

RYM Editor's Note

It hardly seems possible, but this is the last time Rocky Mountain Yearly Meeting news developments will appear in *Evangelical Friend* magazine. As has been reported elsewhere plans are underway to launch a new publication to further unite Christians in Evangelical Friends International—North America. Many exciting developments await EFI-NA as this and related ventures unfold and begin. We must be in fervent prayer for God's guidance and blessings and revival in our part of God's kingdom.

On a personal note, I want to express thanks to the Rocky Mountain Yearly Meeting Stewards Board that first gave me the opportunity to serve on

Evangelical Friend. The years since 1976 have gone swiftly, and are a reminder of the truth in God's Word that our lives on earth are like grass that sprouts anew in the morning, but fades away by evening (Psalm 90:5-6). During the past years, God has given me the privilege of becoming acquainted with the different RYM superintendents who served during that time, as well as church reporters and their meetings within the yearly meeting. Another blessing has been the opportunity to meet and get to know others involved with *Evangelical Friend* at an editorial level. I am most grateful.

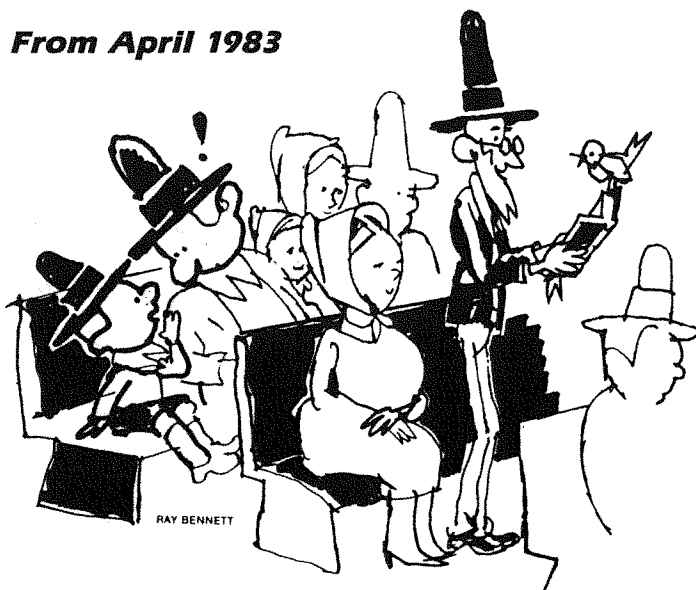
Please remember to pray for the ministries throughout RYM, as well as throughout EFI. May God bless each one richly!

Mike Henley
RYM regional editor

Fundraising Continues for Quaker Ridge Project

DENVER, COLORADO—The Friends Women group at First

From April 1983



"Why is Levi Folger called a **weighty Friend**?"

Country church seeks families.

Denver Friends raised \$1,700 through a yard sale May 14. The proceeds have been donated toward the proposed Ethel Clark Memorial Conference Center. Rocky Mountain Yearly Meeting plans to begin construction of the center at Quaker Ridge Camp the week of August 20. Plans are for construction to be conducted by volunteers, much in the manner of the barn raisings of old.

The yearly meeting still awaits final approval on permits. Additional money must be collected. To date, fundraising is nearing the \$300,000 level, which will enable the first stage of construction to begin. With this amount of funding, the yearly meeting will be able to construct a building that is weather tight. Final finishing will occur as additional funds become available.

For those interested in volunteering their time in August, Quaker Ridge will provide room and board. Electric hookups will be available for campers. Volunteers are asked to contribute \$200 or more toward the project.

Classes and activities for children will be provided during the week. For more informa-

tion, contact Mona Berry, 7000 Lee St., Arvada, CO 80004; 303/422-0240.

Camp Fair Raises More Than \$500

DENVER, COLORADO—First Denver Friends conducted a camp fair that raised more than \$500 toward youth camp costs at Quaker Ridge. The fair, conducted May 1, consisted of lunch and various activities such as a cake walk, a goldfish throw, a basketball shoot, and face painting. Those coming to the fair purchased tickets that could be used for food and activities. Sunday school classes donated the different events and food, which allowed all money raised from ticket sales to go toward summer camp scholarships.

Ordway Invites Families to Move to Rural Area

ORDWAY, COLORADO—Ordway Friends would like to encourage young to middle-age families who like a country environment to consider settling in or near the town. The meeting would particularly appreciate those who would be willing to teach Sunday school classes or assist with music. Those with questions should call Alice Kidd at 719/267-4619.

Hasty Sponsors Good News Club

HASTY, COLORADO—Hasty Friends is sponsoring a community outreach through a Good News Club that meets Fridays. As many as 15 children have attended. Pray for this outreach. The Easter sunrise service and breakfast was attended by 36 people. It was pastor Bob Mickey's final service. Pray for the church as members seek a new pastor.



Births

ANDRES—Stephanie Dawn, to David and Shanna, Newberg, Oregon, 3/27/94

BREWSTER—Jeffrey Michael William, to Dave and Rhonda, Medford, Oregon, 3/21/94

CALE—Lauren Elizabeth, adopted by Dan and Lea, Mechanicsville, Virginia, born 2/94

CAPETA—Connor Michael, to John and Monette, Canton, Ohio, 3/11/94

CLARK—Nathanael Paul, to Todd and Heather, Canton, Ohio, 4/29/94

COMFORT—Andrew Christopher, to Rick and Laurie, Newberg, Oregon, 5/18/94

CONVERSE—Shane Tyler, to Tyler and Lucy, Canton, Ohio, 2/5/94

CORCILIUS—Garrett James, to James and Lynn, Denver, Colorado, 5/2/94

FALDOWSKI—Abigail Lynn, to Bill and Barbara, Bridgeport, Ohio, 4/28/94

FINEFROCK—Amelia Grace, to Jeff and Andrea, Canton, Ohio, 4/19/94

FOUST—Bryan James, to Jim and Susan, Canton, Ohio, 4/11/94

HADLICH—Kylie Susanne, to Kelly and Susan, Battle Creek, Michigan, 5/2/94

HAMPTON—Joseph Paul, to Larry and Paula, Newberg, Oregon, 4/1/94

HEADRICK—Jacob Leslie, to John and Rebecca, Newberg, Oregon, 3/23/94

KASPARIE—Abigail, to John and Isabel, Haviland, Kansas, 4/21/94

LAUTZENHEISER—Mitch Allen, to Larry and Cindy, Salem, Ohio, 3/4/94

MCINTOSH—Joseph Mitchell, to Marc and Cynthia, Wichita, Kansas, 3/19/94

PERONI—Austin Stephen, to Sam and Jody, St. Clairsville, Ohio, 4/15/94

PIGFORD—Jonathan Daniel, to Dan and Gail, Canton, Ohio, 4/11/94

POWELL—Michael Jay, to Leon and Carmen, Canton, Ohio, 5/6/94

REDFORD—Alyssa Maree, to Ken and Tresa, Pico Rivera, California, 5/5/94

ROCKWELL—Micaele Shavonne, to Dennis and Johanna, Barnesville, Ohio, 4/2/94

SYMBER—Luna, to Michael and Cathleen, Denver, Colorado, 5/4/94

TOWNSEND—Kendall Ann, to Gary and Janelle, Newberg, Oregon, 4/16/94

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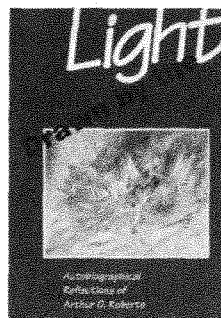


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*Write or call collect, Gayle Beebe, Friends Center Director
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WALTERS—Mariana Elisabeth, to Jim and Nancy, Hutchinson, Kansas, 3/22/94

WATSON—Sarah Louree, to Tony and Laurie, Portsmouth, Virginia, 4/16/94

Annette Sue CORDNER and John
MATTU III, St. Clairsville, Ohio, 5/17/94

Toni FELLEBAUM and John SINOSKI,
St. Clairsville, Ohio, 4/9/94

Kayce FINNER and Steven BRAY, Boise,
Idaho. 6/9/94

Pauline HARRIS and Glenn ANDERSON, Jr. Newberg, Oregon. 1/29/94

Kim HEATHERINGTON and Dan RITTS,
Dillonvale, Ohio, 4/9/94

Amy Christine JAMISON and Christopher
MILLER, Colorado Springs, Colorado,
5/28/94

Shannon Rae McKIM and David B.
BARNETT, Denver, Colorado, 6/25/94

Denise Marlya NOBLE and Heath Justin
KINTZEL, Wichita, Kansas. 5/23/94

Jennifer OLSEN and Charles LONG,
Greenleaf, Idaho, 3/4/94

Nicole SASACK and Douglas KUCH,
North Olmsted, Ohio, 5/21/94

Wendy SCOTT and David OHM,
Bethesda, Ohio, 4/29/94

Lelicia Alvarez VALESQUEZ and Kenneth
Len MEYER, Mexico, 4/16/94

ANDERSON--MondaLee, 61, Fairview
Park, Ohio, 3/23/94

BRACE—Ida Beryl, Derby, Kansas,
3/12/94

BRANOM—Zelda, 88, Hasty, Colorado,
12/8/93

BRIDENSTINE—Alma, 78, Canton, Ohio,
11/30/93

COMBES—Clarence, Forest Grove, Oregon, 12/24/93

DUBOIS—Kenneth, 86, Berea, Ohio,
5/11/94

GARCIA—Valerio "Larry," 65, Virginia Beach, Virginia, 4/18/94

GREEN—Elva, 88, Alliance, Ohio,
4/12/94

HARRO—Lewis, Boise, Idaho, 3/3/94

HENDERSON—Lois A., 70, Ordway, Colorado. 4/26/94

HICKMAN—James, 84, Seiling, Okla.
homa, 4/5/94

LINK—Anna, 82, Goddard, Kansas,
3/11/94

LOUTHAN—Emma, 92, Seiling, Okla.
homa. 12/20/93

McGINNIS—Alan, Friendswood, Texas,
3/21/94

McKEEN—Charles, 85, Bellaire, Ohio,
4/17/94

PERISHO—Earl, Newberg, Oregon,
5/29/94

REDINGER—Violet, 75, Seiling, Okla.
homa. 3/12/94

ROGERS—Janice, 67, Columbus, Ohio,
2/25/94

SCHELL—Eileen A., 76, St. Clairsville,
Ohio. 4/7/94

SMITH—Earl, 85, Canton, Ohio,
5/27/94

WALLER—Stephen H., 26, Flushing, Ohio, 3/27/94

WORLEY—Cora, 89, North Palm Beach, Florida. 4/10/94

THE WIDER WORLD OF FRIENDS

Christian work begun in central China by Ohio Friends in 1898 has blossomed during the past decade. Recent visits reveal that the years of persecution and closed church buildings have *not* prevented the spread of the Gospel in Luho, just north of Nanjing, a major city in the People's Republic of China.

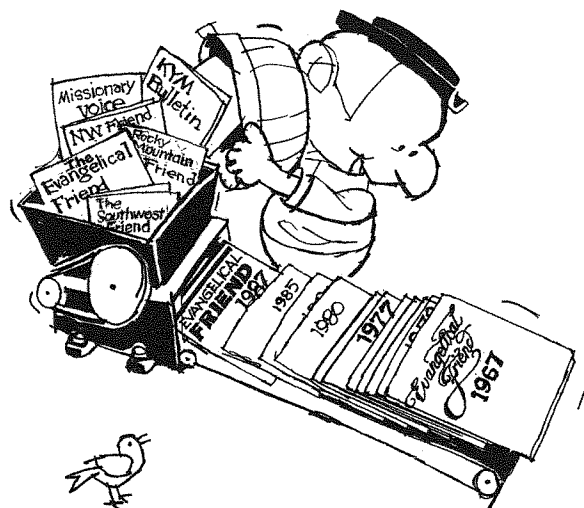
I traveled to Nanjing and Luho this past winter. I found that about 3,000 people attend the Luho Christian Church each weekend—approximately 800 for a Saturday morning service and the remainder on Sunday morning. It is believed that there are now 10,000 Christians in Luho County, many of whom ride bicycles on occa-

sion to worship in Luho. I also visited the Christian church at what began as a chemical plant, now attended by 1,000 Christians in Hsieh Gia Tien, between Nanjing and Luho.

Government-approved church groups probably account for no more than half the Christians in many parts of China. The local authorities sometimes make it difficult for Christians. Many house churches, known as “underground” churches, meet in secret because they fear persecution.

Pastor Paul Hsu of the “chemical plant church” is a younger brother of the late Jonathan Hsu, longtime Chinese Friend, who visited Friends in America some years ago. When asked how he could account for the increase in the number of Christians during a time of such hardship and pain, Jonathan replied, “So many sons and daughters saw how their parents were ready to suffer for

***From September 1987
(20th Anniversary Edition)***



RAY BENNETT

Solidarity and sisterhood permeate conference.

the cause of Christ that they were convinced to become Christians, too."

The government-approved Amity Foundation Press now has printed over six million copies of the Bible in Chinese. However, this is inadequate for a land of over a billion people with 75 million believers.

How can Americans help Chinese Christians, other than through prayer and thanksgiving? The Amity Foundation is doing much good work on a limited budget, and I believe it

is worthy of our support.

Donors can also help send the complete Daily Study Bible Series by William Barclay to Pastor Liu of the Luho church. Each of the 18 volumes costs \$10. The name and a brief description of each donor will be presented to Pastor Liu to indicate the interest of American Christians in the Gospel work in Luho County. For more information, you may contact me at 808 McDowell St. NE, North Canton, Ohio, or (216) 494-4434.

Many older Friends in the United States grew up praying regularly about God's work in central China. For many years between 1950 and 1985, they heard no good news. Now we are so glad to know that the work begun by Friends a hundred years ago has become the largest weekly meeting of Christian "friends" in the world! To God be the glory!

—John Williams, Sr.

'Come to the Water'— A Gathering of Women Ministers

April 14-17, 1994, a history-making gathering of Holiness women clergy convened in the high desert of Glorieta, New Mexico. The Church of God (Anderson), the Church of the Nazarene, the Free Methodist Church, the Wesleyan Church, and Evangelical Friends International were the sponsoring denominations. The Salvation Army (USA—

ence. It was truly an occasion that transcended denominational boundaries, as women worshiped ecumenically and multiculturally, celebrated their call, and encouraged one another.

They were reminded that the heritage of women in ministry goes back much further than the nineteenth-century revival and much further than seventeenth-century Quakerism. Even as Pentecost stands symbolically as women's liberation day, this heritage can be traced further back in time to the women of Exodus who defied Pharaoh and took the initiative that led to deliverance from oppression.

One speaker urged attendees

to practice the "holy boldness" of their fore-sisters, reminding them that they are called to be both bold and holy! Another powerfully conveyed how in fulfilling her call she found her healing.

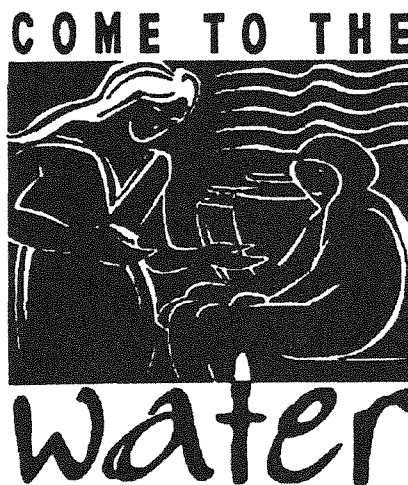
A dynamic woman speaking out of the African-American tradition inspired the group not only with the poetic rhythms of her speech, but also with her lifelong work to overcome racism.

Beyond the forceful preaching of gifted women ministers, the inspiring and affirming models and examples, the most compelling aspect of the conference was the nurture and love of one another, the sharing of joy and struggles, and the constant sense of God's spirit hovering over everyone.

Western Region) also joined in a supportive role. Over 400 women attended, among them a dozen Quakers.

Karen McConaughy, co-pastor at ParkCenter Extension Friends Church in Boise, Idaho, assisted in one of the five worship services and led participants in open worship. In addition, Karen McConaughy, Celia Mueller (pastor, Reedwood Friends), and Jan Wood (Wilmington College) each led one of the many workshops.

A sense of solidarity and sisterhood permeated the confer-



ISSUES & ANSWERS FOR FRIENDS YOUTH

This series of pamphlets is designed to help youth bring Christ into the daily events and difficulties of modern life. The collection, published by the Youth Commission of Evangelical Friends International—North America Region, is intended for use in a group setting or for individual study.

Discovering Truth in Music and Media
by Cary J. Youmans

Living in Healthy Sexuality
by Ben Richmond

Beyond "Just Say No" by Tom Klaus
A Commitment Called Love
by Royce Frazier

Social Justice: Making a Difference
by Mike Huber

Simplicity: Finding a Clear Focus
by Paul Bock

Male and Female: Equal in Christ
by Celia M. Mueller

Creative Peacemaking in a Violent World by Colin Saxton

Worship: Lifeless or Alive?
by Colin Saxton

God Can Speak Through You
by Mike Huber

Friends Diversity: Strength or Weakness? by Jack L. Willcuts

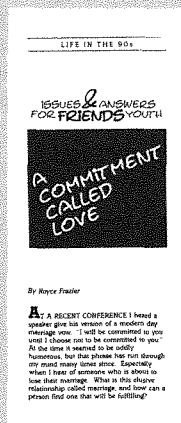
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Plans for future ministry in Rwanda continue.

OUR FRIENDS MISSIONARY OUTREACH

Mexico

The Byrne family has moved from Mexico City to the Houston, Texas, area where David will study at the Houston Graduate School of Theology and serve in a new Hispanic ministry in the southern United States and northern Mexico under a consortium board.

In March the Mexican government officially recognized and registered the Evangelical Friends Church in Mexico. Annual sessions of Mexico Yearly Meeting will be held July 18-22.

Rwanda

On April 6 the presidents of Rwanda and Burundi were assassinated as their plane was shot down by rocket fire. Since then the country of Rwanda has been plunged into a devastating, bloody civil war as rebels have sought to overthrow the government. It is estimated that as many as 500,000 people have been killed and over a million have fled from their homes, many of them to surrounding countries as refugees. Missionaries Willard and Doris Ferguson, with their son, Sam, were evacuated safely on April 11 from Kigali to Nairobi, Kenya. As Fergusons await further developments, they hope to be involved in ministry to Rwandan refugees in nearby countries. The wife and children of Amminadab Munyaneza, Rwanda Friends Church leader, fled to Nairobi early in the conflict, but no other word was received of other Friends leaders until May 20 when Fergusons learned by phone from World Relief workers that

Amminadab and several other Friends pastors and leaders were reported still to be alive.

EFM (P.O. Box 525, Arvada, CO 80001) is receiving funds for Rwanda relief and will channel such funds to agencies administering relief among Friends until our missionaries are able to return to the country.

At the annual EFM retreat in May, Hector and Verna Munn of Newberg, Oregon, were accepted as associate missionaries of EFM to help open a new protestant university in Rwanda if and when local conditions eventually allow such a project. They attended pre-field orientation sessions at Missionary Internship in Colorado Springs in June and plan to leave in August for a year of French study in Belgium.

Rough Rock

At its May meeting, the Missions Commission appointed Mel and Sandy Harrold as missionaries to Rough Rock. Two Navajo leaders, Tom Harvey and Hanson Begay, also attended the board meeting.

Philippines

This spring three-night evangelistic meetings were held in connection with vacation Bible school at Buyagan (near Baguio) and Novaliches. Several parents made commitments to receive Christ during closing VBS services.

India

The Carl Hunerwadel family will visit annual sessions of Rocky Mountain, Eastern Region, and Mid-America yearly meetings in June, July, and August and are scheduled for deputation in Eastern Region during October. Carl plans to visit the Garhwali work in the Mussoorie area of north India during September. The Hunerwadels hope to return later and minister

among the Garhwali if Peggy's health permits.

Pray much for Edwin and Rajesh, Garhwali Christians, as they continue outreach to their people. They held a successful training seminar for workers this spring after the Hunerwadels left.

Other

At its annual retreat in May, the EFI-NA Missions Commission, governing board of EFM, approved sponsoring ministry to Muslims by Roy Twaddell in the Denver area.

The John Vanlalhriata family moved from Chhatarpur to Kathmandu, Nepal, in late May to begin new ministry there.

Ed White, Southwest Yearly Meeting Mission Board chairperson, and his wife, Martha, attended the EFM retreat as observers, announcing that their board had approved joining EFM. This action was

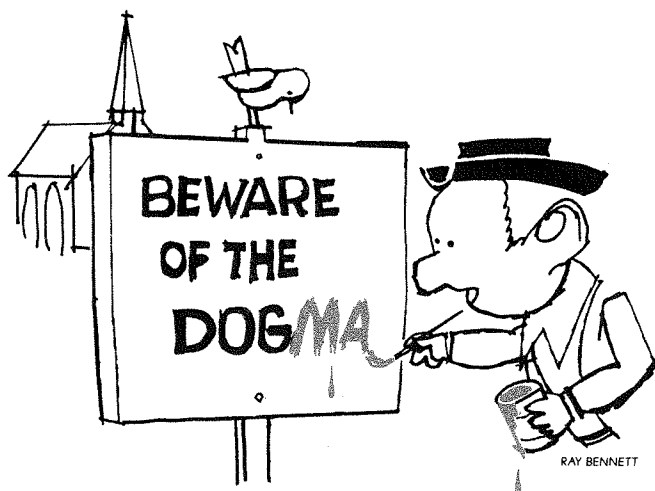
presented to annual sessions of Southwest Yearly Meeting in June for further approval.

On April 12 two men from Alaska Yearly Meeting, Norman Westdahl and Ricky Ashby, left Kotzebue for a return visit among the Chukchi people of eastern Siberia in the villages of Uelen and Inchoun for several weeks of teaching and evangelism. During the visit some of the people expressed their willingness to meet together and their need for a pastor.

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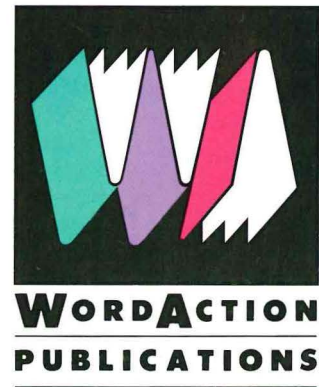
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SUPPLEMENT

Vol. I, No. 1 — September, 1967

TO THE EVANGELICAL FRIEND

OREGON YEARLY MEETING OF FRIENDS CHURCH

FRIENDS CHURCH HEADQUARTERS
P.O. Box 190, Newberg, Oregon 97132
Telephone (503) 538-4448

JACK L. WILLCUTS
General Superintendent

EILENE NORDYKE
Administrative Secretary

BEATRICE GOLDSMITH
Business Secretary, Treasurer

OFFICE STAFF

Newest staff member to join the Yearly Meeting Headquarters is Mrs. Beatrice Goldsmith whose husband, Dr. Myron Goldsmith, teaches at George Fox College. Mrs. Goldsmith will be office secretary in charge of bookkeeping, accounting, and legal records. She has also been appointed treasurer and as such will control all funds going through the Yearly Meeting office and aid the superintendent in other office responsibilities.

Howard Macy, a student at Western Evangelical Seminary, also joins the headquarters staff as Field Secretary for Friends Youth. He shares an office with Gary Macy, the new Friends Youth president.

Mrs. Eilene Nordyke is the Superintendent's secretary and assistant; Harlow Ankeny is manager of Barclay Press which occupies one wing of the Yearly Meeting headquarters building; Ralph Chapman works under the Board of Missions as director of Friends Missionary Literature Service.

The Sunday evening session of yearly meeting included recognition of the recording of Marion Clarkson, (fourth from left) now pastor at Highland Avenue in Salem. David LeShana was speaker.



1967 SESSION BEGINS 75TH YEAR

A commemorative pictorial booklet with narration written by Marie Haines was introduced at the opening of the 75th session of Oregon Yearly Meeting. Other observances were announced for the year with a special anniversary service planned to climax the anniversary year in 1968.

Ralph Beebe of Eugene, Oregon, is preparing a complete history of the Yearly Meeting in a book to be published by Barclay Press.

Ron and
Carolyn Stansell.



Stansells Depart

Ronald and Carolyn Stansell were introduced as the newest missionaries under appointment to the Friends field in Bolivia in the Missionary Rally held Sunday afternoon. Both are graduates of George Fox College. Ron has served as Friends Youth president and/or Field Secretary. As a Youth Ambassador he spent a summer on the field. They left after Yearly Meeting to begin language studies in Costa Rica on August 27.

Stansells plan to go on to the field in May where Ron will be an instructor in the Bible Institute in La Paz and serve as adviser to the Bolivian Friends National Church while David and Florence Thomas are on furlough.

Church Planned At Kent, Washington

A new approach in church extension was shared by the Board of Evangelism Sunday night as plans were outlined for opening a new church near Kent, Washington, in the rapidly growing Puget Sound area bordering Seattle.

Roger Smith, former pastor at Camas Friends Church, is moving to Kent late this month with his family and will spend the year laying the groundwork in community contact, visitation, home Bible studies and other preliminary planning. If possible, a new church building will be ready for public use within the year. Property has been secured in what is believed to be a strategic new community center.

Until Sunday services are opened at Kent, Roger will serve as interim pastor at First Friends Church in Tacoma, but will live in the Kent area.

Donald Lindgren is working on architectural sketches for the Kent Church, devising some innovations for a multipurpose structure as an attractive first unit which will be relatively inexpensive and versatile for various church functions.

By planning well in advance, the Board of Evangelism hopes to use all sources available in constructing this church in an unchurched area. Roger Smith merits the support and prayers of the Yearly Meeting as he pioneers another new church extension project this year.

OTHER NEW STRUCTURES

Both Star, Idaho, Friends and Eugene, Oregon, Friends move into their new buildings this fall. Maplewood Friends Church in Portland is planning to start construction soon. Melba Friends in Idaho have a new parsonage built by their pastor, Harley Adams.

BE QUIET, QUAKERS

You never know for sure what your image may be, but it might be assumed a neighborhood notion about Friends would be their quiet ways. Reverent, meditative, thoughtful. If so, they must be shocked occasionally to find noisy and irreverent meetings.

Not just the Sunday school opening and that terrible time between services, but even the hours of worship are sometimes jarred with confusion. Children are expected to be sometimes fussy; but fussy, nervous, preoccupied adults—those who saunter in late, who noisily search for the hymn or visit their way toward the pew—these unquiet ones—are the real meeting spoilers.

You will notice it isn't the newcomers who cause the noise, even among the youth; it is the old-timers or the homegrown calloused to the sacredness of worship.

Proper planning for each phase of the service on the part of pastors, song leaders and superintendents helps. An effective open worship period often requires more preparation by people and pastor than any other. The Holy Spirit is not the author of confusion. And reverence, like good manners, is learned with practice.

Each church has its own ways and personality. You would be delighted with the worship atmosphere found in many Friends Meetings; you would be surprised at others.

—Jack L. Willcuts

Year of Evangelism Launched

The Program of Advance begun a year ago receives a new thrust with the YEAR OF EVANGELISM, 1967-68, introduced at Yearly Meeting.

"We live in days of unprecedented opportunity for outreach," was the appeal of the opening message. "If we can again become Holy Spirit-power-controlled rather than merely problem-conscious, we can seize the great, compelling opportunities around us all!"

Beginning with the pastors and other local leaders, an immediate program of individual preparation and planning will fill the next few weeks in the Evangelism Seminars (note Church Calendar column). Deliberate, prayerful, courageous action in community penetration for Christ must come. "It is no longer possible just to maintain the status quo. It is either growth, spiritual deepening and

effective evangelism or some of our churches will not survive," insisted the *Year of Evangelism* committee.

Do we really want to grow? Have we come to terms with our smallness? What changes in our consecration and schedule are we willing to make for Christ? It is not sufficient to have a general belief in evangelism; we must have a specific plan for evangelism—beginning with heart-searching and radical obedience!

YEAR OF EVANGELISM planning guide booklets were distributed at Yearly Meeting. Each church will have these available and will be contacted through the Seminar planning sessions in an attempt to mobilize our entire membership for action. This is the year to turn the tide, to overcome, to bring the message of salvation to those about us in whom the Holy Spirit is already at work.

Church Calendar

REGIONAL YEAR OF EVANGELISM

SEMINARS:

September 10-14, Puget Sound area
September 16-21, Newberg-Salem area
September 23-28, Idaho area
September 30-October 5, Portland-Vancouver area

October 14-19, Inland Empire area

COLLEGE CAREERS CAMP:

September 15-17, Twin Rocks

WOMEN'S MISSIONARY UNION

FALL RETREAT, Pendleton:

October 3-6

October 7-8, WMU Businesswomen's Retreat

QUARTERLY MEETINGS:

Salem, October 20, 21

Boise Valley, October 27, 28

Greenleaf, November 4, 5

Portland, October 28

Inland, November 10, 11

Newberg, November 10, 11

Puget Sound, November 10, 11

S.W. Washington, November 10, 11

MIDWINTER FRIENDS YOUTH

CONVENTION:

December 26-30

MIDYEAR BOARD MEETINGS:

February 13-16

MINISTER'S CONFERENCE:

April 22-25

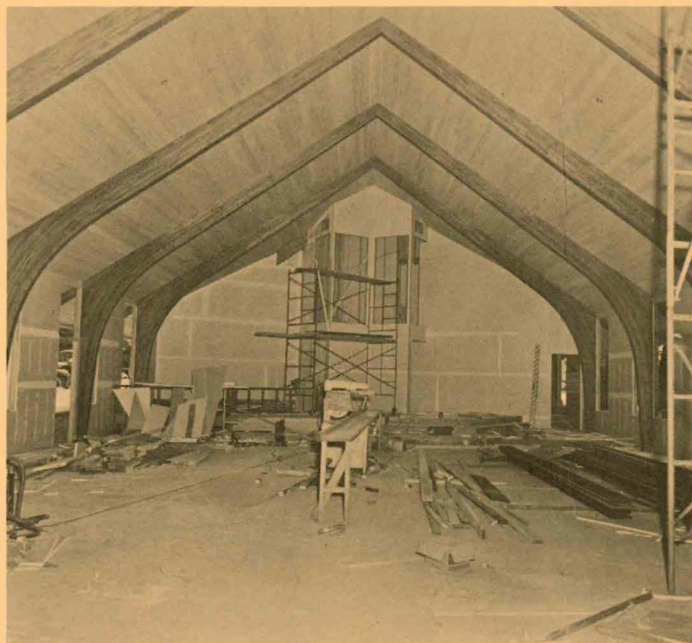
QUAKER MEN CONFERENCE:

November 17-19

YEARLY MEETING, 1968:

August 13-19, Newberg, Oregon

Among new church buildings to be used for the first time this fall is the beautiful new sanctuary at Eugene, Oregon. Photos below show construction progress on interior and exterior. Many hours of volunteer labor by members made the structure a reality at a reasonable cost.



Pastoral Changes Bring New Families

Among the seventeen pastoral changes this year, ten are either new to Oregon Yearly Meeting or returning to pastoral work after being involved in other fields of Christian service or preparation.

Coming to Whitney Friends Church are Charles and Letha Cox from California where they have recently pastored the Yorba Linda Friends Church. Freeman and Billie Conant leave pastoral work in Kansas City under Kansas Yearly Meeting where he recently received a B.D. Degree from the Nazarene Seminary to serve at South Salem Meeting. Wesley Murphy and his wife will be at Nehalem Bay, moving from Alba, Missouri, Friends Church. David and JoAnn Whitcomb leave Ramona, California, Friends Church to pastor Springbrook. Mahlon and Hazel Macy and Earl and Mary Geil return to Oregon Yearly Meeting—Macy's to Portland First Friends and the Geils to Vancouver First Friends. Earl has pastored Columbus, Ohio, Friends and Mahlon has been with the National Association of Evangelicals the past 15 years.

Gilbert and Louise George go to Entiat, (Gil graduated from Seattle Pacific College last spring); Willard and Mary Kennon to Svensen; Stanley and Shirlene Perisho to Meridian; Dorwin and Marita Smith to Camas; Randall and Norma Emry to Talent; Marion and Wanda Clarkson to Highland; Zenas and Elma Perisho to Meadows; Edward and Violet Baker to Timber; Edwin and Eula Clarkson to Forest Home. Roger and Eulalia Smith will serve as interim pastors at First Friends, Tacoma, while living at Kent, Washington; Dan and Judy Nolte move to Newberg where Dan will be Minister of Christian Education.

Friends In Alternate Service

There are 21 young men of Oregon Yearly Meeting doing alternate service as conscientious objectors with a total of 75 registered as CO's according to the Board of Peace and Service. This does not include another 28 registered as 1-AO (non-combatant) with three now serving as 1-AO's. This means 44 percent of the men members of OYM ages 18-26 are registered in these categories.

Two young men, David Strait of Netarts Meeting and Gary Morse of First Friends have recently been denied entrance visas into Burundi, Africa, for their two years of alternate service under the auspices of Kansas Yearly Meeting. Clearance from Selective Service has been secured and further attempts will be made to permit them to enter. Prayer is requested on their behalf at this time.

Terry Hibbs of Greenleaf Meeting completes his term in Colombia this month, where he has served as an airplane mechanic with Wycliffe Translators.

Jerry Sandoz, Fred Gregory and Jon Newkirk are midterm in their 27-month tour of service in Vietnam. Working under the extreme pressures and dangers found in front

line living in South Vietnam today, these men are making an effective testimony for Christ. A special type of Christian courage is displayed by these who voluntarily enter this distressed, shattered country to minister to the orphaned children, displaced families, in medical missions and fulfill activities under the shadow of Viet Cong attacks. They have entered burned villages with the smoke still rising to bring comfort to suffering victims of war.

Separated from each other in various parts of the country, these OYM conscientious objectors report a deepening of their Christian faith and convictions. A comment from Jerry Sandoz is typical: "While in DaNang recently, I met three young Chinese boys about my age who were new Christians. What a thrill it was to talk to them and have fellowship with them. They were so much different . . . Christianity does make a difference!"

Our prayers and encouragement are expressed, too, to the many men doing their alternate service inside the U.S., in hospitals, welfare agencies and other approved projects, for this expression of a Christian witness.

A Letter to Comforts from Palmar

The following letter was received recently by Eugene Comfort in Bolivia:

Pastor don Eugenio:

By means of this letter I have the joy to greet you in the precious name of our Lord Jesus Christ.

After greeting you I wish to tell you the following: In the church here we have a brother who wishes to regulate his marriage on the 23rd of the present month, the day Sunday, and for this motive we notify you with anticipation that you might aid us with your means of transportation to bring us to Caranavi and after the civil ceremony take us back to Palmar. The number of people will be about five brethren. And we beg your visit on this same date and your message. Last Sunday there were converted six brethren. And they await the exhortation of the

missionary, for they need spiritual help. And also we beg our president of our mother church, Caranavi, to visit us. He, above all, has the right to visit us.

With this in mind I greet you in the name of our Lord Jesus Christ.

*Your brother in Christ,
Juan Cuile
Worker*

This new group at Palmar began only about six months ago and now has an attendance of 42. It meets in a home on a side-hill so steep that a level spot must be dug big enough for one room. The congregation sits on rows on hard board beds. The worker is faithful and enthusiastic. He reports that the one man who attended short course in Caranavi is doing house-to-house evangelization and is responsible for many of the new ones who are being converted.



David LeShana.

DAVID LeSHANA ACTING PRESIDENT

Joining the faculty at George Fox College this month, Dr. David LeShana resigned his pastorate at Long Beach, California, Friends Church to become Acting President during the year's leave of absence granted President Milo Ross. LeShana comes from a missionary home, spending his childhood and teenage years in India. Formerly on the faculty at Taylor University, where he received his B.A. degree, David LeShana comes to GFC well prepared for this assignment. His earned Ph.D. in Church History was granted by the University of Southern California.

President and Mrs. Milo Ross plan to visit Friends meetings in Ireland this fall to fill speaking engagements, then spend most of the year touring Europe, the Holy Land and various mission fields.

1967 WMU RETREATS

Now is the time! Get ready to go to our 1967 WMU Retreat at Pendleton, Oregon, October 3-6, with lodging at the Temple Hotel. Carol Arensmeier is to be our evangelist using the theme "Take Time."

We want to remind each union to send in one dollar per member for the pool fund which covers the expenses of Retreat.

Something new! A Businesswomen's Retreat will be held October 6-8, at Pendleton, Oregon, using the Temple Hotel for housing. The first service will be a fellowship hour at 8:30 p.m. at the Vert Memorial Auditorium. Lela Morrill, the evangelist for this Retreat, will bring a short message at 9:30 p.m.

Each woman attending the Businesswomen's Retreat will be responsible for all her own expenses.

Information sheets and reservation blanks are available from your quarterly meeting vice-presidents for both of the Retreats. Mail your reservation to Helen Morse, 223 Maple Street, Nampa, Idaho 83651.

AMONG THE CHURCHES

VITAL STATISTICS

Hillsboro Friends Use Tapes

Early arrivals at Hillsboro are impressed with the fine, worship-inspiring background music. The intermission between services, offertory time and occasional specials are carefully dubbed in from a small tape recorder with a large speaker outlet in the sanctuary. Having no church organ, they have made excellent use of organ tapes. The pastor selects songs to fit the theme of the message.

"Where do you get the tapes?" the pastor was asked.

"We take them from religious radio programs, from other church services, and gospel records. Occasionally I spend some time with other church instrumentalists filling tapes with suitable selections from their organ, piano or combinations."

This inexpensive, imaginative addition to the Hillsboro services shows what can be done to enrich the worship hours.

"Friendly Lines" Fill Melba Homes

Volume use of midweek mailings by the Melba Friends Church (more than 400 copies going to boxholders) has given them a splendid image in the community. Pastor Harley Adams features every possible event and person, not just of the church, but of the town in his "Friendly Lines" bulletins. Advertising from local merchants helps to pay for the paper.



Harley Adams, Melba pastor, publishing "Friendly Lines."

"You are doing more than the Mormons around here," commented one nonattender in this predominantly Mormon neighborhood. Melba Friends are pleased with their paper and believe it has helped to build interest. Attendance has climbed from less than 20 to more than 100 at Melba.

Sunday Evening VBS?

That's what Holly Park (Seattle) does. Unable to find workers a time to have a Vacation Bible School the past few years, Pastor Eugene McDonald proposed giving summer Sunday nights for Bible School. They were delighted with community response: 120 enrolled from nursery through adult age from 6:30 to 8:45 p.m. Cookies and punch are served during intermission.

Maplewood Friends have introduced another innovation in VBS—weekend campouts. Different age groups are taken different places. Jr. Highers and older were taken for three days to a state park campsite. "They have been a real blessing," says church reporter Sharon Smith.

Quaker Publicity

Spokane, Tacoma and Portland area churches have been given opportunity for radio representation in stating our relationship to U.S. Quakers in the news. Pastor Walter Lee of Spokane Friends Church appeared on the "Beverly Baker Program," station KCFA, to discuss the position of evangelical Friends on various current events and national issues. Arthur O. Roberts of George Fox College spoke for Oregon Yearly Meeting on "Nightline" carried by a Portland station, answering similar questions as did Pastor Robert Fiscus of First Friends Church, Tacoma, on a Puyallup, Washington station. Favorable public reaction has followed these presentations which have permitted OYM Friends to point out distinctions between various Quaker positions given public attention.

A Note to Church Reporters

Regional church news of Oregon Yearly Meeting will be given on this page in the monthly *Northwest Area Supplement*. It will be handled differently than in the past in order to meet space limitations.

Local church news reporters are urged to send in monthly reports as before. From these, features will be prepared in the manner shown above. Each reporter should be alert for any items, interesting happenings, other than routine events, and stories of inspiration or mutual benefit "among the churches." It is only as news is regularly sent that these can be found and prepared. Occasionally pictures will also be used.

Church reporters should forward news of marriages, births and deaths for the Vital Statistics column.

All reports must be in the Superintendent's office by the 5th of the month. Address: P.O. Box 190, Newberg, Oregon 97132.

MARRIAGES

BROWNIE-NEWELL — Melinda Brownlie to Robert Newell of Hillsboro, July 22 in Forest Grove.

ELLIS-STASSEN — Mary Ellis and Butch Stassen were united in marriage at Grand Junction Friends Church in Colorado, June 17. They will be making their home in Vancouver, Washington, where they attend Vancouver First Friends.

FERGUSON-MICHAEL — Calvin Paul Ferguson and Gloria Michael were united in marriage at Newberg Friends Church on July 29, 1967.

PETERSON-PIERSALL — Victor Peterson and Sharyl Piersall were united in marriage on July 15 at the Hayden Lake Friends Church in Idaho. Wayne Piersall and Leland Hibbs officiated.

ASHBROOK-EDDINGS — Rob Ashbrook and Wanda Eddings were married July 19 in East Wenatchee Friends Church (Washington) with Pastor Ray Moore performing the ceremony.

BIRTHS

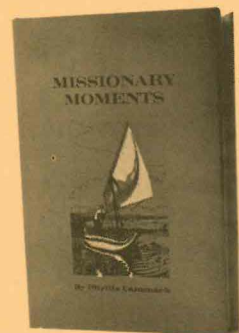
BAKER — To Keith and Anna Baker, Salem, a daughter, Katrina Kay, born June 1.

McCONAUGHEY — To Roy and Karen McConaughy, Wilder, Idaho, a son, Shawn Patrick, June 13, 1967.

BROWN — To Gary and June Brown, Newberg, a son, Jeffrey Scott, June 29.

ALMOND — To John and Sharon (James) Almond, Tacoma, a son, John David, born July 18.

WOOD — To Dick and Jan Wood, Seattle, a daughter, born August 3.



MISSIONARY MOMENTS

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