

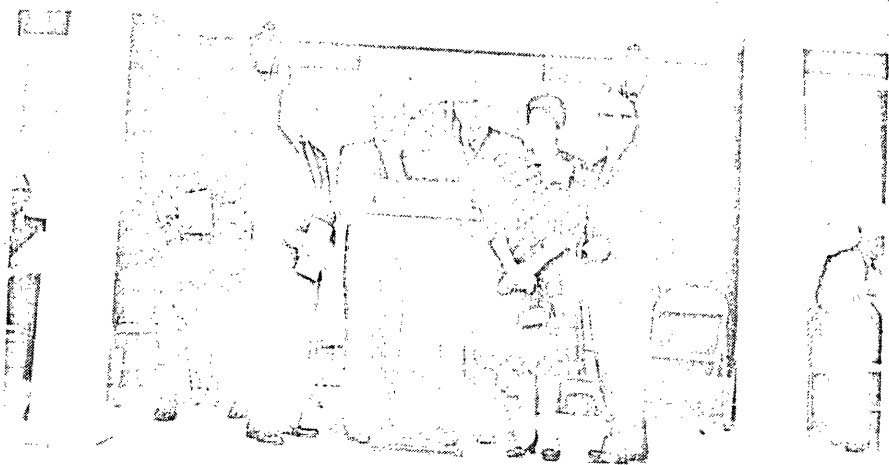
# Arkansas Methodist

89th YEAR

THURSDAY, OCTOBER 29, 1970

NO. 43

## The Magale Manor



Participants in the Oct. 22 dedication of Magale Manor in Magnolia were: (l. to r.) L. E. Tennyson, chairman of the board of the home; John F. McGale, Bishop Paul V. Galloway, Mrs. McGale, and the Rev. J. Edwin Keith, Children's Home superintendent. Mr. and Mrs. McGale gave the funds for the construction and operation of the new unit.

## Magale Manor dedicated at Magnolia

Bishop Paul V. Galloway officiated on last Thursday, Oct. 22 at the Service of Dedication for Magale Manor, an extension home of the Arkansas Methodist Children's Home completed recently in Magnolia.

The fireproof cottage which will accommodate 10 boys and their house parents was donated by Mr. and Mrs. John F. Magale of Shreveport, La. and Magnolia. The house was built in memory of John F. and Mary G. Magale and Lillian Magale Stevenson, parents and sister of the donor.

The Service of Dedication followed a meeting of the Board of Trustees of the Home in First Church, Magnolia, and a luncheon at which Mr. and Mrs. Magale and the members of the Magale Foundation were honor guests.

The building was presented for dedication by Mr. Magale and was accepted by L. E. Tennyson, Jr., chairman of the Board of Trustees of the Home.

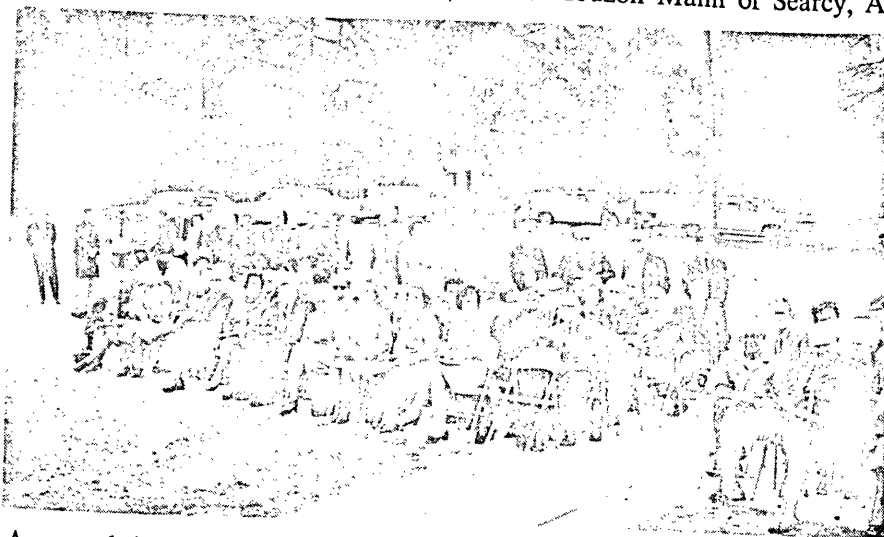
Others who participated in the service included the Rev. Howard Williams, pastor of First Church, Magnolia; Dr. Roy I. Bagley, Camden District Superintendent; and the Rev. Clyde Swift, pastor of Asbury United Methodist Church, Magnolia.

Special music was furnished by the Elizabeth Terry Handbell Choir under the direction of G. Felix Thompson, Jr.

The Magnolia unit is the first ad-

venture from the Children's Home in an effort to expand its services to more children and provide better care for all of the state. Mr. Keith, the superintendent, said that he feels that the extension home plan will make it easier for the children to become a part of community life.

I incline to think that the future of America is of greater importance to Christendom than that of any other country. — W. E. Gladstone



A part of the large crowd that attended the Service of Dedication for Magale Manor, the new extension unit of the Methodist Children's Home in Magnolia. The dedication took place on Oct. 22.

## St. James' Consecration Sunday

The Consecration Service for St. James United Methodist Church, 321 Pleasant Valley Drive, Little Rock will be held Sunday, November 1 at 10:45 a.m. Bishop Paul V. Galloway, resident Bishop of the United Methodist Church, will officiate. Dr. Joe R. Phillips Jr. is the pastor. Music for the service will be under the direction of G. Felix Thompson, St. James' director of music, assisted by Mrs. Thompson, organist.

Also assisting in the service will be Dr. C. Ray Hozendorf, superintendent of the Little Rock District of The United Methodist Church.

An open house, sponsored by the St. James Women's Society of Christian Service, will be held in the afternoon from 3:00 to 5:00 o'clock.

The St. James Church was organized March 2, 1969 and received its charter April 6, 1969. Construction of the building began November 1, 1969, and the congregation held its first service in the new facility October 11.

S. Rowe Hill is chairman of the Building Committee, and other mem-

bers of the committee are: William G. Bray, Mrs. James S. Hall, Mrs. Vernon H. Hook, J. Leonard Venable, Edward K. Willis, and R. J. Wills.

Clifton B. Peck is chairman of the Administrative Board, and James S. Hall is chairman of the Committee on Finance.

H. Price Roark is Architect of the building, and Glenn Henry Construction Co. was the builder. The structure is of Modern English design and was erected at a cost of \$348,000. All sanctuary furnishings within the chancel and pulpit areas were hand-crafted on the job, as were the cathedral glass windows. Each window contains 204 pieces cut and fitted into place in the process of construction.

Each part of the building is in communication with every other part through telephone inter-communication. The nurseries have immediate communication with all parts of the building, including the pulpit. The multi-phase lighting of the sanctuary allows for numerous variations of light patterns.

## Arkansas Alumni to serve as Perkin's consultants

Alumni from Arkansas are assuming a new role as consultants to Perkins School of Theology at the first meeting of the Perkins Alumni Council being held this week, Oct. 27-29, at Southern Methodist University in Dallas, Texas.

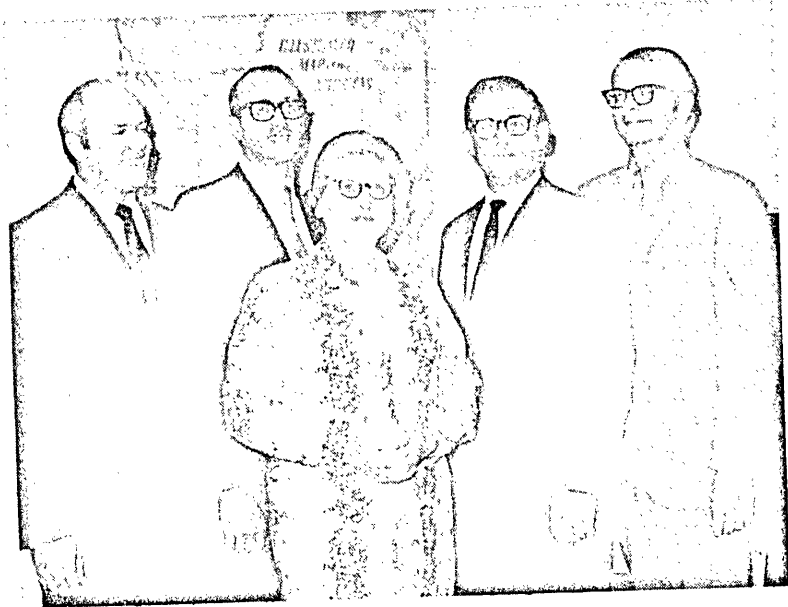
Dr. Mouzon Mann of Searcy, Ark.,

has been appointed by the theology school as a representative of the North Arkansas Conference on the new body and the Rev. Tom Abney of Camden has been named by Perkins as the Little Rock Conference representative.

Elected by the North Arkansas Conference alumni as a second representative to the council was Dr. Harold Eggenberger of North Little Rock. Elected by conference alumni as a second Little Rock representative was the Rev. Ferris W. Norton, Jr. of Crossett. Members will serve staggered two-year terms on the council, which supersedes the Perkins Alumni Association composed of all former students.

In addition to serving the theology school as consultants to policy decisions on matters that relate particularly to alumni, the new council is intended to provide channels for mutually-beneficial communication among alumni, faculty, and students.

Matters of major consideration at the initial meeting include Perkins' continuing education programs for ministers and laymen, the new student internship program being incorporated into the curriculum, and future plans for Ministers' Week. The council also will discuss Perkins' publications, the Ministerial Education Fund, scholarship policies, seminary finances, and relationship to annual conferences.



Seminar leaders in Camden District (l. to r.): The Rev. Thomas A. Abney, the Rev. Ferris Norton, Mrs. Roy Bagley, the Rev. Allen Bonsall, the Rev. Ed Hollenbeck. (The Rev. John Alston was absent when group was photographed)

## Seminars held in Camden District

The Rev. Thomas A. Abney, missionary secretary for the Camden District, planned and directed four seminars introducing the Church-wide Mission Studies. The seminars were organized around the needs of churches with 200 members or less and for those above 200 members, according to Dr. Roy Bagley, District superintendent.

Courses presented and resource leaders included the following: "The Americas," by the Rev. Ferris Norton,

pastor at Crossett; materials and activities for workers with children, by Mrs. Roy Bagley; youth studies, by the Rev. Allen Bonsall, Wesley Foundation director at Southern State College in Magnolia; "How the Word Gets Around," by Dr. Edward B. Hollenbeck, pastor of First Church, Benton; "The Psalms," by the Rev. John Alston, pastor at Smackover.

The Church-wide Mission study is an annual event in most United Methodist churches.

## Benevolence Fund shows gains in third quarter

EVANSTON, Ill. (UMI) — Support of United Methodism's basic benevolence fund showed gains in the third quarter of 1970 compared to the first two quarters of the year, but still trails 1.75 per cent behind the three-quarters mark of 1969, according to figures released here October 6 by the central treasury.

Through September 30, a total of \$12,609,132 had been paid into the church's World Service budget toward an annual goal of \$25,000,000.

Other items in the report by Dr. R. Bryan Brawner, general treasurer of the denomination, show that nine other

benevolent and administrative funds are below the three-quarters mark of 1969, and two funds are above.

The complete benevolence fund report through September 30, shows percentages compared with the same point a year ago:

World Service — down 1.75 per cent; World Missions Advance Specials — down 11.59 per cent; National Missions Advance Specials — down 5.36 per cent; Overseas Relief Advance Specials — up 2.99 per cent; One Great Hour of Sharing — down 6.63 per cent; Fellowship of Suffering and Service — down 33.32 per cent; World Service Specials — down 7.16 per cent; Temporary General Aid — down 7.55 per cent; Fund for Reconciliation — down 21.51 per cent.

Four funds are included on the report this year that were not on the list in 1969. They are:

### —A statement from the Director of NEW LIFE HOUSE:

"Many people have expressed their distress over a recent Chancery Court ruling involving New Life House in Little Rock. The Court ruled that any congregation of parolees such as we have at New Life House is a nuisance even though there be no particular act that can be singled out.

"We feel certain that we will be able to continue with our present program while appealing to the State Supreme Court. If not, we are prepared to start working with young men before they have committed a felony offense. In many cases we might receive persons out of the courts prior to sentencing as a substitute for imprisonment

at Tucker. This would actually be a more challenging work.

"We planned to wait until next year to begin this kind of work because it will require more financial support from the churches. However, the churches are beginning to give more support.

"Out of each disappointment — or loss — come the seeds of a greater victory. Next week we will tell you about our expanded program for your local community — that does not involve the expense of buildings. To find out how you can redeem lives and fight crime and delinquency in your local community, write us at P. O. Box 2118, Little Rock, Ark. 72203."

—Eugene Efird,

## Canadian Embassy Counselor to speak at Hendrix

George Cowley, Counselor for Cultural Affairs at the Canadian Embassy in Washington, D.C., will be the first Canadian speaker to appear at Hendrix College as a part of that institution's current "Canada Year" emphasis.

Cowley is scheduled to address students and faculty at a convocation the morning of Monday, November 2 concerning United States-Canadian relations. During a two-day visit he will also confer with the faculty-student committee planning the year's

observance.

Plans are underway to obtain Canadian speakers in a number of fields, including education and business.

According to Mr. Cowley, who sent the college "warmest commendation" on its plans, "knowledge and understanding of each other's country we consider absolutely essential if the friendly relations between us are to be preserved and strengthened."

### BISHOP GALLOWAY CALLS OUR ATTENTION TO THE ELECTION NEXT TUESDAY

On November 3 we are called upon to vote for candidates of our choice and for and against the new Constitution and Acts. We believe that the Constitution has positive ideas that should call for positive ideas and wise judgment. We need also to decide what will help Arkansas now and in the years to come.

As Christians and churchmen we should become informed upon every choice. There are professional and informed people to help us.

I hope that all of us will measure up to our privilege and obligation.

## Bruce Larson coming to Pulaski Heights

Dr. Bruce Larson, executive director of Faith at Work, will be at Pulaski Heights United Methodist Church, Nov. 3-5, according to Dr. James B. Argue, the pastor.

Mr. Larson will speak on Tuesday and Wednesday evenings to general meetings open to the public in the sanctuary. On Tuesday, Wednesday and Thursday during the day he will be available to small groups such as commissions, committees and general officers of the church. His major work is in the field of personal relationships.

Faith at Work was started by an Episcopal pastor, the Rev. Sam Shoemaker, and has made a real contribution to the Christian community of the nation.

Dr. Larson is a graduate of Lake Forest College and of Princeton Theological Seminary. He also received the M.A. degree in psychology from Boston University. He has also studied at the University of Mexico and the University of Wisconsin.

He is a Presbyterian minister, and since becoming director of Faith and Work he has traveled extensively in this country and abroad.

His books include *Living on the Growing Edge*, *Setting Men Free* and *Dare to Live Now*.



Bishop Paul V. Galloway was the speaker for the Oct. 21 Fellowship Dinner at Pleasant Grove United Methodist Church, Camden District. He spoke on "Perfect love casteth out fear." Shown at the dinner are: (l. to r.) Mrs. Earl C. Mathis, wife of the pastor; Mrs. Roy I. Bagley, wife of the district superintendent; Mrs. Paul V. Galloway, Gordon McKinnon, Mr. Mathis and Bishop Galloway.

# The Meaning of "SERVANT CHURCH"

by James C. Stokes

Many Christians today are earnestly seeking to know what is the truth and central mission of the Church. What in the Church's life and work is primary and what secondary? What represents encrusted tradition and what can be cut away without affecting the nervous and circulatory system of the body ecclesiastical? What is mere window dressing or padding or inconsequential superstructure as contrasted with flesh and blood and bone?

In a day when nothing is beyond scrutiny and when everything is being challenged, we need to take an honest, uncompromising look at the Church. A popular new way of looking at the Church is to reject the idea of the Church as a pleasant compound set aside in the world for the health and welfare of the satisfied and the whole. This view says that the Church does not exist to please and to serve the "elect", the "saved"; nor does the pastor exist to be a servant to the whims and fancies of the saved and satisfied among his congregation.

This new view tells us something that is true and that is important. It informs us that the true Church cannot remain in the world as a spiritual enclave which shuts out the sound and smell of human suffering around it. The Church in isolation from human misery and sin is a travesty and an anomaly. It is an obvious contradiction of the spirit and words of the Christ who founded it and whom it claims as Lord.

But some manifestations of this new view are themselves faulty. While offering a significant corrective, they sometimes propound an equally serious error. This error has to do with the interpretation which some modern Christians give to the expression "Servant Church."

When using "Servant Church", their focus is upon being a servant to humanity.

This would be all right if motive were unimportant. But in the Christian religion motive is vital or should be. We do not believe in salvation by works. We believe

that salvation involves an inner transformation, a change in the attitude and the spirit of a person; a change wrought by the grace of God through the instrumentality of the Holy Spirit.

A changed person, motivated by love and compassion, then enters into service to his fellow man. But he enters into such service as the Christ's servant. The Servant Church serves humanity, but it is not the servant of humanity; it is the servant of our Lord. It renders its service to mankind in obedience to God in Christ; in fulfillment of its discipleship to Christ.

If the reader supposes that we are merely dealing in semantic gymnastics—in a play on words, in discriminations which are nonexistent—he remains blind to a vital distinction. Let us illustrate the distinction this way; an ambassador who is sent to another country relates himself to the people of that country; he does many things to serve the needs of those people. But he remains a servant of the sending country.

Jesus Christ must always remain the "sending country". While serving others, we owe ultimate allegiance to God alone, from whom we have received our commission and from whom we daily receive our orders.

The Church of Jesus Christ dare not make of itself merely a servant of humanity. Nor does it dare to let humanity (even suffering humanity) dictate to it the terms upon which it renders its service. In all situations of human need, the Church must remain in close consultation with its Lord. It must seek to know the will of God.

The will of God may not always be known automatically. The will of God may not always be known by government officials or by other secular organizations. The will of God may not always be discerned by church groups if those church groups have ceased to use prayer as an in-depth means of receiving direction and guidance from God.

If we keep this distinction in mind, we will serve the needs of humanity no less. But we will more fully carry out our mission as servants of the Lord Jesus Christ. This may mean the re-ordering of some of our priorities. We may find that what the world puts first may not be what God puts first. Moreover, we may find ourselves rejected by the world at the point of God's highest priority — the things of the spirit. We may discover that a world which eagerly received bread for the stomach is not at all interested in the bread of life for the soul. If such be the case, we are nonetheless under mandate to obey God and not man; to continue to preach and teach the Gospel; to persist in calling men to repentance and reconciliation.

The mission of the "Servant Church" remains, as always, to serve the needs of people in body, mind and spirit. But in faithfulness and obedience, this Church must never forget that Jesus Christ is its Lord and Master.

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*(We are indebted to the editor of the North Carolina Christian Advocate for this timely editorial, which appeared in a recent issue of that publication.)*

## the Editor's Corner



### TWO GALA METHODIST OCCASIONS

On Wednesday and Thursday of last week your editor had an opportunity to be a part of two very exciting occasions marking mileposts in the history of institutions of our constituency.

On Wednesday, the Civic Center in Shreveport was filled to capacity for the inauguration of Dr. John Horton Allen as the 32nd president of Centenary College.

Almost 200 colleges and universities of the nation were represented in the academic procession and their presence spoke of the high regard in which Centenary is held.

Dr. Allen brings a fresh spirit to the Centenary scene and it was reflected in every part of the fine inaugural ceremony. We were pleased by the word that came through from the representative of the Student Senate who spoke of the impression the new president has already made on the students. He spoke particularly of the fact that the young people appreciate Dr. Allen's teaching in the sociology department in addition to his administrative duties.

Dr. Willis M. Tate of Southern Methodist University brought a positive and inspiring challenge concerning today's students and tomorrow's demands on higher education.

From Shreveport we went to Magnolia, Ark. where we participated in the service of Dedication for Magale Manor, an extension home of the Arkansas Methodist Children's Home. Built by Mr. and Mrs. John F. Magale of Shreveport in honor of his parents and sister, the new unit represents a pioneering spirit on the part of this institution under the leadership of the Rev. J. Edwin Keith, the superintendent.

Although it is bound to place an added load on the administrative staff of the home in Little Rock, it is their conviction that any little expansion should be out into the state where the young people will become involved in the community life.

The Board of Trustees of the Children's Home of Arkansas is to be congratulated on this pioneering project.

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

Any suspicion that the selection of evangelist Billy Graham as the grand marshal for the 1971 Tournament of Roses parade was religiously motivated was confirmed in Pasadena, Calif. by A. Lewis Shingler, president of the Tournament of Roses Assn. and a member of the Church of the Nazarene. By tradition, the choice of grand marshal goes to the association president alone. Mr. Graham, said Shingler, "is a symbol of hope, peace and renewed faith in God and a world recognized leader as well as a friend of mankind."

**Jim Nabors, who won fame as television's befuddled "Gomer Pyle," has been named national Christmas chairman for 1970 in the "Share With Others" campaign conducted by the Salvation Army. Every Christmas, the Army conducts its campaign in order to provide Yuletide dinners, toys, clothing and other practical gifts for nearly 2 million needy persons.**

Contrary to expectations, membership in non-Catholic Churches in Spain has not increased remarkably since passage of the religious liberty law of 1967, according to a Protestant spokesman in Madrid. The Rev. Jose Cardona, Baptist minister and secretary of the Evangelical Defense Commission, said no spectacular increase has taken place "because of the tremendous crisis of faith from which the contemporary world suffers." However, referring to the religious liberty law, he declared, "Taking into account the legislative, psychological, political and historic background from which the present law sprang, one comes to the conclusion that most remarkable changes have taken place, as compared with the earlier situation."

**Continental Europe in its present secularized state needs ministers who have the qualifications of missionaries, Baptist leaders from 16 European countries and the U.S. were told at the biennial meeting of the Baptist European Federation's council meeting in Glasgow, Scotland. Dr. Gunter Wieske said ministers need to be "trainers, personal counsellors, steersmen." "The new conception of the church and pastor demands a reform of seminary curriculum," Dr. Wieske said, as he presented the report of the Federation's Evangelism Committee.**

At a meeting having no precedent in modern British history, 20 bishops of the Church of England (Anglican) dined at 10 Downing Street as the guests of that country's new Prime Minister Edward Heath. Heading the Anglican bishops was Dr. Michael Ramsey, the Archbishop of Canterbury, Primate of All England and the head of the Worldwide Anglican Communion. An announcement said that 43 other English bishops would meet and dine with the Prime Minister on Oct. 27.

Mormon parents were urged by an official of the Church of Jesus Christ of Latter-Day Saints, never to give up on their "delinquent" children, no matter how badly they rebel and seem to flaunt the laws of morality and conduct. A child who has been "cut adrift" by his parents because he is "off on the wrong foot and possibly even surly and rebellious to any parental effort, is in a much more serious predicament," warned Loren C. Dunn. The importance of "the tender, profound and sympathizing kind of love practiced by Jesus" was stressed by one of the Quorum of 12 Apostles, governing body of the Mormon Church.

One of British Methodism's leading spokesmen on moral and social affairs has urged churches to abandon a traditional Christian feature of the British way of life—the Sunday evening service. Dr. Kenneth G. Greet, writing in a book entitled "The Sunday Question," declared: "The power of tradition is very hard to break, and many older Christians who were brought up in days when attendance at two or even three Sunday services was the order of the day find it difficult to believe that it could ever be right to abandon the evening service." As alternatives to traditional Sunday evening services, Dr. Greet suggests gatherings featuring evangelical films, religious television programs, dramatic and musical presentations, and discussion or dialogue in place of a sermon.

**A professor of Christian ethics at Southwestern Baptist Theological in Fort Worth, Tex. said, despite declines in church attendance, membership, and finances in major denominations, the church may be experiencing a "Great Awakening—1970 style." "Alongside the decline we see a vigorous resurgence of interest in religious things," according to Dr. William M. Pinson, Jr. Though some of the religious interest is "kookie" and much of it is outside "traditional, historic Christian circles," he said, many young people and laymen within the churches have been affected. "The churches move into the streets to minister to those in the streets; the churches who care about people who are different from themselves, different socially, different racially; these are the churches in which the Spirit is whistling with gale force," Professor Pinson told a seminary chapel audience.**

At its semi-annual meeting in Washington, D.C., the Baptist Joint Comm. on Public Affairs, asserted in a statement that "there is a dangerous blurring of the separation between church and state as public funds are channeled into religiously owned and operated schools." "Our basic confidence (is) in the principle of public education," a committee statement affirms, and urges that "public funds for elementary and secondary education be invested only in school systems which are publicly owned."

A foundation executive has warned that the health care future "created by science, technology, and the state" would be "bleak" without the special contribution that church-related agencies can make. The "abundant life" of science and technology has brought "not only benefits," said Dr. Stanley W. Olson, president of the Southwest Foundation for Research and Education, "but a new kind of sickness — one which is affecting the whole of society. It is the sickness of depersonalization." Addressing the annual meeting of the U.M. General Bd. of Health and Welfare Ministries in San Antonio, Dr. Olson charged that patients are too often "manipulated by our desire for efficiency."

The intelligence and wisdom of today's youth has been "wildly exaggerated," delegates to the United Methodist Family Life Conference were told in Chicago. Dr. Morris B. Abram of New York, former president of Brandeis University and father of five, noted that youth today are no more intelligent than their predecessors. He warned that the youth culture poses a real threat to structured education and political institutions. The question, according to Dr. Abram, is, "How do we absorb the best of what they have to offer and lead them to reject the absurd, unacceptable and dangerous part of their movement?"

**A decline in the number of Protestant missionaries from the N. American continent has been recorded for the first time since the depression years of the 1930's according to the ninth edition of North American Protestant Ministries Overseas Directory, published this month. However, American Protestants are contributing more money to overseas ministries than ever before, up 81 per cent from 1959 to an estimated \$345 million — with a nine per cent increase over 1967. Protestant N. American missionaries are found in 156 countries, according to the study; Latin America has replaced Asia as the continent receiving the most missionaries. The United Methodist Church ranks fourth in the total number of missionaries serving overseas (1,397).**



The Rev. Dr. Gerald H. Anderson (left) became the sixth president of Scarritt College in Nashville at inaugural ceremonies October 5. With Dr. Anderson are Dr. Tracy K. Jones, New York, general secretary of the United Methodist Board of Missions, and Mrs. Wayne W. Harrington, Omaha, Nebr., president of the Board of Mission's Women's Division. Dr. Anderson came to Scarritt after 10 years as a Methodist missionary in the Philippines, where he served as professor of church history and ecumenics both at Union Theological Seminary near Manila and in the federated faculty of the Southeast Asia Graduate School of Theology. (MI Photo)



## November Training Enterprises planned in North Arkansas Conference

A number of training enterprises in the North Arkansas Conference in November will provide leaders of local churches unusual opportunities for improving their effectiveness in ministry in mission.

St. Paul's United Methodist Church in Fort Smith will be host to a Christian Workers' School November 1-2 for the churches of the Fort Smith Area. Sessions will be held Sunday afternoon, 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. with the final session on Monday, 7:00 to 9:00 p.m.

Courses to be offered are as follows: **"Life of Jesus"** — Dr. Ira A. Brumley of Conway; **"Planning for the Church's Ministry with Youth"** — the Rev. James D. Randle Jr. of Tucker; **"Using the Bible with Children"** — Mrs. James Beal of Helena; **"Beliefs of the Methodist Church"** — Dr. W. Henry Goodloe of Little Rock; **"The Organization of the Local Church"** — Dr. Matt Ellis of Conway.

The Rev. Tom Weir is serving as dean of the school, and Dr. Charles Richards is chairman of the Board of Managers.

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Miss Mildred Osment will be teaching the course "How the Word Gets Around" at the First United Methodist Church in Clinton, November 1-3. The Rev. Kenneth Renfro is the pastor. Miss Osment will teach the same course at the Augusta United Methodist Church, November 17-18; and the Griffithville United Methodist Church, November 22-24. The Rev. Harold Wilson is the pastor at Augusta and the Rev. Fern Cook is the pastor at Griffithville.

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Mrs. Fred Pfisterer of Louisville, Kentucky will teach the course, "How the Word Gets Around" at the First United Methodist Church in Helena November 20-22. The Rev. Jim Beal is the host pastor.

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The Paragould Area will host a seven-section laboratory school November 8-12. Sessions will be held at the Griffin Memorial United Methodist Church.

The courses to be offered are as follows: **Nursery** — Mrs. W. F. Bates of Quitman; **Kindergarten** — Mrs. J. C. Edwards of Memphis, Tenn.; **Elementary I-II** — Miss Lula Doyle Baird of Morrilton; **Elementary III-IV** — Mrs. W. A. Wooten of Memphis, Tenn.; **Elementary V-VI** — Rev. Wayne Jarvis of Jonesboro; **Junior High** — Dr. Charles Casteel of Batesville; **Adult** — Mrs. Elmus Brown of Fort Smith.

The Rev. J. Albert Gatlin, host pastor for the school, is also chairman of the Board of Managers; and the Rev. Marshall A. Bridwell, pastor of First United Methodist Church, will serve as treasurer.

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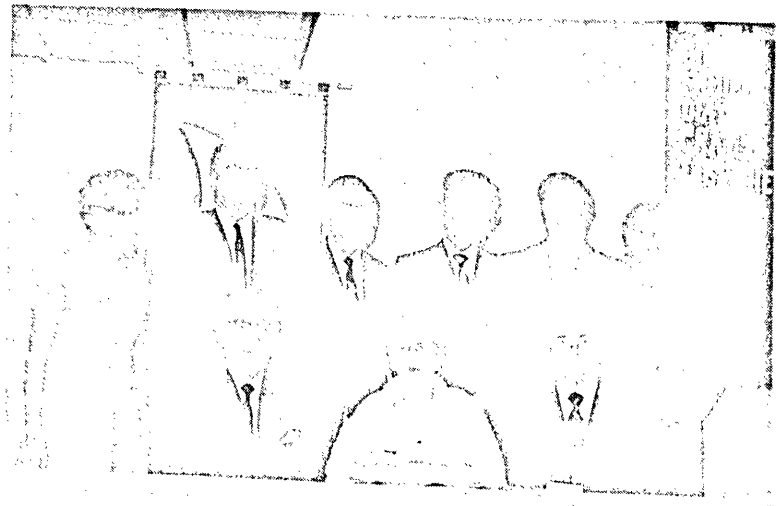
The churches of the North Little Rock Area will have a curriculum workshop to be held November 23 at the Rose City United Methodist Church. The purpose of the workshop is to provide guidance for teachers in the use of curriculum resource materials, lesson preparation, teaching methods, and other concerns related to the use of curriculum materials.

Twelve sections will be offered in the workshop — Nursery, Kindergarten, Elementary I-II, Elementary III-IV, Elementary V-VI, Junior High, Middle High, Senior High, Adults using **New Bible Studies**, and a special section for Youth Coordinators, Superintendent of Study, Pastors, and Education Chairmen. Leaders for the workshop have been secured from the Central Arkansas Area.

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The Program Council Office is willing and eager to work with local churches, areas and sub-districts in the planning of training enterprises. We believe that these training programs should be based on the needs, problems, and concerns of persons who serve in the local churches. Therefore we insist that these be planned on the local level involving local leaders. The Conference Board of Education provides the honoraria and travel expenses of visiting instructors. This is made possible through gifts to World Service and the Christian Education Sunday offering. If your group is interested in planning a training event to meet any local need, please contact the Program Council Office, 22nd and Poplar, North Little Rock 72114.

—From the Program Council Office  
North Arkansas Conference



Some of those taking part in the Oct. 1 Silver Anniversary celebration at Wiggins Memorial Church, Fayetteville. SEATED, (l. to r.): Bishop Paul V. Galloway, principal speaker and pastor of Central Methodist Church in Fayetteville when Wiggins began; Mrs. Minnie Hook, wife of the Rev. Elmer Hook, former District Superintendent; Dr. Myers B. Curtis, present District Superintendent. STANDING: Mrs. Allan E. Hilliard, pastor's wife; the Rev. Raymond Dorman of Hickory Ridge, pastor at Wiggins from 1956-1959; present Pastor Hilliard; the Rev. Arnold Simpson, Dumas, pastor at Wiggins from 1950-1956; the Rev. Earl Hughes, Heber Springs, pastor at Wiggins from 1959-1965, and Mrs. Dorman.

### POSTMASTER MAKES SUGGESTIONS FOR CHRISTMAS MAILINGS

Postmaster Roy L. Sharpe issued a reminder that postal customers can save money by mailing packages before November 14th.

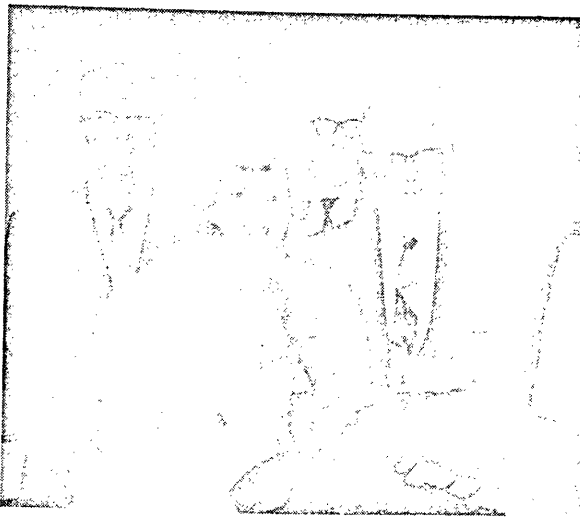
"Any Christmas packages you mail before November 14th will save you 15 cents on every dollar you spend for postage," Mr. Sharpe said. "In addition, because your packages will be getting in the mail stream ahead of the big rush, they will get to their destinations sooner, surer, safer and in better shape."

Postmaster Sharpe also reminded customers that insuring parcels is the easiest, cheapest way to see packages

make it home for a Merry Christmas. "By all means," said Mr. Sharpe, "put a slip of paper inside the package bearing the name and address of the addressee and your name and return address. We could cut the loss of packages in half if mailers would use this simple method of identification."

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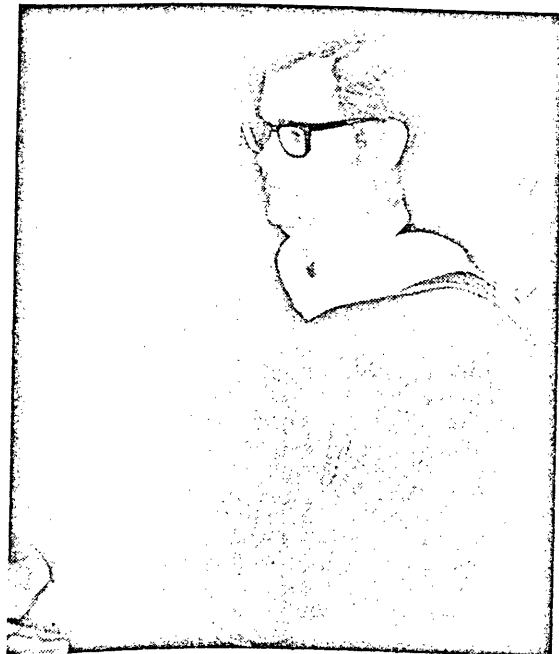
BARKLEY ROGERS, teacher in the West Junior High School of West Memphis, has accepted the part-time position of Director of Youth Activities in First Church, West Memphis. He has served as summer youth worker for the past two summers in First Church, working with Dr. Clint Burleson, pastor.



Dr. Roy Bagley (r.), Camden District superintendent, recently led in a Service of Dedication of the new Allen Organ at First Church, Waldo. The instrument was purchased with contributions from the Ruby Fincher Memorial Fund, the church memorial fund, and from Builders Church School Class. Others in photo are (front to back): Organist Ruby Cook; Mrs. Billy Martin, soloist; John L. Perritt, Trustees' chairman, and Pastor John B. Ross.

Recitalists at First United Methodist Church, Malvern, Sunday evening, Oct. 18: Mr. Arthur Honeychurch (far l.), the Minister of Music at First Church and Mr. Sharon Faulkner (l.), Minister of Music at First Baptist Church in Malvern. The organ portion of the recital included works by Felton, Bach, Thoman, Whitney, Manz and Vierns. Faulkner, a tenor soloist, sang works by Bach, Vaughan Williams and Mendelssohn. The Rev. Charles Ashcraft is pastor of Malvern UM First Church.

For  
**GOLDS**  
take **666**



# NEWS and NOTES

**THE RELIGIOUS EMPHASIS** Committee of Greater Texarkana of which Luther L. Miller is chairman, brought to Texarkana for a series of lectures this week, Dr. Walter Healy, a Presbyterian minister in Roanoke, Virginia.

**THE JONESBORO YOUTH** trip to Mexico planned for next summer received a boost in funds recently from the "Dads vs. Kids" basketball game. Chris Knight coached the UMYFers team, and Clyde Knight the dad's team. Halftime festivities featured a ball handling exhibition by mothers and daughters.

**"THE CHRISTIAN FAMILY in Crisis"** was the subject being explored at First Church, Hot Springs, during the Family Living Conference, held October 25, 26 and 27. Dr. James Argue, pastor of Pulaski Heights Church of Little Rock, was the speaker and leader. Gene Harwood was general chairman of the conference, and Mort Cox was in charge of the worship. Thirty-eight laymen assisted as group leaders for adults, youth and children. Dr. George F. Ivey is pastor.

**MISS CARRIE WILSON**, active member of First United Methodist in North Little Rock, was selected as "Woman of the Year" of the North Little Rock Business and Professional Women's Club for 1970-71.

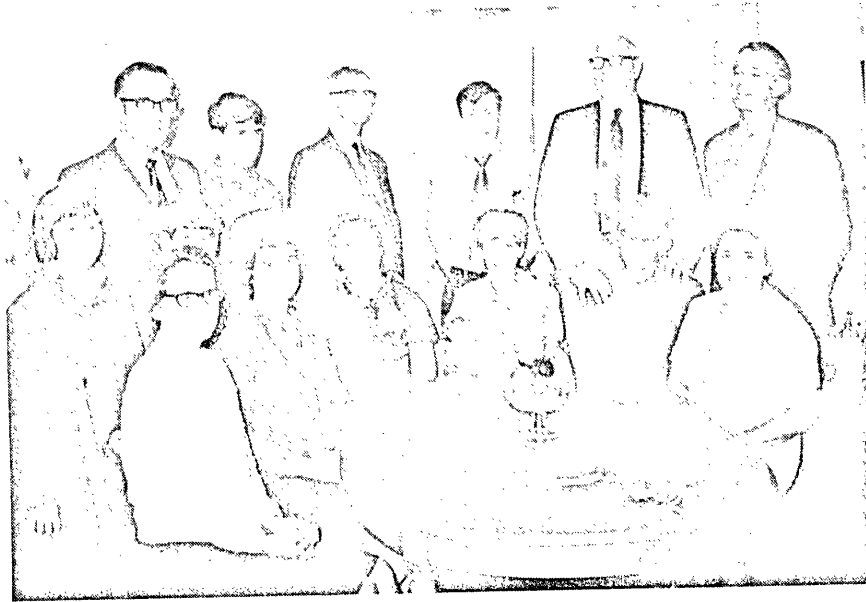
**HENRY HEIDELBERGER** reported on the National Family Life Conference which he and his wife attended in Chicago this month, at the worship service in First Church, West Helena, October 18. Mr. Heidelberg is Family Life coordinator for the North Arkansas Conference.

**FORREST CITY** First Church members heard Dr. Harold Eggensperger, executive director of the North Arkansas Program Council, speak at both morning services, October 18. Ray Kerr and Clint Merrill were leaders of worship. The Rev. Byron McSpaddin is the pastor.

**THE AUGUSTA** United Methodist Church had Dr. Francis Lowry of Conway as guest speaker, October 11. Dr. Lowry is on the faculty of State College of Arkansas. The Rev. Harold Wilson is the Augusta minister.

**GURDON METHODISTS** heard Bob McGill of Okolona, district director of Methodist Men in the Arkadelphia District, speak on Laymen's Day. S. K. Garrett, Gurdon lay leader, was in charge of the service. The Rev. Cagle E. Fair is pastor.

PAGE SIX



Families of the Searcy Area of Batesville District at "pot luck" dinner meeting held October 16 in the Bald Knob parsonage with the Rev. and Mrs. Ellsworth Watson, host couple. The quarterly meetings are fellowship occasions.

## COCU LECTURES IN FAYETTEVILLE CHURCHES

A series of lectures concerning the Consultation on Church Union (COCU) were given in Fayetteville on October 25 and 26.

Dr. John Park Winkler, pastor of the McLemore Christian Church, Memphis, Tennessee, spoke at St. Paul's Episcopal Church on the 25th, and in Central United Methodist at noon the next day, and at First Christian Church that night.

Dr. Winkler is one of the three ministers from the Disciples of Christ Church serving on the Consultation on Church Union, an organization studying the feasibility of uniting a number of denominations.

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**JONESBORO'S "SUNDAY at Six"** program in First United Methodist Church, October 18, had as guest speaker the Rev. Dewie Williams, chaplain of the Arkansas State Penitentiary at Grady. The Rev. Worth W. Gibson is the pastor.

**BILLY GRAHAM WORKER** Richard Boggan was the speaker for the October 22 dinner meeting of United Methodist Men in First Church, El Dorado.

**LAKEWOOD UNITED** Methodist Men's Club in North Little Rock had Joe L. Oswald of Fort Smith as guest speaker on October 19. Mr. Oswald is with the State Commission on Alcohol. The Rev. John B. Hays is the Lakewood minister.

**GOSPEL SINGERS** from Nashville, Tennessee, the Vertrees Sisters, presented a concert in the Mallalieu United Methodist Church of Fort Smith on October 18. The Rev. R. C. Preston was host pastor.

**THE MARION UNITED** Methodist Church is holding the study of the Book of Psalms on Sunday evenings at 5:30 under the leadership of Mrs. Terry Buchanan.

**SENATOR JOHN BEARDEN, JR.**, was the speaker for the Laymen's Day service in Lake Street U.M. Church in Blytheville. Mr. C. E. Roush, church lay leader, was in charge of the service. The Rev. D. Kern Johnson is the church pastor.

**DR. GEORGE MULACEK** and Harold Thompson of the Hendrix College music faculty presented a concert at Goddard Memorial United Methodist Church in Fort Smith on Sunday evening, October 25. Dr. Charles Richards was host pastor.

**DR. RALPH HILLIS**, pastor of the Texarkana First United Methodist Church, is the evangelist for revival services being held in North Little Rock at Washington Avenue Church, October 25-29. The Rev. Roy Poyner is the host pastor.

**H. J. PILLOW** of Corning spoke in the Walnut Ridge United Methodist Church, October 11, at the morning service. He is president of Paragould District United Methodist Men. The evening service had the Presbyterian minister of Walnut Ridge in the Methodist pulpit. He is the Rev. Bob Bennett. The Rev. James Meadors, Jr. was host pastor.

**THE BOONEVILLE PULPIT** will have guest ministers the four Sundays the Rev. Norman Carter is in England on the preaching mission there. Speakers have included the Rev. Bill Heard, Baptist chaplain at the Booneville Sanatorium, the Rev. Wildon McLean, Dr. Henry Goodloe, and the Rev. George Butler. Mr. McLean will preach again Sunday morning, November 1, and the Rev. William Spicer will be the evening speaker. On November 8, the Rev. Bill Cheyne of San Antonio, Texas, will be the speaker. He is a former Booneville pastor, now serving as director of Spanish speaking congregations of the United Methodist Church.

## DAILY BIBLE READING

Below is a schedule for the Daily Bible Reading, which the Board of Evangelism invites you to use as a regular guide for use in your homes.

Nov. 1—Sunday	II Kings 6:8-17
Nov. 2	Psalm 73:13-28
Nov. 3	Psalm 119:89-104
Nov. 4	Prov. 4:1-9
Nov. 5	I Cor. 2:6-16
Nov. 6	Eph. 1:15-23
Nov. 7	Eph. 3:14-21
Nov. 8—Sunday	Luke 2:40-52

## WORLD COMMUNITY DAY OBSERVANCES NOV. 6

"Use a Key for Tomorrow: Education" is the theme of programs for World Community Day, which will be observed throughout the nation on Friday, November 6.

### Two programs for Central Arkansas Councils

Mrs. Booker Worthen, chairman of World Community Day for the Central Arkansas Council of Church Women United, has announced that Trinity Episcopal Cathedral will be host to the observance for the Greater Little Rock area. Mrs. Jerry Perrin, principal of Kramer School, will be the speaker. Registration and coffee will begin at 10 a.m. with the program at 10:30 o'clock.

The Business Women's Group will have a dinner meeting in First United Methodist Church, Eighth and Center, Little Rock. Registration will be at 6 p.m. and dinner will be at 6:30 on Friday, November 6. Mrs. Louise Pate, program chairman, has announced that the speaker will be Mrs. Martha Nelsen, supervisor of Adult Basic Education for the Little Rock School District. Mrs. Frances Bing is president of the Business Women's group.

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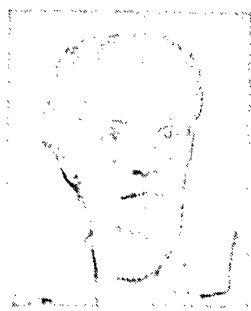
**PRATT C. REMMEL**, associate lay leader in the Little Rock District and member of First Church in Little Rock, was the Laymen's Day speaker at Rose City Beacon Church in North Little Rock. David Miller directed the All-Men's Choir. The Rev. Calvin Mitchell is pastor; Ray Turner is lay leader at Rose City Beacon Church, and Roy E. Files is associate lay leader.

**DR. PHIL DEAL**, orthodontist of Fayetteville, formerly of Clarks-ville, was the speaker for United Methodist Men in Clarks-ville on October 28. J. D. Jacobs is president of the group. Harry Coffman is vice-president, Harold Johnson, secretary, and Cass Wofford is treasurer. The Rev. Clarence Wilcox is pastor.

**THE GEYER SPRINGS** United Methodist Church, Little Rock, held a Christian Growth Conference the weekend of October 16-18. Tommy Tanner of Jackson, Tennessee, was the director and brought the message at the Sunday morning worship service. The Rev. Rayford Diffie is pastor at Geyer Springs.

OCTOBER 29, 1970

**"State of the Conference"**  
message delivered  
by Mrs. E. T. Davenport



Mrs. Davenport,  
conference president

at the Second Annual  
Meeting of the  
Little Rock Conference  
Women's Society of  
Christian Service,  
October 7, at  
Pulaski Heights Church

The Women's Society and Wesleyan Service Guild felt that 1968 was the turning point for our organization — we moved into a new name and new structure. However, we heard many voices asking "Why can't the officer, program and fiscal years all start at the same time? It would be so much easier that way!" So 1970 will be remembered as the year the Women's Division voted that the local officer, fiscal and program years all be January 1—December 31 beginning in January, 1971. Adjustments are being made and the local societies will have all officer terms on the calendar year by January, 1972.

The Call to Prayer and Self-Denial is suggested to be observed between January 1 and 15th, giving a time for spiritual renewal and rededication of our talents and gifts at the beginning of the new year. The Thank Offering is suggested to be received in November—during the harvest time.

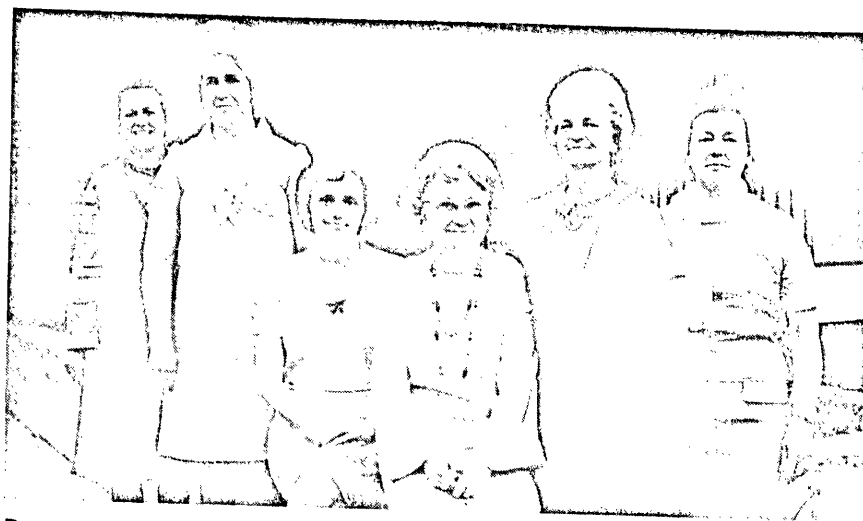
Our Conference Treasurer tells us that the Book of Discipline of the United Methodist Church states "A local church is a community of true believers under the Lordship of Christ. It is a redemptive fellowship . . . a connectional society of persons who have professed their faith in Christ . . ." So—we are reminded that we are a connectional church. The program and projects of the Board of Missions—through the Women's Division and the National and World Divisions—is directly related to the giving of women in local Women's Societies and Guilds. In fact 44 cents of every dollar of the regular budget of the Board of Missions is anticipated will come from women in local societies and guilds who are organized to support and participate in mission. We want to be catalysts for the continued humanization of God's world, mobilizers of the resources of women, creators of new arenas for their participation throughout the church and world.

### pledge falling short?

Our pledge giving for 1970 has not reached the expected amount for the end of the third quarter. Perhaps the giving in the fourth quarter of this year plus the Thank Offering will meet the 1970 Pledge to Missions. When we fail to give, workers and projects are cancelled and this breaks our hearts. If we are truly Christian, can we neglect our brother in his spiritual and physical need?

One of the chief concerns and goal of your Conference Vice-President has been to have all local societies using as their program guideline the program resource book **"Risk and Reality"** by the beginning of the new program year. This program book along with **"Choice and Change"** implements for us in a most effective way not only the emphasis of the Quadrennium, **Reconciliation**, but also the theme of the Houston Assembly **"Choose Life"**. Other concerns have been to promote ecumenical activities and the work of the World Federation of Methodist Women.

To help women grow in the knowledge and experience of God as revealed in Jesus Christ, to respond to God's redemptive purpose in the world is the challenge and mission of United Methodist women everywhere and particularly to those involved in the program area of Spiritual Growth. Four major points have been stressed. (1) Worship — What is it? What it means individually and collec-



District presidents are shown at Highland Church where the executive committee meeting was held on Tuesday preceding the Annual Meeting. From left: Mrs. Louis Edrington, Monticello District; Mrs. John Stephens, Little Rock District; Mrs. Allen Bonsall, Camden District; Mrs. W. D. Cohea, Hope District; Mrs. Eli Gary, Arkadelphia District; and Mrs. H. L. Kennedy, Pine Bluff District.

tively. (2) An in-depth study of the purpose of the Women's Society and Guild. (3) Ways and means of getting the message down to local women. (4) The reading of devotional and recommended books.

The "Call to Prayer and Self-Denial" offering given last year has been distributed to United Methodist Community Centers across the nation and to mission centers around the world. Aldersgate Camp has recently received a check for \$12,000 as their portion of over one-half million dollars contributed by local women last October.

In the program area of Christian Social Relations — social justice is our concern, social action our responsibility. "To create a climate conducive to successful merger with the Southwest Conference," has been our main focus, working through a Task Group composed of women from Southwest and Little Rock Conferences. Confrontation, dialogue and letters involving our Bishop, District Superintendents, District Presidents and Chairmen of Christian Social Relations of the Women's Society, have helped us move toward the goal.

Attendance at the First and Second Cooperative Inter-Conference Schools of Christian Mission held in July, 1969 and July, 1970 indicates a growing interest in mission studies with 421 men and women participating in 1970. The shortened, yet packed full, schedule was appealing to most participants. The cooperative spirit of the Schools has carried over into some of the Districts in planning mission training events and to many churches in planning church-wide studies.

The Conference Women's Society mission study materials "Loan Program", in its second year, was a source of help to many more churches than in the initial year of operation.

### two new Guilds formed

In August a new Guild — The Helen Wilson Guild — was organized in the First United Methodist Church in Hot Springs. Just last weekend, at the annual meeting of the Conference Wesleyan Service Guild, the new Guild of the Redfield United Methodist Church in the Pine Bluff District was introduced. This brings the total number of Wesleyan Service Guilds in this conference to 69 with a reported membership of 1500.

The latest reports from the guilds reflect a broadening interest in and concern for individuals in the church and community. Their activities broadened as study classes were held, as members worked in a variety of community projects such as support of "The New Life House", the Aldersgate Camper program, homes for the aged and convalescent homes, youth activities and similar programs. There was an indication of program development based on the interests and concerns of local women, with a large percent of members participating in the program presentation. The Conference Chairmen of the Wesleyan Service Guild says "It is encouraging to find our members becoming more **people-oriented** rather than concerned so much about the organi-

zation."

"The word is not getting around by means of response and the **New World Outlook**" says our Secretary of Program Materials, "for the subscriptions have decreased. Perhaps this has been partly offset by increased sales of program materials at our Schools of Christian Mission. You purchased \$1,722.00 in 1969 and \$ 2,220.00 this past summer. If you are not a subscriber of our magazine, **response**, you should go home and talk to your local president. She has just recently received a letter from Mrs. Wayne Harrington, the president of the Women's Division, telling that subscription rates will be reduced between October 15 and December 1.

### church workers re-assigned

Since our last annual meeting, the two Church and Community Workers assigned to the Little Rock Conference have returned to college to work on their Master's Degree. A new worker has been assigned to the Hot Springs area. She works through a Council which was organized to serve as a guiding body for Church and Community Work in the area, in seeking to evaluate the needs, define the churches' mission and coordinate and carry out a program of work to help strengthen each local church and the community.

The historical material of our conference is being catalogued and indexed by Hendrix College and will be placed in the vaults of Bailey Library on the campus. These records, along with the records of the Little Rock Annual Conference, will be open under supervision of the librarian to researchers or some one seeking information.

One of the joys of the year was that Miss Helen Wilson, of Hot Springs, a missionary to Bolivia, was home on furlough. She so happily visited churches over the conference sharing her love for the people she has served for so many years.

The District Annual Meetings last April were combined with Creative Leadership Workshops, with emphasis on goal setting. Five of the Districts have held a "Day Apart" and all are holding officer training sessions this fall. Banners were made on the Assembly theme "Choose Life" for a Banner Contest. The winning banner, made by the women of Trinity United Methodist Church in Little Rock, was displayed at the Assembly.

Sixty-three women from the Little Rock Conference attended the 1970 Assembly last May in Houston, Texas. Some of these joined with members of the Southwest and North Arkansas Conferences to make up two buses traveling together.

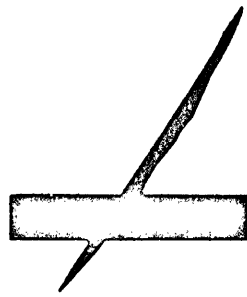
Our lives were changed by the confrontation with the issues of today's world and differences of opinion, yet coming together for an unforgettable ending in the experience of the Celebrations of Community, of New Creation and of Life.

We will long remember the words of Bishop Kenneth Copeland as he welcomed us to the Assembly.



# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR NOVEMBER 8: Growing Through Worship

**BACKGROUND SCRIPTURE:** Psalms 95:1-7; Isaiah 6:1-8; Matthew 6:1-15; Revelation 4:1-11

**MEMORY SELECTION:** Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created. (Revelation 4:11)

**AIM OF THE LESSON:** To seek an understanding of the manner in which worship contributes to our spiritual growth; to help each other recognize and apply some practical guidelines for making worship experiences more meaningful.

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Someone has stated the objective of worship as "To help each person to make Christian worship a vital and constant part of his expanding experience." We are in our fourth lesson dealing with spiritual growth, and we should have a real interest in seeking an answer to the question, "How does worship contribute to my growth?" Christians who truly worship are growing Christians.

"To worship," the late Dr. William Temple wrote, "is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

In the light of the great new emphasis that is being placed on worship in the church today, including many innovative forms of worship, we turn today to the 6th chapter of Isaiah for help in discovering how we might renew our own confidence in what contributions worship can make to our own spiritual growth.

The basis of our lesson is the experience of Isaiah, who, through the experience of worship, was completely transformed and made fit for a great task in the world. Dr. G. G. D. Kilpatrick, says in the Interpreter's Bible: "this chapter is one of the outstanding passages of the Bible which justify a doctrine of revelation in and through recorded spiritual experience. The story of Isaiah's call to be a prophet has been a powerful formative influence in the Hebrew and Christian religious traditions, and we have the story in his own words."

This chapter is unique in literature as a man's description of how the call of God reached him as he worshiped in a routine manner and an accustomed place in a critical time and had the tremendous experience of seeing God and the forms of worship he had used many times before take on a new meaning. If we look carefully at the steps in Isaiah's experience it can speak to us giving us a greater appreciation of and skill in worship. This can be a part of our own spiritual growth and nurture.

Dr. Howard P. Colson says in Broadman Comments: "This passage is by far the most classic of all biblical presentations of a genuine worship experience. All the elements of worship are here — reverence, contemplation, adoration, conviction, confession, cleansing, call, commitment, and consequent obedience. Its essential components are repeatable in any generation."

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### A QUEST IN A CRITICAL TIME

Isaiah dates his great experience "in the year that King Uzziah died." (Isa. 6:1). Although scholars are divided in their interpretation of the significance of these words, many feel that the journey

to the temple followed the death of the king in whom the young Isaiah had great faith. Apparently the date was about 742 B.C., and whether the worship experience came before or after the death of the monarch, it was that event which helped the prophet remember the exact time when God called him to be a prophet.

The world was filled with uncertainty as Isaiah went to worship. The fifty-two years of the reign of this great king had been happy ones for Judah, but now this condition was threatened. Uzziah's son and successor, young King Jotham, gave little promise of worthy leadership, and Isaiah, the patriotic young prophet, was doubtless filled with forebodings and fears about the future of his nation. There are many who would have us believe that uncertainties and fears about the present time raise real obstacles to the worship of God and the program of the church. In reality men have been more successful in finding God in hard times than in times that were untroubled.

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### CONTEMPLATION LEADING TO CONVICTION

Isaiah summarized his worship experience with the words, "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple" (6:1). Apparently the prophet was present for a regular service and may have been participating in his role as a prophet. He watched the worshipers during the movements of the ancient ceremony. Isaiah, who had been there many times before, became aware of the divine reality behind the symbolism. Dr. Kilpatrick says, "The vision is described in terms of the ceremony, but the interpretation Isaiah put upon things visible is proof of his spiritual perception."

The important reality to be seen in this great worship experience is the awareness of God. Let us not get lost in seeking an explanation for the "seraphim" when it is God's presence about which Isaiah is talking. Judith L. Weidman reminds us in Adult Bible Studies that "Our experience of the supernatural has largely been lost. In a day when man seems to be self-sufficient, it is hard to remember who made us in the first place." This same writer quotes from Dag Hammarskjöld who said in his book *Markings*: "God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illuminated by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason."

It is any wonder that in the midst of that tremendous vision of divine majesty, power, glory and holiness, Isaiah was smitten with a deep conviction of sin?

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### THE SENSE OF UNWORTHINESS WAS FOLLOWED BY CLEANSING

The reaction of the prophet was the same as that of any person who has truly seen God's presence in a worship experience: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" (6:5) God can do something with people who feel that they need something done for them. He can do nothing for the man who can stand in the presence of what is holy and not feel himself unclean. We may sometimes wonder why it is so important to give careful attention to aids to worship. Can we not see that without them many will never see their own shortcomings as contrasted with the greatness of God.

Dr. Charles M. Laymon says in International Lesson Annual: "Visions do something to those who experience them. As a result of the celestial view changes take place in their lives. In Isaiah's case this sense of the holiness of God immediately awakened in him a feeling of his own unworthiness."

We are grateful that the worship experience did not leave Isaiah in his sense of unworthiness. If one is made to feel the pangs of conviction for sin and then is left without relief the result is discouraging, even tragic. No sooner had Isaiah said, "Woe is me!" than one of the seraphim touched his lips with a live coal from the altar and announced that his guilt was taken away. In worship we open our hearts and our lives to receive the forgiving grace of God. His nearness, power, and forgiving love are always present; but we are not always ready to receive them. God cannot place his good into our souls unless we are susceptible. Worship makes us so.

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### THE CALL TO A TASK

After Isaiah's sin was removed, he could hear the voice of God speaking to him of a need, challenging him with the words, "Whom shall I send and who will go for us?"

Worship must never be seen as an end in itself. It is not intended to simply provide us with personal enrichment. An outreach in service is also involved that carries the riches of God found in worship to others.

There have been many whose experience of forgiveness has taken them back to life rejoicing in regained peace, but with eyes still blind to other's needs and hearts uncommitted to love's unending quest. These may have been to worship, but they heard no voice. They may have been to the house of God, but they did not meet him there. Only when worship leads to commitment does it reflect a real encounter with deity.

Dean Sperry, in his book *Reality in Worship*, has suggested that, if men were to cease to worship God, the greatest single incentive to fraternal ways among men would be withdrawn. For in such offices of worship addressed to God the imagination is kindled, the heart is made catholic in sympathy and the good-will is fortified. Sincere and true thoughts of God are the strongest known nexus between man and man."

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### SOME PRINCIPLES FOR MODERN WORSHIP

As we come to understand the significant place which worship should occupy in our spiritual lives, we should seek to develop a sensitivity to the services that have been planned for the maturation of our souls. We should be alert to the various elements that go into an order of service and should be willing from time to time to make suggestions concerning worship.

It has been said that one of the primary functions of worship is to disentangle us from our prevalent culture long enough to give us new perspective. We often become so preoccupied with the material and the physical that we are thrown off our spiritual balance.

However, we must never think of worship as a manipulative device — a trigger for action. It should be seen in an entirely different light or we will never become changed persons through it.

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### WORSHIP IN THE LIFE OF THE CHURCH

We would hope that you would consider the following quotation from Dr. W. T. Conner in his book *The Gospel of Redemption*: "The first business of a church is not evangelism, nor missions, nor benevolence; it is worship. The worship of God in Christ should be at the center of all else that the church does. It is the mainspring of all the activity of the church. But it should not be worship for the sake of maintaining activity. In that case the worship becomes secondary and activity the primary thing. God should be worshiped for his own sake, not for the sake of what he may do for us. Worship is man's recognition of the worth of God, not for man's sake, but for God's sake."



## Registration deadline for World Methodist Conference, January 1

LAKE JUNALUSKA, N.C. (UMI) — Just as people line up to get tickets for the World Series so there is a waiting list of those who want to attend the Twelfth World Methodist Conference in Denver, Colorado, Aug. 18-26, 1971.

In an announcement addressed to those nominated to attend the world gathering, Dr. Lee F. Tuttle calls attention to the need to observe the Jan. 1 deadline for registration.

Bishops of the several areas have nominated certain persons for World Methodist Council membership and others as delegates to the World Methodist Conference. On January 1 the priority for registration given these nominees will expire.

Dr. Tuttle explained that all persons nominated for Council membership, but those whose registrations have not been received by this date, will be replaced by a like number of delegates from the area list. Similarly, any vacancies from the delegates list will be filled from the alternates nomi-

inated by the bishops.

Full information on the registration plan has been mailed to all nominated persons, but Dr. Tuttle's word of caution is that the Jan. 1 deadline not be overlooked.

The World Methodist Council, which sponsors the quinquennial World Methodist Conference, is a fellowship of 33 independent Methodist church bodies with some 20 million members and an estimated constituency of nearly 50 million persons in 90 countries.

Approximately 600 persons had registered by Oct. 10, according to Dr. Tuttle, but he pointed out that an equal number of United Methodists should register within the next two months if their places are not to be offered alternates.

Another reason for early registration, Dr. Tuttle said, is to facilitate the proper listing of Council members, delegates and alternates in the official conference handbook.

## Self-determination fund guidelines adopted

CHICAGO, Ill. (UMI)—Guidelines for distribution of some \$4,000,000 in the new United Methodist "minority group self-determination fund" were decided here Oct. 13.

Although first funds will not be available until early 1971, applications are already in hand from more than 65 projects, with requests adding to well above the total amount available.

The guidelines, adopted by the Commission on Religion and Race, emphasize the use of the funds for self-determination, for empowerment and for "helping persons to help themselves," with priorities among needs to be developed by the ethnic minorities involved.

Last April's General Conference ordered a re-direction of priorities within the church's basic benevolence and program budget (World Service, totaling \$25,000,000 annually), reducing other agencies' funds to provide up to \$2,000,000 in each of 1971 and 1972 for disposition by the commission. The guidelines were a major item of business at its semi-annual meeting here Oct. 12-14.

The committee on funding which will be responsible for recommending allocations, and making some grants between commission meetings, will be headed by Bishop Charles F. Golden of San Francisco, commission vice president. Its 12 members will include representatives of the four basic ethnic minority groups—six Negroes, one Indian, one Hispanic-American and one Asian-American — plus three whites. Appointments were made by Bishop Kenneth Goodson of Birmingham, Ala., commission president.

Members of the funding committee, other than the bishops, will be the Rev. Hector Navas, Tampa, Fla.; the Rev. Robert Pinezaddleby, Anadarko, Okla.; the Rev. J. Duncan Hunter, Tuscaloosa, Ala.; the Rev. Paul Hagia, Denver, Colo.; the Rev. Joseph E. Lowery, Atlanta, Ga.; Clenzo B. Fox,

Columbus, Ohio.; the Rev. George Rice, Indianapolis, Ind.; the Rev. Dennis Fletcher, New York; Leonard Slutz, Cincinnati, Ohio.

## the British scene



by the Rev. Leslie J. M. Timmins  
Director of the  
Churches' Television Centre,  
British Isles

Cheek by jowl with the advertisements for rare books, out-of-the-way psychotherapeutic groups and artistic humanist societies, there, in one of the smarter British weeklies is the advertisement.

It offers a University extension course for 50 shillings. And the subject? Theology! At first glance there is a certain incongruity about the note. This offer of theology in such sophisticated company strikes a note which, if it is not discordant, is at least at first almost inharmonious. Who will register for such a course?

Will it be the dreary seekers—those who scan the columns of such publications for a new Messiah or a new and fashionable insight? Will the literary dilettante find a new climate for his exploration? Will those with the I.Q. high enough to do the complicated Crossword Puzzle see this as a new exercise for their mental gymnastics?

## MISSIONARIES PROTEST BAN OF AFRICAN BISHOP FROM ENTERING TRIBAL TRUST LANDS

NEW YORK (UMI) — A peaceful demonstration was staged by African Christians, American and Swedish missionaries, and others in Salisbury, capital of Rhodesia, recently to protest the ban on United Methodist Bishop Abel T. Muzorewa entering black tribal areas (Tribal Trust Lands) in Rhodesia.

The ban was imposed in August on Bishop Muzorewa, head of the 35,000-member Rhodesia Conference of the United Methodist Church, by Prime Minister Ian Smith's government. It came after Bishop Muzorewa and the conference had strongly opposed, and voted to defy if necessary, the Land Tenure Act. The new law divides Rhodesian land into what the government terms "equal" amounts for blacks and whites (the same amount for 234,000 whites as for 4,800,000 blacks), prohibits Africans from worshiping in white churches without a permit and requires churches to register as "voluntary associations." Since the Rhodesia Conference comprises black Africans almost entirely, the ban has in effect barred the 44-year-old black bishop from about three-fourths of his church members who live on Tribal Trust Lands.

The Board of Missions supports 78 community centers all over the country for work with black, white, Hispanic American, Oriental, Indian and integrated groups.

Committee to function without staff chief

CHICAGO, Ill. (UMI) — The United Methodist interboard committee concerned with Christian education outside the United States will redistribute leadership responsibilities and continue through the remainder of the 1968-72 quadrennium without naming a chief staff executive, it was decided here October 12.

In accepting the resignation of the Rev. Grant S. Shockley as executive secretary of the Interboard Committee on Christian Education, the group said its decision not to replace him was based on actions of the 1970 General Conference concerning distribution and administration of the Youth Service Fund, and in expectation that structural changes will be recommended to the 1972 General Conference from a four-year study by a special commission. Dr. Shockley resigned the post earlier this year to join the faculty of Emory University's Candler School of Theology in Atlanta, Ga.

In deciding to operate through the remainder of the quadrennium without a staff executive, members of the agency stressed that services provided churches outside the U.S. would be continued.

The Board of Missions is the largest agency of the 10,800,000-member United Methodist Church.

Or is it, perhaps, that, much as our love-hate relationship with theology may muddle us, we cannot really escape from that word. For, in the end, theology is not an occupation of dusty Dons — it is the way we live. Everybody has a theology of some kind — it may be so anti-God as to be unrecognisable to the placid and simple Christian who hopes for nothing more than a bit of inspiration from his church service to see him through the week. It may be something so much on the fringe of reality as to become more and more talk-stuff. Or it may be the serious attempt to make a recognition that everybody has to relate to reality in some way or other.

What I mean can be illustrated by a couple of happenings this week. The Conservative Government which has in its first few months of power in Britain been accused of silent administration has begun to break the silence.

The new Prime Minister, foreseeably, got a tumultuous reception at his own Party Conference — that particular season of political fiestas is behind us for another year. At that Conference he and his colleagues broke the silence on a variety of subjects, and one, that of industrial relations, has now become a major talking-point. For, immediately following the Conference, the Government has come out with a plan for dealing with the strike situation.

Not surprisingly it has been rejected out hand by the Trades Unions. There is dark talk of industrial war, and the scene seems to be set for an eye-ball-to-eye-ball encounter between the working men, the managements, and

the Government. What is really striking about the whole affair is its theology. The estimate of what a man is in industrial terms is what is really at stake.

On a much less important-thought, considering the number of people who spend their Saturdays watching it, football can never be considered unimportant in this country — a famous footballer has been banned from playing for England because of his outspoken statements on television on the subject of personal vendettas between players.

Yet what he said was no more than most people realise is true.

And long, long before professional footballers were earning small fortunes, Pontius Pilate was asking: "What is truth?"

The fact is, that from Income Tax to law about the right strike, right through to how we behave as players or spectators at sport, what governs the whole thing is our theology. What do we believe about Man, Truth . . . God? This is not a matter for those who live with dusty tomes in ivory towers, this is for real, whenever we commute, or whenever we work or play. In the end it is what a man believes that governs what he is.

In Canada, currently, there are groups who believe that any length of terror is not too great to stretch to if their political demands are not met. Yet they are self-righteous when the Government of that country meets terror with firmness. It reminds me of the burglar who was totally outraged when his own house was ransacked. 'It's not right' he said. I wonder what his theology was?

(The following article was written for Associated Church Press by Mr. Roche, editor of WESTERN CATHOLIC REPORTER. The writer, an ACP member, is the author of THE CATHOLIC REVOLUTION, and is much in demand as a speaker both in Canada and the U.S.)

## A Catholic looks at the Reformation

by  
Douglas J. Roche

The big Christian picture today, to put it mildly, is bewildering. Change, backlash, radicalism, alienation, unity. And always that overriding, agonizing question: Can the church build a bridge for man over the troubled, roaring waters of our time?

Forget the big picture. Leave it to the experts—or anyone bold enough to consider himself a religious expert today. The only way I can keep my balance in the swirling forces of Christianity is to look at myself. To recognize that my own life as a Christian has been enriched. To remember that I, in my little sphere, am an instrument of the Holy Spirit, who broods over troubled waters.

I wouldn't be this sanguine were it not for my relationship with Protestants. For it was only when I began to encounter men and women of other Christian denominations, when I began to think, work and pray with them, that I discovered the power of Christianity.

I was raised a Catholic and learned nothing of Protestant beliefs and traditions. Naturally, in my adult life, I had associations with all kinds of believers and non-believers, but it never occurred to me to wonder what, exactly, Protestants believed and why we should be separated. Then two things happened.

I went to the Vatican Council and suddenly the wind (some people call it a hurricane) let into the Catholic Church by Pope John's open window hit me full in the face. Religious liberty. Deculturing. Conciliar government. Co-responsibility. Christian unity. Involvement with the modern world. Vatican II laid the groundwork for us to become an open, developing, pilgrim church.

Between sessions of the Council I went to the Holy Land and it was there as I walked through the Church of the Holy Sepulchre, where denominations compete for space and time, that the scandal of Christian division branded itself on me. No wonder the keys of the church are entrusted to a Moslem.

Shortly after, I settled in Edmonton, a modern, western city of nearly half a million people. And as editor of a Catholic paper built on the ideas of Vatican II, I realized that speaking just to Catholics was no longer enough. Either there is one baptism and one Christian family—or there is not. I found myself in dialogue groups, joint prayer services, common community

projects, and it wasn't long before the artificiality of denominational lines fell away.

I came to realize what a void there had been in my life, in never hearing the word preached or the faith confessed in a tradition other than my own. I had thought that it was only the Catholics who stood for a church—one, holy, catholic, and apostolic and was amazed to see these characteristics written into the Principles of Union for the negotiations now taking place between the Anglicans and United Church of Canada.

As I listened to deeply committed people expressing their hopes and joys, their griefs and sorrows, what they were saying about Jesus, about housing, about communion, about marriage came through rather than any denominational stance. Their searching creativity for new and better ways to reflect the timelessness of Christ's love made a deep impression on me. Their struggle to deepen their faith in an age of change was my struggle.

One day I realized these people were not business acquaintances or intellectual sparring partners but my friends. A bond united us that was far stronger than the divisions separating us. It became clear that we possessed a spiritual unity, the institutional expression of which is bound to follow.

I'm not suggesting that I and my friends have solved the problems of the ecumenical movement. But that's just the point. We're groping, analyzing, experimenting, examining our own beliefs as well as those of the other fellow. In our own way, we're building a community that is trans-denominational. I think that's the way the formalities of union will come, rather than having a magnificent plan created at the top that is meaningless on Main Street.

What about the theological distinctions? The authority of the Pope? Inter-communion? I haven't abandoned my theology. And I don't expect Protestants to abandon theirs. That would be phony fellowship. But as I look at the words of the Creed and consider the implications of the common Bible, I have confidence that the renewing, healthy, ecumenical climate is emphasizing the unity of our belief in the risen Christ and his own people. This is already a tremendous advance in healing the wounds of disunity and prepares the way for a new theology

of the one church. I feel that I have a responsibility, in my corner of the world, to contribute to this new age of enlightenment. I can see a new community being built—and that's what helps me keep my perspective in the clamor and confusion of the universal scene.

We hear that the Christian church is finished as an institution in the Age of Aquarius. We see the disaffection of youth. We lament the polarization between the prophets of radicalism and the opponents of change.

Somehow we've gotten the idea that we can have a wonderful new church—easily. But we can't. For there is within Christianity that paradoxical quality that keeps it in and out of this world at the same time. It is most successful when, by the world's standards, it fails. The new standard for all the churches is not the security of our safety islands but our personal commitment to live our love out in the high-speed traffic lanes.

I was comfortable and complacent in the Catholic Church for too long. Now I've been shaken up. I thought the Catholic Church was successful when there were protective walls around it. Now I see that the interaction of Christians, who are inter-dependent on one another, is what Christ wants. And so we strip away the culture of another age to allow the transcendence of Christ to shine anew, to find a new manifestation of him, understandable in a secular culture.

I can see all around me that when people reject old forms of institutional religion they are not thereby rejecting religion itself. There's an obvious searching for God in the midst of our soulless technology. The new meaning of the Reformation observance in the 70's is that we are all pilgrims together, searching for the ultimate truth and willing to keep on purifying our churches. I want us all—Catholics and Protestants—to communicate that truth together so that the world will know that Christ has saved mankind and cares about human dignity in this life.

Together as Christians in our own communities, loving one another, respecting our beliefs and traditions, rejoicing that we have found one another, we are helping to build a better world. We've found a new—and old—power; the power of love. Mysterious, creative, healing, love.

## DRUG AND ALCOHOL CONCERNS SUNDAY NOV. 8

WASHINGTON, D.C. (UMI)—That people's use of drugs is more significant than the chemicals themselves is being stressed in a United Methodist Church education effort that will focus this year on Nov. 8—Drug and Alcohol Concerns Sunday.

Theme of the annual observance is "The Drug Puzzle." It points out that this is "not a single problem but a cluster of interlocking problems," which "cannot be solved overnight... but is not beyond comprehension" and solution.

The church-wide emphasis features a multi-media drug education packet with information on drugs—facts, myths, effects, differences, controls and possible solutions—contained in a book, a record, a chart and a questionnaire. These were produced by the church's Board of Christian Social Concerns and Board of Missions, with cooperation of the Boards of Evangelism and the Laity. The Rev. Thomas E. Price is director of alcohol and drug issues for the Board of Christian Social Concerns.

## FEBRUARY 1 DEADLINE FOR STOODY FELLOWSHIP APPLICATIONS

DAYTON, Ohio (UMI)—Applications for the Ralph Stody Fellowship for graduate study in journalism are now being received, according to The Rev. Arthur West of Dayton, executive secretary of the Commission on Public Relations and United Methodist Information, which sponsors the fellowship.

The \$3,000 annual fellowship honors the Rev. Ralph Stody of Light-house Point, Fla., who served for 24 years as director of public relations in the Methodist Church.

Application blanks for the Stody Fellowship are available from United Methodist Information's business office in New York. Inquiries relative to the fellowship should be sent to Mrs. Charlotte O'Neal, Administrative assistant, United Methodist Information, Room 1349, 475 Riverside Drive, New York, N. Y. 10027.

Deadline for receiving applications, transcripts and supporting documents is Feb. 1, 1971.

## News in Brief

One of the United Methodist Church's most widely-circulated printed resources will be issued in a new format in 1971. Although in circulation for a number of years, the denomination's World Service Leaflets will appear in 1971 in a new size, a new shape, and with a new emphasis, according to the Rev. Earl K. Wood, editor of promotional materials for the Program Council's Division of Interpretation. More than 18,000,000 of the leaflets are distributed annually.

Enrollment in the entering class of seminaries at the United Methodist Iliff School of Theology in Denver, Colo., is up 56 per cent this year from a year ago, and total enrollment is up to 158 from 152. Roman Catholics comprise ten per cent of the student body, second only to United Methodists.

Your minister is more threatened by you than by the unchurched. He is more likely to fear opposition from you, "the church," than from "the world," of which he is usually unafraid. He finds himself in a peculiar dilemma, although not a new one in Christian history, of being separated from those with whom he should feel closest. Your minister feels as isolated from you as you do from him. And this condition leaves him as uncomfortable in the clergy-laity relationship as you.

At least this was largely the case with six ministers participating in an encounter group for clergy in the fall of 1969. Meeting weekly for ten sessions the group tackled their feelings about laymen, ecclesiastical superiors, each other and themselves. The group's purpose was to delve beneath the intellectual level of awareness to the often different attitudes and feelings they were harboring. They talked to their identity (read integrity if you prefer) and roles and ways of relating.

The six were similar in being theologically astute, action-oriented, and with having general knowledge of the psychological processes. They were different in that two were United Methodists, one was Episcopalian, one Roman Catholic, one Baptist, and one Lutheran. One was Negro and the others white. Two of the white clergy served Negro congregations. Their ages ranged from one in his late twenties to one in his sixties. The other four were in their late thirties.

We co-lead this group while second year social students at Tulane University in New Orleans. Our role was that of "player-coaches," which meant that we participated as members (sharing our own reactions and feelings), while retaining special responsibility for leadership (clarifying, confronting, etc.). Quite properly, the group insisted that we remain and not escape into a detached leader role.

The threat from churchmen and the resulting sense of isolation arose around the issue of what is the gospel and its meaning. They differed, especially with laymen, in their understanding of the gospel and its implications. These ministers referred to social action and opinions in race relations as major points of contention. And this was true of those serving black congregations as well as white.

Three men had known their pastorates threatened in times past because of their racial stands, and a fourth lost his pastoral during the period of our sessions, largely because of his verbal criticism of discrimination. Another experienced conflict (which was satisfactorily resolved) when he elected to hold a church funeral for a flagrant "sinner" and his congregation objected strenuously. The minister believed his decision was based on theological considerations, while the congregation's was culturally determined.

Stress of this nature is difficult to cope with, and the group became the battleground for these men's emotions. This basic conflict of theology led several to question whether they could maintain integrity in the professional ministry. They believed that to be "successful" in the eyes of their superiors they must have the support, especially financially, of their congregations, and this they would lose by taking unpopu-

## encounter group for clergy

by Joe E. Fogle and William Ayres

*(The Rev. Joe E. Fogle, native of Louisiana, is presently under special appointment to the Ouachita Regional Counseling and Mental Health Center in Hot Springs, Arkansas as a psychiatric social worker, and preaches at Pine Grove United Methodist Church. Mr. Fogle, a graduate of Louisiana Polytechnic Institute, Perkins School of Theology, and Tulane University School of Social Work, has also served churches in Shreveport, and Haughton Church in New Orleans. Mr. Ayres, also a native Louisianian, is a graduate of Loyola University and Tulane University School of Social Work. He is presently a psychiatric social worker at New Orleans Mental Health Clinic.)*

lar stands. Most believed they would stand in the professional ministry (one elected out), but there was an almost stoic quality to their decision, as though, "It's going to be thankless and joyless, but I'm going to stay with it."

Directly related to these men's understanding of the gospel and its application was their self-image as ministers. They believed that the gospel demands a more prophetic function of them than their laymen were willing to accept. Propheticism in this context refers to challenging sermons as much as to community involvement. Some implied that they were laying the groundwork for fulfilling such a prophetic role, but they did not feel free to do nearly as much as they thought needed doing. As a result they were only "partial" ministers in their own opinions of themselves. The significant point to recall, is that the main source of strain on these men was the "fellowship of believers," not those outside.

Compounding these ministers' sense of separateness from the laity was a similar breach with ecclesiastical superiors. Most cited instances and attitudes leading to the conclusion that superiors were neither interested in them personally nor shared the prophetic role of the ministry. Several supportive actions by superiors were cited, but these were outshadowed by a sense of alienation from superiors. The voiced concern was not for protection or agreement, but for understanding of personal needs and respect for these men's theological perspectives.

Equally crucial, and lacking, was a sense of corporateness with fellow ministers. Although there might be an individual whose friendship was valued, nothing was mentioned of a fellowship of support and mutual ministry. In fact, most associations with other ministers of the same or a different denomination were said to be in administrative meetings. These were characterized as times when superficiality prevails, and honesty and confrontation are actually discouraged.

By contrast, within this group a sense of trust and openness developed. When conflicts arose, they were not glossed over, but dealt with directly. And above all, these men were ministers to each other. They came to affirm that they assembled in this group to be the church. There was a uniqueness in the quality of the fellowship not experienced elsewhere. The beneficial aspects of this type of group were such that unanimous interest was ex-

pressed in a continuation of such experiences.

In all fairness, the above criticisms should not be taken as absolutes. There were laymen who stood with these ministers in conscience and who ministered to them, as there was some support from superiors and peers. These helping few were often crucial to the emotional and spiritual well-being of these capable men. But the few are too few.

Generally the minister is either in isolation from or in uneasy conflict with these significant others. He lives in a state of tension with those who should be his allies and brothers. Conflict and tension are not evils to be avoided at all costs; they can be prelude to change and understanding. But apparently in most churches differences are papered over and efforts are aimed at maintaining superficiality at all levels, on all issues, in all relationships.

The men in this encounter group were well-adjusted individuals holding responsible positions, but they were forced to spend an unwarranted amount of energy with churchmen, getting little in return, and moving into the world with depleted resources. Obviously, there was a demoralizing effect. These ministers complained not of difficult tasks, but because their fellow Christians were making them more difficult.

As might be expected, this condition of alienation and conflict created many negative feelings which needed expression. Yet there was a marked reluctance to do so. Beyond the usual testing period which every group goes through, there was a tendency to intellectualize rather than deal with feelings. Especially was this true of hostile ones. Most were unwilling to admit that hostility existed toward people outside or within the group. Perhaps this is an occupational hazard of those who, according to stereotypes, are supposed to have risen above anger. The group often criticized the co-leaders for paying too much attention to hostility, and the co-leaders believed the group was avoiding an emotion that really existed. Racial feelings were also avoided. It is speculated that this was because there was only one Negro in the group (others had been invited), and it might have been "unfair" to single him out.

Clergymen are constantly cast into the role (and accept it) of the "nice guy" who should not have, much less express angry feelings. Generally, the result is frustrated men, hampered by holding in very powerful emotions. Ministers often have personal contact

with many hundreds of individuals.

The range and intensity of positive, negative, and ambivalent feelings can scarcely be imagined, especially when we remember that these individuals, directly or indirectly, have the power to hire or fire. This group could have been a safety valve for such true emotions to use the group in this fashion. Some rationalized that they did not want the group to turn into a gripe session.

Other factors hindered the group's progress. Several members were initially uncertain about the purpose. In their own minds they were geared to discussing the great problems facing the church, rather than their personal struggles. And, there was a skepticism that this would just be another discussion group like so many before. Previous associations, between some members, and with one of the co-leaders had to be dealt with. These became the content for group interaction and so not hindrances as such. A certain amount of distrust and lack of commitment resulted in tardiness and absences, normal phenomena in group process, but detrimental in the life of a short-term group.

These hindrances were overcome, however, as individuals shared of themselves and accepted the concerns of others. Heretofore repressed and denied feelings were acknowledged and clarified and in some instances, resolved. The importance of this simple statement can only be appreciated by those sensitive to the enormous pressures and conditions peculiar to the ministry.

Constant demands are made upon the clergyman and he gives willingly, but too often receives little in return. He is expected to be strong and dependable at all times, and wants to be, and tries to be, but of course, cannot. Few have anyone with whom to share their burdens. Called upon to enable others to become human, the minister is still not allowed his own humanity (humanity does not = sin). And he often finds himself compelled to preach and live a message his people do not want to hear or see. At stake is the life of the congregation and perhaps the church, as well as his personal integrity and professional future and that of his family.

Such conditions are cited not to elicit sympathy for the "poor" minister, but to illustrate the importance of fellowships such as this encounter group became. Major individual crises arose during this group's short existence. Sharing them in the group gave several persons an opportunity to see the events with clarity and less self-deception than otherwise. And, the members stood "with" each other during these times. Supportive phone calls and luncheon engagements became supplementary means of helping. As already mentioned, a sense of being the church developed.

There is a widespread need for more encounter groups for clergy. They should probably meet for limited periods so as to keep a sharpness of focus and to guard against becoming ends in themselves. Similar groups can be beneficial for laymen. The persons involved in this encounter group were constantly reminded of the quality of fellowship that should exist in congregations. It is the fellowship of believers and the ministry of each to the other. It is one expression of the church.



## 'Busy-ness' of Church Hit

OMAHA, Nebr. (UMI) — The church is caught up in "busy-ness" and the "numbers" game, asking how many and how much when it should be asking why or what for, declared Bishop A. James Armstrong, Aberdeen, S.D., during the annual meeting of the United Methodist Board of Evangelism here September 30-October 1.

Speaking at a public meeting at First United Methodist Church, Bishop Armstrong said: "The church, when most faithful, has had a hard time with Nielsen ratings and Gallup Polls." He expressed concern at the "busy-ness" of many churches which he says "obstructs a view of Christ with worldly standards." "More and more Americans are bowing down to national idols," he said. "When the cross and flag appear, the flag seems to demand more legitimate claims on the individual."

In his annual address as chairman of the 85-member board, Bishop Noah W. Moore, Jr., Lincoln, Nebr., said the chief stumbling block in evangelism is the way in which Christ is presented to the world. "The application of Christ must be both individual and social."

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## LETTERS TO GOD

SALT LAKE CITY (RNS) — "Dear Heavenly Father: I guess everyone is sorry that Adam and Eve interfered with your plans, Amen."

This was one of many "letters to God" written by fourth grade Sunday school students at Our Savior's Lutheran church here, a Lutheran Church in America congregation.

Teacher Linda Pearson, after a lesson on Creation, asked students to list the things they "are thankful for" in a letter to God.

"Dear Heavenly Father," one student wrote, "help my frog to lay her eggs all right. Don't let the fish get her eggs. Amen."

Still on the topic of frogs, another child implored: "Dear God in Heaven, Please help my froggy to be a mother, Amen."

Other letters:

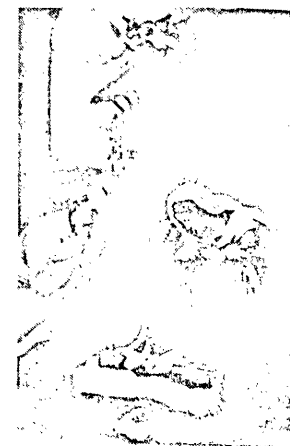
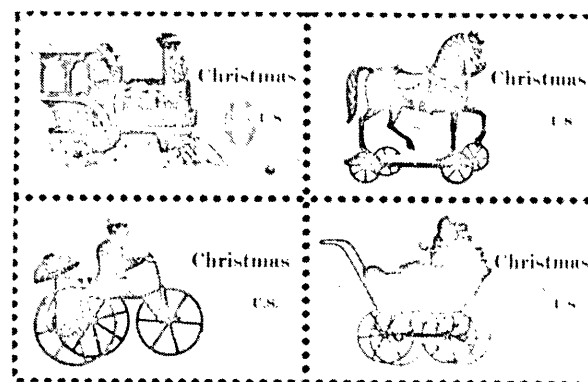
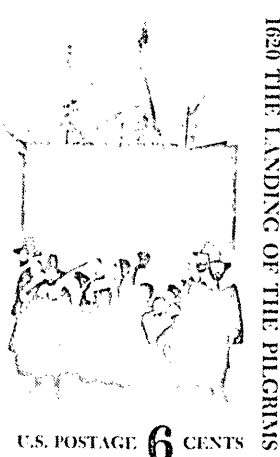
—"Dear Heavenly Father; Dear Heavenly Father. Thank you for my mother and father, my Sunday school teacher, and the world and every thing on it. Please help stop air pollution. Amen."

—"Dear Heavenly Father: Thank you for the water, the animals, the trees and flowers, the food and the Bible. Amen."

—"Dear God, I am thankful for the many things in the world. Jaguars, cougars, monkeys, robins, fish and people. Trees and flowers help make the world pretty, thank you God for everything. Amen"

—"Dear God, Thank you for food, water and people. I hope you get rid of pollution. You should see our school. It's crowded but I like books. WHY didn't you stop them from closing schools. Amen."

Mrs. Pearson added the following postscripts herself: "Dear God: Thank you for the creation of these, our children. I pray that through them, the parents and teachers, like me, will take time to listen and learn."



WASHINGTON, D. C. — The Post Office Department has issued a series of stamps to commemorate the holidays of Thanksgiving and Christmas. The Thanksgiving stamp (left) marks the 350th anniversary of the landing of the Mayflower at Plymouth, Mass. By making two stamp designs available to the public—one religious and the other nonreligious—postal officials hope to avert the annual flurry over Christmas issues. Sheets of stamps bearing different antique toys (center) and a reproduction of "The Nativity" by the 16th Century Italian painter Lorenzo Lotto (right) will both be available. Sales start Nov. 5 for the Christmas stamps, Nov. 21 for the Thanksgiving commemorative. (RNS Photo)

## Bishop Herrick Asks Early Retirement

RICHMOND, Va. (UMI) — Because of the poor health of both his wife and himself, Bishop Paul M. Herrick of the United Methodist Church's Richmond Area is requesting early retirement.

Action upon his request was to be taken by the Southeastern Jurisdiction College of Bishops and the Committee on Episcopacy of that jurisdiction when they met in Atlanta, Ga., October 20. In a statement issued from his Richmond office, Bishop Herrick said: "I have requested immediate retirement and suggested that the date be no later than December 31 of this year." He indicated he was taking this step upon the advice of physicians.

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## MRS. D. T. NILES DIES AT 62; WIDOW OF FAMED CHURCHMAN

PRINCETON, N.J. (RNS) — Mrs. D. T. (Dulcie) Niles, widow of the internationally known churchman, died October 13 in Valalai, Jaffna, Ceylon. She was 62 years old.

Preman Niles, a son of the Ceylonese minister and Mrs. Niles, received the news here where he is a doctoral student at Princeton Theological Seminary. He said that his mother had not been ill.

Dr. D. T. Niles, a noted Methodist church leader and preacher, died in July, also at the age of 62. An active participant in the ecumenical movement, he was a president of the World Council of Churches at the time of his death.

Mrs. Niles had become widely known through accompanying her husband to numerous international gatherings.

Dr. and Mrs. Niles were the parents of two children, Preman and Dyalan Wesley, who is a Methodist minister in Ceylon.

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Temptations are like tramps. Treat them kindly and they return bringing others with them. — The Link

One hospital bed out of four in the world is occupied by a patient disabled by polluted water. Providing safe water is one of UNICEF's programs.

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About 60 million persons in the world are threatened by yaws, a crippling disease. For 2½¢, UNICEF provides the penicillin to cure a child of yaws.

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About 15 million people suffer from tuberculosis. For 25¢, UNICEF provides the BCG vaccine to protect 25 children from that disease.

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There are an estimated 11 million victims of leprosy in the world. For 65¢ UNICEF provides enough sulfone tablets to treat one of them successfully for three years.

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## Poetry Panorama

by Barbara Mulkey

Faith Baldwin began her book "Testament Of Trust," saying . . . "October and I are most compatible," then in chapters named for the months of the year, she demonstrated her compatibility with all of time. Summarizing her testament of trust, in the poem "Vow," she said, in part . . . "I will trust, in bitter grief, acceptance of the fallen leaf; And though I find my heart in tears I'll trust the months, I'll trust the years; The Bread, the Staff, the Oil, the Rod, the quiet Love and Will of God."

## LEAVES

Even in the twilight and the midnight rest  
The trillion worlds of leaves are never still;  
In red and bronze they romp across  
Every valley and each hill;  
And yet when autumn seers them  
The trees retain the green within the bark . . .  
A proof of God's progression  
And His effervescent spark.

—by Brugh Gingles

## REBIRTH

We search for trails of sunlight, overflowing,  
To flood with silvered faith the skies of dawn,  
And hope the grandeur of the gold beams, glowing,  
May sweep our souls and then go singing on . . .

Out past the trembling cloudbursts ever building  
Around the pink-edged beauty of the earth,  
Where heaven, blue-domed, and with moon-star gilding,  
Awaits the awesome wonder of rebirth.

—by Etta Caldwell Harris