
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

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Evangelical Friends Alliance

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Evangelical Friend

May 1972

Vol. V, No. 9



EFA executives urge prayer for Mexico project

At the recommendation of the Yearly Meeting superintendents, the Executive Committee of the Evangelical Friends Alliance and members of the Missions Commission met at St. Louis, April 10-13 during the NAE Convention to evaluate the Mexico Mission project. Quentin Nordyke was brought up from Mexico and Roscoe Knight was there so it was a valuable opportunity to view the work with the input from both missionaries. We faced honestly the fact that it has not been easy. However, we acknowledged that this condition is common in a work like the one we have undertaken. In fact there is almost no other work like ours among the middle class people of Mexico City.

In view of these conditions this meeting has issued an urgent appeal for prayer to which people may commit themselves. A card will be distributed in your church soon with a tear-off stub on which you can register your commitment. The appeal is as follows:

The Missions Commission of the Evangelical Friends Alliance, realizing the great extent of our responsibilities in Mexico, is asking the entire constituency of the EFA to accept the challenge to pray in faith and expectation for a mighty moving of the Holy Spirit in our field within the next few months.

These prayer requests are not to be mentioned just a time or two, but should be the basis for our praying during the coming year. PRAY . . .

1. Pray for a miracle by June 30, 1973—a divine dynamic, that will attract people to Christ.

2. Pray that at least three people from the middle class group will accept the challenge to be spiritual reproducers in their own community.

3. Pray that the missionaries will be led of the Holy Spirit to receptive people.

4. Pray that God will reveal His choice of a Mexican who will assume responsibility for leadership in the middle class group.—EFA Missions Commission

FRIENDS UNITED MEETING TRIENNIAL SESSIONS

RICHMOND, INDIANA—For the first time, sessions of Friends United Meeting will be held outside the state of Indiana. They will be held July 8-15 at the American Baptist Assembly Grounds, Green Lake, Wisconsin.

Included in the impressive list of speakers is Arthur O. Roberts, dean of faculty of George Fox College with ten years of pastoral experience in Oregon and Kansas Yearly Meetings, who will deliver the Johnson lecture. —FUM

YOUNG WESTERN FRIENDS SERVE WITH FCNL

WASHINGTON—The Friends Committee on National Legislation announces the appointment of Diana Payne, a graduate of George Fox College, to serve as a secretary in its Friend in Washington program.

Diana Payne, a member of the Spokane, Washington, Friends Church of Northwest Yearly Meeting, moved to Washington, D.C., recently with her husband John and their one and a half year old daughter Jennifer.

Another graduate of George Fox College, Beth Burbank, is working at the FCNL as a research intern—concentrating on the Indochina question. She specializes in questions surrounding the air war and Cambodia. —FCNL



Central City Friends Meeting, in their effort to serve the wider Quaker brotherhood, have opened a Friends House. This House has become a reality, in the hope that we can serve the traveling Friend as he crosses the midwest. Accommodations are available for families and singles. Your hosts during your stay will be James and Elizabeth Newby.

Central City is located 20 miles North of Interstate 80 on Nebraska Highway 14.

For more information, and reservations, write to:

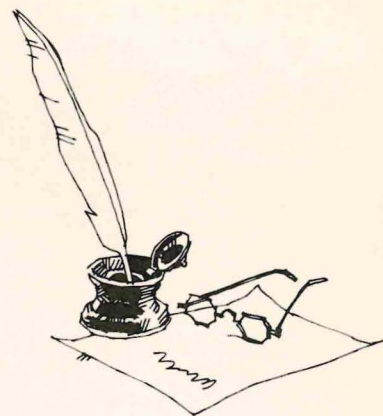
FRIENDS HOUSE

c/o James Newby
404 A Avenue
Central City, Nebraska 68826

We will look forward to your stay with us.

Operating totally on voluntary contributions

Friends Write



I've just read Arthur Roberts' article, "Use of Modern Versions," in the April issue. I can't tell you how much I appreciate the views expressed. He said it all. Amen!

When we came to California from Oregon Yearly Meeting, we were appalled by the active stand against translations we encountered in a number of churches. Against my better judgment, we got stuck in a church where the pastor (not Friends incidentally) railed out consistently against what he termed "perversions." In an earlier century, his Saul-like fervor would have driven him to torch a stack of Bibles and maybe the translators as well. After careful observation, I concluded he simply couldn't relinquish his right to expound minutiae that would have been clearly and instantly obvious in the language of our day. Result? Total boredom.

Wm. Shakespeare died 1616. King James published 1611. The language is so similar that familiarity with one should facilitate the other. But not so. How many King James lovers, though perhaps erudite, read Shakespeare for pleasure? It's time we quit worshiping the beauty of the poetry and get back to the pith of the Gospel.

We enjoy *EVANGELICAL FRIEND*, which has followed us the past three years. We find of all the monthly Christian publications that come to our home, it is the most relevant. It's the most candid and the least averse to breaking with tradition.

I hope Arthur Roberts gets a lot of positive fan mail because he really put his point across.

LOUISE HUNSAKER

Hollister, California

I like the King James version of the Bible. I like it because of its language, not because the name James is on it. Therefore, I would like to respond to Dr. Arthur Roberts' article entitled, "Use of Modern Versions of the Bible," that ap-

(Continued on page 15)

Evangelical Friend

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Cover

A child in Bangladesh looks longingly to us for a ray of hope. (Photo by David C. Le Shana)

Antecedents

We owe a debt of gratitude to David Le Shana for producing this month's feature article, "Sort Them Out," a firsthand report of his fact-finding mission to Bangladesh March 2-13.

Sandwiched between the already busy schedule of a college president and numerous speaking engagements reporting on his trip, David took time to give us more than a travelogue. It is an in-depth report, outlining the history behind the two Pakistans, graphically portraying the nine bloody months of genocide that began just thirteen months ago, presenting the plight of this newest of nations, and finally suggesting some acts of compassion we can perform.

The suffering, atrocities, and loss of life experienced in Bangladesh in just nine months is impossible to comprehend. What bothers me most was the fact that I was hardly aware of this conflict between the two Pakistans. Was the communication that bad? Or was I more interested in the de-escalation of the war in Vietnam, Nixon's proposed China visit, or my own petty everyday problems?

It is said the world is getting smaller, that we can no longer isolate ourselves on this crowded globe. Yet three million people suffer and die in nine short months, and we were unaware.

David Le Shana's article tells us what happened. There's still time for us to act—to give from our abundance, *beyond* all our other giving, to the immediate needs in Bangladesh. Prayerfully read "Sort Them Out." Just as prayerfully consider what should be your response! —H.T.A.

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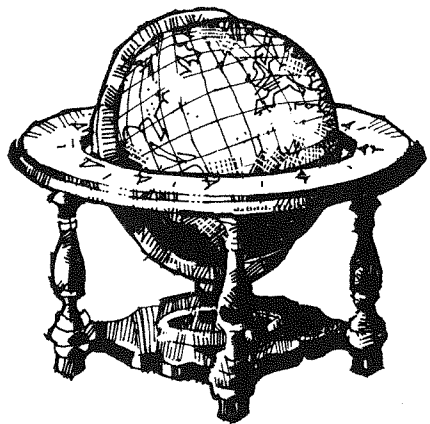
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The Face of the World



FINDS GOD IN THE YELLOW PAGES

WICHITA, KANSAS—A homemaker here seriously contemplating suicide turned for spiritual help to the yellow pages.

She had heard about the Mennonites but knew little about them except that she was told they helped people.

With a bottle of deadly pills in her hand, the woman obtained a phone number from the yellow pages and called the local Mennonite Brethren church and found counsel, friendship, and material aid sufficient to overcome her problem.

(Friends in Portland, Oregon, participate in a suicide prevention telephone ministry, cooperating with other agencies one day each week. Reedwood Friends Church finds an average of 12 calls a day are received.) —E.P.

ISI PURCHASES STAR RANCH WILL MOVE FROM CAPITAL

WASHINGTON, D.C.—After a ministry of 20 years in the nation's capital, International Students, Inc., has sold its headquarters building and has purchased Star Ranch near Colorado Springs as its new national headquarters facility.

The ranch was bought from Young Life, which is now headquartered in the city of Colorado Springs. (Star Ranch was the location of one of the early Evangelical Friends Alliance meetings.) —E.P.

GIRLS SAFE AT METHODIST CHURCH HOME

INDIANAPOLIS—Young girls who leave home to follow a new career in the city don't have to fear those who would take advantage of them if they live at the Lucille Raines Residence here.

The home is one of 16 operated throughout the country by the Methodist Church. This home is the third largest, appearing like something out of the past with its brick and steel fence encircling the former hotel building.

Within these walls a young woman can be certain of protection from those who

would hinder her from seeking employment or attending college.

Miss Violet Carleson, director of the center, said a dress code is enforced, closing hours strictly followed, and grace said before each meal.

The home, for \$23 a week, is fighting the "swinging apartment" and the "open visitation" type of lax social mores to provide a "home away from home" for girls. —E.P.

131,945,953—U.S. CHURCH MEMBERSHIP

NEW YORK—The 1972 *Yearbook of American Churches* puts membership in U.S. churches and synagogues at 131,945,953.

Compiled by the National Council of Churches, the count indicates a slight rise (from 62.4 percent in 1970 to 63.2 percent in 1971) in the percentage of the population having religious affiliation.

The 14 largest churches in the U.S., according to the figures published in the yearbook, are:

1. Roman Catholic	48,214,729
2. Southern Baptist	11,628,032
3. United Methodist	10,671,774
4. National Baptist, U.S.A.	5,500,000
5. The Episcopal Church	3,285,862
6. Lutheran Church in America	3,106,844
7. United Presbyterian Church in the U.S.A.	3,087,213
8. Lutheran-Missouri Synod	2,788,536
9. National Baptist Convention of America	2,668,799
10. The American Lutheran	2,543,293
11. Churches of Christ	2,400,000
12. Church of Jesus Christ of Latter-Day Saints	2,073,146
13. United Church of Christ	1,960,608
14. Greek Orthodox Archdiocese of North and South America	1,950,000

—E.P.

CREATIONISTS VOICE INCREASING DEMANDS TO BE HEARD

WATERLOO, ONTARIO—People who believe in the biblical record of divine creation are increasingly demanding to be heard, says Dr. Robert Whitelaw, professor of mechanical and nuclear engineering at the Virginia Polytechnic Institute.

A member of the Creation Research Society, Dr. Whitelaw told students at Lutheran University here that radio-carbon-14 dating has destroyed much of the evolution theory that man has been on the earth for millions of years.

The creationists also demand that students be given the creation alternative and that all books teaching evolution as fact rather than theory be removed and replaced in schools and colleges by books

teaching it as a theory and granting equal space to the creation side. —E.P.

NEWS BRIEFS

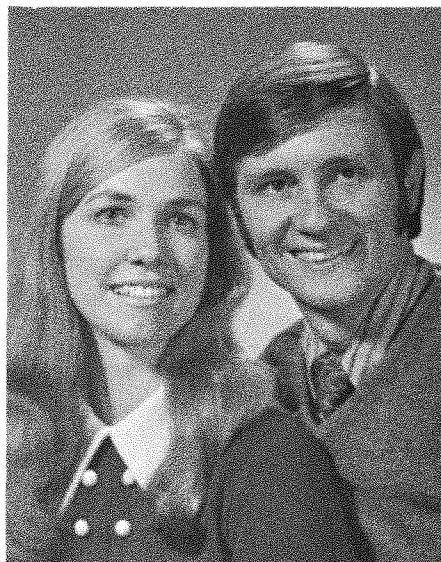
Calling drug abuse the nation's "No. 1 domestic problem," President Nixon urged *total war* on drug addiction. This is one area, he said, where the U.S. can have no budget cuts. He also said there should be no sympathy whatsoever and no limit insofar as the criminal penalty is concerned on behalf of those who traffic in drugs.

* * *

For the second year in a row, the largest mission in the Evangelical Foreign Missions Association is expected to be the Assemblies of God, with about 1,000 missionaries on the field at present.

—E.P.

Fred Gregory to serve WRC in Bangladesh



Fred and LaVonne Gregory have accepted an assignment with the World Relief Commission of the National Association of Evangelicals to work in the new nation of Bangladesh. Beginning in July they will be in charge of a relief distribution and rehabilitation program. Although many have contributed to the emergency relief needs, leadership in continued distribution and self-help programs will be needed for many months.

Fred is currently executive secretary of the Friends Action Board of Northwest Yearly Meeting and is involved in the Special Ministries program of Friends in Portland, Oregon. He served for two years in relief and rehabilitation programs under World Relief Commission in Vietnam.

A matter of being redemptive

Our primary task is to be redemptive. That sounds familiar enough to require little reflection. But it isn't. It is different from what is happening among many Friends today. In all the surveys, analyses, and programs going now, we must turn up the volume on this simple objective: "For the Son of man came to seek and to save the lost." (Luke 19:10 RSV)

It was G. K. Chesterton's wise observation that the only way to make a good statue is to throw away good marble. The observation is no more relevant than when dealing with a subject as vast as the redemptive work of Christ and His Church. In the work of the church as we know it, nothing is more difficult than the discipline of discard. In his book, *Tomorrow's Task in Latin America*, the late R. Kenneth Strachan gives one of the guiding principles to the effect that the work being done had always to be carried out in the light of the work to be done. The unfinished task of tomorrow, he insisted, should always determine the activity of today. Linked with this is a concept from Sidney Wells Clark, *A Vision of Foreign Missions*, "that all missionary works ought to be done with 'the Big End' always in view, directed unconsciously to that end, and that whatever was done which did not assist directly to advance that end was wrongly conceived."

The "Big End" is to be redemptive. When this criteria governs church attitudes, action, and objectives, it changes the focus on much that is attempted. For too many years Friends were more prone to "read out of meeting" those who should have been helped. The tendency to follow forms and tradition can be as great a fallacy.

Some examples: A 15-year-old is discovered to be experimenting with drugs. To his dismay he is put in isolation from Friends Youth, other Christians. Even devout parents, suddenly fearful as well as hurt, frantically turn to local authorities rather than the church for help.

Cannot the fellowship of Christians surround such a person and his parents with a compassionate, loving, prayerful support that will be redemptive rather than judgmental? With the pressures on our highschoolers today, the burden of the church should be to restore as well as prevent such severe problems. How many parents finding a teen-age youngster caught in this scene feel free to bring their heartache and need to the church? How many elders, pastors, and others are prepared spiritually and otherwise to work redemptively in such situations?

"Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted." (Galatians 6:1,2 RSV) This is not compromise, it is compassion. If we eagerly look for those who need compassion, we find many.

A "long hair" appears in worship, perhaps none too clean. Is our first reaction redemptive or defensive? A policeman preparing for a political convention this summer said on a TV newscast, "I know we are supposed to be courteous, but the first hippie that spits on me will get his teeth knocked out." And some Christians have the same attitude.

Some Friends boycott a Yearly Meeting because a black minister will be speaking. Is this redemptive? Another Friends pastor deliberately sets out to get his realtors license in order to be able to minister more effectively in helping Blacks be sure of a fair opportunity for housing. Isn't this redemptive? Another local meeting brings a carry-in meal every Sunday evening to the church to be shared with students from a secular college close by, many of them with life styles not only different but naturally repulsive to older Christians. Isn't this redemptive?

Some of the "good marble" that constitutes the energies and time of churchmen in their church work will have to be thrown away before the image of new

Christians appears in the midst. Patience, love, understanding, prayer, gentleness, and compassion are the weaponry of the kingdom. Rather than judging and censuring the divorcee, the "hooked" youth, the unwed mother, the unconventional, let us learn to be redemptive. This is not to condone sin; it is to love the one caught in it. Jesus said to the young adulteress, "Neither do I condemn thee: go, and sin no more." (John 8:11) Her "accusers" were the ones condemned.

So many within and around our congregations are hungry for help and compassion. To "bear . . . one another's burdens" is the great opportunity before us today. There are some problems just too big to carry alone. The caring congregation has no limitations. —J.L.W.

Quaker communion

The other evening a creative young "elder" of our Ministry and Counsel conducted a unique devotional. Can one "conduct" a devotional? She did.

She brought a cardboard box of paraphernalia to be used in the ceremony. Items like a nearly dried up red rose, small dices of bread and pieces of ham held together with toothpicks, and an heirloom New Testament were shared. She began by reviewing the ways in which other members of the Ministry and Counsel had ministered spiritually and physically to her and her family. The rose came as a totally unexpected birthday present from a group in the church fellowship; the pieces of meat were from an Easter ham given her family by another family in the congregation; the bread was from a loaf brought by another friend and had been baked "in love" to share in just that way. The heirloom Testament was given to the pastor "to be kept as long as he lives, then given to her teen-age son to provide a bond between these two whom she loved." The tiny New Testament was her "most treasured possession," having been in the family four generations.

After her speech and explanations, she went in quiet dignity around the circle of elders placing a kiss on the cheek of each and leaving a rose petal and her offering of bread and ham. —J.L.W.



Sort them out

By David C. Le Shana

*This coded message sparked
a nine-month blood
bath—birth pangs
of the new nation
of Bangladesh*

Jabbar Kha. That was his name—Jabbar Kha.

The shoulders on his small frame drooped low; the tears were already flowing down his cheeks; his dark, sad eyes reflected the tragedy that had affected him so deeply; his tired voice shook with

Dr. David Le Shana, president of George Fox College, was selected to be one of 70 Americans who visited Bangladesh in March on an "Airlift of Understanding." David Le Shana was born in India and spent his life prior to college in that country. His knowledge of Hindi was an important aid in communication. This is his first published report of this mission.

emotion as he cried, "They killed him! My only son—they shot him and for no reason. As he walked down the steps of the building, they shot him. Then they shot his wife. And then they walked into the house where my wife was quietly reading the Koran and they shot her. That's how I found them—all dead. And all because they were Bengali."

The tiny frame of this Moslem began to shake as I put my arms around him and drew him close. For a moment he was quiet and then he looked up and asked that unanswerable question, "Why?" I looked across the room to Dr. Larry Ward, and then to Clifton Robinson. We had no answer. Our hearts

were broken as we stood with Jabbar Kha and listened to his story. Mesbahuddin Ahmad, one of the Prime Minister's aides, interpreted for us as we asked if he would mind if we as Christians would pray with him, a Moslem. Jabbar Kha shook his head, as we quietly stood and asked God to surround him and the people of Bangladesh with His love.

As I finished praying, my hands found the roll of rupee notes in my pocket, and I knew that they were for Jabbar Kha. A few days earlier, halfway around the world in Newberg, Oregon, several George Fox College students had given me a small gift to give to some needy person in Bangladesh. As I pressed the

rupees into his wizened hands, Jabbar Kha shook his head in disbelief and wept as I told him that there were those who cared, and cared deeply.

Why Jabbar Kha? Why Bangladesh? Why the unparalleled suffering and misery? As I walked through the streets of Dacca, talked to scores of Bengalis and walked through the burned-out and bombed villages, as I listened to Prime Minister Sheikh Mujib, saw the photographs of thousands of dead, and listened to missionaries Phil Parshall and Dr. Ronald Garst, an analogy came to me—this was the painful birth of a new nation—nine months of precarious pregnancy, intense labor pains, and then birth by Caesarian section. But Bangladesh, the newest, infant nation, was alive!

It hardly seemed possible that I was there in Bangladesh. For several weeks prior to going, I had received telephone calls from an old acquaintance, former missionary schoolmate Mal Blakeney, who was working with the Emergency Relief Fund. He urged me to participate in an Airlift of Understanding to Bangladesh with 70 other Americans on a fact-finding mission. Finally one morning he called and said, "Dave, I'm reserving space on the flight for you. You must go!" An hour later I listened to Professor Thomas Head of our George Fox College faculty share his witness and concerns about the involvement of Christians in the needs of humanity, even in Bangladesh! The Holy Spirit spoke to my heart. Later that evening, Anna Nixon, Friends missionary to India, sat in our home and urged me to go to Bangladesh. And again, the Holy Spirit confirmed His will: I was to go to Bangladesh. Ten days later I was in Dacca, the capital city.

THE HISTORY OF BANGLADESH

Very few Americans, I have discovered, know anything about Bangladesh. Or what they do know is confused and incomplete. To understand Bangladesh today, one must go back to 1947.

British India, as it had been known, was coming to an end. In its place, two new nations were formed: India—with its predominately Hindu population, and Pakistan, the Moslem nation. But because of two large pockets of Moslem concentration, Pakistan was divided into two sections, East and West. West Pakistan became the seat of government and was separated from East Pakistan by 1,100 miles of Indian territory.

From the beginning there was little that the two parts had in common except for their Moslem faith. West Pakistan had the larger territory but the smaller population. The people spoke Urdu and were generally of Aryan derivation. The industrial concentration was in the West as was the seat of the central govern-

ment. East Pakistan, in contradistinction, had the smaller territory but the larger population. The people spoke Bengali and were generally of Dravidian derivation. The economy was rural, with jute, rice, and tea being the major commodities. Cultures and customs were different—it was an unlikely marriage from the beginning.

For 24 years, the imbalance between the entities of Pakistan continued and deepened. Martial law under President Mohammad Ayub Khan, the army field marshal, did not bring the nation together, and the political problems deep-

"Our country is like a drowning person. This is not a time for swimming lessons; we need help to the shore. It is a matter of survival."

ened. East Pakistan became clearly the colony of West Pakistan.

In March 1969, President Ayub Khan was overthrown by a popular upsurge unprecedented in the country, and General Agha Mohammad Yahya Khan was named President of Pakistan.

At the beginning, Yahya Khan seemed bent upon repairing the breach. He called for democratic elections, the first in 23 years, ostensibly to transfer the power of government to elected representatives of the people. But when the Bengalis, under the banner of the Awami League and the popular leadership of Sheikh Mujibur Rahman, dramatically won the elections and for the first time since 1947 were in a position to assert themselves through the authority of state institutions, Yahya Khan backed down on his promise. He refused to convene the National Assembly. The West Pakistani coterie that had ruled the nation since 1948 refused to allow East Pakistan to take the position of leadership, and the army was ordered to back up the decision.

On March 25, 1971, President Yahya Khan boarded the green and white Boeing plane of the Pakistan International Airlines at Dacca for Karachi. For ten days he had tried to convince Sheikh Mujib to give up his Six-point Declaration for regional autonomy. But there could be no reconciliation.

For months the Pakistan army had been building up its reserves in East Pakistan. Troops, weapons, tanks, and guns had been flowing into Bengal through the Chittagong and Chalna harbors. Now all was in readiness.

As soon as the presidential plane touched down in Karachi, a coded mes-

sage was radioed to Eastern Command Headquarters in Dacca: SORT THEM OUT. Immediately, at 11 p.m. the evening of March 26, 1971, the tanks and troops began to move through the streets of Dacca and Chittagong. The machine guns began to chatter. The genocide began.

AN UNBELIEVABLE HOLOCAUST

In the following nine months, three million people lost their lives! Three million—the figure is staggering and almost beyond comprehension. In comparison, consider the tragedy of the Vietnam War. In seven years of battle, the total casualties in Vietnam—including North Vietnam, South Vietnam, the United States and other nations, has reached the terrible total of one million. One million dead in seven years! But in Bangladesh, three million were killed in nine months!

Phil Parshall, missionary of the International Christian Fellowship mission, remembered that night vividly as he recalled the event with me. Curfew was ordered, but it was only a net in which to trap the people. In 48 hours, it was reported 50,000 people were killed.

Phil Parshall recalled how when the curfew was first lifted he went to a Hindu temple in the vicinity of the Dacca race course and with his own eyes counted over 400 bodies of dead Hindus—their only guilt, sympathetic understanding of their Moslem Bengali neighbor's struggle for autonomy and recognition.

The holocaust continued for nine bloody months. As one journalist wrote, "The genocide, I was to find out, was the cleansing process the military regime intended as a solution of the political problem. Hand and hand with it would go an equally brutal colonization of the province." The 16th Division Headquarters of the Pakistan Army at Comilla bluntly told him, "We are determined to cleanse East Pakistan once and for all of the threat of secession, even if it means killing off two million people and ruling the province as a colony for thirty years!"

In the ensuing struggle, 40 percent of the buildings in the country were destroyed, and wanton destruction was the order of the day. Scores of villages were leveled to the ground; fields were burnt; oxen were killed; tube wells were destroyed; tea plantations were rendered ineffective; bridges were blown up; transportation halted; the economy of the Bengali people ground to a halt.

But even more appalling was the record of horrifying acts of rape and atrocity. I talked to one young Bengali artist—a gold medal winner in national competition—who had become a member of the Mukhti Bahini, the "freedom fighters." "How could a sensitive artist be-

come a killer?" I asked. As we sat together in the Purbani Hotel, he replied, "When you saw your mother shot and your younger sister raped before your eyes, it wasn't too difficult."

One eyewitness recalled how his village had been completely destroyed and those who had not fled earlier were herded together by the soldiers, a group of women and children among them. A baby began to cry, and so a soldier calmly shot the child. The mother screamed in terror, and she was shot. Two yards away, another mother, holding a baby, became hysterical—she was also shot. Then the soldiers picked up the little baby and pulled the legs apart until the child was ripped apart and died!

mitting suicide by hanging themselves with their own saris. So the soldiers took away their clothing and confined them naked. Then many of the girls began to unbraid their long black hair, wind the tresses around their own neck, and implore others to pull and strangle them to death. So the soldiers began to shave off the long tresses of hair. The unforgettable photograph was that of a tree, outside a building, with festoons of long black hair hanging from its branches. Underneath was a pile of saris!

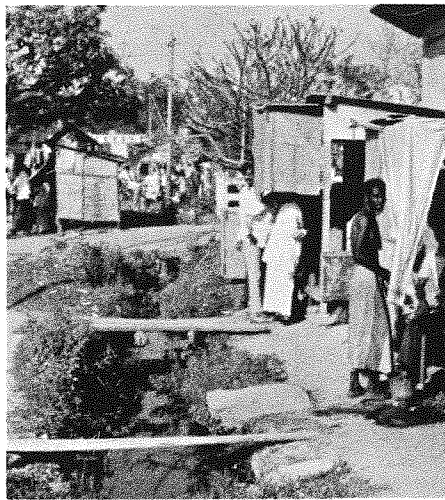
During this period of holocaust, millions fled for their lives. Ten million crossed the border into India as refugees; perhaps another 20 million were displaced within the borders of the country.

AIRLIFT OF UNDERSTANDING

Two and a half months later, 70 Americans who formed the Airlift of Understanding under the sponsorship of the Emergency Relief Fund, landed in Dacca. We had spent a day of orientation in nearby Calcutta listening to Colonel Luthra of the Indian Army tell of the return of the ten million refugees to Bangladesh, certainly one of the greatest mass movements of humans in history. As we approached the Dacca airport, the bomb craters and battle-scarred runways were evident. Meeting our group at the airport was Clifton Robinson, a long-time friend and former Friends missionary to India, and Dr. Larry Ward, president of Food for the



Forty percent of the buildings and scores of villages (top left) were leveled in East Pakistan during nine bloody months. The Prime Minister of Bangladesh, Sheikh Mujibur Rahman (nearest camera), and Dr. Abdur Rab Chaudhury, coordinator of External Assistance for Relief and Rehabilitation, during interview with the visiting Americans including David Le Shana. (Lower photos): Mrs. Indira Gandhi, Prime Minister of India, was also interviewed by the group in New Delhi following the mission in Bangladesh. The people in Bangladesh begin to eke out a living from small market stalls (lower right) located in the refugee-crowded city of Dacca. Photos on opposite page: David Le Shana with small refugee children in front of their crude shelter they call home. At far right are three orphan boys, the ultimate result of such a conflict. (Photos by David Le Shana)



And then there was the mass raping of the Bengali women, many of them just young girls. This was not the casual acts of soldiers but a planned program of national humiliation and degradation. Sheikh Mujib indicated to us that there were over 200,000 victims still alive. Countless others had committed suicide, unable to bear the shame they felt in a Moslem culture.

There was one photograph I cannot forget. You see, these girls began com-

Finally, in early December 1971, India came to the aid of the Bengali. A way had to be made for the refugees to go back home—the economy of India could no longer support the tremendous burden of housing and feeding them. East Pakistan was invaded by the Indian armies, and in two weeks the Pakistan Army surrendered and the war was over. The long nine months of pregnancy was at an end, and the new nation of Bangladesh was born!

Hungry and former vice-president of World Vision. Also present was a representative of Sheikh Mujib, Mesbahuddin Ahmad.

Our group was housed in the Purbani Hotel and the next morning was dispersed in small teams to 15 of the 19 districts of Bangladesh for a two-day inspection. Jessore, Dinajpur, Mymensingh, Sylhet, Comilla, Chittagong, Rajshahi—these were just a few of the areas covered during the visit.

Bangladesh is now the eighth largest nation in the world with a population of 75 million people. Crowded into a country about the size of Ohio or Florida, there are more humans per square mile of land than any other place on the face of the globe. It is a beautiful, flat, alluvial, delta plain, with hundreds of rivers and tributaries. Two of the world's greatest rivers, the Ganges and the Brahmaputra, flow into the Bay of Bengal through Bangladesh. The fertile soil, with the right kind of fertilizers, can sustain good crops of jute and rice. As the Emergency Relief Fund team members visited the various districts, they traveled by United Nations plane and jeep, by boat and ferry, by bus, car, and train.

My assignment was the city of Dacca. Here I visited with various government officials, including the Minister of Education, the chairman of the Agriculture Development Corporation, and the Chancellor of Dacca University. The latter told me that 1,000 students of a 10,000 student body lost their lives in the conflict. Nineteen university professors and 26 staff members were also brutally

met on the wide verandah of his official residence (he lives in his own private residence), and the discussion covered a wide range of topics. Very clearly he was deeply disturbed by the attitude of the United States administration but was grateful for the interest of the American people. He said to us, "I'm glad that you have come. I have nothing to give you, because my people have only heart—they have no food, they have no shelter, they have no houses, they have no accommodations—they can only give you love and affection." The prime minister was obviously moved when I read to him a letter from the student body of George Fox College, pledging the support and prayers of the students for the people of Bangladesh.

THE SPIRITUAL NEEDS

It was also in Dacca that I was able to visit with some of the key missionaries and assess the spiritual needs of the country. I have already referred to Phil Parshall. Together with Cal Olsen of the Assemblies of God and Jim McKinley of the Southern Baptists, he has been giving leadership to the small group of Christian believers. In a land of 75 million people, there are only about 20,000 confessing Christians. Indeed, only 80 missionaries are at work in the entire country!

The strongest group of Christians is the indigenous church among the Garos. Founded by Baptists from Australia many years ago, the Garo Baptists are making a positive contribution to Bangladesh. I visited with two of the Australian missionaries, who told of the utter destruction of their facilities, including a hospital. Recent funds from World Vision are helping to restore these facilities.

Then there was Dr. Ronald Garst, the brilliant orthopedic surgeon and missionary who had come over from India to offer his services. Dr. Garst is the only orthopedic surgeon for the entire nation and is attempting now to staff and equip two hospitals that have been put at his disposal. Dr. Garst reported to me that daily dozens of children have their feet and hands blown off by land mines that are still implanted in the countryside.

But here is the exciting fact. The nation of Bangladesh is now wide open to the Gospel of Jesus Christ! Formerly a Moslem state, the country has been declared a secular state, and freedom of religious belief and practice has been guaranteed. The very bazaar where Cal Olsen was stoned while distributing tracts not too many months ago now was filled with people eager to receive the gospel portions.

Many Moslems are disenchanted with Islam. A great spiritual vacuum appears to exist. One Moslem said to me, "Why should I put my faith in Islam any long-

er. After all, it was my Moslem 'brother' that destroyed my family and home!" Others share this attitude, and while some are willing to listen to what is said about Jesus Christ, many more are anxious to see what will be done for them in the name of Jesus Christ!

Following the short but intensive mission in Bangladesh, we left Dacca for New Delhi, where we spent a day and a half in debriefing sessions. Most important was the interview we had with Mrs. Indira Gandhi, the Prime Minister of India. I raised the question with her as to the aid India might give to Bangladesh as it struggled with the vast problems of nation-building. Mrs. Gandhi replied, "We will certainly do whatever we can to help them because it is always in the best interest of any country not to have weak neighbors . . . we will certainly give them whatever help we can. But the beginning for any nation is very difficult, partly because people think that freedom itself will solve all problems, and all it does is to open doors for you to be able to solve them."

This is the problem of the new nation



murdered on the campus, simply because they were Bengali.

Two other men deeply impressed me—the quiet and thoughtful President of the country, President Humayun Rasheed Chaudhury, with whom our group spent an hour, and Dr. Abdur Rab Chaudhury, the dynamic coordinator of External Assistance for Relief and Rehabilitation.

In speaking to our group, Dr. Chaudhury made clear the priorities. Unless massive help is available soon, as many as another 500,000 Bengalis may die of starvation before September. "Our country is like a drowning person," he said. "This is not the time for swimming lessons; we need help to the shore. It is a matter of survival."

The highlight of our Dacca interviews was the hour we spent with the Prime Minister, Sheikh Mujibur Rahman. We

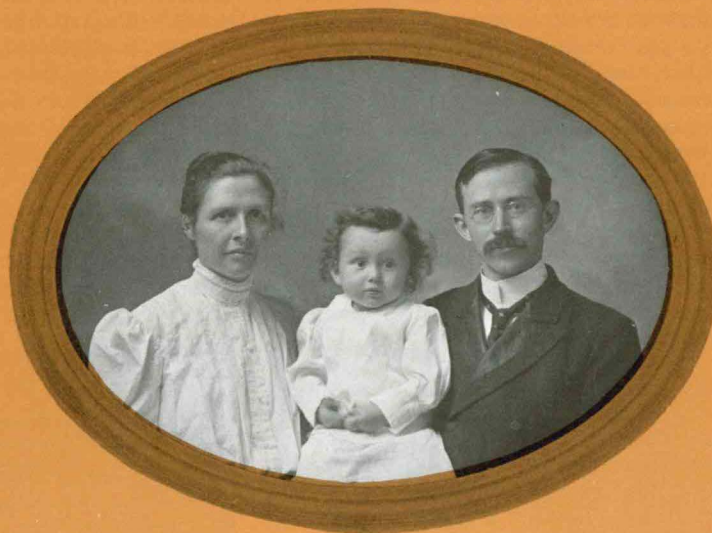


of Bangladesh. Freedom has opened the doors, but the great, urgent problems remain to be solved. First, the shortage of food. Toni Hagen, the highly respected director of the United Nations operations in Dacca, said to me that unless supplies of food arrive soon, massive food riots could break out. The average Bengali is now eating only one meal every two days. Second, the shortage of transportation. Seventy percent of the bridges in the country are destroyed.

AN IMMEDIATE ANSWER

What is the answer? The way out is the way UP! Air transport can provide part of the answer. The Emergency Relief Fund has concluded that the work of Russell O'Quinn and the Foundation for Airborne Relief (FAR), together with

(Continued on page 17)



Tribu

Missionary Voice

Restoration of fellowship —what a joy

By Florene Nordyke

Missionary Florene Nordyke writes of a recent experience among new Christians in a Mexican Bible study group, revealing God's working through missionary and national.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9)

We were discussing this 9th verse of 1 John. Comments were made, agreeing with Quentin's statements about God's faithfulness not only to forgive us our sins but to cleanse us. And then the trouble began. Someone commented that some people confess the same sins over and over, especially some Catholics who feel they can go to confession, be forgiven, and go out to continue in those same sins.

Luis had come to the meeting with a bad toothache. Perhaps too he was preoccupied with thoughts about his struggling TV repair business in his home. And his inward thoughts and bad experiences with fanatical but unloving Catholic family members didn't help his attitude any. Usually the most vocal of the group, tonight he had been quiet—until now.

Eyes flashing, he lashed out at the Catholics who permit such practices and say they are Christians. Huddled in a corner on the sofa sat Juanita, who had arrived late to the Bible study. She is a strict Catholic and comes from a close-

I have been lying here in my hospital room thinking how rich we are. Just think of it, we are children of the King. We not only have natural birthdays but spiritual ones, and I am glad we both were saved while young. What a wonderful heavenly Father we have! He has been so good to us all the days of our life. "Bless the Lord, O my soul, and forget not all his benefits!"

Our father used to love to sing every morning, and one of the hymns I remember he very frequently sang was, "I'm a Child of the King." Since we are so tremendously rich in spiritual things, a few things more or less of a material nature do not greatly alter our resources.

These days in the hospital have been

wonderful days. The first few days after my operation I suffered a lot, but now I have almost no pain. I have seldom suffered much in my life, so this has been a great experience for me. I think I will be able to preach better, and I am sure I can sympathize more with others who suffer.

God gave us wonderful parents. I love to think of them. I like to think about our father's poems and the choruses he sang, some of which he composed, such as the one:

*"Glory, glory to God
My heart is now cleansed from sin.
I've abandoned myself to the Holy Ghost
And His fullness abides within."*

Another chorus he sang very frequently was:

*"He's the one I love in the morning,
He's the one I love at noon.
He's the one at evening's twilight,
He's the one at midnight's gloom.
He's the oak and I'm the ivy,
He's the potter and I'm the clay,
And for Him and me there'll never be a
parting day."*

I like to recall his sermons; one was on the subject: "Christ rich, man poor; Christ became poor, that man might become rich" based on 2 Corinthians 8:9.

I like to think of him as a Bible teacher and of his charts of world history, of Bible history compared with Chinese history.

I like to think of his love for me and

Letter to Father and Mother

By Charles DeVol

This article is taken from a letter written to his sister, Catherine Cattell. Their parents, George DeVol, M.D., and Isabella DeVol, M.D. (shown in photo at left with Charles), worked in China under Ohio Yearly Meeting of Friends from 1897 to 1920.

knit family. She loves the group's Bible studies because she really does love her Lord and is trying, against some very discouraging circumstances, to grow daily with Him. She is accustomed to remarks about the Catholic church because most of the others of the group are from Catholic background, and some were unhappy with their experiences in it—in fact, that is why they enjoy the freedom and fellowship of our discussion times together.

But tonight Juanita could remain silent no more. She lashed back at Luis, defending her church and faith.

At first we all sat stunned, then all began to talk at once.

"We are not here to condemn others . . ." began Francisco, immediately interrupted by Elena, "I respect the Catholic church, but . . ." In a small voice Rosi said that we should return to the lesson. And so it went.

We could not get a word in edgewise, even if we'd known what to say. The Spanish flew thick and fast, and if only by the expressions on their faces, we knew that verse 7 of that chapter, "But if we walk in the light, as he is in the light, we have fellowship one with another . . ." was not being demon-

strated by our young Christians.

Juanita said that if her being Catholic was causing trouble in the group, then she would not return, and began to cry. Luis responded that it seemed he was the troublemaker and commanded his wife, Margarita, and Ivonne, teen-age daughter, to get up and leave with him immediately. Strangely, they stayed seated.

Quentin, surprised and sad beyond expression, calmed the group down. He told why the group was studying together and what the fellowship with Jesus means that we had been studying about. Then he prayed . . . for understanding and love . . . for forgiveness. The Holy Spirit surely gave him the words to say.

And Luis stood by the door listening. Then he stomped out with his family.

Juanita begged for forgiveness from the group, and we discussed the situation.

What does a missionary do at a time like this?

We remember the many lessons on sin, confession, cleansing, God's promises to help us, love and how it demonstrates our relationship with Christ. We wonder where their minds were wandering when these things were discussed.

New Christians? Yes, without any experiences of a loving and forgiving

church family background.

So many of our missionary stories we tell you are thrilling ones of how lives are changed, and heart-warming adventures of the new Christians in another land. In heart-breaking experiences like this, we are reminded that God, and only God, can change a heart. And without your prayer—desperate, intercessory prayer for the power of Satan to be broken—the Mexican Friends Church can die without knowing the victory that comes through patience, determination, and faith—just like any other people who allow personal interpretations, differences, and unloving criticism to destroy their spiritual lives.

We don't know if Luis will be able to return to the group, nor what this has done to Juanita's faith. This is an honest account of what happened in a recent Sunday evening service in Mexico City. Will you pray for this struggling little church, so new to Christ's ways? "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1:6

* * *

The above story was written, not to be
(Continued on bottom of next page)

how he stimulated me to learn German, anatomy, current events, and to become acquainted with world leaders in many lands. He taught me to notice the different types of cloud formations, for example: stratus, cirrus, cumulus, etc. and their significance. He loved the mountains, streams, and birds. His handwriting was a work of art.

His stories of B'rer Rabbit and B'rer Fox livened my boyhood hours with glee.

I recall him in the clinic, the wards, and the operating room. He always had a group of medical students around him. Some of them and their children never got over the influence of his life as a physician, surgeon, and teacher.



Charles and Leora DeVol hold orchids raised in Friends Haven yard, Chiayi, Formosa, where they are living this year.

He was constantly on the lookout for any opportunity to lead people to Christ and to encourage fellow Christians on their way. He organized a missionary prayer meeting on Kuling, which was carried on for many years as "The Chain of Witnesses." He cut across all national and denominational lines in his Christian witness. Once a sick Russian soldier came to Luho. I think he was wounded in the War of 1904-5. He knew no English and little Chinese, but he understood some German. So father used his knowledge of German to lead him to Christ.

I am tremendously thankful for the influence and love of our mother. I do not know if there were some things she did not like or not. I never heard her complain about anything. She was so sweet, so forgiving, so interested in others, and so calm that the dangers and changes of life did not ruffle her. Even when father died and her health broke and pernicious anemia stared her in the face (at that time there was no known cure for it), she seemed so composed and so resigned. She had a great faith!

For many years she was treasurer of the mission. Just how she did everything I do not know. I never saw her in a hurry. She not only kept the books for our Luho hospital, which in itself was no small undertaking, but for the whole mission. At that time we had a lot of work in Nanking, including a hospital, nursing training school, girls boarding school, and Chinese churches and chapels. In Luho we had at least eight country chapels, besides boys school, girls school, and a city church. In those days the rate of exchange varied from time to time. All banking had to be done by mail in Shanghai. Missionaries' salaries had to

be paid, and we often had a building program on. Now that I am older and can see how hard it is to balance the books and keep everything straight, my mother's ability with figures amazes me!

Mother directed the Luho Sunday School. The fact that she had such heavy responsibility in the hospital did not keep her from seeing the need for the teaching of the Bible in our Luho church. There were well-planned classes for adults, young people, and children.

Father and Mother carried on the Luho hospital without a single trained nurse, pharmacist, or an anesthetist. There wasn't a single drugstore in Luho. Mother supervised the making of bandages, sterilization of surgical dressings, assisted Father in surgery, had charge of the wards, trained ignorant men and women (who did not have even a primary school education) to do all kinds of tasks including preparation of ointments, pills, and tonics. That was before the day of sugar coated pills, capsules, penicillin, and sulfa drugs.

Mother did very little cooking, but she trained Tsai-Sz-fuh to be an excellent cook. The meals we had were delicious. Those jelly rolls were outstanding. I have never tasted better ones. We had very little canned goods; about once a year we got an order from Montgomery Ward. Our food largely consisted of what could be bought on the local market; Irish potatoes, tomatoes, and cabbage were not available until we were good-sized children. Bread and rolls had to be baked in our kitchen. But Mother saw to it that we didn't live on any starvation diet.

Thank God for the blessings of the past, for His presence with us now, and for His promises for tomorrow. □

published, but to release some of the heartbreak of a missionary. BUT the episode continued the next week, just the way life does.

We prayed for guidance and for the Spirit to go before us, but still trembling with what he might encounter, Quentin went to see Luis and Margarita on Wednesday. The big, tall, blunt Luis gathered him into his arms, humble, contrite, and delighted that Quentin had come. They spent the morning in discussion and prayer. Luis knew he had been unchristian in his attitude and remarks. "Your words of advice and prayer were beautiful," he said, "I had to stay and listen and then I didn't know what to do, so I just left, but I didn't want to. If I ever do anything like that again, you just tell me to sit down, close my mouth and be quiet, and with the Lord's help, I'll do it."

Juanita accepted the repentance a bit

defiantly. And then the Lord sent someone her way. A friend who recently lost her husband, then her mother, then a daughter, and now another daughter is near death with leukemia. In trying to console her friend and encourage her faith, she saw her own troubles in a new light. And she asked the Lord to forgive her for feeling sorry for herself.

And so we learn our lessons. Not one of us has not acted foolishly and impetuously at some time. But if we do confess our faults, God never fails in His great compassion and love to forgive us and to give us new strength to live for Him.

So our days go in Mexico, and we read with new insight, "Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6:2)

Will you help bear another's burdens? □

Missionary Voice

Meet



Let's get back to authority

America's foremost sociologist of religion calls the church away from equivocating dialogue to confident proclamation

Mainline Protestantism today is marked by a general failure of nerve. Its expressions range from masochistic self-laceration to hysterical defensiveness, but hardly anyone has remained untouched by it. Institutional efforts to cope with the crisis are like rearranging the deck chairs on the *Titanic*, and some have

been saying that we should blow up the ship before it even gets to the iceberg.

Even Catholics, who back in 1961 were sitting pretty on their Rock of Peter, are now looking for trustworthy lifeboats with the rest of us. Panic seems to have crept up on Southern Baptists and Missouri Lutherans. Most people will agree that the Christian community in America has changed considerably in the past ten years. The past decade has been one of deepening crisis both for American society and for the American churches. The ground on which we are standing has been profoundly shaken, and most of us feel it in our bones.

Ten years ago, there was a secure, well-established, self-satisfied "culture Protestantism," and I considered it necessary to protest this "hat" the Protestant churches wore.

OVERANXIOUS SEARCH

But today that cultural "hat" has blown away. And a man whose hat has

blown away with the wind will look for another hat to put in its place. Today many in our churches can be described as *in search of a culture with which to identify*. The liaison with American culture has gone sour, for whatever reasons. There is an anxious search for new cultural partners with which to enter into some form of Christian union. The list is long: the youth culture, the counter-culture, black culture, various romanticized versions of Third World cultures, and, last but not least, the vision of a future culture that is to ensue from this or that revolutionary liberation. Theologians seem to be vying with each other to produce the formulas that will render these unions legitimate. At such times, I think, it is necessary to recall that Christianity always stands over and beyond any particular culture, and that this transcendence involves judgment as well as grace.

If there is any stance that has marked the Christian community in recent years,

Dr. Peter Berger is professor of sociology at Rutgers University and author of The Noise of Solemn Assemblies and A Rumor of Angels. His article has been excerpted from a major address brought to the 1971 annual meeting of the Consultation on Church Union. Although the author does not wish "to be misunderstood either as an advocate of theological or ecclesiastical conservatism," it is significant that the false gods and goals of our age should be so clearly identified by one of today's most respected observers of the religious scene. Reprinted from Eternity, February 1972, used by permission.

our missionaries

BY ROSA MAE TABER

David Kellum was born in Kenya, East Africa, where his parents served as missionaries with the Friends Africa Mission. He attended grade school and high school in Kenya and came to America in 1953 to attend Friends University. He graduated from Friends University in 1957 with a B.S. degree in Industrial Arts. In 1957 he married Mae Walke-meyer. Mae grew up at Hugoton, Kansas, and went to attend Friends University in 1954. She graduated from Friends University in 1958 with a B.A. degree in

Home Economics. Following graduation Mae taught home economics for two years while David farmed.

In June 1960 the Kellums went to Burundi, Africa, to serve as missionaries for the Friends Africa Gospel Mission. Their first year was spent in language study, and the next four years they lived at Kibimba, where David had a small industrial school for two years and was in charge of the Kibimba station. He helped with church work the last two years.

In 1965 the Kellums were in America on furlough and returned in 1966 to

Kwibuka, where David opened a car garage. The past five years he has been kept busy keeping missionaries' and African church leaders' cars on the road. He feels this has been a real ministry since it is so difficult to find good mechanics at a price missionaries can afford. David has been active in church work in the Kwibuka and Mutaho areas. As time permits he works on light plants and motors on various mission stations.

Mae is busy with three children, Debbie age 11, LeRoy age 8, and Kelvin age 5. Mae works with the women in the Kwibuka and Mutaho areas. □

it is that of *listening*. In one sense, of course, Christians ought always to be listening. If we are commanded to love others, we must listen to them. But the stance that concerns me here has involved listening of a very specific kind; namely, listening for the redemptive word on the part of those who feel they don't have it. I would not say that Christians ought *not* to listen to others' ideas or to take seriously what happens in their cultural milieu or to participate in the political struggles of the times. What troubles me is not the stance of listening as such but that of listening with uncritical adulation if not idolatrous intent—of listening, if you will, with wide-eyed and openmouthed wonder. Let me explicate what I mean by way of a timely example, that of the so-called counterculture.

Personally, I find some of this culture's features quite attractive, such as its pacifism, its racial tolerance, and its protest against certain pathologies of the Puritan ethic. (Other features I find repugnant, such as its dogmatic hedonism, its incapacity to make moral distinctions, and its collectivistic "horde" mentality.) Hailing the counterculture as a great redemptive force of our age is now being done in quite a few places, especially on the college campus. I understand that Christian ministry to any group will seek the "point of contact" between the Christian message and the human concerns of the group. I am less ready to understand the easy transition from ministering to the Canaanites to *worshipping* with them at the shrines of the *ba'alim*. I may add here that the last image is used deliberately. There are striking parallels between the sacred sexuality of the counterculture and that of the ancient Near East, and it strikes me as a measure of widespread theological bankruptcy that so few have seen this.

TIME TO SAY 'ENOUGH!'

It seems to me that, quite simply, it is time to say "Enough!" to the dance around the golden calves of modernity. For some 20 years now we have been fascinated by the question, What does modern man have to say to the church? I wouldn't be too hesitant to answer, Probably not much more than he has said so far!

I have been impressed by a widespread and apparently deepening hunger for religious answers among people of many different sorts. Old convictions have been shattered, institutions are tottering, there is a widespread sense of what sociologists call *anomie*—a feeling of rootlessness, of disorientation, and of the basic meanings of life being threatened. Societies cannot live long in such a condition. In the past, they have either perished or else have regenerated themselves through a renaissance of their fundamental values.

Conceivably, a religious resurgence might occur outside present religious institutions. But I'm very much inclined to the view that such a renaissance will be Christian. And I believe that the leaders of this renaissance will *not* be the people who have been falling all over each other to be "relevant to modern man." Strong eruptions of religious faith have always been marked by the appearance of people with firm, unapologetic, often uncompromising convictions—that is, by types that are the very opposite of those presently engaged in the various "relevance" operations. Put simply: Ages of faith are not marked by "dialogue," but by *proclamation*.

What does the church have to say to modern man?

The church is all about that one old story of God's dealings with man, the story that spans the Exodus and Easter morning. When all is said and done, the

Christian community consists of those people who keep on telling this story to each other, and some of those people climb up on soap boxes of some kind to tell the story to others. Needless to say, this is not to deny the ever new ways in which the story falls on human ears, the different ways in which it may be told, or the vast variety of questions that may be addressed to the storytellers. The point is simply that the essence of the Christian message will remain the same.

MUST REGAIN NERVE

But there are very different accents in which the message is delivered. It may be delivered in tones of quiet conviction or of intransigent fanaticism, haltingly and apologetically, or in the wonder of astonishing rediscovery. In this sense, I believe, a new stance is called for in our situation. Deliberately, and despite the danger of misunderstanding, I would like to call this a *stance of authority*. I am certainly not calling for an attitude of arrogance or of "authoritarianism." It is the authority of those who have come to terms with their own experience and who are convinced that, in however imperfect a measure, they have grasped some important truths about the human condition.

Concern for the institutional structures of the church will be vain unless there is also a new conviction and a new authority in the Christian community. There will almost certainly have to be structural changes. There will have to be sustained thought as to the proper response of Christians to the agonizing travail of American society. However, these tasks will be meaningful only to the extent that the Christian community regains its "nerve" and succeeds in achieving a new stance of confidence in itself and its message. □

Missionary Voice

This month's significant developments on the fields

INDIA NEWS

Dr. Ezra DeVol writes: "Frances and I are on our way back from Delhi to Chhatarpur. The specialist in Ludhiana advised me to take Frances to a well-known cardiologist in the All India Institute of Medical Science in Delhi. So when I was suddenly called to Delhi for a special meeting of the Executive Committee of the Emmanuel Hospital Association, I took Frances with me. We wondered how she could stand the trip, as she has been in bed much of the time since January 17. Before we left Chha-

tarpur, Pastor Stuti Prakash came in and prayed for Frances, and when he finished he said very positively—'Now you are healed—you just have to regain your strength.' Frances stood the trip to Delhi very well. She was given a thorough examination by Dr. Roy, the cardiologist, and another EKG was taken. When he compared yesterday's tracing with the three previous tracings, he said, 'I cannot believe it—I cannot believe it, there is nothing wrong with this tracing!' There is no doubt the Lord has answered prayer for Frances, and we do praise Him!"

CORRECTION!

We thank Alena Calkins for calling to our attention that the names of Eliza Franklin, Bertha Cox, and Martha Barber were omitted from the list of those who have served in India, appearing on page 13 of the *EVANGELICAL FRIEND*, February 1972.

—Esther Hess



Try my doctor

BY CATHERINE CATTELL

One of the things I dread whenever we move from one place to another is changing doctors. A good doctor in the community is a priceless comfort. Visits to the family doctor are so satisfactory. He knows us from way back—the family ills, weaknesses, tendencies, and histories.

Years ago in India, I was a patient in a hospital ward with several other acquaintances and friends. One of them was faced with an operation. We thought she might be dreading it, as people usually do; but no, she was calm and chatted along with the rest of us as though nothing out of the ordinary was about to happen. Someone asked her about her unconcern and her reply was simple enough: "I have implicit confidence in my surgeon."

I remember thinking what a wonderful recommendation she was giving for her doctor. Her trust was based upon her experience, and she had turned her case over to one who was competent. I thought, too, how easy it would be for the doctor to have a patient so confident in his judgment and skill that she would do anything he said, cooperating to the fullest. Again, there was this thought that if I ever needed surgery I would remember to ask for him.

I suppose you have had the same experience I have had. Let something happen to a member of the family, and one by one our friends come forward to say, "I wish you would try my doctor. He is wonderful. He has helped me so much I can't begin to tell you. I am sure he could help you." That, of course, is how we find new doctors for new places and new situations; and we have been grateful.

There is, however, a limit to any doctor's practice. Take out Wednesday afternoon, and Sunday, except for extreme emergencies, and vacations. I always

mark it down in my mind not to get sick at those times. Then doctors also limit their practice to certain parts of the body: eye, ear, nose and throat, internal medicine, or heart surgery, or something else. The tendency is to specialize these days.

Furthermore, many of our most urgent needs are not located in the body at all, though the symptoms appear there. We get more complex, and meeting human need becomes almost humanly impossible. And who dares to tamper with the immortal soul?

The Great Physician is still practicing, you know. He takes no time off and limits Himself to no part of man's need. He is a specialist on all fronts.

Will you tell me why it is so hard to recommend Him? Why are we embarrassed to mention Him to a friend who needs Him? Is it because we are not sure if He is really reliable? Or is it that we have only been partially cured and are rather poor examples of His healing touch. He is in the business of making people "every whit whole"—touching the entire personality.

If you have implicit confidence in the Great Physician, should it be hard to slip up to a friend and say, "Try my Savior. He is wonderful." She will judge Him by your trust and devotion. □

Friends Write

Continued

peared in the April, 1972, issue of the *EVANGELICAL FRIEND*.

For generations the King James version has been synonymous with the *Holy Bible*. There has been something special about this sacred book called the *Holy Bible*. In many homes it has held a place of distinction with its usual hard cover and simple inscription. Sometimes it has elaborate bindings, containing family records. Bibles can be purchased in all colors and sizes with illustrations, maps, and other aids. In my opinion, conversions have resulted through reading the King James version without any outside interpretation. Of course, all of these bindings and past history "doth" (pardon me) not an accurate translation make, nor does it compel people to read, but its words are plain, strong, and powerful. There is, I believe, a sacredness and reverence about the *Holy Bible* as a book that cannot be explained away.

Although the newer versions are fascinating to read, and perhaps the work of modern scholarship, lends a greater authenticity to the actual Hebrew and Greek, yet the writer in his fervor would have us take all of our King James Version Bibles out on a heap and burn them.

Midway in the second long paragraph, he asks the question, "Why then should Christian pastors and Sunday school teachers across America continue to use archaic forms of the English language?" He believes that this practice tends to weaken the authority of the Scriptures. I disagree. If the KJV is read *well* publicly, it can be understood. This points up a great weakness in the theological training of the young minister who is not taught to read aloud, thus distorting the meaning. Roberts rips off further in his denunciations by calling public Bible reading from this version, "Sunday morning Scrabble." That seems a bit harsh to me. When I hear the Bible read, I want to hear something better than the speech of the listener.

I am neither a traditionalist nor a sentimentalist, but I do not believe that the role of the King James translation is past. There are beyond doubt inaccuracies in all translations, and I do not care which version anyone reads; however I think extreme caution should be used when recommendation is made against reading it. Jesus Christ spoke in the language of His day to the people. It wasn't modern Hebrew, modern Greek, nor modern English, therefore it is possible to suspect that even the modern versions are also wrong. Maybe He spoke Chinese, as I read an article that suggested He might have been in China attending a University during some of His rather unknown years. So that's a wild thought!

The Christian's sacred book is the *Holy Bible*. Some of the new versions that I have seen do not use this term. Sad it will be indeed for future generations when these words pass out of existence!

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Reprinted from *The Evangelical Friend*, September, 1962.



This month a new column starts, written by EFA Christian education consultant, Dorothy Barratt. Dorothy travels widely among Friends and is in constant demand as a speaker and workshop and resource leader. She will share primarily from her experiences and offer new ideas for Christian education programs.

a man-size job or man the preschool department

Who said all the ministry to preschool children must be done by the women? Where did we get the notion men cannot communicate successfully with the young child?

It is a sad commentary that in some churches a child can move up through the Sunday school from class to class—nursery, kindergarten, primary, and junior—without once being exposed to male leadership. Is it any wonder many boys are “turned off” at increasingly earlier ages?

Why is it so important to include men along with women in the ministry to children? A most natural setting for the



George Evans, left, and Arthur Winters, above, share their love and attention with some very important little people.

young child is one in which both men and women are present, filling a significant place in ministering to his total needs. This ministry includes more than the “telling of a story” or helping with the mechanics of activities. The most meaningful thing taking place during these brief hours in the church is the sense of love, warmth, and security of both a “mommy” and “daddy” figure. Without this it is doubtful how much learning takes place.

A recent survey reveals that seven million children in the United States under age 14 are being raised in families in which a father is absent. How much greater, then, is our responsibility to help fill the “gaps” for these children.

Having men involved at all age levels throughout the church program contributes to building wholesome concepts of the church. It adds dimensions of strength and ruggedness that are lacking without the balance of male leadership.

What kind of men can minister in a preschool situation? A minister to young children may be a college boy or a grandfather, a businessman or a farmer, a doctor or a high school dropout, but the one ingredient necessary is a sincere love for children. Add a vision of the importance of this ministry and a willingness to learn and you will probably have someone who can make a worthwhile contribution in this area.

For years the ministry to young children has been considered a feminine role, and only in recent years has this concept been gradually changing. And what a delightful change this is!

Here and there throughout our evangelical Friends churches we are discovering men fulfilling a unique and effective role with our preschool children. In

many cases they may not be serving as the lead teacher, but they are taking active parts in the program, and their presence is a delight to the children.

Visit the nursery department of the Friends Sunday School in Newberg, Oregon, and you will see a man who has become an indispensable part of this ministry to little children.

Arthur Winters began serving in the nursery department rather by accident. One morning when he was at the church early, he was asked to help out for awhile; this “helping out” has grown into a most vital ministry of over ten years.

Ruthanna Hampton, one of the Nursery Department teachers, reports that the ministry of Arthur Winters to these young children and their parents has been invaluable. Sunday after Sunday you can find Mr. Winters comforting a little two- or three-year-old newcomer who is coming into a Sunday school class experience for the first time. The little one often comes in with tears and fears, only to be warmly comforted by the quiet, pleasant manner of a grandpa who knows just what to do. Tears are wiped away, and everything looks brighter when Arthur Winters is there.

Mr. Winters helps the children with puzzles, reads to them, or assists with the handwork. Mrs. Hampton says that Arthur Winters is her right-hand man and knows just how to handle the many situations that arise. He is always cheerful, quiet, and understanding—just the qualities these tender young plants need. The little children, the parents, and the church can be grateful for the vital part this man of God is having in the lives of their children.

George Evans, or the “Cookie Man,”

as he is affectionately called, serves with his wife Marjorie in a class of three-year-olds in Medford, Oregon. Whenever you see George you will observe that he has a "lapful of children" all vying for their share of attention.

One little girl always seems to have a problem with her barrettes falling out of her hair, and George patiently puts them back.

Comforting a child who is upset and wiping away tears seem to be a part of ministering to young children, and George does his share of this. George became known as the "Cookie Man" because each Sunday he distributes the much anticipated refreshments, which are a delightful part of the program.

The role of George Evans in the lives of these three-year-olds cannot be measured by the little duties he performs. It goes much deeper than that. If through George and others like him, a child finds the church to be a happy place where he senses love and security, he will be on his way to the building of proper concepts of the church and of God. This is the great contribution.

Three cheers for all the men who are ministering to young children in our churches. May your tribe increase! ☐



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+ Dr. Paul Petticord, President (left) introduces Dr. Arthur Climenhaga (right) as new Dean of Western Evangelical Seminary.

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Continued

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But there are other problems: the care of the ravished women, the war widows, the recent outbreak of smallpox in the Barisal district, the care of the 79,000 unwanted children who are being born as a result of the mass raping. Yet, somehow, the spirit of the nation is strong, and the people are willing to tackle the problems. What an opportunity for a positive Christian witness! With hearts of compassion we can share the love of Christ in word and in deed! I am thrilled with the report that Fred and LaVonne Gregory, alumni of George Fox College and members of Northwest Yearly Meeting, will soon go to Bangladesh to coordinate the work of the World Relief Commission (NAE).

The hour is urgent, the situation is desperate. Dr. Abdur Rab Chaudhury, speaking on behalf of the Sheikh Mujib said, "What you do in the next one, two, or three weeks is most important. If help is delayed by two weeks, or four, or six weeks, it will be help that will have to be dropped on the graveyard of many, many Bengalis. It will not be help for him; it will be help to satisfy the ego of the professional do-gooders who wish to be recorded in the newspaper column that they have sent help, but it will be a help too late for the people who deserve it." ☐

Help is needed now!
Churches or individuals who wish to help Bangladesh may send their checks to:

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Carl's dilemma

BY BETTY M. HOCKETT

"Twenty-eight, twenty-nine, thirty! There!" said Carl as he finished counting the green bills and coins neatly stacked on the table in front of him. "That makes \$22.30 that I earned this summer. With what I already have saved, it makes enough to get that neat radio on sale downtown. Usually it costs \$35, you know, but now it's just \$25."

Carl's smile quickly became a frown. "Oh, I forgot," he said softly. "I completely forgot about that. But if I don't use all this money, I won't have enough for the radio while it's on sale. How much would my tithe be, anyway?"

"Let's figure it out," said his mother. "What would 10 percent of \$22.30 be?"

Carl got busy with his pencil. After several minutes of thinking and muttering half out-loud to himself, he said, "I guess it would be \$2.23."

"That's right, Carl."

"Now I'm in a fix," he thought, chewing on the end of his pencil. "If I tithe \$2.23, then I can't get the radio while it's on sale. And if I can't get it then, I will have to pay a whole lot more. Even by saving my allowance it'll take a long time. Oh, boy! What'll I do?"

Carl's mother went on with her work, knowing that her son was doing some hard thinking.

After the money was safely put away, he went outside. But for some reason he could not quite settle down to doing any one thing. First he got out the football. Then he rode the bike around the yard a few times; then he just sat down on the back porch steps with his chin in his hands. He continued talking the situation over with himself. "But I know I ought to tithe. I always give God part of my allowance. But seems like this is different. Maybe it wouldn't matter if I didn't tithe just this one time!"

He looked up and smiled. "That's what I'll do. I just won't tithe this time. I could make it up later."

Out came the football again, but no one else was around for a game. No one

came around on a bike, either. But still, Carl couldn't quit thinking about the \$2.23. He really wished he could forget about it. After all, he had made his decision!

That night, as he got ready for bed, Carl thought, "Won't it be fun to have a radio. Then when I go to bed I can listen to some music or to a ball game. I can hardly wait."

However, as he crawled in between the covers, the thought of \$2.23 kept coming back into his mind. And then, without wanting to at all, he remembered about the Bible story of the widow woman who gave only two tiny coins in the temple offering box. Since the lesson had come only a few weeks before, he could still hear his Sunday school teacher telling the story. Mr. Wilkins had said, "Jesus told His friends the widow had given more than anyone else because she had been willing to give *all* that she had, not just a part of a big sum of money. She pleased God very much!"

Carl turned over to his back. Thoughts of the Bible story and \$2.23 kept getting all mixed up in his thinking. "But I've already decided what to do," he reminded himself. "Why do I keep thinking about it?"

He was still wondering when he finally went to sleep. The next morning he thought again how neat it would be to have a radio to turn on first thing each morning. But, as he ate breakfast and did some work at home, things just did not seem to go right. At noon his mother said, "Carl, what's the matter? You don't seem very happy today. Anything I can help with?"

"Well, I don't know," answered the boy. "It's about the tithe. I decided not to tithe this money so I could get the radio. I can make it up sometime later. But for some reason I keep thinking about that \$2.23."

"Maybe God is reminding you about sharing what you have with Him. Could it be that He is talking to you?"

Carl looked surprised. "I hadn't thought about that. Do you think God might not be pleased with my decision?"

"God has promised that if we give part of our money to Him He will bless us. In fact the Bible says this is one of the things God has planned for us to do. And you know, Carl, it is important that we obey Him."

Carl was silent. He could not think of anything else to say. But deep inside he had a feeling. "I know Mother is right. But I still want that radio awful bad."

Back and forth went the thoughts. First he decided "I'll tithe it after all!" Then he decided, "No! I'll make it up later!"

He was in a dreadful dilemma!

After more troubled thinking, he finally realized that when he had decided "I'll tithe," he felt better. Things looked brighter. It was when he told himself "No!" that things got worse.

Soon, Carl was really tired of this awful feeling down inside!

"We call that awful feeling *conviction*," said his mother. "That is God's way of saying, 'Wait! Hold on! Something's not right!' It's important to pay attention when God allows you to have that feeling of conviction."

"I think I'll tithe this money after all. I guess I can do without the radio!" Suddenly Carl felt better. It seemed a heavy load had suddenly disappeared.

His mother patted his arm. "I know you will be happier, Carl, and certainly God is pleased. I know, too, that He will help you. It might be you could find something else to do to earn the money you need for the radio. God is like that, you know; He always gives us more than we give Him."

Carl smiled for the first time all day. "Hey! I hadn't thought about trying to earn more money now before school begins next week. But maybe I could do something. And you're right. It is better to listen when God says something's not right. I'm going to be a better listener after this!" □

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Books



Ethelyn A. Shattuck, Autumn Leaves, Vantage Press, 1971, 47 pages.

This is a book of poems. Did you know that poetry is beat and rhythm? It does not walk; it runs, skips, soars, and flies. It can move as massively as a great ship down the launching ways; it can move as delicately and subtly as a breeze through a field of grass. The poem says more than its words. There is a difference between the prose way of looking at life and the poetic way. It can make the world we live in different and more lustrous. Sometimes the poet speaks for us in words we ourselves cannot find, full of the picturesque.

The author writes:

The morning comes
on silent wings,
pauses a purple moment
above a sleeping world.

In writing of the lilac bush, purple or white, she creates images for us.

The dew-kissed blossoms sweet-scenting the night—

And, oh, for some bluebirds at nesting time there!

There are expressions of her vital faith in God:

The light of Christ pervades my being
And darkness disappears;
It shines undimmed through pain and sorrow
And dissolves my lurking fears.

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Autumn Leaves is a short book of poems of sheer beauty in nature, of picture poems for children, and poems full of vital faith and hope. Truly, the author looks at life through the eyes of a poet.
—Adelaide A. Barker

Erwin Paul Rudolph, Goodbye, My Son, Zondervan Publishing House, 150 pages, \$3.95.

The author, a Wheaton College English professor, writes a memoir for his 21-year-old son who died after a brave struggle against death. Besides telling in some detail the progress of the illness of the young man, the book candidly shows the questions of a Christian parent and the faith that accepts the questions, answered or not. The story of the young athlete himself reveals a Christian growth and acceptance that may be rare among young people his age.

Some of the best parts of the book include the father's wrestling with the imponderable problems of suffering, divine healing, divine care of His own, and the nature of the afterlife. Basing his testimony of triumph on Scripture, the author evidences an experience of God's adequacy. It can inspire parents and young people alike and will bring comfort to all bereaved Christians.

—Phyllis Cammack

David and Don Wilkerson, The Untapped Generation, Zondervan Publishing House, 1971, 256 pages, \$1.95, paperback.

This is another in the long list of books coming from the pen of the Wilkersons. It comes out of the many years of experience that David and Don have had "in the struggles, throes, and frustrations of ghetto counseling" through the Teen Challenge ministry in New York.

The book addresses itself well to pastors and concerned Christian laymen. It is designed to give aid in defining the personalities of the "untapped generation" and how to counsel effectively such persons. It may become a very useful tool, or it may be read without any purpose but to excite the mind as to how terribly grim life really is. It's the reader's choice.
—Charles J. Neifert

Mabel H. Nancy (Numbers 1 and 2), Everett R. Wall (Numbers 3 and 4), Bible Quiz Pad, Moody Press, 95¢ each. Each pad contains four quizzes with ten copies of each quiz to be used by the teacher or leader of youth groups. The question types are matching, multiple choice, filling blanks, rearranging letters, and such. They deal with Bible characters, events, objects, animals, terms used in school, and others. These are interesting, stimulating, and not too difficult.
—Walter P. Lee

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NORTHWEST

SUPPLEMENT

VOL. V, NO. 9 — MAY, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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Camp Tilikum Opens Retreat Facility

Remodeling of the house at Camp Tilikum has been completed to allow its use as a retreat facility for groups of up to 24. The lower floor and the former garage of the large house on the property donated by Russell and Irene Baker now contains four large bedrooms, a kitchen, dining room, recreation room, and meeting room. The



Members of the Camp Tilikum board in a planning session in the recently remodeled Illahee House.

LYNWOOD FRIENDS YOUTH MISSION TRIP

(From Lynwood FY paper, "Our Bag")

Spring has sprung as 15 of our young people spent 10 exciting days making a pilgrimage to Southwest Indian School in Phoenix, Arizona. God truly was with us as He provided the needed money, met our needs, and gave us a safe trip. Not only was the staff friendly, but also the loveable Indian children.

While traveling we had time to play games, talk, write, sing, read, memorize Scripture, pray, eat, and so on. The trip was one we won't forget, yet let's stop, think, and pray about what God would have us be doing *now*.

MATERIAL FOR COURSE ON PEACE

"The Christian and Peace" is the title of a packet of materials prepared by the Board of Peace and Service and George Fox College to be used in church groups studying the Christian's stand on the problem of war and military service. The packet contains five books and pamphlets, six taped lectures by George Fox professors and recent campus speakers, plus an assortment of materials for individual or group study. The course includes a 13-week syllabus for using the materials as an adult elective in Sunday school classes.

The packet costs \$20 and may be ordered from the Yearly Meeting headquarters. When using the course for a group, only the leader needs the complete packet.

Camp Tilikum director, Gary Fawver, lives with his family in the remainder of the house, while the Bakers live in a mobile home nearby. The Fawvers will share in providing the services for retreats and various kinds of meetings. Gary helps groups in their program plans, and Susan, his wife, does the cooking.

The retreat facility, being called Illahee House (Chinook word for "country place to live") is the first regular use of the grounds, which include 90 acres of property and a 15-acre lake. Summer plans include day camps (including Junior Yearly Meeting) and other outdoor activities. These activities are planned to serve needs not being met by other camping programs. Inquiries about Illahee House should be directed to Gary Fawver, Camp Tilikum, Rt. 3, Box 177A, Newberg, Oregon 97132, phone 538-2763.

BOARD LEADERS TO VISIT BOLIVIA AND PERU

Gerald Dillon, president of the Board of Missions, and John Fankhauser, coordinator for the work of the board, will visit Bolivia and Peru in June and July at the request of the Mesa Directiva and the missionaries. Their seven-week trip will investigate future needs of the churches there, particularly in regard to advanced training programs. At the request of the missionaries, their wives will accompany them, at no cost to the board.

SOS ON UNIFIED BUDGET

At the end of the ninth month (75 percent of the year), you have given just 66 percent of the \$206,000 Unified Budget for the 72-73 year. We need \$17,300 per month to be on target. The seventh month you gave \$18,000 but only \$15,300 the eighth month, and the ninth month giving dropped to just over \$13,000. This wouldn't be so bad, but there is a serious lack of balance in the giving. Missions has received over 87 percent of its total budget, but boards that have received no designated gifts have just 45 percent of their totals.

Several churches need to catch up fast in the last three months before July 15.

To figure your share, add 60 percent to the amount you pledged to the Unified Budget, for when we put all the needed money for missions inside the Unified Budget we increased it by 60 percent more than was pledged. This note is also an urgent appeal for individual gifts to the Unified Budget. It would be best if you would designate your gifts for the Board of Finance and the Board of Publications, for those two, because their commitments are so binding, are seriously in debt.

—Norval Hadley

RESOURCES FOR CHRISTIAN EDUCATION WORKERS

The Board of Christian Education has loan copies of a series of handbooks prepared by Joy Cox of the Arcadia Friends Church in California. They deal with Nursery Care, Childrens Church, Sunday School, Christian Education Committees, and Young Friends. These are available from Lloyd Melhorn, P.O. Box 340, Sherwood, Oregon 97140.

EASTER ATTENDANCE TOPS GOAL

Part of this year's Friends Alive—Phase Two was the recent effort to reach a challenging goal for Sunday school attendance on Easter Sunday, as a part of a united EFA effort. Northwest Yearly Meeting's goal was 6,375 compared with 1970-71's average of 5,068. This goal was reached and surpassed, with 6,694 reported in attendance on Easter Sunday. This success added to the Evangelical Friends Alliance totals, to top the EFA goal of 23,627. Early reports show that more than 24,000 participated in the Easter services, suggesting the potential for growth among those who consider a Friends Church as their own, at least on some occasions.

INVITATION TO FIR POINT FAMILY CAMP

Friends from throughout the Yearly Meeting are invited to the Family Camp for all ages at Fir Point, the weekend of July 1-3. "Dynamic Christian Living" will be the theme of the camp to be held at the wooded campgrounds between Grants Pass and Roseburg, in southern Oregon. Speakers will include: Richard Louthan, "The Christian and His Emotions"; Robert Cornwall, "Priorities for Family Living"; and Ron Rittenhouse, "Science and the Bible." Maximum cost per family will be \$25, with the charges for adults at \$8 and for children, \$4.

An intermediate camp for grades 4 through 8 will also be held at Fir Point, for those in southern Oregon. Elwin Wines will direct the camp, to be held June 27 to July 1. Friends now lease the Fir Point grounds from the American Sunday School Union.

PUGET SOUND CAMPS THIS SUMMER

Junior Camp—August 20-25
Senior High Camp—July 24-29
Family Camps:

Island Hopping—June 24-26
Back Packing—July 7-9
Tent Camping—July 21-23
Olympic Peninsula Drive—August 4-6

IT'S HAPPENING!



I just read something that really excites me. Before I tell you what it is, let me quote from one of my old sermons. "Protestants now comprise only 8 percent of the world's population—1 out of 13. In 40 years the population will double, and Protestants will be just 2 percent of the population—1 in 50."

Now the good news: In a recent issue of the *Church Growth Bulletin*, a publication of the Fuller Institute of Church Growth, Warren Webster, the general director of the Conservative Baptist Foreign Missionary Society, quotes Stephen Neill: "For the first time an attempt has been made to arrive at a scientific estimate, based on population figures supplied by the United Nations and on the best available statistics from Christian sources. . . . It appears that in the past the Christian percentage has been overestimated, since the population of China, almost entirely non-Christian, is now held to be larger than was earlier supposed. When the necessary corrections have been made, the conclusion is reached that the percentage has been slowly increasing and will continue to increase; if present trends continue it will in the year 2000 stand higher than ever before in the history of the world. What is a little startling is that at that date less than half of the Christians will belong to the white races."

Isn't that thrilling? The percentage of Christians in the world is increasing and will continue to increase. That is entirely different from what we used to hear.

Add to this some other amazing facts. We always used to hear that the Christian population of Japan was just .5 percent. I recently heard that a more modern and correct accounting shows the Christian population of Japan is much more than that.

We have just come from the NAE Convention in St. Louis. There again we heard reports of the tremendous revival in Canada. I had read about it before, but now we heard firsthand reports. Taxicab drivers, shop owners, school teachers, principals, clergymen, and just about everybody in Canada is talking about the spiritual awakening. Shop owners have been amazed to have people walk in to confess shoplifting and offer to make restitution. People who have defrauded Workmen's Compensation have offered to make amends and straighten the records. Police report similar "confessions" and reduction in crime. Principals and school teachers talk about dramatic changes in student behavior. Cab drivers are getting calls in the middle of the night, and people ask to be taken to a church. When asked, "What church?" they say, "I don't care, just any church; I need to pray; I need to get right with God."

Preachers are not getting a chance to preach because people are using all the time to share their witness. They have to limit them by requesting that they talk about only what God has done for them in the last ten hours. One pastor reported an amazing thing. Converts are asking for offering boxes. People are witnessing and doing personal work instinctively without training. The revival is characterized by honest dealing with sin. One village had to close liquor stores. One said, "It is God pointing His finger at you." Another said, "To say you don't need a revival is like saying, 'I never need a bath.'"

God has moved in a marvelous way through Lay Witness Missions at Greenleaf and Medford. At Greenleaf some said there

was more accomplished than ever seen in any service there.

Clynton Crisman called from Medford to say he had never experienced anything like it in his life. People would not leave the church. It was much like our experience at Ministers Conference when God came in an unusual way and there was a deep spirit of love for each other. Clynton said, "Now I can read the first chapters of Acts and relate to them. That's our church. People are sharing because they can't help it. The Sunday night service went four hours and still they didn't want to go home. And it hasn't stopped; phones are busy with people sharing what God is doing in and through their lives. Prayer meeting attendance jumped from 20 to 58."

At Lents God came in an unusual way in the Sunday morning service. People from Maplewood are experiencing some of the runoff of the Canadian revival after visiting Emanuel Baptist Church in Portland.

One of the display booths at the NAE Convention was passing out a button that said, "God is alive." He certainly is! Dear friends, many of us believe we are serving God in a time and in a spiritual climate when we would be failing Him if we did not expect the unusual. I think I could say the most outstanding characteristic of the ministry of the Holy Spirit to me during these days has been the emphasis on faith. God just loves to honor faith. He seems to be waiting in the wings for us to believe Him enough so that He can authenticate our message by revelations of His life-changing power. Everywhere people are waiting for someone to talk to them about Jesus.

If nothing is happening in your church or your personal ministry, let me encourage you to keep praying and probing until you find what God wants to do for you. There seem to be certain segments of society that are more receptive than others. The young are especially receptive. The parable of the sower doesn't advocate broadcast sowing but discriminate sowing. Sow where the soil is receptive.

God wants to do a new thing among us. Get ready. If you will humble yourself, pray, seek His face, and turn from your wicked ways (2 Chronicles 7:14), it's going to happen to you.

—Norval Hadley

An Idea for Prayer Fellowship

"I believe if we had a better means of sharing prayer requests, we would have better unity. . . . If you pray for someone you're interested in, that person or church, God gives you a special love for them."

These are the words of Carolyn Strong of Svensen, our beautiful little church near Astoria, Oregon. Norval and I had visited their meeting, had the privilege of speaking with them, and of becoming acquainted afterwards. In the course of the conversation with Mrs. Strong came the sentiments we have heard expressed at Agnew and Hayden Lake and Metolius and many places—"We feel a little out of it. We'd like a means of closer fellowship." And what can be a better means of closer fellowship than fellowship through bearing one another's burdens in prayer?

Encouraged by these expressions of concern, I am asking for you to write your re-

quests to the Yearly Meeting Office in care of me, Mary Hadley. When these requests come in, I will find a way to get them out to all the churches, whether through this paper or some other means, and we can begin the thrilling adventure of this highest of all fellowships, the fellowship of prayer.

I am excited about this possibility. Will you please write to me right away? And while we're on the subject, may I suggest one of our first requests? Please pray for your Yearly Meeting superintendent. He, his wife, and family greatly need your prayers. We are all feeling the tensions, and the challenges, of this work.

God bless you all.

—Mary Hadley
P.O. Box 190
Newberg, Oregon 97132

MELODY MOUNTAIN CAMP SCHEDULE—1972

Junior High Music Camp—July 3-9
Junior High Art Camp 1—July 10-16
Junior High Art Camp 2—July 17-23
High School Art Camp—July 24-30
High School Music Camp—July 31-August 6
Gospel Magic Camp (all ages)—August 7-13
College and Adult Art Camp—August 14-20
Rest and Recreation Camps—August 21-26 and August 27-September 3
Write Melody Mountain Camp
P.O. Box 35
Meacham, Oregon 97859

MEXICO PRAYER AND PRAISE NOTES

PRAISE

For Margarita Guzman, who has recovered from typhoid fever.

For Eliseas Martinez, who suffered a serious eye injury in March. Except for tiring easily, his eye has healed from the injury and operation; the whole family is grateful to God and to all those who prayed.

For safety in traveling and quick passage through customs offices during Nordykes' trip to Texas to get papers to remain in Mexico.

PRAY

For Dr. Alcides Caballero, medical doctor, director of the Department of Infectious and Preventive Medicines of the Coyoacan Children's Hospital. He is very interested in our group, always wants to talk about the Bible and has many questions, but so far has not taken time from his busy practice to attend services. His wife is Catholic.

For Enriqueta, a lady interested in women's classes; she has attended twice and always contributes to the discussions.

For Alfonso and Gloria Frias, who have left the group and have experienced some discouraging experiences recently.

AMONG THE CHURCHES

SOUTHWEST WASHINGTON AREA

Camas—Dorwin Smith, pastor

For our February WMU meeting, two carloads of our women went to Portland to visit Pastor Kim's church.

February 20 our church joined with Forest Home for the evening service. The young people presented a drama on young people turning to Christ.

March 19 we had the pleasure of having Charlotte Macy and Dorothy Barratt with us.

Our men had a prayer breakfast Saturday, March 25. Our church family attended the Easter sunrise service at Beacon Rock.

—*Millie Attebery, reporter*

Rosemere—Edward Baker, pastor

Like the Easter lily, Rosemere has budded out and is blooming. There are wonderful days ahead. Some new things are happening.

On Mondays, two Bible classes are held in homes of the community. Also, Monday night has been set aside for a "rap session" with the youth.

We were very fortunate to have Herschel Thornburg for a short four days April 6-9.

BOISE VALLEY AREA

Boise—Dale Field, pastor

Thirty-two people from our church attended the annual sweetheart banquet the evening of February 8 in Nampa.

The area churches joined with us for a missionary service with Anna Nixon, missionary to India for 25 years.

Friday and Saturday, March 3 and 4, our church had an "Area Youth Discovery Training" program.

Six youth from GFC had charge of the morning service on March 5.

On Tuesday evening, March 7, a special area workshop for all Sunday school teachers and Christian education workers was held in our church. Dorothy Barratt, using modern teaching techniques, was the training supervisor.

Our pastor and his wife, Dale and Deloris Field, attended the annual Ministers Conference at Twin Rocks beginning March 12.

The GFC choir presented an hour of sacred music during a morning service in March.

Our high school and college youth invited several Boise groups to join with them in a singspiration in the Fellowship Hall following the evening service on March 26.

—*Margaret Peterson, reporter*

Star—Harold Clark, pastor

Roy Clark, chairman of the Speech Department of George Fox College and father of our pastor, was speaker for special meetings March 19-26. The ministry of the Holy Spirit through Roy Clark in music and preaching was a real inspiration to us all.

Meridian and Nampa Friends Churches joined with us for a concert by the George Fox A Cappella Choir on the evening of March 19.

Star Friends adult choir, under the direction of Harold Clark, presented the John W. Peterson cantata, "Easter Song." This Easter morning service was the first performance of the choir.

The young people held a chili feed to raise money to help fix up a youth center. We are pleased they want to work for this project.

—*Leona Ireland, reporter*

Korean Church in Need of Bus

The Korean Church is in serious need of a replacement for the bus they have been using to provide transportation for sailors from Portland ships to attend their services at N.E. Sumner and 23rd. Cost of the new vehicle will be about \$4,000.

They wish to acquire a new 12-passenger bus. The church has raised \$300 toward initial payment and has pledged \$50 a month toward the balance. The Yearly Meeting Board of Missions has matched this \$50 a month payment for the first year and will consider further their need to help in retiring the debt at the end of this first year.

This payment is not in the mission budget, but we recognize the urgency of this need and suggest that anyone desiring to help in this project send your contribution to Arlene Moore, Yearly Meeting treasurer, designated

for such.

Reedwood Friends Church has taken the initiative in identifying with this need and is making the loan for the purchase of the vehicle. This is sincerely appreciated by the Mission Board.

We are thankful for the continued faithfulness of those who are in leadership of the Korean Church ministry and trust this vehicle will soon be available to them.

—*John Fankhauser*

George Fox College

The A Cappella Choir completed a four-state tour during March, with 12 appearances in 10 days. These included appearances at high schools, churches, and on television, in Oregon, Washington, Idaho, and Montana.

* * *

The National Educators Fellowship held its fourth annual conference for the Pacific Northwest on the campus March 24-26. Among the speakers dealing with the theme, "Accountability: For What and to Whom," were President David LeShana, Dr. George Moore, and Verne Martin, Oregon Teacher of the Year.

* * *

Dr. Paul Rees was the speaker for the Spring "Deeper Life" Conference on April 3-5. Rees is a well-known and dearly loved author and speaker and currently serves as vice-president at large for World Vision.

* * *

In connection with the visit of Paul Rees, a Pastor's Seminar was held on April 11, attracting 30 pastors from several denominations. On the program with Rees was Willis Jones, a Montana public official and a leader in Christian laymen's movements.

QUAKER CLUB ORGANIZED AT BOISE STATE COLLEGE

Quest is a new club that was formed at Boise State College in September of 1971. Quest, "Quakers United Ever Seeking Together," is composed mainly of Quaker BSC students who felt a need for an organization that would provide Christian fellowship for students seeking a Christian atmosphere in a state-supported school.

The club, consisting of about 25 members, meets every Tuesday evening in the college Student Union Building. These meetings include Bible studies, discussions, films, records and tapes, and speakers. Some of the recent speakers have been Harold Clark, Gordon Bennett, and Harry Selby. The club advisor is the alumni director of BSC, Bob Willcuts.

Since the club has come into existence, several have shown an interest in it by asking about it and Quakers in general.

—*Jim Wilhite, vice-president*

GREENLEAF AREA

Greenleaf—Gordon St. George, pastor

Pam Nichols has been chosen to attend Girls' State, and Paul Fodge is the choice for Boys' State.

Harold Harriman had the service on March 15, speaking and showing pictures of the WGM work in Bolivia, where he and his wife Evelyn have served for 25 years. They will return to Bolivia in August.

Carol and Joan Hibbs have moved into the home formerly occupied by the Gene Bayless family.

Martin and Laocadea Gárnica and son David of La Paz, Bolivia, are visiting their son Juan, who has been working in Connecticut for several years. Leland and Iverna Hibbs, former missionaries in Bolivia, received a call from Connecticut and are looking forward to a visit from these Aymara Friends.

—*Iverna Hibbs, reporter*

NEWBERG AREA

Newberg—Fred Littlefield, pastor

Paul S. Rees, vice-president at large of World Vision International, was speaker at our Sunday services on April 9.

George Fox College Choir gave their home concert in our church on March 26.

David Le Shana shared some of his recent experiences in Bangladesh with us at the Sunday evening service on March 19.

The George Fox College Band, directed by Dennis Hagen, gave their home concert in our church Sunday evening, February 20.

The Sanctuary Choir presented the missionary cantata, "So Send I You," by John W. Peterson at the closing service of the February month of missions.

The Newberg High School Choir presented "A Service of Darkness" in our church on Thursday evening, March 30. They were sponsored by the Newberg High School Christian Club.—*Margaret Weesner, reporter*

PORTLAND AREA

Hillsboro—Oscar N. Brown, pastor

The 9:30 Easter morning worship service was a time of unusual blessing and inspiration as nearly 100 moved forward, accepting the challenge to dedicate themselves anew to faithfulness in relating Christ to others.

Six home Bible study groups have been meeting on Wednesday evenings with sustained interest and the involvement of some new people. This is besides some groups that are meeting at other times. These study groups potentially involve the whole church.

A "Ticket for Vicky" dinner was sponsored by the missionary committee to bring Vicky Egbert, one of our members, home from Bolivia in June. She has been teaching missionary children in Cochabamba. Hillsboro church has been paying Vicky's support the past year in addition to keeping up our share of the Yearly Meeting unified budget.

"Fun Night" is sponsored at least twice monthly at a nearby gymnasium, with refreshments following at the church. This features our winning church basketball team and provides a great time for the spectators.

Our Christian education elective courses offer a variety of subjects to adults in the Sunday morning 10:30 study hour.

Lents—J. Marion Clarkson, pastor

A continental breakfast has been added to our children's Sunday school classes. This new feature resulted from the discovery that many children were coming to Sunday school without breakfast.

Six church members went on a missionary trip to Ensenada, Mexico, in March. They enjoyed a week of work-vacation at an orphanage there.

March was celebrated as Music Month with two musical concerts, which were very inspiring. The first was performed by our own Phil Morrill; the second one by the outstanding singing team, Jeanne and Joanne.

Several home Bible studies are in progress to enable the elderly and shut-ins to read the Word of God and share.

—*Shirley Bancroft, reporter*

Linwood—Roger Smith, pastor

The high school FY, always a very active group, worked many long, late hours to raise

funds for their mission trip to Southwest Indian School in Arizona in March.

Our evangelism training program has taken an exciting new turn. For the rest of the school year our team of lay evangelists will be training the senior class on evangelism of Western Evangelical Seminary as a requirement for the course. Last week 18 evangelists and trainees went calling.

We held our second Pastor's Clinic on Evangelism April 17-21. We had an interdenominational group this time.

A brand new involvement this spring is our Home Bible Classes, in which each family in our church will participate. A dozen leaders have been trained to lead these "dialogical" weekly classes. Our goal is to know the Bible better and develop a real caring fellowship among our people.

Easter was a wonderful day for the capacity crowd in our church. Everything from the colorful lilies and inspiring singing of the youth choir and the Mel Lamm family to Pastor Smith's message on what Jesus' resurrection means to us right now all combined to make the warmth inside more real than the sunshine outside.

PUGET SOUND AREA

Olympic View—Dan Nolte, pastor

The Lay Witness Mission was a real success, and we are seeing the results daily. We know the Lord is blessing those who give of themselves to put it on. Some came from Oklahoma, Texas, Idaho, and Oregon.

February 19 we had the pleasure of having the George Fox Band with us.

Our senior teens meet each Thursday night in one of their homes for Teen Talk.

A pizza party was held in the church for everyone by our senior teens. It was to help raise money for EXPLO 72.

Special thanks to Esther White and Clyde Miller of Memorial church, who are teaching this quarter in Sunday school!—*Esther a Bible*

study on 1 John, and Clyde on the book, *The Late Great Planet Earth*.

We have just had a Sunday school contest and now will have an auction using paper money earned in the contest—fun for all.

We had the pleasure of taking 12 people into the covenant of fellowship of our church.

—*Mary Harmon, reporter*

SALEM AREA

South Salem—Freeman Conant, pastor

Our evangelism team under Pastor Conant's direction is continuing to witness many conversions. People are eager to listen, and the response is overwhelming. What an exciting time!

Our Lay Witness Mission February 25-27 was a real milestone in many lives. Greater friendships and appreciation for one another have given us a powerful unity. The time proved so rewarding that a follow-up program is planned. Paul Weaver did a tremendous job as coordinator. Thanks to all of you from surrounding cities who gave so unselfishly of your time and talents.

We set aside March for emphasis on stewardship. Featured were many fine sermons, films, and speakers.

Our enthusiastic youth enjoyed two Salem Area Rallies, two snow trips to Mt. Hood, and their involvement with the pastor and family at Union Gospel Mission.

The first official combined evening service in the greater Salem area was held at Pringle Easter Sunday with a program presented by the combined choirs—an outstanding contribution by all who participated.

Our young people joined the pastor at sunrise services (and they enjoyed breakfast together afterward at Sambo's). Our Easter morning service heralded in a beautiful day with an outstanding musical program directed by Billie Conant featuring the primary children.

This is the beginning of a great year for South Salem serving the Lord and seeking His direction. —*Gene Lamm, reporter*

VITAL STATISTICS

BIRTHS

BURTON—To Sterling and Martha Burton of Boise, a daughter, Pamela Kay, born March 22, 1972.

KLIEWER—To Rich and Karen Kliewer, Boise, a son David, born March 24, 1972.

MORSE—To Allen and Claudia Morse, a son, Timothy Allen Morse, born March 6, 1972, in Boise.

STROBEHN—To David and Sandy Strobehn, Newberg, a daughter, Kimberly Kay, born January 31, 1972.

TUNISON—To Mr. and Mrs. Vern Tunison of Metolius Friends a son, Travis Vern, March 28, 1972.

WIEDRICK—To Jack and Vicki Wiedrick, Boise, a son, Jack Terry, born March 19, 1972.

WILHITE—To Dave and Linda Wilhite, Boise, a son, David Brandon, born March 19, 1972.

MARRIAGES

BAKER-KEILSMEIER. Laura Jean Baker and Albert Lee Keilsmeier, both of Salem, were married at Pringle Friends Church April

8, 1972, with Paul Baker and Jerry Baker officiating.

FISHER-RINARD. Shirley Fisher and "Gooch" Rinard were married at the Delmar Cloud home March 22. Shirley is the daughter of Mr. and Mrs. Al Fisher, and "Gooch" is the son of John Rinard of Mountain Home.

DEATHS

FLETCHER—Myrtle Fletcher passed away March 24, 1972.

GOTTWALS—Laura Gottwals, 87, of Friendsview Manor, passed away March 31. Fred Littlefield officiated.

HODGIN—E. Louise Hodgin, 76, of Salem, a member of Newberg Friends, passed away February 29.

KLIEWER—Menno H. Kliewer passed away March 13, 1972. Services were held in Boise Friends Church with Dale Field, Harold Antrim, and Bruce Johnson officiating.

MANN—Arna Grace Mann passed away February 16, 1972. Memorial services were held in the Boise Friends Church with Dale Field, Harold Antrim, and Clare Willcuts officiating.