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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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*December 1987*

# EVANGELICAL FRIEND

## 'Foolish Wisdom'

PAGE 13







# From Atheist to Believer:

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## An Amazing Journey

BY LOUISE SARGENT AND GARY BERNARD

**E**VANGELISM is a natural outgrowth of our Christian walk. However, natural does not mean easy. Evangelism that really changes the hearts of those around us is challenging, costly work.

We must never forget that conversion is also a costly decision for those we are witnessing to. There is a comfort and security in the known, even if one is dissatisfied with what is known. Faith in the unknown—even if the unknown is a loving God—is risky.

This past year Roger and I were used by God in the conversion of our friend Gary Bernard. Gary came into our lives as an atheist, one who "had transcended his need for God," as he put it. His story illustrates the lessons we learned about the cost of evangelism.

\* \* \*

☐ God wasn't popular when I went to college. There was a separation between the religious mind and the scientific mind adhered to with vehemence on both sides.

Somehow we had the idea that even to *think* about the existence of God was to weaken ourselves intellectually, and we all knew that intellectualism was the greatest of our capacities. In my experiences after college there was never any serious challenge to that thinking. When I involved myself with Christian people and churches there seemed to be even greater evidence for such a separation. So much had to be ignored in order to maintain a belief in God that "Christian intellectual integrity" was, to me, a contradiction in terms.

☐ The first price of evangelism was friendship—the time it takes to develop a relationship, the sharing of ideas and thoughts. We had to open ourselves to Gary's understanding of truth, to be willing to learn from him. Gary is well-educated and has a mind of which he is rightly proud. Some of his criticisms of modern Christianity were valid and caused us to examine ourselves. In what ways was our Christianity being influenced by our culture? Were we willing to test our concept of God, to put our faith on the line?

When I met the Sargents little had happened to change my thinking about God. I can recall telling Roger that it would be a very bad day for me if I chose to believe in God. In my experience with Christians I had been told that God would change my life, but I had never been given a clear picture of how I would change, what I would be like as a Christian. In fact, I had been told, "We can't know what God will do with your life, how he might want to use you." That kind of uncertainty is frightening, not inviting. But it became apparent that to maintain what was becoming an important friendship with Roger and Louise I was going to have to talk about God. I had to make some decisions.

I knew that I didn't want to become a "mush-brained Bible-pounder." But I knew just as surely that I could not, in good conscience, allow these conversations to lead my friends toward serious doubt. Fortunately, we found a road that we *could* walk safely together: Roger and Louise agreed to talk to me about God as merely an intellectual exercise and I promised that I would do nothing to convince them of my "truths." That agreement was made on the condition that if I ever felt any doubt about my atheism, I would call. Regardless of the hour, no matter what I was interrupting, they would talk to me about God. Most importantly, they agreed not to assail me with Scripture or dogma, but to speak to me from their hearts, sharing their personal relationships with God.

Although we had agreed not to try to convert one another, we found that Christianity became a subject of conversation with Gary almost every time we were together. Looking back on it now, I sense God's leading very strongly.

I'm comfortable discussing my faith with those who are like-minded, but I wasn't confident that I could accurately present my God to Gary. He scorns shoddy thinking and can be intimidating. But this was a challenge God had laid before me and I couldn't run away. I learned to rely on God for words to say, new ways to approach ideas. It was a time that challenged my intellect and integrity, my understanding of myself. I read and studied with an intensity that I hadn't felt for years. I intimately shared my faith in God, risking ridicule and rejection. It was emotionally and intellectually costly, both frightening and exhilarating.

**I knew I didn't want to become a 'mush-brained Bible-pounder.'**  
(Gary)

That day of doubt finally came. I called Roger and Louise, and reluctantly began a journey to God.

The first thing I discovered when approaching the idea of God with an open mind is that the idea of God could open my mind. Contrary to what I'd thought, understanding God was to be the most intellectually challenging experience of my life. Talking with Louise, we approached what C. S. Lewis called "intolerable intellectual problems." In exploring the existence of God the problem of suffering inevitably arises. The resolution of that problem seemed imperative before I could accept

the existence of a loving and caring God. That problem remains unresolved for me; however, its complexities motivated me in the search. I was never again able to assume the Christian mind to be undisciplined. The stimulation of our intellectual exploration of God removed the greatest obstacle to my belief.

The next step on my journey was to be the most difficult. When giving up one intellectual position for another there is an accompanying sense of loss. But more so this time be-

cause I was also giving up a concept of self. It became clear that if I were to accept the reality of God, I would also be accepting His dominion over me; I could no longer be self-determined. That was frightening.

Then I had to get in touch with the hurts buried deep inside. As I did, I found I could not live alone with the results of that self-examination. I accepted God when the prospect of not doing so was far more frightening than giving up my concept of self-determination, which, I found, was of decreasing value. I can't say that I knew what God wanted me to be, but I was sure I wasn't what I wanted me to be.

Oh, what a glorious feeling! To know that there is a God and that He cares about and has a plan for me! So many doors opened up. I was like a child on Christmas morning. No amount of conversation about God was too much. No amount of knowledge satisfied my curiosity. Now that I believed, I wanted to feel everything Roger and Louise had described feeling. I wanted to pray every prayer that had been unprayed throughout my life. I wanted *all* that God had to offer. I had yet to learn that I had to give it all.

Gary's intensity was both wonderful and exhausting. We often talked into the wee hours of the morning.

(Continued on page 12)

**E**vangelism  
*that really  
changes  
the hearts  
of those  
around us is  
challenging,  
costly work.*  
(Louise)



## Good for Government!

BY LON FENDALL

**W**HY IS it that some evangelicals have such negative attitudes toward government? On the one hand, we often turn to government for assistance when in need, but on the other, we continue to cling to antigovernment attitudes bordering on libertarianism. It seems odd that we affirm most of the principles in Romans 13, but overlook the phrase that says public officials are God's servants to do good for people.

Of course, there are many examples in the Bible of public officials who did not function as God's servants. The overwhelming majority of the kings of Judah and Israel served themselves, their own interests, and their pagan gods. But this does not change the teachings of the Scripture that government is good. We evangelicals need some work on our theology of government.

Consider the Shunammite woman. You know the story about Elisha's part in the miraculous healing and restoration to life of the son of the hospitable woman from Shunem. But do you recall the less miraculous restoration of her land? In 2 Kings 8 we are told that Elisha advised the woman to relocate for seven years to protect her family in the coming famine. She was grateful for the advice and apparently her family did well in Philistia, but when she returned she found her house occupied and her land in use.

The Shunammite woman was not one to suffer in silence. She went immediately to the king to plead her case. She may not have fared very well on her own. Fortunately, she had an advocate who had the respect of the king, Gehazi, the servant of Elisha. When the Shunammite woman approached the king with her request, Gehazi spoke highly of her and probably explained how helpful the woman had been in providing a room for Elisha's lodging. The outcome was as the woman had hoped, with the king assigning one of his officials to see that the woman's house and land were restored.

I believe that the entire Bible is God's inspired Word and the events narrated in it are included for specific lessons we need to learn. In this case, a brief and obscure episode provides us a model for seeking help from the government when it is needed. It is one of government's appropriate functions to respond to people's needs fairly and promptly. It is one reason we should see government as basically good, even though capable of horrible evils.

To summarize, the principles set forth in the story of the Shunammite woman are these:

1. Government exists in part to serve the needs of individual citizens, and those in need should seek its help without hesitation.

2. Those requesting the help of government should state their case forcefully and clearly, not resorting to threats or exaggeration of the facts.

3. Those who have the confidence of officials must function as advocates for those in need. This was Gehazi's important role. Members of Congress do this in the United States Government today.

4. Government officials are obliged to respond to the bona fide needs of people and in a reasonable, fair, and prompt manner. When the request cannot be satisfied, the official must be honest and compassionate in explaining the reasons for the denial.

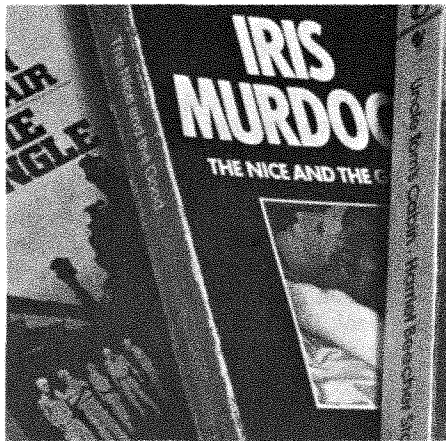
Early Friends had their share of run-ins with government officials, but they observed these principles when some of their number were in need. For example, Edward Burroughs did a wonderful job of interceding for Friends who were suffering banishment and death in New England simply for being Quakers. Burroughs went to King Charles II and ultimately convinced him to issue a restraining order to the governor in Boston, and even got permission for a Quaker to deliver the order. Imagine the governor's surprise when he realized his Quaker visitor was the king's representative and carried orders to stop the persecution of Friends!

**U**NLIKE some other religious reformers of their day, Quakers accepted the legitimate role of government, even though they suffered much from its unjust practices and policies. William Penn, one of the most gifted early Quakers, whose ideas and efforts to establish good government in England and the colonies earned him a significant place in American history, had this to say about government in his tract *Some Fruits of Solitude*: "The end of everything should direct the means: Now that of Government being the good of the whole, nothing less should be the aim of the Prince."

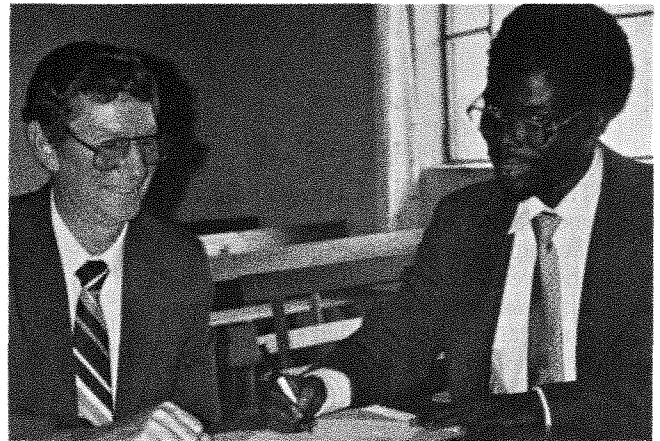
The princes can do their part in making government serve the needs of the people only if the people do their part to articulate their own needs and those of others. Then, and only then, will the words in Romans 13 be fulfilled; rulers will function as God's servants. **EF**

# EVANGELICAL FRIEND

COVER: "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." 1 Peter 3:15, NIV  
(Photo by Wes Cropper)



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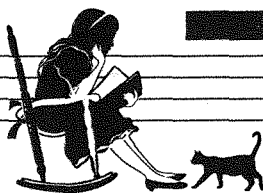
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**Apocalypse of the Word**

Douglas Gwyn

Friends United Press, 218 pages

This is a Quaker book that will disturb a good many Quakers. For instance, of the unprogrammed meetings he observes lack of prophetic power, beliefs that Jesus and the "light within" have no essential identity and that that light need not even be thought of in theistic terms, participation in an optimistic humanism woefully inadequate to the present. Of programmed "Protestant"

Quakerism he points out the replacement of Fox's waiting on the Lord with a programmed "service," individualistic piety instead of the corporate vision of early Friends, a consequent weakening witness so that these Friends have little in their faith that is uniquely Quaker.

He gets to these conclusions by introducing

a new interpretation of early Friends teaching greatly influenced by Lewis Benson, Canby Jones, and others. This against the interpretation of Quakerism by Rufus Jones as mystical like other religions, and against Hugh Barbour's view of Quakerism as an especially bold mutation of the Puritan branch of Protestantism. After criticizing these two interpretations he sets up his own, quoting extensively from Fox's writings. What he brings to view is enlightening—for instance, Fox's teaching that all of the Church up to his time was apostate and symbolized in *Revelation* by the great whore of Babylon. But Jesus Christ the Word has returned apocalyptically to teach His people and set up the kingdom of God through His true Church, the Friends. Read this book for a bright light on early Quakerism.

—Lauren King

**Mending Hearts, Mending Lives**

Anne Pierson

Destiny Image Publishers, 157 pages

Anne Pierson has written the perfect handbook for learning how to set up a maternity care home. Whether you

and/or your family are interested in "taking in" just one unwed mother or a group, this book has all the helpful hints, past history stories, home adjustment helps, spiritual issues, meal planning, medical tips, family helps, discipline ideas, adoption vs. keeping, and many more. An enlightening, joyous, encouraging book that will inspire many to "reach out and help someone in need."

—Jannelle W. Loewen

**Bible Readings on Hope**

Roger C. Palms

Augsburg Publishing House, 111 pages

"Hope! We can't live without it." Roger Palms begins the preface to this devotional book with those words. The rest of the book contains over 100 readings on the best hope of all—eternal hope, which comes from God. The devotionals are all one-page and easy-to-read. Each begins with a Scripture and ends with an idea for *doing* something to help build hope within.

This is an excellent bedside book for a guest room. It is also pocket and purse size, handy for taking along to read during times of waiting.

—Betty M. Hockett

**The Cross of Christ**

John R. W. Stott

InterVarsity, 351 pages plus large bibliography, hardback, \$14.95

Michael Scott Horton has written, "The ultimate questions people of our day are asking are these: What is the meaning of life? What is the purpose behind my life and my destiny?"

"What questions are we evangelicals asking? Is dancing a sin? Should we immerse, sprinkle, or pour? Who is the next logical candidate for Antichrist? While we are busy at conferences and conventions, talking with ourselves about the need for Christian aerobics, or coming up with four new and painless steps to victorious Christian living, the world is taking its business elsewhere—to merchants who apply their philosophy to the deep, essential questions of human life."

Here is an exception to Horton's charge. Here is a book that takes on the central matter of the Christian faith and

examines it in depth. Not merely in 351 pages, but in 351 pages of very solid treatment.

If you can't take more serious reading than "inspirational biography" or Six Sure Steps to Sensitivity, don't try this book. But if you want a deeply thoughtful and thought-provoking treatment of the meaning of the cross—that is, the atoning death of Jesus—then study this book. It contains matter enough for a solid year's sermons, or more. Some pages yield subjects at about the rate of three to a page.

Unless Stott is listing books he has not consulted, he shows in the bibliography acquaintance with an intimidating number of works, the work of years of study. This book will likely be the great work of all Stott's active authorship, and the definitive statement of evangelical theology of the atonement for a long time to come.

Briefly put, Stott's position is that God, to satisfy His holiness and justice and love, gave Himself in the incarnate Son to make atonement for our sin and make possible our reconciliation to Him, a substitute who made satisfaction for us.

In Section I he "approaches" the cross by showing its centrality in the New Testament, its having ultimately to do with our sins, and its being for and instead of us.

In Section II, where he deals with "The Heart of the Cross," he considers the necessity of forgiveness, the need for God to satisfy His holiness and love, and God's solution of taking upon Himself the penalty of our sins.

Section III lays out the achievements of the cross: the salvation of sinners, the revelation of God's nature, the conquest of evil.

Section IV spells out what the cross means to Christian living—for the Church as a community of celebration, for individuals in self-understanding and self-giving, in loving enemies, in suffering and final glory.

Stott's book will enlighten and uplift. I have personally profited much from reading it. I recommend it to pastors and to laymen, to all who want something more than a superficial understanding of the cross.

—Lauren King

**APOCALYPSE  
of the  
WORD***The Life and Message of  
George Fox*

Douglas Gwyn

# His Name Is Wonderful

BY JACK L. WILL CUTS

*"And he will be called Wonderful. . . ."*  
Isaiah 9:6

"DAVID Joshua Wonderful must surely be pleased with all the Christmas neon signs, the carol singing and greeting cards these people use in getting ready for the holidays," one of the three Wise Men exclaimed, tightening his turban against the winter wind, "This whole country seems to be celebrating."

"They've made it a national holiday, something we certainly didn't see in most countries a few centuries ago," nodded another, as they started their visit across the EFA on Christmas Eve. "Let's see, why don't we first stop by that . . . it must be some company party over there."

It was a beautifully decorated, but very crowded, hall with blaring music, confusion, and noise everywhere, especially around the bar. "See any Friends here?" Scanning the milling celebrators from a balcony entrance, "I don't believe so . . . well, I hope not!" But, being wise, multilingual, and much experienced, they tried talking with a few people just to get a feel for Christmas in America, 1987.

"Hi! Who are you guys? Is that outfit for real or some marketing gimmick? Beats all what they're doing this year to promote buying." The speaker was breathless, still brushing light snow off his coat.

The men from the East smiled, their accents confirming their costumes. "We just arrived to observe Christmas this year in America. Would you mind introducing yourself and telling us of your observance plans?"

"Observance plans? I'm a department store manager. The day before Christmas is

our biggest push of the year—and the 25th is a nightmare, getting ready for the next big 'Day After Christmas Sale!' I don't know about you fellas, but I'd really rather get plastered . . . hey, sorry, I see somebody I need to check with." He was gone.

"Merry Christmas! You look like you're a long way from home." A handsome, blue-blazerred, white-shirted yuppie was emptying his third cocktail.

"Just visiting, thank you. Excuse us . . . oh, Sir, would you mind telling us how Christmas is . . . is perceived in America?"

"What did you say? Oh. Well, sure. Let me see if I can remember. It all started with this man from some foreign country, not far from where they have camels and a lot of oil . . . they must have dressed a lot like you . . . anyway, there's this legend that he used to give away a lot of presents . . . wait a minute, I always get this mixed up. There's another legend about a Jolly St. Nicholas . . . anyway, everybody started giving each other things like ties, pajamas, bowling balls, that sort of thing, and having parties like this, and . . . boy, it's sure great you came this time of year over here. Better get into the spirit of things. Try it, you'll like it!" He laughed

loudly at this clever remark and moved away tipsily to put his arm around a passing secretary.

Pushing a little further into the crowd, "Excuse me . . . pardon me . . . excuse us but could you . . ." The laughter, noise, over-powering "Rudolph, the Red-nosed Reindeer," and general hilarity made conversation impossible. They slipped out unnoticed.

ON THE street they noticed a woman, perhaps one of the waitresses coming from the party, waiting at the bus stop. Her too-thin coat and snow-soaked sandals provided no protection at all from the cold. Shivering, she was frantically sorting some crumpled bills. Also waiting was the local Friends pastor. "All ready for Christmas?" he asked, mostly to make conversation. "No!" she wailed. "Look . . . this is all I got for all day and half the night's work . . ." she held the money in her open palms. "That is OUR Christmas dinner!" They visited for a few minutes, and just before the bus came, he opened his briefcase, withdrew a cashier's check and gave it to her. She gasped, burst into tears. "I've been looking all day for someone to give this to," he called over his shoulder. "Have a happy

Christmas . . . and," he paused, "Hey, why don't you bring the kids and come to our Christmas worship tomorrow."

"That is where we will go, too," suggested one of the three Visitors. They had observed the encounter of the waitress and the pastor. At that moment a brightly decorated pickup went by, with a Santa Claus seated in the back with several kids, and a very loud public address system announcing: "There's still time to get those presents! The following stores will be open ALL night and ALL DAY tomorrow! No payments until July . . ."

A smaller crowd was gathered at the Friends Meeting House, but after listening awhile to the music, one of the men nudged another, "This is more like it. I hope this is typical." His companion whispered, "These people seem to understand better than the others." The carols and hymns, the children singing, the pageants, the message—they enjoyed it all.

"Do you suppose," the Visitors asked each other, "that we could share with them some of our experiences of the past? They might like to know we also were 'eye witnesses of these things.' We could tell them about our Christmas visits among Friends in other lands." Having been cordially greeted and seated by ushers well toward the front, it was easy to edge their way to the platform during a brief break.

THE STARTLED pastor hesitated. Who were these three foreigners? And their attire? Could they be some sort of cult fanatics? Their English was



impeccable, but, well, accented. Reassured with their warm and gentle smiles, the pastor motioned them to speak.

"Thank you, Friends, for the gracious welcome to your Christmas worship. We come from the East to honor good David Joshua Wonderful, among Friends in America, this Christmas time..." He is interrupted with instant applause. The three are now together on the platform appearing quite relaxed, as if in casual conversation rather than as formal speakers. They seemed surprised and pleased with this enthusiastic response.

**C**LEARING his throat discreetly, he continued, "While we find quite curious, even disturbing, some of the Christmas customs of your land, we sense and appreciate the spirit of this meeting."

"Would it be appropriate for us...?" One of the others spoke, "... would you like to know about our experiences in those days when the church was young, and, if you wish, we might report recent observations of Quakers and fellow Christians around the world this Christmas Day." Even the children on the front rows were spellbound, no one had ever had a Christmas program like this.

"We have been remembering a Christmas Eve we enjoyed among Aymara Friends in the high Andes of South America." They smiled again. "It continued until well after midnight. Every family present sang a Christmas carol or hymn as a special number and every child gave a Bible verse or memorized piece." "Yes," the third Visitor chuckled, "And the young people presented a Christmas pageant, a long one. There must have been a dozen acts. In fact, their Christmas play depicted half the exciting episodes in the entire book of Acts! But the youngster playing King Herod was so fierce and threatening, some in the audience screamed and we were nearly

frightened enough to hurry back to Egypt ourselves!"

There was a long pause. The men were unhurried, and now somber. "But Mexico City... well, it is a place known as the *ciudad perdida* (lost city); it is also the largest one in the world. And such contrasts! Less than half a mile from the fashionable *Paseo de la Reforma* with its exclusive, expensive shops are the streets filled at Christmas time with destitute, hopeless people, many drunk with cheap *pulque*, a potent drink used by the ancient Aztecs during religious ceremonies."

"On the barren edges of that country's capital,"

**T**he Good News is indeed wonderful for all who worry about food, sickness, and a place to exist.

recalled the third wise man, "people live as thick as ants, with families of 10 and 12 in dingy, single-room windowless shacks! They sleep three or four to a bed, or on dirt floors. One outside water faucet serves a hundred or more." He paused. "And more are arriving every day, millions more, they say."

"How fortunate that Friends are reaching out to these precious souls." The room is silent. "The Good News is indeed Wonderful for them, especially for them, and all those who worry about food, sickness, and a place to exist. Yet, we find there are many situations like it... Hong Kong, Manila, Taipei, even Chicago and Los Angeles."

"Christmas is not a happy time for most of the world. It is a sad season for the lonely, the elderly, the separated and heartbroken people everywhere." The three men softly continued, "For example, there are the decimated Christians in the beleaguered country of Burundi, Africa—many Friends are still in prison, families torn apart, leaders killed or tortured. The persecution, especially severe in recent Christmases, still goes on." Tears rolled down, dampening the beard of the one speaking.

**T**HEN, slowly but resolutely he straightened his shoulders with another remembered truth: "But

David Joshua Wonderful is able to touch the hearts and needs of those hurting and the poor, who always heard Him gladly." Gripping his hand, another nods, "Yes, that is why He is named WONDERFUL!"

The Visitors started toward the exit door but several called out to them, "Tell us more!" "Yes!

Please, tell us more," echoes from the children on the front rows.

"Very well... you see, we were among those who walked with David Joshua Wonderful, who saw His love and power expressed. He seemed always so concerned, and kind to those with the worst conditions... the blind, lepers, the disadvantaged." They hesitated, measuring the response of the audience. "The great difference between then and now is not the human condition. That never changes. The greatest difference is that the numbers are so enormously multiplied... everywhere. Less than a fifth of the world's millions this Christmas have enough to

eat, or anything to look forward to. And the number is increasing daily."

"The numbers of those who have not heard of the Wonderful One, and the Good News of hope, peace, and joy are growing rapidly. This is one reason we came to your country now."

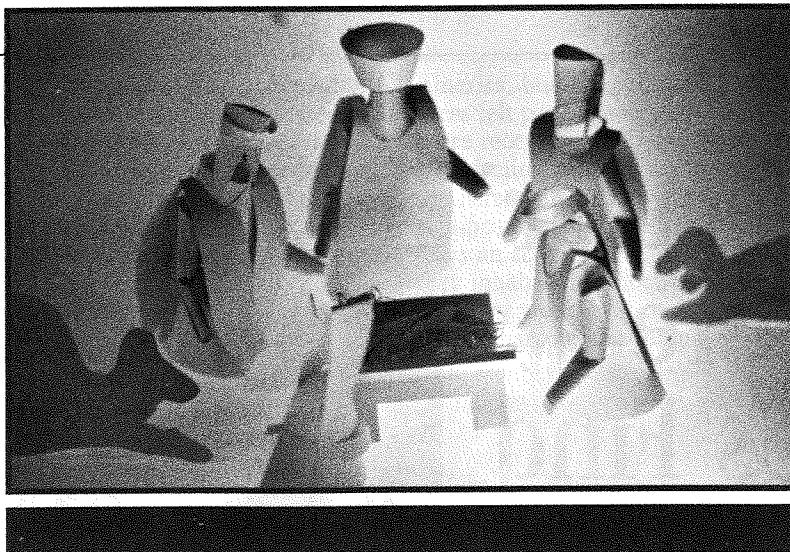
"Yes, Quakers, like those earlier Christians, regard themselves as members of the new Kingdom. This is what we all have in common, this citizenship. Everyone attempting to live in a simple, honest manner. Those first Christians, who had investments, sizable salaries or resources made these available for the use of the less fortunate or disadvantaged, not once a year at Christmas, but as a way of life. Everyone was a volunteer, a witness to the world." The Visitors seemed to forget, for the moment, where they were. "Oh, there were a few like Ananias and Sapphira, a few Demas-types now and then. But enough of that."

"Yes," the men agreed, "Christmas IS a good time to remember... so many memories of family and loved ones. Some things never change; in fact, they become more relevant. As one of your own prophets 'saw a great people to be gathered,' that vision is also multiplied a millionfold this year."

"Indeed it is," the Visitors said, moving toward the exit door. "How fine, and more relevant too, are His wonderful words: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses... to the ends of the earth.'" And suddenly the Three Visitors were taken out of their sight.

After a time of waiting, the pastor arose and said, "Let us now sing, 'Oh Come, All Ye Faithful.'" **EF**

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# Expecting a Birth

BY SANDY WILD

**S**O MANY of the events in Scripture are given to us to help us in our Christian walk. We turn to Job when we are going through times of suffering, or Abraham when we want an example of unyielding faith. Esther faced great fears to save her people. The lives of the prophets are an example of speaking God's message even in the midst of horrible persecution.

With this in mind, let us look at the life of the young Jewish girl named Mary, chosen by God to bring about the physical birth of the Son of all glory, Jesus. Could we take this historical fact and apply it to our lives as a model of the indwelling Christ?

This study began several months ago when I found myself in a very rare moment as a mother. It was 7:30 at night; the house was picked up, and both of the boys were bathed and in bed. My husband was out of town and the entire house was quiet. Sitting peacefully with my Bible, paper and pen, I looked out the living room window and watched the clouds drift silently by. Time seemed suspended during those tranquil moments as I recognized I was certainly in the presence of the Lord.

As my Lord and I communicated, I became aware in a fresh new way that the Voice did not come from the clouds where I was directing my end of the conversation; rather, God's voice and His presence came from within. I was studying the first two chapters of the Gospel of Luke, especially the verses concerning the

angel's announcement to Mary that she would bear a Son.

That evening I began wondering if we carry within us the Holy Seed, the life of Christ, as Mary did? Certainly not to undergo physical birth, for that was done for us over 1900 years ago. This life must be birthed out of our spirits, a new life to grow in fullness and stature through us.

The following Tuesday I shared this concept with my women's Bible study group. We talked about our experience as women in bearing children. Jeanie, a quiet, deeply dedicated lady, reminisced about her first realization that she was expecting Brook. She said from the time of conception she was "no longer the same; I wasn't a little girl anymore." Another woman, Sharon, said that when she knew she was carrying Sherrie she literally told herself, "It's time to grow up now. You're going to be a mother." We came to the realization that life within us compels us to change. So should the indwelling life of Christ. The following Scriptures speak to this very fact:

"My children, with whom I am again in labor [travail, birthing] until Christ is formed in you..." Galatians 4:19 NASB

"Because you are sons God has sent forth the Spirit of His Son into our hearts." Galatians 4:6 NASB

"That God would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length and

height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God." Ephesians 3:16-19

The Scripture goes as far as to say that if we do not have the spirit of Christ living within us, we are not Christians.

"However you are not in the flesh but in the Spirit, if indeed the Spirit of Christ dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." Romans 8:9 NASB

All of us, if we have received Christ as our Savior, carry the Holy Seed. Jesus lives in us expecting birth. Galatians 2:20 reminds us, "I have been crucified with Christ." I no longer live but Christ lives in me. Notice what the angel replied when Mary asked, "How can this be?" in Luke 1:34, 35. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for this reason the holy offspring shall be called the Son of God."

It is a mystery, but the results are incredible. The Son of God is touching lives on earth today. If we allow the life within us to be birthed out of our spirits, people will see Christ in a tangible way.

Looking back to that quiet evening some time ago I now can understand the greeting I read about in Luke and I believe it is as relevant to you and to me as it was to young Mary,

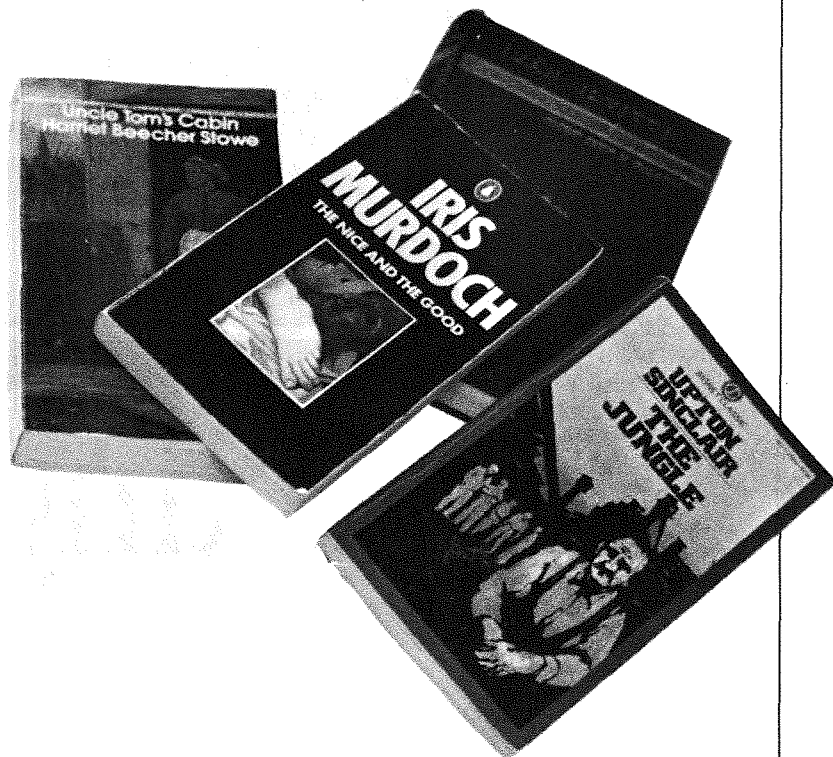
"Hail favored one, the Lord is with you." ■

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# Can 'Secular' Literature Help Us Find Christian Truth?

BY GAYLE D. BEEBE

*"But blessed are your eyes, because they see; and your ears because they bear." —Matthew 13:16*



**C**OMMUNICATING spiritual truth is a difficult enterprise. Jesus recognized this and resorted to telling parables. Many contemporary preachers face this challenge and have turned to the use of literature. In some circles, however, this presents a problem. There are those who believe that spiritual truth can be conveyed more effectively by personal experiences rather than statements from Don Quixote. On the other hand, literature, when used correctly, can unlock treasures of spiritual truth that otherwise would remain hidden. Let's consider the correct use of literature in presenting God's truth and a few ways it can open new windows of understanding.

## *Literature Can Provide a Guiding Vision for Life*

In ancient times, Plato believed that artists, particularly dramatists, should be banned from the perfect republic. His contention rested on the belief that certain writings corrupted the morals of the young. Because beauty was the only spiritual essence that was loved instinctively, Plato feared that immoral literature would appeal to people naturally and corrupt their ability to see truth and goodness clearly. Even today his argument is used in debates on censorship.

But literature, when it is used correctly, should inspire moral and spiritual vitality. Even immoral themes can inspire moral goodness when they depict the dark side of human nature accurately. In most cases, a society's thinking and behaving is improved or impoverished based on its art and literature.

Literature should also reflect a moral vision of truth and goodness. An essential ingredient in this vision should be an understanding of truth that preserves the inexhaustible mystery of life. Too many writings portray life as explainable, rounding off rough edges into stilted categories of human

understanding. But our need to categorize all aspects of life fails to honor the truth that life is a mystery.

Because our life contains mysteries, we cannot explain this truth away. We can learn about it, however, by engaging in certain disciplines. Curbing our egocentric impulses is one such discipline as it helps us attend to the reality of other people and other things more accurately. But how is this done and why is it even important?

## *Literature Can Break the Power of Egocentrism*

This discipline is important because egocentrism is the real enemy of the spiritual life. It corrupts our perception of reality by falsely placing ourselves at the center of the universe. In one telling "Peanuts" cartoon Lucy and Schroeder are sitting outside looking at the sun when Schroeder remarks, "Did you know the world revolves around the sun?" "No," responds Lucy, with a puzzled look on her face, "I thought it revolved around me."

Because we see the world as revolving around ourselves we lose a sense of our proper place in the universe. All events and activities are perceived not on the basis of their real worth but on the basis of their relative worth to "me." We evaluate both success and tragedy by this scale. When thinking of the assassination of John F. Kennedy, for example, the question we raise is not, "Can you imagine the horror and fright that Jackie must have felt," but, "Do you remember where you were or what you were doing?" We often see things only on the basis of their impact on us.

Yet, Paul exhorts us to weep with those who weep and rejoice with those who rejoice (Romans 12:15). It is a clarion call to incorporate another person's point of reference into our own. This activity is necessary if spiritual growth is to occur, but the ability to do this is not something we possess naturally. In fact, we human beings, being what we are, tend



to be much more selfish and egocentric than we care to admit or imagine. Our need, then, is to escape from a false view of the world that sees everything revolving around oneself and move to an accurate view of the world that sees other centers of reality completely separate from oneself. This need can be met when literature is used correctly.

Literature used correctly forces us to get outside our own frame of reference to see a situation or a circumstance from another person's point of view. In such circumstances we experience moral growth because we cannot impose a meaning but must seek to discover the intended meaning. Exerting effort to understand a meaning breaks the power our ego wields over us. Because we are inclined to impose a meaning, we tend to ask of a text neither, "Did I understand it?" nor, "Is it true?" but, "Did I like it?" Those texts from literature we enjoy become our shaping vision of life regardless of their ability to portray truth accurately.

### *Literature Conveys Truth*

Literature should convey truth. Unfortunately, our current preoccupation with science and facts has corrupted our ability to read a text adequately. Many no longer seem interested, for example, in understanding a novel's use of metaphor and analogy.

But great novels, like the parables of Christ, are given not to state a fact, but to embody a reality. When we endeavor to read them accurately we discover a moral vision and see our place in it. Great novels convey truth by portraying different characters engaged in a moral quest. The way these characters handle their quest provides instruction for us in our own. If they capitulate to temptation in their struggle we feel tacit approval for moral lapses of our own. On the other hand, when they conquer temptation, we are inspired to conquer as well.

### *Literature Reflects Life*

Literature also reflects life. Many people insist novels are unreal and somehow isolated from everyday living. Nothing could be further from the truth. Certainly trite novels exist. Every area of life has its form of refuse. But good novels draw on universal themes common to all people. Here are a few examples of great literature that also reflect key aspects of our life.

Leo Tolstoy unlocked the mystery of death and dying in his classic, *The Death of Ivan Illyich*, long before Kubler-Ross penned her monumental work in this same area. Upton Sinclair's *The Jungle* not only helped to expose the disastrous effects of urbanization and industrialization on immigrants in

America, but also influenced public opinion enough that Congress felt pressure to pass the Food and Drug Act. And in more recent times, human development specialists have found a gold mine in the writings of William Shakespeare.

Personally, the novels of Iris Murdoch have influenced me significantly. In such works as *The Nice and the Good*, she portrays an accurate and realistic picture of people and the world they inhabit. Murdoch is particularly adept at showing the difficulty we face in coming to see reality justly and fairly. All of the characters in the novel struggle with vanity and pride.

Most of the characters labor to preserve an image of themselves they have worked hard to create. John Ducane, a central figure in the story, is particularly conscious of this as he stands center stage and portrays the difficulty one has in overcoming the power of ego.

In a revealing scene midway through the novel, Ducane finds himself caught in the crossfire between two women who both love him. Ducane enjoys the attention both women give him, but he is worried lest they discover one another.

The image he has been careful to present to them of himself is destroyed. Later, he acknowledges that the image they had of him is false, but he could not endure the thought that his self-esteem built on the opinions of others might be ruined.

Murdoch's point in depicting Ducane this way is to show how dreadfully difficult it is to break the image of goodness cast by our ego even when we are evil. It is the power of our fantasy life that causes us to

go on thinking well of ourselves even when we are bad.

These are only a few examples of literature that reflect life and inspire growth. Hopefully, you have examples of your own. Literature has particular power as a conveyor of spiritual truth. The novel remains uniquely capable of this because it can draw us in and cause us to reflect on ourselves, our relationship to others, and our relationship to the world. This is possible, however, only if we seek to apprehend the meaning of the text as set forth by the author. For this to occur we must resist our own egocentric impulses and struggle to see reality as it is depicted in the novel. Only after we have captured the author's vision of reality and life may we ask ourselves if we think it is true. By raising the question in this way, we remind ourselves that the real issue is not one of preference, but of perceiving reality accurately and living by what is true and good. ■

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**L**iterature has particular power as a conveyor of spiritual truth. The novel remains uniquely capable of this because it can draw us in and cause us to reflect on ourselves, our relationship to others, and our relationship to the world.



## Science as Observation and Interpretation

As a member of the Columbus School Board for over 27 years, I believe I should give my reaction to the Supreme Court decision on creation-evolution.

There is a need to have science in the proper perspective. I like the definition of science as that which has been observed by man and interpreted by man. There can be error both in observation and in interpretation. A scientific conclusion is not to be trusted until it has proved itself. This generally means that the experiment must be proved many times. In the area of drugs, the manufacturers must spend millions of dollars in testing before the Drug Administration will give its approval. Yet, even with this extensive testing, unforeseen side effects may occur.

The origin of man is not repeatable or observable today. Hence it cannot be proven. Currently evolutionists are changing their position. The teacher should respect the student who ques-

tions evolution. It cannot be taught as a fact. Science grows as it is questioned.

Much of evolution is built on extrapolation. Hence we have conclusions upon conclusions. It seems that adding millions of years adds credibility rather than detracts from it.

From the standpoint of public education, the court decision will be a loss. Enrollment is greatly increasing in private schools. This decision will give greater impetus to the exodus.

Public educators need to examine the system in order to meet the needs of the concerned parents of these children.

Of greater concern, including the issue of prayer in the schools, is the dilution in the textbooks of reference to the influence of religion on history. Several researchers and historians have come to this conclusion: "Religion is simply not treated as a significant element in American life—it is not portrayed as an integrated part of the American value

system or as something that is important to individual Americans.... When religion is mentioned, it is just that—mentioned." —Anthony Podesta, President, People for the American Way. I noticed this trend in the history books just before I left the school board.

All of the states of the United States of America have expressed, either in their preambles or the body of the state constitution itself, dependance on God for their preservation and strength. Therefore, when the federal constitution was drafted, the principle of faith in God was presumed to be a universal for healthy civil government.

The present trend at the 200th anniversary of our constitution is a reversal of our original background.

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

## Amazing Journey

(Continued from page 3)

He challenged us not only with his spiritual needs, but with physical and family needs as well. Although Roger and I found our marriage relationship strengthened as we learned to really talk with each other about Gary and the challenges he presented, we had to seriously consider our other priorities, too. We had to learn to say "no" to Gary sometimes in order to say "yes" to family and church.

Now a new process began, stripping away the things in my life that interfered with my new relationship with God. Conversations with the Sargents centered on learning what it was that God wanted from me. How was I to lead my life? Did God have a career change in mind? If so, how was I to learn about it? How did God feel about my drinking? After all, it's just a beer now and then. What about the cigarettes I smoke? Where were

**Every new thought or idea from the Bible that I am able to accept enriches my life in ways that I never would have imagined. (Gary)**

the answers to all these questions? The Sargents responded with something I didn't want to hear.

*I intimately shared my faith in God, risking ridicule and rejection. It was emotionally and intellectually costly, both frightening and exhilarating. (Louise)*

It seems that guidance is to be found in the Bible, a book I felt irrelevant in its antiquity. The process of understanding God's Word through the Scripture is still going on. But every new thought or idea from the Bible that I am able to accept enriches my life in ways that I never would have imagined.

We are not as intensely involved in Gary's spiritual growth now, a change that is both welcomed and regretted. Instead, we watch God working in him, sometimes using other Christians, sometimes using us, molding Gary into the person He has planned for him to be.

The process of growth is one that I truly hope will never end. If there is excitement in becoming a Christian, it is the utter joy I find in learning about my God. **EF**

Louise Sargent and Gary Bernard are from the Rose Valley Friends Church, Kelso, Washington.



# *Must the Church and Science Battle* **FOR THE TRUTH?**

BY KENT L. THORNBURG

**R**EVEREND Whitecollar: Why is it that you scientist-types can't recognize the existence of God from the ordering of the universe or the miracle of life in a newborn baby? God is everywhere in nature. You must be blind if you don't see Him.

Dr. Labcoat: Come now, Reverend! You are intelligent. Can't you see that even life itself is nothing more than a unique

arrangement of chemicals? Because of modern science, God is no longer needed to explain the mysteries of life in the universe. When will you stop fooling yourself and admit the truth?

This exchange represents two stereotypical views, which are only the tip of the conflict iceberg between the Church\* and Science. For most of us, this kind of dialogue is disturbing. We would like to know which side is winning this battle for truth. Is the intensity of the conflict increasing or decreasing? This controversial topic is worth a closer look.

Over the centuries, the prevailing mutual attitude between the Church and Science has ranged from admiration to disdain. Since the seventeenth century,

scientific inquiry has been an acceptable way to discover the truth of the natural universe and for most of the intervening time, Science and the Church have lived together peaceably. Following the establishment of Darwinian thought, respect for scientific thought has grown in Western cultures, but the Church has often been suspicious of certain scientific theories, especially since some appear to leave room for the beginnings of mind and matter outside the act of a Creator.

As one might expect, Church suspicions of Science have always provided fodder for the philosopher, but the interplay between Church and Science has usually generated a great deal of public interest as well. In our day, the religious press, the scientific press, and the popular news

\*Making generalizations about any particular group is always a bit dangerous because one never fairly represents the views of individuals in the group. Nevertheless, because most readers have a general sense of what the church is and what the scientific establishment is, I am going to refer to an ill-defined group of Christians as the "Church" and to scientists who conduct laboratory research, in one form\* or another, as "Science." In spite of the danger of such generalizations, they allow us to pursue a broad discussion of Church-Science relations.



media all pay considerable attention to the ways the Church and the scientific community are getting along. Recently, the *Oregonian* in Portland, Oregon, printed an article expressing the view that within the world of astronomy, the existence of God is no longer necessarily at odds with the theoretical framework of the origin of the universe. Likewise, an article in the April 13, 1987, issue of *Christianity Today* concluded that God is now a live option in many scientific disciplines. The flavor of these articles is that God is once again becoming acceptable in scientific thought.

All this new attention itself raises questions. Should there ever be tension between the people of God and those who spend their professional lives uncovering secrets of the natural universe, if they are both seeking the same Truth? We will look at two aspects of this difficult question by addressing two broad issues—the sources of conflict between the Church and Science, and the role of Christians in alleviating the conflict.

### **Sources of Conflict**

Why are Christians and scientists at odds? The nature of the relationship is complex, but the heart of the conflict appears to be that both the Church and Science claim to be the ultimate authority on the nature of man and the universe. Unfortunately, each sees man's role in the universe differently and in many ways these differences do not appear to be compatible. In my view, the Church and Science are different in at least three important ways. They are driven by different motives, they base their framework of thought on different assumptions, and they use different methods to seek truth. Each of these differences is worth considering because each is a major source of conflict.

#### *Different Motives*

The Church and Science may not at first seem to have different motives. Both are seeking truth in their own way and both are interested in knowing the "purpose" for humankind. But by their very nature they are different. In a global sense, the Church is motivated by an urgent drive to impact the world with God's message that Jesus Christ is personally available to everyone and that the principles of the kingdom provide the guidelines for human behavior on earth. On the other hand, the global driving motive for Science is that new knowledge about the natural universe is available for the taking. Scientists generally believe that this new knowledge will eventually explain the great mysteries of the universe and will be useful in making the world more livable, perhaps even eliminating death

and disease. Obviously, both sides have strong opinions about where their separate agendas will lead the world, and each group vies for the position of leadership in solving the world's problems. This

*Should there ever be tension between the people of God and those who spend their professional lives uncovering secrets of the natural universe, if they are both seeking the same Truth?*

mostly unspoken difference in motive is an underlying thorn that continually irritates the relationship between the Church and Science.

#### *Different Assumptions*

Even though biblical scholars and scientists both claim to be searching for "truth," they approach their search with different assumptions. Christian scholars assume at the outset that God exists and that God's truth is internally and eternally consistent. To them, the overall truths of the universe must be compatible with God's revelation to man over the centuries and with God's actions through history as recorded in Scripture. This assumption holds even though there might be disagreement on the exact meaning of a scriptural text. On the other hand, secular scientists make no such assumptions. They generally seek to discover truth that can be tested by the scientific method and interpreted by the five senses. Some

scientists would say that if God does exist, we should be able to detect Him "scientifically," and some would even say that it is unlikely that any truth exists outside of that testable by the scientific approach.

We are left with the fact that the basic assumptions underlying scientific and religious ways of thinking are vastly different—another source of conflict.

Heated arguments are generated when one side or the other proclaims a major belief that directly violates the assumptions of the opposite side. Each side then accuses the other of belief based on flimsy evidence. So we hear scientists complaining that Christians can't base the whole history of the universe on two chapters in the Bible and some Christians complaining that scientists can't explain the origin of mankind based on two fossilized cheekbones of a primate skull.

#### *Different Methodologies*

Scientists are trained to use the so-called "scientific method" to discover facts (or truth) about the natural universe. According to scientific purists, the only facts that can be considered "true" are those that are demonstrable by the scientific method with repeatable experiments. The scientific method is based on the universally accepted notion that a hypothesis can be forwarded and tested by appropriate experiments to find whether it is true or false. For example, one could put forward the hypothesis that normal people will lose more body weight on a month's diet of lettuce and sugar-free iced tea than on the same volume of Hershey bars and Jolt cola—all other factors being equal. In order to test this hypothesis one could take a random sample of the normal population, divide it into two preweighed groups, give one group three servings of lettuce a day with iced tea to wash it down and give the second group only servings of Hershey bars with Jolt cola. Then, after a month on the two diets, the weight changes of the individuals in the two groups would indicate whether the hypothesis was true or false and scientific information would have been gathered through the testing of a hypothesis by experimentation. This experiment could

be done again and again—even in other laboratories where similar results would be expected. If sufficiently interesting, the results of this experiment would then be suitable for publication in *Cosmopolitan* or *Prevention*, if not the *Journal of Applied Physiology*. Once the results of experiments appear to be repeatable in several laboratories, they are considered fact by the scientific community.

But can there not be truth outside the realm of the repeatable? Or to rephrase the question, can all truth be demonstrated by the scientific method? The answer is clearly *no*! What about supernatural intervention or events that happen only rarely or once in the history of the universe? Can they not also be classified as truth? Because nonrecurring events cannot be demonstrated by the scientific method, other methods are

ful technique has revealed important insights regarding the times in which portions of the Bible were written.

Even though Christian scholars and scientists may, on occasion, use the historical method to understand their respective disciplines, the Church generally seeks truth using methods completely foreign to the standards of scientific fact-gathering. Christian scholars look to Scripture as a reliable record of God's action in the past and as their source of instruction as to how humankind should live in the here and now. In addition, most Christians—and Quakers in particular—have emphasized that the Author of Scripture Himself is present to teach His people so that insight is available through Spirit-directed thought. Thus, the Church seeks truth directly from the Source in addition to Scripture, but not

from repeatable experiments. With such different methods of determining what is true, is there any wonder that the Church and Science have difficulty understanding each other?

### **How the Church and Science See Each Other**

Perhaps it is also useful to speculate on how the Church and Science see each other. Since speculation is by its nature,

well—only speculation—it is necessarily inaccurate. Nevertheless, by giving impressions on what the Church and Science seem to be saying to each other, perhaps even a subjective point of view can be a starting place for dialogue.

### *How Science Sees the Church*

It is not easy to determine whether God is now more acceptable among scientists than in the recent past. To my knowledge, Gallop has not taken a poll among scientists to see whether God-loving is on the upswing. And furthermore, it's hard to tell whether the current upbeat religious mood that is being reported by the media represents wishful thinking or reality. If reality, it is an exciting change.

Clearly, many modern scientists would agree that there seems to be more to the universe than meets the scientific eye. But among medical scientists, no genuine religious trend is evident to me. Instead God-fearing men and women in the biomedical disciplines are too few and their views of God are not wholly appreciated. Why? We can only guess. The religious skeptics in the scientific world seem to

feel that the United States religious world is in crisis, lacking integrity.

Even before recent sex scandals brought the financial status of the religious superstars to light, the "church" was identified by many with media-slick, greedy, con artists who are masters at selling religious wares (God's free Gift) in exchange for mammon. This leads the skeptic to the conclusion that the believer represents the epitome of self-deception. But TV evangelists don't deserve all the blame. Among scientists, as for people in other disciplines, there is often little interest in investigating God and the universe, so many of the important philosophical questions are avoided. God is thought to be nonexistent and therefore irrelevant.

### *How the Church Sees Science*

There are a variety of views about science in our culture. Some are far-out stereotypes like the image of the mad scientist with thick spectacles, frizzy hair, a dirty lab coat, and long grotesque fingers holding test tubes emitting dangerous green vapors. No better is the image of the "nerdy" mathematics whiz that while being a social misfit represents the essence of truth, justice, and the American way. While neither of these views is accurate nor useful, Hollywood often uses such stereotypes to portray the world of science. But Science is generally held in high regard by the Church in a sort of love-hate relationship.

Because the Church is largely middle class, most church people readily take advantage of the changes in lifestyle that are now available to Western societies through advances in science and technology. Good health care is expected. Cars and airplanes provide transportation. Television sets, equipped with VCRs, bring entertainment home. Computers and word processors are found in every church office (or at least the pastor is considering one). But while the Church enjoys the fruits of scientific discovery, it faces the dilemmas that are inevitable in a technological secular society. The public financial support that brings the discovery of the quark also brings nuclear holocaust. The technology that brings painless surgery also brings a new form of capital punishment (albeit also painless).

So as the doubling time for scientific knowledge becomes shorter and shorter, some in the Church fear that the scientific endeavor has gotten out of control. Ethical problems abound. Chemists worry about the environmental impact of newly synthesized compounds. Nuclear physicists wonder whether their discoveries will be used to destroy all human life. Biologists contemplate the origin of species and the thousands of species that are

**A**s peacemaking Friends, we should not be part of the Church-Science problem but part of its solution.

required to describe them. One such method, the "historical method," depends on the gathering of facts and the use of logic to reconstruct past events.

This method is the basic tool of the historian, the astronomer, and Sherlock Holmes. Although the gathering of facts may include the use of scientifically sophisticated instruments, conclusions are always drawn by deciding which explanation most logically fits the perceived facts.

Because past events can never be perfectly reconstructed, findings by the historical method are often accompanied by a greater degree of uncertainty than with the scientific method. Even so, history texts are written and people are sent to prison based on historical evidence alone. In science, archaeologists, evolutionists, and astronomers often use the historical method to gather facts to support their theories (the method is then also called science). In addition, students of Scripture may use the historical method to determine the social and political contexts in which a passage of Scripture was written. The use of this power-



becoming extinct each year. Major ethical issues also face the medical scientist.

They continually ask themselves, "To what degree can the human genes that compose the blueprint for life be manipulated without overstepping ethical bounds? To what extent should animals and humans be used as research subjects to gather new knowledge about human disease? When does human life begin and when is a human body really dead?" These tough questions are only a few of those that will impact all societies of the

unison with every new discovery, knowing that we are together privileged to understand a part of the created universe never before known?

Where do God-fearing scientists fit into the picture? The answer lies in Christ's analogies of salt and light. The property common to salt and light is pervasiveness. For Christian scientists, the degree to which they are able to move their part of the world toward the principles of God's kingdom is related to their ability to demonstrate the integrity of the kingdom

carry oxygen to the growing baby. They can see the placental barrier through which water, nutrients, oxygen, and carbon dioxide must pass to sustain the baby's life. They can see the baby's own capillaries filled with red blood cells that carry oxygen, "borrowed" from the mother, to every fetal organ and cell.

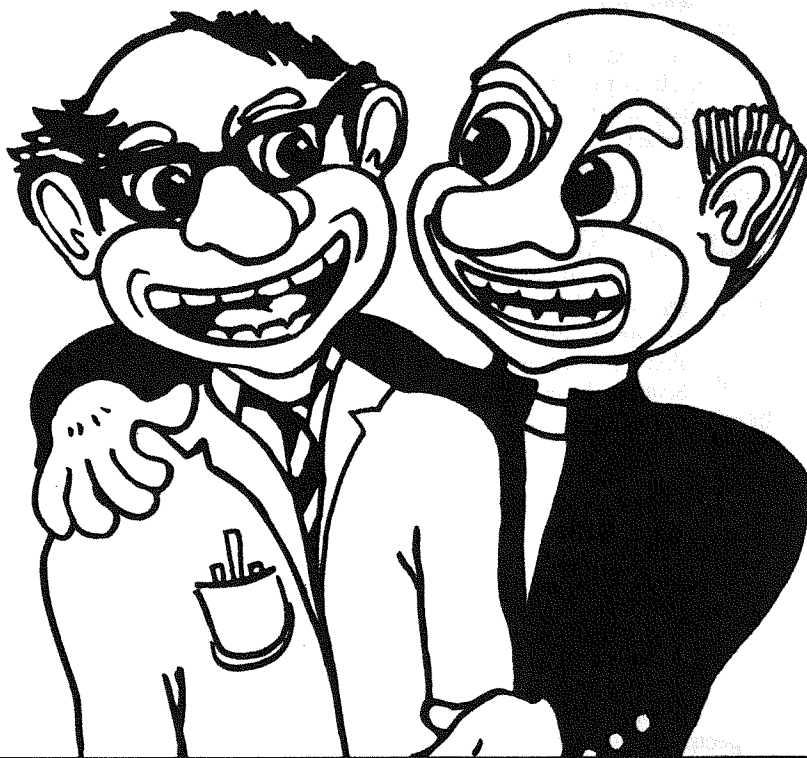
They can also see many other known structures and organelles, too numerous to detail here. But the Christian sees beyond scientific training. The placenta becomes an intricate structure that somehow represents the order of the created world. Its mysteries beg to be uncovered, and as they become known the human race discovers something of the Creator, who uses placentas to reveal His kingdom, one generation after another. The Christian eye also sees biological imperfection in the fallen world with the compassion of the Great Physician.

As peacemaking Friends, we should not be part of the Church-Science problem but part of its solution. The most highly publicized conflict between the Church and Science relates to the creation issue. In this article, I cannot address the many aspects of the creation debate, but one thing is certain. While there may be room for honest disagreement between Christians on the issues of creation, there is no room for hateful dialogue between Christians. Whenever "young earth" and "old earth" creationists question each other's spiritual integrity, the forces of evil win a major victory and the Church loses its right to exercise its conscience on other issues.

Who is really right, after all, Reverend Whitecollar or Dr. Labcoat? Who will win the battle for truth in the end? The Christian needn't worry. The Church should not be intimidated by the esoteric knowledge of the scientist. Church-Science dialogue can and should continue with the confidence that God's truth will prevail. Above all, we who are members of the Body of Christ should remember that there is only one source of wisdom:

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? The man without the Spirit does not accept the things that come from the Spirit of God for they are foolishness to him and he cannot understand them because they are spiritually discerned. Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a "fool" so that he can become wise. 1 Corinthians 1:20; 2:18; 3:18. ■

*Kent Thornburg is professor of physiology at the Oregon Health Science Center and a member of Reedwood Friends Church, Portland, Oregon.*



earth for the next few decades. Has our knowledge already outstripped our capability to make good ethical decisions? Or must we press on to make new discoveries that will save lives, alleviate pain and suffering, and create even more tests of our ethical sense? The Church isn't sure.

### Conflict Resolution

Thus far, I have portrayed the current relationship between the Church and Science as wholly adversarial. While it is undoubtedly good for us to contemplate the differences that bring conflict, there is something uncomfortable about doing so. Somehow we know that there should be harmony rather than conflict. Isn't the structure of the universe merely a reflection of the Creator? Can we who contemplate mind and matter and seek the companionship of the Creator be mere accidents of cosmic energy? Surely not. Instead, shouldn't the natural scientist and the Christian proclaim "eureka" in

on a daily basis. 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. The credibility of the kingdom has little to do with the debate on origins but rather is largely dependent on the integrity of the human representatives of the King.

Salt and light notwithstanding, does the Christian scientist really see the natural world differently from a nonbelieving colleague? Let me use an example from the biological world. The electron microscope allows a thin slice of tissue to be magnified up to 100,000 times or more. In my research, I use the electron microscope to study the human placental barrier, the thin layer of tissue (only 1/12500th of an inch thick) that separates the blood of a fetus from the blood of its mother. With the aid of the electron microscope human eyes can be trained to see the red blood cells of the mother that





## MID-AMERICA YEARLY MEETING

### 50th Anniversary Celebration of FWCC

The 50th Anniversary of Friends World Committee on Consultation was held at University Friends Church on October 16, 1987. After a carry-in meal, Howard Macy, professor at Friends University, introduced "Harvest," a singing group from Friends University. Following their musical program Lon Fendall, editor of the *Evangelical Friend*, spoke on "Responding Effectively to Conflict in the World." The evening was ended with a short talk from Bruce Thron-Weber about Friends activities around the world. A birthday cake was served to those present.

### Cross-Cultural Outreach

Randy Littlefield, who became employed as Director of Church Growth this past summer, is actively working with the churches in Texas Area. Opportunities are being explored, not only to plant a new conventional church, but also to work with various cross-cultural groups.

In 1986 the Foreign Missions Board accepted the challenge of developing cross-cultural ministries in our own region in addition to our active support of international missions through EFM. As a result, a new Hispanic ministry was begun in Wichita under the leadership of Tomas Martinez.

New doors are now opening in the greater Houston area and initial discussion has taken place with groups from China, Ceylon, and Nigeria. Another

Hispanic work is also starting, under the leadership of Juan Gregorio. Both he and Tomas Martinez are native Guatemalans who were disciplined under Friends mission influence and who have pastored in the United States.

In addition to these cross-cultural endeavors, Randy is working with an inner-city ministry in Houston that has been led by Leon Spivey. This black ministry will possibly be brought under the care of Home Ministries Division.

Randy's office is out of the Houston Graduate School of Theology, where he is also enrolled in six credit hours.

### Mid-America Notes

Dorothy Barratt, Christian education consultant for EFA, visited 16 MAYM churches during the week of October 11. For various parts of her itinerary she was accompanied by Laura Davis, MAYM Education Board president, or Darlene Brown, Educational Division chairperson.

\* \* \*

SEVERAL PASTORS from MAYM attended the Ministers Seminar at Friends University on October 8.

\* \* \*

MID-AMERICA YEARLY MEETING Fall board meetings were held November 14 at Northridge Friends Church. One agenda item was to establish the preliminary budget request for 1989.

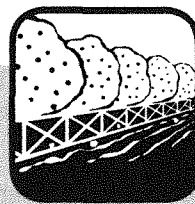
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THE MAYM MEN'S RETREAT was held at Camp Quaker Haven November 20-22. The theme was "Pursestrings and Pricetags" focusing on different areas of the stewardship life.

\* \* \*

ED ROBERTS, chairman of the Friends Action Division of MAYM, encouraged our

churches to be aware of the hungry people throughout the world by participating in a special program this Thanksgiving. Many of our churches have responded to this both locally and on the national level.



## NORTHWEST YEARLY MEETING

### Samuel School Challenges Youth

"Hearing, Learning, and Doing the Will of God" was the theme for the fifth annual Samuel School sponsored jointly by the George Fox College Religion Department and the Youth Superintendent. Samuel School, occurring during the Thanksgiving weekend, is a retreat for junior High representatives from NWYM churches. Each church's Committee of Elders is encouraged to select the student they believe is tender to the leading of the Lord and will benefit most from this intensive retreat. Thirty-five churches sent students, resulting in a record 52 attenders.

The representatives were first challenged to learn to listen for God through prayer, Bible reading, and the Church, and then to follow His leading while at school, in church, or through service and leadership. The weekend culminated in a worship experience where they not only learned more about worship, but had the chance to put their learning into practice. Presentations on these different topics were given by Julie Hobbs and Ron Stansell, both professors at GFC; Howard Harmon, General Superintendent of NWYM; Bruce Bishop, Youth Superintendent; Sandra Wilson, resident hall director at OSU; Tim Denney, school principal; and Jon Fodge, pastor.

Already we are seeing results of this leadership and "deeper life" retreat. Students are challenged during the retreat, and "graduates" are beginning to surface as leaders in our churches and participating in our regional activities. A large percentage of our summer missions participants attended Samuel School.

Samuel, who as a child heard God and obeyed, is quickly becoming a role model for the youth of our Yearly Meeting. It is exciting to see them catching this vision while still young, and beginning lifestyles that will bring them to maturity in Christ.

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## ROCKY MT. YEARLY MEETING

### RMYM Briefs

**FORT COLLINS, COLORADO**—Fort Collins Friends had its annual missions conference Nov. 21-22. The weekend's theme was "What Can One Person Do?" Marshal Cavitt was the featured speaker. . . . First Denver Friends had its annual missions conference November 13-15. Speakers at the sessions included representatives from the Friends Church in Burundi, Africa, and Mark and Wilma Roberts, retired missionaries from Mexico City and fields in South America.

**PAONIA, COLORADO**—Paonia Friends had "Marriage Forum" meetings, which began meeting on Wednesday nights in October. The sessions will last through January 1988. The purpose of Marriage Forum is to provide a nonthreatening atmosphere for couples to meet and to discuss and pray about problems in their marriages. Time was given for prayer for healing in the relationships. Sessions were designed for couples married various lengths of time.

**OMAHA, NEBRASKA**—Omaha Friends has been contacting families and individuals in its neighborhood through the tele-marketing program developed by Friends Church Southwest Yearly Meeting. At press time, the church had contacted 2,388 homes, with 173 names added to the Meeting's mailing list. Homes on the list will receive five mailings and another personal telephone call inviting them to a special Celebration Sunday. Pray that

God will bring lasting fruit into His kingdom and that the effort will strengthen the Omaha Meeting's witness in its neighborhood.

**PLAINVIEW, NEBRASKA**—The fall Springbank Area Meeting was at Plainview Friends November 1. The sessions included business meetings, meal and fellowship, and a worship service. Will Sanborn spoke on "Discipleship in the Local Church." He is associate pastor of Highland Park Evangelical Free Church in Columbus, Nebraska. Sanborn formerly served on Campus Crusade for Christ.

### RMYM Prayer Opportunities

1. Take a moment to praise God.
2. Is there some area in your life that God would like to change? Why not take time to evaluate the quality of your relationships with people (family, co-workers, friends . . . )? The Lord will often reveal ways we need to change through how we relate with others.
3. Pray for your pastor and his family.

### New Hope Celebrates Successful Friend Day

New Hope Friends had a successful "Friend Day," attended by nearly 70 people. The church's Outreach and Christian Education committees oversaw the fall effort. Sunday school attendance was up by 30 percent, and attendance at the morning worship service was nearly 50 percent above the average figures. Following the morning worship and Sunday school classes, New Hope sponsored a potluck dinner.

Fort Collins Friends had Friendship Sunday October 15. Members signed pledge cards stating whom they would invite. The Meeting hopes to see inviting visitors become a

regular practice among regular attenders.

The Colorado Springs Meeting also sponsored a "Friend Day" October 18. Folks in the church were asked to each bring an unchurched Friend or relative to the celebration.



## E.F.C.- EASTERN REGION

### EFC-ER Happenings

**TREASURE COAST Friends Church** is the newest among Eastern Region churches. November 1 was Celebration Sunday for the first service to be held in Port Salerno, Florida, at the Elementary School. Pastor Neil Orchard reports that 136 were in attendance, and that 79 of these were new (first-timers). Morningside Friends Church in Port St. Lucie is the mother church, and many volunteers have worked to make phone calls and invite people to the new church.

An office has been rented in Stuart at the Federal Bank Building, second floor. The address is 5759 SE Federal Hwy., Stuart, FL 34997. Phone: (305) 288-7220.

Although two inches of rain fell on that Celebration Sunday, Pastor Orchard is not discouraged. He feels there has been excellent response by the community, and that Treasure Coast Friends Church will have warm acceptance by the people of Port Salerno and Stuart. Let us pray for our new Friends in this our newest Friends church.

**NORM WHAN**, director of church planting for Friends Church Southwest Yearly Meeting, was guest speaker for Eastern Region's two Mini-Conferences for pastors. On December 1 pastors and spouses from northern churches met at Church of the Savior in Wooster, Ohio, for all-day sessions, while southern pastors met on December 3 in South Hill, Virginia, at the First Baptist Church. Whan's concept of using the telephone to start new churches and to add new members to established churches is now being used by over 14 denominations. He is the author of the kit entitled "The Phone's for You" and is highly recommended to bring results. A videotape with the same title is available from the EFC-ER Office to borrow for showing in local churches.

\* \* \*

**ROGER WICKS** of Woodstock, Ohio, has assumed the pastorate at West Mansfield Friends Church. Beginning next January, Dennis Fulbright of Kinsley, Kansas, will move to Grinnell, Iowa, to pastor Northside Friends Church.

\* \* \*

**VIDEOTAPES** of the Anniversary Youth Choir are now available from Alan Hedges, Dove Productions, Malone College, 515 25th St. NW, Canton, OH 44709. Cost: \$20. This August 2 concert can be a treasured remembrance of EFC-ER's 175th celebration.

\* \* \*

**CANTON FRIENDS** were privileged to hear Franklin Graham of Samaritan's Purse as guest speaker on Sunday morning, November 15. In the evening vespers, Pastor John Williams and Alvin Anderson reported on the Guatemala Conference and the rich experience they had of meeting so many

## *Giving God credit in Rwanda*

Friends leaders from around the world. To climax a month of world outreach, Canton observed their Missions Fair on November 18. Some 48 booths attracted over 600 visitors to the Wednesday evening "hands-on" missions experience.

\* \* \*

FRIENDS MEN IN MISSIONS will be holding fellowship rallies in most of the districts for Saturday gatherings, which include a workshop, a fellowship meal, and joint worship. The dates and places of meeting are:

NEO held their meeting November 14 at Salem First.

Northern Ohio—December 12 at Willoughby Hills

Central Ohio will be January 9 at Calvary Columbus

Western Ohio—February 6 at Goshen

Michigan—March 5 at Tecumseh

Southern Churches—April 9 at Richmond-Hanover.

Ron Bevan and Jim Ogden are coordinating the meetings.

\* \* \*

MISSIONARY OUTREACH emphasis during the fall months was planned around the 175th Anniversary theme "A Heritage to Save . . . A Future to Serve." Fifty speakers were featured in 150 services covering all EFC-ER churches. Among the 50 speakers were

### **175th ANNIVERSARY BOOK**

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eight from Taiwan and three from India who stopped two weeks in the U.S. on their way to the Guatemala Conference. Their testimonies and messages were a great blessing and were appreciated by all who were privileged to hear them.

Commitments for Faith Promise and M.O.B. in 1988 are now being received with the Finance & Stewardship Board meeting on December 5 to total the results.

### **OUR FRIENDS MISSIONARY OUTREACH**

#### **God's Hand at Work in Rwanda**

An African church leader recently reminded us that when the hand of God works, we should not "put clothes on it"—that is, search for "reasonable" reasons or take and give credit for what God has done. We recognize great things He has done, working in certain ways, using certain people at certain times. These help us humbly praise God that He is in control, bringing various circumstances together to accomplish His purpose here. Many steps have been taken since God began working out His plan for establishing the Evangelical Friends Church in Rwanda, culminating in the receipt of legal status on October 13, 1987, and thus becoming the first new church organization to receive such status since 1967.

Evangelical Friends Mission began to study the possibility of a new Friends work in Rwanda in 1983 by sending

James Morris, Kamana Kigweba, and Maurice Roberts to survey the area. They found encouragement from the Free Methodist Church for Friends to begin work, as well as willingness to help. In 1984 the EFA Missions Commission approved opening a new field in Rwanda, mapped out field strategy, and began raising money for the project. As funds were raised, EFM began to search for missionaries called to be part of this new beginning.

When Doris and I were forced to leave Burundi in 1985, at EFM's request we spent a month in Rwanda on our way home, to see if the door was still open for Friends to begin work. At this time Free Methodist church leaders questioned whether they should allow the Friends Church to work under their umbrella. But they agreed to pray about it, still desiring help in meeting the many needs in Rwanda and underlining the government's support for Christian work and witness. During this time, many former African acquaintances gave us much encouragement, in spite of the "slim possibility" of receiving legal status. Jim and Martha Kirkpatrick, Free Methodist missionaries, plus many others, continued to urge Friends to come and help in the current potentially bountiful harvest.

Next came the appointment, in January 1986, of EFM's first missionary team to Rwanda, which arrived in February. George and Dorothy Thomas and I felt that, from the first time we stepped out of the hotel in Kigali, the Lord had prepared people we were to meet, putting us in touch with those we had formerly known or taught or who had studied in Friends schools elsewhere. These people gave much good advice and encouragement.

The Free Methodists agreed to help get visas and other necessary legal papers. When looking for living quarters, the Lord led us to a house owned by Nathan Mmazekabiri, an influential man in the Free Methodist Church. Also, by God's providence, Ed and Joan Rawson, former Friends missionaries to Burundi working in a U.S. AID agricultural project in Rwanda, were on hand to offer assistance and strong support.

As Free Methodist Bishop Ruhumuriza kept praying, he saw that it would be a "sin to see the ripened harvest in Rwanda and not help harvesters God had brought there to reap." Much time, prayer, and discussion were needed for agreement on how the Free Methodists and Friends could help each other. A lot depended on how long it would take Friends to know the outcome of a request for legal status; it seemed that could be a long time!

From our arrival, George, Dorothy, and I prayed that God would help us find the people with whom we could work in forming a new Friends church, and God did prepare special people to help. One person is Silas, introduced to Thomases

#### **Teachers Needed**

The Friends Schools in Ramallah, north of Jerusalem on the West Bank, are seeking several expatriate teachers for a two-year teaching assignment beginning August 1988. This assignment provides teaching experience in historically significant Friends Schools and opportunity to live in a Palestinian community.

If you are interested in pursuing this opportunity, please write the World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374; (317) 962-7573. Application deadline January 10, 1988.



## God has prepared special people

when they needed a house-worker, who has also been able to counsel and help in other ways. He is a committed Christian who loves the ministry of music. When Silas had to move this spring, he was willing to find housing in the Kicukiro area and be part of the new work there. They found a house with a living-dining area large enough to accommodate large groups, so Silas and his wife, Josephine, live there and prepare it for our services. God has given them a gift of meeting people and His joy.

Another helper, Nathan, was introduced as a night watchman, but his love for the Lord and His work soon became evident. Previous training in teaching literacy helped him to move into such ministry when he became part of the Friends Church.

Aminadab, a graduate of Bible school in Zaire, was brought by Pastor Serukato from the Conservative Baptists, when we needed help in translating Friends doctrine into Kinyarwanda. As Aminadab worked through our *Discipline*, he grew more and more impressed that God was directing him to help in this possible new work. Now he has become our assistant legal representative and a member of the pastoral team in the Kicukiro Friends Church.

Then there is Amos, who has a gift of ministry God uses to attract people to Himself. With a background of considerable experience in various churches, he knows the power of God to work miracles. After having a vision that he would be working with two white people, Amos was not surprised to be introduced to George and told of his reason for being in Rwanda. He is also a member of the pastoral team.

Not only has God prepared special people to help us in Rwanda, but He has also prepared us missionaries in special ways for future work here. From August 1986 to August 1987, my wife, Doris, and I assisted the Free Methodists at their Kibogora station in exchange for their sponsorship of Friends. Our service there will also benefit Friends, since I had contact with many stu-

him and his influence on our behalf. The fact that God had prepared him years ago through study with Friends at Kibimba Normal School in Burundi and at Union Biblical Seminary in Yeotmal, India, is another part of God's plan. Delays caused by the bishop's illness enabled us to start the local church in Kicukiro; without this start we would not have had names of church



Willard Ferguson, Rwanda missionary, with Amminadab Muranyanza, Friends assistant representative and member of the Kicukiro pastoral team

dents, some of whom may be able to help us later. Doris was able to learn many things firsthand about medical work in Rwanda and, at the same time, qualify for a license to continue such work. Also, in 1985-86 just before going to Rwanda, I unexpectedly received important preparation in pastoral leadership as assistant pastor of the Ramona, Oklahoma, Friends Church, and subsequently was recorded by Mid-America Yearly Meeting as a minister.

The serious illness of Bishop Ruhumuriza early in 1987 seemed, at the time, to cause awkward delays, but now we can see that even this fit into God's perfect timing. The bishop is a real man of God who has allowed Him to use

members required in requesting legal status. Then the hand of God in improvement of the bishop's health allowed him to introduce us to the Minister of Justice at just the right time, on August 26. Also, the former Director General in the Ministry of Justice was unsympathetic to the cause of churches, but, due to illness, he was temporarily replaced when our request was considered by another man who was very helpful.

Several months ago it seemed wise for the missionaries to move closer to the church-planting area of Kicukiro, so a suitable house was found and rented. As it turned out, the landlord, a member of the President's Council and friend of the Minis-

ter of Justice, has been interested in our progress and he spoke to the Minister about our request for legal status.

We recognize that many, many people across the U.S.A. have been faithfully, patiently persevering in prayer for the founding of the Friends Church in Rwanda. To some it has seemed like a very long time but, in fact, it has come about much more quickly than anyone here ever dreamed possible. Often it has taken five years, or even more, for this to happen.

Praise God for the concern and willingness of George and Dorothy Thomas to leave a comfortable retirement and come with their rich store of experience and wisdom as part of the first year and a half of preparation! This period was full of frustration, questions, and work—surveying possibilities, making contacts, translating—as well as much time waiting on the Lord for wisdom and patience. Thomases left Rwanda a month before we saw the results of their efforts—the prayed-for *personnalité civile* (French for legal status or incorporation). We are sorry they were not here for the joyful celebration toward which they gave so much.

Each step of progress has been accomplished by God; all those involved have been there only by His grace. Without the hand of God at work, we could have done nothing to bring about all we have seen happen. We can all humbly thank God that He has allowed us to be involved in His perfect plan!

Even though this is a time of celebration, it is really only the beginning. It is no time to relax (if there ever is such a time . . .) for those who have faithfully upheld this work in prayer and support. Special

## Quakers in a country with two separate 'tribes'

prayer is needed for missionaries and nationals in making policies and decisions; we want a strong foundation built on God's Word by qualified leaders. We need much wisdom in making plans for future growth and outreach; other areas are already asking for churches. We have promised and want to be involved in health and education programs. We will need new missionaries, expertise, money, prayer, faithful Rwandese church members, and daily guidance.

Looking back at our beginning here teaches us a powerful lesson for the future: when the hand of God is working, nothing is impossible!

—Willard Ferguson

### OUR FRIENDS COLLEGES

#### Students Attend Youth Conference

November 4-7 five students from Friends Bible College, Haviland, Kansas, attended the National Youth Workers Conference (sponsored by Youth Specialties) in Los Angeles, where they heard such dynamic speakers as Tony Campolo and Brennon Manning and National High School Teacher of the Year Guy Doud. FBC students described the conference as "incredible," "fantastic," and "very applicable—an overload of information we want to put into action!"

#### Cross-Cultural Practicum

A cross-cultural practicum course will be offered to FBC students January 1-10. President Robin Johnston will direct

the group, which will visit the World Impact Ministries (a Wichita inner-city work), a youth ranch close to Towanda, Kansas, an Amish family in Iowa, several ministries in Chicago, and the Voice of Calvary Ministry in Jackson, Mississippi.

#### A Quaker View of Conflict in Ireland

Felicity McCartney, a Quaker peacemaker from Northern Ireland, visited Malone College, Canton, Ohio, for two days, speaking in classes on problems of conflict and the prospects for peace in her country. "To explain our problem, I would describe Northern Ireland as two separate tribes, each with its own culture and identity. The two groups are isolated; even the schools are separated from each other. Quakers find themselves in a unique position to build networks between the two groups because they are neutral and yet respected by both. Eventually a solution must come, and it will be, no doubt, a compromise with the least opposition." Both students and faculty appreciated her sharing of the complicated problems of Ireland today.

#### Picking Apples for the Hungry

Annual gleaning project was the highlight of over 50 Malone College students on October 17, when picking apples and potatoes became the occupation for the day. By late afternoon they were able to deliver tons of apples and potatoes to the Stark County Hunger Task Force, whose challenge includes helping 13,000 people through six local food centers. One freshman student was heard to comment: "I liked the gleaning because I knew I was helping people!"

### OUR WORLDWIDE CHURCH FAMILY

#### U.S. Christians Offer to Repair Damage Done by U.S. Troops During Vietnam War

Hanoi, Vietnam—Vietnam, once lush with dense forests, is now bare and unproductive in many areas after losing an estimated 38 percent of its wooded area over the last 30 years. Much of the damage took place during the Vietnam War when U.S. troops sprayed chemical defoliants over some 4.2 million acres of woodland. Now, as a gesture of reconciliation and in an effort to aid the country's people, the Mennonite Central Committee (MCC) has offered the Vietnam government funding for reforestation projects in the most badly scarred areas.

The Vietnamese government has faced financial obstacles in its attempts to reforest its land. MCC, one of many aiding the country in reforestation efforts, proposed the idea of three small-scale reforestation projects in north, central, and south Vietnam. The projects are aimed to restore the ecology of the deforested areas by providing newly planted

trees, which will in turn reduce flooding and increase rice production, to "enhance the spirit of exchange and reconciliation between the people of North America and the people of Vietnam," said an MCC official.

In February of this year, Pat Hostetter Martin, administrator of the MCC programs in Vietnam, traveled to Vietnam with Paul Paetkau, an ecologist, to look at the three proposed project sites.

In the Ba Vin site, about 35 miles west of Hanoi, a Center for Forestry Vocational Education has recently been established. High school students attending the school learn about planting and caring for trees and forest protection. School officials hope eventually to plant and protect 1,600 acres of forest where the center is located to give the students hands-on experience, and also improve living conditions for local people, many of whom are tribal. The program is also intended to influence the students to "develop a love of the land and forest that will influence them for a lifetime," said Martin.

MCC plans to contribute \$40,000 to the center in 1988 to help purchase trees, nursery

### Religious Studies

Two-year sabbatical replacement, beginning Fall 1988, with the possibility of a longer appointment.

The candidate must be committed to the vocation of undergraduate teaching in a Quaker context and give evidence of teaching effectiveness and/or potential.

We seek a candidate whose scholarship includes a feminist perspective and who has discipline competence in one or more of the following: 19th-20th Century Christian Thought; Biblical Studies; Religious Ethics; Nonwestern Religions; a "Religion and . . ." (literature, social science, etc.) area.

Interest in participating in a freshman humanities program is desirable but not essential. We especially encourage applications from women, minorities, and Quakers. Ph.D. or ABD. AA/EOE. Send dossier or a C.V. with three letters of recommendation to:

Dick Davis, Department of Religion  
Earlham College, Richmond, Indiana 47374

Review of applications will begin December 20, 1987. Applications received later will still be considered.

supplies, a generator, and building materials for a dorm that will house the center's 450 students, many who travel from surrounding areas weekly. In the future, MCC hopes to make it possible for international students to come to the school.

MCC is proceeding with the three-year project, providing \$100,000 for start-up costs. The Vietnam government has requested \$125,000 over the next three years from MCC.

—E.P. News Service

## Church Restrictions Lifted Following Bloodless Coup in Burundi

*Bujumbura, Burundi*—National pastors in Burundi report a "new breath" sweeping their country since the bloodless coup in September. Gradual expulsion of missionaries and the denial of visa applications since 1979 all but depleted the Western missionary force.

Government policies aimed primarily at the Roman Catholic Church limited church activity, but not necessarily church witness.

The new leader Major Pierre Buyoya, who quickly promised to lift restrictions, has already converted those promises into specific action. Many people—

including Catholic priests placed in prison for religious reasons—were released. Property confiscated from the Seventh Day Adventists has been returned. Churches that were closed are gradually reopening. In 1984, the government limited services to Saturday and Sunday only. Now pastors report, "We are free to worship any day of the week."

Burundians are hoping and praying for even more changes—like getting the Bible back into government secondary schools. Western mission agencies hope to eventually get their personnel back into Burundi. Medical workers with the Free Methodist Church of North America have been able to work periodically in the hospital in Nundu. But Personnel Director John Gilmore said he wants to get teachers back into the Bible school, which now functions on a limited basis.

The Church did not stand still during the difficult years. The Pentecostal Church, the largest Protestant group, numbers some 122,000 adults. Gilmore said the Methodist Church grew from 24,000 to 30,000 believers during the past 12 months. Thomas Hermiz, president of World Gospel Mission,

said their church experienced tremendous growth, especially among the youth, where revival had taken place. Today, evangelical Christians account for some 10 percent of Burundi's five million people. Christians have not been restricted from personal witness or from asking friends to attend church.

—Missionary News Service

## OUR FRIENDS IN LOCAL CHURCHES

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

### Community Outreach

**EMPORIA, Kansas** (Galen Hinshaw), participated in a Community Evangelistic Crusade, "Heart of America Crusade," with Evangelist Luis Palau.

Friends Community Church in **HOMEDALE, Idaho** (Rob King), has been reaching out to the community's youth. It began this past summer with the outdoor Bible school. Under the direction of the pastor, children were treated to a country setting about three miles outside of town on a wooded strip of land alongside a creek. Theme of the program was "Gems of the Kingdom." Children learned about gems, made crafts out of rocks and stones they collected, and were able to do some "rock hounding." New chorus songs were learned along with noncompetitive sports, Bible verses, and Bible stories. A real success story unfolded, with an attendance averaging 70 to 75 for the five days. The week culminated on Friday night with a weiner-

roast potluck dinner down by the creek. A large turnout of nonchurch-going parents came to this type setting for the closing program.

A winter program has recently started for the youth groups of children first to sixth grades, with programs being offered after school on Wednesdays. The church is located only a block from the elementary school, making it easily accessible to area children to come directly from school to the church. The programs have drawn an exceptionally good turnout.

**CANTON Friends, Ohio** (John Williams, Jr.), began its "Mom's Morning Out" program in October. This program is for mothers of young children who would like one morning out without the kids. Marva Hoopes, director of special Christian education programs, coordinates this program.

Canton's Women's Fellowship Council has been hosting "Day-spring Brunches" at the church on the second Saturday of each month. It has become a favorite activity among the women, with a light breakfast, special guest speakers, short feature presentations, and soloists. This has also been an opportunity for outreach to non-Christian friends.

**SOUTH SALEM Friends, Oregon** (Hubert and Vivian



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### Camp Quaker Haven

(Mid-America Yearly Meeting of Friends) is accepting applications for the position of Resident Administrator.

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(316) 862-5261



Thornburg), celebrated its 75th birthday on November 8. A number of friends, former members, and pastors joined the local congregation as guests at the morning service and the turkey dinner that followed. Pastor Hubert Thornburg was master of ceremonies for the events of the day, which included greetings from the Yearly Meeting by Retha McCutchen, music by the choir, a piano solo by Darin Mitchem, a vocal duet by Kenneth and Lois Miller, and a vocal solo by Cleta Crisman. Of the seven living early church members, three were able to attend the celebration: Ethel Miller of Salem, Fred Edmundson of Adelphia, Maryland, and Donald Edmundson of Portland.

The original church on South Commercial Street had its beginnings on August 8, 1912, when Highland Avenue Monthly Meeting presented and approved a minute to grant monthly meeting status. The church remained at that location until 1977, when the building was sold and the meeting merged with Pringle, which had much more ground for expansion. The membership embodied both congregations; they retained the South Salem name and the Pringle

location. Over the years South Salem has reached out to other outposts including **SPRAGUE RIVER** (1923), Silver Cliff, now **SILVERTON** (1940), **PRINGLE** (1945), **EUGENE** (1952), and **ROSEBURG** (1985), all of which are healthy growing churches. In 1984 the parent church, Highland Avenue, became a part of South Salem.

Members at **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen), are cooperating in a "Feed a Family" food drive by filling grocery sacks with items to feed a family of four for a week. On October 17 several participated in the "Paint the Town" program.

The teen Sunday school class from **HUTCHINSON**, Kansas (Gary Getting), traveled to Great Bend to help with the cleaning and painting of the new **HARVEST VIEW** Friends Church.

**EUGENE** Friends Church, Oregon (Scotty Clark, Clyde Parker), has approved the planting of a new church in the Harlow Road and Gateway area. September 1988 has been chosen as the date for completion of plans.

## Spiritual Life

Christians at **NORTH OLMSTED** Friends, Ohio (J. Daniel Frost), are meeting in homes for Bible Discovery Groups with friends and neighbors to dig into God's Word for *discovery* of basic truths—equipping them to better understand, share, and live them out in their lives.

**HAVILAND**, Kansas, Friends (Dave Robinson) has introduced a new program for those who wish to participate in a training and learning program. The topics that will be studied are "People Called Quakers" September-November; "Finding Your Spiritual Gifts" December-February; "Sharing Your Faith" March-May. Pastor Dave will be leading the classes.

Adult classes have been changed to three at **GREEN-LEAF**, Idaho (Don Lamm), as follows: Dorwin Smith—Prayer; Don and Nancy Lamm—Marriage Builders; Derrol Hockett—Genesis. Bible studies are held for men Tuesday at noon and "The Huddle" Saturday morning. Women of the Word (WOW) meet Thursday morning, led by Nancy Lamm with 55 enrolled. Discussion leaders are Jan Stump, Pauline Fees, Doris Wilkins, Bonnie Cable, and Pauline Koch.

Duane Rice, pastor at **TRINITY** Friends, Van Wert, Ohio, was the speaker for fall revival services at **ALUM CREEK** Friends, Marengo, Ohio (Dane Ruff). He also led morn-

ing Bible studies on forgiveness. Charles Robinson of **GILEAD** Friends ministered in song, and Marcia Michael thrilled the children with her puppets; she also conducted the Wednesday chapel time at Gilead Christian School.

## Youth and Christian Education

**EMPIRE**, Vale, South Dakota (Lloyd Hinshaw) reports up to 17 youth attending regularly. For a recent activity, the youth went on a hayrack ride, followed by a weiner roast and time of devotions.

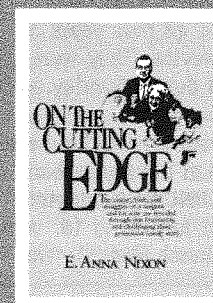
The Junior High at **HAVILAND**, kicked off the new church year by playing their parents in a volleyball game. To

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their disappointment the parents won. The Senior High youth held a "Hog Wild Night." These human "pigs" spent the evening rooting, hog calling, and pigged out on ice cream. A devotional on using their arms to reach out was led by Pastor Paul Romoser.

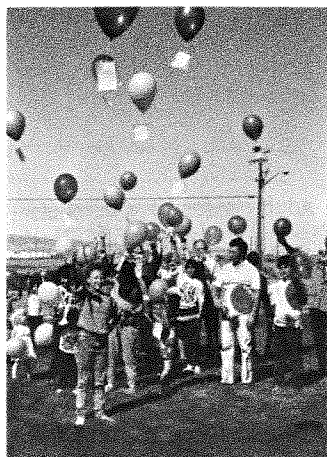
Bruce Bishop, Northwest Yearly Meeting youth director, met with **WOODLAND**, Idaho (Wayne Piersall) youth for a time of sharing and planning. The film *The Music Box* was shown.

**EAST GOSHEN** Friends, Beloit, Ohio (Charles Bancroft), has started Christian Youth Crusade (CYC) for their youth age four years through sixth grade.

**WOODLAND PARK**, Colorado, Friends (Robert Sander) have formed a youth group. Recent activities included a trip to a Denver amusement park and a yard sale.

Bill and Erdeen Kearney of **CALVARY** Friends, Columbus, Ohio (Robert Stroup), have retired after 48 plus years of teaching service. They were recognized during Sunday worship on August 30.

A Backyard Bible School was conducted in the Myers backyard at **QUINCY**, Washington (Fred Ness), July 13 to 18. Average attendance was 20. The



fall program in Sunday school had a *Lift-Off* Sunday September 13. Helium balloons with messages and Scripture were lifted off at the close of the Sunday school hour.

The first annual "Friendly Quaker Bash" was held at **ALVA**, Oklahoma (John Penrose), Friends Church. Sponsored by the Education Committee, the all-day program included Sunday school, church, and a basket dinner at noon. The afternoon was spent playing games, with a vesper service before going home.

Jack Duerksen, youth director at **GREENLEAF**, has resigned because of time restrictions. Lee and Lori Simmons, Northwest Nazarene College students residing in Nampa, began work on November 1 as the new youth directors.

CYC at **BATTLE CREEK**, Michigan, Friends (John Grafton) started their program on September 31 with a pizza party for over 70 children.

At **NORTHRIDGE** (Kevin Mortimer), the costume party was highlighted by trick or treating for canned goods for the food pantry.

#### Missions

Manny and Brenda Chavarria of **TRINITY** Friends, Van Wert, left for Mexico City in November for a 13-month missionary tour.

Denny Anderson was in the morning service at **WOODLAND** August 13, sharing the concerns and great needs in the fast-growing area of Are-

quipa and other mission areas of Peru.

The Norma Freer Missionary Society of **SMITHFIELD**, Ohio, Friends (William Waltz) sponsored a booth at the Fort Steuben Mall Fall Bazaar and received a second-place award for the decorating of the stand in an international theme.

On October 11 Luciano and Elisa Lopez were guest speakers at both morning and evening services at **EUGENE**. They are from K-57 Friends Church in Mexicali, Mexico, and planned to visit other Oregon churches that had participated in the Get-Away-Give-Away Program.

Denny Anderson was the guest speaker at a service held in October at **CHARITY** Friends, Kennesaw, Georgia (John Ryser). Denny shared about his work as a Friends missionary in Peru. Afterward, a weiner roast was held and a special time of renewal followed around the campfire.

Terry Hibbs and his brother Carol, both of **GREENLEAF**, were in Ethiopia for six weeks to repair a Missionary Aviation Fellowship plane.

George and Alison Jaquith, also of Greenleaf, serving in the Middle East, have moved to a new location to start an International Fellowship.

Dr. Nina Kunkle spoke to **ALLIANCE**, Ohio, Friends (Rick Sams) of her pioneer medical work in rural areas of Bolivia. She has worked in primary care, as well as health teaching.

#### Church Building and Improvements

The new home of **TIGARD**, Oregon, Friends (Tim Henley) will be at 15840 S.W. Hall Blvd. in early 1988. The 2.5-acre site was recently purchased, and preliminary plans have been prepared for a 300-seat facility. City University, a Washington-

based corporation, has purchased the existing building.

This last spring and summer the men of **QUINCY** Friends completed the final work to bring the furnace room up to city code. Also, a protective coating of wood preservative has been applied to the parsonage roof recently.

In September a church-planting task force and a building task force were appointed at **EUGENE** Friends. The church anticipates that all loans will be paid by the end of the year!

#### Other Important Events

"FBC Singers" from Friends Bible College sang at **GREENLEAF** on July 26.

Jim Selby and John Roberts helped prepare a winter's supply of wood at Quaker Hill's Woodcutting Day September 20.

A 1984 blue Dodge Ram church van, purchased through Mike and Virginia Tuning, sailed its maiden voyage to the FWMF retreat in Pasco in September with eight passengers.

Mervin Kilmer, former pastor of Smithfield from 1952 to 1958, was a guest speaker recently. He currently serves as an institution chaplain in Indiana.

The Arkansas Valley Area Meeting had its annual fall session at **LA JUNTA**, Colorado, Friends (Lyle Whiteman). Dale Field, Rocky Mountain Yearly Meeting's financial consultant, spoke. Children and youth visited the Koshare Indian Museum that afternoon.

The Singles (FOCAS) group at **NORTHRIDGE** sponsored a "Pig Roast" on November 1. This was a special time of fun and fellowship with the big event the "pie-eating contest." The purpose of this event was to help retire the building debt.

#### DEAN SOUGHT

Pendle Hill, a Quaker Center for Study and Contemplation, is seeking qualified applicants for Dean of Studies and Student Affairs. Position available September 1, 1988. Preference will be given to active members of the religious Society of Friends. The Search Committee welcomes hearing from candidates by February 15, 1988. Further information is available by calling:

Margery Walker, at (215) 566-4507 or writing to Kathryn Roether, Dean Search Committee, Pendle Hill, Wallingford, PA 19086

The Recreation Committee of **CANTON** Friends sponsored an overnight trip for senior adults to Letchworth State Park in New York State, staying at the Glen Iris Inn. Canton hosted the Malone Chorale and the "Sonshine Company" during the morning of "Malone Sunday" on October 11. In the evening, Dr. Werkema spoke, and the "Potter's Clay" presented the music.

Ralph and Leona Langdon celebrated their 50th wedding anniversary August 30. A special reception was held in the **LAS ANIMAS**, Colorado, church (Steve Harmon).

Miniconcerts were held at **NORTH OLMSTED** on alternating Sunday nights. Each concert, of about 15 minutes, was given by church members.

Duane Comfort led a miniretreat at **ALUM CREEK** to help church members set church priorities and goals and to follow through with them.

The "Firm Believers," an exercise and Bible study class for women, meets twice a week at **BATTLE CREEK**.

A vesper service at **EAST GOSHEN** featured the Morley Family Singers and Bell Ringers of Garden Grove, Pennsylvania.

**PAONIA**, Colorado, Friends (Eldon Cox), had a "Color Sun-

day" picnic October 4. Besides fellowship, one purpose of the outing was for folks to enjoy the fall colors.

Howard and Bethlin Harmon together with Retha McCutchen were in an evening service at **WOODLAND** sharing the Yearly Meeting plans to start three new churches during this year.

Four members of Woodland FWMF attended the retreat in Pasco, Washington.

J. D. Baker was at Woodland in late September presenting the Friends Fund work.

**MT. CARMEL** Friends, Cable, Ohio (Fred Clogg), held a Friendship Sunday October 18, with the "King's Harvest Singers" as special guests.

**DEERFIELD**, Ohio, Friends (Wayne Evans) Fall Campaign for Christ November 1-4 featured Chaplain Randy Heckert of the U. S. Army.

The **EAST RICHLAND** Friends Church, St. Clairsville, Ohio, announces that they will be honoring the 30th anniversary of Wayne Ickes serving as pastor of East Richland Friends on Sunday, June 5, 1988. [Incorrectly reported in November issue as having taken place June 5, 1987.] All former members and attenders are invited to join in this anniversary and homecoming celebration.

## OUR RECORD OF FRIENDS

### Births

**BLOME**—To Gary and Agnes Blome, a daughter, Christa Rose, July 22, 1987, Tigard, Oregon.

**CAMMACK**—To Jeff and Lilian Cammack, a daughter, Nicole Danielle, July 7, 1987, Nampa, Idaho.

**CARROLL**—To Thomas and Joy Carroll, a son, Ian Thomas, October 17, 1987, Columbus, Ohio.

**CONANT**—To David and Connie Conant, a son, Trent Andrew, April 10, 1987, Eastlake, Ohio.

**ELSASS**—To Dale and Nancy Elsass, a son, Keith Anderson, September 12, 1987, Willoughby Friends, Ohio.

**ELSTON**—To Mr. and Mrs. Joe Elston, a son, Jamison Joseph, September 27, 1987, Trinity Friends, Van Wert, Ohio.

**HALL**—To Sheryl and Mike Hall, a daughter, Minda Rene, September 8, 1987, Rose Hill Friends, Kansas.

**HARSH**—To Dan and Val Harsh, a son, Jeffrey Daniel, August 25, 1987, Canton, Ohio.

**HUBBARD**—To Dennis and Judy Hubbard, a son, Brandon Anthony, September 18, 1987, Alum Creek Friends, Marengo, Ohio.

**JENKINS**—To Ron and Julie Jenkins, a son, John Bennett, September 21, 1987, Darnascus, Ohio.

**KINSER**—A son, Heath Alan, to Wilbur and Julie Kinser, September 23, 1987, Omaha, Nebraska.

**LANG**—To Rich and Barb Lang, a son, Adam Richard, October 2, 1987, Canton, Ohio.

**LEON**—To Richard and Nancy Leon, a daughter, Jessica Catherine, August 25, 1987, Canton, Ohio.

**LINVILLE**—To Deanna and Jeff Linville, identical twin sons, Michael Scott and Daniel James, September 22, 1987, Rose Hill Friends, Kansas.

**MORSE**—To Steve and Lisa (Weber) Morse, a daughter, Jennifer Joy, July 8, 1987, Phoenix, Arizona.

**NICHOLS**—To Jeff and Karen Nichols, a son, Jason Patrick, September 28, 1987, Canton, Ohio.

**OLSEN**—To David and Jennifer (Cammack) Olsen, a son, Cody, June 1, 1987, Middleton, Idaho.

**PUCKETT**—To Philip and Bonnie Puckett, a daughter, Christy Jay, October 15, 1987, Woodland Friends, Kamiah, Idaho.

**SAMBUCO**—To Eddie and Becky Sambuco, a daughter, Courtney Elaine, September 19, 1987, Mt. Pleasant, Ohio.

**SQUIRES**—To Al and Gayle Squires, a daughter, Amber Alayne, September 4, 1987, Battle Creek, Michigan.

**THOMAS**—To Mark and Stephenie Thomas, a daughter, Hannah Frances DeVol Thomas, October 8, 1987, Ventura Friends, California.

**TRUNNELL**—To Tracy and Sharon (Hull) Trunnell, a daughter, Andrea Rose, August 26, 1987, Caldwell, Idaho.

**WOOLFE**—To Steve and Chris Woolfe, a daughter, Katie Elizabeth, July 31, 1987, Canton, Ohio.

### Marriages

**BROWN-MARSHBURN**. Elaine Brown and Kenneth Marshburn, August 22, 1987, Greenleaf, Idaho.

**CURTIS-KOLUSKEY**. Eileen Curtis and Dan Koluskey, September 19, 1987, Canton, Ohio.

**DAILEY-NADER**. Jackie Dailey and Philip Nader, September 19, 1987, Canton, Ohio.

**DeLEON-FISHER**. Brinda DeLeon and Mark Fisher, October 31, 1987, La Junta, Colorado.

**HAUEISEN-SCHROEDER**. Terry Hauelsen to Brian Schroeder, October 10, 1987, Paonia, Colorado.

**HIBBS-THORNTON**. Julie Hibbs and Sherman Thornton, August 29, 1987, Greenleaf, Idaho.

**HICKS-HETHERINGTON**. Caroline Hicks and Dale Hetherington, October 3, 1987, Deerfield Friends, Ohio.

**JOHNSON-COMFORT**. Lisa Ellen Johnson and Rod Comfort, November 7, 1987, Greenleaf, Idaho.

**JONES-ARGANTE**. Karen Jones and Tom Argante, September 26, 1987, Canton, Ohio.

**KNIGHT-JACKSON**. Nadine Knight and Mike Jackson, November 1, 1987, Eugene, Oregon.

**KRAMER-CURETON**. Cheryl Kramer and Craig Cureton, September 25, 1987, Canton, Ohio.

**LONG-WHEELER**. Stacey Danee Long and Tony Webb Wheeler, July 3, 1987, Derby Friends, Kansas.

**MCCARTY-KESTER**. Patrice McCarty and Paul Kester, September 26, 1987, Haviland Friends, Kansas.

**MOSIER-BOROFF**. Connie Mosier and Kip Boroff, September 6, 1987, Trinity Friends, Van Wert, Ohio.



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## Friends continue longstanding involvement at Wyandotte

### OUR WIDER FAMILY OF FRIENDS

**PEKAREK-FUNK.** Judy Pekarek and Stuart Funk, October 24, 1987, Tigard Friends, Oregon.

**PERRY-BETZ.** Lou Ann Perry and Christopher Eugene Betz, October 10, 1987, Friendswood Friends, Texas.

**POLLOCK-ARMY.** Wendy Pollock and Nick Army, August 15, 1987, Trinity Friends, Van Wert, Ohio.

**PSOLLA-WISEMAN.** Ann Psolla and Larry Wiseman, August 28, 1987, Canton, Ohio.

**SPENCER-CRISMAN.** Susan Spencer and Aven Crisman, August 2, 1987, Lost Lake, Oregon.

**TOKASH-FALLAVOLITA.** Dee Tokash and Brett Fallavolita, September 5, 1987, Canton, Ohio.

**WHEELER-KROSNICK.** Vivian LeAnn Wheeler and Donald James Krosnick, October 3, 1987, Damascus, Ohio.

**WHITBEY-KELLER.** Lisa Whitbey and Mark Keller, September 26, 1987, Canton, Ohio.

**WOODWARD-DOUTY.** Tara Ann Woodward and Robert Douty, October 23, 1987, Hendersonville, Tennessee.

### Deaths

**CHRISTIANS—**Nina (Weeks) Christians, 84, November 21, 1987, Beaver-Shannon Friends, Beaver, Kansas.

**COOK—**Nettie Cook, 99, October 29, 1987, Newberg Friends, Oregon.

**FERRELL—**Mary Ann Ferrell, August 28, 1987, Salem, Oregon.

**IRA—**Gladys Ira, September 19, 1987, University Friends, Wichita, Kansas.

**JONES—**Lila Fern Jones, September 12, 1987, University Friends, Wichita, Kansas.

**JUDY—**William Judy, Jr., October 15, 1987, Canton, Ohio.

**MISSLER—**Paul Missler, September 28, 1987, Trinity Friends, Van Wert, Ohio.

**NEWMAN—**Charles E. Newman, 92, September 27, 1987, Mt. Carmel Friends, Gable, Ohio.

**RALSTON—**Janet Ralston, September 1, 1987, Canton, Ohio.

**TURNER—**Britany Nicole Turner, infant daughter of Chad and Paula Turner, September 1987, Hutchinson Friends, Kansas.

**WEST—**Lillian West, 88 (less 4 days), October 19, 1987, Caldwell, Idaho.

**WILSON—**Isabel Wilson, October 3, 1987, Haviland Friends, Kansas.

**ZIMMERLY—**David Zimmerly, 36, September 18, 1987, Deerfield, Ohio.

### ACIA Meeting at Wyandotte

On April 8-9, 1988, the Associated Committee on Indian Affairs will hold its annual meeting at Wyandotte in northeastern Oklahoma. The Committee and all interested Friends will assemble in an attractive meeting room recently rewired, replastered, and completely refurbished under the direction of former pastor/directors Bob and Paulette Stubbs.

The meetinghouse, standing prominently near the center of the village, was erected in 1928 from stone from the Ozark hills. The building stands as a symbol of increased interest of Friends in Wyandotte in the early 1920s. However, Friends' first interest dates to 1871-72 when they established Seneca Indian School, a boarding school for Indian children. Administration of the school soon passed to the government, but Friends continued their responsibility for religious instruction.

The 1928 meetinghouse was designed to provide not only for the small congregation of Indians and whites but also for some 160 children enrolled in the school. While the school was closed some years ago, the meeting continues. Since illness forced the resignation of Bob and Paulette Stubbs early in 1987, the meeting, a member of Mid-America Yearly Meeting, and the center have had the interim services of Patti Decker, who moved from the Kickapoo Center and has now established a permanent home near Wyandotte.

When there is a pastor/director, that person is the only resi-

dent pastor in the village, although there are four other churches in the community. Wyandotte Friends are anxious to secure new leadership.

Those wanting to attend the annual meeting in April may contact Harold Smuck, P.O. Box 1661, Richmond, IN 47375.

### International Friends Conference Held in Guatemala

The International Friends Conference on Evangelism, which was held November 4-11 at the Fiesta Hotel in Guatemala City, drew over 250 Friends Church leaders from 20 countries.

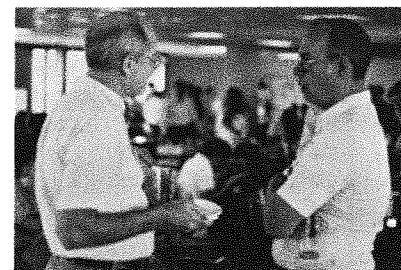
The conference was the first of its kind to focus exclusively on evangelism and church planting. During the week, leaders provided 30 bilingual workshops and training classes on various phases of Christian outreach. The topics for the week were The Message of Christ, The Messenger of Christ, Methods of Sharing the Faith, Quaker Distinctives, and The Mission of Christ.

Sam Kamaleson of Madras, India, and Monrovia, California, was guest speaker in the evening services, which centered on the conference theme, "Jesus Christ Is Lord."

According to Harry Mosher, conference chairman, planning for the conference began in

August 1984, when representatives came to Wichita, Kansas, from Friends yearly meetings in Alaska, Burundi, Central America, Bolivia, Taiwan, and India for the purpose of forming guidelines for the conference. An executive committee was then named to plan details of program, registration, travel, publicity, finances, and prayer preparation.

Getting acquainted and sharing experiences was evident from the time the first ones arrived and continued throughout the week. "Perhaps the



*Mid-America Yearly Meeting Superintendent Maurice Roberts (left) and Jack Rea, superintendent of Rocky Mountain Yearly Meeting*

greatest contribution of this conference," said Chairman Mosher, "was the mutual sharing of common concerns and the opportunity to meet Quaker leaders from other countries."

When asked to explain the purpose, he replied: "The

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## Over 1,500 worship at Chiquimula

Sunday worship service was held at the tabernacle in Chiquimula



purpose of the conference was to help Friends leaders around the world in areas of discipleship, evangelism, church planting, witnessing, methods of church growth, and an understanding of Quaker distinctives. Personally, I feel we achieved our goal, and I am very grateful to all who worked to make the conference so successful."

The keynote address on the first morning was given by Robert Hess of Canton, Ohio, superintendent of Eastern Region Friends and Conference Program Chairman. His message was entitled "Listening," and he outlined three voices—that of the hurting world, other Christians, and God—that Friends should hear.

The daily schedule included small prayer groups meeting each morning, six workshops, which were repeated in afternoon sessions (each person chose two to attend daily), the morning worship hour, and the large evening service.

Guest speakers in the morning included nationals from Taiwan, Burundi, India, Guatemala, and Bolivia.

Thomas Wu, presiding clerk of Taiwan Friends Churches and pastor of South Gate Friends in Chiayi, spoke Friday morning. He shared his deep concern that Quakers will catch the vision for sharing the Good News of Jesus Christ around the world.

On Saturday, Emmanuel Sibomana, who is the legal representative for Friends in Burundi, based his message on the three divine names the Bible gives to Jesus—Savior, Messiah, and Lord.

On Sunday the entire group traveled in buses to Chiquimula, the headquarters of Central America Yearly Meeting, located 160 kilometers east of the capital city. Over 1,500 attended the worship service

held in the large tabernacle, at which time the visitors were cordially welcomed by their Guatemala hosts. "Bienvenidos, Amigos" was the message painted on a huge sign as all were greeted by local Friends. Sam Kamaleson's message was on "The Power of the Christian Message" and was interpreted into Spanish by Hector Martinez of Mexico City. Based upon John 8:1-11, Kamaleson urged the audience to consider the power of Christ to cleanse defiled lives, melt hearts of stone, and change a person's mind and heart.

After eating a delicious meal provided by the staff of Berea Bible Institute, the visitors were given a tour of the mission and an updated report of current activities among Central American Friends.

On Monday, Señora Beatriz de Zapata spoke on the background of Christian missions in Guatemala, with special attention given to the role of women in missionary outreach. Mrs. Zapata, who serves as chairperson of World Evangelical Fellowship (Women's Ministries), challenged the group to minister to the needs of women. "Let us go from this conference," she urged, "determined to use women in God's work, since all of us believe that women, like men, can be used by His Spirit."

Tuesday, the closing day, featured Francisco Mamani, president of INELA (Iglesia Nacional Evangelica Los Amigos) in

Bolivia, who spoke on the imperative of answering God's call, just as Abraham, Moses, David, and the disciples did. "God says to us today that He will be with us and teach us what to say. He has given us the ministry of reconciliation and He will be our Guide wherever He leads us."

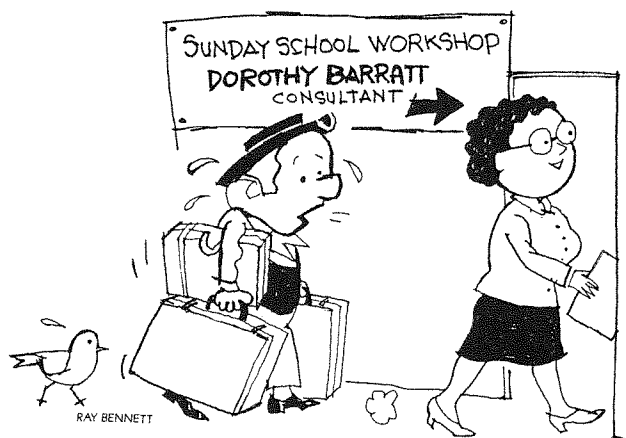
Besides the cross-cultural experiences the conference provided, the musical selections from many countries were greatly appreciated. Howard Moore, missionary to Taiwan, served as music director, and he was assisted at the piano by Ellen Brantingham.

The conference ended Tuesday evening with a fellowship banquet, followed by Sam Kamaleson's closing message. "Tonight we can change human history," he declared. "God has given us the ministry of reconciliation, but first we

must be reconciled among ourselves." In addition he urged Friends to remember the value system of the Kingdom of God, to remember people are more important than institutions, and to form a Spirit-controlled community with empathy for the poor. "I challenge each to give his or her time, talent, and treasure to enable the Christian message to be shared worldwide," he concluded.

Goodbyes were difficult as Friends exchanged best wishes and expressed their appreciation for the conference. "This has been the highlight of my entire ministry," said one pastor from Kenya. "Now I go back to my people, assuring them that others are praying for us, for now I know we are not alone." A young pastor from the United States said: "This conference has opened my eyes to see and appreciate the wonderful 'network' we have as Friends. At last I have been able to meet personally these wonderful partners in the Gospel. My ministry will be greatly enriched because of this conference."

The overall evaluation of the conference was that it was most beneficial and indeed historic in its significance.



"Dorothy, have you ever heard of traveling light?"





# The Rush for the Front

BY NANCY THOMAS

**A**S SOON as the doors opened the rush began. Pushing, shoving, crowding, the multitude surged through and forward, urgency and determination etched on many faces.

What was the occasion? A rodeo? A cattle stampede? A South American bullfight? A championship soccer game between Bolivia and Brazil? If this were a multiple choice test, the answer would have to be "none of the above." Hal and I were home on furlough, attending a conference on how to minister more effectively in the power of the Holy Spirit.

Held in a large hotel in one of the major cities of the Northwest, 2,000 pastors and leaders had gathered to hear an important leader share from his personal experience on such topics as evangelism, healing, exorcism, and worship. We, along with everyone else, felt ourselves drawn by this colorful character, who in reality was full and overflowing with the Holy Spirit he preached about. We wanted to be close to him, to see him better, to be as near the action as we could get. Those front row seats were prize possessions.

However, we never even had a chance. Hal and I were not staying at the hotel as were most of the delegates, so by the time we arrived each morning, the only seats avail-

able were located in the last rows of the large auditorium.

One morning, as I was sitting there in the back, feeling the injustice of it all, also feeling frankly critical toward my cattle-like brethren who had earlier stampeded the doors, the still small voice somehow managed to find its way through a chink in my complaints. In one of those awe-inspiring, instant moments of insight, I realized that in the most basic sense possible I *did* have a front row seat. I remembered and felt God's presence at my side and in my heart. "Lord!" I whispered. "You are the Creator of the universe, the mighty King, Master of everything! Yet You know me and love me. I couldn't be any closer to You than I am right now." An overwhelming sense of the nearness of God filled me, and it no longer mattered where I sat in relation to the speaker.

I needed that reminder then, and I need it every day.

Do we ever fully appreciate the privilege of being on intimate terms with the King? "The Lord is near to all who call upon Him" (Psalm 145:18), and He is especially "near to the brokenhearted." (Psalm 34:18) The Lord of Hosts surrounds His people, dwells in them, hides them under His wing, delights in communing with them. Because of Jesus we are encouraged to "draw

near with confidence to the throne of grace." (Hebrews 4:16) I can say with the psalmist, "But as for me, the nearness of God is my good." (Psalm 73:28)

Someday, perhaps soon, "The Greatest Show on Earth" (not to mention the rest of the universe) will be here, the coronation of the King when "every knee [will] bow . . . and every tongue confess that Jesus Christ is Lord." (Philippians 2:9-10) Billions of us will be in attendance and I know that somehow we'll all have front row seats.

In the meantime, I live here and now, where dirty dishes, the stress of deadlines, and the complexity of the task at hand sometimes cause me to forget His nearness. I act as though He were trillions of miles away, attending to problems in some remote corner of His universe. Instead of reveling in the intimacy He extends to me, I find myself competing with my brothers and sisters for the privileged place near some substitute.

*Lord, have mercy. Holy Spirit, continually remind me of Him in whom I live and move and have my being. Draw me closer. And thank You for my place—a place that can never be taken by someone else, that I don't have to rush for, that is eternally reserved for me, near the very heart of God.* EF