
Evangelical Friend

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July 1972

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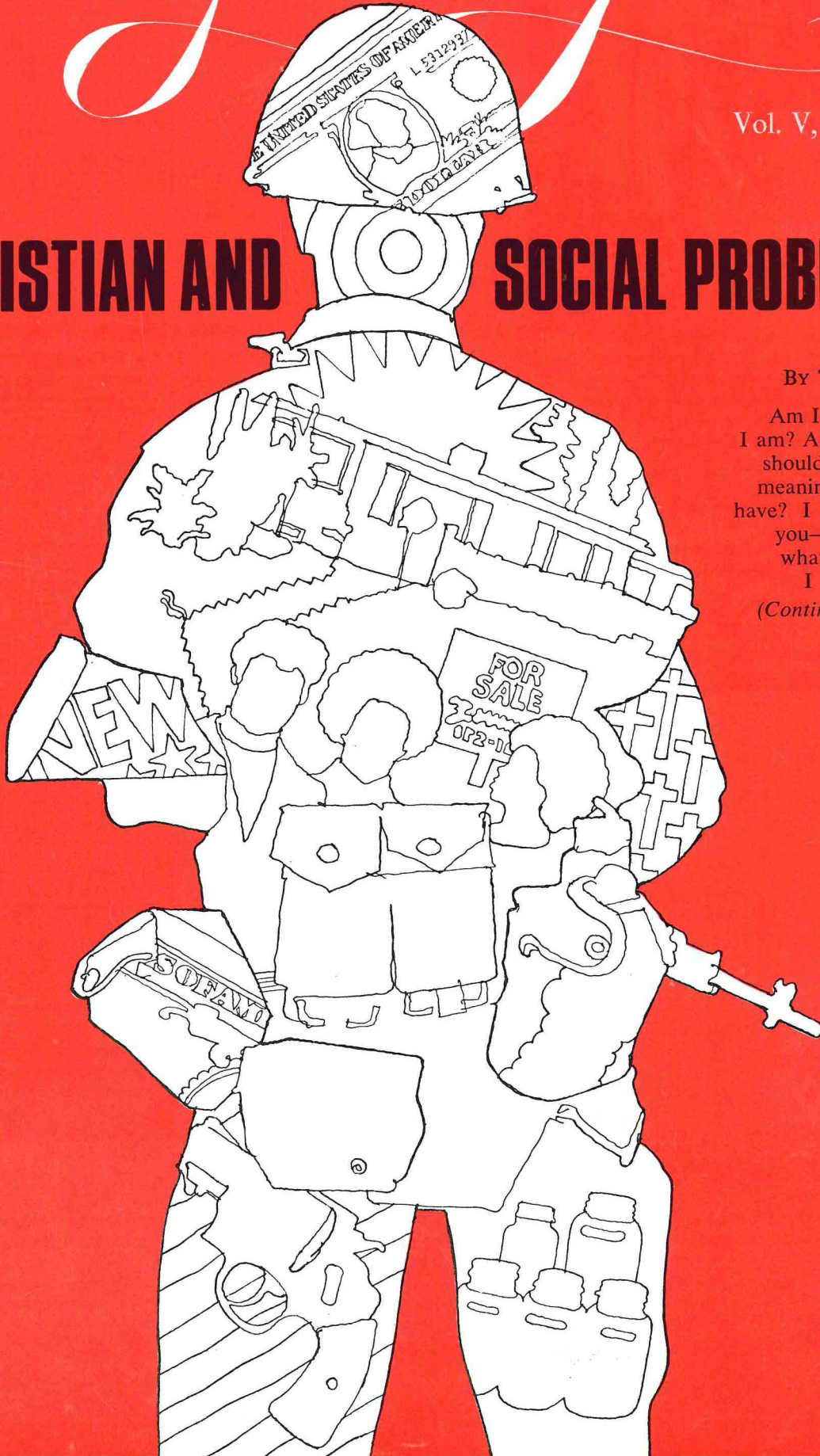
THE CHRISTIAN AND SOCIAL PROBLEMS

BY THOMAS F. HEAD

Am I really what I say
I am? Am I doing what I
should be doing? What
meaning should my life
have? I am not attacking
you—who you are or
what you are doing—

I am simply saying

(Continued on page 10)



A little bit helps

BY JERRY SANDOZ

Have you ever heard the expression, "Every little bit helps"? It is true—every little bit *does* help. Let me share with you what has happened in Korea to help an orphanage in Pusan for handicapped children. Because this home is for crippled children (89 now), the expenses and needs are always more than in a regular orphanage. WRC has given assistance to the Chun Sung Won (Heavenly Star Orphanage) since 1960 with foods, medicines, and clothing. But since it is a specialized institution with special needs, several people have responded to these needs as they have visited or have heard about them through correspondence.

The children in the Vacation Bible School of the Vancouver Friends Church in Washington State last summer brought



Pak, Kyung Ja

their money every day and sent it to us to pay for the operation of little Pak, Kyung Ja, an eight-year-old girl who was severely burned when a baby. After her

Jerry Sandoz, a Northwest Friend, tells of various World Relief assistance programs in Korea.



Jerry Sandoz presents World Relief Commission's \$1000 check to Chun Sung Won (Heavenly Star Orphanage) in Pusan, Korea, as smiling handicapped Korean children look on.

accident her left arm healed in such a way she could not lift it. Since her operation she has a greater use of her arm. I think this is a wonderful picture—concerned children helping other children. Even though they didn't have much, they put it all together, and it went a long way.

The student nurses at Good Samaritan School of Nursing in Portland, Oregon, have pooled their nickels, dimes, and quarters and are paying for the operation of eight-year-old Do, Wook Sun, who recently came to Chun Sung Won after his mother died and they were unable to locate his father. He had polio, which left his right leg useless. It may take at least two operations and several years of physical therapy, but since someone cared he will be able to live a more normal life.

Other concerned people have shared: Like the lady in Friendsview Manor in Newberg, Oregon, who knitted a sweater and scarf for Na, Hyung Soon, a 15-year-old girl who lost both arms in a train accident when she was about seven. Since this sweater was sent a year ago, many of the ladies in the Manor have gotten busy sending a shipment of knitted articles for the children so they could stay warm this winter. Or the high school students who saved yarn, which was used in many of these garments, by having a contest to see which class could make the biggest ball. The largest one was 61 pounds and 81 inches in circumference. Or the people from several churches who had a project to buy crutches and artificial limbs for the children. Or the case of Ku, Yong Ho, who had his first in a series of three operations from gifts given by three people who visited Korea and saw a need.

Everytime I visit the children at Chun Sung Won I receive a special blessing from their lives. To see the smiles on their faces is really a testimony of Christ's love shining back through them. To hear them sing songs like "Jesus Loves Me" is a very moving experience. It is hard to explain the feeling I get as I watch these kids who for the most part have a real struggle doing the things that we take so much for granted, such as walking or eating our food. It is wonderful when people give of their time or money to make things a little easier for them or hundreds of others like them.

Every little bit does help, and we constantly thank the Lord for His people who get together and share with others. □

Announcing a New Friends publication

The following announcement of a quarterly publication of Black Quakers in Detroit, Michigan, is the voice of an organization known as the "Evangelical Friends Association" (no official connection with EFA). Carl Davidson, 11118 E. Jefferson Ave., Detroit, Michigan 48214, is the editor.

"The *Pentecostal Friend* is a publication dedicated to the greater glory of God and to the uplifting of the Gospel of Jesus Christ among Friends. More especially it is our prayer that the *Pentecostal Friend* may be a means of facilitating communication among Friends who have sought or experienced a baptism of the Holy Spirit, which lies at

(Continued on page 17)

Evangelical Friend

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Cover

Artist Bennett Norrbo employs his own unique montage style to interpret our cover story, "The Christian and Social Problems."

Antecedents

No article recently has brought as much diverse reaction as "Use of Modern Versions of the Bible," (Arthur O. Roberts, April, 1972). One of the letters we received was from Howard R. Macy, youthful scholar at Harvard, and son of Mahlon Macy, pastor of our Omaha church.

We chose to publish only a brief portion of Howard's letter last month; however, the main essence of that letter (dated May 11) was an offer: "If you would like to add some information to people's thinking about this concern, I would be willing to write an article . . ." and then outlined four points that he envisioned.

He included his own deadline: "I would be able to send it to you by approximately June 15." Naturally, because of the timeliness of the subject, we gladly accepted his offer, reserved a hole in our final page layouts for his article, and promptly on June 15 "Bible Translation" arrived! His informative study (page 9) is worthy of at least one reading, perhaps more, for he has packed much into the limited space.

Also highly recommended this month are Thomas F. Head's "The Christian and Social Problems," beginning on the cover, and Everett Cattell's fascinating review of God's lessons brought through a lifetime of obedient service. Accompanied by the somewhat whimsical sketches of Ed DeTemple, "A Few of My Favorite Things" begins on page 6.

This reminder: There's no August issue. We'll be back again in September with a somewhat new format.

—H.T.A.

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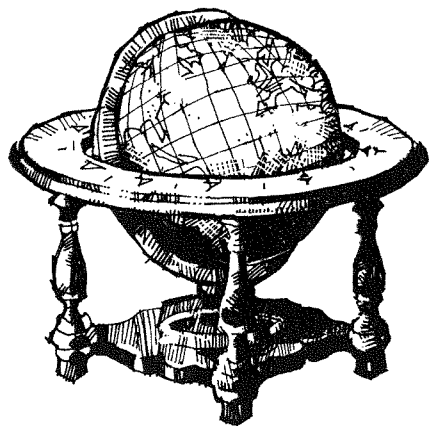
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CAMBODIAN REVIVAL SWELLS CHURCHES

PNOM PENH—Some 2,000 people signed decision cards to accept Christ during the April 13-15 evangelistic crusade here conducted by World Vision and led by its president.

Dr. Stan Mooneyham hailed the results as a work of God's Spirit. "We are all spectators to what the Holy Spirit is doing," he said.

Nearly half a century of missionary work in Cambodia resulted in a handful of Protestant churches with 600 members. In recent months four new churches have been formed, and observers in Cambodia feel that the crusade could result in the church's doubling its size overnight.

Under the regime of Norodom Siha-nouk the Christian church was harassed and persecuted, linked by royal propaganda to Western imperialism. With the winds of change have come new freedoms and fresh spiritual renewal upon the Cambodian church. —E.P.

WRC AIDS NEW REFUGEES

VALLEY FORGE, PENNSYLVANIA — The World Relief Commission is daily feeding 45,000 Vietnamese refugees who have fled to Danang from the North Vietnamese invading forces in Quan tri and Hue.

The Commission's Hoa Khanh Children's Hospital has been put on an emergency basis. With extremely crowded facilities, a mobile clinic has been set up outside Danang.

Stuart Willcuts of Northwest Yearly Meeting is WRC director in South Vietnam, and his wife Kathie is a registered nurse.

NAE SEMINAR CHARTS RISE IN OCCULTISM

MINNEAPOLIS—Growing movements of the occult can be seen worldwide, a German specialist in the field told some 500 Minnesotans in a three-day seminar here sponsored by the Greater Minneapolis Association of Evangelicals.

Dr. Kurt Koch took issue with those who consider astrology and other occult practices to be harmless.

There are "many terrible examples," he said, telling how people were influenced by astrology. He reported that a woman shot her son after it was predicted that he would become insane. A Brazil woman attempted suicide, Dr. Koch declared, after an astrologer told her she would lose her boy friend and never marry.

The number of "spiritists" in Brazil, for example, has increased from 10 million to 50 million in 15 years, he said.

Christians regard the situation as a prelude to the end of the age and the second coming of Christ, Dr. Koch said. He is the author of 60 books, including *Christian Counseling and Occultism*. —E.P.

'AMEN CORNER' ROOTING FOR McGOVERN

CHICAGO — Senator George McGovern can count on the votes of at least one congregation in his 1972 presidential race—members of the Mundelein United Methodist Church.

He is their former pastor.

From July 1946 until January 1948, the Senator was student pastor of the congregation, then called Diamondhead Lake Methodist Church. He was a student at Garrett Biblical Institute in Evanston, Illinois, and was pastor under special assignment from the regional bishop. His pastoral experience is a little-known part of his record. —E.P.

THREE MILLION COPIES OF 'LIVING BIBLE' IN PRINT

WHEATON, ILLINOIS—Less than a year after its release, *The Living Bible* has reached three million copies printed.

In 46 of the top 100 population centers in the U.S., Ken Taylor's paraphrased edition of the Scriptures published by Tyndale House here has remained on the best-seller list.

The significant difference in the edition that has crossed traditional denominational and religious barriers, according to Taylor, is that *The Living Bible* is a thought-for-thought rendition instead of a word-for-word translation. The result is a volume with strong appeal to this generation. —E.P.

PAPER SEES AMERICANS BECOMING STINGY IN CHARITABLE GIVING

WASHINGTON, D.C.—The average middle-class American family has become "22 percent less generous—or 22 percent more stingy, if you prefer—over the past decade," *The Washington Daily News* observes here.

Noting that churches and charitable organizations "now have, from no less authority than the Internal Revenue

Service (IRS), confirmation of their suspicion that it's getting harder to persuade Americans to part with a buck," the newspaper went on to state.

"During the 1960s, an IRS analysis shows, Americans who itemize their tax deductions gave away an average of 3.73 percent of their adjusted gross income to various philanthropic causes. In 1970—the latest year for which figures have been computed—contributions to church and charity averaged only 2.9 percent of adjusted gross incomes. In practical terms, that means the average middle class American family has become 22 percent less generous—or 22 percent more stingy, if you prefer—over the past decade." —E.P.

CORRIE TEN BOOM BOOK TO BECOME MOVIE

BURBANK, CALIFORNIA — World Wide Pictures, producers of Billy Graham films, will offer a film version of *The Hiding Place*, Corrie ten Boom's book coauthored with John and Elizabeth Sherrill.

Bill Brown, president of World Wide Pictures, said the movie will be released in a year and will be shot on locations in Holland, Germany, and at World Wide's studios here. —E.P.

'AMAZING GRACE' TOPS CHARTS IN BRITAIN

LONDON—"Amazing Grace," the song that rose to the top of America's hit tunes, has become the most popular song in England and on continental Europe.

Written by the Rev. John Newton, an Anglican rector in London, the words to the hymn first appeared in 1779 among a collection called "Olney Hymns."

While it has a Protestant background, "Amazing Grace" is today sung in Catholic churches as well. —E.P.

CHRISTIAN HOLINESS ASSOCIATION 104th ANNUAL CONVENTION

INDIANAPOLIS, INDIANA—Christian Holiness Association Convention held April 4-7 at the Indianapolis Hilton Hotel elected Bishop Henry Ginder to succeed Bishop Myron Boyd as CHA president. Other officers elected were Dr. John D. Abbott as vice-president, Dr. Ralph Vanderwood as secretary, and Dr. B. Edgar Johnson as treasurer.

Offensive moves against the trends of occultism and satanism were urged as the convention considered making this challenge "in the power of the Spirit." The study on the contemporary problem of growing occultism attracted much public attention.

The organization's executive director, Dr. O. Dale Emery, announces the next (Continued on page 17)

Does fellowship cost too much?

How strong is the Evangelical Friends Alliance? How strong should it be?

These two questions will be answered to a large extent by the Yearly Meetings of the four regions composing the EFA in session this summer. Whatever action is taken by the Coordinating Council of the EFA requires approval of each of the four Yearly Meetings before it becomes official.

Two points of view seem to govern EFA progress. One segment of supporting Friends appears to regard the Alliance as acceptable as long as it does not in any way interfere or diminish the local yearly meeting programs, particularly at the budget level. If we can gain some benefit from this fellowship without additional cost, this may be permissible. But some want almost written guarantees before sanctioning any involvement with the EFA that it will not add to already overtaxed treasuries before any commitment is given.

Another point of view is that anything is better than the present status quo, therefore the EFA must produce instant, noticeable growth, new leadership, and otherwise solve any particular problems appearing on the local or yearly meeting level.

Dean Gregory used to say frequently that any yearly meeting is no stronger than the individual meetings that compose it. The same applies to the EFA. Yet, by uniting local meetings, a yearly meeting is able to accomplish certain goals no totally independent congregation could reach. Perhaps somewhere in between the polarities of the viewpoints suggested may be where we are and where we should be.

First of all, should not one objective be to determine how much we can benefit from cooperation and fellowship than from how little we will allow? If our missionary program, for one example, has been strengthened with the limited cooperative ventures attempted, why not go further in such unity? Why not one mission board rather than four (with at

least 75 people on these four boards) attempting to administer an overseas missionary effort reaching around the world? This might not save money (is that really as important to the Lord as it is to us), but it would surely give many advantages in administration, candidating, promotion, prayer support, and united thrust of evangelism and service. There are so many new dimensions of missionary outreach today, we have not been able to develop simply because of fragmentation and duplication of efforts and energies. By making greater use of young people, retired people with special skills, short-term service, many of these and others might be developed more widely with greater accessibility in administration and promotional concentration. This can be done only through working more closely together.

On one occasion, a Friend demanded almost angrily, "We were told when the Evangelical Friends Alliance was formed that it would not cost anything, rather, it would save money!" If this conservative Friend was told this, it was unfortunate, for no one could have conscientiously made that kind of promise unless the purpose of EFA was to draw up some sort of schedule for the liquidation of evangelical Quakerdom. Of course it will cost something; growth always does. Stewardship is a matter of priorities and progress as well as accountability. Another Friend observes that any marriage costs more (in spite of rumors to the contrary) than living alone. The marriage of yearly meetings is no exception.

Now that Friends will be gathering again soon for the annual sessions, this is one more plea for consideration of ways to work together. It will require some type of executive leadership whether he is called a director of communication or executive secretary. It will take some surrender of departmental sovereignty in missions, church extension, youth programs, and at all levels—but at the same time will help to avoid unnecessary duplication of work and expense.

We need another general conference (the first one attracted twice as many attenders as expected), even if this means alternating some yearly meeting sessions. The trip to Wichita from Portland is less difficult than it once was for my parents to go there from Northbranch, Kansas. The fellowship of EFA is a value even greater than united programs from which spring true fellowship. It is interesting to observe that invariably those who have attended the Coordinating Council, a commission meeting, or the General Conference return insisting the EFA must continue and broaden its base of ministry. This suggests what is needed is larger and more fellowship, not less.

This fellowship of evangelical Christian faith shared by Friends must not be limited to the Evangelical Friends Alliance but be large enough to embrace all Friends everywhere who love Christ and strive to serve Him. It surprises some to discover how many of these there really are. —J.L.W.

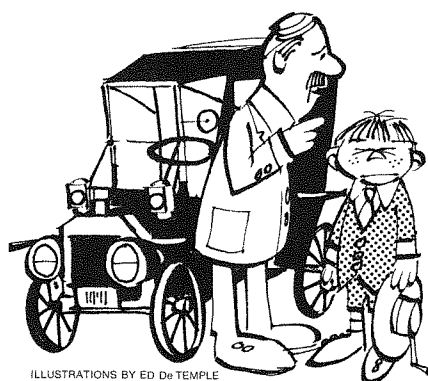
Why 'Evangelical' Friends?

Probably one-fourth of the current membership of Friends churches of the Evangelical Friends Alliance have joined in the past five years—at least this is true in the growing meetings. If so, they may be wondering about the question above. While the risk of condensation is clear, nevertheless a quote is taken from Ralph Beebe's book, *A Garden of the Lord* (285 pages, 1968, Barclay Press, Newberg, Oregon), that may help lay some background for the newcomer. "The [Quaker] movement, which began in seventeenth century England, has become deeply divided during the last 150 years. The major group, the orthodox or theologically conservative Friends, emphasizes the deity of Christ and personal salvation. These Quakers have promoted revivalism and missions, usually maintain pastors, and call themselves a church, although the worship service is quite informal. Another significant group, since the early nineteenth century separation often referred to as 'Hicksite' Friends, emphasizes the example of Christ and the 'Inner Light' which, if followed, is deemed to enable the believer to live in conformity to the will of God. The Hicksites de-emphasize attempts to win converts, and champion unprogrammed meetings based upon expectant waiting for divine guidance."

"Quakerism has suffered from the inability to synthesize these two aspects of the same message. As divisions developed, suspicion and intolerance resulted, and the two positions tended to become polarized. From one view, the extreme orthodox have become so militantly evangelistic and so much like the fundamentalist, holiness churches that they have forfeited the distinctive features of the Quaker message, such as the social concern and the spiritual beauty of the unprogrammed meeting for worship. From the opposite extreme, it appears that the Hicksites have lost the evangelical vitality of the early Christians and the early Quakers, and have become fixated with the desire for reform while ignoring its prime Christian requisite—the transformation of the human soul." —J.L.W.

A FEW OF MY FAVORITE

Everett Cattell has just retired after 12 years as president of Malone College, Canton, Ohio. This article is adapted from an address given to Friends and other denominational pastors at Malone in April. This fall, Dr. Cattell will move to Princeton Seminary as a visiting fellow for a year of research and writing.



ILLUSTRATIONS BY ED DE TEMPLE

"I was crushed but I learned! With Father you didn't 'slam at something.' You had to think."

In the popular musical called *The Sound of Music*, the obstreperous young nun called Maria sings about a lot of little childish experiences she calls "a few of my favorite things." Then the song proclaims:

"When the dog bites—
When the bee stings—
When I am feeling sad;
I simply remember my favorite things,
And then I don't feel so bad."

After a long life of experience I have something in common with Maria.

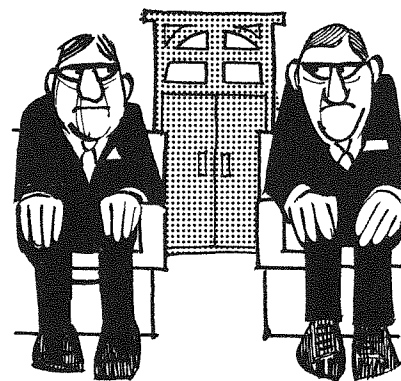
Life often has its days of sadness, and mine has had its full measure—days that strung together would make quite a sob story. But when I am tempted to feel sad, I just remember the wonderful lessons God has taught me and "then I don't feel so bad." These lessons are "a few of my favorite things."

EARLY LESSONS

When I was between 10 and 12 years old, I desperately wanted to drive our 1914 model T Ford. There were no licenses or age limits—not even traffic lights or stop signs—in those days. As Father and I were riding one day, we approached a street intersection when a car whizzed across in front of us and Father had to come to an abrupt stop. When we started up again Father asked, "What would you have done if you were driving?" I wanted to impress Father with my utter mastery and so took the most nonchalant position possible and answered offhand, "Oh, I'd have slammed at something." Father looked down and in his very quiet way said, "And that is exactly why you will not be driving for a long time." I was crushed but I learned! With Father you didn't "slam at something." You had to think. You had to know the right thing to do and do it. This made a lasting impression on my life.

My last year of college was marred by a blowup that ousted the president. As usual the issues did not remain simple

but became complicated. Faculty and students took sides. The local church, which met in the college, divided so literally that one party sat on one side of the aisle and the other party on the other side. Both sides were "saved and sanctified," but the atmosphere was thick with suspicion, with a lack of confidence,



"Both sides were 'saved and sanctified,' but the atmosphere was thick with suspicion . . . with judging, and hatred."

with judging, and with hatred. Somehow, in spite of the awful confusion of those days, God taught me how to differ with people diametrically about administrative matters without unchristianizing them! This experience in spite of its sadness became one of the most important lessons in my education.

As I went into a pastorate I was impressed with how much the New Testament has to say about unity among brethren. I served three pastorates and went to the mission field and in each case was sent in on the heels of a blowup and called upon to exercise a healing ministry. In the first and in each succeeding one, I announced on the first Sunday that I had come to be the pastor of *all* the members and that when we could not work in unity they would have my resignation.

THINGS

IN THE PASTORATE

Young men were turned loose without training or instruction when entering the pastorate in those days. All I knew about pastoral work was gained as a youth from observing my pastors operate. That was pretty sad. But one thing did help. The superintendent at that time was Samuel J. Mosher, and he gave me one bit of advice that was priceless. "Remember, Everett," he said, "a lack of understanding always leads to misunderstanding!" That is probably the most basic principle in the field of administration.

In Cleveland we wanted to buy a new church. One was available, but another congregation got it before we could act. My disappointment was profound. Then a much better one became available and we got it. Through life it has seemed that when God took away something I had been sure was good and right, it was usually because He had something better for me.

Getting that church during the depression was not easy. Two of our trustees were not in favor of going in debt. During the day preceding a meeting of the trustees to settle the issue, I had a great temptation. I was reminded of *great* pastors who exercised *leadership* and were able to overcome and sweep aside opposition and do big things. The temptation shaped itself into the question: Are you really the pastor of these people? Do you have real leadership ability? Your moment has come. Are you going to really be a big pastor or something ineffective? While this temptation was going on I kept hearing in the back of my mind a still small voice that kept whispering: *Lord it not over one another as the Gentiles do. Behold I am among you as one that serveth.* This still small voice became so insistent that by evening in the meeting my lips were sealed. I must say the trustees were real Christian gentlemen. They opened the discussion and frankly disagreed. Then one trustee suggested prayer. On our knees we prayed

around the circle. Rising, nothing seemed changed. Then one brother made a suggestion of a new approach. This new plan got us the church but by a method satisfying to all—and I never spoke a word. I learned how important is the place of the servant in carrying people along in unity.



*"A birthday card, delayed
four months, with
the simple statement,
'John 12:24 still works.'"*

During that pastorate there was an administrative upheaval in the Bible college where I was teaching part time. Issues that were purely administrative were given a theological color. It's a long story, but somewhere along the line an echo came back from the West Coast that Everett Cattell was a "modernist." My wife advised me to go into the pulpit the next Sunday and preach a good, straight doctrinal sermon that would clear up the matter and prove I was orthodox. I tried to put together such a sermon, but it just wouldn't come. Then God spoke to me and seemed to say, "Everett, you never can use my pulpit for purposes of self-defense." I thanked the Lord and preached a nondoctrinal sermon.

Within a couple of months we were before the missionary board and being

considered for India. I suspected the word had gotten around and my reputation was tarnished. I fully expected to be examined from Genesis to Revelation as to my soundness in the faith. Maybe it's a reflection on the board, but actually we were not asked one single question of a theological sort. And I learned that my reputation is much safer in God's hands than by my efforts at self-defense!

ON THE MISSION FIELD

In graduate school I learned how to do research—how to find all the sources of information on a given topic and to exhaust all the literature bearing on it. When I got to India and was put in charge of a mission that had been torn with dissension, I had to learn an awful lot in a very short time. This training in research stood me in good stead. It delivered me from being victimized by the biased views of a few, as I insisted on getting the whole picture.

One day I was sitting at my desk writing a letter to the board telling of some disappointments in missionary work. But soon I was not writing—just sitting and thinking. In that state a temptation came to me that had never come before and, I thank God, has not come since. But it ran like this: Why do you stay around in this little, tiny, jungly place so far from the beaten path and work with such a tiny group of ex-orphans who don't want you or your ideas? This was coupled with a reminder that calls were coming that would give me a full-time ministry all over India preaching in conferences where one hears words of appreciation and never stays long enough in one place to get into trouble.

At that precise moment—explain this if you can—the mailman put a postcard on my desk that through the uncertainties of war time shipping had taken four months to come. It was a card from my good friend, the late Perry Hayden, expressing greetings for my birthday and the simple statement, "John 12:24 still works." Then his signature. In that moment of temptation, my foggy mind

registered nothing about that reference. So I reached for my testament and found the reference and noted that in the margin was written in red, "My call to India." "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

This started a whole train of memory. It took me back to an Easter Sunday message I had given on this text. Half-way through I knew the sermon was more for myself than for the congregation, and by the time I had finished I was pretty sure it meant India for me. The sermon started with an illustration from William Jennings Bryan, who picked up grains of wheat that had lain dormant in a pyramid in Egypt for 4,000 years; he planted them and they germinated and grew. This brought forth the observation of how tragic was the starvation of thousands through those 4,000 years who might have lived had those grains of wheat been willing—instead of abiding alone—to fall in the ground and die. The body of the sermon was based on an idea I got from Byron Osborne, who pointed out that when a grain of wheat falls into the ground it disintegrates and loses its identity. Like all good sermons this one had three points: 1. Am I willing to lose my national identity? 2. Am I willing to lose my denominational identity? 3. Am I willing to lose my personal identity? Then came the memories of how this had led me to India and to this moment when I wanted to get away from that difficult spot in Bundelkhand. Then the light broke in as I said, "Lord, after all, what am I here for? Just to be appreciated? Or just to have all these men do what I want them to do? Or am I here to be the grain of wheat? To fall in the ground and lose my identity that fruit may come? Thank you, Lord!" And the temptation left, never to return.

The mass movement studies showed that in every case such a movement started with one man who got soundly converted, stood through persecution, finally won his family, who in turn won their relatives, and the thing snowballed throughout a caste group. It seemed clear that our strategy was to hunt for the man whom God had prepared for that role in our field. In about a year we found such a man, but it took two or three years to bring him through to an open stand as a Christian. We nurtured and taught him until he really became our Isaac—our son of promise. He seemed to be the key to the future. Everything depended on him.

Then I received a blow. We had set up tents and shelters for a jungle camp meeting, and in the late afternoon people were gathering in. We had not held a meeting yet when someone came to me to report that some old-line Christians

had made remarks so offensive to our young convert that he was packing to go home and had decided to go back to Hinduism. At that moment I hit bottom. I ran to my tent and dropped on my knees telling the Lord that this was something I simply could not take.

I happen to be blessed with a natural gift from God of optimism, hope, and enthusiasm. I once lay in the hospital for 11 weeks hovering between life and death while people around me despaired of my pulling through. I knew I was very weak, but somehow it never crossed my mind that there was any question of death. It is a good thing to have natural optimism and enthusiasm. I am thankful for the gift. No one can survive as a



*"I just remember a few
of my favorite things,
and then I don't
feel so bad."*

college president these days without it. And it surely helps preachers. But for some of us it is easy to say we have faith when really what we have is just a naturally optimistic spirit. But that day in the jungle camp I came to the end of natural enthusiasm. It may have happened once or twice again in my life, but this is the only really drastic case of getting to the bottom that I can remember. But when I came out of the tent I knew the faith that begins when human resources end.

OTHER LESSONS

In the university my faith was tested intellectually. A crucial day came when the professor was talking about the resurrection of Jesus. Suavely he suggested it was not a question of whether this was possible, for philosophically and logically anything can happen. Rather it is simply a question of whether we have

adequate historical evidence of such a happening to make it convincing. He then drew five columns on the blackboard and entered the lists of witnesses to the resurrection given in Matthew, Mark, Luke, John, and 1 Corinthians 15. He noted the differences in the lists. He also noted that the one name most often appearing was Mary Magdalene, who was obviously mentally unbalanced and therefore not a very competent witness. He preferred to remain agnostic. Then I asked him whether it was not true that according to the canons of historical criticism, had all the lists been identical, we would have to conclude that one man wrote the list and the others merely copied it. He replied that this was true and then offered the pious platitude that it was the providence of fine scholarship to determine that fine line between too much agreement and too little agreement in lists of witnesses that should leave us convinced. At that point the flash of insight came. I said, "Thank you Lord. I see that men believe what they want to believe." And this confirmed another word the Lord had given me: ". . . they that will to do the will of him who sent me, shall know. . . ." I settled for a life of obedience during which I could suspend judgment until my slow mind could catch up and God could make me know with assurance.

This was a crucial point in my faith during days of graduate study. But something grew out of it that I cannot relate to any one experience, but rather it has grown through a lifetime of pastoral, missionary, and educational work. I do not know when it became full-blown, for it keeps growing on me. I can best express it by saying that along the way there came that quiet realization of absolute confidence in the Gospel. It has made me less and less interested in things about which Christians quarrel. It has driven me deep into those simple basic elements of the *kerygma*. I have been delivered from the sense of needing to defend the Gospel. It only needs proclamation. I no longer worry about some scholars destroying the Word of God. The Bible will survive both our faulty defenses and the critics' attacks. It is self-authenticating. It bears its own inner credential. Jesus Christ is Lord whether anyone for the moment is acknowledging Him or not. He is Lord of lords and King of kings. God is still on the throne in spite of everything you read in the papers. Cultures change. Nations rise and fall. But the Word of God endures forever.

Do you see how good God has been to me? Do you see why I cannot feel sad. I just remember a few of my favorite things, and then I don't feel so bad. □

Bible translation

A young Friends scholar at Harvard outlines the growing backlog of discovery and new understanding

William Tyndale did not want to die at the stake. He merely wanted people as humble as a plowboy to know and understand the Bible in their own language. He believed the common ignorance in England of matters of Christian faith and practice was largely caused by ignorance of the Scripture, and he set out to combat ignorance by producing in 1526 the first printed New Testament in the English language. Yet, because the intertwined church and political authorities resisted his pioneering effort, they kidnapped and arrested Tyndale just nine years after his first translation appeared. After more than a year's imprisonment, Tyndale was convicted as a heretic; he was strangled and burned at the stake in October 1536, the tenth anniversary of the Bishop of London's first burning of Tyndale's New Testaments.

Despite Tyndale's untimely death, his great work marks the beginning of an era of Bible translating and printing that culminated in 1611 with the first printing of the Authorized, or King James, Version of the Bible. This early century of translation presents to us a fascinating story of intrigue, pirated editions, suffering, and great dedication. It is fitting that this era should be climaxed by the magnificent Authorized Version, which both achieved great beauty in expression and fulfilled the translators' desire to communicate to even the most common people of that time.

Howard R. Macy, a member of Northwest Yearly Meeting, has his B.A. from George Fox College, M.A. from Earlham School of Religion, and is presently majoring in Old Testament studies in a Ph.D. program in the Department of Near Eastern Languages and Literatures, Harvard University. He is currently serving as Youth Director in Smith Neck Friends Meeting, South Dartmouth, Massachusetts. This article was developed as a result of an earlier article by Arthur O. Roberts appearing in the April EVANGELICAL FRIEND.

We are now in the midst of a new era of English Bible translation represented by the *New English Bible*, the *Jerusalem Bible*, the *New American Standard Bible*, *Today's English Version*, and several other new translations. This exciting new era shares with the old much dedicated scholarship, but it is based largely on a growing backlog of discovery and new understanding.

Both eras of active translation, however, are based on a common idea: men must know and understand what God is saying through the Bible. Out of this root grow at least two important working principles. First, we must discover as precisely as possible what the Bible originally said. In practical terms, this means qualified scholars must engage in textual criticism and others must pursue a careful study of the languages and cultures of the Bible. Secondly, we must make it possible for people to understand the Bible in their own language. This, of course, requires skillfully prepared translations. The new era of Bible translation has resulted in large measure from striking advances in textual criticism, from increased understanding of the biblical languages, and from significant changes in the language of English-speaking peoples. Let us outline more specifically some of these important advances and changes.

If we are to use the Bible correctly for theology and for instruction, we must know what it actually says. Conservative theologians often talk about the inspiration of Scripture in such a way that we are assured the original written text of the Bible had no errors. But none of them would suggest the Bible we have today is in the same perfect condition. The hand-copied Hebrew and Greek texts are scrambled in many places because of copyists' errors, other copyists' well-meaning but faulty corrections of earlier errors, and other simple, but confusing, mistakes.

The intent of textual criticism is to reconstruct as precisely as possible the

original text of the Bible. To accomplish this, the text critic studies thousands of manuscripts (there are about 5,000 Greek manuscripts containing all or part of the New Testament), divides them into related groups of manuscripts, and tries to decide which manuscripts are most reliable in preserving the original text. It is very tedious, but necessary, work, and great progress has been made. The giant strides in this field alone are sufficient to justify the preparation and use of new translations of the Bible.

At this point, in my judgment, the discipline of text criticism stands somewhere between a science and an art. We did not even begin to understand this kind of study until the 18th century. From its humble beginnings then, it has grown into a sophisticated, increasingly accurate part of biblical studies.

The other great boon to text criticism has been the discovery of many better manuscripts of the Bible, particularly codices and papyri. For example, Erasmus' edition of the Greek New Testament in 1527 (fourth edition) was the basis of the Authorized Version and most translations preceding it. Indeed, this edition of the Greek was the one used for New Testament translation right up to the 20th century. Yet Erasmus based his edition primarily on two inferior manuscripts from the 12th century; he occasionally interpolated from the Latin Vulgate material that was not in the Greek, and he and the printer committed many other errors in their commercial haste. The product was so faulty that Bruce Metzger, one of America's finest New Testament scholars, has called it a "debased form of the Greek Testament." New Testament texts now are based on magnificent codices from the fourth and fifth centuries, and we now have some portions of the New Testament on papyri from the second century, fully a thousand years before the texts used by Erasmus. The dramatic discovery of the Dead Sea Scrolls has been one of the similar advances in Old Testament text criticism. So, for the sake of accuracy, the possession of many superior manuscripts and an understanding of how to use them make it imperative that we translate the Bible anew in our time.

Another major area of progress that helps in translating the text once it is established is our increasing understanding of the languages and cultures reflected in the Bible. This advance has been accomplished primarily through archeology and linguistic study.

It is common today to talk about archeology and the Bible, common enough in fact that we easily forget Palestinian archeology is barely out of its youth. It began haphazardly in the

(Continued on back cover)

that all of us need to check our daily life to see how it does and does *not* square with our convictions and commitments.

My topic pertains to the question, What should the Christian's stance be with regard to social problems?

We are constantly confronted with social problems these days. In one half hour of television we can see live coverage of a bombing in Northern Ireland, Bangladesh refugees, and the blowing up of school buses in Pontiac, Michigan. Racial discrimination, pollution, wars, famine, poverty, Egypt, Israel, Attica, Londonderry—these are all words we know and use, but what about the realities behind those words and images? In a strange way, we are aware and yet simultaneously unaware.

So, now let's talk about some of the ordinary things you and I do every day—not newsworthy events—just the day-to-day routine things people do—like raising a child, buying a house, driving a car. Have you considered the very pressing social problems each of these everyday happenings brings.

First of all, raising a child. I don't have children, but I know what a miraculous experience it is to be a parent. It's costly, it's bothersome, but it is joyful. If you have a child, that child becomes the most precious thing in your life. You'll do anything for that child. If he is hungry, you'll feed him. If he is sick, you'll care for him. You'll buy him medicine and pay doctor and hospital bills. If that child becomes so ill he needs extraordinary care, you'll do everything you can to get it for him. You'll spend your life savings, you'll borrow, you'll take a second job, and if it came down to such a circumstance, you would give up your very life so that that child could live and be happy and healthy. That is good, that is normal, and, in its own way, heroic and dignified.

But these things lead me to think about the fact that every day of the year 10,000 children die of starvation. That's over 3½ million children a year. How can I make that more graphic? Ten thousand a day would be just about 400 an hour.

What is our concept of neighbor? If we are to love our neighbors as ourselves, what does it mean? Who is my neighbor? Is it just the guy next door—or down the street? If I can read about starving children in the *Oregonian* or *Time* magazine, or if I can see them on television via satellite, if I can fly to their homes in a matter of hours, do they become my neighbors? Should I give to them as I would give to myself? Should I give to them as I would give to my own child?

Now, take buying a home. That, too, is a very common sort of occurrence.

And it is a fairly easy process to buy a house. It is not always easy to scrape together a down payment or to meet those monthly payments, but it is a commonplace and relatively easy task to look for a house. You will probably just start out driving around and pinpointing neighborhoods you like. You will start looking through the want ads, and then you will probably visit a realtor or two. He will tell you about his listings and drive you around to see them. All of this would be pretty easy for most of us. But for some people it isn't . . .

I was recently told about a local resident who witnessed a very interesting phenomenon. A family came into town looking for a home to buy. They walked into a real estate office, and upon their arrival, all the employees in the office left and went across the street to a coffee shop. They sat drinking coffee until finally, more than a half hour later, the family left the office. The family was not diseased. They did not have leprosy. But their skin was *black*.

I am not sure what that does for you, but it startles me and saddens me deeply. That *particular* event did not happen 20 or 30 years ago. It did not happen in Louisiana or Alabama or Mississippi. It happened just a few months ago and just a few blocks away from where we are right now.

Now, do not misunderstand. I am not attacking our city. I am not attacking realtors in general or any realtor in particular. I am not attacking anyone. I am simply saying that we still have a problem on our hands. After all the progress, after all the laws that have been passed, we still have a very definite problem.

Now let us consider driving a car. If you drive a car, you occasionally have to stop to buy gas. You have bought gas many times. I do a lot of driving and find myself stopped at a gas pump at least once a week. One time recently when I stopped for gas, a couple of recent happenings came to my mind: one has to do with Standard Oil and the other has to do with George Jackson.

First, Standard Oil. Almost two years ago, Standard Oil of California launched a "new" product called F-310. F-310 was hailed by Standard Oil as a great automotive breakthrough. In short, they billed it as a solution to automobile air pollution. Since the product was introduced at a time when people were keenly aware of pollution, especially in California, and were concerned about stopping it, customers responded very favorably. People bought more Chevron gasoline than they normally did and they paid higher than normal prices for it. But there was a problem: the Federal

Trade Commission found F-310 was a hoax and the advertising claims were false.

Now let's think about this. If F-310 was a hoax, then all the extra gas that was sold and all the extra dollars that were obtained through deception, were, in short, stolen. Standard Oil robbed its customers of thousands of dollars. This might be the greatest gas station robbery of all time!

This brings me to another gas station robbery—the one that landed George Jackson in prison. When George Jackson was shot to death in San Quentin, he was serving his 11th year of an indeterminate sentence for participating in a gas station robbery that netted \$70.

THE CHRISTIAN AN

*Continued from
the cover*



ILLUSTRATION BY BENNETT NORREC

Now, don't misread me. I am not approving the actions of which George Jackson was convicted—far from it—I strongly condemn such actions. But these two gas station robberies make me wonder about a lot of things: the meaning of law and order, the meaning of justice, and the way we conduct rehabilitation.

George Jackson served 11 years in prison. It is unlikely that Standard Oil will receive more than a slap on the hand. The Federal Trade Commission has charged Standard Oil with false advertising, but when the whole thing settles down after years of litigation, it is certain that none of the Standard Oil executives will be imprisoned for their

theft. It is also certain that none of the fraudulently obtained funds will be restored to their owners. The law does not provide such penalties. At most, the company will have to pay a few thousand dollars in fines and possibly publish a few corrective announcements. George Jackson stole \$70 and spent 11 years in prison. Standard Oil stole thousands of dollars and at most will simply have to pay a fraction of that in fines.

We live in a confused society, and I do not see how we, as responsible Christians, can continue to condone and support such inequalities and injustices. Social action does not just mean feeding the poor. It also means revamping our corporate and political institutions that create and perpetuate poverty and injustice.

Thus far I have talked about the problems but not the solutions. Well, I don't know the solutions. But I am searching for them, and I think I am searching in some of the right places.

I have trouble making generalizations for all people or for all Christians. I cannot tell each of you the specific actions that you should take. I don't think things are set up that way. I think you must answer such questions by your own diligent, and maybe very agonizing, search.

I can tell you about my own search. I will do that first by outlining my own reaction to one specific social problem and then by listing some of the observations I have been making along the way. These are not static observations but observations that take shape daily—are molded, and changed, and develop every day.

So far, I have not discussed the problem of violence—especially the problem of war—and even more specifically the problem of Vietnam. If you are a Quaker, then you are very familiar with my kind of stand on war: I am a pacifist. But I have not always been a pacifist. Eighteen months ago I was a second lieutenant in the U.S. Army.

What changed my mind? My mind was changed when I took a long, agonizing look at myself, when I made a meticulous comparison of what I claimed to be and what I was, when I honestly compared my beliefs and my actions. I found that they did not coincide. I found that I could not reconcile my commitment to Christ with my participation in the military.

I had to review what it means to be a Christian. It means that I have committed my life to the person of Christ. It means that the guiding principles of my life are based upon Christ: His teaching, His example, and my personal relationship to Him. I had to make a personal response to the moral imperatives of Christ. I had to reckon with:

'Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully. When a man hits you on the cheek, offer him the other cheek too; when a man takes your coat, let him have your shirt as well. Give to everyone who asks you; when a man takes what is yours, do not demand it back. Treat others as you would like them to treat you.' (Luke 6:28-31 *New English Bible*)

I concluded that this prohibits me from doing violence to any human being. This is certainly not an instinctive reaction. Instinct would tell me to be defensive and revengeful; Christ has taught another way.

And I want to add that I do not see this as legalism. I am not a pacifist because some rule or law tells me that I should be. I am a pacifist because I see it as the only loving response I can make to my enemies.

The change was not easy. I had a lot of resistance from relatives, from friends, from teachers, not to mention the Army. It is not very common for an officer to ask for a discharge because he has become a pacifist, and the Army makes sure you go through your share of harassment and red tape before they grant you the status to which you are legally entitled, that is, if they do at all. Less than a third of the requests for discharge as a conscientious objector meet with favorable rulings. So, when I made the decision to cooperate no longer with the military, I had to resign myself to the fact that going to jail was a very real possibility. As it turned out, I did not go to prison, but many others like me have.

And I think that each of us has to face that possibility—because laws will not always coincide with morals. I recently read the statement that "a good citizen merely obeys laws, but a good man first asks whether or not the laws are just." Our religious forefathers often found themselves at odds with the law. Look at the first century Christians; look at pacifists before this century; look at the Quakers who took part in the underground railway that helped slaves escape from the South. We need not shy away from breaking man's law if we find that it restricts us from doing what is morally right.

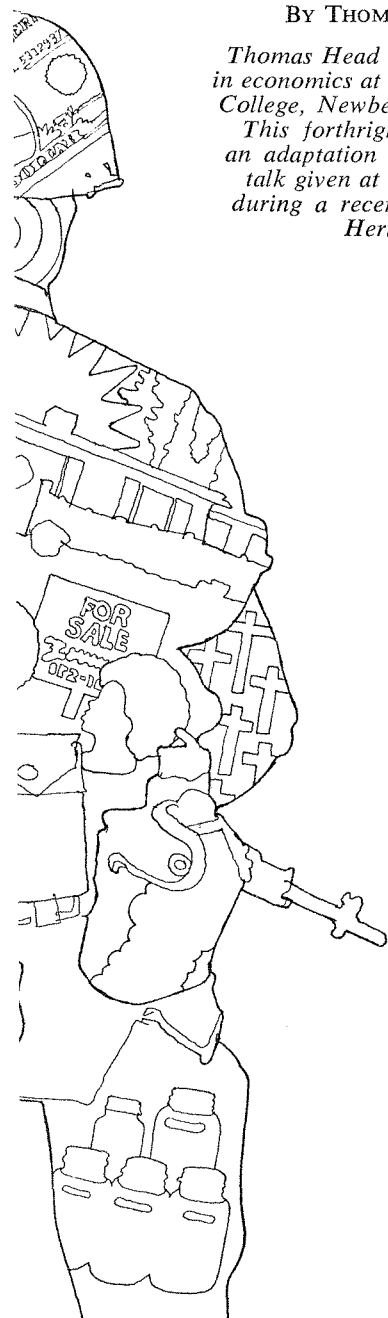
I am struggling with such an issue in my own life right now. I am a pacifist. I have left the ranks of the military. But I still support the military in many ways. For example, every month when I pay my phone bill, I pay an excise tax that specifically supports the war in Indo-China. And every April 15 I willingly pay taxes, a large portion of which supports the military establishment in the U.S. I am coming to the conclusion that it is morally wrong for me to continue

SOCIAL PROBLEMS

BY THOMAS F. HEAD

Thomas Head is instructor in economics at George Fox College, Newberg, Oregon.

This forthright article is an adaptation of a chapel talk given at George Fox during a recent Christian Heritage Week.



this financial support of the military. Yet, if I take significant action, it means that I will once again face the very real possibility of going to prison. I am struggling with that dilemma—right now—today—and I am once again concluding that I have to do what is right—no matter what the risk.

As I approach a conclusion to my remarks I feel the need to make some parting generalizations about the Christian and social action. To do that I must take a close look at Christ—His words and His deeds.

To me, there seems to be a certain inseparability between social action and spiritual action—between evangelism and social ministries—implicit in the New Testament record of Christ's conduct. Certainly there are the ever-present problems of interpretation. It is true that Christ never advocated a federal food stamp program, He never established a day-care center, He never attempted a diplomatic effort designed to ease international tensions. He never supported civil rights legislation. But this does not necessarily mean that we should refrain from such actions. We cannot expect to find precise precedents in Christ's actions. What His life reveals to us are attitudes and principles—the spirit that should guide our actions. This becomes obvious when one realizes that Christ never organized a Sunday school, never instituted a church building program, never published a Christian magazine or journal, nor even sold annuities in a Christian college. Yet, today, Christians conscientiously undertake these activities in the belief they have spiritual worth and are consistent with the way of life Christ revealed. Likewise, in the case of social action, we need not look beyond this statement: "Always treat others as you would like them to treat you . . ." (Matthew 7:12 NEB) Those are powerful words that contain an inescapable message—inescapable because the standard is easily and universally applicable. The message is clear: *Empathize!* Put yourself in the other man's shoes. If you had his problems, what help would you need?

One way to approach this question is to note that all human interaction is, in a sense, social action. It may be positive social action or negative social action, but some form of social interaction is unavoidable. *Not* to aid a person in need is an action, just as providing aid for that person is an action. So, the question becomes not one of whether to take action but one of the *quality* and *nature* of action. The question for every Christian becomes: does my social action express God's love? Does the quality of my relationship to other men begin to approach my professed compassion and commitment? □

Over the Teacup



Mending day

BY CATHERINE CATTELL

Have any of you heard lately of anyone who does up her mending regularly—taking an afternoon a week or some such time to darn socks and sew on buttons? I can see Aunt Martha now sitting in her rocker at the bay window on Tuesday afternoons. She mended overalls and socks, sewing patches on big holes and darning the little ones. She was so patient about it, putting in her tiny, neat stitches no matter how rough or old the garment she mended. She did the most disagreeable work first.

Monday we washed and hung up the clothes. The lines were full, front yard and back. Then we brought the sweet, fresh, out-of-door fragrance in with the clothes in the evening, folded all the things that did not need ironing, and dampened the rest. Tuesday we ironed, putting aside all the things needing mending, and in the afternoon we patched and darned and sewed on buttons. That night clothes were home again in closets and drawers.

There was very little waste in Aunt Martha's house. We hadn't heard about the Goodwill then who would be so glad to do our mending for us—for someone else to wear, of course! There wasn't much left to give away. Remember? We even mended the runs in our stockings! Then we wove the rags into rugs. We did, however, throw out broken dishes, and she had such beautiful dishes—Haviland China, if you please, for Sundays and company. I did love to set the table when I was allowed to use the Haviland. A broken plate was a tragedy—or a broken handle from a cup. Oh, how I wished for the Chinese china mender!

I remembered when mother's good dishes were broken in China. She had the cook call the china mender, and he would come to the house, gathering together the pieces. I watched him drill tiny little holes along the broken edges of

all the pieces, and then he put little metal clips in the corresponding holes like little metal stitches, holding the pieces together. When he was through, the dish was well again but bearing the marks of the accident very much as human flesh bears the marks of the doctor's skillful stitches. His work was so neat and artistic that the dish seemed really more valuable, and it certainly was as strong as before and usable. I wonder if the Chinese still mend their dishes, or is it a thing of the past like sewing up runs in hose.

Mending anything becomes increasingly outmoded. If an electric appliance gets out of order, the helpful electrician says, "Get a new one, lady. It will cost less in the long run. I'll have to send this back to the factory."

But what about things that come only one to a lifetime—like a heart? Who can mend a broken heart? Who can heal a broken spirit, a nervous system that is out of order, or take the kinks out of a warped personality? These things cannot be thrown away for new ones. They are irreplaceable. They must be mended and they may be. The One who made us can restore us.

The other day a dear friend from childhood days gave me a priceless bell from the city where I was born. It was meant to be hung in carved ebony, but the hook was broken. It was a little thing to fix, but I could think of only one person who could do it, for it took both artistic and mechanical skill and much ingenuity. He was away, so I wrote this:

Who can mend the broken bell
Which I so long to ring?
There it lies, all carved in brass,
A lovely ancient thing.
From long ago and far away
And made by Chinese skill,
Of one whose hands have long been cold
And lie forever still.
He gave the bell a voice—to sing.
He made the lovely bell to ring.
Are there no hands so skilled today
To mend a broken bell?
So it may have a sound again
For the message it would tell?
A call to bid the guests to eat,
A call for morning prayer
To give the ancient curio
A cause for being there?
I must find an expert hand
To mend my Chinese bell and stand.
I thought of Him who made the world
And people here to dwell.
To whom He gave a call, a task
A message we should tell!
He lives to mend and make us whole
Should our ringing sound amiss
Or silent fall. He waits our call
For troubles just like this.
God is here to make us well,
Restore the ring in the broken bell.

Reprinted from The Evangelical Friend,
July, 1963



This month Christian education consultant Dorothy Barratt introduces those people behind the scenes who represent Friends in Aldersgate cooperative projects.

a dream come true

Have you ever waited a very long time for a dream to come true? Maybe even as long as 25 years or more?

Some people have!

For over 28 years there have been men and women in the Friends Church with vision and deep spiritual concern for sound Sunday school material that could be used without apology among evangelical Friends.

Now with the advent of Aldersgate Graded Curriculum, this has finally become a reality. Today, representing you in this venture, there are five Friends editors (chosen by our own George Fox Press) at work—often behind the scenes.



Marjorie Landwert, children's editor

They are faithfully writing, editing, representing Friends at interdenominational curriculum meetings, and sometimes leading Christian education conferences or workshops.

Betty Hockett serves as preschool editor, representing Friends on the Aldersgate Graded Curriculum Nursery and Kindergarten Committees. Betty is a gifted writer and contributes largely on the primary and preschool levels. She also writes the monthly Children's Page in the EVANGELICAL FRIEND as well as writing for other publications.

Marjorie Landwert is our children's editor, who represents Friends on the Primary and Junior Committees of the Aldersgate Curriculum. Marjorie is one of the writers for the AGC Primary and Junior levels. She is currently writing the Children's Lessons (a supplementary series of missionary and doctrinal lessons) especially for Friends churches.

Harold Antrim is the youth editor for Friends, editing the Young Teen (junior high) and Senior Teen Sunday school materials. Harold's very practical experience as full-time youth minister enables him to add a needed dimension to the AGC Young Teen and Senior Teen Committees.

Lela Morrill makes an excellent contribution by serving as adult editor. *The*



Harold Antrim, center, youth editor, in a curriculum meeting



Betty Hockett, preschool editor

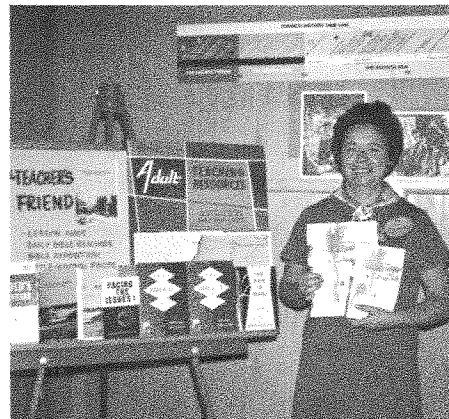
Adult Friend and *The Teacher's Friend* are her specific responsibilities.

Dorothy Barratt, our full-time Christian education consultant, also acts as general editor, representing Friends on the executive level of the Aldersgate Publication Association as well as chairing the Junior Committee. She also gives time to the promotion of the Aldersgate curriculum among Friends churches in the Evangelical Friends Alliance.

During the last year four of these editors have been giving additional time to leading Christian education conferences in the various Yearly Meetings of the EFA. These area conferences are usually 2½ to 3 hours in length. They include an inspirational message, skits, and very practical age level classes with demonstrations and class involvement.

In the fall of 1971 such conferences were held in Michigan, Ohio, and Colorado. This spring, conferences were conducted in Virginia and Nebraska. In September of 1972 the George Fox Press team plans to sponsor workshops in Kansas Yearly Meeting. Also long-range plans include conferences in Northwest Yearly Meeting.

All of this is occurring because of the long-time vision and concern that finally, through God's leading, became a dream come true. □



Dorothy Barratt, Christian education consultant, leading a workshop

Bolivian Friends missionary drowns

J. David Thomas, who with his wife Florence served three terms under Northwest Yearly Meeting in Bolivia, died in a boating accident May 27 on the Oregon coast not far from Twin Rocks Friends Conference grounds. He would have been 50 June 22.

Before going to the mission field, David Thomas began an extension church at Tillamook, Oregon, which became the Netarts Friends Church. He served as pastor of this church for ten years.

During his years on the Bolivian field, he held almost every responsibility assumed in missionary service there. His particular influence in guiding the National Church and Bible School will be of lasting blessing. He was greatly loved by the national Friends. Upon learning of his death, the president of Bolivian Friends Church called for two days of mourning among the more than 100 churches, and this message was carried over the Christian radio station in La Paz.

Two memorial services were held on the field led by the Bolivian Friends—one in the Patmos Bible School, the other conducted by the leaders of the National Church in the La Paz First Friends Church. The latter was scheduled at 5:30 p.m. to coincide in time with the memorial service held in the Newberg Friends Church, Newberg, Oregon, attended by more than 500.

In a eulogy given by a former president of the Bolivian Church is expressed the deep love and respect held for David Thomas:

"David Thomas. Brother. Pastor. Missionary. Teacher. Preacher. Evangelist. In this moment you are in the presence of the Lord, crowned with happiness. Your Aymara brothers never will forget the work you have done for the Lord in our country, Bolivia! Above all you have given us the example of Christian love"



J. David Thomas

Another young pastor said, "David Thomas passed into the presence of God on May 27, but he was *always* in the presence of God, only now much closer. He had a white face, but his heart was brown . . . he was one of the most active missionaries I have known. He worked so hard, I think God must have said, 'It's time to rest. Come tell me the things you did in Bolivia.'"

Whatever David Thomas attempted, he did well. His senior year at George Fox College he served as president of what was then called the Christian Endeavor Union of the Yearly Meeting.

In many respects, David Thomas was the ideal missionary for the period in which he served on the Bolivian field, due partially to his versatility in abilities and skills—he was mechanic, photographer, linguist, teacher, fisherman, pastor, and preacher—and partially because of his particular personality. It was natural for him to bridge the missionary leadership role from director to adviser.

He was a guide in spiritual leadership in the truest definition of that word, never the authoritative type. He moved effortlessly from the first to a secondary position in missionary relationships. Not only his philosophy of mission principles but his style were invaluable in the expansion of indigenous programs. He could enter a committee meeting quietly and with a nod of the head, a smile of encouragement, a simple summarization of decisions discussed, provide the spiritual anchor and wise direction needed without anyone quite realizing the force of his influence. The Bolivian Friends Church is stronger today, perhaps even possible today, because of his vision and leadership.

A memorial fund has been established by the Thomas family to support the missionary work of Friends in Bolivia. □

ANTONIO

BY DAVID THOMAS

This article, from the pen of David Thomas some time before his return from the field, gives his impression and feeling for one of the strongest leaders of the Bolivian Friends Church, who served for several years as president of the Iglesia Evangelical Nacional de los Amigos (INELA).

Antonio Mamani, former president of INELA, has held various jobs in the church, as well as pastor. Antonio comes from Kalata, which means "From Rock." (Kalata is on the lake.)

I first met him in September 1957. We had arrived in Bolivia the 24th of August. Jack Willcuts and Marshal Cavit had planned a trip with me. We were to

Apartment living in Taiwan

BY BARBARA BRANTINGHAM

PHOTOS BY ELLA RUTH HUTSON



Apartment houses such as these are springing up all around the city of Taipei, Taiwan, making it difficult for pastors to make calls.

Greater Taipei has experienced phenomenal growth in the past 20 years. It was not a city designed to be so large, and its population then numbered only roughly 400,000. Now, in 1972, the population of greater Taipei has exploded to 1,839,640 people. Alarming! Quite! Where is everyone? A good question! The answer: "Probably on top of each other."

Housing in Taiwan is certainly interesting. People build on whatever piece of land they can get hold of—rectangle, triangle, or irregular. Many young couples rent a room and share the bath, kitchen, and living room. Most families in lower and middle income brackets will double up and rent out a room.

About five years ago the government cleaned out most of the squatters huts
(Continued on page 16)

go into Peru by launch, perhaps as far as Puno, exploring the area for possible future evangelistic trips.

Two Aymara believers from the lake area were to go with us. One was Francisco Quilla; the other, Antonio Mamani.

I was impressed especially by Antonio. He was a handsome person, friendly; but when I met him, his face was slightly swollen with black and blue marks around his eyes and face. On inquiring as to what had happened, I learned that he had been evangelizing on one of the islands. He would row to the island, several hours away, to preach. This day he arrived as a funeral was in progress. The crowd was drunk, as they usually are at a funeral, and accused him of using magical powers to kill the old woman. They were using this as an excuse to resist the Gospel. They had beat him up severely and threatened to kill him if he ever set foot on the island again.

In spite of this recent experience, he didn't hesitate to go with us. We went as far as Juli, where our missionary families now live, took a look at the Ilave Peninsula, and returned home.

Antonio is a hard worker with a strong sense of responsibility.

During his term as president of the INELA, he worked full time at the job, often far into the night, but received very little pay, about \$20 a month. At this time he was also trying to send his children to school and pay their expenses out of his meager income. He has six children. The oldest is now director of Patmos Bible Institute. His oldest daughter is married to a young pastor. To make expenses, his wife stayed at Kalata working their fields and taking care of the younger children and a few animals.

At one time, after an especially busy month, Antonio had reserved a weekend to go home, see his family, and get a little rest. The secretary of evangelism, Manuel Poma, was to hold a weekend meeting at Pichu, which was having some problems.

At the last moment, word arrived that Manuel's children had been playing with matches behind the home and had gotten a fire started in the stacks of barley that he had to feed the animals. It had all burned, and Manuel felt he must go home and take care of his things.

Pichu was badly in need of a meeting. It had been announced, and there was no way to get word to them to cancel it. They had been bypassed before, and to fail them again would have very serious effects. No one else was available to go.

Antonio got together some slides, film-strip, a kerosene projector, and hurriedly caught a truck to the Yungas. His visit home was again put off for a better time.

It was during this time they were raising funds for a new tabernacle. Antonio was receiving 250 pesos a month as salary, but often there wasn't money to pay him. Yet, as I helped make up a financial report for the Mesa Directiva, I was surprised to see, at the top of the list, the name Antonio Mamani—100 pesos, followed by entries like, "Maria—widow of Quispe—10 pesos," etc. This was the first such campaign ever made on this scale among Aymara brethren. They raised, as I remember, about 24,000 pesos, that is, about \$2,000, in a country where the per capita income is about \$160 per year.

Last year they spent 85,000 pesos on schools. That's over \$7,000. □



Close proximity of apartment complexes to Wan Shen Lee Church building at far left.

ADJUSTMENT

Continued

and relocated these families in low-cost apartment buildings. The apartment areas soon became slums. The buildings were built too quickly with poor planning and hopeless plumbing.

With the terrific economic growth of Taiwan, the cities were where the jobs were. People, mainly young men and women, began pouring into the city in large numbers. This year the Taiwan Christian Service initiated a program to help these young people, especially girls. They now have uniformed girls at the railroad station to meet incoming trains and corral as many of these girls as possible. These newcomers are very noticeable by their long hair, clothes, and characteristic bundle of clothes wrapped in a cloth. The TCS helps them find jobs and places to stay.

Students are returning from their studies abroad, where their housing has been comfortable and at least private. Many are no longer willing to be crammed in with one or two other families. Advertising and TV are showing the city family new and beautiful things for the homes: nice kitchens, utensils, stainless steel sinks, dining room furniture. TV programs are encouraging family life. Now people are beginning to demand a place they can call their own, a place they can fill with all the good things of life.

To meet the demand for housing, apartment buildings are going up everywhere. There are basically three types of apartments. There are the government-built low-cost apartment houses for the squatters. Rent runs about \$25, which for these families is high, and so most of them rent a room or even two to another family to make ends meet. You can buy these apartments for \$1,000. Then there are the apartments designed for the middle class. These are often built in rows, perhaps 4-5 apartment houses together comprising a village. Rent runs about \$40-\$50, and they sell for about \$6,000. There is one central gate with several door bells and an intercom system where someone on the inside must press a button to open the door. These apartments are large, with living room, dining room combined, and

three or four bedrooms and bath with either a front or back balcony. Then there are the high-rise apartments. These are in better sections of town, have names like the Edwards Mansion. They have elevators and doormen. Rent runs from \$150 and up (mostly up). Buying price is from \$10,000 and up.

It is hard to tell just how much effect this trend in apartment living will have on society. The poor, crammed into a 5th floor apartment with stopped up toilet and drains, will surely not find their lot improved any. The middle class, most of whom have not had their own housing, can at least say they have their own place that is probably bigger, prettier, and costs less.

The walls are thin and sounds from above, below, and beside are very disturbing, especially the sound of gambling and quarreling. The plumbing is very poor in all but the high-rise apartments. Often the "waste" from each floor comes down one central shaft and empties into a ditch or hole at the side of the building.

The effect of this type living on the church is more certain. Pastors are finding "calling" almost impossible. This is especially true in the middle and high-rise buildings where you must go through an intercom and your first encounter with people is not face to face. It is very easy for folk to simply say they are busy or that a visit is inconvenient just now. Making contacts with people becomes more and more difficult.

Young people from apartment areas have no place to play, as they have no yards. The church may find it will need to consider ways to meet the social needs of youth as a way of reaching them for the Lord.

It could be that churches will find their congregations a little more stable as more and more families buy their apartments, but getting to these people is another matter.

Whatever the problems are, one thing is sure: apartments are here to stay, and we will have to grow with this new type of living and find new answers. I know one man who regularly prays for "ideas." May God give us ideas on how to reach this apartment age. □

BY GEORGE THOMAS

Before the entrance of outside influences upon the Burundi culture, it was customary for a young man desiring to get married to entrust the arrangements to a friend. This friend would choose the prospective bride and also represent him in making the deal for the dowry payment. The bride and groom might not meet until the wedding. Undoubtedly, both approached the day with a mixture of curiosity, hope, and anxiety.

Against this background we tell an African parable of a wedding that had been arranged for a girl of marriageable age. She was chosen for the usual desirable qualities. She was strong, a good worker, had a good disposition, and was, at least in the eyes of the one arranging the deal, acceptably attractive. The dowry was agreed upon and paid. The wedding was arranged. The feast was prepared by the groom and his friends, and enjoyed by the wedding guests. The wedding was at night, and the bride was brought to the home of her husband in the darkness. In the morning she got her first good look at her husband and her new home. He had built his house, as was customary, in the village of his father, and she had come to be a part of his family.

Her first surprise after the coming of daylight was to discover that her husband was crippled. She dressed and went outside, anxious to see what her new home was like. As she met her husband's family, her surprise deepened. Her mother-in-law, her father-in-law, a brother-in-law, and a sister-in-law were all crippled. She had married into a whole family of cripples. This was a totally unexpected development, but having been bought and paid for, she gave serious thought as to how she could fit happily into this family situation. After thinking about it for a while, she decided that as a new member of the family she would fit into

George Thomas, a missionary in Africa under Kansas Yearly Meeting, is a brother to the late J. David Thomas.

regularly. They try to avoid jobs in the church that involve work and sacrifice. They give less than their tithe—and that grudgingly. After the first shock that comes with this discovery, there comes the reaction so often like that of the bride. "I'll just fit in and be like the rest of the family." The result is that we end up with just a larger family of cripples. We would cry out to the new converts in the words of the crippled family: "Please, don't be like the rest of us. We need somebody to work."

But why should such a condition exist? Why should the church be filled with "spiritual cripples" anyway? The condition may be common, but it is certainly not normal. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." We don't need to be cripples. We just need the power of the Holy Spirit to invigorate us. As we see the Spirit move among others, and perhaps some of them come our way, let us not just keep on limping along as always and wait for the inevitable time when they will finally lose their enthusiasm and slow down to our pace. Let us, rather, tap the same source of blessing and share their enthusiasm. There is an encouraging illustration in Job 14:7-9: "For there is hope for a tree—if it's cut down, it sprouts again, and grows tender, new branches. Though its roots have grown old in the earth, and its stump decays, *it may sprout and bud again at the touch of water*, like a new seedling." As we see the Holy Spirit giving others new joy and power and enthusiasm, may our roots, however old and seemingly dead, feel the "touch of water" and spring into new life, and may the words of the old hymn express the prayers of our hearts, "While on others Thou art calling, do not pass me by." □

their ways and be as much like them as possible. She would try not to bring attention to the contrast between her normal, healthy, active body and their physical infirmities. So, she found a walking stick and began to limp around like the rest of the family.

Her husband's family, as they saw this new bride begin to limp around with a stick as the rest of them were doing, instead of being comforted, were filled with dismay. They called her to them and talked to her. "Look," they said. "We are a family of cripples. There are five of us. We don't want any more cripples like we are. We need someone who is strong and well that can work and be a help to us. Please don't be like the rest of us."

So goes the story, but what a lesson it has for our churches here. (Whether or not it applies to the churches at home, you will have to judge.) In so many ways our churches resemble the crippled family into which this healthy, hopeful, young bride came. We are weak. Instead of reaching out to help others by witnessing and seeking the lost, by helping and encouraging the weak, by giving generously of our tithes and offerings to the Lord's work, we find ourselves rather looking for someone to help us. We hope our new converts coming into our church family will be strong and hard working and "not like the rest of us." We surely need someone to do the work we are not getting done.

The new converts, for their part, often seem to follow the young bride's reaction. They arrive eager and expectant into the new family situation—in this case a church home. They want to fit in and be good church members—as they assume the older experienced ones to be. No doubt there is some initial shock at learning that many older church members aren't actually doing what the new convert had always assumed Christians normally and cheerfully do. The older members aren't concerned about the lost about them. They don't attend services

News of Friends

Continued

the heart of the Christian faith as understood among Friends.

"We earnestly pray for a new dispensation of spiritual gifts within the total Society of Friends that will bring an increase of strength, joy, power, peace, and unity among us. The *Pentecostal Friend* is not a publication advancing the theological position of a particular branch of Friends. Rather, we trust it will be an instrument of the Lord that will be a medium of exchange of insights into the spiritual bases of a common faith in the immediacy of the Holy Spirit.

"Through prayer and faith we believe an infusion of spiritual power will regenerate and reunite Friends—evangelical and liberal—in a manner that we cannot fully understand today, provided all earnest Friends turn inward to the Spring of life for refreshing and open themselves to deeper fellowship with our Divine Parent and with one another." □

Face of the World

Continued

annual convention, which will be the 105th, is scheduled for Portland, Oregon, April 26-28, 1973. —CHA

HAGGAI SEES HALF THE WORLD CLOSED TO FOREIGN MISSIONARIES

ATLANTA, GEORGIA—Almost half the globe is now off limits to "foreign missionaries," according to Dr. John Haggai of Evangelism, International.

The Atlanta-based evangelist told members of the Religion Newswriters Association here that Malaysia will expel all its missionaries by August this year.

He said despite these developments the missionary effort is not dying but "only changing radically." Third World people are not rejecting the Christian Gospel, he said, as much as they are rejecting American and Western influences.

"It's time," he added, "we take Jesus from Jerusalem directly to the geographic point of action rather than routing Him through the United States."

—E.P.

NAMES IN THE NEWS

Frank D. Nicodem, a member of the George Fox College Board of Trustees and an insurance executive and evangelical entrepreneur, was named Layman of the Year during a special presentation in St. Louis during the convention of the National Association of Evangelicals.

—E.P.

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One bad day!



ILLUSTRATION BY JUDY JACKSON BROWN

BY BETTY M. HOCKETT

"Are you sick?" asked Marietta, looking at her younger brother Tom. "You haven't done anything this whole day but sit around."

"I'm okay," replied eight-year-old Tom without his usual smile. "I'm not sick. I just haven't wanted to play."

"Well, you *must* be sick, then. Usually that's *all* you want to do. Mother thinks you're sick, too."

"I'm not, anyway," repeated Tom as he walked into his room, feeling disgruntled with himself and everyone else right then.

He picked up his catcher's mitt and began drumming the ball into it. He looked at himself in the mirror. "I don't know why they keep saying I'm sick. I'm perfectly all right. I just don't feel like doing anything. If I could forget about yesterday, I'd be okay for sure. Guess I'll go outside and see if any of the guys are around. Maybe I'd forget things if we had a good ball game."

Tom gathered up his catcher's mask and a bat. Once outside he looked up and down the block for his friends. "Wonder where they are?" he thought as he walked around.

"Hello, Tom," spoke a familiar voice. "Your Dad at home?"

"Oh hi, Uncle Jerry," Tom greeted. "Sure, he's in the back yard."

Uncle Jerry looked closer. "Say, how come those dark circles under your eyes? Are you sick?"

"No! But everyone seems to think I am," Tom grumbled.

"Well, see you later!" Uncle Jerry said as he disappeared around the house.

Tom sat down on the front steps and piled his ball equipment beside him. "Good grief! Can't a guy not sleep one night without everyone thinkin' he's sick? But I'll be okay—just as soon as I forget about yesterday." He looked off in the distance and frowned.

The afternoon passed and Tom was still sitting there, resting his chin in his hands when Mother called, "Dinner's ready, Tom. Do you feel like eating?"

"Of course I do," he answered crossly. "I'm not sick!"

The family gathered around the table. Tom's father prayed. "Dear Lord, we do thank you for your blessings. Thank you for our food just now. And thank you for your help and for being willing to forgive our sins. Amen."

Tom squirmed in his chair. He cleared his throat and scratched his elbow. When the food was passed he took what was offered. As he ate he kept his head down, listening to what the others were saying.

"Jerry told me awhile ago," Father said, "that he discovered some problems over in the housing project where he's been working. Several houses that were nearly finished have had windows broken out. Evidently it was done late yesterday, because everything was okay when he was out there yesterday morning."

Mother shook her head. "That's awful! So much of that has happened recently. I suppose it must have been kids throwing rocks again. They certainly have no value for other people's property."

She sighed and then said a bit more cheerily, "Tom, lemon meringue pie for dessert—your favorite you know. Ready for a piece?"

"I—I guess not," Tom stammered, squirming in his chair some more. "Not now!"

"Well, I know for sure that you are sick. Come on, I think if you get to bed early you'll feel better. A dose of medicine might do some good, too."

Tom got up from the table and mechanically obeyed his mother. Things had gone from bad to worse as far as he was concerned.

"I don't want to go to bed," he muttered to himself as he put on his pajamas. "I won't sleep again! I just know I won't. Everytime I closed my eyes last night all I saw was broken windows! I wish I'd never gone with Harold and Mike. They always get guys into trouble."

"Can I come in?" asked Marietta, not really waiting for an answer. "Even if you don't feel good you probably can't go to sleep this early. Will you look at this paper while I say these things we've been learning for our Sunday night junior meetings?" She promptly sat down on the edge of Tom's bed.

"I guess so," her brother answered in a disinterested tone of voice.

"First I'll say George Fox's testimony. We've been studying about him, you know. 'There is one, even Christ Jesus, who can speak to thy condition.' Was that right?"

"Uh-huh!" was Tom's only answer.

"Good. Now for a Scripture verse," Marietta continued enthusiastically. "1 Timothy 1:15. 'Christ Jesus came into the world to save sinners.' Now, one more verse. Ezekiel 18:4. 'The soul that sinneth, it shall die.' Did I do those okay?" she asked eagerly.

Suddenly Tom dissolved into tears. "But I don't wanta die!" he exclaimed.

Marietta's eyes opened wide. "What

are you talking about? Are you really that sick?"

"No, I'm not sick at all. I've done somethin' awful and it was sin and if I'd die now I wouldn't go to heaven," Tom was sobbing hard.

"Oh, Tommy," his sister said quietly. "What did you do, anyway?"

Then came the whole story, mixed with tears and sobs. "Yesterday we guys were over where Uncle Jerry is building those new houses. There was a big old crow up on the roof of one house. We got to throwing rocks at it while it sat there because it had been swooping down at us. We were kind of scared of it. Then one rock I threw accidentally went through a window. Harold and Mike thought that was funny so they threw some into more windows on purpose! and I did, too!"

"Oh Tom!" Marietta said again.

Tom continued. "I know it was wrong to do that. I didn't tell anyone, either. I've felt terrible all day. Guess that's why everyone thought I was sick. What'll I do, Marietta? Will God forgive me, do you think?"

"Sure. I know He will," she replied comfortingly. "It's just like George Fox found out—Jesus can help anyone. That's why God sent Jesus to earth—so that people could have their sins forgiven."

"I don't want to go on feeling this way. And I'm awful sorry for what I did. I want to pray and ask God to forgive me. Then I 'spose I'll have to tell Uncle Jerry, too."

Tom wiped his teary eyes. "Dear God, I'm sorry for what I did. I don't want to ever destroy other people's things again. Please help me not to sin anymore. And help me tell Uncle Jerry what I've done. Amen."

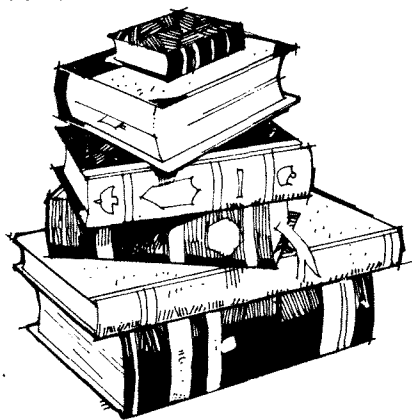
Tom managed a smile as he looked at Marietta. "I'm going to tell Mother and Dad right now." He bounded out of bed in one leap and soon had confessed his problems. Plans were then made for telling Uncle Jerry as well as for ways in which Tom could earn money to pay for the broken windows.

Finally Tom crawled into bed again, a much happier boy. "I feel good, now. I'm glad I prayed and asked God to forgive me."

His eyes closed and before he knew what had happened Tom was sound asleep, dreaming of pleasant things. □

SPECIAL NOTICE: A new policy of publication frequency approved by EFA officials now eliminates the August issue of the *EVANGELICAL FRIEND*. Also, regional *Supplement* material will be included in the main magazine beginning in September.

Books



Joseph L. Musser, Behold a Pale Horse: A prophetic novel, Zondervan Publishing House, 1970, 140 pages, \$3.50.

A very successful American journalist working in Tel Aviv finds himself intrigued by the deep religious faith of Professor Carms, who has come to Israel for study and research in biblical prophecy. He is also drawn to the professor's daughter, Diane, who has rejected her father's faith in God's Word. The tale of romance intertwined with personal tragedy is used to illuminate the fulfillment of scriptural prophecies concerning the coming of Christ.

The use of modern news media and background information helps to create the sense of reality in the prophetic scenes and leaves one with the feeling *I might have been there*. It is well-written and avoids unreal fantasy.

Joe Musser, the author, has a broad background in creative writing and working with the news media. At present he is director of creative services for Four-Most Productions, Inc., Wheaton, Illinois.

—Phyllis Hickman

Charles R. Wood, compiler, Sermon Outlines for Special Days and Occasions and Sermon Outlines for Funeral Services, Kregel Publication, 1970, 64 pages each, \$1.50 each, paperback.

The very titles of these two volumes suggest that they are for pastors alone. The specifics of the titles also indicate quite adequately the content of both. In analyzing such material, it is the opinion of the reviewer, a minister himself, that such manuals may serve several purposes. For the pastor who likes to develop his own material, there are Scripture portions here that he may not have previously considered. For the pastor who wants a little more help, here are fresh ideas that another has compiled with the purpose of aiding him. For the pastor who wants and needs all the help he can get on special occasions when he may not have ample time for the adequate preparation he usually makes, then

there is enough here to satisfy his needs. Such volumes as these may also be helpful in their specific areas for the pastor who is really a lay-minister and must support his family through gainful outside employment and thus has less time for sermonic preparation.

—Charles J. Neifert

Lon Woodrum, Right on with Love, Baby, Zondervan Publishing House, 128 pages, \$3.95.

Amos Gann was willing to pay the price for a vice-presidency at Acme Distributors. That price was his conscience and a divorce from his faithful wife Sally to marry the beautiful and calculating Marilyn Hunter. However, after he paid the price, he unexpectedly missed the prize. Amos lost his job and became a self-pitying drunkard. His redemption came through the love, faith, and practical help of his jive-talking Christian friend, Spinoza Jones. The author, Lon Woodrum, is a prize-winning Christian novelist, author of *Eternity in Their Heart*. The novel deals realistically with the many temptations to skepticism and materialism in the world today. However, the story's effectiveness is somewhat marred by the constant stream of exaggerated and outdated jive talk of the key character, Spinoza Jones. This type of speech obscures many of the valuable things he says.

—Barbara Worden

Theodore W. Engstrom, Bible Stories for Boys and Girls, Zondervan Publishing House, 92 pages, \$1.95.

Twenty Bible stories, each about 500 words, are told in simple, easy-to-read language.

They range from creation to Paul and Silas in the Philippian jail, and each story includes the Bible reference.

Illustrated by Robert Doares, the book has a four-color cover and a two-color full-page picture for each story.

Somehow the authenticity and quaintness of the accounts predominate, although the author often adds his own comments. For example, he says, "This garden was a very special place where God could meet Adam and Eve every day. He was their friend."

A primary child could read and enjoy this book. However, it seems its best use is for reading dramatically to younger children as soon as they become interested in listening to stories.

—Mary W. Staley

LATE BOOKS

White House Sermons, introduced by Richard M. Nixon and edited by Ben Hibbs, Harper & Row.

The Beginning of the End, by Tim LaHaye about prophetic events still to come, Tyndale House.

—E.P.

Bible translation

Continued

mid-19th century, and only within the last 40 years has archeology been put on a proper scientific basis for excavating and reporting. An enormous amount of work is still undone, but already archeologists have brought new cultures to light and have deepened our understanding of virtually all the cultures of direct importance in the Bible: Egyptian, Babylonian, Assyrian, Canaanite, Phoenician, Hittite, Greek, Roman, and others. All this contributes to a more precise understanding of the languages of the Bible.

Of the biblical languages, Hebrew and Aramaic were probably the least understood before the advent of modern archeological and comparative linguistic studies. This situation, however, has been improved by several striking discoveries. The first of these was the effective decipherment of Akkadian in the late 19th century. The various dialects of this Semitic language composed the language of the ancient Babylonians and Assyrians. The decipherment allowed scholars to read many types of literature contemporary with the Old Testament from historical records to mythological texts. This has increased, at least, our knowledge of classical Hebrew vocabulary.

More important yet has been the discovery and translation of large bodies of texts from Canaan. We must include here the language of Phoenicia, for Phoenician is closely related to Hebrew, and the ongoing decipherment of Phoenician inscriptions has added measurably to our understanding of Hebrew grammar and vocabulary. Equally important was the discovery in the late 19th century of the Amarna Letters. This is a large group of administrative documents addressed to the king of Egypt in about the 14th century B.C. A large number of them come from city-states in Canaan.

Their importance lies in the fact that they are written in a strange mixture of Akkadian and Canaanite, and that, by sorting out this mixture, we can discover many important points about the early Canaanite, of which Hebrew is a descendant and dialect.

Perhaps the most important discovery that illuminates early Hebrew is the unearthing in 1929 of a large body of clay tablets in Ugaritic, also a Canaanite language. Since the discovery and decipherment of this language, it has added immeasurably to our understanding of ancient Hebrew poetry, vocabulary, grammar, and syntax. (A large portion of these texts informs us about the god Baal, so often denounced in the Old Testament.)

For the translator, then, archeology and linguistic study have increased his knowledge of vocabulary, the use of different parts of speech, the forms and meanings of various words (for example, in the difficult problem of the Hebrew verb), and of word order and its significance. Effective translations depend on this kind of information, which has increased dramatically in the last 75 years.

The third factor that has contributed to a new era of English Bible translation is the significant change that has taken place in the English language itself. One need not be a specialist to know that we no longer speak or use in our literature a Shakespearean English. Some of our words have changed their meaning entirely. For example, *prevent* in the 17th century meant *allow*. Today it means exactly the opposite. English has also changed significantly in sentence structure, style, and other ways. As a result, the English of the 16th and 17th centuries is often difficult to understand, particularly by those who are not well-schooled. At best, the old English is now an archaic literary language of great beauty. At worst, it could well become an ecclesiastical English much like the medieval ecclesiastical Latin, obscuring rather than proclaiming the revelation of God in the Bible. How ironic it would be if the Authorized Version's great purpose of making the Bible intelligible to even the most common people should be thwarted by the Authorized Version itself.

One of the remarkable facts about the Bible is that despite the human intrusions and modifications of this inspired writing, God has still been able to speak through it to men throughout the ages. In this new era of translation, however, we have an opportunity to remove some of the false, man-made roadblocks to understanding. We can use Greek and Hebrew texts much closer to the original

writings of the Bible. We can apply vastly improved linguistic tools to these texts, and, ultimately, render them in modern English appropriate to both the various moods and words of Scripture.

Modern translators do not seek new translations merely to be contemporary, nor to flex scholarly muscles in the world's admiring glance, and certainly not to distort the word of Scripture. On the contrary, the task is one to be approached in great humility. To translate the Bible anew is to recognize our human frailty. It is to recognize that we have not always done well in copying the texts. It is to recognize that we have misunderstood before—or have not understood at all. It is to acknowledge that we are bound to particular cultures and times and we are not able to transcend effectively a barrier of even 350 years in our own language.

The first great era of English Bible translation was set in motion by men willing to die so that their countrymen could hear and understand the Scripture in their own tongue. In this second great era of translation, let us hope that all who read, teach, or preach from the Bible will cling to the same principle so that all who hear, no matter how common, may understand. □

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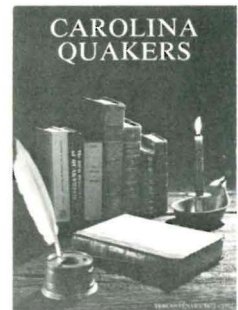
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NORTHWEST

SUPPLEMENT

VOL. V, NO. 11 — JULY, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

FRIENDS CHURCH HEADQUARTERS
P.O. Box 190, Newberg, Oregon 97132
Telephone (503) 538-9419

NORVAL R. HADLEY General Superintendent	JOHN FANKHAUSER Missions Coordinator
LON FENDALL Administrative Assistant	RALPH CHAPMAN Missionary Literature
MARILYN RICHEY Administrative Secretary	ARLENE MOORE Treasurer



Dr. Paul S. Rees, vice-president at large of World Vision, will be speaker for morning and evening service of Yearly Meeting, August 14-20. (See June Northwest Supplement for detailed story and/or the full Yearly Meeting program soon to be available in your church.)

\$25,000 To Go—Final Month

With praise to God and with deep gratitude to all of you who gave faithfully, we are pleased to announce that the Unified Budget income, including designated giving during the 11th month, was \$21,787. This brings our total giving for the year to \$181,341. This means we have less than \$25,000 to reach our \$206,000 total. Since both of the last two months' giving was over \$21,000, our goal seems within reach.

Giving to missions has reached nearly \$106,000, \$6,000 above the goal. But the Board of Christian Education still needs about \$3,000, the Board of Evangelism about \$7,000, the Board of Finance about \$8,000. The Board of Publication needs \$2,500. The Board of Peace and Service is \$2,500 short of their goal, and so on. We believe these goals were realistic and there are important reasons why we should obediently let God channel funds through us to reach the \$206,000.

When funds are sorely needed by certain boards, it is unfortunate they still come

designated where they are not needed. It has been suggested that some may be writing "Missions" on their Faith Promise gift, thus binding the church treasurer to send it designated only for missions when the donor could write "Faith Promise" and it could go where needed most.

The following churches have done one and a half time as much as they pledged to the Unified Budget (we needed to raise 1½ times the amount pledged to the Yearly Meeting last year in order to reach our \$206,000 goal): Boise, Clackamas Park, Emmett, Hayden Lake, Lynwood, Maplewood, Marion, Meadows Valley, Metolius, Meridian, Nampa, Nehalem Bay, Quincy, Rosedale, Star. Others like Newberg and Reedwood and several more gave very generously, but because their pledge was high they are not in the above list.

These churches are to be commended. In fact all but 13 of our churches have more than paid what they pledged to the Unified Budget when we count the designated giving.

Since there will be no EVANGELICAL FRIEND during August, we plan to send a letter to all the churches indicating the total Unified Budget giving at the end of the church year, July 15. If we still have not reached the \$206,000 goal, we are hoping some can make up deficient amounts so that we will be over the goal by Yearly Meeting time. We were able to reach \$21,000 in each of the last two months partly because of a gift to the Board of Missions from an estate. This means if we reach the \$25,000 the last month there will have to be some unusually generous gifts from churches and individuals. Pray with us about this goal and be obedient, for some of us believe God wants to bless us with victory.

—Norval Hadley

HELP WANTED

Several churches have contacted me requesting personnel to help with special needs. In most cases the church job is not full time. However, there are some marvelous opportunities for Christian service if one is willing to move into a needed position and find full- or part-time employment in the community with the primary objective of being free part time to serve God and the church. The Lents Friends Church could use young people in the Drop-In Center. The center is open Tuesday through Saturday, 2 to 10 p.m. This is a position that could be filled by one doing his alternate service. There is also possibility that under the right leadership a proposal could be made to get government funding to pay salary.

The Eugene Friends Church is looking for a youth director who will support himself full time by an outside job. They hope this person would also be gifted musically. Of course, if he proved himself and the church continued to grow, it could develop into a church-paid position.

The Caldwell Friends Church would like to have a Christian education leader. This person also would probably need to find employment in the community.

The Melba Friends Church would like to have a young person to help with youth,

music, and Sunday school work. He could receive \$75 from a janitor's job in the community, some from the church, and possibly some from another job in the community.

The Medford Friends Church would like to have a youth worker and/or a person with other talents. There is a school janitor job open in the community to support such a person.

The Hayden Lake Church is in a growing community and is a growing church. They could use several kinds of workers willing to move into northern Idaho primarily to help serve the Lord. There may be school jobs or a job with the American Automobile Association or other kinds of work for one who wants to go and get involved in a live church.

The Camas Church is looking for a youth and music director. They could pay \$400 a month plus house.

Kent will begin building near the last of July. If any semiretired builders could go to help with supervision, here is an opportunity for a very worthwhile service to God plus some income. They could also use volunteer man power, of course.

Some of these positions may be filled by the time you read this, but if any are interested, please contact the pastors of the respective churches directly.

—N.H.

THANK YOU

Words cannot express my deep gratitude for the many prayers that have been going up for me, and for the many beautiful cards, letters, and kindnesses that have come my way. The Lord is graciously answering these prayers and giving me strength for each day. I'm trusting Him to continue giving me strength and guidance in the days to come. I feel that the Lord in His mercy has sent down just a little bit of Heaven to help me through this difficult time. The family wishes to thank all those who have contributed to the memorial fund.

—Florence Thomas

Prevailing with God



Isn't God wonderful! After all these years of walking with Him and enjoying His goodness, He found a way to bless me with new blessings and lead me into new light. I have just had a new spiritual experience. I guess this is why the apostle Paul was able to write to the Philippians (1:9) to say he was praying that their love would abound yet more and more. I am sure there is never a time when we exhaust the riches of the love of God.

I have just attended the Portland sessions of the Institute of Basic Youth Conflicts. The seminar is a 32-hour exposure to life from a new perspective. It is based on seven universal, "nonoptional" principles of life. It illustrates exactly how the conflicts we face in our lives can be traced back to these principles; then it gives practical steps on how to resolve the conflicts.

From the very first night I was impressed with the unusual spiritual insight God had given to the man who conducted the seminars, Bill Gothard. Time after time when he would describe a pattern of life or make an application of scriptural truth, one simply had to conclude he was right. It really works like he said. Repeatedly, there was such a skillful relating of Bible to life that one wondered why he had not seen it that way before.

As we went through the week I felt I began to learn some of the reasons for this unusual spiritual insight. (1) Here was a man thoroughly committed to God. (2) His application of Scripture came from experiences in life. He had been on the street where people with problems lived and had successfully helped them with their problems. He was not just reciting something he had heard from someone else or read from a book. (3) There was a strong emphasis on meditation in the Word. We were really convinced that if we meditate in the law of God day and night then the promise will really be fulfilled—whatever we do shall prosper. (4) There was a strict adherence to the scriptural commands, which resulted in a holiness standard. (5) We came to new understanding of how fasting can heighten spiritual sensitivity.

It was in appreciation of the value of fasting that God ministered to me in a new and fresh way. I am constantly aware of my deep need for spiritual insight and wisdom from God. I think the all-consuming prayer of my life for the last several years has been, "God help me to know and experience your best in my life and ministry." I have known that Romans 12:1, 2 teaches us how to "prove what is that good, and acceptable, and perfect, will of God." It is by presenting our body a living sacrifice, being renewed by the transforming of mind. But through the gracious ministry of the Holy Spirit to me during

the seminar, I gained a new appreciation for the correlation between body or physical sacrifice and the transforming of mind or spiritual renewal. By the de-emphasis on the physical that occurs in fasting, not only spiritual sensitivity but mental and psychic senses are sharpened. In fact, fasting may so open one to spiritual communication that unless it is coupled with meditation in the Word and prayer it may result in communication with wrong spirits.

I have often wished I knew better how to be transformed by the renewing of mind so that I could have more power to escape conformity to the world. I think I am learning this. Our whole society so glamorizes and glorifies the physical that we seldom take time to just sit and think. Television does our thinking for us. Advertisers tend to replace the Holy Spirit as motivator in our lives. We are only slightly aware of the downward pull of materialism that engulfs us. How can we shake off and escape the influences toward conformity to this world? One help for me has been the de-emphasis on the physical. "Present your bodies a living sacrifice."

You might like to get the little paperback, *God's Chosen Fast*, by Arthur Wallis. It has been helpful to me. The Maplewood Church has several people who have agreed to fast one day a week and pray for the work of the church. We have forgotten or neglected fasting as a means of prevailing with God. How often we pray and nothing happens, even though we are sure the prayer is according to God's will. God says, "When you seek me with all your heart, I will be found by you." (Jeremiah 29:13, 14 RSV) When we set aside the legitimate appetites of the body to concentrate on the work of praying, we are demonstrating to God that we mean business, that we are indeed seeking with all the heart.

According to Isaiah 58 the fast God has chosen is to "let the oppressed go free, and . . . break every yoke." (v. 6) We live in a time when many of our young people are in bondage, and even church people suffer imprisonment of fear, resentment, jealousy, and uncleanness. Prayer is powerful, but when accompanied by fasting it strengthens the intercessor to maintain the pressure until the enemy is compelled to loosen his grasp and the captive is set free. Nominating committees should pray and fast. This is how elders were appointed in the New Testament church (Acts 14:23).

No one commissioned me to promote Basic Youth Conflicts. Yet as you can see, it has been such a spiritual encouragement to me and to all the others I know who have attended, that I cannot help but recommend it. Oscar Brown was attending for the second time and had at least 25 percent of his Hills-

boro congregation there and thus was qualified to attend the pastors' program during the day and will attend the advance seminar in Illinois this summer. Others of our pastors and many of our people have attended. If you find it possible to go, by all means take a son or daughter or two and attend the next session. Basic Youth Conflicts will be conducted again in Seattle September 18-23 and in Portland October 2-7.

For registration information write Institute of Basic Youth Conflicts, Box 1, Oak Brook, Illinois 60521. There is a special \$5 reduction for registering three months in advance or under group rates with 30 first-time registrants. This can include a church group or other friends in your community.

May you be able to prove what is the good and acceptable and perfect will of God.

—Norval Hadley

FRIENDS FUND

There now exists a single vehicle by which you can give through your will or by other deferred giving and support most Friends agencies, including not only George Fox College but your own local Friends church, the Board of Missions, Greenleaf Academy, the other boards of the Yearly Meeting, the camping program, and Friends Action Board. This vehicle is the new Friends Fund headed by Milo C. Ross.

Did you know there are several ways to give and increase your income at the same time? Did you know that if you have not made your will, the state may make it for you, and their ideas about who should divide your estate might be different from yours? Is it possible the principle of tithing applies in death as well as in life? It may be easier to give after we die than while we are living. Friends Fund hopes not only to serve as a vehicle but to furnish counsel on how you can give to the Christian causes nearest to your heart through your estate or by a gift annuity or trust or by other deferred giving. It is hoped that eventually 10 percent of the income for our various church projects will be channeled through Friends Fund.

Papers were negotiated April 26 incorporating the Friends Fund in the State of Oregon as a nonprofit corporation able to receive gifts, of course, from Washington and Idaho as well as Oregon. May 20 the Board of Directors of the Friends Fund met in Newberg, Oregon. They elected Milo Ross as president, David Brown—vice-president, Al Willett—secretary, and George Palmer—treasurer. Friends Fund is looking for a qualified person or one willing and able to become qualified to be executive director. This would be a full-time job for one who could become familiar with the complicated tax laws and means by which people can make deferred gifts and could travel the Yearly Meeting, calling upon people interested in such giving. Anyone interested should contact Milo Ross or the Yearly Meeting office.

It has been felt that with \$2,000 "seed money," Friends Fund could get started, eventually having a full-time director, and could become a channel for important giving

to many agencies. To raise this \$2,000 we are soliciting 20 founding gifts of \$100 each. Here is a marvelous way to make an investment in the work of Friends that will be repaid many times over. If you would like to make a founding gift to Friends Fund, please send your contribution so designated to the Yearly Meeting office.

Earn 6 Percent On Your Savings

The Friends Church Extension Foundation has made a loan for the building of the North Valley Friends Church. This summer the Kent Friends Church will begin building. There is a need for additional funds invested through the Friends Church Extension Foundation so that these churches can have help with their building programs.

There are three reasons why placing your savings with the Friends Church Extension Foundation is a good idea.

(1) You get 6 percent interest instead of 5 percent as in most savings and loan associations.

(2) You help the Friends Church Extension Foundation, for they loan your money at a slightly higher rate of interest and the balance of interest money comes to the church foundation rather than to a secular loan agency.

(3) The growing churches are able to borrow money at a lower rate of interest and without the high loan fees required by secular lending agencies.

You can earn 6 percent interest on amounts from \$250 to \$5,000 by purchasing investment certificates that mature in ten years. You can also loan money through the Extension Foundation for shorter periods of time on notes. If you can help at this time of need for extra funds, contact Friends Church Extension Foundation, P.O. Box 190, Newberg, Oregon 97132.

In view of the new Friends Fund corporation, some people may question its relationship to the existing Friends Church Extension Foundation. The two organizations will be working closely together to enhance the total ministry of the church. —Editor

WHAT DOES A PASTOR DO?

The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, What a job—one day a week!

—Anonymous

Stuart Willcuts Reports On WRC Work in Vietnam

I just came down from Danang for four days to attend some meetings. I left Kathie at the hospital to help with the big load. She is doing a lot to help and keeps busy giving shots to the refugee kids at the clinics every day. I think she is giving around 400 shots a day. We are trying to stop a measles epidemic. We just received 4,500 doses yesterday that were airlifted to us from Chicago. They were donated by the Medical Assistance Program, and they are worth \$1.50 a dose. I talked the customs officials into letting me have them without the proper paper work, which I will supply later. Officials are very cooperative when they find out you are working in war relief.

I just received word from Dick [Pendell] that I am receiving 33,672 lbs. of tuna and chicken worth \$22,561.28 for use in refugee feeding. We can put that to good use. We have had several cases of death by starvation at refugee camps run by other groups. WRC and CYSS have agreed to take over these two camps, which will give us an additional 15,000 people to feed. That brings our total to between 45,000 and 60,000. The number fluctuates with the change in people at the

camps. We now have 40,000 at the Camps Books compound. This means they are all around the hospital. We have no trouble though because they know who we are. So far WRC has spent \$50,000 in cash or goods for the current situation. This has been spent in the past three weeks. I have plans to spend that much more if I can. We are keeping very busy.

The grind sometimes gets to me lately. One works hard to get all the items on his list caught up, and that many or more are ready to do again. War is really draining on the people of this country and those who try to assist. You spend so much time and effort and money rebuilding something, and then it gets destroyed, or your good friend gets killed, and you must start all over. The pastor who was going to be in charge of our work in An Loc was killed last week. At least he is in a much better place now. Knowing God is running everything is very comforting. I only hope that I am running things the way He wants it to be done.

—Stuart Willcuts

(Written in a letter to parents, Jack and Geraldine Willcuts, on June 3, 1972)

Betty Comfort Writes Regarding David Thomas

Upon receiving the shocking news of David Thomas' accidental death, we had the hard responsibility of telling our fellow missionaries and Aymara brethren. On Tuesday morning, May 30, we stood in a group on the steps of Patmos Bible Institute and related in tears what we had heard on the radio Monday night.

Immediately Pascual Quispe, our president of the Bolivian Church, decided the whole church would show our deep love by observing two days of mourning. He dispatched a message to the two radio stations for the brethren over the field to know the news. All students were called to the assembly room, and we met in prayer and testimony all Tuesday morning. Then school was suspended for two days and silence observed.

Tuesday evening a memorial service was held in the Max Paredes church. A young man had drawn a large charcoal portrait of David, and this was up in the front of the sanctuary. After the singing of several meaningful hymns, Francisco Mamani spoke from 2 Timothy 4:1-8. This was a text David would have chosen, expressing his primary concern for Bolivian Friends, his brothers in Christ.

Wednesday afternoon, May 31, another service was held. This was a time of free expression by the brethren. Many remembered acts of kindness. Some remembered his correcting them in patience. Many recalled his helping design and construct the huge beams of the new tabernacle. Another remembered his coveralls, someone else his

chapped hands and cracked lips from going out in all kinds of weather.

The main prayer was for Florence; they wanted her to know her spiritual children are loving her very much.

There were many tears for our deeply loved pastor and spiritual brother. There were also joyous testimonies of faith and exhortations for commitment of the same depth as David's. Lines of sincere friends gave us the *abrazo* of consolation, and many comforting words were expressed to us who suffer the loss of our family member, but even more than that—our close friend.

Our words were these: "We have lost a very close friend and brother. David wasn't an old man yet. We felt he had lots of time left. We in our humanity tend to ask 'Why?'"

We have been praying in our home for a revival in our Bolivian Church. Perhaps this sadness will bring about the raising up of strong men who will dedicate themselves to the Lord's work. Perhaps it will bring about a new depth of spirituality and unity instead of criticism and dryness. If David's death will help bring this about through the work of the Holy Spirit, we will not feel quite so sad.

This is already happening. We praise the Lord for a new spirit among the youth. There is a new testimony on the lips and in the actions of some pastors. There is more yet for which we pray. Anew we reevaluate and rededicate our lives to Him who knows all and whom we love and serve.

—From a letter written by Betty Comfort

College Given Largest Gift

A half million dollar trust fund, the largest single gift ever made to the college, was announced May 31 by George Fox College officials.

The \$468,000 trust from Tom and Adele (Gildberg) Benson, Portland, will establish a perpetual scholarship fund at the college.

Benson was a 1911 graduate of Pacific Academy, which preceded the college, and was a 1916 graduate of George Fox. For 33 years he and his wife owned the Tom Benson Glass Company in Portland. He retired in 1959, becoming a glass consultant.

Benson passed away Christmas day 1970 and his wife six months later. They were members of the First (now Reedwood) Friends Church in Portland. The Bensons had no children.

The trust gift, mostly in cash and mutual funds, will be held and invested by a Portland bank with proceeds, expected to be about \$20,000 a year, used for scholarships at the college.

Beginning with the 1973-74 school year, the college will establish a "Benson Scholars" program with selected participants receiving \$1,000 each and the grant renewable for four years of college.

The program will be phased in over a four-year period with 16 persons a year ultimately receiving the grants that will be awarded to students in the top 10 percent and 90th percentile or above on SAT tests.

Students, who will be interviewed by academic officials, will be chosen without regard to major fields of study, geographical areas, or nationality, college officials said.

Continuation as Benson Scholars will depend on maintaining a cumulative 3.5 grade point average in college.

"We accept this gift with deep appreciation for the Bensons' faithful stewardship over the years," GFC President David Le Shana said. "Their vision and planning will provide an education for many in the years to come."

Developer of First Television Station Named George Fox Alumnus of the Year

Delbert Replogle, who developed the nation's first television station in Lexington, Massachusetts, in 1927, was named the 1972 George Fox College Alumnus of the Year at the alumni banquet June 3. Replogle, currently chairman of the board of Mykroy division of Alco Standard Corp. in New Jersey, is a 1916 graduate of George Fox.

The scientist-inventor in 1931 established the first television station in New York City after working with Dr. Lee De Forest on the new "talking picture systems." He and his fellow workers designed and built special receivers and demonstrated the new communication system to city notables in New York, Philadelphia, and Detroit. In 1938, Replogle founded the firm, Electronic Mechanics Co.

Taking a sabbatical from his work in 1949, Replogle worked with the American Friends

GREENLEAF AREA

Greenleaf—Gordon St. George, pastor

The WMU spring rally, with Tina Knight as featured speaker, had an attendance of 175 and an offering of \$214 for the anticipated work in Tacna, Peru. Laocadea Gárnica of La Paz, Bolivia, was a special guest.

Martín and Laocadea Gárnica, an Aymara couple from La Paz, visited in Greenleaf and Newberg. Their two sons, Juan and David, who now live in Greenwich, Connecticut, are anticipating U.S. schooling because Bolivian schools of higher education have been closed. Martín has been a pastor and evangelist in the Bolivian Friends work for many years, and Laocadea worked in missionary homes. Martín and Laocadea have now returned to Bolivia.



Martín and Laocadea Gárnica are shown here with Ralph Chapman in Newberg. Laocadea had been a cook for the Chapmans and Howard Pearsons.

Roy and Crittie Knight were visitors here for a week, attending the mission conference where Roscoe and Tina Knight were frequent speakers. Faith promises taken the last evening of the conference totaled \$10,322.

Jesse and Dianne Kennison and John and Lavonda Ehrlich were witnesses in the Lay

Service Committee, organizing the United Nations program for relief in the Gaza Strip. Presently Replogle is a member of the Executive Committee of the Friends World Committee, American section, and is chairman of the board of Earlham School of Religion.

Born in Douglas, Alaska, to missionary parents, Replogle, following his graduation from George Fox, served as a missionary at Noorvik, Alaska.

For two years starting in 1918 Replogle and his wife Ruth, a member of the GFC class of 1919, served as superintendent of the Noorvik Reservation with the California Yearly Meeting of Friends. Replogle then entered graduate study at Massachusetts Institute of Technology, receiving a masters degree in electrical engineering in 1925.

AMONG THE CHURCHES

Witness Mission April 16 at Medford and reported a wonderful time of fellowship.

—Iverna Hibbs, reporter

INLAND AREA

East Wenatchee—Fred Johnson, pastor

April was WMU spring rally time; 50 ladies attended the evening service at the Colonial Vista in Wenatchee. Entiat fixed lovely name tags and nut cups; Quincy printed lovely programs, and East Wenatchee furnished the decorations. Florence Thomas was the guest speaker.

A new Hammond organ was appreciated on Easter morning. Praise God for answer to prayers!

A prayer class has been added to our Sunday morning service. Deep spiritual growth has been felt through this class.

Once every two months laymen and youth are to lead the services. The first Layman Sunday was in May, and Keith Smith gave the morning message. Three sermonets were given by the youth in the evening. Dan Kellogg, Wayne Crawshaw, and Philip Smith did a great job. There was special music for both services. We are looking forward to the next Laymen Sunday.

June 3 the youth held a party at the church—10 from Entiat and 20 from our church. June 5 was the last skating party for the Christian youth of Wenatchee and valleys until September. Now we plan for camp time—Twin Lake, Entiat Holiness Camp, Surf-side.

With the coming of hot weather, we appreciate the new sprinkler system, newly graveled driveway, and new lawn put in by much hard work by Kenny Broilier, Larry Shaw, Fred Johnson, and others.

—Philip Smith, reporter

Spokane—Charles Neifert, pastor

"Indians" was the theme of our Sunday school contest in April. Four tribes were highly competitive, bringing over 40 people for their first time. Many of these are still attending. The Cherokees led by Ernie Horr was the winning Tribe. Angel Allen won first place and Dale Rogers won second.

David and Florence Thomas were with us for special meetings April 12-15. We were blessed by David's deep exposition of the Bible. We also enjoyed his most interesting slides of Bolivia at the WMU banquet held at North's Chuck Wagon on Saturday night.

The Mother-Daughter Tea hosted by the WMU on May 17 was attended by 65 mothers and their daughters. Maypoles were the centerpieces for the tables. Mrs. Robert Bucher, returned missionary from Iran, showed slides and gave a very effective dialogue, assisted by her daughter, Mrs. Jack Smith.

—Martha Puckett, reporter

NEWBERG AREA

Newberg—Fred Littlefield, pastor

The Junior High Choir under the direction of Robert Gilmore presented their musical, "Now Hear It Again," in the Sunday evening service on April 16.

Gerald Dillon presented a series of messages on the Holy Spirit on three Sunday mornings in April and May.

Clinton Jones, professor of psychology at Azusa Pacific College, was guest speaker on Sunday evening, April 23. Public and private school teachers of the congregation were given recognition. The church band-orchestra furnished special music.

The high school youth presented the musical drama, "The Cross and the Switchblade," on Sunday evening, April 30.

The combined choirs of Newberg and Reedwood Friends Churches gave "The Peaceable Kingdom" by Randall Thompson at the Sunday evening service on May 7. Soloists were Janet Hagen, Deborah Field, Joseph Gilmore, and Sheldon Louthan. Directors were Dennis Hagen and Joseph Gilmore. Nena Johnstone was organist. The same program was given at Reedwood on May 14.

Bob Gilmore and Virginia Helm were speakers at the Newberg Area Rally at our church on May 14. Music was by Newberg Youth Choir directed by Dennis Hagen.

Kids Crusade was May 15 to 19, with Herschel Thornburg bringing music, magic, and pictures. He was in charge of the morning services on May 21. Preschool Bible School was also held during the week.

—Margaret Weesner, reporter

PORTLAND AREA

Lents—I. Marion Clarkson, pastor

Various activities, classes, and programs are taking place at Lents Friends. Summer programs for children began the day after school was out. They are separated, this year, into three age groups—preschool, grade school, and high school. This allows for activities to vary with the interests of each age group. Other activities include GED tutoring, adult Bible studies, an exercise class, and a senior citizens' day once a month.

Edwin Clarkson, father of Marion Clarkson, has been given a call to serve as the minister of visitation this next church year at Lents. Edwin and Eula Clarkson, who have been pastors in the Northwest Yearly Meeting for several years, will be working closely with the pastor in the field of home visitation. This will allow the pastor to carry out his heavy schedule of activities relating to the summer programs as well as the director of the Drop-In Center.

A new Bible study class is being held following the Sunday evening service. It is being led by Gary Knight.

A group of young adults have been singing in the Sunday morning service. They have been an inspiration and encouragement in our service.

—Shirley Bancroft, reporter

Piedmont—Sheldon Newkirk, pastor

Piedmont people are doing many things in sharing a witness for Christ in order that the fellowship of believers will be increased and strengthened through service and love.

We are most appreciative of the outstanding work that Fred and LaVonne Gregory did here. A special thank-you goes to them and also to the Friends Action Board for making it possible for them to give such a service of love. We regret their leaving but do pray God's richest blessing to be upon them as they go to Bangladesh. A farewell party was held for them on the evening of June 8.

Miss Edith Johnson, missionary from Liberia, Africa spoke to us Sunday, June 11.

Charles Williams, NNEA director for Portland, introduced Miss Johnson.

Of recent interest was a Sunday evening (June 11) fellowship with the Berean Baptist Church (N.E. Vancouver St.) and the Columbia Bible Church as our invited guests. Calvin Jones, youth director at Holly Park and varsity football team member from the University of Washington, was our speaker. He brought several others from the Holly Park Church. Winston Newton sang a solo and Mrs. Jones gave her testimony. Special instrumental music was provided by the youth group from the Columbia Church. It was a great experience honoring Jesus.

Our community outreach through the Friends for Kids program continues with high interest and great attendance. This completely integrated program shares a witness for Jesus to the black, red, and white alike, three days each week. We are grateful to the workers who come so faithfully to share in this exciting ministry.

Within the past month there has been a sharing ministry at the Korean Sunday School, Mrs. Collins's Community Christian Center, Peniel Mission, transportation to doctor or hospital for sick, and folk in their golden years. A Bible study for young adults is a regular happening.

The friendly folk of Piedmont are making their worship and service a seven-day-a-week involvement for Christ.

PUGET SOUND AREA

Olympic View—Dan Nolta, pastor

We thank the Lord for new hymnals. They were the gift of an anonymous friend. The Lord truly supplies.

We were glad to welcome Bill and Gladys Knutson back for a visit. They now live at Burns, Wyoming.

April 23 we were invited to share in a service with the Open Bible Church of Lakewood. Our Amica Singers had a part of the service. They have truly been a blessing to our church.

On May 7 we united with First Friends in a sharing of the Lord's working with our people.

The ladies put on a dinner for our fathers and sons. The dads said it was a real fun time, and they appreciated the style show and other entertainment, food, too.

We had an evening service with Chuck Holmquist from VCY. He told us of the work with the youth of Tacoma and Federal Way.

Everyone enjoyed the informal time at the Noltas May 23. It was the first of our summer evening schedule.

We want to give a big thank-you to Esther White and Clyde Miller for the classes they taught during the last quarter. They have been a real inspiration.

A good time was had by all at a surprise birthday dinner for Judi Nolta at a restaurant. We were so glad to show our love and appreciation to her. She was surprised too.

Our first evening service in June featured our Amica Singers and other musical talent from our church. We enjoy Carl Benson and his guitar. This young man is an inspiration to us. We always like to hear Larry Choate sing, and he does a good job singing with the Amica Singers.

SALEM AREA

Medford—Clynton Crisman, pastor

Here is a quote from the Lay Witness Mission: "Renewal is not a program. Renewal is not the effort of men. Genuine renewal is God's initiation of transformation in the church by the Holy Spirit."

Recent weeks have brought such blessing of spiritual renewal and such an outpouring of God's love and grace to our church family that it is impossible to express or comprehend it in mere words—it must be experienced to be understood!

As we prepared for the coming of the Lay Witness Mission, we were asked to pray for and to expect a miracle. We did just that, and the miracle came, full measure, pressed down, and running over! Praise the Lord!

It was our pleasure to have Fred Gregory and his lovely wife LaVonne with us for a morning service to tell about their assignment to serve in Bangladesh and the conditions they will encounter there. Also, Aaron Hamlin, national field director of the National Negro Evangelical Association, was with us for a most interesting evening service.

A happy occasion for our ladies was the Mother-Daughter Banquet, sponsored by the Betty Comfort WMU. Alice Ross, whom we thoroughly enjoyed, was the guest speaker. The same group of ladies sponsored a well-attended Father and Son Banquet, at which Harold Antrim was the guest speaker. It was a joy to have Marilyn and son Ron with us.

We are excited and enthusiastic about what God is doing in and through our meetings. May God bless and keep us in the center of His will.

—Esther Beacham, reporter

Pringle—Ray W. Moore, pastor

Instead of VBS this year, a Kids Crusade was held April 24-28 with Frank and Leora West and family. Frank and Leora are Child Evangelism workers. New families were reached, and several boys and girls made decisions for Christ.

Sunday morning, May 21, the Friendship VII, singers of George Fox College, shared the Gospel in music and drama.

Our Women's Missionary Union had a mother-daughter potluck at South Salem Friends Church on Friday, May 26. Mrs. Gordon Woods—mother, foster mother, and Salem area junior high teacher—was our inspiring speaker.

Sunday, June 4, marked the beginning of elective classes in our junior high through adult Sunday school classes. We trust God to bless and use this venture for His glory.

—Josephine J. Gesner, reporter

BOISE VALLEY AREA

Boise—Dale Field, pastor

On Thursday evening, April 13, Bob Clibbon, baritone, presented a sacred concert in our church.

Mrs. S. W. Morris, who served for 28 years in East Africa, spoke and showed pictures during our evening service on April 16. The junior choir from the Meridian Friends Church brought special music that evening.

Fun and fellowship times for April and May were: The ladies Sewing Club met at the Golden Star Chinese Restaurant on Monday evening, April 17. The Marathon Sunday

School Class had a pizza party Friday evening, April 21. The high school and college young people had a swimming party Friday evening, May 12. The entire church group met in the Fellowship Hall Friday evening, May 19, for fun and games.

Two Saturdays were set aside for youth evangelism training, April 22 and May 27.

Greenleaf Academy and all the churches in the valley had an informal evening of fellowship at the Star Friends Church April 28. The purpose was to celebrate 40 years of camping at Quaker Hill (1931-1971). Following a covered-dish dinner, there was a program that included singing by students from the academy, a history of Quaker Hill, pictures, and some proposed plans for the future. The project presented was a winterized lodge. Pledges and money received for this challenge were over \$2,100. The Quaker Hill board also approved the construction of a 12 x 30 unit for the caretakers. The men met Memorial Day weekend to construct this unit.

A five-day Missionary Conference was held in our church beginning May 3. The conference theme was "Sending the Gospel of Love." Guest speakers were Norval Hadley, Ed and Marie Cammack (missionaries to Peru); Roscoe and Tina Knight (missionaries to Mexico City); Terry Dirks (Boise Valley executive director of Youth for Christ); Don Wilson (director of World Opportunities in the Boise Valley), and John Fankhauser (business manager for the Board of Missions).

The Missionary Committee set a goal of \$12,000 to be pledged during the conference, and \$16,000 in FAITH PROMISES was received. A Faith Promise is an amount of money one promises to give to God within the next year. This is in addition to your regular church giving and is money you do not have, nor do you know specifically from where it will come. But by FAITH you pray for God to provide it. Prayer is God's appointed way for Christians to get things. He is a prayer-hearing and prayer-answering God. "But without FAITH it is impossible to please him." (Hebrews 11:6)

The WMU Mother-Daughter Spring Rally was held at Greenleaf May 9 with Tina Knight as the guest speaker.

Peter and Mary Ellen Stewart, with Youth for Christ in England, shared their ministry in the Sunday evening service on May 14. Mary Ellen is the daughter of Mrs. Erma Metcalf.

—Margaret Peterson, reporter

Star—Harold Clark, pastor

Two families dedicated their children to God on May 14: Bob and Jane Willcuts dedicated their son Steven Robert, and Roger and Pat Lewis their sons, Kenneth Elliott and Keith Allan. It's a pleasure to see these families dedicate their children to God.

Spring cleanup for the church was held this month. Many helped to give the church building a fresh, clean appearance.

Fred Gregory spoke on May 7 regarding the work of the Friends Action Board.

—Leora Ireland, reporter

Woodland—Marvin Hall, pastor

Phil and Georgia May Lamm gave the young people a wiener roast at their home to celebrate the 8th grade graduation from the Kamiah school after the exercises were over.

Our Daily Vacation Bible School started June 19 and continued for two weeks.

We have started in the Coral Ridge Lay Evangelism program.

Our little choir, though the members are few and young, is very much appreciated.

—Lydia George, reporter

VITAL STATISTICS

BIRTHS

GOLDSMITH—Myron and Beatrice Goldsmith of Newberg are the adoptive parents of an infant daughter, Deborah Kathryn.

HEADRICK—To Dennis and Eva Headrick, Newberg, a son, Garrett Lindon, born April 23, 1972.

KELLUM—To Daryl and Noreen Kellum of Meridian a daughter, Kathy Suzanne, born April 23, 1972.

LINHART—To James and Garyanna Linhart of Newberg a daughter, Anita Louise, born June 4, 1972.

PECK—To David and Cheryl Peck of Hillsboro a daughter, Rhoda Lovell, born May 16, 1972.

MARRIAGE

SAWYER-ALLEY. Alvera Mary Sawyer of Hillsboro and Frederick Alley of Spokane were married June 10, 1972, at the Hillsboro Friends Church.

DEATHS

MACY—Robert Macy, 56, son of Harlan and Clara Macy, died April 20 following a long illness.

SAWYER—Clinton V. Sawyer, 24, of Aloha, Oregon, in a boating accident at Garibaldi, Oregon, May 27, 1972.

SAWYER—Verdell M. Sawyer, 47, of Hillsboro, in a boating accident at Garibaldi, Oregon, May 27, 1972.

THOMAS—J. David Thomas, 49, of Netarts, in a boating accident at Garibaldi, Oregon, May 27, 1972.

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