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Northwest Yearly Meeting of Friends Church  
(Quakers)

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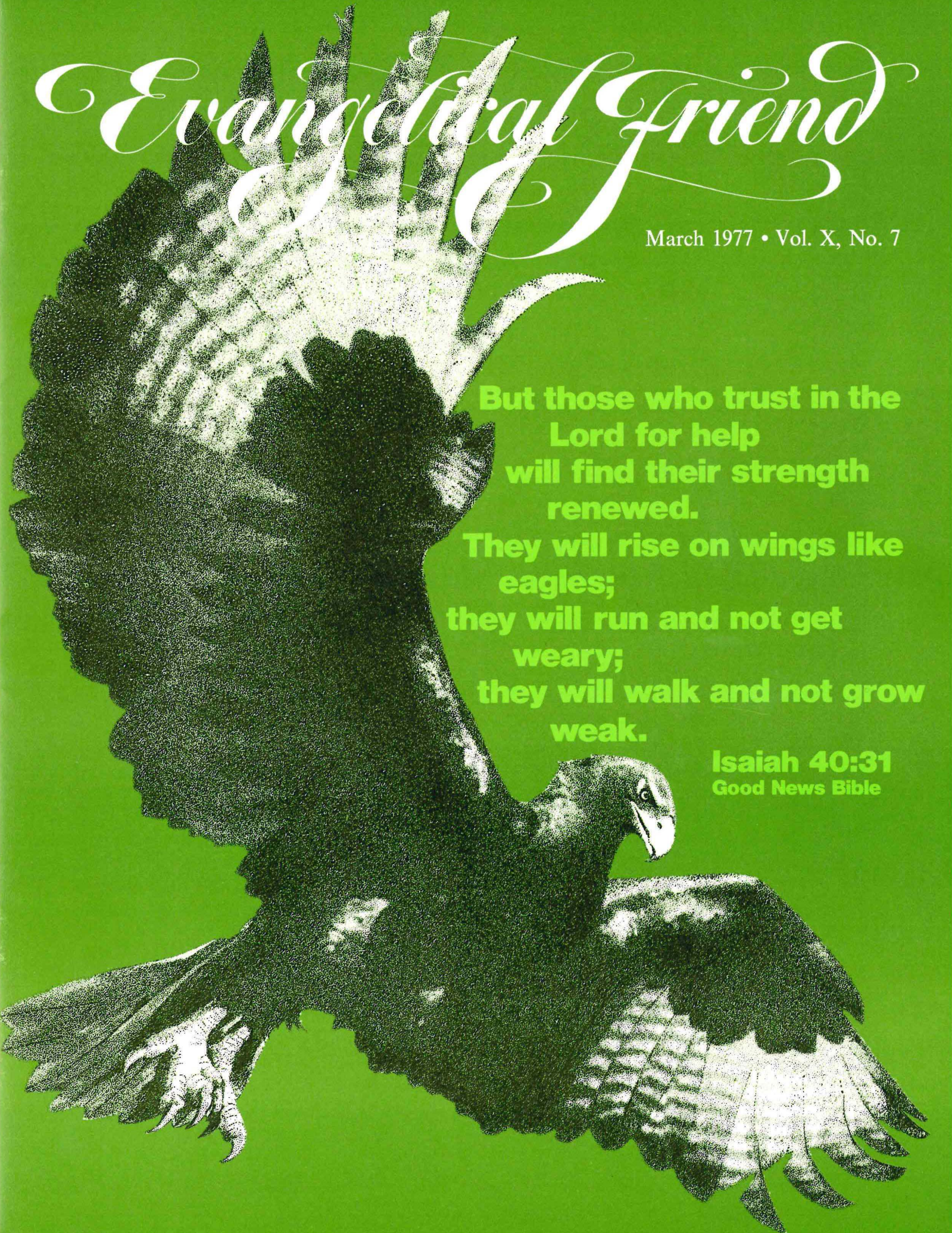
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# Evangelical Friend



March 1977 • Vol. X, No. 7

**But those who trust in the  
Lord for help  
will find their strength  
renewed.**

**They will rise on wings like  
eagles;  
they will run and not get  
weary;  
they will walk and not grow  
weak.**

**Isaiah 40:31**  
Good News Bible



# HOW I DEAL WITH WORRY AND ANXIETY

BY CHARLES MYLANDER

God wants us to live in an atmosphere of peace and joy. He intends positive blessings, the health and well-being of our total person. So the Bible spells out specific steps to conquer anxiety and worry.



# 1

*Set praise as a priority.*

Some time ago our family enjoyed an unforgettable vacation. We spent great times together enjoying the steak dinner at an unusual restaurant, the concert of sacred music, the swimming at a natural hot springs with a picnic following. On a one-day fishing trip we caught some beautiful trout. We enjoyed flying cousin Greg's model airplane with our kids, Kirk and Lisa. It's hard to beat the relaxation that comes from catching up on rest without a guilty conscience.

In spite of all the good times, guess what we talked about after returning home. The first thing we mentioned was the deer that jumped in front of our old '64 Chevelle in the middle of the night. It smashed into the radiator and crumpled the left fender. For an hour and a half we waited on a mountain for someone to tow us into the next town. Because both motels in Lee Vining, California, had "no vacancy" signs glaring, we spent the rest of the night in the car. Twelve hours after the accident our radiator was patched up enough to continue on. In light of all the good things on that vacation, it seemed ironic that we talked about the one bad incident.

Then I was reminded of what Paul penned to the Philippians, "Rejoice in the Lord always." (Philippians 4:4 NIV) Our family began to thank the Lord for the good times on vacation. We praised Him that no one was hurt in the accident. We even prayed for the financial resources for a

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better car. In time, He answered our prayers in a surprising way.

Praise and rejoicing mean more than pietistic admonitions like "cheer up" or "keep your chin up." The Christian finds his source of encouragement "in the Lord."

The basic practice of rejoicing in the Lord prepares us for the next step.



# 2

*Show a gentle attitude that wins confidence.*

Paul Rees wrote that the founder of the Methodist church, John Wesley, once met a notorious agnostic on a narrow footbridge. The agnostic recognized the famous Mr. Wesley and growled, "I never step aside for a fool." But with gentle courtesy and a touch of humor, Wesley stepped aside and said, "My friend, I always do." A consistent Christian never sacrifices his integrity nor God-given convictions. But with Christian gentleness he often yields preferences, prejudices, and even his rights.<sup>1</sup>

Picture a decathlon champion in top condition. Every muscle remains under perfect control throughout the competition. Concentration and coordination combine with strength and speed for top performance. Throughout every event the athlete disciplines the use of his energy so he will not lose his stamina. He is exercising "gentleness" in the best biblical sense. When transferred to the arena of attitudes and relationships, we can readily imagine what gentleness means for us.

The Bible says, "Let your gentleness be evident to all." (Philippians 4:5) In the scriptural sense gentleness never means you become a mild Milquetoast or easy pushover. Biblical gentleness suggests power under control. It means fairmindedness and graciousness. It includes a fairness and breadth of perspective that refuses to harbor resentment. Such gentleness arises out of strength, not weakness.

<sup>1</sup>Paul S. Rees, *Proclaiming the New Testament, The Epistles to the Philippians, Colossians, and Philemon* (Grand Rapids: Baker Book House, 1964), Page 73.



## 3

*Think about  
the intimate nearness  
of the Lord.  
Remember that  
Christ is coming again.*

The Christian can respond in gentleness because he knows "The Lord is near." (Philippians 4:5 NIV) Scholars tell us the phrase has two possible meanings. It can mean the Lord's presence lives in intimate nearness to each of His followers. He is near in space. But it can also mean Christ is coming again. He is near in time. Both ways of viewing the verse hold a truth confirmed elsewhere in the Bible.

Focusing on the nearness of the Lord in space, His intimate closeness to us, gives deep reassurance. Anxiety melts away as we practice His presence by simple awareness. Then we have the strength to face any and all conditions by the power Christ gives (cf. Philippians 4:13). The truth of the adequacy of Christ's strength to face "all things" especially applies to financial pressure (Philippians 4:12).

Let's call her Rita. She's a school teacher who underwent a traumatic divorce. The financial load of supporting her two children alone weighed heavy on her shoulders. It looked as if the bank would foreclose on their house. But Rita knew Christ, and she believed in prayer and tithing. She kept giving even when it looked as if her house was at stake. God honored her faith. Each month something unexpected happened to make the payment possible. Month after month she thanked God for His provision. Christ's nearness became more real as she depended on Him.

Thinking about the nearness of the Lord in time, Christ's second coming, likewise relieves anxiety. It gives an eternal perspective to temporary problems. The time is coming when Christ will set right the wrongs you encounter. Injustice and prejudice will fade into oblivion. Those who "got away with it" in this life will be arraigned before the bar of divine justice; the faithful who suffered for doing what the Bible says is right will enjoy a generous reward.

Have you ever visited a ghost town? The dilapidated shops with boarded up windows sit there deserted. The meat shop, the general store, the hotel, and the saloon stand empty and silent. Their weather-beaten existence suggests days of a gold rush. But the times of wealth and wickedness, dreams and disillusionment are gone. Inhabitants left as the gold gave out. New opportunities replaced the old.

In my mind it pictures the changed values and situations that will result when Christ comes again. The gold of human greed and ruthlessness will run out. Then people will abandon old habits, immoral practices, and religious substitutes. In place of the old, Christ will institute the new heavens and the new earth. For His people Jesus the Lord will wipe away all tears, heal damaged emotions, mend broken hearts. Righteousness and justice will freely reign.

The confidence of Christ's return gives light at the end of the tunnel for every Christian tempted by despair. He

has hope. He knows better times are coming. He understands his destiny. He feels sure everything will come out all right in the end, because he shares Christ's victory. Such confidence relieves his need to worry.



## 4

*Replace worry  
with something better—prayer.*

I will never forget the time as a boy when I ran into my mother's room without warning. I stopped short as my eyes fell on her, kneeling in prayer. Mom lived as a conscientious example of real Christianity before my two brothers and me. In that moment something of her secret life with the Lord dawned on my consciousness.

Mom never professed to be perfect. I recall her saying how much she worried and how things bothered her. One of her favorite words of self-description was "nervous." But through the years she gradually changed. Today, as for many years, she takes life in stride without undue anxiety. What caused the basic alteration in her personality pattern?

I believe the transformation came as she practiced her life verse from the Bible.

"They that wait upon the Lord shall renew their strength;  
they shall mount up with wings as eagles;  
they shall run and not be weary;  
and they shall walk, and not faint." (Isaiah 40:31 KJV)

She found prayer more productive than anxiety, and it changed her life!

The Bible offers prayer as the Christian's alternative to anxiety. "Do not be anxious about anything, but in everything, by prayer . . ." (Philippians 4:6a) God takes a personal interest in the ordinary tensions of daily living. No wonder so many people love the Joseph Scriven hymn:

What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!



## 5

*Ask God in detail for what you  
need, yet avoid selfishness by  
both words and attitudes  
of thanksgiving.*

We can take everything to God in prayer with the confidence that He welcomes our communication. In its entirety Philippians 4:6 says, (please turn page)



"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God." (NIV)

Four different words in this verse reflect varying facets of communion with God. First, *prayer* is the general word that includes all the others.

Then *petition* emphasizes our sense of need. God is pleased when we pour out our emotions to Him, with an openness to His working in our lives. He wants us to share with Him our desires, feelings, longings.

The third word, *thanksgiving*, curbs our drive toward selfishness. The process of giving thanks for the specific circumstances and people related to our anxiety changes our attitude. We see new values and gain a fresh perspective on ourselves and others. We discover new insights. Problems become opportunities. A sense of gratitude opens our eyes to dozens of possibilities the Lord wants to reveal.

The final word, *requests*, means asking in specific, precise, definite form. It often helps to write our requests in order to know exactly what we are asking God to provide or do. How else will we know when He answers? The surprising thing is that He often answers in a way we never expected. His uniqueness and creativity come in happy surprises. We realize afresh that God remains sovereign and never bows to human manipulation.

I can find no better model of prayer in a time of anxiety than Jesus' prayer in the garden of Gethsemane. Before praying Jesus' emotions screamed of distress and trouble. The inner life of His soul experienced a sorrow so deep that it was to the point of death. He poured out his petitions with such intensity that His sweat looked like drops of blood. Three times He asked, "Take this cup from me. Yet not what I will, but what you will." (Mark 14:36 NIV) If the cup meant the cross, as I believe, then the Father did not answer His prayer by removing the painful circumstances. In total obedience He drank the cup of suffering and death for us and for our sins.

But the Father did grant Jesus new strength and poise to replace the anxiety. During the trials, cross-examinations, and mockery He radiated a sense of peace. Note His sense of control before the accusing high priests. Notice His calm silence before the treacherous Herod. Listen to His well-chosen words before vacillating Pilate. See His piercing eyes as they catch the look of denying Peter.

The Father's peace walked with Jesus through His darkest hour. You can share the benefits He gained.



6

*Give yourself afresh  
to Christ Jesus.  
Only in Him can you  
experience God's peace.*

The person outside of Christ thinks he can achieve peace of mind by controlling his circumstances. He believes

he will discover peace when he makes enough money, finds enough pleasure, enjoys enough health, and pleases enough people. But the person who lives in union with Christ knows that often he cannot control circumstances. Financial setbacks, unexpected sickness, and personal disappointments touch everyone sooner or later.

Suppose a person did rid himself of worry and anxiety by determined effort. It's quite conceivable that with mind-bending drugs or self-styled meditation a person might achieve a degree of peace, yet live on the level of a vegetable. The thinking Christian knows human peace remains temporary and shallow if the achiever remains alienated from God.

By way of contrast a living relationship with Jesus Christ produces a peace that transcends human understanding. It provides purpose and meaning in life. Like a guard on watch or sentinel on duty, God's peace protects the thoughts and emotions of His child. The result of applying steps one through five comes in a wonderful promise from the Bible.

"And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Philippians 4:7 NIV)

Ridding oneself of anxiety and receiving God's peace takes a person only half way. The rest of the journey requires daily disciplines to insure living peace as a way of life. We will consider these positive processes in the remaining steps.



7

*Fill your mind  
with positive thoughts.  
Become a "goodfinder"  
instead of a faultfinder.*

Instead of concentrating on the wrongs of life, the Bible encourages us to think about all that is good and beautiful and holy.

"Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." (Philippians 4:8)

Take the Philippians for example. They faced more than their share of life's perplexities. Threats of persecution, pressures to play down evangelism, personality conflicts, and problems with finances all plagued the church. Didn't their members have a right to worry? Paul suggests they focus on positive thoughts instead.

The Bible's pattern calls for us to face up to life's problems with careful attention. But why take more time or concentration than necessary? Instead, focus on the best things in life. Good thoughts produce a good life. Happy

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*"Son, whenever I have a problem, I always turn  
to the Scriptures and . . ."*

**COVER**

Charles Mylander presents the life verse of his mother as a part of his article, "How I Deal with Worry and Anxiety."

**ANTECEDENTS**

Though *Evangelical Friend* is the "official publication of the Evangelical Friends Alliance," we seldom devote as much space to "in house" articles as some "trade journals." However, two features of this issue deserve the attention of all EFA constituents.

First, we have inserted in the center a 12-page detailed program of the Conference of Friends in the Americas to be held in Wichita, Kansas, June 25-July 1. Every EFA Friend should prayerfully consider attending this one-of-a-kind gathering of Friends under the theme, "Living in the Spirit."

Whatever the reason, conference planners chose the site to be the heartland of America, in the midst of one of our EFA yearly meetings—Kansas. EFA Friends in the Wichita area are opening their hearts and homes to Friends of different backgrounds, cultures, and persuasions.

Secondly, many Friends have asked, "What happened to the missions proposal at the EFA meeting in Oklahoma City in January?" A summary of the action taken there appears on page 6. Written by Jack L. Willcuts, this article's wording was officially approved by the EFA Executive Committee meeting in February. Friends should be informed on this important aspect of EFA cooperation. In-depth questions may be directed to EFA yearly meeting superintendents and/or mission boards. —H.T.A.

**EVANGELICAL  
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# PROGRESS REPORT ON THE E.F.A. MISSIONS PROGRAM

a review of coordinating council  
action at Oklahoma City

By JACK L. WILLCUTS

Missionary vision and work as a primary concern of evangelical Friends is evidenced by the extensive outreach efforts in recent decades and by the amount of time, thought, and prayers given missions concerns in the Evangelical Friends Alliance meetings. Three years ago the Missions Commission of the EFA began work with a special "task force committee" to consider ways of strengthening the missions emphasis not only in the cooperative ministries now underway in Mexico City by evangelical Friends, but also the missionary ministries of each yearly meeting that is a member of the Evangelical Friends Alliance. These mission fields include Burundi, Taiwan, India, Bolivia, Peru, and the work of Friends among the Navajos in the U.S.

In these discussions particular attention is given to opening new mission fields and entering open doors of missionary endeavor; improving the mission enterprises already going, including such subjects as additional missionaries needed, candidating procedures, preparation, training; better stewardship of funds and promotion; administrative requirements for the best mission programs possible, staffing, travel, planning, counseling missionaries and mission boards. Additional discussion is given to ways of involving evangelical Friends (individuals and meetings) wishing to participate in Friends missionary work or begin their

own. These were the subjects included in an EFA-sponsored proposal that became known as the "Umbrella Plan."

Because of the uneasiness about certain features of this specific proposal as it has been presented to the EFA constituency, various revisions have been made. At the EFA Coordinating Council sessions in Oklahoma City in January 1977, the so-called Umbrella Plan was abandoned with only the generally approved features of the proposal preserved in a continuing concern for cooperative missionary efforts among evangelical Friends. In brief, this concern is currently shaped as follows:

1. The Missions Commission will continue to be the agency of cooperation for giving direction to missionary work of participating yearly meetings. For purposes of identity, these cooperative efforts may be called simply "Evangelical Friends Missions," but will be entirely accountable to the EFA constituency through the Missions Commission.

2. Participation in the ministries of "Evangelical Friends Missions" will be possible by Friends (individuals or meetings) outside the present EFA membership (one example: Iowa Yearly Meeting's cooperation in Mexico City).

3. Selection of administrative leadership candidates for the "Evangelical Friends Missions" will be the responsibility

of the same "Search Committee" (Russell Myers, Everett Cattell, John Robinson, and the chairman of the Missions Commission) previously named by the Coordinating Council of the EFA. This committee was directed to "if possible . . . report to the yearly meetings before the summer sessions." There was the feeling that administrative direction for the EFM should be given by persons released to give themselves full time to the task.

Two exceptionally well-qualified individuals—one from the Evangelical Friends Church—Eastern Region as director, another from Kansas Yearly Meeting as secretary and administrative assistant—have expressed a willingness to be considered but prefer their names not be announced at this time.

4. An initial budget of \$40,000 for the work of "Evangelical Friends Missions" is considered necessary for the first year to establish the office, care for administrative salaries, travel, housing, office expense, etc. Of this amount, \$30,000 would come from participating yearly meeting mission budgets (divided on the usual percentage formula according to membership). The additional \$10,000 would be from sources outside the budget, i.e., concerned Friends, foundations, other agencies, etc. A mailing list voluntarily submitted by participating local and yearly meetings would be developed for both promotion and funding.

5. The EFA yearly meetings and other participating Friends will continue in complete control of their present missionary field and personnel if they wish. Areas of cooperation will be according to individual yearly meeting interest and request.

The plan will become operational as soon as the initial budget is accepted by participating yearly meetings. Of course, the candidates being considered will decide their own responses to the invitations to serve, and their enthusiasm for the assignments will be somewhat determined by the responses of the EFA yearly meetings.

The present status of the budget commitments is awaiting the action of yearly meeting sessions in 1977 by Northwest Yearly Meeting; Kansas and Rocky Mountain Yearly Meetings, along with the Evangelical Friends Church—Eastern Region, who by their previous positive action are assumed to have approved this concept.





# Hail Insurance-Andean Style

BY MARK ROBERTS

Some farmers carry insurance so they will be able to pay the bills if hail or frost wipes out their crop. Did you know that Aymara Indians also carry hail insurance? Hail or heavy frost during the growing season can spell disaster and hunger for them.

Most insurance is based on calculated risks resulting from careful statistics, with a generous share in the premium for the company's trouble. Aymara hail insurance is a little different. Rather than being remedial by paying for losses, it is designed to be preventive by keeping the hail from falling. The element of chance doesn't even enter the provisions of the policy. It is expected that hail will cer-

tainly fall if the proper premiums and agreements are not paid and made. There is no fancy computerized guessing about the probability of loss. They name people to enter into direct dialogue with the hail and frost makers. The emissaries must be quite influential and effective since the "big boys" with whom they must deal are not easily pleased or appeased.

The *achachilas* (spirits who dwell in the mountain peaks) do not actually speak with them, but they can see the people, hear them, and see the smoke fires at a distance, indicating a desire to have a conference. They communicate their pleasure or displeasure with a very specific sort of sign language. If they are happy, they stay in the peaks and the sun shines, or perhaps they send the rain clouds with water for the fields. If they are displeased, they make dark, heavy clouds that move down from the peaks bringing lightning and thunder out over

the altiplano, looking for the fields of those with whom they are angry, painting the earth white with hail wherever they go.

The insurance, or assurance as some companies now call it, works in the following way: A committee of three or four men is named by the community and designated trustees of the crops. It could never be a woman unless she were a very famous *bruja* (female witch doctor). Their work is to see that the proper things are done to get on the good side of the *achachilas*. This is done by making offerings, building smoke fires, and talking to the spirits. Usually a *brujo* (male witch doctor) is used to put all the arrangements in order, because he is supposed to know all about *achachila* protocol and have lots of pull with them. The offerings may include alcohol, incense, brightly dyed wool floss, perhaps a dried llama or pig fetus, and other things according to the whims of the *brujo*.

Another distinction of this insurance policy is that the agents, not the clients, foot the bill. They must see that all the items needed in the ceremonies are provided, employ the *brujo*, and are generally accountable financially for protecting the crops from the wrath of the *achachilas*. On a particular day at the end of January the trustees must entertain the whole community with a meal and all the liquor desired. Because of the economic demands of the office, the job is passed to a new group each year.

At Machaca Marca things took a new turn this year. Four born-again Christians were named to be crop trustees. There was open speculation that this would bring on disaster. It was well-known that they would not employ a *brujo*, and the men flatly stated they would not make the customary offerings of the things associated with witch doctoring. Whether the motivation for this move was to seek an occasion to persecute the relatively new church in the community or to find out if their God was powerful enough to protect the crops is not yet clear. It is clear, however, that these Christians took the challenge very seriously. At planting time they asked their young pastor, Gregorio Vargas, to join them in a full day of fasting and prayer, asking God to show His power to protect the harvest.

As time for the fiesta drew near, the people asked what they were going to do

Mark Roberts is a missionary to Bolivia under Northwest Yearly Meeting of Friends. He and his wife Wilma are now serving in a new ministry of outreach for Friends in the Santa Cruz area of southeastern Bolivia.



about it. Everyone waited expectantly to see if these men would carry on the old traditions by sponsoring the fiesta on the designated day and serving all the beer and alcohol wanted. Instead they made arrangements with the pastor to invite the whole community to a meeting in the church a week after the usual date. Because it was a new thing, one of the missionaries was invited to speak. After prayer and consideration, it seemed apparent the missionary should stand with those who have embraced the faith he has taught. I accepted with a certain trepidation about introducing a foreign person into an already somewhat strained community function that was impinging on a custom of very great antiquity.

When the pastor, the director of national church schools, and the missionary arrived, nearly the whole community was gathered in and around the church. The president of the local church was directing the meeting, which to that point was singing of hymns. I was told that well over half the crowd were *inconversos* (those not associating in the church). After the singing and formalities there was a short message about spiritual powers, presenting God as the loving Spirit who seeks to do good to those who obey Him and accept His Son Jesus as Lord. He invites each of us to follow Him in a new and abundant spiritual life. There followed prayer with all the believers (those who have accepted Jesus as Lord of their life) kneeling at the front of the church. More hymns were sung, and all were invited to the plaza of the now abandoned hacienda (farmhouse) nearby for the meal.

A long line of shawls, pack cloths, towels, and sacks was made on the grass, and all the common boiled goodies such as chuños, tuntas, habas, maize, potatoes, and ocas were liberally scattered on the cloth. Someone thanked God for the food, and all were invited to squat along both sides of the table on the ground and partake while the trustees and their families served everyone bowls of delicious soup.

While preparations for the meal were made, heavy black clouds could be seen forming on the peaks and beginning to move out over the altiplano. Lightning flashed and the rumble of distant thunder was heard. White patches could be seen on the foothills. There were many furtive glances at the clouds. Only the believers seemed to go about their serving uncon-

cerned. For a long while the clouds seemed to hang in one place while all were served a bowl of soup. Finally furtive glances turned to frank concern on the faces of the unbelievers. I could imagine they were frightened by what appeared to be an angry conference of the *achachilas* deciding how to punish this group for the affront to their authority constituted by the new proceedings—this lack of respect for the age-old spirits, evil though they might be. Though no word was spoken, I could sense a spiritual struggle going on between faith in the true and loving God and faith in the power of evil spirits.

Soon a light, chilly breeze sprang up, bringing with it misty wisps of fine rain, which gradually increased till one of the trustees shouted, "Take everything into the church." Everyone gathered what was closest and dashed into the church as heavy rain began to fall. I dashed to the car thinking the feast had been terminated by the weather. The storm increased in intensity and finally included very small hail that resounded on the tin roof of the church. Looking around over the plain, there were smoke fires here and there with people standing facing the clouds.

Suddenly a lone man burst from the door of the church in a full run, past the car, through a break in the wall of the plaza to a house some distance away. Quickly he reappeared wearing a black poncho and cap, walking back and forth near his home facing the clouds and gesturing to them with his hands. There wasn't time to start a smoke fire.

When a lull came in the storm I went to the church to see what was happening there. Everyone was being served soup and boiled goodies till they could eat no more. Some, I was told, had eaten as many as eight servings. After the food, everyone was given all the soft drink they could hold.

By the time they had finished the storm had passed, leaving their fields flooded with much-needed rain. Within the community the hail had been so slight there was no damage done. The people departed to their homes content and happy without the customary brawling and drunkenness that usually accompanies the fiestas where alcoholic beverages are served. As we made our way toward La Paz, I was deeply moved as I pondered the faith and courage of four brave Christians and their pastor.



## DEVOTION

BY MARK ROBERTS

A mere shadow, then the form of a man. He slowly emerged from the early morning fog that silently loitered on the rocky pasture land between Lake Titicaca and snowcapped peaks.

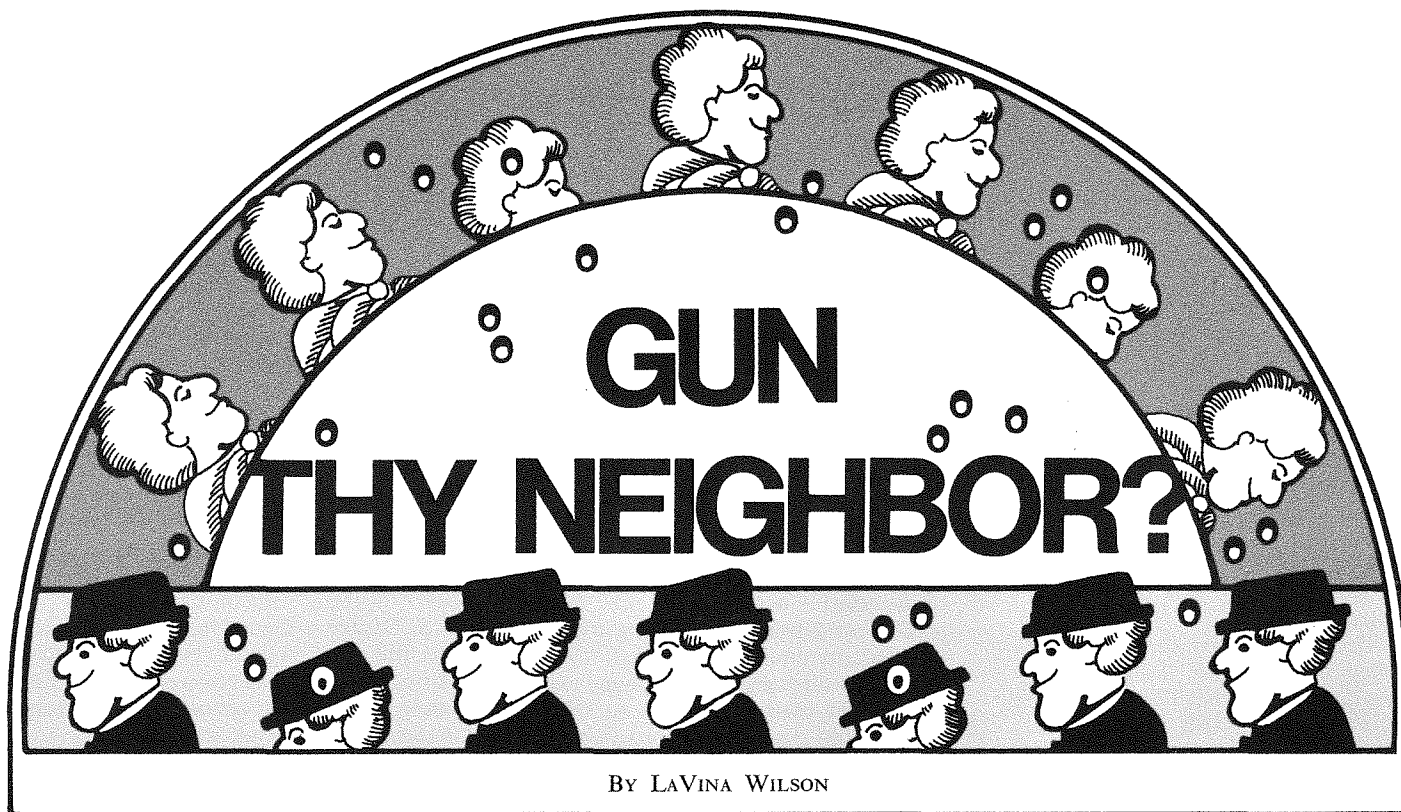
Wrapped against the coolness in homespun woolen trousers, striped poncho, and scarf, he wore an Aymara knit cap under a battered, faded old felt hat. His feet, shiny wet, black, horny, and calloused, were protruding from *abarcas* made of old auto tires. The feet seemed so beaten that they appeared to have long since lost all sensitivity to pain or frost.

His mahogany features, weathered by sun, wind, and rain, bore a radiant smile adorned here and there with a surviving tooth. Disorderly hair that had never known the caress of a comb bristled from under his cap.

So he came, the first to arrive at the Suriquina church, to pray. Alone he knelt in the dust at the front of the church and began to commune with his God. His speech was a native tongue rich in thanksgiving and pleading. Tears mingled with praise and supplication as he talked intimately with his Friend.

Here he had felt release from a burden of guilt when he had asked Jesus to give him a clean heart. Here new life had flooded his consciousness with the promise of heaven. The place is precious because here he meets God—a God who knows his name, José Mamani . . . who doesn't confuse him with hundreds of other José Mamanis, but even knows the number of his unstraightened hairs . . . who walks with him in his fields . . . who has said, "Lo, I am with you always, even unto the end of the world."





BY LAVINA WILSON

I wonder if it's safe? Vickie, the ever-trusting one, worried. But her fears faded as she and Mary Lou, her roommate, enjoyed the beauty of the canopied moonlit street in the old residential area near the hospital. The beauty of the vine-covered stone porches and the knowledge that Mary Lou needed to walk after hours of nursing left Vickie only half afraid.

Suddenly a strong arm headlocked Mary Lou from behind. Vickie vanished from her side. With knives pointed at their lips the girls faced young men who twisted their arms and spun them around. Her mind clear but her body terrified, Mary Lou gasped from her pressured

throat: "If you don't love us Jesus does, and He loves both of you." Confused by this subdued protest, one of the bearded boys yelled: "So you're a Jesus freak?" "Yes, we love Jesus and He loves you—please don't hurt us; let's talk."

Unable to cope with this spiritual psychology, the attackers hesitatingly released their grips and embarrassingly hid their knives. They then listened to the girls indifferently but submissively as they talked about the promises of Jesus. Later, as they vanished into the night, Mary Lou called after them: "Come to the Bible class with us next Tuesday." With their faces checkered with street-light and shadows, the girls listened for the answer that never came.

How should we Christians react when criminally assaulted? Should we use karate? Pray? Or should a Christian carry a gun? If the display of a gun deters criminal intent, is it then justified? If God has commanded us not to kill, may we encourage a criminal to take our lives by not resisting? Are we not participating in our own murder? Defending themselves is the realistic practice of nations. Should our families likewise defend

themselves if the protection of authority is not within reach or not responsive?

The Apostle Peter was not able to control his emotions and slashed out with his sword. He missed the head but sheared off the servant's ear. Jesus turned and said to him: "Put up thy sword, Peter." If Peter's hand had gripped a gun instead of a sword, what would Jesus have said? Is the answer of Jesus our answer today when our lives are exposed to sudden danger?

God has not specifically directed us about the invasion of our homes. He had informed His people in the year 896 B.C. what to do when they were faced with battle and not sufficiently armed. 2 Chronicles 20:9 warns us: "If, when evil cometh upon us, as the sword, judgment, or pestilence . . . we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help." He further encouraged: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

The remainder of the chapter is a vivid account. Jehoshaphat's people marched to the battlefield doing as God

*Mrs. Wilson is director of The Listening Post, an inner-city missionary program in Dayton, Ohio. She is also instructor in human relations in the police administration school, political science department of the University of Dayton. This article is reprinted by permission of Eternity Magazine, Copyright 1976, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pennsylvania 19103.*

had commanded, praying and praising. "And when they began to sing and praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." (v. 22)

Throughout the Old Testament God also has directed His people to carry weapons and to kill their enemies. Are Christians to follow this general principle? Does the commandment "Thou shalt not kill" still stand? Does Jesus' commandment "Bless those who persecute you and pray for those who despitefully use you" speak to us?

All these questions deserve answers. Responding spontaneously and emotionally to the question of the Christian and the gun, intellectuals, officials, and the man-on-the-street voiced a division of attitude, opinion, and interpretation of the Christian faith in a poll taken by the writer's staff.

Nine out of ten sincere black ministers polled on the issue declared that "We should practice what Christ has taught—to love peace." This fails to satisfy the question. When queried further: What is the Christian's responsibility in protecting his family from crime in the streets? these same ministers rejoined: "Their duty lies in protecting their families in any manner other than violence." In polling other Christians nine out of ten loyal church members offered the solution that Christians should pray first. "Any weapon should be used only in self-defense" responded two of them. Two others stressed that the gun should be available.

Of the policemen polled, the majority replied that they had trained their wives in the use of guns for protection. The use of karate, which is an offensive science, seemed in their opinion to be justified for warding off an opponent. All were unanimous that there should be no attempt to challenge a criminal holding a gun whether one has a gun or not. Confrontation provokes response!

A former convict, now as a prodigal son minister, replied using the scriptural text concerning those who can kill the body but cannot kill the soul: "Now that I am concerned about my eternal life with God I can no longer fight a man." When asked if he would protect his baby by violence, he answered with instant determination: "They would have to kill me, too, because I would place my body over my baby."

#### NONVIOLENT SOLUTIONS

Mary, a young brunette secretary, waiting for a bus in Hamilton County, Ohio, recognizing a familiar car that stopped near her, jumped into it for a ride home. Slamming the door, she realized too late that instead of the expected neighbor, a stranger sat at the wheel. The car darted away, too fast for a jump escape. Her terror intensified as the car sped into the country on a secluded road. It jolted to a stop in a shrubbery siding. The driver jerked to the right, and seized the terrorized girl. With mind swirling she screamed: "I accuse you in the name of Jesus Christ of being an evil man." Releasing his clutch, his face flushed, he whispered hoarsely: "My God—my God." Pushing her out of the car he sped away.

Two veteran missionaries, husband and wife, laboring in Zaire (Congo) prayed and fasted after being warned by excited mission natives that the non-Christian tribes were moving toward their little sun-baked home to kill them. "We could see them approaching, their heads bobbing from behind the bushes and thatched huts. Suddenly they froze—then retreated in panic. We praised God for a miracle." Later when the old chief of the tribe accepted Christ, he related: "... because of those American soldiers that surrounded your house so suddenly." "Soldiers! Americans! We didn't see them."

These incidents are not fiction. Each revealed a power more forceful than the gun. These true phenomena depict the defense of God for those who cannot, or through faith, refuse to defend themselves by use of weapons.

Of course, in the Christian world, interpretations of Jesus' words vary, but generally the right to take a life to save a life in self-defense is allowed. But even in this Christians must obey the law.

One state code stipulates that concealed weapons are forbidden; or again, a hand gun may be kept in the home but not outside of it; then another code defines a loaded pistol as criminal, but an unloaded stripped pistol as legal. Ohio's "prudent man" section of the Revised Code guides the citizen directly. No authority may grant a permit to any but police officers to carry loaded pistols. It lays the burden of decision concerning hand guns directly on the citizen. Any prudent person, recognized as such, may

carry a hand gun if he has a legitimate reason. If such a man is searched by police, he will be jailed, subject to bail, and he must defend this "prudent man" decision before the judge. If he proves it, "the judge shall release him."

Ohio imposes no restriction against keeping a hand gun in the home. For the car "the accessibility rule" is another code provision of a state. It defines any hand gun that is accessible to a driver or passenger as a forbidden weapon. Thus, the only place to carry such a hand gun, and unloaded, is in the trunk of the car. No other place conforms to "the accessibility rule" of law. Some other states attempt to ban hand guns altogether.

For Christians the answer is blazing in its glaring conclusion. Hand guns are murder weapons under the laws of any state. Registration of such weapons has been declared unconstitutional by the U.S. Supreme Court for reason of self-incrimination (*Haynes vs. U.S.*, 1968), but no decision has covered further limitation. The constitution of the United States guarantees its citizens the right "to keep and bear arms," and refers to common defense by the militia, upon which the early states depended for protection. It is a far extension of the constitutional right to include the modern repeating hand guns; they weren't even invented until fifty-four years later.

With the magnitude of the Christian army in this great nation, pressure can and should be directed to limit and abolish the manufacture and sale of this instrument of murder. Two thirds of today's murders in the United States are committed by hand guns. A study on gun control in Europe by the University of Dayton's Dr. Josef Patyk revealed a decline in the number of crimes in proportion to the number of hand guns restricted in sales.

#### GOD'S WORD STANDS

"Thou shalt not kill" still stands. God's promises regarding His pledges of protection are scorching reproaches to our incredulity. Either the Word of God stands or it doesn't—either His promises are true or they aren't. Therefore: Should Christian carry guns? Should they have them in their homes? For those who are Christ's I believe the answer is *No*. Incidents in this article prove that the two-edged sword of the Word of God is more powerful than a gun or knife in a nervous hand.





BY JACK L. WILLCUTS

## The First One Hundred Days

Quakers from all directions are already peppering President Jimmy Carter with propaganda as he makes his first critical decisions; we do that rather well.

How much influence these tiny voices make in a day of majority opinion polls is a question Gallup hasn't asked. But let's keep it up. It's a good precedent, and a few stories have filtered into history from Washington to Lincoln to Ford indicating the Lord has used the prayers and concerns of Friends, other small groups, and individual voices in high places.

Here are some things I would like President Carter to remember after he reads this editorial:

Mr. President, hang on to your expressed belief that there is yet a lot of quiet heroism of ordinary people in the country, those who are coping, healing, teaching, praying, living the best they know in the power of God. We are fed up with all the appeals to our worst instincts, so it is hoped you will lead us in a fresh look at the bright corners of the country where youth and parents are really in the pursuit of excellence.

Mr. President, please take a sophisticated Christian stand against the fashionable despair and disengagement that is the journalistic and religious myopia of the day. Bring us back to our senses, the full use of our minds, bodies, emotions, and faith, where fulfillment is seen in expending ourselves for a good purpose. Let your engaging smile that won votes also lift our lives to focus directly on mankind's possibilities with what is still wonderful, worth celebrating, still excellent.

The many Americans who understand your expressed faith in Christ are inwardly exhilarated already by the possibilities, the zest, the desire for fresh, free, spiritual substance whose values are more than fame, money, or safety. These are honest people who refuse to cheat, sell out, or betray themselves; joyful people who seize life, because of Christ, and never settle for second best but relish adventure.

Mr. President, none of us is immune to fear, envy, uncertainty, weariness, worry, and the pressure of making ends meet. But we pray that you will find grace under pressure to spurn the political or easy answers and instead grasp every opportunity to draw distinctions through God-given discernment, puncture nonsense and pride, unabashedly separate the best from the worst in all decisions, trades, and objects.

Mr. President, we all want to be better, not worse and worse. We're tired, too, of slackness and "slobbism" in high places, entertainment, business, education, and government. We want to hear more *good news*. Your expressed commitment to insist on moral integrity in foreign policy is terribly important, it seems, to Friends. Can you please do something, right away, about the military and economic aid to governments that torture and repress their people?

In the darkness of our day we see a dawn of hope when God is honored by our presidents. We Quakers want to assure you of our own commitment to "pray . . . [for those] who are in authority over us . . . in places of high responsibility, so that we can live in peace and quietness, spending our time in godly living and thinking much about the Lord. This is good and pleases God our Savior, for he longs for all to be saved and to understand this truth . . . by giving his life for all mankind." (1 Timothy 2:2-5 *The Living Bible*)

(Acknowledgment is given to Richard Foster, a pastor of Newberg Friends Church, for urging that this kind of editorial be prepared. —J.L.W.)

## Our Glorified Guarantee

The auto industry started it . . . paying you a couple hundred or so rebate to buy a new car, knowing of course that the payments over the next 48 months (with interest) will care for their inconvenience. Is this another example where "the children of this world are in their generation wiser than the children of light"? (Luke 16:8)

How about offering at least a hundred to everyone between now and Easter who will start tithing? Your meeting is bound to have its money back before Christmas. Make a booklet of "Quaker Coupons for Missions" as ten dollar redeemable gift certificates to everyone who will sign up to support Friends Missions Around the World at ten dollars a month the next five years? That would go a long way toward closing our budget gaps.

We have a wonderful spiritual example in 2 Corinthians 1:21, 22 (TEV): "It is God himself . . . who gave the Holy Spirit in our hearts as the guarantee of all that he has for us." We haven't earned this blessing; it is an advance from the kingdom of God. When it comes to the plan of salvation, God has given generously unbelievable rebates to a lot of us probates.



### 'New Call to Peacemaking'

■ The cover and the cover story on "A New Call to Peacemaking" [January 1977] are excellent! I appreciate them very much. It is amazing how much broad support the New Call movement is now attracting.

We appreciated also the cartoon on Quaker genealogy! There are many Carters around here, as you know, and the former clerk of our meeting, Carolyn Kellum, was a Carter. They are fascinated by the cartoon and we have xeroxed some extra copies for them . . .

BOB RUMSEY

Friends World Committee  
for Consultation  
Plainfield, Indiana

■ I'm no poet—but this came to me when I read about the strife for peace in the January EVANGELICAL FRIEND.

Peace?

An illusive dream.  
To wrap one's spirit in  
Christ—is peace.  
To know you helped your  
fellowman,  
To sleep and fear not  
through the night—  
'Tis Peace, but then  
You wonder, and feel a  
great concern  
for Bangladesh, and  
hungered babes.  
Till they are fed—  
Then what is  
Peace?

AILEEN STARK

Portland, Oregon

### 'The Wintering Process'

■ I'm only hoping you don't lose all your California subscribers, not because it [EVANGELICAL FRIEND] comes late, but because you didn't include California as a wintering place along with Florida and Arizona [January, page 10]! How could you so slight us?! Really it is hard to imagine conditions back East when we

turn on our furnace only about one hour of a morning. Yesterday our front door was open all afternoon and I needed no wrap. Well, we will probably overlook this slight . . .

MILDRED RINARD

Whittier, California

■ Just wanted to tell you personally how much your article on "The Wintering Process" [January 1977] meant for me—it was just perfectly timed for when I needed it very much. Thank you.

ROSEMARY MCKEIGHAN LEVINSON  
Albuquerque, New Mexico

### 'Missions Have Come Alive'

■ Your magazine really is inspirational and uplifting. I certainly look forward to it each month. Through your articles, *missions* have come alive, and I can see now why the outreach of the church, whether at home or abroad, is very vital.

The church news pages of EVANGELICAL FRIEND are of great interest to me, as I live 3,000 miles from "home" and people and places that are very near and dear to me. Someday I shall know the East as my home, but right now my heart is still "out west," and your magazine is a wonderful link with that part of my life.

May God continue to guide you in this endeavor.

JANE TEMPLE

Muncy, Pennsylvania

### More on the Future of EFA

■ [My] reason for writing comes as a response to Jack Willcuts' November editorial. In that particular editorial he considered the future of the Evangelical Friends Alliance and asked us to share our views with our yearly meeting leaders.

Although I value the lessons that can be learned from past experience, I'm not sure how beneficial it would be to view the current EFA organizational structure as unchallengeable in design or as precedent setting for the future. Jack's essay indicated that the current mood is for a fluid and dynamic organization, one that can adapt to new thinking and new challenges. I hope that that evaluation is true. If the EFA claims to represent the growing edge of the Society, it should avoid thinking in terms of "we've come this far, we can't go back."

"Going back" has too often been used as an argument against any challenge

toward centralization of authority. I think that argument is oversimplified and tends to deny the type of creative options that might emerge. "Going back" is no less valid than forging ahead with objectives that are beyond realization.

The EFA can be the best. Our magazine is already the best Friends periodical in America. Without being a carbon copy of the larger evangelical community, the EFA can be a unique body among Quakers: an example of where Quakers are going, not where they have been.

DENNIS TABER

Tucson, Arizona



BY DOROTHY BARRATT

## CREATIVE RESOURCE CENTERS IN THE CHURCH

### RESOURCE CENTERS CAN DO A LOT

Are Sunday school teachers wanting to make learning a joy (Proverbs 15:2) but feeling alone and abandoned in the classroom? These feelings can stifle the creative spirit and lead to monotonously predictable patterns of teaching. The development of creative resource centers in the church can relieve these feelings of abandonment, inspire the creative energies of teachers, and bring new enthusiasm for teaching.

Teachers often say they don't have the time they need to be the creative people they potentially are. If, however, teachers work together to collect raw materials, gather resources, develop teaching tools, and then file and organize them into a central media center for the Sunday school and resource centers in their departments, many of their time problems are solved. Items one teacher creates become available to many when placed in the resource centers. By working together teachers share not only the tangible resources that will help them break out of their humdrum routines but also the ideas and the enthusiasm that

(Continued on page 17)



# First Day News

## QUICK QUAKER COMMENTARY

NORMAN BRIDGES was inaugurated as the tenth president of Friends Bible College on February 6, 1977. Dr. Bridges' inauguration followed a special week of lectures on campus given by Dr. Raymond Cramer.

Friends minister, WILLIS MILLER, led a "Conference on Bible Prophecy" January 30-February 6 at Damascus Friends Church (Ohio), using the theme: "What Is the World Coming To?" Ralph Smallwood is pastor of this historic meeting, where the central offices of the Evangelical Friends Church--Eastern Region are located.

First Friends Church, Canton, Ohio, will host JEFF LOGAN, star running back for the Ohio State Buckeyes and a part of the Friends fellowship, March 25 in a special event for the church and community.

"What's that person's name? I see him (or her) almost every Sunday." Do you ever feel like that? Well, Fresno (California) Friends solve the problem by pinning name tags on everyone when they arrive at meeting. It reportedly helps the sense of fellowship greatly.

ELDON AND VIRGINIA HELM leave March 15 for Botswana, Africa, for their next assignment on a short-term contract with Partners for Productivity. They returned at Christmastime from a short term in Guatemala Friends mission following the earthquake, and previously were two years in Nairobi, Kenya, area for PfP. They formerly chaired the Social Concerns Commission of the EFA; he served a number of years as presiding clerk of Reedwood Friends Meeting.

RICHARD EDMUNDSON was one of the high school teachers who fell victim to the school closures in Oregon (Eagle Point) due to budget problems. He now believes the Lord used this experience to nudge him into full-time ministry as Christian education and music director of Medford (Oregon) Friends Church, pastored by Clynton Crisman. Dick began his ministry full time in early February.

HERSCHEL AND ESTHER THORNBURG are involved in a full years schedule of meetings among Friends of Kansas Yearly Meeting, starting early last fall. They are among the few full-time evangelists still leading protracted meetings with remarkable success. Musicians as well as gifted speakers, Herschel and Esther have endeared themselves to Friends across the EFA during the past twenty-five years of itinerant missions.

## FRIENDS FOCUS

### MORTGAGE BURNED IN WICHITA

University Friends Church, Wichita, Kansas, paid off the mortgage on their Christian education unit with a mortgage burning ceremony in morning worship February 6. Building Committee chairman, Tom Carter; Finance Committee chairman, Robert L. Davis; and John Robinson, general superintendent of Kansas Yearly Meeting, participated in the service along with presiding clerk of the meeting, Keith Parker.

### OHIO PASTORS COMBINE ANNUAL CONFERENCE AND CHURCH GROWTH SEMINAR

John Wimber will lead a second seminar in the Church Growth series, March 1-13, for Ohio Friends pastors, and his wife will be giving leadership for the pastors' wives



in a combined program. This event is in lieu of the regular Pastors' Conference this year. Those unable to participate are encouraged to enroll in the Malone Ministers' Institute, April 19-21.

Northwest Yearly Meeting pastors and wives will meet April 18-21 at Twin Rocks Conference grounds for their annual Ministers' Meeting. C. W. Perry, pastor of Rose Drive Friends Church (California), will be the guest speaker.

#### WHAT QUAKERS DID IN PHILADELPHIA FOR THE BICENTENNIAL

Friends of Philadelphia saw 1976 as "an opportunity for outreach with Quaker ideas," writes Lyle Tatum in his report of the bicentennial emphasis for the year in this center of American Quaker history. There was a budget of \$92,000 for sixteen months of work for all the exhibits, publications, displays, and performances. Tatum was coordinator of the years activities; Paul Turner was chairman of the planning committee. Brochures distributed in the visitor centers about Quakerdom were available in Japanese, French, German, and Spanish. There was a total of 130,937 visitors welcomed in 1976 plus 43,976 in 1975 in the Arch Street Meeting House, which was the focal point of Friends exhibits.

A sixteen-minute slide show with eighty pictures and a tape on the life of William Penn was shown in the monthly meeting room. A large map of the U.S. was on display with colored pins showing the location of each Friends meeting or church in the country. While Quaker literature, mostly pamphlets, was sold in the lobby, the committee declined to sell souvenirs such as Quaker dolls or plates. From four to six guides were on duty during the months of April through August; about fifty men and women served as guides. There were no problems of vandalism of any kind.

#### NEW HANDBOOK FOR PASTORS AND ELDERS PREPARED IN CALIFORNIA

Keith Sarver, general superintendent of California Yearly Meeting, has revised and edited an earlier Handbook for Elders originally produced in North Carolina Yearly Meeting. Copies are 50 cents plus postage or 35 cents each in lots of 30 or more.

#### QUAKER QUOTE

"The produce of the earth is a gift from our gracious Creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be injury to the succeeding age."--John Woolman

#### THE WEATHER, FUEL BILLS, AND CHURCH

Alliance Friends Church (Ohio) finds itself in the same predicament as many others in the severe winter weather. A midweek announcement says, "Attendance as well as offerings are below normal. The cost of fuel is increasing . . . and this affects the church not only in its increased fuel bills but also in the decreased amount families have to give. The cost for snow removal is already several hundred dollars. People out of work are conserving finances. We've had to cancel a number of meetings, including a few prayer meetings and one entire Sunday schedule."

#### FAITH PROMISE FOR CAMPING?

Lynwood Friends Church (Portland, Oregon) has almost reached their Faith Promise goal of \$13,600 for Twin Rocks Conference improvements. Their special concern was for the water system in the expanding beach campgrounds operated by Friends for more than fifty years. A year-round program with accommodations for more than 300 makes this one of the most popular conference centers of the Pacific Northwest.



JAMAICA FRIENDS GROWING

The statistical report presented at Jamaica Yearly Meeting for 1976 shows 13 monthly meetings with a total membership of 493. Of particular interest is the fact that average Sunday morning attendance is 482, which is better than that of many congregations when comparing membership with attendance.

OREGON GOVERNOR VISITS FRIENDS ELDERLY PROGRAM

Gov. Bob Straub visited the Lambert House Day Care for the Elderly sponsored by Reedwood Friends Church (Portland), describing it as "the only program of its kind . . . a breakthrough as an alternative to twenty-four-hour nursing home care." Open five days a week from 8:00 a.m. to 5:00 p.m., with a hot meal served at noon by the Loaves and Fishes program, Lambert House now cares for more than a dozen individuals daily who could not be safely left alone during the day. Bill Jackson, a former chaplain at Emanuel Hospital, is director; Merry Penna, a licensed occupational therapist whose husband, Floyd Penna, is pastoring Hilltop Community Friends Church in Oregon City, is program supervisor.

EFA COORDINATING COUNCIL SENDS MESSAGE TO PRESIDENT CARTER

The following letter was approved and sent the President upon his inauguration:

Dear President Carter:

We congratulate you upon your inauguration as the 34th President of the United States. At the beginning of your term of office, we assure you of our prayers to God for you as you assume the responsibility of the leadership of our great nation.

The Evangelical Friends Alliance, meeting on the day of your inauguration in Oklahoma City, represents some 260 Friends churches in four yearly meetings located throughout the United States. In appreciation for your Christian testimony both publicly and in private, we join with you in asking God's guidance through these future years.

(Signed) Norval Hadley, President  
Evangelical Friends Alliance

TV BOYCOTT URGED

A United Methodist minister, Rev. Donald E. Wildmon of Memphis, Tennessee, called for a nationwide "turn the television off week" in order to dramatize citizen protest against violence and poor program quality. One Friends meeting in Portland picked up on the idea and developed a "Family Time" promotional plan for individuals and families who wish an alternative to too much TV. To prepare the meeting for this effort, a survey sheet was given to the congregation with the instruction, "Keep this survey sheet on or near your TV for a week and after each watching, write down answers."

The following questions were asked, with appropriate spaces left for answers:

1. What was the name of the program just viewed?
2. How long was it?
3. What was the nature of the program (situation comedy, cops and robbers type, news, sports, etc.)
4. Did you choose it as the best available program at the time slot or was it something you just happened to be watching?
5. Did you find this program really worthwhile (with the following options for answers: Yes, No, Part of it, Don't know)?
6. Did you watch because there was nothing else to do?

At the end of the week answer these questions:

1. How many hours did you watch TV this week?
2. What kind of shows or what program do you watch most?
3. What effect would there have been in your week if there had been no TV at all?
4. What programs was I glad to have been able to watch?
5. Do you think the time you spent on TV watching this week was well-spent?



## AN OPEN LETTER FROM ONE BLACK QUAKER TO ANOTHER

Dear Friend:

I don't feel that black Quakers should be treated any differently than white or Native American Quakers. Quakerism is a religion of the truth, not of the whites or the blacks. If this were not so, however could Friends such as you and I unite with the Society of Friends? I am a little disturbed that some might be inclined to allow black Friends more leniency than they might be willing to consider for white Friends. This would be a mistake and clearly would not be an act of accepting blacks as equals, which is the only witness with which a conscientious Friend can possibly unite.

Perhaps it would be well for me to share a little of my background with you. I was born and reared a Baptist. There were eight in my family and my parents did not jointly earn \$5,000 until 1970, long after I had left home. My mother was a domestic with an eleventh grade education, my father a garbage collector and janitor with a seventh grade education. In April, 1966, at seventeen I was called into the Baptist ministry. For a few years I served as associate pastor of a 500 regular attendance Baptist church.

Not comfortable with many aspects of Baptist theology, I actively sought another Christian religion. In the autumn of 1969, I became pastor of a Friends Meeting in Maine. Soon I knew that Quakerism was the religion that I had been seeking and united with the Friends. To my knowledge at no point did either my background or race cause Friends to turn away from me. In fact, my Maine pastorate was in a 100 percent white congregation, and today I am general secretary-elect of Friends General Conference. This is more a testimony to the remarkable lack of racism within the Religious Society of Friends than it is to anything else. Enough of me. No doubt, you could recite a similar story.

My concern is for you and the people of your church. I am writing to say, "Keep the faith." There are so many wonderful strengths to be found in Quakerism that as a devotee of history I personally consider it one of the five greatest tragedies in American history that Afro-Americans are predominately found among Baptists rather than Friends. The sense that God speaks to all without the need of middlemen in itself should be sufficient to commend our people to Quakerism. Who more believes in equality without godlike leaders claiming exclusive rights to God's will?

But there is so much more. There is the understanding that each time we come together in God's name we are communing as Christians. There is the knowledge that we are not hypnotized by physical baptism into neglecting the real baptism of the Spirit that is so eloquently applauded in the Gospel of John. There is the fact that even in racist America, members of our faith who do not share membership in our race do not think us three-fifths human. There is the outcry against violence because we are all siblings that if it had been embraced from the outset of American history would have saved millions of black soldiers from unjustified death. There is also the knowledge that had Quakers been in control of American history our people would not have spent over 200 years in slavery and an additional 100 in great oppression.

I suppose that the essence of my word to you is that you should stand tall as a Quaker. Don't be misled by symbols. If you have the Spirit's baptism and true Christian communion, let no one mislead you.

It is my testimony that under God's guidance no faith can infuse you with more power than can Quakerism.

Yours in the struggle,

(Signed) Dwight L. Wilson



(Continued from page 12)

are generated through cooperative endeavor.

#### PEOPLE, ORDER, AND TRAINING ARE KEYS

Even the smallest of churches can have both central and departmental centers. The key to their development and maintenance is people, not size. If one person can be found who will make the central media center his project, the most difficult task is done. Then, if one teacher or helper in each department will make his department's center his responsibility, the ball is really rolling. The key in development and maintenance comes, though, in getting all workers involved. The idea is to get teachers to use the resource center; if a leader can get a teacher involved in its development, he is almost assured of that teacher's help in maintaining it and in that teacher's use of the center once it is going.

A center must be kept orderly looking and all items must be accessible, for if

a teacher has to dig to locate the items he wants, he isn't going to use the center regularly. An orderly center with a few well-placed, colorful, attractively made signs giving instructions and ideas will generate interest and promote usage.

Once the center is started it is important to plan periodic training sessions and workshops in which audiovisual aids and techniques are made, demonstrated, and experimented with. Such sessions ought also to be used to suggest specific ways of using aids to appeal to pupil needs and to help pupils discover and respond to biblical truths. A "Picture Cutting, Sorting, Mounting, and Filing Party" can be fun as well as productive. Visualized songs and other aids can be shared and reproduced at such meetings.

#### ORGANIZATION IS SIMPLE

1. *The Central Center*—Gather all extra and unused resources from your Christian education workers and agencies into the central center. Place in the center:

1. items that several departments must share:

projectors, recorders, pencil sharpener, paper cutter, rhythm instruments, etc.

2. items bought in bulk from which departmental centers are supplied:

gallon containers of glue, reams of construction paper, rolls of newsprint, paper clips, chalk, award stickers, blank cassettes, write-on slides, chenille wire

3. infrequently used items (But don't let the center become another storage area.)

4. teacher training materials:

tapes, books, periodicals, etc.

5. reusable materials:

curriculum cycles that will reoccur, items from dated materials worth saving, leftover VBS items

6. files of mounted and commercially produced pictures

7. files of unmounted pictures.

II. *The Departmental Center*—Keep items that are, for the most part, exclusively assigned to a single department in these centers.

1. Supplies:

glue, scissors, crayons, chalk, assorted paper, flannel board, cassette recorder, record player, records, picture file, pencils, etc.

2. Research Items:

Bible versions, Bible dictionary, Bible atlas, Bible handbook, one-volume commentary, dictionary

3. Musical Aids:

song books, visualized songs, song charts, rhythm instruments, autoharp, etc.

4. Items for Interest/Learning Centers:

wonders of nature, building blocks, home-living items, fishbowl, storybooks, etc.

#### THE IDEA ISN'T TOO BIG FOR YOU

Your church may not be able to set aside a room for a central resource center, build expensive cabinets, or purchase a lot of materials and equipment all at once; if not, simply place some inexpensive open metal shelving along a wall and begin working with what you have. The same type of shelving can be used for departmental centers. The facility is not of primary importance. We are interested, first, with what happens to people in Christian education. The organization and maintenance of resource centers can make good things happen to your teachers and subsequently make learning a joy for everyone who attends your Sunday school.

—Steve Wood

Director of Christian Education  
Damascus, Ohio

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#### ORDERING HANDS

BY CATHERINE CATTELL

Hello! It's spring housecleaning time again! I have been going to set aside a week for putting all the cupboards, closets, drawers, and shelves in order. The longer I put it off, the more formidable the task seems to be, and the worse the disorder. There is so much sorting out to do: the important things, the sentimental things, the useful things, and the things I just might need someday in the future. The desk is the worst, with pictures, notes, letters, receipts, articles, and



foreign stamps, and old copies of the EVANGELICAL FRIEND to sort.

My husband's desk is always in order. He lives that way, so when I run out of pencils, I borrow his; I always know where to find things there. He has a tremendous sense of order. I cannot say that I have that sense, but I do know that I am perfectly miserable when things are in a mess, and to shut the door on it all is still not the answer. It has to be faced and dealt with and priorities chosen, and the trash thrown out. Funny, isn't it, that very little of what we cherish is willingly called trash? And yet so much of it really is. It is easy, then, to put off the confrontation—the facing up to the mess that needs ordering hands.

Worse than a mess in the study is the mess in the hearts of people. I've heard so very much about it lately. Attitudes, situations, unresolved problems, tangled relationships, guilt, insecurity, uncertainty, and fears, all tucked away out of sight in a human, even Christian heart. Who can undertake to bring order in this kind of confusion? Who dares to try to sort out trash from real values? It is such a miserable feeling to have the mess within us, in our hearts, churning and hurting, crying out for answers—peace of heart and mind—the quiet of inner order.

One friend of mine, in just such a state, is reading everything she can get her hands on. Surely some author can speak to her condition. What happened is that she accumulated so many ideas and theories, helps and solutions, that now she is utterly confused and has become too weary to try. She wants to label her heart with a sign—"a hopeless mess"—and shut the door.

If only everyone of us could really believe that there is One standing at every closed door saying, "Behold, I stand at the door and knock." He is waiting to be invited in, and in the coming His own ordering hands will put things right, sort things out, and clean up the whole. There is a hymn in the *Keswick Hymnal* that goes to the tune of "Spirit of God, Descend upon My Heart" expressing this very concept.

Yet welcome, and tonight, this doleful scene

Is in itself my cause to hail Thee in,  
This dark confusion e'en at once demands

Thy own bright presence, Lord, and ordering Hands.

I seek no more to alter things, or mend  
Before the coming of so great a Friend.  
All were at best unseemly; and 'twere ill  
Beyond all else to keep Thee standing still.

Come not to find, but make this troubled heart

A dwelling worthy of Thee as Thou art,  
To chase the gloom, the terror, and the sin,

Come, all Thyself, yea come, Lord  
Jesus, in!

—Dr. Manli



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in Face of the World, but simply tries to publish material of general interest to Friends. —The Editors*

### Nebraska Death Penalty Upheld by State Supreme Court

LINCOLN, NEBRASKA—The Nebraska Supreme Court has upheld the state's 1973 death penalty law, ruling that it is not cruel and unusual punishment and meets the constitutional tests. —E.P.

### Elisabeth Elliot Urges Discipline among Students at Missionary Meet

URBANA, ILLINOIS—To do the will of God involves body, mind, and spirit, not just spirit alone, Betty Elliot told more than 16,000 students gathered here for the Inter-Varsity Christian Fellowship's triennial missionary conference.

"Bringing the body under obedience means going to bed at a sensible hour, watching your weight, cutting out the junk food, grooming yourself carefully—for the sake of others. It means when the alarm goes off, your feet hit the floor. You have to move."

The author of ten books, many on finding guidance from God, said that in the overwhelming majority of cases in which God offered people guidance in the Bible He did it not through what we call "supernatural" means—voices, visions, angels, or miracles—but by natural means . . . in the course of everyday cir-

cumstances "when a man was simply doing what he was supposed to be doing, taking care of sheep or fighting a battle or mending fishnets." —E.P.

### New Churches in East Germany

WHEATON, ILLINOIS—East Germany has relaxed its restriction on church building and is allowing construction to start on forty new Protestant churches. The sudden change in policy came as a complete surprise.

—The Church Around the World

### Good News Bible Sold One Million First Month

NEW YORK—During the first days on the market, the *Good News Bible* topped the one million mark in sales, according to the American Bible Society.

The agency published the easy-to-read, common-language Bible the first of the year. —E.P.

### Churches Open School for Farmer/Evangelists

DOMPAGO, BENIN REPUBLIC—A Rural Bible School combining instruction in Bible and agriculture was opened in February by Sudan Interior Mission-related churches of the Dompago tribe. Potential evangelists are being given a year of concentrated instruction in basic Bible doctrine and in improved farming methods. After graduation they will take their families and settle in pagan areas with the purpose of establishing churches.

The farmer/evangelists expect to be self-supporting and to make their impact on the community by demonstrating the improved agricultural methods they have learned and by Bible classes with the villagers.

This new outreach is a result of the churches' concern for pagan villages that have no permanent witness. —E.P.

### Recent Studies Indicate Positive Changes in American Life

PHILADELPHIA—Young people today are often regarded as lazy bums. But a recent nationwide poll by *Who's Who among High School Students* indicates revival of straight image. Poll of 24,000 shows that 74 percent never had sex; 58 percent intend to abstain until marriage; 80 percent have never smoked cigarets; 64 percent were against legalizing marijuana; 50 percent do not drink alcohol; 64 percent attend church weekly. —E.P.



## Graham Says Christians Should Be Teetotalers

PHILADELPHIA—Back during the holidays when the nation was drinking in the new year, news media picked up a quote of Billy Graham okaying drinking in moderation. Graham was defending President Carter's White House "wine only" policy in an in-depth interview with the *Miami Herald*. However, since then the number of complaints forced Graham to issue a 2,000-word statement clarifying his position.

While admitting there are no biblical proof texts against social drinking, that Jesus himself drank wine (a wine "very much weaker than modern drink"), teetotaler Graham believes "it is better for Christians to be teetotalers, except for medicinal purposes," because of the devastating problem alcohol has become in America.

Other news on Graham: Billy plans to pen new book, *How to Be Born Again*.  
—*Evangelical Newsletter*

## Parental Influence Is Greater than Believed, Survey Discloses

LOS ANGELES—A study of working-class families has revealed that parents exert more influence on their children than popularly believed today—and mothers are generally more influential than fathers.

However, research by two sociologists at the University of Southern California showed that fathers were "slightly" more influential than mothers in the areas of religious behavior, religiosity (self-rated piety), and tolerance.

Fathers were also found to have more influence on the sex attitudes of their daughters than mothers, and paternal influence was generally greater on children over age 19 than on younger children.

The researchers, Vern Bengston and Alan Acock, said their study refutes the belief that the family unit is declining in importance and also questions major studies that, they say, grossly underestimate the influence of the mother. —*E.P.*

## Largest Urbana Ever

URBANA, ILLINOIS—The eleventh Inter-Varsity Missionary Convention, held at the University of Illinois here December 27-31, 1976, had a capacity attendance of 17,112—the highest on record.

For the first time in the history of the Urbana Missionary Conventions, Dr.

David Howard, director of Urbana '76, found it necessary to close registration early (on December 9) when the capacity of 17,000 was reached. —*M.N.S.*

## Gil Dodds Is Dead at 58; Famed Runner a Clergyman

ST. CHARLES, ILLINOIS—Minister-miler Gilbert L. (Gil) Dodds is dead of a brain tumor at 58.

In the mid-1940s, Gil Dodds dominated American track in the mile run. He held the world indoor record for that race—4 minutes, 6.3 seconds. Set in 1948, the record existed for six years.

That record was set after a retirement of several years devoted to full-time preaching. He was a minister of the Brethren Church (Ashland, Ohio). When he came out of retirement in 1947, he said, "I believe I can do God's work better this way than not running."

Gil Dodds never raced on Sunday, and meets were sometimes rescheduled to accommodate him. He always added a Bible reference when signing autographs.

He won his mile races—winning 21 in a row—by setting a strong pace, taking a lead so great his rivals could not catch up.

After his second retirement, he again worked as an evangelist, and later became Wheaton (Illinois) College track coach. More recently, he had been a guidance counselor at Central High School, Naperville, Illinois. —*E.P.*

## Wycliffe's Work to Continue in Peru

HUNTINGTON BEACH, CALIFORNIA—The Peruvian Ministry of Education has issued a resolution authorizing Wycliffe's academic arm, the Summer Institute of Linguistics, to continue its work in that country for five more years.

The move follows months of investigation and evaluation of the Institute's work in Peru by a committee representing the interests of the government. —*E.P.*

## Major Film Production Planned of Colson's 'Born Again'

WASHINGTON, D.C.—*Born Again*, Charles Colson's account of his involvement in the Watergate scandal and his subsequent conversion experience in late 1975, will be filmed as a "secular" motion picture.

Predicting that the *Born Again* story can "change the destiny of this country," Robert L. Munger, originator of the film *The Omen*, said at a press conference

that he had purchased the motion picture rights to the book, which has sold more than 400,000 hardback copies. It will be a "major motion picture," with a budget of \$3 to \$5 million, featuring several major stars, he said. —*E.P.*

## Have You Hugged Your Kid Today?

DUBUQUE, IOWA—The Dubuque's PTA Council is selling bumper stickers carrying this message, "Have you hugged your kid today?"

"I think this is a great message. I really believe there's a lot of kids who could use a little more affection," said Rev. George Krumrey, council president.

"We're doing it primarily because we feel it has a message for parents. Many of us mean well and love our children, but sometimes they get slighted. It's partly the life-style we adults have. A lot of us are meeting ourselves coming and going, and the kids get lost."

The council is starting with 500 stickers, selling for \$1 each. It said the idea was originated at a state PTA convention. —*E.P.*



## WHAT GOD CAN DO

(another Perry and Patsy story)

BY BETTY M. HOCKETT

"Here comes the mailman," shouted Perry, who just happened to be standing close to the front room window.

"Good!" exclaimed Patsy, his twin. "Mother's been waiting for the mail. She thinks maybe we'll hear how Aunt Lucy is."

"Well, I hope so," Perry commented, still looking out the window. "It's been a whole bunch of days since she had her operation. She oughta be about well by now."

Mrs. Masters walked up to join the conversation. "Well, not exactly, Perry. Today is Saturday and she only had surgery on Monday. But we are trusting the Lord to help her body heal quickly."

Woof! Yip! Bark-bark! Chico discovered the mailman heading toward the



porch. He popped off the back of the chair (where he'd been sitting to survey the outside world) and dashed to the front door.

"Chico! It's only the mailman. Be still!" Perry grabbed for the brown and white dog. "He sees the mailman every day. How come he still barks?"

"Because he's a dog," Mrs. Masters answered. "Seems like it's just born into dogs to bark at the mailman. At least most dogs I know do."

"Yeah, Aunt Lucy's dog Treasure even hates the mailman so much that he eats the mail when it comes down through the slot in their front door." Patsy giggled as she remembered seeing the big red Irish Setter bite into the letters that slid gently to the floor in Aunt Lucy's house.

"Who's taking care of Treasure while she's sick?" Perry wanted to know.

"Auntie Mim is staying there while Lucy's in the hospital. Remember?" Mother answered. "There's the mail. I'll hold Chico while you get it out of the box."

Chico did not want to be held. It would have been much more fun to dash out and run after the mailman. Perry was quickly back with the letters. "Yeah, here's a letter from Auntie Mim. Quick, open it fast. I wanta know how Aunt Lucy is."

The twins stood by while their mother opened the letter. Mrs. Masters scanned the neat handwriting of her sister Mim. "Mim says that Lucy is doing all right. Things are about the same as when she phoned us after the surgery. She is still in the intensive care room at the hospital, but the doctor thinks that the surgery was successful. Of course Mim wrote this two days ago, so maybe Lucy is lots better by now."

"Mother, what can we do for Aunt Lucy?" asked Patsy.

"I guess all we can do is pray for her. I think that I will order some flowers to be sent to her at the hospital. Otherwise, I guess all we can do is pray."

"I already did that," said Patsy.

"Me, too," added Perry. In fact, my whole class at Sunday school prayed for her."

Mrs. Masters smiled. "I'm glad! It does help to have friends who pray with us. Well, now that the mail has come, let's get ready to go get our shopping done."

Patsy dashed into her room to comb

her hair. Perry hurried off to put on his shoes. Mrs. Masters made sure she had turned the oven off after taking the cake out. Chico was urged into the basement.

The sharp ring of the phone broke through their busyness. Mrs. Masters answered. Patsy was finished with her hair; she came back to the kitchen. Perry tied his shoes and came back there, too. It took only one look at their mother's face and a moment of listening to know that something was wrong.

The twins looked at each other. It was hard to put a few words together to make sense out of the half-conversation they were hearing. "When . . . what did the doctor say . . . were you there . . . just hang on, Mim, we'll come."

The conversation was over and Mrs. Masters slowly replaced the phone receiver. She stared for a moment before turning to the twins, speaking gently. "That was Auntie Mim. She had bad news. This morning Aunt Lucy's doctor called her at the house before she left for the hospital. Aunt Lucy had suddenly become unconscious. She died very soon after Auntie Mim got to the hospital."

Patsy's mouth flew open. "But . . . but . . . she was getting better."

Perry shuffled his feet. "We prayed for her. She wasn't supposed to die. We wanted her to get well!"

"I know," said Mrs. Masters. She found a handkerchief and dabbed at her eyes. "We all wanted her to get well. We had no idea that she wouldn't. The doctor was surprised, too. We don't know exactly what happened. As soon as Daddy gets back from the hardware store we'll make plans to go over there right way. It will only take about three hours to drive and Auntie Mim will need us."

Perry and Patsy went right on just standing there. They hardly knew what to do or say. Both had quick memories of the fun times at Aunt Lucy's house. It had been fun when Aunt Lucy had been at their house, too. They had gone swimming together and picnicking and hiking and bike riding. Suddenly they realized that things would be different now.

"Let's pray," suggested Mrs. Masters. Immediately she put her arms around the children and gathered them close. She prayed, with her voice cracking into tearfulness. It felt good to talk to God about Aunt Lucy and to ask Him to help them right now.

"I didn't think she was old enough to die," Perry said after they were through praying.

"Yeah, I thought that mostly just people who were grandpas and grandmas died," Patsy said.

"Age doesn't have anything to do with it, actually," their mother explained. "God has a plan for everyone. For some people, His plans include living on earth a very long time. For others, He plans that they be here only a short while. And, since none of us knows just when God plans for us to meet Him in heaven, we want always to be ready. And Aunt Lucy was ready. She was a wonderful Christian." She hugged the twins closer, then added, "Well, let's get ourselves to thinking. We'll need to be gone a few days, so let's think of what to take. Daddy will be home soon."

"I can't think of anything except Aunt Lucy being dead," said Perry softly.

"Me either," agreed Patsy.

"I know," their mother answered. "It doesn't seem possible that Lucy won't soon be up and well. But, I'm sure that God is going to help us. I just know He will."

"I didn't see how He can," thought Perry.

"I think I'll be sad the rest of my whole life," Patsy decided. She sat down in the nearest chair. Surely God couldn't take away this awful sadness.

*(To Be Continued)*

## *Friends* Book Store

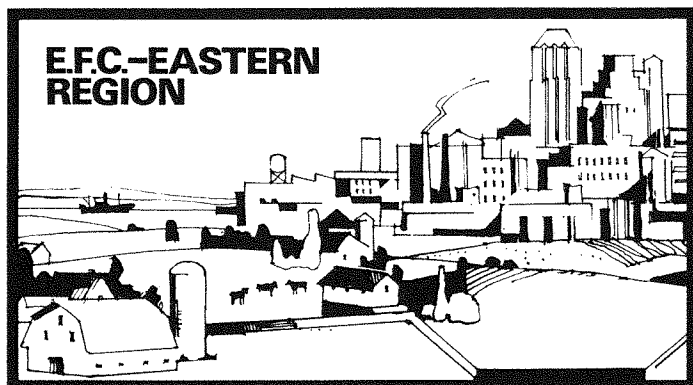
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## Reviewing the New Discipline

In the October 1976 issue of *Evangelical Friend* we invited our readers to submit brief articles expressing their views on the proposed revision of the *Discipline* of the Evangelical Friends Church—Eastern Region. The response was "underwhelming." Only Roger Wood of Canton, Ohio, submitted an article for publication. He wrote favorably of the experience Canton Friends have had in the last few years as one of the pilot churches experimenting with the proposed local structure.

What does the lack of response to this invitation indicate? This writer's check with the Discipline Revision Committee revealed that they have had a similar lack of response to their invitation to churches to send suggestions to them by May 1, 1977. Together these facts may mean that people are ignoring the proposed new *Discipline* and have no reason to write. Hopefully, this conclusion is in error, for the changes involved in the proposed *Discipline* are far too significant to be ignored by the members of our churches. On the contrary, the lack of response by individuals and churches may mean that they are thoughtfully and prayerfully taking their time in considering the proposed revisions. Perhaps concerns and suggestions will eventually be forthcoming. It is the purpose of this article to highlight some of the proposed changes in our *Discipline* and to ask questions that will prod our members into thoughtful study of the document.

In the "Faith" section of the *Discipline*, it is proposed that we use the Evangelical Friends Alliance Statement of Faith as our basic statement of doctrine and then add to that additional paragraphs on a few specific subjects. The apparent advantages to this approach are that the basic statement has already been approved by our yearly meeting, the statement is relatively concise, and the language is understandable.

On the other hand, is it appropriate to use as our *sole* statement of faith a document that was designed to highlight the common denominators of several yearly meetings that still had their own individual and more detailed doctrinal statements? Some have expressed the concern

that in this day of doctrinal ambiguity denominations need more carefully worded doctrinal statements, not briefer ones. In an attempt to say simply what we believe, are we in danger of opening ourselves to inaccurate interpretations of our doctrine? For example, is it possible to say in six lines of type (as our proposed *Discipline* does) all that Evangelical Friends believe about God? Is it better to say more or less? Friends should make such a decision thoughtfully, completely aware of why we have chosen to say what we have said.

In addition to a doctrinal statement, the "Faith" section of the proposed *Discipline* contains a section on "Testimonies." Friends make a distinction between doctrine and testimonies. Are we ourselves clear on what that distinction is? Are testimonies less binding on our members than doctrines? Are there other areas that could or should be covered in our testimonies? For example, the questions relating to what constitutes life and the companion issues of abortion and euthanasia are pressing on our society. Should the church ignore these questions or seek to offer counsel?

Book II of the *Discipline*, entitled "Practice," relates primarily to the organization of our churches on the local, district, and denominational levels. The proposed organization for the local level calls for all the present boards and committees of the church to be regrouped into four areas supervised by four "commissions." The chairmen of these commissions along with the pastor and presiding clerk would make up a new "Administrative Council" designed to coordinate the total church program and implement policy established by the congregational meeting.

The idea of an Administrative Council holds forth the hope of better coordination of programs in our Friends churches. Our present structure seems to allow committees to function independently and without regard for what other groups in the church may be planning. Having an administrative "clearing house" ought to improve efficiency. However, is there counter potential

# Friends concerns

for inefficiency in the grouping of all committees and boards into the four commissions? For example, in our present structure a program proposal from Friends Youth could go directly to monthly meeting for approval. In the new structure such a proposal would first be discussed in the Youth Education Committee, then would need to be cleared through the Education Commission and then subsequently cleared through the Administrative Council before it would be brought to the congregational meeting. Is the time lost in "red tape" offset by efficient coordination of program planning?

Other issues ought to be faced by those studying the local structure. What is our present concept of elders? What is the New Testament concept of elders? Can we best implement the biblical concept of eldership by having a group whose special responsibility is the spiritual nurture of our members? Or ought we to broaden our concept of "spiritual" leadership to include chairing the various commissions of the church, as the new structure proposes?

How important is uniformity in all the congregations? Is it right that all churches should eventually have the same structure? Are there advantages to leaving to the local congregation the choice as to their method of organizing their church program?

District organization would be significantly affected by the new *Discipline*. There would no longer be any district business meeting or business function. District meetings would serve primarily as outlets for the promotion of yearly meeting programs. Many have felt that district meetings are a "fifth wheel" and presently serve no useful function. Are there those who can see a need for districts other than fellowship and promotion?

There are also important issues to be faced in studying the yearly meeting level of the proposed organization. The new *Discipline* calls for the delegates to set policy. How is this done in practice? Is there any alternative to merely approving or disapproving the specific proposals brought to the floor from the boards? The Executive Board is given increased authority to act as the yearly meeting between sessions. This is obviously more efficient. Is it in the best interests of the church?

Once a staff position is created by the delegates, the general superintendent is to be given the privilege of selecting his own administrative assistants, subject only to the ap-

proval of the Executive Board. All staff, including those now hired by individual boards, would be accountable to the general superintendent. Do our members favor this change because of the coordination of program possible? Or do they wish to maintain a more diffuse system of administration and accountability? Do they wish to maintain the right to approve or disapprove the nomination of specific candidates for positions?

It is probably fair to say that the proposed *Discipline* has several points at which it encourages a centralization of authority. Do our members view this as a legitimate attempt to improve the efficiency of our operation? Will these changes make our leaders more or less accountable to the people? Should they be accountable to the people?

The proposed *Discipline* will be brought again to the delegates for their study and action at the August 1977 sessions of our yearly meeting. Whatever the outcome, those who have thoughtfully studied the document through this year will certainly have benefited from their study. It is healthy to ask ourselves again, Who are we? What are we about?

—Richard Sartwell

## Focus on Malone

Dr. Bernard Ramm, professor of theology at Eastern Baptist Seminary in Philadelphia, Pennsylvania, was guest lecturer for three days at Malone January 25-27. His visit was sponsored by the Division of Religion and Philosophy.

The Christian View and Literature Conference will be held April 4-5 this year and will feature Dr. Bruce Lockerbie as guest speaker. Dr. Lockerbie is chairman of Fine Arts at Stony Brook School in New York and is an outstanding writer in the areas of biography, education, history and criticism, social criticism, literary criticism, aesthetics, popular theology, and literature and composition texts. His two latest books are *The Cosmic Center* (Eerdmans) and *"I Believe . . ." Studies in the Apostles' Creed* (Victor Books), both appearing this year.

Founders Week was held February 15-17 with Jim DiRaddo of Christian Family Ministries in New York City as guest speaker. His ministry on campus was unique, and many expressed appreciation for his ability to present Christian principles in practical, understandable terms.

## CALENDAR

April 4, 5—The Christian View and Literature Conference, PAH, 4:00 and 8:00 p.m.

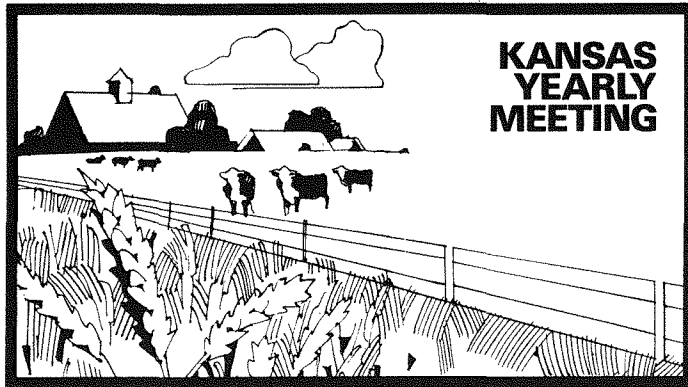
April 18—Forum Lecture: Irving Kristol, Osborne Hall, 8:00 p.m.  
April 19-21—Institute for Pastors and Laity  
May 28—Commencement

## Did You Know?

... That the Cleveland Indians were beaten by the Malone Pioneers baseball team playing basketball? Yes, a good time was had by all as 700 fans turned out to enjoy a hilarious evening, which was a "fund

raiser" for the spring training tour between winter and spring terms.

... That the Executive Board held a two-day retreat meeting February 18-19 at Malone College? The members of the 1977 Board are Galen Weingart, Russell Myers, William Lockwood, Wayne Ickes, Harry Mosher, Jack Rea, Everett Cattell, Robert Hess, Bruce Burch, Lon Randall, James Brantingham, William Atchison, Wesley Crawford, Lucy Anderson, Paul Langdon, Earl Kelbaugh, Don Esch, Lynn Shreve, Richard Sartwell, Paul Williams, Kenneth Nelson, Frank Carter, George Robinson, and Herman Lockwood.



## In a Nutshell

Midyear board meetings convened February 5, 1977, in Wichita, Kansas, with Clerk David Smitherman presiding. A review of board reports follows:

## SPIRITUAL LIFE BOARD

*Pastor-Church Relations Division* is continuing full-time support at Willow Creek Friends in Kansas City, where Fred Jones is pastor.

*Christian Ministries and Vocations Division* has chosen Alden Pitts to fill the vacancy caused by the resignation of the division chairman, Ron Brown. The Internship Program for young pastors continues to be a project of the division.

*Evangelism and Worship Division* is working on the program for Yearly Meeting. They have announced Dr. Everett Cattell as speaker and a music committee has been appointed to arrange for special music. Workshops are being planned and boards are asked to present subjects for discussion.

## EDUCATION BOARD

*Christian Education Division* is planning a seminar for Sunday school superintendents and teachers as a follow-up to the Curriculum Seminar last fall. Dorothy Barratt will be in the KYM sessions through Wednesday.

*The School Relations Division* heard reports from Dr. John Williams, division chairman, on "Where Do KYM Youth Go to College?" and noted the inauguration February 6 of Dr. Norman Bridges as president of Friends Bible College.

*Youth Activities Division* noted that Paul Snyder resigned as youth director because of his pastoral duties. Financing for a new youth director/camp coordinator was discussed and approved, and selection is to follow.

## OUTREACH BOARD

*Social Action Division* representative, Patsy Boles, reported that the division is initiating a newsletter to inform the churches of areas of interest such as a disaster service, jail ministries, and the Friends peace testimony. Special for youth is the CLAY program, which stands for Clean Living and Action for Youth.

*Foreign Ministries Division* chairman, Veryl Hinshaw, reported with praise the healing of Irene Getting, who came to the States for emergency medical care and surgery. She and Dean have returned to Burundi. This division is again scheduling a retreat prior to Yearly Meeting. Bob and Connie Shaffer, missionaries under appointment to Burundi, were introduced, and methods of financing this project beyond the UFP were discussed. At this time, they are living in the mission cottage in Wichita while Bob is in advanced medical study, which will be followed by an internship in the Walsh, Colorado, hospital. General approval was given to the division's recommendations regarding the EFA Evangelical Friends Mission proposal.

*Home Ministries Division* chairman, Merl Kinser, emphasized the

potential in church extension through the John Wimber Church Growth studies. He reported on Friends in Dallas, Angleton, and prospects in the Houston, Texas, area.

## STEWARDS BOARD

Rex Thompson, president, shared concerns of the board. He expressed special appreciation for the work of Agnes Hain as financial secretary and discussed areas of finance needing special attention. The board encouraged local churches to adopt the Faith Promise Plan.

A Unified Financial Program of \$327,893 was proposed and approved for presentation to Yearly Meeting churches. Included as a line item in the UFP was the cost of mass distribution of the *Evangelical Friend* magazine.

## OTHER CONFERENCES

Attendance was encouraged for the Conference of Friends in the Americas to be held June 25-July 1, 1977, at Friends University in Wichita.

*New Call to Peacemaking* is a joint peace effort between Friends, Mennonites, and Church of the Brethren, to be held in 1978. A study book for information and preparation is available.

## SUPERINTENDENTS' REPORT

John Robinson, general superintendent, reported that in addition to churches visited and meetings attended since last July, he has spent considerable time in the administration of mission-related duties. He expressed appreciation for the work of Agnes Hain as financial secretary, and told some of his and Betty's involvement in marriage enrichment ministries and heartily endorsed Marriage Encounter sponsored by the Friends Center on Family Living at Friends University.

Gerald Teague, associate superintendent, shared some of his activities, including visiting churches, holding workshops, attending conferences, seminars, etc. He noted work in areas of pastor-church relations and some emphasis upon stewardship and Faith Promise giving. Superintendent Teague also reported on the Church Growth Program with John Wimber. It is a two-year Church Growth Modification Program. Phase I is a Leadership Development emphasis, which has been completed with Seminars I and II. Phase II is the church emphasis, which will take place in those churches whose pastors have participated in Phase I.

## Friends University

Wichita Week for Friends University has been scheduled for March 27 to April 2, 1977. Exciting activities are being planned by a special committee for this week set aside to thank the Wichita community for the support it has given and the faith it has expressed in Friends University. The committee consists of representatives of the Board of Trustees, faculty, administration, students, alumni, and the community at large.

Because of the success of the first Friends Marriage Encounter weekends already held in Wichita and the Northwest, couples are already planning to attend the June 24-26 encounter in Wichita. Additional encounters are scheduled for March 18-20 in Portland, Oregon, and April 15-17 in Houston, Texas. Persons interested in attending these weekends are encouraged to contact the Friends Center on Family Living at Friends University, 2100 University, Wichita, Kansas 67213.

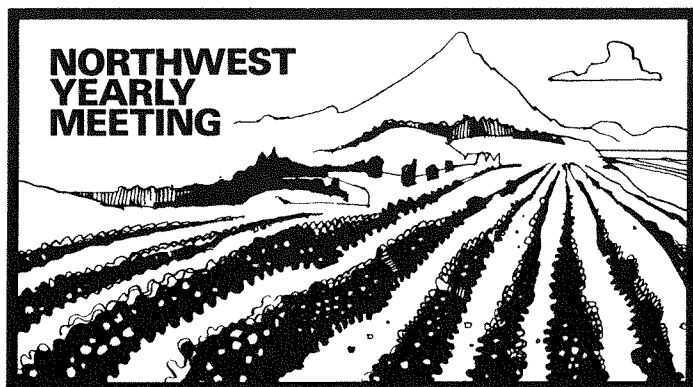
Assistant Professor of Education C. G. Chacko was the keynote speaker at a recent conference sponsored by the Kansas Committee for the Humanities at Fort Scott Community College. His theme was "The Child: The Religious Perspective."

Dr. Raymond Nelson, professor of English, and Dr. John McMillin, director of continuing education, are participants in a four-part program called "The City: A Humane Experience" sponsored by the Wichita Public Library and funded by the Kansas Committee for the Humanities. Dr. Nelson was a panelist in early February discussing "The Individual in the City." Dr. McMillin will be moderator for a panel during the final presentation titled "Community and Individual Dialogue" scheduled for March 17.

Professor of Religion Verlin O. Hinshaw has been named a Fellow of the Institute for Biblical Research. This society attempts to "foster the study of the Scriptures within an evangelical context; to establish facilities for the furtherance of biblical studies; [and] to encourage university and college students toward a vocation of biblical scholarship." Selection to the society requires approval by the membership of the institute. Dr. Hinshaw is also sponsor of the newly formed Wichita chapter of the Theological Students Fellowship, which is intended to provide theological students a fellowship group founded in evangelical principles and that encourages genuine commitment to Christ.

The Honorable Garner Shriver, member of the U.S. House of Representatives from the Kansas 4th District from 1961-76, was the Mendenhall Guest Lecturer for convocation on January 27. Shriver was extremely well-qualified to speak on the need for eliminating waste, duplication, and excessive spending by Congress. In 1970 he was awarded the Doctor of Public Service degree by Friends University in recognition of his notable service to the community and the nation.

The limited edition commemorative plates of Davis Administration Building are still available. Persons interested may contact the Friends University Fine Arts Office. Proceeds from the sale of the plates also help finance the European tour.



## Superintendent's Corner

Well, praise the Lord! Do you know what's happening? The Lord is trusting us with another circumstance that absolutely requires a miracle. Isn't that incredible? It lays on us a tremendous responsibility, but it also opens the door for a very exciting experience.

Giving for the first half of this church year to the Great Commission Budget was \$143,000. That's about \$8,000 more than the giving in the same period last year. If we give that much again in the second six months plus an additional \$30,000 in the second six months (as we did last year), there is still \$30,000 needed for this year's \$343,000 budget that we cannot foresee on the basis of any past experience. It's the miracle of that additional \$30,000 that God is entrusting to us.

If we cannot meet this year's budget it could be judged presumptuous to ask the Yearly Meeting this summer to approve next year's budget. It is another 12.7 percent increase. During Executive Council meeting February 5 we labored for about five hours trying to see if we could reduce that by 5 percent. We all acknowledged that a 6 to 8 percent increase would be much better than a 12.7 percent increase.

But as we went around the circle, it became apparent that even a 5 percent decrease in this budget would mean we would have to stop

producing the *Evangelical Friend* magazine; we would have to bring a missionary family home; we would have to default on salaries and on ministries that seem absolutely essential. So we came out of the Executive Council meeting concluding that apparently God wants to perform this miracle for us.

This financial pressure that seems heavy right now is just one of the pressures. Another one is that I am not coping with my work load to everyone's satisfaction. Probably that's an impossible task, but sometimes the pressure increases more than at other times. Another is that we seem to need more laborers in the harvest field than we are getting. Another is the pressure to keep the balance between the spiritual, intellectual, social, and material.

I'd like to suggest a great revival of prayer to relieve that pressure. I like what Watchman Nee teaches: it's like God has an abundant supply in the water tower on the hill. But we have to open the tap of prayer down in the village to receive the supply. The pressure builds when the taps are not opened.

I heard Dr. Earl Lee, pastor of the First Nazarene Church in Pasadena, say in a conference recently that he believes if 10 percent of the people of the church will give themselves to unusual prayer effort, God will bless. I saw manifold evidence of God's blessing in his service. His church has what they call "Early Christians," about a hundred people who meet from 6:00 to 7:00 a.m. Friday mornings to pray.

I'd like to encourage our churches to try to involve at least 10 percent in some kind of special prayer activity. Church growth researchers say that about 10 percent of the people have the gift of evangelism. Perhaps 10 percent also have the gift of faith. Let's harness that gift and thus relieve the pressure by chains of prayer, prayer partner plans, special prayer groups and meetings, nights of prayer, early morning or noon prayer-and-fasting meetings, and let's really use the prayer meeting for prayer. I believe in this way we also can release God to perform the "Miracle of the \$30,000."

—Norval Hadley

## A Tribute to Charlotte L. Macy

Charlotte Macy went to be with the Lord January 28, 1977, and this is a staggering loss to Northwest Yearly Meeting. Memorial services for Charlotte were held on February 1, her 52nd birthday, at Newberg



Friends Church and on the following day at Greenleaf Friends Church in Idaho. She was buried in the Greenleaf cemetery beside her parents. She lived as a girl in Greenleaf, graduating from Greenleaf Friends Academy, and was a graduate of George Fox College. Charlotte was a recorded Friends minister and a former instructor at William Penn College in Iowa.

One can hardly think of any direction in the life of our Yearly Meeting where the positive force of her faith and influence is not felt. Her range of concerns and responsibilities and personal relationships touched the lives of almost everyone.

Charlotte was a member of the Friendsview Manor Board from its inception, on the Twin Rocks Board for some years before she became director of Twin Rocks Conference, a member of the Board of Evangelism for a number of years and later chairman of the Spiritual Life Board, a member of the George Fox College Board of Trustees and of its Executive Committee. She, with Dorothy Barratt, pioneered the church extension effort in Silverton Friends Church following pastoral work in Scotts Mills Friends Church.

Charlotte Macy had the rare gift of being almost everyone's special friend. She was a person of prayer, with a gift for personal counseling, exercising both the gift of discernment and public ministry. She also was a skilled administrator. She had a unique ability of ministering with vision, provocatively and with humor. A quote is taken from a recent message: "We do not have a hopeless end, but an endless hope."

Our Quaker heritage is filled with examples of liberated leaders, both women and men. While there keeps creeping back into the evangelical church the curious notion that leadership and ministry are for men only, it is good to have a fresh, effective example of the truth that qualifications for ministry rest not upon one's

masculinity but upon character, gifts, and the graces of God in anointing those whom He chooses.

Charlotte's perceptive insight and personal dedication in her range of Quaker ministries, her sensitivity to doctrinal purity, proper priorities, and spiritual leadership for Friends (which was her life), make her influence a factor that will continue on for many years.

A prayer chapel overlooking the ocean being built as a memorial on the Twin Rocks Conference grounds is spectacularly appropriate.

—Jack L. Willcuts

## Coming Events

- March 25-27—High Calling Conference at Son Village in Mt. Hood recreational area.
- April 1—Christian Education Clinic, Idaho
- April 18-21—Ministers' Conference, Twin Rocks Conference Grounds
- April 22-24—Young Friends Conference
- April 29-May 15—Aymaraland Missions Tour

## Donna Marks Begins Assignment in Mexico

Donna Marks recently began her field assignment with Wycliffe Bible Translators, working in a village in



Mexico. Donna is a George Fox College graduate who taught Spanish at the college four years before serving as a short-term assistant with Wycliffe in Bolivia working in the Aymara literacy program. She has attended the Wycliffe linguistic courses, completing requirements for her master's degree in linguistics at the University of Texas. Donna is a member at Newberg Friends Church. Her address is: ILV, Apartado 22067, Mexico 22, D.F., Mexico.

## George Fox College

Nineteen George Fox students will be listed in the 1976-77 edition of *Who's Who among Students in American Universities and Colleges*. The students, all seniors, were selected on the basis of academic achievement, leadership on campus, and activities on and off campus. Selection is one of the highest honors awarded annually on campus.

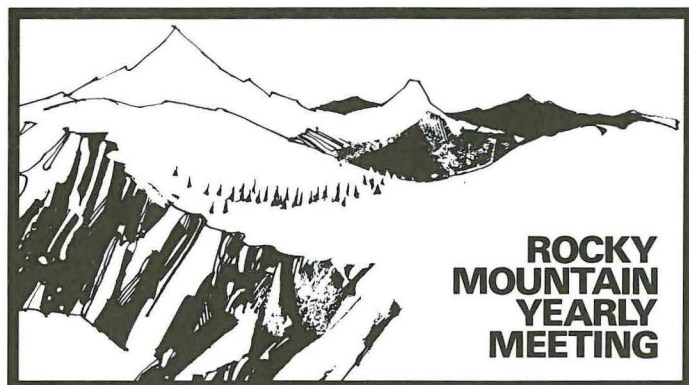
## Does Your Church Need Music?

Newberg Friends Church Choir has 300-400 pieces of choir music available for any church that will come after them. They are monthly *Choir Leaders* (approximately 36 copies each issue), which include anthems of various types, and also some books such as cantatas—all by Lorenz Publishing Co. They will be boxed—take all! If interested, contact Elva Gregory, choir librarian, through the church office (P.O. Box 487, Newberg, OR 97132 or phone 503/538-8381).



Listed in the national honors volume will be Steve Eichenberger, Rebecca (Thomas) Ankeny, and Marcia Hadley, all of Newberg; Jon Bletscher, Brent Burson, Carol Jean (Hadley) Kroening, Carol (Seibert) Kelley, and Margaret (Single) Sweeney, all of Portland; David LeRud and Terry Sanders of Salem;

Dwayne Kroening, Canby; Nancy Minthorne, Lake Oswego; Ron Mock, Manning; and Elaine Rhodes, Sherwood. Students from Washington are Michael Ellison and Robert Johnson, Vancouver; Phil Smith, Cashmere. From California are Susan Allen, Orange, and Sharon Milhous, La Habra.



## The Christian's Foundation

The world needs Jesus more than ever before and yearns for His words in Matthew 11:28-30: "Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light."

In today's world, the Christian is called to live dynamically and totally for God. God asks us to, yet many believers fall short of His call because of the foundations on which they build their lives. Christ's believers can only minister to the spiritual needs of nonbelievers as they live for Jesus Christ.

In 1 John 2:15, 16 we are admonished not to seek after the world: "Do not love the world, nor the things in the world. If any one loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world."

Christians have many different activities, and to varying degrees involve their lives around such things as cars, jobs, and leisure activities. The Christian's motivation with these areas determines his foundation. If life is based upon worldly things, God is left out and the Christian creates his own problems.

Jesus when speaking to His disciples warned of these perils in the parable of the two houses. One house was built on a rock and the

other on sand. When the storm came, only the house on the rock withstood it. Each day Christians are confronted with problems in every area of life. God promises to give victory when we live for and with Him. Daily God's guidance should be sought and His principles applied to every problem and situation.

Christ promises victory when we apply His teachings. "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you." (John 15:7)

The world today is full of misery, sorrow, and a genuine search for the truth by many individuals. The Christian faith proclaims that truth to mankind. By our lives we help non-Christians decide what to do with Christ's teachings. Are you bringing people or turning them away from Jesus Christ by your life?

—Mike Henley

## Ellis Takes New Job

A. J. (Jim) Ellis, Rocky Mountain Yearly Meeting's presiding clerk since 1971, recently accepted a position as Regional Field Supervisor with the Colorado State Department of Education. For the last two years Dr. Ellis has been the superintendent of schools at Holly, Colorado.

The Ellis family will be moving to Denver, and look forward to worshipping with First Denver Friends.

## Praise to God

God's healing power has magnified itself in the life of BeAnna Emry, who recently suffered a severe heart attack. After a month in the hospital, she returned to her home at Allen, Nebraska, January 9. Praise God!

"Thus far you have asked nothing in My name. Ask and you will receive, so that your joy may be complete." (John 16:24 Berkeley)

**Coming Events**  
Rocky Mountain  
Yearly Meeting  
at Quaker Ridge Camp  
June 15-19, 1977



## ALUM CREEK, Marengo, Ohio

Keith Deel was asked to plan a unique Christmas worship service for us. Keith, realizing that some in our congregation had had special Christmases, asked for written testimonies of these experiences. The "unique Christmas worship" experience for us then centered about past special Christmases as these testimonies were read by Gareth Higgins and Keith Deel (some were read anonymously) in a setting of Christmas carols sung by the youth choir under the direction of Walter Morton and the reading of the Christmas story from the Gospels of Luke and Matthew. After the service we realized that Christmas is really a blessed experience—but also, there are those times when Christmas has its sorrow and difficulties.

This idea can be applied to many other holidays as in past years when Pastor Brantingham has asked us to reflect on Memorial Day and share a significant memory from that time of year. Have you ever had an Easter Sunday or a communion service that the remembrance continues to be meaningful and precious to you? Share it.

A choir is working on "Son-life" by Paul Johnson. Gareth Higgins had a vision of our people singing and started making plans after hearing "Son-life." Lucille Green is taking direction of the choir.

Jan Deel has joined the "Evening Echoes" singing group of lay persons. "Evening Echoes" present their programs on a biweekly schedule under the leadership of Larry Bemiller, Mansfield, Ohio. They have presented several programs at Alum Creek, and we appreciate the quiet tones with which they minister.

## BARBERTON, Ohio

We had a "Hanging of the Holly" on Friday evening. All families were invited to decorate the church and classrooms. We were asked to bring a dozen cookies as well as the recipe for an exchange. We enjoyed working together along with the fellowship, which make up a couple of nice needles for knitting us closer together for Christ.

## BETHEL, Hugoton, Kansas

Located at 11th and Jefferson, Hugoton, Kansas, Bethel Friends Church serves our town and surrounding area. Stephen and Marjorie Harmon are pastors, and Bruce and Joyce Newby are associate pastors.

We are enjoying the new facilities, which include a large sanctuary, gym, nursery, fireplace of native stone in the parlor, a large kitchen, and adequate classrooms for our growing attendance. There are no steps to climb, and there is a covered entrance on the north side of the building.



Bethel Friends Church, Hugoton, Kansas

Herschel Thornburg, accompanied by his wife Esther and Rick Warkentin, held a Spiritual Life Crusade in January during some of the coldest weather Hugoton has had this winter. Attendance was good, and several persons were converted in the church services and through Herschel's outreach into the community.

We are looking forward to the pre-Easter services with Larry and Mileta Kinser.

### BOISE, Idaho

Memorial services for our pastor's father, Earl Antrim, were held December 12 at the Nampa Friends Church.

Fourteen of our youth attended Midwinter Conference at Twin Rocks, Oregon, December 28 to January 1. A report was given on Sunday evening, January 2, by those who attended.

A "Christian Learning" workshop, sponsored by the Christian Education Committee, was held on Wednesday evenings. Beginning January 19, the training sessions continued for six weeks. The first three classes were instructed by Dr. Ruth Marks from Boise State University and Dr. Lilburn Wesche from Northwest Nazarene College. Our associate minister, Clare Willcuts, instructed the last three sessions.

The Area Rally was held at the Caldwell Friends Church on Sunday evening, January 30. Gerald Dillon spoke of the Friends work in Bolivia and Peru. He is on leave from Western Evangelical Seminary and has been teaching in the La Paz Seminary this winter.

### EMPIRE, Vale, South Dakota

Empire Friends Church is located near Vale, South Dakota, and is unique in that it is one of the few churches that have remained outside of the city.

The Empire church began in the early 1900s. Services were first held



in a schoolhouse and continued to be for several years. Our present church was dedicated in 1927.

During the past two years we have done substantial work on our church, including building additions, remodeling, and painting. This has made our building an attractive part of the community. Much of the work was donated.

We are encouraged by the steady growth at Empire Friends. There have been several conversions, and our pastor, Lloyd Hinshaw, is leading an effective outreach program into the community.

We thank God for what He has done, and ask for your prayers for a continually effective ministry.

### FIRST DENVER, Colorado

February 6 was a big day at First Denver Friends Church as we held an old-fashioned Quaker meeting. The special meeting, with an open house following, was to dedicate our recently enlarged church building.

For the past 6½ months we have been expanding our church. The new addition includes a gym and several Sunday school classrooms. We have also remodeled and enlarged our sanctuary.

We ask for your prayers for the wise use of these facilities in reaching out for Christ.

### FIRST FRIENDS, Salem, Ohio

At times we are reluctant to accept things or understand why God permits some things to happen. The death of our pastor, Rev. Harold B. Winn (a wonderful godly man who had done much to help the community), was such a thing and was difficult for many of our church people to accept. Sensing this, Mrs. Winn shared with us one Sunday evening. This special sharing helped to renew our faith and helped us to understand that God is and should be no respecter of persons.

Thirteen babies and small children were dedicated to the Lord this month. Praise Him! Our associate pastor, Ben Staley, was one of the proud parents.

Primary and junior church were dismissed the fifth Sunday of January to help orient the children to adult worship.

### FORT COLLINS, Colorado

Two exciting events have been happening in our church. On February 11-13 we were blessed by special meetings conducted by Larry and Mileta Kinser. Their messages all centered around Christian maturity.

Since January 26, 1977, members from our church and a local Wesleyan church have been involved in a ten-week Successful Christian Living course. The course goal is to learn to think like a Christian. The program achieves its goal through an investigative look at the Bible.

We appreciate your prayers for our ministry in the City of Fort Collins.

### LOWELL

#### Baxter Springs, Kansas

Lowell Friends were busy in 1976. Ten of our members attended Yearly Meeting in August. Nine ladies attended Women's Retreat in Oklahoma City in October.

We redecorated the parsonage with new paneling and wall-to-wall carpeting to welcome our new pastors, Casey and Kathy Davidson and son Brandon. They held open house so everyone could view the improvements, after which a fellowship dinner was served in the annex, and an old-fashioned "pounding" surprised the pastors.

In November we had an old-fashioned Quaker meeting. Some wore old-fashioned dress, and men and women sat on opposite sides of the church. A dinner was served following the service.

The Lord has truly blessed and we are looking forward to a revival in April with Herschel Thornburg.

### MARTINSVILLE, Virginia

Our young people have been very busy during the months of November and December. November marked their annual drive to raise money for the EFC—ER Youth Board project "Endeavors for Christ." It was on November 6 they braved the cold and rocked in rocking chairs



in front of the church for eight hours. Sixteen of our youth participated and raised a grand total of \$1,011. We praise the Lord for the great amount that was raised.

During the month of December our youth worked on a Christmas play entitled "The Living Promise." The play, directed by Hubert Poole and Karen Gee, was given on December 21.

### MT. CARMEL, Ohio

Mt. Carmel honored their senior citizens by presenting each one with a flower. Individuals were invited to various homes for a meal to show appreciation.

The young people enjoyed a Youth Retreat at Camp Wesley presented by Bruce Bell from Malone College. Bruce also presented a few musical selections for the congregation's enjoyment.

In a recent morning service the young people presented a program of readings and music. The evening service consisted of a play by E. Flo Callitt, "In My Father's House."

### NEWBERG, Oregon

Arthur Beals of Seattle (executive director of King's Garden World Concern Ministries) opened the missions conferences for our church and George Fox College on January 9. Other missionary speakers at our church have been Everett and Alda Clarkson, Gerald and Alice Dillon, Jack Willcuts, Catherine Cattell.

Donald Chittick has conducted a five-week series on Creation at our Wednesday evening services.

Ben Brantingham was speaker at the sweetheart banquet at the Hi Hat Restaurant in Tigard on February 14.

The George Fox College Basketball Team shared in our service on Sunday evening, February 13, in testimonies and music.

### ONTARIO, Oregon

The WMO met at the home of Mary Seidel on January 21. A challenging meeting was had in spite of the inclement weather.

On January 9 we were favored by a visit from some Alaskan Friends. The church had a potluck dinner to-

gether as a New Year's celebration, and their fellowship was much enjoyed.

### PLAINS, Kansas

God blessed in a unique and lasting way through the rich ministries in music, speaking, and art of Herschel and Esther Thornburg and Rick Warkentin in December.

The Christmas worship service so ably presented by our youth under the direction of Donna Powell was climaxed by an inspiring candle-lighting ceremony led by Pastor McKinney. Two candles were lighted at the altar and light passed on to the next, until the sanctuary was encircled by the soft glow.

We were happy to have Superintendent and Mrs. John Robinson with us for services in February. An additional highlight that month was the Western Area Rally with Ernest Alexander and Roscoe and Tina Knight as special guests at the Liberal meeting.

### ROSE VALLEY

#### Kelso, Washington

Attendance through the fall and winter months has been up both in the Sunday school and morning worship. The adult department has shown gains in all four classes. The teachers in the children's departments are doing some creative and innovative teaching in their two-hour sessions.

Margaret Lemmons was the guest of honor at a "back-to-school" luncheon at the home of Joan Wagner. Margaret went back to her high school classes at the start of the new semester after undergoing heart surgery in the fall.

Work days and nights at the gym are keeping the project moving along.

Our meetings are enriched by the reports and sharing of our members who attend special meetings, which have included board retreats, Midwinter Friends Youth, School for Elders, Aldersgate Curriculum Workshop, and EFA Commission meetings.

Everett, Alda, and Doug Clarkson were our guests for a day of missions emphasis.

### SMITHFIELD, Ohio

Our church's new year began with a series of films on the book of Revelation. Each Sunday evening, for three weeks, a film was shown: first *Revelation*, second, *The Late Great Planet Earth*, and finally *The Return*, which was presented as a family picture. Each film was discussed at the Wednesday evening service.

Despite this month of snow and wind, rest home visitations were made by dedicated members. It is rewarding to know our members share their time and talent with ones who need companionship.

Many church activities were canceled because of drifted snow and extreme cold temperatures. A Sunday service was called off because of a weekend blizzard and the absence of our pastor. Activities have been curbed to a standstill, but January's isolation has been a time



of family sharing and neighborly deeds.

### **SOUTH SALEM, Oregon**

Since January 2 we have been worshipping together at Pringle Tower retirement complex in downtown Salem. This includes Sunday school and our morning church service. Sunday evenings we're meeting in homes.

During the week Pastor Marvin Hall has been directing two 2:7 discipleship groups involving 20 people.

Our new church construction is progressing well, and we are all eagerly anticipating its completion in the spring.

One Sunday morning in January Dr. David LeShana and his wife Becky were with us. Dr. LeShana inspired us with his message, and they both shared in song.

As with the building construction of our new church, there have been changes in the lives of those attending South Salem—a building of spiritual growth individually and as a unit.

We are excited about the things that are happening. Hundreds of new dwellings are being constructed all around our building site. Praise the Lord!

### **SPRINGBANK, Allen, Nebraska**

Several members of the Springbank Friends Church have been meeting in different homes for Cottage Prayer meetings. The Wednesday night prayer times have been rich and full of spiritual rewards.

Pastor Waylen Brown has resigned as of May 31, 1977. We are now seeking the Lord's will in our pastoral leadership position and ask for your prayers in this matter.

### **TACOMA FIRST, Washington**

"The White House Complex"—church, parsonage, and annex—Tacoma First Friends Church, has a "new look"—three signs, all of which say: "For sale by Lovelace Realty Company."

The first organization of Friends in Tacoma was started about 1904, when a small group of Quakers arrived in town to form a nucleus and began worshipping in a store building at the corner of Sixth and Anderson. Kathrena Votaw Wagner, resident of the Orchard Park Convalescent Center, is the last remaining member of this early group of Friends at the turn of the century.

In 1906 McKinley Hill Friends Church was established by the Stanton family at 49th and McKinley. In 1922 the church began an outpost in northeast Tacoma, now known as the Olympic View Friends Church. A number of other churches have been mothered during the years, including Kent Friends Church, newest church in the Puget Sound area.

Week after week for the past two years new faces have been seen in the congregation, and the church is running out of space. The time has come in the providence of God for this historic spot to be vacated, and this growing congregation of evangelical Friends is in process of securing a new location and larger facilities. Paul Baker is the senior pastor, and Fred Baker is the associate pastor.

### **URBANA, Ohio**

Many of the young people traveled to different homes in the community and made cookies for the senior citizens. A program was held honoring them, followed by a reception in the annex, in which cookies and punch were served. The young people presented a surprise to the senior citizens, which consisted of crosses on wood with flowers and a verse of Scripture at the bottom.

On different occasions last month several young people from the Bellefontaine Friends Church came to our church and told of their experiences for Teen Missions as they visited different foreign countries. They also showed slides of their work. On the last night of the presentations a quartet had special music.

**HAYES**—To Brad and Beth Hayes, of Rose Valley Friends, Kelso, Washington, a daughter, Avaly Elvia, December 26, 1976.

**LINDSAY**—To Walt and Linda Lindsay of East Wenatchee, Washington, a son, James Edward, January 22, 1977.

**LONG**—A son, Shane Michael, January 6, 1977, to Brian and Julie Long, Radnor, Ohio.

**LONG**—A son, Nathan James, September 4, 1976, to Dale and Betty Long of Gate Friends, Gate, Oklahoma.

**LONG**—To Dennis and Cynthia (Rector) Long, a daughter, April Jasmin, October 29, 1976, Liberal, Kansas.

**LYON**—A son, Douglas Shan, October, 1976, to William and Marjorie Lyon, Mogadiscio, Somalia, Africa (formerly of Marengo, Ohio).

**MOORE**—A daughter, Brandi Christine, January 16, 1977, to Eric and Sherri Moore, Salem, Ohio.

**MORTON**—A daughter, Rebecca Leann, November 21, 1976, to Walter and Suzanne Morton, Marengo, Ohio.

**OLSON**—To Ron and Frankie Olson of Rose Valley Friends, Kelso, Washington, a daughter, Anna Marie, October 22, 1976.

**PRINZING**—To Jerry and Catie Prinzing of Boise, Idaho, a son, James Ray, January 9, 1977.

**PUCKETT**—To Mr. and Mrs. Richard Puckett, Allen, Nebraska, a son, Daniel Charles, January 7, 1977.

**QUERRY**—A son, Brian Lee, November 1, 1976, to Don and Rita Querry, Barberton, Ohio.

**SHELTON**—A girl, Stephanie Lea, January 27, 1977, to William and Sherry Shelton, Radnor, Ohio.

**WALKER**—To Marvin and Linda Walker of North Valley Friends, Newberg, Oregon, a daughter, Chanda Renee, January 18, 1977.

**WHITESSELL**—A son, Ryan Harve, January 24, 1977, to Loren and Erma Jean Whitesell, Oskaloosa, Kansas, Stanwood Friends.

### **MARRIAGES**

**BARNES - ZIMMERMAN.** Teresa Barnes and Doug Zimmerman, December 17, 1976, Goshen Friends Church, Zanesfield, Ohio.

**BOLES - FOREMAN.** Sarah Ellen Boles and David Christopher Foreman, December 29, 1976, Liberal, Kansas.

**BOYD-SNODGRASS.** Amy Lou Boyd and Richard Snodgrass, October 10, 1976, Stanwood Friends, McLouth, Kansas.

**BRADEN-POWELL.** Diana Braden and Dan Powell, January 8, 1977, at First Church of the Nazarene, Boise, Idaho.

**CLAY-STRAUSBAUGH.** Sally Clay and David Strausbaugh, December 26, 1976, Mt. Carmel, Ohio.

**EBERSOLE - WAGGONER.** Teresa Ebersole and Kim Waggoner, January 21, 1977, Marengo, Ohio.

**ELLIOTT-TEGLER.** Janet Elliott and Daniel Tegler, Springfield, Ohio, December 31, 1976.

**HARRIGAN-FOX.** Molly Jo Harrigan and Doug Fox, December 5, 1976, Urbana, Ohio.

**LEWIS-HUTSON.** Dalene Lewis and Edward Hutson, February 26, 1977, Wichita, Kansas.

**RYAN-DUNGAN.** Kathel Jean Ryan and Michael Dungan, July 10, 1976, Stanwood Friends, McLouth, Kansas.

**SCHULTZ-HARRIS.** Dorothy Schultz and Russell Harris, December 14, 1976, Stanwood Friends, McLouth, Kansas.

**SLOVACEK - HLADIK.** Linda Carol Slovacek and Stephen Paul Hladik, January 15, 1977, Booker, Texas.

**SNODGRASS - BAYLESS.** Debbie Snodgrass and Gordon Bayless, December 30, 1976, at Boise Friends, Boise, Idaho.

**THORNE - HARRIS.** Cheryl Ann Thorne and Gaines Harris, January 1, 1977, Stanwood Friends, McLouth, Kansas.

**WHISENHUNT-MOSIER.** Joan Whisenhunt and Phillip Mosier, December 28, 1976, Gate Friends Church, Gate, Oklahoma.

### **DEATHS**

**ARMSTRONG**—George Lloyd Armstrong, 86, Nampa, Idaho, December 17, 1976.

**BEAUCHAMP**—Nellie Mae Beauchamp, 88, of Holly Park Friends, Seattle, Washington, December 30, 1976.

**BROWN**—Kenneth R. Brown, 68, Chivington, Colorado, January 22, 1977.

**GEE**—James Marion Gee, 76, of Holly Park Friends, Seattle, Washington, December 28, 1976.

**GROVE**—Harold Grove, 70, Salem, Ohio, January 16, 1977.

**HODSON**—Hazel (Jordan) Hodson, 85, of Newberg Friends, Oregon, January 1977 in Gooding, Idaho.

**JONES**—Gertrude T. Jones, 88, of Newberg Friends, Oregon, January 17, 1977.

**KING**—Bernice (Woodward) King, 90, of Newberg Friends, Oregon, January 9, 1977, in Portland.

**MACY**—Charlotte L. Macy, 51, a minister, executive director of Twin Rocks Friends Camp, Oregon, January 28, 1977.

**PEELE**—Melissa Peele, 88, Zanesfield, Ohio, November 1, 1976.

**PERISHO**—Zenas E. Perisho, 77, a minister, of Medford Friends, Oregon, January 23, 1977.

**PIM**—Willard Pim, 88, Salem, Ohio, January 3, 1977.

# Friends record

### **BIRTHS**

**BAHAN**—A son, Wesley, December 15, 1976, to Mr. and Mrs. Ron Bahan, Mt. Carmel, Ohio.

**BEESON**—A son, Brandon James, January 14, 1977, to Don and Mary Lou Beeson, Salem, Ohio.

**BERENDS**—A daughter, Cynthia Jane, February 27, 1976, to Coy J. and Kristi Berends, Buffalo, Oklahoma.

**BOWER**—To James and Bonnie (Graves) Bower, a son, Cody Justin, August 20, 1976, Hereford, Texas.

**BOYSEL**—A son, Micah Bartholomew, November 13, 1976, to Don and Jane Boyse, East Liberty, Ohio.

**BROWN**—A daughter, Joy Marie, December 20, 1976, to Donald and Alfreda Brown, pastors, Nampa Friends, Idaho.

**DOTY**—A daughter, Amanda, December 17, 1976, to Mr. and Mrs. John Doty, Mt. Carmel, Ohio.

**DUNN**—A daughter, Jennifer Robin, August 9, 1976, to David and Margaret Dunn, Englewood, Kansas.

**FORSHEE**—A son, Christopher Gene, December 30, 1976, to Delpha and Ronald Forshee, Stanwood Friends, McLouth, Kansas.

**GARRABRANT**—Twin sons, Jeremy Daniel and Jeffrey Micah, December 7, 1976, to Donald and Connie Garrabrant, Marengo, Ohio.

# HOW I DEAL WITH WORRY AND ANXIETY

(Continued from page 4)

thoughts produce a happy life; helpful thoughts, a helpful life; Christlike thoughts, a Christlike life.

The Lord gives each of us numerous blessings. As we focus upon them, we can channel our minds in a positive direction. As the hymn writer, Johnson Oatman, Jr., puts it:

When upon life's billows  
you are tempest-tossed,  
When you are discouraged,  
thinking all is lost,  
Count your many blessings,  
name them one by one,  
And it will surprise you  
what the Lord hath done.

Something about thanking the Lord for our blessings enables us to live in the present moment with appreciation. Especially if we thank Him for the pressures and problems that cause our anxiety. The thanksgiving produces trust, and trust means faith. Faith in turn releases God's power into our lives.

"Good finding" prepares the way for the daily practice of Christ's presence and observance of His teachings.

# 8

*Put into practice  
the Christian teachings  
you now understand.*

Paul reminded his Philippian readers of the inspired instruction they received. "Whatever you have learned or received or heard from me . . . put it into practice." (Philippians 4:9) The word *received* calls for special attention. In the original Greek of the New Testament it is a technical term. The apostles used it for their traditions and teachings that they conveyed to all the churches. This body of tradition held special importance because the books of the New Testament were not yet compiled.

In time the apostles and inspired spokesmen of the formative period wrote down their teachings. They proved so authentic as God's Word that under the direction of the Holy Spirit church lead-

ers compiled them into the New Testament. Today we hold the high privilege of hearing, studying, and applying their Christian teachings to our lives.

I have read that a high percentage of medical prescriptions remain unfilled. The patient hears the doctor's diagnosis, receives the prescription, then does nothing about it. Sometimes we feel the same way about Christian teachings. To paraphrase the words of Mark Twain: It's not the parts of the Bible I don't understand that bother me; it's the passages that I *do* understand that trouble me most.

A friend of mine with a dry sense of humor was recommending an excellent Christian seminar to a friend. "The only problem," he quipped, "is that they teach you a little more than you want to know." It's quite true that Christian teachings do no good without a response of obedient practice. T. Eugene Coffin, a dear pastor and friend, used to say, "Information plus inspiration minus action equals zero." He's right. God designed Christianity for living, not just for listening.

# 9

*Follow the example  
of a Christian person  
you know and admire.  
Yet always look beyond  
that person to Jesus.*

God communicates His message by means of His Word and His Spirit *through people*. In addition to Christian teachings He uses models of conduct as living examples.

A few years ago I participated in a Christian Vocations Conference. Pastors and church workers shared how God called them into the ministry. With the many variables of God's individual working in each life, one constant remained for all. Every leader mentioned another Christian whom God used in a highly influential way. That person's example and personal interest paved the way for the Lord's call.

Picture in your mind the Christian person most influential upon you. It makes sense to follow the example of this one you love and respect. Yet everyone has blind spots, shortcomings, failures. So look beyond the person you admire to Jesus, who never fails.

Paul did not hesitate to ask his readers (which includes us) to follow his example. "Whatever you have . . . seen

in me, put it into practice." (Philippians 4:9 NIV) He knew about problems and pressures from firsthand experience. Take his circumstances while writing the Philippian epistle, for example.

1. He was held captive like a criminal, chained to Roman guards. He faced an upcoming trial uncertain whether the verdict was to be acquittal or death.

2. His dreams of traveling to Spain and starting new churches seemed thwarted.

3. To make things worse, false teachers were upsetting the churches he had planted already.

In this situation Paul responded by making the most of his opportunity.

1. He witnessed to the crack Roman guards about faith in Christ. As a result soldiers right in Caesar's household became genuine Christians.

2. He rejoiced in the Lord and opportunities to speak up for Christ right where he was.

3. As a result of problems back in the churches Paul spent time in jail writing epistles. Little did he know that his inspired writings were to help millions of people down through the centuries.

So follow Paul's example of making the most of every opportunity. The Lord may use your situation for a greater good than ever thought possible. Then you can relax with an inner sense of peace.

# 10

*Enjoy  
the presence  
and peace  
of God.*

If you take the steps outlined in Philippians 4:4-9, the Bible makes an awesome promise: "The God of peace will be with you."

Sometimes when troubles and worries confront us we believe God is giving us a muscle-building course. We think the problems will develop us into a spiritual Hercules if the worry and anxiety do not kill us first. Now it's true that God uses suffering to bring out character qualities pleasing to Him. It's also the experience of many that suffering prepared them to help others in the future. But most often God is not giving us muscle-building lessons at all. Instead He is taking us through a truck-loading school. His truck will carry all our worries, *and us*.

"You can throw the whole weight of your anxieties upon him, for you are his personal concern." (1 Peter 5:7 Phillips)



# It's coming . . .



The Barn/Campus Center will become the hub of student activities when it is completed this September.

Because of its stance as an evangelical Christian college, Malone recognizes the importance of providing a wholesome atmosphere that fosters social development. We believe that the new Barn/Campus Center will enhance our total campus and allow us to continue to meet the needs of our constantly-growing student body.

## . . . to Malone College

Please send me information about Malone, A College of Persons.

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EF 37

# Malone



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## Conference of Friends in the Americas *Living in the Spirit*

Supplement to the:  
Evangelical Friend  
Vol. X, No. 7, March 1977

June 25—July 1, 1977  
25 Junio—1 Julio de 1977  
Wichita, Kansas U.S.A.

FGC Quarterly  
Vol. 9, No. 3, Spring 1977

## Conferencia de los Amigos en las Américas *Viviendo en el Espíritu*

Supplement to:  
Quaker Life  
Series XVIII, No. 3, March 1977

### CROSSING THE BOUNDARIES

Friends in the Americas have gained a better understanding of one another over the last few years. Beginning with the Friends World Conference in Greensboro, North Carolina, in 1967, there has developed a feeling of optimism about the role of Friends in the Americas and a deep conviction that all Friends can find common ground on which to worship and work.

This present conference is not simply one more in a long line of conferences. It is, in fact, a new type of gathering entirely.

For one, the conference will encompass Friends from throughout the Americas. We are making a special effort to involve Friends from Alaska and other states of the United States, Canada, Mexico, Central America, the Islands of the Caribbean and all of South America. In fact, one of the more interesting features of the conference will be the *Mesa Redonda*, or Round Table, which consists of 36 appointed representatives of Friends groups in the Americas. It will consider particular concerns of Spanish-speaking Friends. Sessions will be conducted entirely in Spanish. The *Mesa Redonda* will report to the rest of the conference the final evening.

The Conference of Friends in the Americas is also a family-oriented conference. There will be planned activities for children, youth, college-age Young Friends, as well as several events which involve the entire family. What a wonderful experience this will be for families to share together *Living in the Spirit!*

Probably the most important feature of the conference is one which is so subtle as to defy any sort of pinpointing or definition. That feature is spiritual in character. The Conference of Friends in the Americas will provide one of those intensely meaningful opportunities to cross the boundaries of Quakerism and share at a deep spiritual level with Friends from different backgrounds, viewpoints and cultures. This will provide an experience most of us will be talking about for years to come.

I trust you will be able to discover with me all the richness this conference has to offer. I am looking forward to it with excited anticipation. Of course, the conference won't be complete unless you attend, participate and share your experiences with other Friends in the Americas.

Donald L. Moon  
Planning Committee Chairman

### Friends Welcomes Friends

Bienvenido:

"We are one in the Spirit, we are one in the Lord." Perhaps these words say it best: the strength of Friends is the strength of our unity—in Christ.

Just as music is the "universal language," so Christ represents the universal experience among Friends which helps to unite us in our mission to a twentieth-century world. A message of peace and meditative restraint to world powers; a mission of nourishment for body and soul to a starving "third" world.

The Friends University family sincerely welcomes you to our campus. May this conference serve to remind us of a faith which compels us to lovingly sacrifice—our time, money, and selves, for others. "...and love they neighbor as thyself."

Harold C. Cope, President, Friends University

The Conference Planning Committee warmly welcomes you to the Conference of Friends in the Americas to be held June 25—July 1 at Friends University, Wichita, Kansas. The following pages introduce the conference program—its framework, and the Friends already involved. We hope that you, too, will become involved by attending and sharing with other Friends *Living in the Spirit*.

David Adams (Ohio Valley)  
Mary Autenrieth (Iowa Conservative)  
Howard Bartram (Friends General Conference)  
Shirley Bechill (Lake Erie)  
Robert Beck (Wilmington)  
Charles K. Brown III (Philadelphia)  
Dorothy Brown (North Carolina Conservative)  
Elmer Brown (New England)  
Eves Cadwallader (Iowa Friends United Meeting)  
Hugo Cardona (Central America)  
Harold Carson (North Pacific)  
Leroy Chittenden (Missouri Valley)  
Theodore Church (Intermountain)  
Bainbridge C. Davis (Friends World Committee)  
Paul Goulding (Friends General Conference)  
Sue Greenleaf (Southeastern)  
Douglas Gwyn (Western)  
Herbert M. Hadley (Friends World Committee)  
Norval Hadley (Northwest)  
Francis Hall (Friends United Meeting)  
Elizabeth Haviland (Baltimore)  
Fritz Hertzberg (Canadian)  
Verlin Hinshaw (Kansas)

[List cont'd back page L.]



## MORNING PROGRAM

The morning program is divided into four sections comprising twelve workshops each. Each quadrant will meet together from 9:00-10:00 a.m. Monday-Friday. Then the Quadrants will break up into their respective workshop groups from 10:00-11:00 a.m. From 11:00-12 noon Friends will divide into pre-assigned worship-sharing groups.

Workshop titles plus a brief description of each and workshop leaders are listed below. Please choose the workshop you would like to join for the entire week and indicate your first and second choice on the registration form page K. The workshop you choose will automatically place you in one of the Quadrants. There will be a maximum of 25-30 Friends in each workshop. If a workshop fills up early it will be expanded to two workshops and a second workshop leader will be found.

### Quad I

#### "Thou Shalt Love the Lord Thy God"

Coordinator/Resource: Howard Macy.  
 Endeavoring to Know God and the Divine Will More Clearly.

1. *Theology of Early Friends* Wilmer Cooper. Sharing knowledge and understanding of the inward dynamic which energized the founders of Quakerism.
2. *The Scope of Quaker Thought Today* Arthur Roberts. American Friends interpret their heritage in a variety of ways. An examination of the full spectrum will be enriching.
3. *Biblical Roots of Quaker Faith and Experience* T. Canby Jones. Just how formative and how necessary is the Bible to Quaker faithfulness.
4. *From Genesis to Jesus* Howard Macy. An effort to appreciate the development of religious insight through the Old Testament.
5. *Obeying God Rather Than Caesar* Bruce Baechler. A consideration of the choice confronting Friends today as we encounter demands of secular authority.
6. *Technology and the Testimonies of Friends* George Watson. Consciousness raising examination of consequences in technical progress in light of Quaker concern.
7. *Quaker Concepts of "God Within"* Don Green. An Evangelical Friend leads the group in considering the inwardness of mystical concepts among Friends.
8. *The Creator in Creation* Hugh Barbour. Probing the meaning of the universe in light of the strangeness of modern physics, astronomy and depth psychology and personal religious experience.
9. *The God of History* Douglas Gwyn. A group examination of the powerful consequences implied by our sense of God at work in history.
10. *The Difference Faith Makes* Kara Cole. Group sharing on the nature of faith and experiences contrasting the quality of life with and without faith.
11. *A Theology of World Peace* Norval Hadley. An opportunity to develop the vision of Friends as a people obedient to the command to live peaceably.
12. *God and Human Gender* Elizabeth Watson. Efforts to understand the impact of sexist concepts and endeavors to modify outmoded terminology.

### Quad II

#### "Thou Shalt Love Thy Neighbor"

Coordinator/Resource: J. Floyd and Lucretia Moore.  
 Seeking Greater Awareness and New Ways to Serve

13. *Quaker Support for Latin Aspirations* Martha Savio. Sharing information about programs of Quaker service and involvement. News of conditions.
14. *Endeavors of Friends in the Caribbean* Edith Shephard. Realization of Quaker role historically and at present. Concerns of Cuban and Jamaican Friends.
15. *Latin Values and Quaker Views* Roberto Corpeno. Examination of Quaker activity in Guatemala especially viewed in perspective of residency in U.S.
16. *Ministering to the Imprisoned* Les Holloway. Application of Quaker concern to prison Meetings. Development of guidelines and useful approaches.
17. *Friends and Native American Aspirations* Russell Carter. Daily spokesmen for various groups with afternoon interest groups for continuing activities.
18. *Righteous Sharing of World Resources* John Sexton. A realistic examination of the world we live in seeking creative ways to work for equitable distribution of wealth.
19. *Christian Compassion and Secular Authority* E. Raymond Wilson. From ecumenical efforts and labors of Friends to influence governments we seek God's will for us.
20. *Disciplines of Discipleship* Charles K. Brown III. Friends as practical mystics sharing different developed patterns of devotional life and service.
21. *Hunger, Food and Population* Larry Miller. An update on the problems of hunger and Friends' responsibilities, with special reference to China and India.
22. *Nurturing Neighborliness Among Friends* Rebecca Vail. Small isolated groups and transient individual Friends call for special ministries from Meetings and Quaker agencies.
23. *Black Aspirations for Human Justice* Barrett Nnoka. Nonwhite minorities in U.S. and blacks generally have a message for Friends to hear and help amplify.
24. *Quaker Women's Support Group* Alice Walton. Interests and visions of Quaker women, past, present and future. Informal sharing of resources continues in women's center each afternoon.



### Quad III

#### "You That Lose Your Life Shall Find It"

Coordinator/Resource: Miriam Burke.

Sharing Experiences of "Losing to Find" our Lives

25. *Friends Work with Other Churches* Lowell Roberts. Both individually and organizationally Friends work in a larger Christian community in a variety of ways.
26. *Christian Gospel and "Quaker Heresies"* TBA. An opportunity for Friends to clarify identities — Orthodox, Hicksite, Wilburite, Gurneyite. Are all Friends Christian? Humanist? Evangelicals?
27. *Small Groups and Human Change* David and Elinor Castle. Where is the Quaker dynamic? How has so small a group developed such initiative? Are we continuing to tap the wellsprings?
28. *Devotional Life and the Inward Calling* Francis Hall. Exploring the interior life: its practices, its literature, a journal.
29. *Outward Obedience to Inward Leadings* Wilmer Tjossem. Moral reflections on present occupations and the sense of being led as lives are lived in tune with insights.
30. *Jesus and His "Friends"* Helen Hole. Who do we say that He is? Are we listening as He shares with us His destiny—or arguing as to who is greatest?
31. *Changing Concepts of Freedom and Discipline* Everett Cattell. Both among Friends and in the secular world change is rampant. What are basic values for us?
32. *Understanding the Human Condition* Miriam Burke. We can help one another release blocked energy and gain insight into our condition with skilled direction.
33. *Convincement, Conversion, Communion* Martin Cobin. An unfolding, growing concept as experienced by a non-Christian convert seeking reconciliation for humanity.
34. *Salvation in the Experience of Friends* John Curtis. Endeavor to clarify the understandings Friends have of an experience central in importance to many Christians.
35. *Sacramental Living Without Ritual* William Barton. Examples of lives to support Friends insistence that the quality of life springs from inward nature of the sacraments.
36. *Holy Communion on the Basis of Silence* Jane Zavitz. While silence can be coercive and threatening, Friends experience a sustaining strength and power of healing in it.

### Quad IV

#### "Go Ye into All the World"

Coordinator/Resource: Barrett Hollister.

Divine Imperative Expressed in Concern for Human and Natural Resources.

37. *Theological Education in Missions* Robert Hess. Friends are concerned with a thorough knowledge of Biblical content and the most effective forms of communication.
38. *On Becoming Contemplative Revolutionaries* John Yungblut. From corporate and solitary worship arise the concerns which place Friends in the forefront of movements for social change.
39. *Ministries of Service at Home* Francis Brown. Not all Friends travel about doing good. There is work to be done at home. How well are we doing it?
40. *Then You Will Walk Cheerfully* David Runyon. When we have ministered to the imprisoned spirit—in each of us at times—then may we speak truth to others.
41. *New Awareness in Developing Countries* Elizabeth Newby. Reports of conditions from residents, workers, and expatriates. Formulation of Quaker responses.
42. *Work in Quaker Missions—Then and Now* Harold Smuck. Background, current programs. Seeking to identify a Quaker philosophy of mission.
43. *Quaker Service As Proclamation* Wallace Collett. The significance of service apart from mission effort. Survey of current AFSC work and philosophy.
44. *Friends Involvement in Legislative Process* Edward Snyder. Nature of FCNL activity and basis of operation. Should Friends be thus engaged in the political process?
45. *Quaker UN Program* Barrett Hollister. Descriptions of seminars for diplomats and operation of Quaker House in New York and in Geneva.
46. *Friends and the Law of the Seas* TBA. A new frontier for Friends' concerns. How can Friends meet these new challenges?
47. *Quaker Education as Outreach* Wilbert Braxton. How effective are Friends schools in improving Quaker values for the lives of those who attend?
48. *Quaker Service As Vocation* Jeanne Newman. Are Friends open to accepting new responsibilities and to undertaking what often is a second vocation?

## WORSHIP

Each day two planned times are designated especially for worship experiences. The pre-breakfast hour is designed as a devotional experience and will alternate between having a pre-arranged leader and completely open worship and sharing. All are invited to join together at this time.

The late morning worship and sharing time is designed to give opportunity for Friends to join with other Friends in a small group worship, sharing experience. These groups will remain the same throughout the conference to allow time to build meaningful relationships in worship.



## JR. CONFERENCE

Children will be an important part of the Conference of Friends in the Americas. The Junior Conference has received a high priority by the program committee. Children will bring excitement and vitality to this Quaker Conference. The theme, "Quaker Adventures" suggests endless possibilities for fellowship and growth. There will be a morning and an evening program each day.

The excellent facilities of University Friends Meetinghouse along with those of nearby West Side Christian Church will house the Junior Conference. Occasional meetings may be held on the campus of Friends University.

The program for infants through rising 6th graders will be held at University Friends Meetinghouse. Junior Conference staff will be responsible each morning. Activities for the school age children will include stories, recreation, crafts and worship.

Program for those entering grades 7-9 will be held at West Side Christian Church. Plans call for worship, free time, crafts and recreation.

Welcoming letters will be sent to each member of the Junior Conference as they register giving important information and highlights of the week.

From 7-9 p.m. a variety of activities will be provided for those entering grades 2-9 next Fall. Activities will be chosen to emphasize the integration of all ages and to provide choices, informality and fellowship. Active sports, indoor games, crafts and stories, will be arranged. Films will be offered during the latter part of the two hour period.

David and Jean Bills,  
Junior Conference Coordinators

## Conference Expectations

"How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service and knowing, owning and loving one another in their several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him."

—Isaac Pennington, 1660

The Conference is a Community living under the discipline of the Spirit. If one is thoroughly grounded in one's own tradition, there is nothing to fear in another. If we touch one another in the life of the Spirit, we may be given the gift of communion at a level beyond words and outward forms.

We pray that we may be open and willing to be led by the Spirit to a new awareness of the amazing love of God.

It is Friends University's policy that Friends are to refrain from the use of tobacco, alcohol, illicit drugs and from social dancing while on the Friends University campus.

We must avoid behavior that is unacceptable to our hosts in Wichita, puts anyone in legal jeopardy or that negatively affects our spiritual growth.

"Be careful that the exercise of your freedom does not become a stumbling block to the weak."

1 Corinthians 8:9  
(New International Version)

## HIGH SCHOOL

The Conference of Friends in the Americas provides an important opportunity for Young Friends to enjoy fellow Friends from throughout the Americas, to learn from and share with resources and to contribute to the life and spirit of the Society of Friends.

There will be special activities planned for those entering 10th, 11th and 12th grades in the Fall of 1977. Young Friends will participate in the adult program in the morning, selecting the workshop they wish and indicating their first and second choices on the registration form, page K.

Special high school activities are planned for the afternoons and evenings. High school Friends will gather each day at 2:00 and 9:30 p.m. There will be recreation, field trips, possibly a work project, worship-sharing and talks by and discussions with Friends from different parts of the Americas. There will be a High School Center on the Friends University campus with bulletin boards for communication and space for informal discussions. Please

bring musical instruments, chess/checkers, poetry, games, frisbees etc. to share. Detailed information on high school activities will be sent to those who register.

All high school Friends are expected to assume the same responsibility for appropriate behavior at the conference as adult Friends. (Have you read the Conference Expectations, this page?)

Parents are expected to be aware of their son's or daughter's selection of housing and program. If the parents will not be attending the conference, they are to designate an adult (parent-age) sponsor who will be present at the conference. There is a space on the back of the registration form for parent, high school conferee and sponsor (if designated) to sign indicating that all are aware of the arrangements at the conference. All high school Friends should sign this.

Tom and Sandy Farley,  
High School Coordinators



## Recreation

Time for family sharing and recreation has been built into the program. Activities include: singing, films, and field trips as well as sports (tennis, volleyball, soccer, baseball, frisbee, swimming, table tennis, etc.) Friends are encouraged to bring musical instruments, slide presentations and sports equipment to share.

Concerns and interests which arise out of the life of the conference can be given attention by forming special interest groups from 2:00-5:00 p.m. each afternoon. A bulletin will be distributed each day to inform Friends of new groups, time and place of meetings, and any other changes and additions to the final program.

Friends participating in the *Mesa Redonda* (Spanish speaking section of the conference) will present a talk each afternoon on Friends' activities and concerns in Bolivia, Peru, Costa Rica, Victoria, Guatemala, Cuba, and Colombia as well as concerns of Friends of Spanish-American background.

Afternoon times for *Tea and Talk* are being arranged to center around the following groups and organizations: American Friends Service Committee, Mission Board(s), Friends Council on Education, Friends Committee on National Legislation, Young Friends of North America, various Friends publications and others.

Ed Morgenroth, Coordinator

## Places to Visit Enroute to Wichita

The following is a brief list of some Quaker institutions which would welcome visitors traveling to or from the Conference of Friends in the Americas. Most of these have modest overnight room and board rates and many have tours for visitors. All require advance notice.



For a more complete list, including Quaker centers, Meetings or churches west of Wichita offering hospitality, check the appropriate box in the left hand corner of the registration form page K. This list will also include people to contact, rates, location and a brief description of each institution.

Earlham College (IN)	William Penn College (IA)
Malone College (OH)	Wilmington College (OH)
Olney Friends Boarding School (OH)	
Quaker Hill Conference Center (IN)	
Scattergood School (IA)	

## QUAKER ART EXHIBITION

There will be an exhibition of arts and crafts by Friends in the Americas who come to the conference. If you would be interested in exhibiting, please indicate what you would like to bring and your name in the left hand bottom corner of the registration form, page K. You will be contacted again before the conference. All exhibited items will be for show *not* for sale.

## CONFERENCE SCHEDULE

	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6:30		EARLY MORNING ACTIVITIES						
7:00-8:00		BREAKFAST						
9:00-10:00		<i>"In His Hands"</i> Jack Willcuts at 11:00 a.m.	QUADRANTS MEET					Conference ends at 8:00 a.m.
10:00-11:00			WORKSHOPS MEET					
11:00-12:00			WORSHIP – SHARING GROUPS MEET					
12:00-1:30		LUNCH						
2:00	Registration 2:00-11:00 p.m.	FREE TIME  Recreation, Special Interest Groups, Field Trips, Teas, Presentations from Mesa Redonda Participants						
5:30-7:00	DINNER							
8:00-9:15	<i>"Living in the Spirit"</i> Landrum Bolling	<i>"Heart, Mind and Strength"</i> Emilio Salgado	<i>"Who is My Neighbor?"</i> Jean Zaru	<i>"Heart Before Treasure"</i> Louise Wilson	<i>"A Place to Stand"</i> Dwight Wilson	<i>"Cheerfully Over the Earth"</i> Douglas Steere	Closing Session	
9:30	COFFEE SHOP, FILMS							



# HOUSING

There is a wide variety of housing alternatives. The housing options include (Dorm Plans I and II) dorm rooms with and without air conditioning, (Dorm Plan III) floor space for bedrolls, (Home Hospitality) staying in Friends homes in Wichita, and Camping on Campus. Kansas Newman College is a five minute drive from Friends University campus. Both campuses will be used for housing. *Pets are not allowed on either campus.*

Friends younger than high school age will live with their parent(s) or sponsor. High School Young Friends who are not living with their parent(s) or sponsor are asked to live in Dorm Plan I or II.

Men and women will be housed separately except for married couples and parents with children. This is Friends University and Kansas Newman College's policy and therefore applies to all Dorm Plans as well as Camping on Campus.

## Friends with Special Physical Conditions:

If you require a special housing assignment because of health, please attach a letter to the housing form outlining your particular needs.

In filling out the housing form of your choice please indicate if you will have use of a car at the conference by checking "Driving own car (yes or no)." There will be a shuttle service from Kansas Newman College to Friends University but this will need to be supplemented by Friends who have their own transportation.

## Dorm Plan I — (air conditioned)

There are a limited number of air conditioned dorm rooms. All air conditioned rooms are on the Kansas Newman campus.

All rooms are double occupancy.

Every two rooms share a bathroom between them. Each person will be provided with two sheets, towel, washcloth and soap. *Blankets and pillows are not provided.* There are no bedside lamps so Friends should bring their own if they would like one.

Continental breakfast will be served on the Kansas Newman campus, lunch and dinner will be on the Friends University campus.

Dorm Plan I rates:	Per week only Room and Board
Double Room	\$100/person
Family of 3* (one child on floor)	260/family
Family of 4* (one child on floor)	325/family
Family of 5* (two children on floor)	390/family
Family of 6* (two children on floor)	455/family

## Dorm Plan II (not air conditioned)

Each room has two beds (no singles available), and each person is provided with two sheets, towel, washcloth and soap. *Blankets and pillows are not provided.*

Bedside lamps are not provided and Friends should bring their own if they would like one. *Friends are encouraged to bring fans.*

Those who are housed on the Kansas Newman College campus will be served breakfast there. Lunch and dinner will be served on the Friends University campus. Those housed at Friends University will be served all their meals on Friends University campus. Breakfast is continental style.

Dorm Plan II rates:	Per week only Room and Board
Double Room	\$88/person
Family of 3* (one child on floor)	236/family
Family of 4* (two children on floor)	296/family
Family of 5* (two children on floor)	356/family
Family of 6* (two children on floor)	416/family

\*A "family" is one or both parents and a child or children through high school age. Grandparents may be included only if they are in charge of children in lieu of parents.

*For children age three or younger, sleeping in their parents' room on the floor or in a crib there is no charge for room or meals. They need not be counted in family size. Bring sleeping bag and towels for them. This applies to Dorm Plans I and II. Cribs can be rented for \$9/week if reserved in advance on page G. Linen is not provided for cribs.*

**IMPORTANT** — to qualify for the family rate, families must agree to have a child or two children, as is indicated above, sleep on the floor in a sleeping bag or other bedding. **Family must provide bedding for children sleeping on the floor. PLEASE BE SURE TO INDICATE ON THE HOUSING FORM WHICH CHILDREN WILL BE ON THE FLOOR.**

## Dorm Plan III (bring sleeping bag)

Dorm Plan III provides floor space for bedrolls. Men and women will be housed separately on or near the Friends University campus. Bring your own sleeping bags, pillows, towels, soap etc. All meals will be on the Friends University campus. Meal rates are listed on page I — indicate the meal plan you would prefer on page H and transfer the total to page G housing fees.

Families with small children are urged to use Dorm Plan II.

Dorm Plan III rates:	Per Week (Room only)	Per Day (Room only)
	\$14/person	\$3/person

# Dormitory Application (Plans I, II & III)

(Home Hospitality and Camping see other side)

Please read instructions before completing housing application.

Mail with Registration form to: Conference of Friends in the Americas

1520-B Race Street, Philadelphia, Pa. 19102

Mail by June 8!

## DORM PLANS

I	II	III
air conditioned double	non-air conditioned double	bedrolls

## DORMITORIES PLANS I, II & III

Names of all family members

sex	age	vegetarian
-----	-----	------------

child on floor in parent's room
---------------------------------

roommate preference

smoker	non-smoker
--------	------------

Driving own car*	yes	no
------------------	-----	----

date and time you expect to arrive	leave
------------------------------------	-------

OFFICE USE

To reserve crib — see below.

## CRIB RENTAL

Crib rental is \$9 for the week.

Compute total rental fee and enter amount on registration form.

Please reserve \_\_\_\_\_ crib(s). Fee \_\_\_\_\_

## HOUSING FEES

Transfer TOTAL to Registration Form

### DORM PLAN I Double room — air conditioned

Please fill in applicable sections with number of persons and costs.

Full time Complete board and room.

Use family rate if cheaper — see rate table.

\_\_\_\_\_ number in family \_\_\_\_\_

\_\_\_\_\_ person(s) double room • \$100 person  
children under 4 free

TOTAL \_\_\_\_\_

### DORM PLAN II Double room — no air conditioning

Please fill in applicable sections with number of persons and costs.

Full time Complete board and room

Use family rate if cheaper — see rate table.

\_\_\_\_\_ number in family \_\_\_\_\_

\_\_\_\_\_ person(s) double room • \$88/pers.  
children under 4 free

TOTAL \_\_\_\_\_

### DORM PLAN III Bring bedrolls.

Full time (6 days or more) Room Charge only.

\_\_\_\_\_ person(s) • \$14/wk. \_\_\_\_\_

### WEEKLY MEAL TICKET CHARGE

(Total from page H)

Part time (5 days or less) Room charge only.

Meals can be purchased individually.

\_\_\_\_\_ person(s) • \$3/day \_\_\_\_\_

TOTAL \_\_\_\_\_

Indicate 2nd and 3rd choice of housing by writing 2 and 3 in front of plan. (This is to save time in the event your 1st choice is full)

\_\_\_\_\_ Dorm Plan I

\_\_\_\_\_ Dorm Plan II

\_\_\_\_\_ Dorm Plan III

\_\_\_\_\_ Home Hospitality

\_\_\_\_\_ Camping on Campus

\_\_\_\_\_ We will make our own arrangements.

\*Please indicate if you will have the use of a car at the conference by checking "Driving own car (yes or no)".

This is essential and helpful information needed in making room assignments since some of the dorms are not within walking distance of conference activities.

BE SURE TO COMPUTE HOUSING FEES AND TRANSFER TOTAL TO REGISTRATION FORM



Family Name \_\_\_\_\_

Home Address \_\_\_\_\_

# Home Hospitality & Camping Application

(Dorm Plans I, II, & III see other side)

Mail by June 8

Home Phone ( ) -

Please read instructions before completing housing application.

Mail with Registration form to: Conference of Friends in the Americas  
1520-B Race Street, Philadelphia, Pa. 19102

## HOME HOSPITALITY

Names of all family members:

sex	age	vegetarian	smoker	non-smoker	Driving own car*		date and time you expect to		willing to sleep on floor
					Yes	No	arrive	leave	

OFFICE USE

**HOUSING FEES** Please fill in applicable sections with number of persons and costs. Transfer TOTAL to Registration Form.

## HOME HOSPITALITY

Available at *weekly rate only*  
\_\_\_\_\_ persons @ \$15/person \_\_\_\_\_  
under 6 free

## CAMPING ON CAMPUS

Available at *weekly rate only*  
\_\_\_\_\_ site(s) @ \$24/site/week \_\_\_\_\_

## MEALS AT FRIENDS UNIVERSITY

ALL MEALS for the week

\_\_\_\_\_ adults @ \$48.50/wk \_\_\_\_\_  
\_\_\_\_\_ children 4-10 @ \$32/wk \_\_\_\_\_  
children under 4 free

LUNCH ONLY for the week

\_\_\_\_\_ adults @ \$16/wk \_\_\_\_\_  
\_\_\_\_\_ children 4-10 @ \$10/wk \_\_\_\_\_

DINNER ONLY for the week

\_\_\_\_\_ adults @ \$24/wk \_\_\_\_\_  
\_\_\_\_\_ children 4-10 @ \$17/wk \_\_\_\_\_  
children under 4 free

## CAMPING ON CAMPUS

Names of all family members:

age	vegetarian	smoker	non-smoker	Driving own car*		eating arrangement		date and time you expect to	
				Yes	No	cooking own meals	college meals	arrive	leave

Camping in State Parks

— see page I.

Type of outfit(s):

\_\_\_\_\_ Tent  
\_\_\_\_\_ Camping van  
\_\_\_\_\_ Trailer  
(no hook ups)

Indicate 2nd and 3rd choice of housing by writing 2 and 3 in front of plan.

(This is to save time if your 1st choice is full).

\_\_\_\_\_ Dorm Plan I \_\_\_\_\_ Camping on Campus  
\_\_\_\_\_ Dorm Plan II \_\_\_\_\_ We will make our  
\_\_\_\_\_ Dorm Plan III own arrangements  
\_\_\_\_\_ Home Hospitality

\*Please indicate if you will have the use of a car at the conference by checking "Driving own car (yes or no)".

This is essential information since most home hospitality is not within walking distance of our conference facilities nor can they all provide transportation.

Camping is on Kansas Newman campus (as well as Friends University) which would require the use of a car.

**ROOM and MEALS TOTAL** \_\_\_\_\_

BE SURE TO COMPUTE HOUSING FEES AND TRANSFER TOTAL TO REGISTRATION FORM



## Home Hospitality (weekly rate only)

Friends in Wichita have offered their homes to conference attenders. This is on a room only basis for the week. Friends can decide whether to eat meals in Wichita or sign up on the housing form for meals on the Friends University campus. Individual meals can also be bought at the conference.

### Home Hospitality rates:

**Per week only/Room only — \$15/person**

Children under six are free on the floor (bring own bedding).

## Camping on Campus (weekly rate only)

Both Kansas Newman College and Friends University are providing space for tents and camping vans. These are open areas (for the most part unshaded) very central to each campus. There is no electricity or hookup of any kind (see "other arrangements" for off campus campground information). Water, showers and toilets are in nearby buildings. Pets are *not* allowed. Campfires are prohibited.

*Sites are available on a weekly basis only at \$24 per site. 2 tents = 2 sites, 1 camping van = 1 site.*

## Other Arrangements

Camping is also available at four locations off campus.

- 1) **KOA**, 15520 Maple Avenue, Goddard, Kansas 67052. (15 minute drive from Friends University). Tel: (316)—722-1154). Swimming pool, modern bathrooms, hot showers, laundry facilities. \$4.00/nite for two people, 75c each additional person per night. Electricity and sewer hookups 50c extra per night.
- 2) **Campers Host** P.O. Box 11142, Wichita, Kansas. Tel: (316) 755-0592. (20 minutes away). Offers similar facilities as KOA. \$4.25 per nite for two. 50c for additional persons. 50c for sewer connection and 75c extra for air conditioning per nite.

*Reservations and deposits should be made well in advance for the above.*

- 3) **Lake Afton** (Sedgwick County Park) is about 16 miles west of Friends University. It features swimming, fishing and boat dock. Campsites extend around the lake about 1 mile. A limited number of hot and cold showers and flush toilets are on one side of the lake near a snack shop. Other than at this point all toilets are pit types. Camping is free (electricity is \$1 per day). Friday through Sunday nights is usually crowded. Sites are on a first come first served basis.
- 4) **Lake Cheney State Park**. About 20 miles northwest of Wichita. Has boat landing, drinking water, toilets and dumping station. \$1.00\*per nite per site or purchase an annual motor vehicle permit for \$5. Hookups are \$1.50/site/night extra.

*Motels and hotels are plentiful and convenient to Friends University. If you would like to receive a list of nearby hotels and motels and their rates check the appropriate box on the registration form page K.*

*Friends wishing to make any of these accommodations are responsible for making their own arrangements.*

## How to Complete Housing Application

The housing forms are divided into separate sections for the variety of accommodations: Dormitory Plans I, II, III, Home Hospitality and Camping on Campus.

1. Select desired housing from descriptions on pages F and I.
2. Find appropriate section of housing form and fill out completely. List names of **all** family members residing in each section including children 3 or younger.
3. Be sure to check "Driving own car (yes or no)" to indicate if you will have the use of a car while attending the conference.
4. Indicate if you are a smoker or non-smoker. This is essential due to smoking being prohibited on Friends University's campus.
5. Calculate housing fees in space provided.
6. Indicate 2nd. and 3rd. choice of housing. In the event that your first choice is full you will be housed in your second choice and your fees will be adjusted accordingly.
7. Be sure to indicate on page G if cribs are needed. Linen is not provided for cribs; be sure to bring some.
8. There is no charge for children three or younger sleeping on the floor in parents' room. Bring sleeping bag and towels.

## Don't Wait 'Til the Last Minute REGISTER NOW

The Conference Staff urges you to register as soon as possible for your sake and for ours. Thus, YOU can help US run the conference more efficiently.

Register early and you increase your chances of getting into your first choice workshop and your first choice housing assignment. We can better plan for you when we know that you are coming.

The conference has planned for 1600-1700 Friends and registrations are on a first come first served basis.

Registration fees are refundable if you cancel by June 15. Board and room fees are refundable if not used.

## MEALS

Cafeteria meals are included in all three dormitory plans for the entire week. Anyone camping in Home Hospitality or in Dorm Plan III or living off campus may purchase a cafeteria meal ticket for **breakfast (continental), lunch and dinner** at \$48.50 for the week and \$32 for children 4-10. **Lunch only** for the week at \$16 for adults and \$10 for children 4-10. **Dinner only** for the week at \$24 for adults and \$17 for children 4-10. Children under 4 years are free. Individual meal tickets may be purchased:

Adults: B—\$1.25 L—\$2.75 D—\$3.50.  
Children 4-10: B—\$.75 L—\$1.75 D—\$2.50.  
The meals are catered by G and G of Wichita.



# How to Get to Wichita, Kansas

**By car:** Friends are encouraged to form car pools. Please get in touch with your local Meeting for such arrangements.

Wichita can be reached via routes 35W, 81, 35, 96 and 54. Friends University is located on the west side of the city just north of route 54 (Kellogg St.).

**By plane:** Wichita Municipal Airport is served by TWA, Braniff, Frontier, Continental, Texas International and other smaller commuter airlines. Contact your local travel agent for details.

**By train:** Wichita is served by Amtrak. Contact your local representative for schedules, routes and costs.

**By bus:** Trailways Bus System services Wichita.

## MAJOR SPEAKERS

**Saturday, June 25 — *Living in the Spirit* Landrum Bolling**, president of Lilly Endowment, Inc., former president of Earlham College, Richmond, IN, actively interested in international affairs, editor and principal author of "Search for Peace in the Middle East" — the result of a study conducted by an international Quaker research group.

**Sunday, June 26 — *In His Hands* Jack Willcuts**, resident pastor at Reedwood Friends Church, Portland, OR, editor of the *Evangelical Friend*, has been missionary to Bolivia Friends, has served as president of the Foreign Mission Board.

— *Heart, Mind and Strength* **Emilio Salgado**, born in Honduras, pastoring churches and teaching for 30 years in Honduras, Guatemala and the United States. Member of Kansas Yearly Meeting.

**Monday, June 27 — *Who Is My Neighbor?* Jean Zaru**, part-time teacher at Ramallah Friends Boys School in Ramallah, West Bank (via Israel), FUM representative to the World Council of Churches in Nairobi, Kenya, first Quaker appointed to the Central Committee of the World Council of Churches, former clerk of Near East Yearly Meeting.

**Tuesday, June 28 — *Heart Before Treasure* Louise Wilson**, Quaker educator, speaker and workshop resource leader, formerly Headmistress of Virginia Beach Friends School, delivered 1975 John Woolman Lecture and 1976 Henry Cadbury Lecture.

**Wednesday, June 29 — *A Place to Stand* Dwight Wilson**, General Secretary-elect of Friends General Conference, writer, counselor, lecturer, formerly pastor of Durham Friends Meeting in Maine.

**Thursday, June 30 — *Cheerfully Over the Earth* Douglas Steere**, Quaker writer, lecturer, educator; has been on a number of worldwide missions and lecturing trips, organized colloquia in Japan and India among Christian Scholars and leading spiritual leaders of these countries.

## How to Complete Registration Form

Please fill out registration completely.

1. List name, sex and age of all family members who will be attending the conference. For Junior Conference children, list school grade as of September '77.
2. Do not register different families on one form. Forms are filed alphabetically by family name. In case you need another form your Meeting is being sent extra copies of this issue.
3. All conferees high school age and above should indicate first and second choice of workshops. For workshop listings see pages B and C.
4. Indicate time of arrival and departure.
5. Please be sure to indicate whether or not you have completed a housing form. This provides a double check for those making room assignments.
6. Volunteer help is needed. Please check appropriate box in lower left corner to indicate willingness.
7. If applicable, complete high school sponsor designation on page L — the back of the registration form.

## Completing Fee Column

Rates are listed on the registration form. The lower figure in parentheses represents the minimum registration fee per person. Any amount above this adds a tax deductible contribution to the conference which will be used for scholarships for leaders and to help defray conference expenses.

1. Calculate fees by multiplying per-person rate by number of persons in each category. Note lower family rate. Children of all ages should be counted in the registration fee.
2. The daily rate is 1/5 of full registration fee.
3. Total registration fees. This amount must accompany the registration when it is submitted.
4. Transfer totals from housing forms and add to get "total fee." Subtract leadership credit (if applicable) and amount enclosed to get amount "due at Wichita." Housing fees may be paid with registration or when you arrive at Wichita.

## Information

For information concerning registration and/or housing write or call Conference of Friends in the Americas, 1520-B Race Street, Philadelphia, PA 19102 (215 — 567-1965). For other conference information write Clyde Johnson, Conference of Friends in the Americas, 229 College Avenue, Richmond, Indiana 47374.



Family Name \_\_\_\_\_

Home Address \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Yearly Meeting \_\_\_\_\_

Home phone  
 number (      ) \_\_\_\_\_

Name \_\_\_\_\_  
 (as you wish it to appear on name tag)

# Conference Registration — 1977

Please read instructions on opposite page before  
 completing this registration form.

Mail no later than JUNE 8 to:

Conference of Friends in the Americas  
 1520-B Race Street, Philadelphia, Pa. 19102

Name	PERSONAL			PROGRAM		ATTENDANCE		HOUSING		OFFICE USE
	SEX M or F	AGE	Grade Sept. '77	Workshop Give Numbers 1st choice 2nd choice		Date and Time you expect to arrive leave		Housing form attached	Making own arrangements	

Please send information on: <input type="checkbox"/> List of Motels <input type="checkbox"/> Quaker Institutions to visit enroute  I would be willing to volunteer my help with: _____ audio-visual equip. _____ arts and crafts _____ driving for shuttle service _____ babysitting _____ registration at Wichita _____ Other  <input type="checkbox"/> JUNIOR CONFERENCE <input type="checkbox"/> Morning Activities <input type="checkbox"/> Evening Activities _____ sports _____ crafts _____ evening babysitting _____ Other (please specify)  I would like to bring _____ for the art exhibition Name: _____	<b>FEE COLUMN</b> <b>Registration Fees</b> Number _____ _____ Adults (\$30—\$60) _____ _____ High School (\$20—\$50) _____ _____ Junior Conference (\$15—\$45) _____ Family of 3 or more — (parents and children through high school) (\$70—\$140) _____ <b>Registration Total</b> _____ Refundable until June 15 <b>PAY NOW</b>  <b>Housing Total</b> (from housing forms) Refundable if not used _____ <b>PAY NOW OR AT WICHITA</b> Crib rental _____  <b>Total Fees</b> _____ Leadership Credit _____ Amount Enclosed _____ Due at Wichita _____	<b>OFFICE USE</b> <table> <tr> <th>PAID</th> <th>DUE</th> <th></th> </tr> <tr> <td>_____</td> <td>_____</td> <td>Adults</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>HS</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>JC</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Family</td> </tr> <tr> <td>_____</td> <td>_____</td> <td><b>Total</b></td> </tr> </table> <b>HOUSING</b> <table> <tr> <td>_____</td> <td>_____</td> <td>Dorm I</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Dorm II</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Dorm III</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Homes</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Camping</td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Meals</td> </tr> <tr> <td>_____</td> <td>_____</td> <td><b>Total</b></td> </tr> <tr> <td>_____</td> <td>_____</td> <td>Crib</td> </tr> <tr> <td>_____</td> <td>_____</td> <td><b>Total Fees</b></td> </tr> </table> _____ Credit _____ Amount Enclosed <b>Total paid at Wichita</b> _____ date _____ initials _____	PAID	DUE		_____	_____	Adults	_____	_____	HS	_____	_____	JC	_____	_____	Family	_____	_____	<b>Total</b>	_____	_____	Dorm I	_____	_____	Dorm II	_____	_____	Dorm III	_____	_____	Homes	_____	_____	Camping	_____	_____	Meals	_____	_____	<b>Total</b>	_____	_____	Crib	_____	_____	<b>Total Fees</b>
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_____	_____	Adults																																													
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_____	_____	Crib																																													
_____	_____	<b>Total Fees</b>																																													



## HIGH SCHOOL Sponsor designation

We understand that the conference does not assume the role of supervising the behavior of high school age attenders. They and their parents will be responsible to one another directly or through the sponsor.

\_\_\_\_\_  
Sponsor's signature

\_\_\_\_\_  
Parent's signature

\_\_\_\_\_  
Student's signature

Describe any non-dormitory housing arrangements below:

[Cont'd from front page A]

Mary Lou Kenny (South Central)  
Edward Kirk (Ohio Conservative)  
Lisa Lister (Young Friends of North America)  
Joyce Mardock (United Society of Friends Women)  
Donald L. Moon (Friends World Committee)  
Edwin C. Morgenroth (Pacific)  
Russell Meyers (Evangelical Friends Alliance and  
Evangelical Friends Church—Eastern Region)  
Helen Jean Nelson (Illinois)  
George Parker (Southern Appalachian)  
Stanley Perisho (Rocky Mountain)  
Max Rees (North Carolina Friends United Meeting)  
Sinley Sampson (Jamaica)  
Keith Sarver (California)  
Don Stanley and Curt Regen (New York)  
Gerald Teague (Kansas)  
Peter U'Ren (Mexico General Reunion)  
William Wagoner (Indiana)  
Alice Walton (Quaker Women's Support Group)  
June Webb (Nebraska)  
Jack Willcuts (Northwest)  
Samuel Williams (Alaska)

### Conference Staff

Frank and Genevieve Cole, Resident Staff (Northwest)  
Clyde F. Johnson, Administrative Assistant (Indiana)  
Ken Miller, Coordinator (Philadelphia)

L

## CONFERENCE OF FRIENDS IN THE AMERICAS

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mond, Ind. 47374.

## ADVANCE PROGRAM

### LIVING IN THE SPIRIT

Friends University  
Wichita, Kansas, U.S.A.

JUNE 25—JULY 1, 1977

Enclosed: Complete Conference Information  
Registration and Housing Forms