

# Long Beach First Friends Church

1892 - 1992  
100 Years Serving Christ



November 29, 1992  
850 Atlantic Avenue  
Long Beach, California 90813

## Preface

Long Beach Friends celebrates its one hundredth year as a monthly meeting this year. Much takes place in the life of a church over the period of a century, and time does not permit a re-telling of every event that has proved significant in the life of Long Beach Friends. Additionally, there are few of the long-time members of the church remaining in Long Beach, as is explained in the account to follow. Thus, information for this account is mostly taken from written sources, such as David Le Shana's *Quakers In California*, Sheldon Jackson's *Yes, Lord!*, letters and material sent by former members, and previously-prepared histories of the church, such as that prepared for the seventy-fifth anniversary. There may be those in attendance today who know of significant events or people not included, or of details that are not correct. Additional information or corrections are welcome! Please send them to: Joseph R. Ginder, 2279 Albury Avenue, Long Beach, California 90815.

One important theme in the life of Long Beach Friends seems apparent to those of us presently in the church who know something of its recent history. That is, that Long Beach Friends almost died, as a church, in the late 1970's, and struggled through much of the 1980's to survive - but survive it did! Our prayers have been consistently answered, and God's hand seems to be clearly directing our path towards becoming a strong, healthy church. The present ministry with our Cambodian members is a primary evidence of this. While those of us who are here can see the new life first hand, we often wonder at God's providence in rebuilding Long Beach Friends. We find ourselves, in a human sense, looking for explanations.

Three facts are striking from discussions with past members and research into the history of the church. One, when a low-point was reached in the late 1970's, the members of the church humbly offered themselves and their church to our Lord, in prayer, for whatever purpose He might have. When the Cambodian people came, it was seen as a direct answer to their prayers, and they were welcomed accordingly. Two, we find that many past members have held the church in their prayers even as their lives and ministry took them to other locations. Three, a strong emphasis on mission outreach over the history of the church is evident from historical information.

These three observations have helped to focus this account. It is hoped that this historical information will help the reader to understand those factors that we have found important in bringing new life to the church - those high points that have proved a valuable heritage for the present ministry. Those of us who are past and present members must take credit for the mistakes and missteps along the way at our church. But God receives the glory for the good work of His kingdom that has been accomplished in one hundred years of ministry at Long Beach Friends.

## Beginnings

The Friends meeting in Long Beach began on February 4, 1888, when the Friends Bible Class was organized in the home of Amos and Lizzie Walton. Long Beach, a tiny village of 300, was incorporated that same year. There were 12 in the class. The first meeting for worship was held on February 11 in Cerritos Hall of the Congregational Church. It was led by Mary M. Brown, a Quaker minister from Indiana who lived in Long Beach. Edward C. Siler, a Quaker minister visiting from Bloomingdale, Indiana, conducted the second and third meetings on the following two Sundays. After meeting in homes, a school house at sixth and Pine, the little Congregational Church at Third and Cedar, Pickles Hall, and a remodeled barn, a church building was constructed at First and American in 1889. In September of 1890, Jeremiah Grinnell was called as the first full-time pastor. His leadership and fatherly advice was invaluable in the establishment of the church. The Friends church was the fourth in Long Beach.

In 1890, John Henry Douglas, Quaker evangelist and general superintendent of Iowa Yearly Meeting, held a series of evangelistic meetings and visits with Friends churches of Pasadena Quarterly Meeting, including Long Beach Friends. After a ten-day tent meeting, he reported, "We left California much encouraged about the church and are sure if Friends there keep under the power of God through the baptism of the Holy Ghost, a good future is before them." Many new Christians were added to the Friends churches as a result of these meetings.

On May 21, 1892, Whittier Monthly Meeting proposed to Pasadena Quarterly Meeting that the Long Beach Monthly Meeting be organized. "This meeting shall be known by the name of Long Beach Monthly Meeting of Friends, to be held on the fourth day following the second Seventh day at two o'clock PM." Accordingly, on June 15, 1892, Long Beach Monthly Meeting of Friends, the fourth church in the village, was organized and officers chosen: clerk, recorder, treasurer, correspondent, three trustees, four elders, four overseers. The committees named reflected the character of the new meeting: Book and Tract, Temperance, Sabbath School, Funeral and Finance. There were forty-five charter members from 12 families. Three months later, total membership was 80 people from 22 families.

Church records tell of an early and continuing missionary interest at the new Friends Church in Long Beach. The Women's Foreign Missionary Society was formed the second year of organization. In the summer of 1892, a series of annual summer conferences began in Long Beach that drew Friends from all around southern California. From these meetings emerged many pioneers and leaders for the mission field, evangelization, and other church work, including Anna Hunnicutt of Whittier, who was to lead in opening a mission field in Alaska.

## The Early Ministry of Long Beach Friends Church

The Long Beach church took their responsibilities and witness seriously, with a strong emphasis on evangelism, missions, personal and family devotions, and Christian service. Prior to Quarterly Meeting, the Queries were read and honest answers written out, which were read at Quarterly Meeting sessions, and any deficiencies carefully noted in common concern. The Long Beach Monthly Meeting entertained the Quarterly Meeting in their scheduled turn, and in 1899, hosted the Yearly Meeting in the Long Beach Tabernacle.

The church was relocated several times due to crowding by business - each time apparently to financial advantage. The first building site was sold and a move made to American between Fifth and Sixth Streets in 1902, where the church was immediately disturbed by the establishment of the Pacific Electric car barn next door. So, the church was relocated to Fourth and Elm in 1904, where they remained for 19 years. The membership at this time was 318 with a Sabbath School of 230.

April 22, 1905 was a significant date, when Long Beach Friends began publishing *The Friends Chronicle*, a four-page weekly paper. It eventually had a circulation of 500 throughout the Yearly Meeting. *The Friends Chronicle* combined with *The Christian Workman*, later becoming *The Pacific Friend*, and later *The California Friend*.

Members of Long Beach Friends were interested in education, providing a scholarship at Whittier College, books for a worthy student, a loan fund, and establishing a library.

Peace and temperance were also active concerns. A resolution to the city council read: "We gratefully acknowledge the action of the city council in its decision to debar smoking in the new city hall. We pledge the city council our support in all of its efforts to make and keep Long Beach clean physically and morally."

The Church was active in outreach to the local community. In 1904, a Sabbath School was organized in the Tenth and Temple area, meeting in Alamos Heights School. This became the Bethel Friends Church in 1906, which continued as an active missionary-minded meeting until 1951, when the people of Bethel Friends were added to the membership role of Long Beach Friends. In addition, help was given for a new church in Boulder, Colorado.

To understand the history of the Long Beach Monthly Meeting of Friends, it is important to place it in the context of the overall ministry, particularly the mission efforts, of California Yearly Meeting, now called Friends Church Southwest Yearly Meeting. To this we now turn our attention.

## California Yearly Meeting Established

Shortly after the Long Beach Meeting was recognized, the Friends churches of Pasadena and Whittier Quarterly Meetings requested to Iowa Yearly Meeting that a new yearly meeting be established, giving Long Beach as the location for the Yearly Meeting. Later, the request was changed to indicate Whittier as the site of the Yearly Meeting. On March 26 and 27, 1895, a meeting was held to establish California Yearly

Meeting, comprised of 1248 members from nine monthly meetings. It was reported that a large number of young people were in attendance.

The nine monthly meetings that founded California Yearly Meeting were:

Pasadena, established March 1, 1884, by Iowa Yearly Meeting

El Modena, established November 11, 1886, by Kansas Yearly Meeting

Whittier, established December 10, 1887, by Pasadena Quarterly Meeting

Wildomar, established November, 1887, by Pasadena Quarterly Meeting

Alamitos (now Garden Grove), est. September 9, 1891, by Pasadena Quarterly Meeting

Ramona, established in 1892, by Modena Monthly Meeting

Long Beach, established June 15, 1892, by Pasadena Quarterly Meeting

Berkeley, established 1894, by Pasadena Quarterly Meeting

San Jose, established in April, 1889

### **California Yearly Meeting Missions - Alaska**

The mission interest of the yearly meeting began at its first session in 1895, when Anna Hunnicutt offered herself for missionary service in Alaska, to be accompanied by Lizzie Morris. In 1896, Anna was sent to the area of Kake Island and Douglas (near Sitka) to work with missionaries from Oregon Yearly Meeting. Her purpose was to find an appropriate mission field for the new California Yearly Meeting. At Douglas, she met with Dr. Sheldon Jackson, Commissioner of Education of Alaska (also remembered as a missionary pioneer), and told him of the search. Jackson continued north, visiting the Eskimos north of the Arctic circle in Kotzebue. He found that the Lord had prepared the way for mission work among the Eskimos at Kotzebue. "A prophet of the Lord named Maniilaq had lived and walked among the people of the Kobuk generations before. He broke taboos, taught a life of love, and received messages from God. He predicted the coming of the white men. He insisted on observing the 'Sabbath.' His teachings anticipated the coming of the Christian message. Following Maniilaq came a remarkable Eskimo named Uyagaq, who heard the Gospel message from missionaries in Unalakleet, was converted, and began to preach. Called the 'Paul of the Eskimos,' Uyagaq made missionary journeys along the Selawik River and around Kotzebue Sound." (quotation from *Yes, Lord!* by Sheldon Jackson)

The Eskimos longed for someone to teach them about Christ. Upon hearing from Dr. Sheldon Jackson that Anna Hunnicutt was looking for a mission field for the California Yearly Meeting, two Eskimo men were sent on a 2000 mile journey to see Anna in Sitka. Anna was away when they arrived, but Charles Replogle, another Quaker missionary from Kansas Yearly Meeting, listened to their plea for help. Charles Replogle told Anna about the visit, and the two were convinced that this was a call from the Lord, likening the appeal to Paul's vision of a man from Macedonia in Acts 16:9. A contribution from a friend in Maine allowed Replogle to travel to California and present the call to the churches of California Yearly Meeting, who recognized this as a call from the Lord: "...the responsibility of this great work rested upon us in untold measure, for we felt it to be an answer to our prayer, and we dared not refuse to recognize the call." (quotation from *Yes, Lord!* by Sheldon Jackson)

In 1897, Robert and Carrie Samms set out with Anna Hunnicutt for Kotzebue Sound to begin the new mission work of the Yearly Meeting. Uyagaq and other Eskimos helped to set up a missionary home among the Eskimo people. In 1898, two leaders in the yearly meeting put together a 20-man expedition called "The Long Beach in Alaska Mining and Trading Company," leased a seventy-two foot schooner, loaded it with a year's worth of supplies and other material for the mission and sailed for Alaska. Using lumber carried north in the schooner, the men built several buildings to expand the facilities of the mission. From 1902 to 1906, Dana and Otha Thomas continued the work, with almost 1000 converted Eskimos added to the Kotzebue Friends Church during their four-year stay. James and Eva Geary joined the work 300 miles up the Kobuk River from Kotzebue at a site James named "Long Beach"!

### **California Yearly Meeting The Training School for Christian Workers**

In February, 1900, ten Christian leaders, including nine members of California Yearly Meeting, opened The Training School for Christian Workers in Philena Hadley's large Whittier residence to train people for the mission field. Irvin H. Cammack, one of the founders, was named as President and Hadley as Vice-President. The school held as its primary focus the command "Go ye into all the world and preach the gospel to every nation." Missions was the life-blood of the school, drawing the commitment of everyone connected with it. (The Training School for Christian Workers ultimately became Azusa Pacific University.)

John S. Wilson, a charter member of Long Beach Friends, also served as President of The Training School for Christian Workers prior to 1906.

### **California Yearly Meeting Missions - Central America**

Responding in 1901 to God's call to the mission field in Central America, two young men from the Training School, Clark Buckley and Thomas Kelly, traveled to Guatemala City, where they studied Spanish for six months. On July 4, 1902, they left for Chiquimula, an area where the gospel had never been preached, traveling by mule. Upon arriving, they were immediately arrested, but later freed when they showed a card from the U.S. Consulate General. For the next three months, they traveled the area around Chiquimula on foot and by mule, distributing Bibles and holding services. By September, Kelly contracted malaria, and was forced to return to California, where he hoped to recruit more workers for the mission field.

Buckley continued the work, keeping a grueling schedule, traveling hundreds of miles to distribute Bibles and preach. The spiritual darkness of the area weighed heavily upon him. He saw the great need of the people and prayed for more workers. By April, he began to feel tired - the first sign of malaria. He continued working at a strenuous pace, once traveling 520 miles by foot in 31 days to reach remote areas in need of the gospel message. By October, Buckley was very sick, but insisted on

continuing the ministry. He left for Honduras, on foot, with Valentin Ceballos, beginning to suffer the headaches and near-delirium of malaria on the way. Near the end of October, Ceballos tried to get medical aid for Buckley. Buckley insisted on traveling. Ceballos reported, "He left singing... He asked me why I was so sad, and I told him I was thinking." After traveling for several hours, Buckley remained behind to rest while Ceballos went ahead with the mule to the top of a hill. "I waited three hours and a half, and seeing he did not come I returned to look for him in the road for I thought he was lying down somewhere, as was his custom to do... suddenly I saw him lying over a log already dead." Buckley was buried in a village called Rosario.

Before he could return with the additional missionary recruits from the Yearly Meeting, Thomas Kelly became seriously ill once again with the malaria he had earlier contracted. The new missionaries of the "Guatemala Band" went on without him, arriving January 12, 1904. Kelly died on January 17, nine weeks after his friend Clark Buckley.

Kelly's recruits continued the mission work in Guatemala. Others followed. In 1906, R. Esther Smith, former pastor of Long Beach Friends, and Cora Wildman, a young woman from Long Beach Friends went to Guatemala, supported by Long Beach Friends and the Bethel Friend's churches in Long Beach. R. Esther Smith offered strong leadership as field superintendent in Guatemala for 35 years, placing a heavy emphasis on evangelism and education. They were joined by others the years. Matilda Haworth went to the mission field in Guatemala from Long Beach Friends in 1915 at the age of 20, and remained on the mission field in Central America until 1953. Charles and Sammye Vore from Long Beach Friends were called to the mission field in Chiquimula in 1945, continuing their service there for over 40 years. Many from across the Yearly Meeting have served, and continue to serve on this mission field. As of 1985, there were 179 churches and numerous other points of outreach in Central America, including Guatemala, El Salvador, and Honduras.

### **California Yearly Meeting - Local Outreach**

Concern for those of all ethnic backgrounds has been evident in California Yearly Meeting, beginning with the first sessions of the yearly meeting, where concern was expressed for Chinese and Spanish-speaking people. In 1898, a Spanish Mission was begun. Today, there are 5 Spanish-speaking congregations, 2 Indonesian congregations, 2 Chinese congregations, in addition to Long Beach Friends, which is primarily Cambodian (Khmer). Other congregations include members with a variety of ethnic backgrounds.

In 1903, outreach began to the Japanese community in Berkeley. By 1908, the Japanese work had expanded to several other parts of the Yearly Meeting, including Long Beach. During the 1930's, the Yearly Meeting Mission Board operated a mission to Japanese immigrants centered in the Norwalk church. When World War II broke out, the U.S. government ordered those of Japanese descent to Terminal Island. The Friends helped them make the move. Eventually, the Japanese people were moved to ten relocation camps scattered over the western United States. California Friends stored their

belongings for them in the Norwalk Church facilities. After the war, the Friends helped the Japanese people find new homes as they were released. Sheldon Jackson comments in *Yes, Lord!*, "It was a labor of love in a world of hatred."

Inner City Ministries, founded and led by Fred Newkirk, former pastor of Long Beach Friends, was begun in the late 1960's and early 1970's as an outreach to the black community in the inner city of Long Beach. Inner City Ministries operates a summer camp at Quaker Meadow, and has seen many people from the inner city receive the Lord, and give their lives to His service. This mission outreach continues today and has recently begun to receive national recognition.

### **Long Beach Friends Church Moves to Ninth and Atlantic**

The 1920's brought an oil boom to Long Beach, and the population grew tremendously. Revenue from an off-shore oil-strike was used to build harbor facilities, turning Long Beach into a metropolitan shipping center, and the church sought new facilities. A new church building was constructed Ninth and Atlantic, where the dedication of the new sanctuary took place May 18, 1924. A pipe organ was installed through the efforts of the Music Committee. Nine years later, the Long Beach earthquake of March 10, 1933, severely damaged the church building, which had originally been constructed with a brick facing on the exterior. Despite extensive interior and exterior damage, the congregation was able to worship in the sanctuary after only six weeks. The brick exterior was replaced with stucco walls over the original wood frame, and the front entryway remodeled.

The Long Beach church's interest in young people has continued through the years, not only in the local meeting but in providing leadership for the Yearly Meeting and Quaker Meadow programs. The Missionary interest has deepened, as members of the church have dedicated their lives to the mission field, particularly in Central America, as reviewed above. In addition to sending many full-time missionaries to the field, members of the congregation often shared in mission work for limited periods, as when Homer Vail, pastor of Long Beach Friends at the time, led an Alaska work camp in the summer of 1960 in which a number of young people participated. (Homer and his wife, Rebecca, later went to the mission field in Africa.)

In 1962, in time for the seventieth anniversary of the church, the choir loft was remodeled with new paneling, and new pulpit furniture was purchased. In addition, a new console for the pipe organ was installed. That year, the annual missionary conference featured Dr. Bob Pierce, Dr. Eugene Erny, and Rev. Sam Wolgemuth.

In 1963, the church offered assistance to a Cuban family, the Almaguers, who were resettling. Reports from those involved in this effort report that the Almaguers were extremely grateful for the assistance, but that members felt the greater benefit flowed toward the church. The church had offered such assistance to those suffering persecution several times in the past.

On September 29, 1963, the worship service of the church was featured on channel 2, KNXT as a Light of Faith broadcast, with pastor David C. Le Shana speaking on "The Question of the Ages". In 1964, the missionary conference speakers included Dr. Paul

Rees and Ted Engstrom of World Vision, Verl Lindley, Joy Ridderhof of Gospel Recordings, Glenna Nickell from the Alaskan mission field, Emilio Salgado from Guatemala, Doris Robbins of World Gospel Mission, Chester and Marjorie Frantz and Maureen Smith of Wycliffe, and other representatives from Missionary Aviation Society and the American Bible Society exemplifying the mission-minded spirit of the church.

On June 18, 1967, the church celebrated its seventy-fifth anniversary. Dr. David Le Shana, our speaker today, was called from Long Beach Friends in 1967 to serve at George Fox College, where he was inaugurated as President in 1970. He later assumed the Presidencies of Seattle Pacific University, and of Western Evangelical Seminary, his present position.

The Long Beach Friends Church of these years provided significant leadership and service for the United Society of Friends Women, both state and national, and for Quaker Men. Quaker Meadow Board has drawn heavily upon our membership for leaders (Sheldon and Dorothy Beeson were camp managers), as have other boards of California Yearly Meeting. Men and women of the church have made their Christian witness in the schools of the area and in State and Quaker colleges. Friends have been active in civic, public welfare, religious life, and professions and business. A number of the young people from Long Beach Friends have gone on to offer service on the mission field, as pastors, and leaders in Christian work around the world.

The church also helped financially as several successful extension churches were planted in California.

### **A New Challenge**

In the 1960's, the area around the church building began to change. The downtown area of Long Beach became increasingly urban - a high-crime area with a predominately low-income inner city population. Many younger members, and some older members, moved to Orange County, Oregon, or other areas, and the church began a slow decline. By 1970, the transformation of the area was complete. Those remaining faced a challenge, if they were to survive as a church. The surrounding community was in obvious need of the gospel and teaching of Christ, and other works of outreach. But the church did not know how to reach out to this new mission field, and found it increasingly difficult to keep in touch with the neighborhood in which they now found themselves. Attempts to become involved in inner-city ministry were moderately successful, attracting the ministry of a handful of younger people, including Joe and Kathy Shabel who led a Sunday School outreach to inner city children. But overall, the church continued to decline.

By 1979, the 45 members of the church were conducting worship in a classroom to avoid the large empty spaces of the main sanctuary. Barbara Reynolds, long involved in ministry in Japan and with the Japanese people, joined the congregation. In a prayer meeting, members prayed about whether or not they should "lay down" the church, offering themselves to God for whatever service he might choose for them. The sense of the meeting was that God was not finished with Long Beach Friends, so they prayed for God to send them people to whom they could minister. As part of the effort

to save the church, Mike Karnofel was called as pastor from Indiana, arriving with his wife Nancy, and two children, Matt and Nanette. Mike and Nancy had experience with inner city ministry in Chicago, and felt the Lord was calling them to accept the challenge of the ministry in Long Beach.

The Social Concerns Committee, newly led by Barbara Reynolds, was committed to prayer, asking God for an outreach to the community. The people of the church were particularly aware of the plight of Vietnamese "boat people" as portrayed in a picture they had seen in the Long Beach *Press-Telegram*. Barbara prayed a heartfelt prayer for these people in a time of open worship that many remember as a turning point in the life of the church.

Thousands of miles away, in Cambodia, a civil war raged from 1970 to 1975. The Khmer Rouge was everywhere and growing in power. Missionaries had departed the country - it was no longer safe to remain in Cambodia. On April 17, 1975, Phnom Penh fell to the Khmer Rouge. All 2 million inhabitants were ordered to leave the city immediately, with no time permitted to find loved ones or personal belongings. Even patients in the hospital were turned out - women in labor, those recovering from surgery - everyone. Many died. "Enemies of the state" were taken out to the rice paddies and executed. The "enemies" included teachers, government workers, the educated, and the wealthy. Whole families were shot for being educated or rich.

The people of Cambodia fled to refugee camps in Thailand by the hundreds of thousands. At first, they expected to return home soon, after the trouble passed. But the turmoil in Cambodia was not to end soon, and many of the refugees came to the United States, settling in the Long Beach area beginning about 1979. The prayers of the church in Long Beach for an outreach were soon answered in a most unexpected manner.

## **An Answer to Prayer**

One Sunday morning, November 25, 1979, four Cambodian men hesitated outside the front entryway of the church building. They were looking for a church, and were attracted by the large cross on the corner of the church building. "They asked me if this was a Christian church," Mae Bloomer, a long-time member explained, "so I invited them to join us." The four men, Chandarith Puth, Puth Dara, Im Sang, and Muk Phan, were greeted warmly and assured that Long Beach Friends was, indeed, a Christian church. The Cambodian men joined the adult Sunday School class already in progress, following along in the English-language Sunday School books as Thelma Menke resumed teaching the class. Not able to read English, they turned the pages when everyone else did. They were invited to stay for the worship service.

Mike Karnofel, the pastor, visited the families of the men during the week, and reported back to the Social Concerns Committee of their many needs. Mike and the other members of the church welcomed the men as they returned the following week with their families. The four young men had accepted the Lord at a crusade in the Thai refugee camp, and wanted their families to learn about Jesus. By Christmas of 1980, the congregation moved back into the main sanctuary as over 100 Cambodians began to attend the church, many of them children. Barbara Reynolds, Grahame and Melva Postles, Matilda Haworth, Marie and Wilfred Slick, Lois Ellis, Dennie and Glenn Williammee, Cecile Ivey, and many others volunteered to help provide food, clothing, and instruction in the basics of living in a vastly different society. One elderly lady gave her own bed to one of the families. Other churches provided assistance, and a Cambodian Christian Center was organized to coordinate assistance programs.

Joe and Kathy Shabel, Bony Lek, Vilay Hou, and Mike and Nancy Karnofel labored faithfully, often teaching well over 100 children during Sunday School or the Children's Church hour. Three young men, Jim Nailor, Jeff Moore, and John Motley helped with Sunday School, providing transportation for children for several years until a bus was purchased. Later, Pat Burke offered his guitar skills to help with singing in the programs for young people.

Early in 1980, a Cambodian-English Bible Study was started studying the Gospel of John. Some read in English, some in Khmer. Everything was translated except prayers. Suddenly long-time members realized that the church was alive again, with a purpose. They were being called to be missionaries in their own city. Barbara Reynolds wrote, "...we all felt humbled to realize that these people, seeking more of Christ, had come to us in faith because of the cross we displayed, confident that in us they would see Him and find a home. Room by room, our church is being brought back to life..."

Lois Ellis confessed that she was ready to leave the Long Beach church, but changed her mind when she saw how the people welcomed the Cambodians. Hong Meas recalls a valued gift of a Khmer - English dictionary from Lois to aid her in improving her English. (Hong has provided much important service as a translator and leader in the church. She is providing translation for Dr. Le Shana's Centennial Address.)

Bible teaching was offered by several members in the homes of Cambodians.

### **The Cambodian Christian Center**

In 1979, Vek Huong, his wife Samoeun Taing, and their son Wephousana, condemned to death because of their association with the United States-based Campus Crusade for Christ, International, escaped from the Khmer Rouge to Thailand in the confusion that resulted when Vietnamese tanks attacked the Khmer Rouge near Battambang, in western Cambodia.

“After four years under the Khmer Rouge, with our lives in danger every day, my wife and I asked each other, ‘Why are we still alive?’

There was only one answer. God is not finished with us yet.”

Huong and his family had been in Phnom Penh distributing Christian literature when the city fell. They were forced to leave the city, along with everyone else. Eventually, they were sent to Battambang, about 300 miles east, near the border with Thailand. Huong’s story is told in *Ordeal in Cambodia*, published by His Life Publishers, 1980

On April 18, 1981, the Cambodian Christian Center was established in the facilities of Long Beach First Friends Church, with Huong as director. Huong also remained on the staff of Campus Crusade for Christ, International. Newly-arrived Cambodians were given a Bible in Khmer, information on local churches, and help in finding a place to live and understanding leases and other commonplace aspects of our society that were foreign to them. Volunteers assisted with doctor’s appointments, English-language instruction, and American customs (education, thermostats, toilets, bank accounts, elevators, coin-operated washing machines, driver’s licenses...).

The basement of the church building was the focal point for collection and distribution of clothes, household goods, furniture, and food for newly-arrived Cambodians and Laotians. The efforts and leadership of Barbara Reynolds, with Grahame and Melva Postles were particularly invaluable, as recalled by many Cambodians years later.

As the flood of Cambodian refugees slowed, the need for the center diminished, and Huong became a pastor at Grace Brethren Church in north Long Beach. The other aspects of the Long Beach Friends outreach to the Cambodian community continued.

### **The Cambodian Ministry Continues**

In the early 1980’s, Samoeun Taing’s brother, Saman Nget, arrived with his wife Sayoeun (now Hosanna) and their two boys, David and Davy. A daughter, Lakhena was born shortly thereafter. Saman quickly became an integral part of the ministry at Long Beach Friends, offering significant leadership. Saman was trained as an electronics engineer, and had a fine command of English. His ministry at Long Beach Friends saw many receive the Lord, and in 1985, Saman became a part-time associate pastor of the church, serving alongside of Mike Karnofel. A vital children’s ministry and youth group, led by Joe and Kathy Shabel with Mike Karnofel, continued and thrived.

As time passed, some of the initial enthusiasm from workers drawn to the church by the influx of Cambodians dwindled. At the same time, some long-time members were finding that advancing age reduced their ability to serve. For a time, it was common to

find Joe and Kathy Shabel teaching 80-110 young children alone in one room on Sunday morning! More workers were needed.

In 1986, Joe and Susan Ginder, Friends from Indiana Yearly Meeting, felt the Lord was calling them to service at Long Beach Friends. Mike Karnofel had been the youth pastor at their home church in Anderson, Indiana. Letters and telephone conversations, with a visit to California in 1984, provided the opportunity for a call. When the Lord confirmed this calling with a job in the area and finances for the move, the Ginder family moved to Long Beach to join the work in the church. Joe was soon involved with the youth ministry, and began teaching the Sunday School class for high school and college age. Susan provided keyboard music for Sunday worship services and other meetings and taught Sunday School. A sports program was started as an outreach ministry for young people, and soon the church entered basketball, volleyball, and softball teams in the leagues sponsored by the Yearly Meeting and a group of Long Beach area churches. Eric and Renee Coggins, from Rose Drive Friends Church, also joined the church and helped in many areas of ministry, particularly helping in Sunday School. Eric had training from Prairie Bible College, and Renee was an elementary school teacher.

Also in 1986, Saman Nget received a call to deeper pastoral ministry, and was released to devote his full energies to Long Beach Friends and another Cambodian congregation in Long Beach. In June of 1988, Mike Karnofel resigned as pastor, and Saman Nget began to preach to a combined worship service in Khmer, with one of the English-speaking elders offering translation into English. (None of these elders, raised in the United States, spoke or read Khmer! Saman prepared advance sermon notes in English, and one of Joe Ginder, Joe Shabel, or Eric Coggins translated Saman's preaching, speaking from the notes.) This was a time of drawing together and building up the body, and many were affirmed in their increased responsibilities and service.

Late in 1988, David Nelson, an experienced Bible teacher with many years of experience in Christian outreach to the Jewish community in Minnesota and Pittsburgh, Pennsylvania, was called as pastor. David, with his wife Gena, arrived in December to serve as pastor with Saman. God's hand was evident in bringing David to Long Beach, and David's maturity in Christ, encouraging spirit, teaching ability, and openness to the Cambodian people proved a great boost to the congregation, and the ministry grew and prospered. A Wednesday afternoon Men's Bible Study, led by David, has been a particular high-point in the life of the church, with many long-time and new members growing in spiritual maturity. The reputation of this Bible Study spread among the Cambodians so that some of the Cambodian women began to attend the Men's Bible Study! Gena's leadership has also been valuable. A strong Women's Fellowship was begun under her supervision, with two Women's Bible Study groups meeting presently. Sunday morning worship attendance began to average over 200 (in two services - one in Khmer led by Saman, one in English led by David). Special services often had attendance of 350-400.

## **A Time of Testing**

In 1991, the Church was dealt a great blow, when Saman Nget was no longer able to continue as pastor. Mony Sok, a recent graduate of Fuller Seminary, was able to offer a year of service to the church to help fill the void left by Saman. At the same time, David Nelson was stricken with cancer, and spent months in chemotherapy. The period from 1991 through early 1992 proved difficult times for the church, but, as always, the Lord has proved faithful, using this time to make us wiser and more mature as a church. Emerging from this time of trial, our congregation has great unity, and new leadership is emerging, particularly among the Cambodian members. Cambodian members are assuming positions of responsibility, and the future holds great promise if we remain true to the Lord's purpose.

The years 1991 through 1992 have seen changes in the facilities of the church. The front entryway was enclosed in 1991, a new roof was recently put on, and a painting project is presently underway. A long list of additional improvements is envisioned as time and finances permit.

David Nelson's leadership and teaching has been used of the Lord to the great benefit of the church. Soth Neang, Chan Sin, and Chhomrith Sngiem have served well as elders on our Ministry and Counsel, along with Joe Shabel, Joe Ginder, and Gena Nelson. Susan Ginder's music ministry is widely appreciated by the church, and she is teaching a sizable keyboard class on Saturday mornings. Sidore Nget and Hong Meas have offered good leadership on our Trustees and Finance committee, taking the lead in upgrading our facilities in recent months. There are others worthy of mention.

Our children's and youth ministry is strong, with average Sunday School attendance running at about 15 per class in Primary and Intermediate age groups, over 30 Juniors, and over 30 in the Junior High/High School class (including a few college students). Many of the young people and families have derived great benefit from attending Quaker Meadow camps, and the program of sports and youth activities continues.

### **International Friends Fellowship**

On April 3, 1988, International Friends Fellowship was started, sponsored by the Mission Board of the Yearly Meeting. Bill Hekman, Linda Le Feuvre (then Linda Canfield), Doris Riley, Rick Le Feuvre, Tom Hinshaw, Steve Philips, and Ron and Cathy Jaeger worked with others from the Yearly Meeting and a few from Long Beach Friends to begin what became an outreach to inner city children and families.

A Bible Study was begun in the home of a black family from the West Indies, and David Nelson was asked to help in offering leadership for this effort. David continued this Bible Study, meeting in a crowded room lit by a bare light bulb, until most of the families returned to the West Indies due to economic and living conditions in the inner city of Long Beach.

Recently, International Friends Fellowship became a part of Long Beach Friends. IFF continues its ministry to the inner city as part of the overall ministry of Long Beach Friends Church, with a ministry to children on Sunday afternoon as a particular highlight.

This past summer, IFF, with help from others around the Yearly Meeting offered a very successful Vacation Bible School to the children in the neighborhood around the church, reaching a number of new children and families.

An annual Thanksgiving dinner with the children and families involved in the outreach has become an IFF tradition, with approximately 80 children and family members in attending the most recent Thanksgiving meal last Sunday.

### **The Future**

Who knows what the future may hold for Long Beach Friends? We pray today, if the Lord should see fit to delay His return and continue the ministry of Long Beach Friends for a second hundred years, that those who might gather in 2092 would receive as rich a heritage of service to the kingdom of our Lord from our hands, by the Lord, as we have received in 1992.

There is great joy in serving the Lord, and in living for His kingdom, at Long Beach Friends.

# The Sword of the Spirit which is the Word of God

By Ella C. Veeder

My motto is, A Whole Bible, with no subtraction nor additions, and no discount on its contents.

The truthfulness of the Old Testament is sufficiently attested by the fact that Jesus used it, lived it, taught it, recommended it, made no criticism of it, and no corrections to it.

To the tempter we hear Him saying, "It is written" and "It is written again."

To the inquirer he says: "How readest thou?"

In cleansing the temple he said: "It is written 'my house shall be a house of prayer; but ye have made it a den of thieves.'"

At Nazareth "He entered as his custom was into the synagogue on the Sabbath day and stood up to read: And there was delivered unto him the book of the prophet Isaiah." After reading he closed the book and said: "This day is this scripture fulfilled in your ears."

In speaking of John the Baptist, Jesus said: "This is he of whom *it is written*. Behold I send my messenger before thy face, who shall prepare thy way before thee."

Of the Scriptures he said: "They are they that testify of me." How often he says, "As the scriptures sayeth," or "Have ye not read?"

"They have Moses and the prophets, if they will not hear them, neither will they hear though one rose from the dead."

He held the people responsible for a knowledge of salvation. They were without excuse because they had Moses and the prophets.

"But that the dead are raised, even Moses showed."

Jesus came into the world and performed his mission as was foretold by the prophets and as his mission was closing he said: "The Son of man goeth as it is written of Him." After his resurrection, conversing with two disciples who were on their way to Emmaus, He upbraided them with their unbelief, and said: "Oh fools and slow of heart, to believe in all that the prophets have spoken. And beginning from Moses and from the prophets, he interpreted to them in all the scriptures, the things concerning himself."

To the eleven he said: "These are my words which I spoke unto you while I was yet with you, how that all things must needs be fulfilled, which are *written in the law of Moses* and the prophets, and the Psalms concerning me."

Thus from the beginning of Christ's ministry to the day of his ascension, he was continually calling attention to the scriptures.

The All-Wise One endorsed and taught and expounded and fulfilled the scriptures.

As to the New Testament, it would be impossible for human imagination to *invent* such a character as Jesus Christ. It is said and truly we think, that bad men would not want to write such a book as the New Testament, denouncing every form of sin and condemning them on every page.

Good men would not write untruths. No set of good men unaided by the wisdom of God, and unmoved by the Holy ghost, could write a book which embraces every

principle of moral and spiritual truth and meets every condition possible to life, and makes plain the way of salvation from sin.

So that by following its directions the soul is consciously freed from the guilt and the thralldom of sin, and has the inward consciousness of being brought into the favor and communion of God, through the merits of the atoning blood of Jesus.

The whole Bible has withstood the attacks of the enemy through all the centuries since the last chapter was written, without being overthrown.

No other book ever resisted such terrible onslaughts. No other book ever came to the world with any such authority. By it we are to square our lives here, and by it we are to be judged at the Bar of God.

It is the standard of Truth. Otherwise we have no uniform standard, and hence could not know whether we are listening to the true doctrine or false.

George Fox taught that if we think we have an impression from the Holy Spirit and find that the teaching of the Bible is contrary to that we should at once decide that the *impression* is not of the Holy Spirit.

The Bible is *complete*. If we begin to take from the Bible, people would naturally incline to discredit whatever they do not like, or do not understand. Confidence in the Bible is destroyed as soon as one believes that there are parts of it unreliable. If we add to it, even the best of modern writings, we would weight it down with things of questionable authority and again the result would be to destroy confidence. Who would wish to help Satan wrest the sword of the Spirit from the hand of the Church, and leave her utterly unarmed before the powerful enemy?

She is not to fight with carnal weapons, and the "Sword of the Spirit, which is the word of God," is the only weapon furnished with the "whole armor."

It is the weapon which Satan fears, and since it was given he has never won a victory; but under whose keen thrusts he is always defeated.

Let the past centuries of unsuccessful effort to submerge the Bible, suffice it to prove its divine authorship.

Jesus said: "My teaching is not mine, but his that sent me. If any man willeth to do his will *he shall know* of the teaching whether it be of God, or whether I speak from myself." And again, "Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (or examined).

The followers of Jesus have this most satisfying evidence in their own hearts.

The hungry heathen cannot believe on him whom they have not heard, and "how can they hear without a preacher?" God calls many to preach: And every one who is called to preach is called to "preach the word." Believe the word yourself, and preach it as though you believed it, and the average sinner will be a great deal better satisfied than he would be with any amount of argument over the origin of the Book. Open up the Book of Books, and make its contents known to the dying world.

Quit quibbling. "Preach the Word."

Ella C. Veeder was the first pastor of Alamitos Friends Church and a faithful member of Long Beach First Friends Church for many years.

# A Poem For Long Beach Friends Church

written by Ezekiel Cox about 1911 or 1912

Now the preacher, standing as it were, "between the porch and the alter",  
Leading for consecration, faithfulness, devotion, and prayer,  
His words fall on some ears, seeming dull and heedless of his theme,  
Next they may be caught in the meshes of some shrewd critic's ken,  
Other with open hearts, give earnest, patient heed  
To his message, and are perchance, thereby edified.  
May it so be, that from this room  
Shall go our the savory incense, and sweet perfume  
Of a true and acceptable worship of God,  
As a leaven in the spirit of the world outside.

May the church keep its savor, as the "salt of the earth",  
Ever faithful and consistent, as a witness for truth,  
While some independent, free thinking cults of today,  
Are seeking to "climb up some other way",  
By a path of little resistance.

By- and -by, when long years have flown,  
And this retaining wall is moss- overgrown,  
And the strong, hard paving, worn tender and thin,  
Will the First Friend's Church be doing service then?

Will its record and worship, be unsullied and clean?  
A fit guide and example for wayfaring men.  
So whether they adore from without, or worship within,  
May feel a sacred nearness somewhat akin  
To touching the hem of His garment.

Oh church of our choice, long, --thrice long-- may blessing attend,  
Thy efforts in service, as ambassador for Him,  
For from among men, and under Heaven, "There is none other  
Name given," whereby " Must " be wrought salvation for men.

The Spirit of the First Friends Church  
Fourth and Elm, Long Beach, California

One pleasant summer day, full blessed of Him  
Who send His myriad blessings down,  
Regaled in the mid-day sun, awhile I sat  
In reverent, thoughtful mood, on the Friend's Church lot, at 4th and Elm,  
In the restless chain of the street's busy throng,  
I see a medley of vehicles, all hurrying along;  
Bread wagon and laundry, dairy and lumber wagon, all running hard by,  
With the ice wagon's heavy rumble and the news-boy's eager cry.

And then comes the huckster, with his neatly piled load  
Of vegetables and fruits, so tempting and good,  
And while you are choosing from the huckster's supply,  
A loud coughing motorcycle rushes recklessly by.  
The man with his massive, forty-horse power machine,  
Toots rapidly past "Old Dobbin," with his little one-horse wagon.  
And all the jitneys, anon, in a shuttle-like stream,  
Shoot out in their course, and then back again.  
There is a man, who once was active and string,  
By accident or disease has been stricken down,  
His ambitions all sobered, by affliction and care,  
Wheels slowly along in an invalid chair.

Then here is the "meeting house," with its modest spire,  
Standing a featureless statue for things that are higher,  
And silently appealing to the attention of men,  
Saying, "Men of earth, earthy, ye must be born again."  
Of the hundreds who pass, some will no doubt  
Make mental note of the church, and in a after thought,  
May respond to the Church's call, for amendment of life, and higher and holier living.

Near by is the ocean, its deep blue waters spread  
Out like a great book of nature open wide,  
So all who are thoughtful, may go down and read  
In convincing lines, of the power and Majesty of God.  
Up from the ocean, I hear the sound of the breakers  
Typical in real of the voice of the Maker,  
That voice-sound borne out on the land-going wind,  
Bears softly perhaps on the church window-pane.  
As the waiting "dove" saying, "Please let me in."

Then, within, as there is aught of silence from the spoken word,  
And the still, small voice of Deity is heard,  
Saying, "Thus it is and ever shall be;"  
They must worship in spirit and in truth, that worship Me,  
"A broken and a contrite spirit I will not despise,"  
I delight in a free, whole-souled sacrifice,  
Upon an altar of hearts, in worship agreed,  
Held by the bond of the spirit, rather than creed;  
Divine assurance oft is waiting to be given,  
To the lowly suppliant listener, at the court of Heaven.

-Ezekiel Cox

## A Memoir of 80 Years

We serve out time in the arena of life and pass out as myriads have passed before.  
And whatever we have done, or have **not done** we leave it all, and go hence to be seen of  
men no more.

While the good that we wished to do, and the silent love we felt for better things, shall  
forever go unheralded and unknown

Save as Deity may in mercy take some account, as the day of our final reckoning shall come.  
For we must all stand before Him, helpless in our sins, without any saving knowledge or  
device of our own,

But we have our redemption as "The Gift Of God and not of works" that comes to us by  
"grace alone".

"So Praise the Lord; for through it all, the atoning line of redeeming mercy threads.  
And over all, the gracious canopy of Divine forgiveness spreads; And I am hid; hid  
underneath His wings."

-Ezekiel Cox

Ezekiel Cox was born in North Carolina, March 14, 1843. He moved to Long Beach in 1892, becoming a  
central figure in the life of the church. He died on February 12, 1926.

### *The Little Church I Love*

*'Twas in the early nineties, often I've been told,*

*They Organized the First Friends Church,*

*When I was four years old.*

*We folks were "Charter-Members" - Mother - sister - Dad and me.*

*When our little church was builded - just a block back from the sea.*

*Fond memories of my childhood are centered in that church:*

*It's been my "Stay to Windward" - never left me in the lurch.*

*Of't its teaching I have flouted - have not lived the life I should.*

*But, my name upon its church book, has been a prop that stood.*

*Each year as I grow older, I love it more and more.*

*Wish to follow in His footsteps, as those Saints I knew of yore.*

*And be a credit to it - the little church I love.*

*Then when this life is ended, meet those dear old Friends above.*

Edgar A. Wilson was a charter member of Long Beach Friends Church, and the nephew of Amos and  
Lizzie Walton, in whose home the Friends Bible Class was begun in Long Beach in 1888.

## What Think Ye of Christ?

Ray L. Carter

Pastor of Long Beach Friends Church from 1934-1942

I am bringing to you a question asked by Jesus. The question is, "What think ye of Christ?" (Matthew 22:42). Now this question goes to the heart of things. It locates men as nothing else can. It goes beneath worship and ceremonies and institutions, and probes the tendencies of the moral nature of man. The question asked by Jesus is not, "How do you act?" or "How do you treat Christ?" but "what *think* ye of Christ?" The seed is held to be responsible for the harvest. The thought determines the act--- and ultimately the character.

So, what we think is of primary importance. The first requirement of real education is that a man shall regulate his thoughts. Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." In other words, bring your thoughts into subjection.

Everyone knows that a man's thinking determines what he is. There can be no controversy over the truth of Solomon's words, "As a man thinketh in his heart so is he." If he is covetous in his thoughts he will be covetous in his acts and in his character. No man can run wild in his thoughts and get away with it. Every thought leaves its impress upon our character, hence God says that we must give account for every idle thought that engages our minds. It was no trivial question that Jesus asked when he said, "What think ye of Christ?" What we think of Him is a greater determining factor in the formation of character than many are disposed to think.

Notice, if you will, some of the things about Christ which it is well for us to think:

Think of Him as a *Prophet*. No such prophet has the world ever seen. All the prophets of the past point to him and declare that His word brings light into the soul. See Him as He spake (as never man spake) to scribe, to Pharisee, to His own disciples, and to Mary at His feet. The sum of the excellency of all teaching fell from His gracious lips.

Think of Him as a *Priest*. Upon Aaron, the high priest's head was poured the oil that ran down to the extremity of his garments. On the other priests oil was only sprinkled. But no priest was ever anointed like Christ. The odor of the holy ointment was with Him wherever He went. He is the sacrifice offered one for all-- and how effective that sacrifice is. God is propitiated, death is vanquished, hell is averted, and heaven is gained. His priesthood did not end with death-- it only began there; and He is now at the right hand of God making intercession for us.

Then think of Him as *King*. There never was a king like Christ. He himself said, "A greater than Solomon is here," and for two thousand years earth's greatest kings and queens have humbled themselves before Him. A beautiful story is told about Queen Victoria. At the time of her coronation there was a great choir in Westminster Abbey that sang Handel's "Messiah." It had been arranged beforehand that during the singing of the great oratorio the newly-crowned queen should remain seated on her throne of

power, but everyone else in the vast assemblage should stand. Those who were nearest the throne said that during the singing of this oratorio the queen was visibly affected. And when there swelled from the throats of the choir the words, "King of kings, and Lord of Lords," the tears began to flow down her cheeks; and when they came to the strain, "He shall Reign Forever and Ever," she could restrain herself no longer, but rose to her feet, and taking the crown off her head stood uncovered in the presence of her eternal King.

Let me ask this question, dear reader, "What think ye of Christ?" There never was a Prophet of a Priest of a King like Him. He led captivity captive, and all authority is given unto Him in heaven and in earth-- and He is able to keep in perfect peace and safety every soul that trusts in Him. Ask the happiest mortal on earth what it is that sustains him. He may be ill, he may be poverty-stricken, he may be without kin or earthly friends, and yet through it all his joyful spirit is sustained. Why is that? When you seek the reason you will find it in Christ.

When the steamship Lusitania was built, it was hailed all over the world as the unsinkable ship. It was so constructed, its builders affirmed, that it could not be sunk. But you and I know that it could be and was sunk. It was torpedoed during the World War by a German submarine, and went to the bottom with a great loss of life. The city of Belfast, Ireland, was grief-stricken, for the vessel was built there and was largely manned by Belfast men. The whole city was thrown into mourning, and they planned a great memorial service in honor of the men who lost their lives in the tragedy. There happened to be an American preacher in Belfast at the time, and they asked him to preach the sermon. He took as his subject "The Unsinkable Ship." But when he spoke of a ship that was unsinkable, he did not mean the great steamship Lusitania, which proved after all that it was not unsinkable, but he meant a little frail craft on the sea of Galilee that was unsinkable because Christ was on board.

What think ye of Christ? If He is thought to be a Prophet, Priest and King, and is taken into my frail craft as my Saviour, it *will not* and *cannot* sink in the throes of all the storms of this life, and the judgment to come.

## A Chronicle from Matilda Haworth - 1957

It all began June 1.

We sat at lunch after an ordinary Saturday morning, Julia Miller and I. Two telegrams came. The second one said: "Dad worse. Come immediately." Within two hours she was gone.

It was the midst of the Spring Break-up.

Since May 26 the ice had been going out. In memory of middle-aged men it had not been so spectacular. The storm shed of a waterfront house was bashed in. A log cabin was pushed off its foundation. Huge ice cakes stacked up like mountains, ground together in whirlpool currents, splintered and tinkled like cubes in a million lemonade glasses. The sun never set on the endless procession of wild, breath-taking beauty.

And then it was gone!

Like a deflated balloon I came back June 10 to the demands of a 10-room Mission House expecting company. June 12 the last vestige of the 25 foot drift outside our window was gone. Winter, with its thrills and delights was over.

Spring clean-up was on.

Never more needed. Mountains of tin cans and trash lined the waterfront, waiting for Break-up to carry them out to sea. An army of Juniors swarmed over the Mission grounds. Intermediate boys cleaned, painted and lettered a barrel for trash.

But the house?

I groaned, - then a brilliant idea! Two lovely Junior girls were my constant visitors. Why not? They were enthusiastic. I said, "Come next week." They came next day. Also, a Junior boy and two Intermediates. Storm windows came down. Curtains were washed, floors scrubbed, windows thoroughly cleaned inside and out. That night it rained! With fun and feasting (raw frozen fish) and lots of laughter the house was ready.

July 2 the Sharpless family came: Homer, Evelyn, Bob and Shirley.

I tried to plan for them, being alone on the field. A little plane could be chartered for a tour of the villages for \$187.00. A pick-up truck (there were no cars in town; two have since come) could be hired for \$6.03 an hour for Kotzebue points of interest.

I never had a chance.

Taking only July 4 off, Homer and Bob plunged into the work of rewiring the old house. A job required by the Electric Company.

July 11 the one-boat-a-year came.

The first barge brought the Mission's new pick-up. Good weather kept the barges coming. The Becks' and the Millers' stuff was here with no Becks and no Millers. The Sharplesses hauled it to Mission House and checked it in.

July 16 Hulda Beck and baby Linda came on Commercial Airline.

July 17 Summer Quarterly Meeting began 10 a.m.

July 18 Otha Thomas and daughter Faith arrived.

Fifty-five years ago Otha, a bride, had come to Kotzebue as a missionary. She had started the first school. Had given English names to the Eskimos. Many still live whom she taught. It was a memorable occasion, her return.

July 20, before 6 a.m., Harold Beck set the new Mission airplane down in our back yard. The two boys, Allan and David, filled the house.

July 21 Summer Quarterly Meeting ended.

July 22 The Sharpless family left. Son Bob stayed. They had all been a rich blessing. Testimonies and messages, classes and personal work.

July 25 Vacation Bible School began.

Hulda Beck enrolled 52 wriggling beginners.

Lorene Cameron had some 43 primary children on her roll.

Matilda had 40 fine Juniors.

Harold and Bob were busy with 24 enrolled Intermediates.

Hulda, Lorene, and I had a fine corps of Eskimo helpers.

Lorene is from the Northwest, who with her family of small children lives in Kotzebue and is fine help in the children's work. Her husband fishes and hunts like the Eskimos.

July 24 Otha and Faith Thomas left to continue their tour.

July 25 The new plane made its first trip, taking pastors home.

July 26 The Paul Millers arrived from the States and were flown to Noorvik in Mission plane.

July 29 The funeral of an Eskimo baby threw Vacation Bible School off schedule.

August 4 was the final program of V. B. S.

Soon Summer will be gone.

The people are picking berries, and will hunt and trap for winter. The Becks will settle into harness. The Millers will make ready for another year in Bible Training School. Bob Sharpless will return to his research at University of Washington.

As for me, "Where He leads me, I will follow."

Rejoicing in the wonderful privileges that are mine,

Matilda L. Haworth

Matilda Haworth was a long-time member of Long Beach Friends and Bethel Friends. Matilda was called to the mission field in Central America in 1915, at the age of 20 remaining until 1953. She also served in Alaska from 1956 to 1957 and near Reynosa, Mexico from 1958 to 1959. Matilda was also quite involved in the early ministry to the Cambodian at Long Beach Friends. Matilda went to be with the Lord on December 27, 1990. She was 95. One of the classroom buildings in the new Berea Bible Institute campus is dedicated to her.

## One Day in November, 1958 La Villa, Texas - Reynosa, Mexico

Whoops! I overslept!

The antiquated Oldsmobile club coupe backs out of the garage. A final check to be sure nothing is missing: Spanish Bible, textbooks, corrected papers, notebooks, pen, pencils, cough drops, driver's license, wallet, purse of Mexican money. And a bag of fresh fruits and vegetables, "pay" for my mid-day meal three times each week.

Two months of continuous rain has blocked all roads but one. The pouring rain and the morning school traffic in the 8 towns I drive through slow progress. Finally I reach Hildago, Texas, and leave the car in the parking lot. The flooding Rio Grande pushes incessantly at the hurriedly thrown up levees while bulldozers work frantically to strengthen them.

Walking across International Bridge, I arrive too late for my customary 8:30 Reynosa city bus. But there is the "Charco" bus. They say it is really more direct. Wading through the soupy mud at the bus terminal, I board it.

It creaks and reels and groans and lurches like a madly pitching boat on a wild sea of mud. Cars, trucks, buses, bicycles, pedestrians, and two wheeled donkey carts dart in and out on whatever side of the street apparently heedless of each other. I hold my breath, - but it is suddenly bumped from me as we drop into a deep chuckhole. And I am comforted. Cars just can't skid on Reynosa's mud slithery streets. There are too many chuckholes!

We cross the railroad. Then the canal. On we go, nobody minding the muddy discomfort. I ask the driver about a two story green drugstore, my only landmark, two blocks after which I am supposed to get off.

"Oh," he replies carelessly, "we passed that 8 blocks back."

I get off. Nothing is familiar. I start walking precariously back. It is no longer raining. Remembering a Spanish adage: "You can go anywhere with your mouth," I ask each person I meet. No one knows the people or the place I am looking for. After several blocks I come to a little store and enter. A grizzly older man and a sleek younger man and the storekeeper try to be helpful. Soon the older man assures me he knows exactly where I want to go. In fact, he is going there himself. All agree it is too far to walk.

A bus appears. The younger man steadies me across the slippery street and onto the bus. After many blocks the grizzly man calls out: "We get off here." The driver tells me carefully where to go. Already I have spied the beautiful new church two blocks away. I thank all my benefactors warmly and am on my way. A teen-age boy falls in step. We chuckle over my adventures. He, too, is new in the area. The Mission Covenant Church of Reynosa has had quite a bit of unplanned publicity.

I turn into the patio, through the door and to my teacher-desk. It is 10 a.m. I am one hour late!

A brief explanation, a good laugh - on my part, dismay and concern on theirs - and we are down to work. Seven fine young people of the Reynosa church study Old Testament, Doctrine, Life of Christ, Bible Geography, and a miscellaneous class which

includes bookkeeping and grammar. One, the pastor, has an extra class, - a verse by verse study of the Epistles, beginning with Romans. It is a joy to teach them.

The last week of February I shall be finishing here and, the Lord willing, shall return to California. I can always be reached through my home address, 3800 Jotham Place, Long Beach 7.

Blessing on you!

Matilda L. Haworth

## Friends

A child  
lying half-starved in a muddy puddle  
crying for his mother.  
She cannot come to him  
and love him  
-- she's dead.

A little girl walking through  
the mountains --  
walking,  
walking with her family.  
Trying to escape from a  
cruel,  
ruthless enemy.  
Jumping across a ditch in which a bomb lay  
slipping,  
falling,  
she climbs carefully out.  
Behind her another was not as lucky,  
he too falls,  
and an echoing thunderclap rings through  
the forest.

A man in chains  
escapes from bondage.  
He has become so thin  
that his hands slip through the cuffs.

They left their families  
and their loved ones  
BEHIND  
DEAD  
or PRISONERS in a camp somewhere along the  
border of Thailand or Cambodia.  
No one was left untouched.  
Everyone suffered.  
Lucky ones who escaped  
left behind their families,  
culture  
and country.  
They came to the United States  
and became my friends.

by Nanette Karnofel, March, 1987.

Nanette Karnofel is the daughter of Michael C. and Nancy Karnofel. Mike was pastor of Long Beach Friends from 1979 to 1988
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## Personal Comments

It is a blessing to be part of the ministry at Long Beach Friends. God continues to work in the congregation, and people are being reached for the Lord. Many times I have discussed with David Nelson the privilege of serving the Lord in this place, with the people of our congregation. There is much that encourages me. In particular, the ministry Susie and I have with the youth has been rewarding beyond all expectation.

I recall believing that I and my family were making a sacrifice to move from Pittsburgh, our home after Indiana and prior to Long Beach, where I had been a graduate student and helped to start a software company, and where we had a nice home in the hills north of the city. It was almost with reluctance that Susie and I moved to Long Beach, sometimes fearing what life in a large metropolitan area would bring. We were born and raised in central Indiana, around farm communities and small towns, and we liked living in Pittsburgh very much. I always claimed that there were two places I would never live - New York City and the Los Angeles area. But God had a plan different from our own, and we had just enough faith to see it and follow it - but not quite enough to understand the fullness of the life He offered us in Long Beach or the graciousness with which He would provide for our lives and ministry there.

I remember my first Sunday in Long Beach- June 1, 1986. I had arrived alone the previous day; my family was to follow later in the summer. (The Karnofel family graciously allowed me to live with them for two months until my family arrived.) Saman Nget was ill that week, and unable to teach his Sunday School class - the adult Khmer language class. Mike Karnofel, having another class to teach, asked if I would teach in Saman's place. Mr. Ing, a church member since moved to San Bernardino, served as my translator.

At the time, I remembered a conversation with Mike the evening before in which we discussed the problems of demon worship and fear of demons among the Cambodian people. So I taught from Luke 8, where Jesus demonstrated his power over the demons in the region of the Gerasenes. I remember two things clearly. The people in the class were very attentive and asked questions. And Mr. Ing said much more in Khmer than I did in English - making application of the lesson to the lives of the people present in the class in a manner beyond my capabilities. Such is the way of our Lord, using us to accomplish more than we could hope for if we were left to our own strength and abilities - glory to Him!

How can I express the thankfulness that we feel for the privilege of serving here? Words do not serve. We love the people here like our own family. They are our family, particularly the youth, who meet in our home each Monday for "Care Group." I recall playing on our basketball team, where one year three brothers from the Sybunroeung family were regular players. They made me feel like a fourth brother - particularly Sam.

I remember being thrust into the role of offering pre-marital counseling to Sam (what did I know?) - praying and watching as the Lord built a strong marriage between Sam and his wife, Sue. There are many others of the young people whose lives have been touched by the ministry of Long Beach Friends - many stories worth telling.

My greatest joy continues to be in teaching Sunday School, and in seeing young lives (including those of our own children) captured under the Lordship of Christ at Long Beach Friends Church.

Paraphrasing Matilda Haworth, whose words in a note home from the mission field in Alaska expressed it well, "As for me, where He leads me, I will follow, rejoicing in the wonderful privileges that are mine."

Joseph R. Ginder  
Presiding Clerk,  
Long Beach Monthly Meeting of Friends  
November 25, 1992

## Pastors of Long Beach Friends

Those whose faithful pastoral leadership guided and enlivened the Long Beach Friends Church are many, and many of the names will be familiar to those with a knowledge of Friends history:

Elwood Siler	1889 to September, 1890
Jeremiah A. Grinnell	Sept., 1890 to Summer, 1892
Nathan D. Baldwin	Winter, 1892
Mary M. Brown	Sept. 1, 1894 to July 15, 1895
Levi Gregory	June 9, 1897 to late 1897
John Henry Douglas	Dec. 15, 1897 to March 16, 1898
David J. Lewis	March 16, 1898 to Feb. 16, 1899
Thomas and Sarah Armstrong	July 1, 1899 to July 1, 1903
Lindley A. and Lucinda Wells	July 1, 1903 to July 12, 1905
R. Ester Smith	July 12, 1905 to June 1, 1906
Andrew F. and Martha Mitchell	June 1, 1906 to July 1, 1910 and October 1, 1911 to July 1, 1917
Amos Cook	July 19, 1910 to October 2, 1910
Charles Hiatt	October, 1910 to September, 1911
Richard Haworth	September 1, 1917 to July 1, 1919
Elgie McCarger	November 1, 1919 to July 1, 1920
Edward Mott	July 1, 1920 to July 1, 1922
William Kirby	July 1, 1922 to July 1, 1924
Frank Dell	August, 1924 to August, 1926
Charles White	October 1, 1926 to August 1, 1927
Neal D. Newlin	August 1, 1927 to February 1, 1929
Ernest W. Bysche	February, 1929 to July 1934
Ray and Margaret Carter	Dec. 16, 1934 to Aug. 31, 1942
Donald and Loreen Spitler	August 30, 1942 to March, 1949
William and Leona Murphy	October, 1949 to August, 1950
Kenneth and Ruthanna Pickering	September 10, 1950 to 1953
Harold and Arvilla Mickelson	September, 1953 to August, 1957
Jesse and Emma Drinen	September 1, 1957 to May 18, 1958
Homer and Rebecca Vail	June, 1958 to Spring, 1961
David and Becky Le Shana	Sept., 1961 to Summer, 1967
Fred and Mardella Newkirk	September 1, 1967 to 1970
Roy Svieven	1970 to 1971
Charles S. Ball	October, 1971 to May, 1973
Glen and Mildred Rinard	June, 1973 to 1977
Michael and Nancy Karnofel	June, 1979 to June 1, 1988
Saman and Hosanna Nget	1981 to July 31, 1991
David and Gena Nelson	December, 1988 to present
Mony and Kunnary Sok	September 1, 1991 to August 5, 1992

We are thankful for the service, the sacrifice, and the contribution of those who were called to ministry at Long Beach Friends Church. We thank those who have served as pastors, elders, overseers, teachers, clerks, trustees, committeemen, missionaries, and musicians. We thank the Lord for every person who has sought and found God in the moving of the Spirit and recognized the presence in the midst of Long Beach Friends.

For all of these, we give thanks. They have made the one hundred years memorable, and a rich heritage to those who gather in person or in fond remembrance for this Centennial Celebration.

### Present [1992] Church Officers and Leaders:

- Pastor - David Nelson
- Presiding Clerk - Joe Ginder
- Clerk of Ministry and Counsel - Soth Neang
- Assistant Presiding Clerk - Chan Sin
- Recording Clerks - Sam Sybunroeung, Thy Sa
- Treasurer - Susan Ginder
- Assistant Treasurer - Sam Sybunroeung
- Clerk of Trustees - Sidore Nget
- Clerk of Finance - Hong Meas
- Historians - Lois Ellis, Hong Meas
- Yearly Meeting Representatives - Joe Ginder, Gena Nelson

### Elders Presently Serving on Ministry and Counsel:

Soth Neang, Clerk	Gena Nelson
Chan Sin	Joseph Ginder
Joseph Shabel	Chhomrith Sngiem

### Present Ministry Team of International Friends Fellowship:

Linda Le Feuvre	Joan Hinshaw
Rick Le Feuvre	Ken Chiong
Tom Hinshaw	Renae Collins
Mervin Hinshaw	Tracy Hearne