

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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95th Year, No. 5

Scarritt's remarkable renewal: 'good news' for the Church

Arkansas Conferences called 'pioneers'
in telling Scarritt's story

"We belong to United Methodists everywhere!"

The "we" is Scarritt College in Nashville, Tennessee, and — as suggested by the Rev. Robert C. Gentry, Scarritt's assistant to the president — this school is not your ordinary institution of higher education.

Not by a long shot.

Consider some of the college's unique features:

- Scarritt is the only United Methodist institution of higher education which is owned by the denomination's General Conference. (United Methodism's 123 other colleges, universities and seminaries are owned by entities other than the General Conference.)

- Scarritt is the denomination's only college specializing in the preparation of lay persons for full-time professional ministries in The United Methodist Church.

- Scarritt is both an undergraduate and a graduate school, offering in addition to its degree program two other distinct enterprises in lay education: one focused in its Center for Continuing Education, the other in its Center for Women's Studies.

'A Breath Of New Life'

The last few years have seen dramatic growth at Scarritt, with the present class of some 220 students from 31 states and 15 foreign countries being the largest in the school's 84-year history.

The institution's growth has been accompanied by what could only be called a remarkable renewal of awareness across the church of its vital and unique role. That renewal, as well as being good news for the college, could well be a welcomed indicator of some better things ahead for The United Methodist Church.

Scarritt's breath of new life came just in time. For as recently as the General Conference of 1972 there were feelings that with its enrollment down to 120 and with dwindling support, the school had perhaps served its purpose and that its day just might be over. But subsequent events reflected that the church believed that the unique ministry performed by Scarritt was still a valid and vital one.

That ministry is reflected in the institution's full name: Scarritt College for Christian Workers. The school's forerunner, Scarritt Bible and Training School, was founded by the Woman's Missionary Society of The Methodist Episcopal Church, South, in 1892 at Kansas City, Missouri, for the purpose of educating young women for foreign missionary service. That original purpose was enlarged in 1902 to include the training of deaconesses and home missionaries, continuing Scarritt's concept of developing a professionally trained lay leadership for the church.

The school received its name from the Scarritt family of Kansas City, who with Miss Belle Harris Bennett and numerous members of the Woman's Missionary Society were among the institution's original and chief benefactors. A member of the Scarritt family, Dr. Nathan Scarritt, became the institution's first president.

The school moved to Nashville in 1924, in keeping with the move to that city by many of the denomination's general boards.

The Scarritt Story

The Scarritt story — what and why it is, how it came to be, its present and future — should be of great interest to the United Methodists of Arkansas, for the Little Rock and North Arkansas Conferences have been called pioneers in the renewed effort to make Scarritt's services and needs better known to the local church.

In a recent interview the *Arkansas Methodist* visited with Mr. Gentry, Scarritt's representative for this region, concerning the school. As a field representative, Mr. Gentry's role, in itself, is an indication of Scarritt's new faith in the future: he is one of five assistants to the college's president who are assigned to regions throughout the United States for the purpose of publicizing what Scarritt is doing, enlisting support for the school and recruiting students. He relates to five southern states in the church's South Central Jurisdiction, plus Arizona.

A ministerial member of the Texas Conference, Mr. Gentry was a pastor for 18

(Continued on page four)



Robert Gentry

Bishop Frank to boards:

'Focus on message that Jesus is Lord'

According to Bishop Eugene M. Frank the primary emphasis of any Arkansas Annual Conference's boards, commissions and agencies must be "not in shaping new machinery and in using enormous energy in turning the wheels," but in "asking the boldest question of all: 'What does all this have to do with proclaiming to Arkansas that Jesus Christ is Lord?'"

Speaking last Monday to some 175 ministers and laypersons from the North Arkansas Conference, gathered for an organizing and planning session of that Conference's boards, committees and agencies, Bishop Frank said that the church must "manifest the cross" through its ministries of evangelism and stewardship, "in our dealings within the Conference," and in "asking that boldest question of them all." He called the cross "the ultimate manifestation of God's forgiving love."

The bishop said "our churches will fail God unless we are bringing more people into contact with his good news and into membership in the Church where they may grow." He said that if The United Methodist Church failed in that responsibility, "God will raise up others to gather his people into Christian fellowship."

In calling his hearers to "manifest the cross in stewardship," the bishop said

"we have fallen so deeply into the heresy of cheap grace that we shun the cost of discipleship." He said that human suffering had become so tragic and so commonplace that "benevolence and charity no longer have any meaning." He said "we have not been good stewards of God's great hope, and his judgment is upon us."

Saying that the cross must be manifested "in our dealings within the Conference," Bishop Frank said "the smallness of our complaints, the littleness of our self-interest, the worthlessness of pride and position" were all things that "shame us in the pure, clear light of the cross where Jesus manifests the ultimate of God's forgiveness and grace." He called upon the board and agency members to focus their energies on the "one clear message of the Church: that Jesus Christ is Lord."

Some of the boards and agencies were to be in meetings through Wednesday of this week. The sessions were designed to complete the implementation of the new structure adopted at the Annual Conference's 1975 session. The Rev. Samuel B. Teague of Bentonville, chairman of the Conference's Council on Ministries, presided at the Jan. 26 meeting, which was held at Methodist Headquarters Building, Little Rock.

Board notes 'encouraging response' to Arkansas Methodist plan

The response by local churches of the two Arkansas Annual Conferences to the first year in which support for the *Arkansas Methodist* newspaper has been an apportioned item in local church budgets has been called most encouraging by the paper's Board of Managers.

The apportionment plan, adopted by the Little Rock and North Arkansas Conferences in 1974 for implementation in the calendar year 1975, moved the financing of the paper from a subscription income basis to the plan which provides its support from local churches and enables "everyone who requests it" to receive the paper. Both Annual Conferences accepted \$45,000 each in support of the paper.

During the calendar year 1975, funds from the churches of the two Conferences totaled \$86,856.89, 96 per cent of the apportioned amount of \$90,000. The Little Rock Conference, with three districts paying more than their apportioned amounts, paid 98 per cent of its total apportionment. The North Arkansas Conference, with one district

paying more than its apportioned amount, paid a total of 94 per cent of its total apportionment.

The paper's Board of Managers, meeting Jan. 14, called the response an encouraging one for the first year of a new apportionment item. The plan increased the circulation of the paper by more than 13,500, to the present figure of just over 31,000.

While encouraged by the reception of the plan, the paper is facing spiraling inflationary costs and its Board of Managers has requested meetings with the Councils of Finance and Administration to discuss its financial needs for the current year.

At its recent meeting the board named as officers for the year the Rev. Ed Matthews of Pine Bluff, chairman; Mr. Jim Lane of North Little Rock, vice-chairman, and Mrs. Nancy M. Wood of Little Rock, secretary. Elected as ad hoc members of the Executive Committee were Dr. Charles Casteel and the Rev. Earl Carter, both of North Little Rock and Mr. Jim Rice of Little Rock.



Planning For A Purpose

Approximately 175 persons attended the Jan. 26 organizing and planning session for boards, commissions and agencies of the North Arkansas Conference, held in Little Rock. The group is shown at a "break" time during the afternoon session.

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Missionary to speak in Camden District

The Rev. David B. Bauman, an evangelistic missionary to India, is scheduled to make three presentations in Camden District, according to an announcement by Dr. Charles Richards, superintendent of that district. His appearances will include Lewisville on Feb. 11, Waldo on Feb. 12 and Vantrease Church at El Dorado, Feb. 13.

Mr. Bauman, presently on furlough in the United States, first served in India as a hostel superintendent, then as district superintendent in the Nadiad, Baroda and Godhra Districts. He has also served as director of audio-visual work, and has directed agricultural extension and famine relief programs.

Mr. Bauman was born in Chile, reared in Colorado and educated in the states, and received the bachelor of Sacred Theology degree from Boston School of Theology. Dr. Richards said, "Rev.



The Rev. David B. Bauman

Bauman is an able and interesting speaker with a challenging audio-visual missionary message."

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Abingdon introducing new line of paperbacks

NASHVILLE, Tenn. (UMC) — A new line of inexpensive mass-market paperback books will be released in April by Abingdon, the book publishing division of the United Methodist Publishing House, in cooperation with Pillar Books, a division of Pyramid Publications which specializes in mass-market religious paperbacks.

The "Festival Books" will include familiar best sellers from Abingdon, new books published as Festival originals, and selected religious titles from other publishers.

The books are being promoted as "Celebrating the Joy of Good Reading," and are planned to be "inexpensive, attractive, inspirational, and informative."

Under a special co-publishing arrangement, Abingdon will have exclusive rights to sell the mass-market reprints in the religious trade while Pillar will have rights to the regular mass-market accounts. The books will therefore appear in such places as supermarkets and airport terminals.

The six Abingdon books included in the first offering will be: **Abundant Living**, E. Stanley Jones, \$1.95; **The Divine Yes**, E. Stanley Jones, \$1.50; **The Master's Men**, William Barclay, \$1.50; **Bless This Mess & Other Prayers**, Jo Carr and Imogene Sorley, \$1.50; **The Will of God**, Leslie D. Weatherhead, \$1.25; and **How Came the Bible?**, Edgar J. Goodspeed, \$1.75.

Scheduled for release in the fall will be four additional Festival books from Abingdon: **A Life Full of Surprises**, Lloyd Ogilvie; **The Greatest of These**, Jane Merchant; **Steps to Prayer Power**, Jo Kimmel; and **Strange Facts About the Bible**, Webb Garrison.

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Missouri pastor to lead study series at Malvern Church

Dr. Frank A. Jones, pastor of Trinity United Methodist Church, Brookfield, Mo., will lead a churchwide mission study at First Church, Malvern February 8, 9, and 10, according to an announcement by the Rev. Charles G. Ashcraft, pastor. The nightly study of "The Prophets" will begin at 7 o'clock.

Dr. Jones will lead also a study for ministers of the Arkadelphia District on Monday, Tuesday and Wednesday mornings — Feb. 9, 10 and 11 — at First Church.

The Rev. David B. Bauman, evangelistic missionary to India since 1951, now in the states on furlough, will speak at both morning worship services in the Malvern Church on Feb. 15.

First Church has given support to the work in India for a number of years and helped provide funds for a church at Alindra, Gujarat, India which was named the Malvern Methodist Church.

Dr. Kubler-Ross first speaker in Ecumenical Lecture Series

Three speakers of international reputation, a medical doctor and two clergymen, will come to Little Rock as participants in the 11th annual Ecumenical Lecture Series to be held Feb. 19, Mar. 4 and Apr. 1.

Sponsored by the Women's Council of Holy Souls Catholic Church, the series is designed to appeal to a statewide audience and to promote religious brotherhood among persons of all faiths.

Speaking on Feb. 19 will be Dr. Elisabeth Kubler-Ross, psychiatrist, author and lecturer, an international consultant in the care of the dying patient and their families. Her subject will be "On Death and Dying: Adjustment to Terminal Illness, Children's Death, Prolongation of Life." Born in Zurich, Switzerland, Dr. Kubler-Ross maintains citizenship in her native country and the United States.

The second lecturer, to appear Mar. 4, will be the Rev. Adrain van Kaam, director of the Institute of Man, located at Duquesne University. An author, editor and professor, Dr. van Kaam will speak on "Spirituality and Human Development."

Third speaker in the series will be the Rev. Eugene Carson Black, general secretary from 1966 to 1972 of the World Council of Churches. He will speak on "The Christian Faith and the Bicen-



Dr. Kubler-Ross

ennial of the Nation." Dr. Black, a minister of The United Presbyterian Church, is a member of the San Gabriel Presbytery in southern California.

The lectures will be held in the auditorium of the Arkansas Arts Center in Little Rock. Tickets for the series are \$6 and may be obtained by phoning 225-6734 or writing to: Ecumenical Lecture Series, P.O. Box 5322, Little Rock, Ark. 72205. Checks should be enclosed.

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Council Directors to Local Churches

Planning Retreats

Today is a day of planning in the United Methodist Church! Program input is sought from many sources. This data must be received and then put together in a well-planned schedule of activities. A planning retreat is one way that many groups have found helpful in this process.

Local church groups, or groups from sub-districts, districts, or even annual conferences may want to find a place away from the telephone and daily routine work, to plan and design programs for "back home."

Retreat Centers are in demand! The mode of the day is for short term enterprises and relaxing facilities.

Three centers seeking planning retreats are: Mt. Sequoyah, Camp Tanako, and Aldersgate Camp. Groups seeking a place for a retreat could contact: Rev. N. Lee Cate, Mt. Sequoyah Methodist Assembly, Fayetteville, Arkansas 72701; or Rev. Carr Dee Racop (for Camp Tanako), 715 Center, Little Rock, Arkansas 72201; or Rev. C. Ray Tribble, 2000 Aldersgate Road, Little Rock, Arkansas 72205.

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Looking Ahead!

1. **Ministers' Week** at Southern Methodist University—February 2-5.
2. **Laity Week** at Southern Methodist University — February 5-7.
3. **Brotherhood Week** — February 15-22.
4. **Evangelical Conference for Clergy and Laity** — Little Rock — February 16-18.
5. **Ash Wednesday** — March 3.
6. **Holy Week** — April 11-17.
7. **Easter Sunday** — April 18.
8. **General Conference**, Portland Oregon — April 27-May 9.
9. **Retired Ministers' Day** — April 25.
10. **National Family Week** — May 2-9.
11. **Festival of the Christian Home** (Mother's Day) — May 9.
12. **Pentecost** — June 6.
13. **United Methodist Student Day** — June 13.
14. **North Arkansas Conference** — Hendrix College — June 8-10.
15. **Little Rock Annual Conference** — Hot Springs — June 14-17.

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Local Church Planning

The Council on Ministries, the Administrative Boards, the Work Areas, the Age-Levels, the pastor — these and others in the local church should be planning for the ministries of your church during 1976. Your Annual Conference Priorities, your District Priorities, and the goals of the local church should all be in your thoughts.

With these and the calendar dates (those listed above and others) you will be able to make 1976 one of your best years! The Councils on Ministries on the conference and district levels are ready to help you! Call on us!

Pastoral appointments: Too much talk about salaries?

The concept of a "travelling ministry" — pastors who are subject to appointment to a local church anywhere within an Annual Conference, Episcopal Area, or throughout the entire denominational connection — has been a unique characteristic of our Methodist system and remains one of its great strengths.

The appointive system guarantees a pastor for almost every church, no matter how small a church may be or how unable, financially, to provide its own pastoral leadership. The system insures, probably as well as any administrative framework could, an important element of freedom for both the pastor and the congregation.

Under the appointive system the pastor is released from constraints which might otherwise prevail if his or her tenure were dependent upon the partisan vote of a congregation. The pastor, theoretically, is thus more free to fulfill the pastoral role according to divine guidance as he or she best perceives it. The members of the congregation, in turn, are afforded an objectivity which dignifies their own Christian ministries, lifting them above the level of being mere partisans who vote a preacher up or down.

But the system is not without its problems. We must take seriously the contention that it sometimes creates an unhealthy job security for the pastor, one which can contribute to mediocrity, or less, in ministerial performance. Since the pastor's tenure is not dependent on the congregation's vote, a pastor might not feel the pressure to "produce" that would otherwise be there. Thus he or she is susceptible to temptations to coast on the job.

Also, the system is vulnerable to being administered inequitably. It is not unusual for the largest churches to operate more on the "congregational" plan, in effect "calling" their pastors, while the smaller churches conform to the appointive procedure, "taking what they can get." That such abuses are infrequent does not lessen their objectionableness nor excuse this fault in a system which ought to be totally equitable.

But perhaps the most objectionable characteristic which we have allowed the appointive system to take on in recent years is that of being a money-oriented one; one which has locked us in on the pastoral salary figure as the single most determinative factor in the making of pastoral appointments.

It is probably safe to say that when the majority of pastors talk shop about appointments, the very vocabulary itself reflects how we have allowed the salary factor to gain predominance in our thinking. What "bracket" is the pastor in? Is the move under discussion one that is "up" or "down" for the pastor? Is he or she moving "at an advantage" or otherwise? Is a particular move "too great a jump" or "too great a loss" for the pastor under discussion? The terms are not always in reference to salary, but almost always.

The contention here is not that such talk is necessarily evil and that all preachers who engage in it are self-seeking materialists. Nor do we intend to suggest that salaries are not a very legitimate, indeed a vital, concern of the congregation, pastors, district superintendents and bishops. Certainly they are; salaries are part of our shared responsibility. Let us hope that the day is forever gone when a congregation might, consciously or unconsciously, seek to satisfy its own need to feel austere or sacrificial by paying its pastor a minimal wage — in effect letting the pastor do their suffering for them. We're grateful that it's an "old story" about the layman who prayed that the Lord would keep his pastor "poor and humble" and added "if you'll keep him humble, Lord, we'll keep him poor." That attitude, if indeed it ever really existed, has largely been laid to rest.

So — the concern here is not with how much or how little a church pays its minister, though that is a valid subject for discussion at another time. Of concern now is how we have allowed pastoral appointment-making to focus primarily on the salaries paid to ministers.

This circumstance is objectionable for a number of reasons.

First, it puts the focus on the wrong place: on the pastor rather than on the church. The ministry exists for the sake of the Church; not the Church for the sake of the ministry. There is something wrong when we orient our thinking

about appointments primarily on the basis of the ministers' salaries rather than on such questions as What are the basic needs of this congregation at this time? and Which of our ministers is best equipped to meet these needs?

If our basic contention is false — that salaries are the single most determinative factor in making pastoral appointments — and it is asserted that we do, indeed, make appointments primarily on the basis of higher priorities, then our conversations as pastors do not support that assertion.

Second, the salary-oriented approach to the making of appointments is objectionable because it brings a not completely undeserved criticism on the church as a whole; it does an injustice to an otherwise excellent system of assigning ministers, and — most significantly — it can have the effect of dehumanizing the pastors involved and belittling the ministry in general by suggesting that pastoral services are little more than commodities available to the highest bidder.

There are, indeed, some preachers who work harder and are more effective than others. But it does not follow that these are necessarily the pastors who receive the higher salaries and who should, therefore, (according to generally accepted advancement practices) automatically be in line for the "larger" appointments. There is often an inequity among salaries. That fact renders the making of appointments primarily on the basis of salaries an inequitable process in itself.

The predominance of the salary factor in the making of appointments suggests that we have allowed our culture to take precedence over our faith in determining how we value our own worth and that of others: on the amount of money which we are paid for our labor or services.

We are not, in all of this, suggesting that those who make appointments are motivated by less than the most honorable intentions. We are suggesting that they, as all of us, are unwilling captives of a system which we all — pastors, laypersons, district superintendents and bishops alike — have shared in creating, and that because of that fact their task of making pastoral appointments in the most equitable and just manner is made more difficult.

The season for making pastoral appointments is upon us again, and all signs point to this year's Annual Conference sessions producing a bumper crop of changes. These days are an appropriate time to think deep thoughts on the subject.

We suggest that the making of pastoral appointments is an issue larger than itself; that it contains elements which reflect to ourselves and to the world how we perceive our role as a church. How we think on this issue, or speak to it — or whether we choose to do either — may say more about us than we realize.

Off the Top of the Head

In Quest of Good Morals

With the Phantom Nightstalker

In the "You think you've got problems" department, hear me out on one of mine:

Last week in a sudden fit of something or other my wife decided she had to rearrange the furniture in our bedroom and the sad result has been that I haven't had a good night's sleep since.

The problem seems to be a geographical one, for whereas before the move my bed ran north and south, it now runs east and west. And whereas the bed seems to have adjusted to the change, I'm a long way from doing the same. After spending the most of your whole sleeping-life laid out in the north-to-south direction you just don't make an easy overnight transition to east-to-west. You've got to sneak up on something like that — take it by degrees, so to speak.

Anyway, the change triggered a whole series of problems.

The first night out I got up in the wee hours, half awake, and instead of walking into the hall I wound up in my wife's clothes closet where I spent what seemed like an hour trying to figure out what on earth was going on.

I was so disoriented by the whole experience that I forgot what I had gotten up for so I went back to bed. After a while I remembered so I charted my course for the door again, only to be frightened out of my wits by the image of a tall handsome man lumbering straight at me — which, of course, was my very own self reflected in a full-length mirror. Until this furniture move I didn't even know we had a full-length mirror.

Having gotten over that, I had just settled down for a snooze when out of my half-closed eyes I became hazily aware of a large, round, orange-like eye staring directly at me from across the room. At that point I didn't much care what it was just so it didn't make a lot of noise when it charged.

About the only thing I had to throw at it was a rolled up copy of The Upper Room but it occurred to me that The Upper Room never hurt anybody or anything and that's exactly what I wanted to do to whatever or whoever owned that eye.

It turned out to be the lighted dial on my bedside clock being reflected in that dumb mirror.

Oh well, there's got to be a good moral to this story but I can't think of what it is and besides that I've run out of space and have to quit, all of which puts me in a dither because throughout my entire life I've been taught that even if you couldn't have good stories you certainly ought to have good morals.

J.S.W.

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Editor and Business Manager: John S. Workman
Associate Editor: Doris Woolard
Editorial Assistant and Bookkeeper: Karen Compton
Office Secretary: Kathleen Storey
Circulation Manager: Jane Raiford
Poetry Editor: Barbara L. Mulkey
Contributing Editors: Alf A. Eason, Myers B. Curtis

Officers — Board of Managers

Chairman: The Rev. Edward G. Matthews
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Scarritt's story

(Continued from page two)

years before assuming his present post in June, 1974. His office and home are in Dallas, Texas.

The following are portions of the interview made with Mr. Gentry during a recent visit to Little Rock.

Arkansas Methodist: Mr. Gentry, what is the "Why?" of Scarritt College?

The Rev. Robert C. Gentry: One of Scarritt's principal reasons for being is to supply personnel to meet a critical need throughout The United Methodist Church for trained lay leadership.

Our theological seminaries are doing a tremendous job of educating men and women for the ordained ministry. But alongside that need there stands the need for people who intend to remain lay people — not a part of the appointive system — who want above all else to serve God through the Church with their whole vocational life. And Scarritt is THE school that is fulfilling this need.

A.M.: Don't our regular church-related liberal arts colleges serve that function?

R.G.: Our liberal arts colleges, scattered all over the country, are doing a good job in the pre-professional level of educating these people. One school in particular, Centenary College in Shreveport, Louisiana, is focusing on the pre-professional level of educating lay people in church careers. But it is pre-professional. The real need is for people to have a mature approach to ministry that really comes about through the kind of personal preparation and highly individualized instruction that is received at Scarritt on a professional level.

A.M.: What kind of lay professional is Scarritt seeking to produce?

R.G.: Scarritt's president, Dr. J. Richard Palmer, likes to talk about our graduates as being "flexible generalists." What he means by this is that they are able to move into a local church situation and work out with the pastor a job description that meets the needs of that congregation and employs the skills of the Scarritt graduate.

As to the kind of professional needed, Scarritt is seeking to relate to the needs of the medium-sized church. We really believe that these are the kind of United Methodist churches that are critically in need of professional lay leadership.

As I travel around this six-state region, practically every day some pastor will say to me "We've been looking for someone who can come and work with our youth and direct our choir." Now, by developing specialists who relate to only one field of expertise, as we have often done in our schools, we may have priced our smaller churches out of the market. A church of 500 or fewer members may find it difficult to find someone who can work in a couple of fields, such as music and Christian education. I would say that this is what United Methodist churches are needing — general practitioners.

Concerning our student body, being the type of institution we are, our students are more mature than in the ordinary college. The average age is about 26 years, which includes some 20-year-olds as well as some persons in their 30s, 40s and 50s who are preparing for careers in the church.

A.M.: What is it that is unique about Scarritt's degree program and other offerings?

R.G.: Well, Scarritt is an unusual animal at this point. When the school moved from Kansas City in 1924, it moved into an arena where there were a number of Methodist junior colleges. So instead of competing with those schools by offering a full four years of undergraduate study, Scarritt adopted the practice of offering the two upper years, leading toward the B.A. degree.

A student could come to Scarritt with 60 hours of credit from a junior college and graduate with a B.A. degree. Now we also offer the M.A. degree. Our student body consists of some B.A. degree students and of some who come as graduates of other colleges who are working in our M.A. program.

Scarritt offers no freshman and sophomore courses at all. We require 60 hours of college work for entrance. The B.A. degree from Scarritt, by the way, is highly recognized; our students have no trouble getting into the graduate school of their choice.

An important element at Scarritt is our deep involvement in the Nashville University Center, the association of five schools — Fisk University, George Peabody College for Teachers, Meharry Medical College and Vanderbilt University — bound together with a common academic calendar and a sharing of curriculum offerings. So a student at Scarritt, with a student body of 220 or so, can draw upon all the resources of a tremendous university system.

A.M.: What about Scarritt's other special enterprises, the Center for Continuing Education and the Center for Women's Studies?

R.G.: We have about 3000 persons a year, mostly lay people, on our campus for short courses in our Center for Continuing Education. Some are professionally employed by the church but a great many are the average lay volunteers, the people in the pews, who come to Scarritt to take a good look at some subjects of interest to them in their own personal growth in their service as church people.

For accrediting purposes we figure that through the Continuing Education program we reach a full-time equivalency enrollment of about 250 students a year, which really doubles the size of Scarritt when you think of the total people served.

The Center for Women's Studies is new — only one year old. And in a way it returns Scarritt to its original group of clients, the women of the church. The Center is moving slowly in its development, but it is essentially an educational center relating to the emerging role of women in the church and in society.

It is not a degree-offering program. It serves the women on the campus, in the Nashville University Center, in the General Boards and in the church at large. It relates to the questions which women are raising about their role in the church and in society. Though new, the Center is already being received as a place where lively, relevant things are happening.



A.M.: Where does Scarritt see itself today?

R.G.: Well, the upshot (of the General Conference's stance of 1972) was to really put Scarritt's future in its own hands. It said, in effect, "We have been putting money into Scarritt's life for some time, now we believe the day has come for the school to more and more be responsible for its own support."

So out of that has come a new administration, a remarkable clarification of purpose and a total commitment to taking all the risks that are involved in a major fund raising campaign.

The school's objective in the six years of 1974-1980 is to raise \$17 million. Since the institution is poor when it comes to endowment — at present roughly about \$3 million — most of the new money will go for that purpose. The balance will go to an annual expansion of program during the six years, together with some major repairs to buildings and possibly building one additional structure.

The response has been absolutely remarkable. Without receiving a single major gift yet, the school has succeeded in increasing by 900 per cent, from 1973 to 1975, the support it receives from individuals. The year 1972 ended in \$100,000 in gifts beyond the grants from the churches; \$900,000 came in this past year.

A.M.: How have Arkansas United Methodists figured in all this?

R.G.: The Arkansas conferences have been pioneers in making Scarritt's needs known to local churches. The North Arkansas Conference was really the first conference in the South Central Jurisdiction that came up with a specific plan for making financial gifts to Scarritt. It made its decision on the basis of its success in supporting Mt. Sequoyah — in receiving \$10 from each local church for support of Scarritt, an action it took at the 1974 Annual Conference for the year 1975.

The Little Rock Conference singled out Scarritt for Advance Special gifts for the year 1976, meaning that local churches are encouraged to make gifts to Scarritt. So we feel that a lot has been done in Arkansas to make Scarritt known. And incidentally, we always have a lot of Arkansas students in our student body, and that contributes to people's awareness of the school.

I think people may be concerned that perhaps support of Philander Smith and Hendrix might be jeopardized to a degree if Scarritt becomes a real concern to people here. But things don't work out like that.

Generally, people who give to one institution are going to give to another. And people who have been in the habit of supporting Philander Smith and Hendrix will realize that here is another school that is doing a different kind of job and they can give to it without feeling in any way that they're taking anything away from any of their other loves among the church's institutions of service.

I really think the right time to raise money for a church or a school is the time when it needs to be raised, rather than to wait for the proper set of economic circumstances to come along. People have money to give today, and the only question they raise is "Is this an institution that deserves my support?"

NEWS and opinion

summary by Doris Woolard



Dr. Paul Benjamin, director of the National Church Growth Research Center, told United Methodists gathered in Philadelphia for the Bicentennial Congress on Evangelism that a denomination which "does not give priority to evangelism is not going to grow." Noting his "distress" at the rapid growth of denominations like Jehovah's Witnesses and the Church of Jesus Christ of Latter Day Saints, he said, "Main line groups are not growing simply because these other groups are willing to get out and promote and preach and we aren't."

Dr. George Outen, of United Methodism's Division of Evangelism, told the Philadelphia Evangelism Congress that the church is "too willing to compromise." He said its voice "should be distinct and distinguishable from the voice of the state." "The church must make the state feel uncomfortable," he said. "I do not mean that the church should set out to badger politicians," it "is to adhere to the Gospel and the tenets of the kingdom of God," Dr. Outen added.

International delegates, including 12 bishops of the African Methodist Episcopal Zion Church (AME Zion) met in New York City to celebrate the centenary of mission work in Africa. Some 1,000 Church members and guests renewed their pledges to intensify missionary efforts to "help win Africa for Christ" and develop the nation. As part of the centenary observance, the denomination recently launched a "sevenfold ministry and a six point program" to serve the needs of a "new Africa," which has been described as a "sleeping giant which has awakened."

Dr. C. Penrose St. Amant, president of the Baptist Theological Seminary in Ruschlikon, Switzerland, told a four-day convocation on "Baptists and the American Experience," in Washington: "Unity without pluralism means bureaucratic structures which feed on themselves, unimaginative institutionalism and the loss of initiative and zest... a smothering of innovation... the subordination of people to policy that is placed on a level just short of sanctity" and the changing of representative structures into "a hierarchy of authority."

The Rev. Derek G. Winter, for 13 years a Baptist missionary to Brazil who now heads religious studies at St. Paul College, Cheltenham, England, noted a lessening of political and revolutionary action in South America following a recent study tour of six South American countries. He said leading proponents of "liberation theology" — both Roman Catholic and Protestant — are now placing more emphasis on spirituality, the "building up of a Christian community with strong faith and spiritual values."

Dr. Edwin S. Gaustad, professor of history at the University of California, at Riverside, asked the following question of a convocation of Baptist leaders and lay people from nine Baptist denominations meeting in Washington: "In 1976, do 26 million Baptists constitute a leaven in national life, or have they become the loaf?"

The ecumenical significance of John Wesley's thought in the debate about God's sovereignty in relation to human responsibility will be the theme for the second annual meeting of the John Wesley Theological Institute Feb. 8-10 in Westmont, Ill. The event is co-sponsored by a group of midwestern United Methodist parish ministers and district superintendents and the Northern Illinois Conference Committee on Continuing Education.

The Archbishop of Canterbury, Dr. Donald Coggan, preaching in Newport, Rhode Island, likened the role of the church to a kind of spiritual World Health Organization (WHO). The spiritual leader of the worldwide Anglican Communion asked his audience: "What part are you playing in this W.H.O.?" Continuing, he said, "Let your church be a place where you train in Worship, Holiness and Outreach..."

Dr. Donald Coggan, accepting the 50 millionth copy of the New Testament in Today's English Version, known as Good News for Modern Man, commented in a ceremony at national headquarters of the American Bible Society that flooding the world with good Bible translations provides the best antidote to the "pornographic flood" in the world today.

"So much stupid and silly preaching and so much vanity in preaching" may be why some think the "time of preaching is past," said Episcopal Suffragan Bishop Robert Terwilliger of Dallas, as he addressed a three-day theological institute in New York City for Episcopal clergy. "If we would preach Jesus we must know him," he said. "If we don't know him, we will preach ourselves," he added, which would be "horror."

'A Best Seller'

By Religious News Service

One of the world's best selling novels, *In His Steps: What Would Jesus Do?*, was written in 1896 by Charles M. Sheldon, a Congregationalist minister from Kansas.

Designed to promote the "social gospel," the book has sold some 25 million copies in English alone and has been translated into 25 languages. Its dual emphasis on social reform and individual action has made it popular among both conservative and liberal Christians.



For Sale: Ancient Minature Bible

SYDNEY, Australia — A tiny Bible, believed to date from the 12th Century or earlier and written in Syriac, the language of Christ, has been offered for sale in Sydney. The Bible, which belongs to a Turkish migrant who wants to sell it to raise money for the Syrian Orthodox Church in Sydney, measures only 2 1/8 inches by 2 inches and is bound in a solid silver cover. It is handwritten on heavy paper in black, red, blue and gold inks and contains the Gospels according to Matthew, Mark, Luke, and John. The owner intends to use the proceeds from the sale to build a new Syrian Orthodox church and school in Sydney. RNS PHOTO

Shirley Cothran, Miss America of 1975, will soon become Mrs. Richard Barrett, and will begin studies toward a Ph.D. in psychology — with her doctoral studies centering on the psychological problems faced by children in a disintegrating American family life. When she became Miss America, Miss Cothran, a Southern Baptist, announced "I'm a Christian and I believe my body is the temple of God." She said she doesn't smoke, drink nor believe in trial marriages.

Central United Methodist Church, Phoenix, Ariz., which has remained open for prayer and meditation nine hours daily since 1966, is now closed to the public except for regular worship services, because of thievery, including the removal of dozens of brass pipes from a \$100,000 organ.

Two men were sentenced in Hartford, Conn., for up to two years in prison for stealing a Bible from a 68-year-old woman as she walked home from a church meeting. They were sentenced on third-degree robbery charges involving the snatching of her purse. "All that was contained in the purse was a book which contained the phrase, 'Thou shalt not steal,'" said the Superior Court attorney as he pronounced sentence.

Sen. James A. McClure of Idaho told colleagues at a Senate Prayer Breakfast in Washington "... there is nothing wrong with questioning our old dogmas, nothing wrong with trying to improve our institutions, nothing wrong with government programs dealing with social ills." "But," said the United Methodist layman, "I submit it is wrong to discard moral concepts and rely upon statutes. It is wrong to discard our own personal compassion and substitute another welfare program."

Civil religion has displaced the Judeo-Christian tradition in establishing the moral norms by which Americans live, declared Roman Catholic Archbishop John R. Roach as he addressed the Minneapolis Ministerial Association. The prelate, appealing to the Churches to become aggressively evangelistic during the Bicentennial to help improve the nation's moral climate, cited poverty, unemployment, racism, housing, sanctity of life and family values as topics for concern. "Have we become so callous that we begin to think in terms of statistics and percentages rather than people?" he asked.



Dr. Coggan On Preaching

NEW YORK — The Archbishop of Canterbury preaches on the subject of preaching during an Eucharist service at New York's Riverside Church opening the three-day conference of Trinity Institute. Urging that the "Sacrament of the Word" not be neglected, Archbishop Donald Coggan proposed a definition of Christian preaching: "exposition, exposure of God's revelation in Christ declared in the Scriptures in the power of the Holy Spirit" so that "mind is stimulated, will is challenged, and heart is warmed." Terming preaching an "awesome" task, the spiritual leader of the worldwide Anglican Communion also said what preaching should not be: "my views with a dash of religion" or "an essay, however well polished" or "little snippets thought up late on Saturday night." RNS PHOTO/john lei

News from the churches

DR. ROY BAGLEY, pastor of First Church, El Dorado, is presenting four sermons during the Chapel Hour at that church. The messages, on the Prophets of Israel, are in keeping with the church-wide study "Decision for Destiny." The first two messages were presented Jan. 18 and 25. "Isaiah, Prophet of the Court" will be presented at 5 p.m. on Feb. 1, and on Feb. 8 the subject will be "Jeremiah, the Disillusioned Prophet."

MORE than 40 youth from First Church, Malvern, traveled to Dallas for the Cotton Bowl on New Year's Day. The group spent the night at Highland Park United Methodist Church in Dallas and returned following the game.

THE WESLEY CLASS of Lakeside Church, Pine Bluff, sponsored an omelette supper recently to raise money for the Pine Bluff Youth Home. A representative of the Arkansas Poultry Commission was on hand to help in preparing the omelettes.

CHURCH SCHOOL TEACHERS of Hazen United Methodist Church were honored at morning worship on Sunday, Jan. 11. Each was presented a certificate of appreciation and a rose. A fellowship dinner followed the service.

MORE THAN 100 youth from Central Church, Rogers, participated in the Christmas pageant at that church. The play, "A Child Is Born," was directed by Rita Hitt and Mary Tempel, and Tim Cox conducted the handbell choir. The children's choirs were directed by Joyce Appleberry. A candlelight service followed.

A KOINONIA GROUP will be organized at First Church, Ashdown on Sunday, Feb. 1. The group will meet bi-weekly and use as a resource tool the book, "Living the Adventure," by Keith Miller and Bruce Larson.

UNITED METHODIST WOMEN of First Church, Trumann, sponsored a reception for their new minister, the Rev. Bill Williams and his family. Mr. Williams was formerly assistant director of admissions at Hendrix College.

"PLANNING DAY — 1976" was held recently at Markham Church, Little Rock. Members of the Council on Ministries and the work area committees and other interested persons of the church attended. The group evaluated the year 1975 and projected plans for "a better and more productive 1976."

DR. EDWIN B. DODSON, pastor of First Church, Texarkana, spoke for the organizational meeting of United Methodist Men of the Ashdown-Richmond Charge. The group became a chartered club and elected the following officers: Carl Walker, president; Marlin Surber, vice-president, and Syd Clark, secretary-treasurer.

JIM PEARSON, Juvenile Probation Officer for Independence County, was a recent Sunday evening speaker at Central Avenue Church, Batesville.

DELOS McCauley, United Methodist missionary to Angola, made a slide presentation at Wesley United Methodist Church, Russellville, recently.

FIRST CHURCH, Russellville, will hold an old-fashioned box supper on Sunday evening, Feb. 1, as part of their year-long Bicentennial celebration.

THE SINGING SHEPPARDS will present a concert of gospel, musical ministry, evangelistic witness and sacred classics in West Helena Church, on Sunday, Feb. 1 at 7:30 p.m.

UNITED METHODIST MEN of Highland Church, Little Rock, heard George Purvis from the Arkansas Game and Fish Commission, at a recent dinner.

A RUGGED CROSS formed from the Chrismon tree which stood in the sanctuary of First Church, Camden during the Advent season, will remain as an impressive emblem near the pulpit through the approaching Lenten season and Easter. A crown of thorns on the cross replaces the many Christian symbols created by United Methodist Women of the congregation for the Chrismon tree which was presented as the Advent season began. Mrs. Dooley Womack is UMW president; Mrs. Emmet Whitley served as chairperson of the Chrismon Tree Committee.

THE REV. JOHN WORKMAN, editor of *Arkansas Methodist*, spoke for the first session of a churchwide mission study at Lakewood Church, North Little Rock, Sunday, Jan. 18. Mr. Workman gave a slide presentation on his recent trip to Tanzania on behalf of Heifer Project International.

UNITED METHODIST WOMEN of Gardner Memorial Church, North Little Rock, met recently with the men's group of the church for a program on Transactional Analysis.

Forrest Hills Church To Hold Opening Service February 8

Forrest Hills United Methodist Church at Forrest City will celebrate with its opening worship service and cornerstone setting on Sunday, Feb. 8 during the 11 a.m. hour. The Rev. Elmo Thomason, district superintendent, will preach. New hymnals provided by United Methodist Youth of the church through various moneymaking projects will be in use. The Rev. James West is pastor at Forrest Hills Church. An open house will be held from 2 to 4 p.m.

UNITED METHODIST WOMEN of Mansfield United Methodist Church recently observed the annual Call to Prayer and Self-Denial. The meeting was led by Mrs. Joe Mannon, UMW president.

UNITED METHODIST MEN of Sylvan Hills Church, North Little Rock, have elected officers for the 1976 year. They are: Wesley Williams, president; Mark Goodson, vice president, and Mike Hubbard, secretary-treasurer.

NEW OFFICERS for United Methodist Men at Vantrease Church, El Dorado, are: Frank Prothro, president; Fred Gathright, vice president, and Bennie Thomason, secretary-treasurer. Members of the cooking committee are D. E. Starritt, Fred Rodgers, R. C. Ripley and Bob Hollingsworth.

PARTICIPANTS in the Call to Prayer and Self-Denial Service of United Methodist Women at Vantrease Church, El Dorado, included: Mrs. Joe Sanders, UMW president; Mrs. Paul Novack, vice president, and Mrs. Don R. Williams, pastor's wife, who led the program, "Sharing the Gift."

Arkadelphia Family Gives Home to Church

This commodious residence at 1030 Caddo in Arkadelphia is a gift from the John H. Lookadoo family in memory and honor of their father and mother. Shown in front are John and Rebekah Miles, son and daughter of Dr. and Mrs. John P. Miles, who have moved into the recently acquired parsonage home.

BELOW: Mrs. John H. (Caldonia) Lookadoo presents the deed and key to Mr. Alvin Stone, chairman of the Board of Trustees at First Church, Arkadelphia. Looking on, left to right, are Dr. Miles, pastor, Dr. L. A. Morton and Judge J. Lookadoo.

Daily Bible Readings

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

Feb. 1—Sunday	Psalm 8:1-9
Feb. 2	Isa. 41:8-14
Feb. 3	John 10:1-11
Feb. 4	I Cor. 1:18-31
Feb. 5	Eph. 1:1-14
Feb. 6	I Peter 2:1-10
Feb. 7	I John 3:1-10
Feb. 8—Sunday	Luke 4:14-21

Sister Mary Luke Tobin key speaker for CWU Spring Meeting

Church Women United in Arkansas will hold their Spring Board Meeting and Symposium Feb. 6-7, at St. John's Catholic Center, Little Rock. Sister Mary Luke Tobin, National CWU Staff member and director of Citizen Action of Church Women United, will be the keynote speaker. This staff position encourages church women in their response as Christians to domestic and global issues which face all citizens.

Sister Tobin attended Loretto Heights College in Denver, Colo., and received her master of arts degree from Notre Dame University. She was awarded an honorary Doctor of Laws degree by that institution in 1965. After several years of teaching, Sister Mary Luke was elected President of her congregation in 1958 and again in 1964.

The Symposium will include workshops, the Spring Board Meeting, installation of officers for the years 1976-79. The public is invited to attend the address by Sister Mary Luke Tobin which will be at 1 p.m., Saturday, Feb. 7th in Fletcher Hall, St. John's Catholic Center.



Open House At Sylvan Hills Parsonage

Sylvan Hills Church, North Little Rock, will host an open house at its new parsonage Sunday, Feb. 1, between the hours 2:30 p.m. to 5 p.m. The new residence has 2700 square feet of heated space and includes four bedrooms, three baths, formal living and dining rooms, family room with fireplace, kitchen, breakfast room and utility room. The Rev. Jim Keith, pastor, and family, occupy the new home.



Chilean family returns to Santiago to minister

The congregation of Winfield United Methodist Church, Little Rock, gathered on Sunday, Jan. 11, to observe "Sergio Picado Family Appreciation Day," on the eve of that family's return to Chile, their native country. Nine years ago Sergio Picado, Mrs. Picado and their two children, Elena and Sergio Jr. arrived from Santiago, Chile, for the express purpose of providing an opportunity for Mr. Picado to study and prepare himself for ministry in his native Chile.

(The Rev. and Mrs. James E. Major, who had returned from Chile where they served as missionaries, were instrumental in bringing the Picados to Arkansas.)

Through those nine years of preparation Mr. Picado has been employed as alterations manager at the M. M. Cohn Company in Little Rock. In addition he has studied philosophy and religion at the University of Arkansas at Little Rock (UALR), has finished a five-year course of study — required by the United Methodist Church for Lay Pastors — by correspondence and in summer sessions at Perkins School of Theology, Southern Methodist University at Dallas.

While Mr. Picado furthered his education the other members of the family were also busy equipping themselves for effective service upon their anticipated return to their native country. Mrs. Picado enrolled in classes at UALR, Elena graduated from Central High School and for two years studied English and music at the university, and Sergio Jr. interrupted his junior year at Central High to complete his studies in Santiago.

During this period the Picados have maintained an active and mutually meaningful relationship with Winfield Church. "The entire family has been active in Winfield Church as members of the Sanctuary Choir," said Dr. Ray Hozendorf, pastor. "Mr. Picado has taught the Doorkeepers Sunday School Class," he continued, "and Elena and Sergio Jr. have been active in UMY and Joy Singers."

Paying tribute to the family, leaders of Winfield Church emphasized the dedication, the unselfish and winsome ways in which each family member had contributed to the life of the church, and the Christian influence they have had on other families. Administrative Board Chairman Guy Dillahunt, presented the Picados a framed letter expressing

gratitude for their many contributions to the life of Winfield Church.

The Picados left Little Rock by Braniff Airways on Friday following the observance in their honor, to return to Santiago, where "the Rev." Picado looked forward to appointment, by his Chilean Bishop, as pastor of the Fifth Methodist Church in Santiago.

Contributing funds to help the Picado family in their return to Chile — to fulfill the dream of serving their native country in a qualified way in the name of Christ — were Bishop and Mrs. Eugene

M. Frank, the Little Rock Conference, the Little Rock District and Winfield Church.

As the family prepared to leave, Mr. Picado said, with deep emotion, "I want to thank Bishop and Mrs. Frank, The Little Rock Conference, Dr. J. Edward Dunlap and the Little Rock District, Dr. C. Ray Hozendorf, and Winfield Church for what they did to help us return to Chile. We will never forget the love and helpfulness of our friends in Arkansas."

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'Muchas Gracias Picados Y Adios'

The message in background interpreted in English means "Thank you very much, Picados, and goodbye." The United Methodist Youth of Winfield Church not only prepared this banner to express their esteem for the Picado family at the special churchwide celebration, but also served the dinner which honored their South American friends before their recent departure for Santiago.

Little Rock District Women to meet, January 29

The Annual Meeting of United Methodist Women of the Little Rock District will be held at St. Paul's United Methodist Church, 2223 Durwood Road in Little Rock, Saturday, Feb. 7.

"Feed my sheep," will be the theme of the meeting, scheduled to begin at 9:30 a.m., with Mrs. Louise Pate, district president presiding. An officers' training session will be conducted during the morning. Other features will include a business meeting, installation of officers, and a pledge service.

Persons attending are requested to take a sack lunch; dessert and drinks will be furnished by women of St. Paul's church. A nursery will be provided.

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Visiting Ministers To Lead Churchwide Study Series At Dermott

Leaders for a churchwide mission study at Dermott United Methodist Church during February will include the following pastors: the Rev. Jerry Whigham, of the Dermott Presbyterian Church; the Rev. Fred L. Arnold, Watson; the Rev. William Elliott, Monticello; the Rev. Virgil Bell, First Church, McGehee, and Dr. Morris L. Smith, host pastor.

Adults will study "The Prophets," using as a text the book, "Decision for Destiny." Youth of the church will be led by Mrs. Ginger Cockerham.

†

"THE UNFOLDING DRAMA of the Bible" is the theme of an eight-week Bible study being held at Helena United Methodist Church.

Thursday, January 29, 1976

Legislative Training Event for jurisdiction UMW Task Force

"Human Needs and Legal Rights . . . Liberty and Justice for Whom?" will be the theme for a Legislative Training Event to be held in Oklahoma City, Feb. 1-3, under the co-sponsorship of the Women's Division and South Central Jurisdiction United Methodist Women.

Congresswoman Martha Keys, representative of the Second District of Kansas, will be the keynote speaker for the Sunday evening program. Her topic will be "1776 — 1976 — Liberty and Justice for Whom?" Rep. Keys is serving her first term in Congress, is the first Kansan to serve on the Ways and Means Committee since 1946, is the committee's only woman member, and is one of 19 women serving in the 94th Congress.

Rep. Keys, the mother of four children between ages 14 and 24, maintains her residence in Manhattan, Kans. She holds a bachelor's degree from the University of Kansas City. She served as the Kansas Coordinator for the 1972 Democratic presidential campaign.

Mrs. John Gard of Chesterfield, Mo., who will chair the Legislative Training Task Group sessions to be held in the St. Francis de Sales Christian Center for Renewal, stated "the purpose for this event is to motivate and enable women to develop tools to effect social change through the legislative process." Each conference will be represented by some three to five women.

Other features of the event will include "How To" Workshops on the Legislative Process, led by State Senator Shirley Marsh of Nebraska, Betty Anderson of Lubbock, Tex., and Joyce



Congresswoman Martha Keys

Hamlin of the Women's Division Legislative Affairs Office; a panel on "Human Needs from a Minority Viewpoint," with panelists representing several ethnic groups, including Euba Mae Winton, black community developer at Mallalieu Center, Fort Smith. Reactors to the needs presented by the panel will include prominent professional persons.

On Tuesday morning groups will visit with Oklahoma legislative committees and individual legislators at the State Capitol to discuss effective ways of communicating with legislators. Returning to the Center, delegates from each state in the jurisdiction will strategize, and a closing celebration will be led by Mrs. E. L. Ferris, jurisdiction president.

Mrs. Rubye Lee Jackson of Pine Bluff, serves as publicity chairperson for the Task Group.

CAMDEN DISTRICT PARSONETTES HEAR HOME ECONOMIST

Mrs. Ovaline McIntire, home economist of Union County, demonstrated "Quick and Easy Meals" at the January meeting of Camden District Parsonettes, as they met in the home of Mrs. John Walker at Smackover. The meeting began with a 10 a.m. brunch served by the hostess.

Mrs. McIntire prepared a chicken-sour cream casserole, which was later served to the parsonettes, and gave practical tips on buying, freezing, storing and cooking of foods. Each parsonette provided a quick dish for lunch, complete with recipe.

The business meeting was presided over by Mrs. Howard Williams, president, and reports were made by Mrs. Don Williams, secretary; Mrs. John Prothro, treasurer, and Mrs. Marion Miller, sunshine chairperson.

†

Does Religion Have To Be Stereotyped?

The answer is no. Proof positive of this fact occurred on Sunday, January 18, 1976, when Mrs. Ella Collins entertained with a dinner meeting members of Unit 5, Cleola Prowell Circle of United Methodist Women of Wesley United Methodist Church, Little Rock. Mrs. Collins invited representatives from other units (circles) to the church as guests.

This occasion provided the women an informal evening of religious fellowship, and an opportunity to exchange ideas and make suggestions for activities for unit meetings for 1976.

Mrs. Lueberta Alexander, Chairman
Cleola Prowell Circle
Lillian B. Denton,
Program Chairman — Reporter

The Challenge of the Kingdom

By LARRY D. POWELL Pastor, Markham United Methodist Church, Little Rock



Lesson for February 8

Scripture: Matthew 13:31-33; 44-52.

Foreword: That the kingdom of God was the theme of Jesus' Galilean preaching and teaching ministry, we are expressly told by the evangelists (Mt. 4:23; 9:35; Lk. 8:1; 9:11). As was acknowledged in a previous lesson (January 11), the kingdom was by far and away the central theme of his teaching. Additionally, the accounts of the mission of the disciples reveal that the message which they were sent to proclaim should likewise emphasize the kingdom of God (Mt. 10:7; Lk. 9:2; 10:9,11).

James A. Stewart, in his text, *THE LIFE AND TEACHING OF JESUS*, has stated: "Every great leader who has ever arisen among the sons of men has been possessed by one master thought. Socrates had a master-thought — the immortality of the soul; Buddha had a master-thought — the renunciation of life; Napoleon had a master-thought — the domination of Europe. Luther had a master-thought — the freedom of the individual; Christ's master-thought was the Kingdom of God." (p. 48)

Kingdom Parables

Let us remember that a parable makes but ONE point. Moreover, "the real value of parables can be preserved if a few principles are kept in mind: (1) a parable is not an allegory (where every detail is symbolically significant). The details are not important; (2) the use of a human attribute or action to illustrate a truth does not necessarily imply approval of that attribute or action; (3) a parable is self-explanatory." (STUDENT'S BOOK, p. 69).

PARABLE OF THE SOWER (13:1-23). The sower is pictured by Jesus as broadcasting seed in all directions; some of them fall among thorns and rocks, others lay scattered along the side of the road. However, some did fall upon fertile soil and brought forth fruit. That some, in fact, DID bring forth fruit is apparently the central truth of this parable. It is noteworthy that the SOIL, not the sower, is described.

In other words, words and works of the kingdom will not be accepted, nor even be intelligible, to the masses; at times, it may appear that the sower has strewn seed upon places incapable of rendering fruition. Regrettably, this is sometimes the case. It is not necessarily the fault of the seed for even a hybrid cannot take root upon solid rock nor come into its fullness amongst weeds and thistles. However, Jesus is reminding his listeners that although some seed may appear to be wasted, others INEVITABLY fall upon good ground, bringing forth fruit. It is that certainty which Jesus is underscoring here (note vs. 18-23).

PARABLE OF THE MUSTARD SEED (13:31-33). THE LAYMAN'S BIBLE COMMENTARY explains, "(this parable) stresses the contrast between the smallness of the seed and the greatness of the tree (compare Mk. 4:30-32). The prophets sometimes described the kingdoms of the world under the form of a tree which extended its branches over the whole earth (Ezek. 31:3-9; Dan. 4:11-12). Jesus applied this image to the kingdom which he had come to inaugurate. How humble and hidden its beginnings, but how great the promise it contains" (Vol. 16, p. 83); there shall be a mighty growth of the kingdom, despite its small beginnings.

PARABLE OF THE LEAVEN (13:33). Jesus drew upon images and incidents familiar to his hearers. Apparently, he had watched his own mother regularly mix three measures of meal with a lump of fermented

dough which had been left from a previous baking. The fermented dough, or LEAVEN, transformed the meal with the result being a soft, tasty loaf of bread. One commentator has suggested that without the "leaven" of the kingdom, "life is hard and dry and empty of taste." Significant also is to note that three measures of meal correspond to approximately 40 pounds of bread. Hence, as in the previous parable, little beginnings are capable of producing great results.

PARABLE OF THE HIDDEN TREASURE (13:44). It was not uncommon during antiquity that valuables should be buried in the earth. Often "earthen vessels" contained great treasures which had been hurriedly deposited for protection against plundering hordes, or simply put away for safe keeping. If the legal owners did not return, such treasure became the legal salvage for whoever found it.

TARBELL'S TEACHER'S GUIDE states: "But Jesus wasn't discussing an ethical question; he was emphasizing the joy and excitement of discovery of the kingdom, and the devotion of the man who discovers it in giving up everything he owns to possess that kingdom. The point of the parable is this: the kingdom is worth any sacrifice, and if we want the kingdom, we have to sell everything we have to get it." (p. 183)

PARABLE OF THE PEARL OF GREAT PRICE (13:45-46). Basically, the only difference in this parable and the preceding one is that in the former, the man finds the treasure without having to look for it, hiding it carefully until he is able to acquire it. In this case, the merchant is searching for pearls and his search is rewarded. THE INTERPRETER'S BIBLE, in identifying the "great pearl" as the kingdom, comments: "... the finding of the pearl was no accident. In the providence of God it waits hidden for those who seek." (Vol. 7, p. 420) Again, so valuable is the discovery that the merchant sold everything he owned in order to claim it. Sometime later, the apostle Paul would say to the church at Philippi, that he counted "everything as loss because of the surpassing worth of knowing Jesus Christ my Lord." (Phil. 3:8)

PARABLE OF THE NET (13:47-50). In 4:18 Jesus referred to the disciples as "fishers of men." The community which they gather is a mixture of good and bad. THE INTERPRETER'S BIBLE adds: "... the kingdom draws into itself people of very different motives, attitudes, cultures, and moral attainments, and those who spread its net dare not draw too many distinctions (cf. v. 30).

"Jesus, unlike the Pharisees of his time, had no interest in forming a pure church composed only of the perfect. God, in his good time, will judge; it is the prerogative of Jesus and his followers to offer salvation and forgiveness." (p.421) Consequently, "the sorting of the catch" comes later; God alone will judge.

One of my favorite stories related to future judgment lays down the case of the God-fearing farmer who diligently tried to convert his unbelieving neighbor. At last, the neighbor became weary of his Christian friend's well-meaning expressions of concern and hatefully blurted out, "You go ahead and go to church and pray, and do all them churchy things, and at gathering time, come October, I allow, I'll have as good a crop as you."

At that, the two men continued daily in their customary manner. Sundays found the one at church and the other laboring in the fields; one expressing thanks to God for blessings and asking for strength for each new day, while the other pressed stubbornly on, congratulating himself for his accomplishments. By and by came the harvest. As it happened, the self-reliant

planter not only equaled the produce of his Christian friend but surpassed it. Confident and proud, he turned to the Christian and smiled, "All the crops are gathered, and after all accounts are settled, I have more money in the bank than ever before. How do you explain that, Christian?" I have never forgotten the Christian's reply, "... My friend, God doesn't settle his accounts in October."

Jesus was urging his hearers to be responsible for sowing the seed, not to be discouraged by small beginnings, continue to seek the Pearl of great price, let down their nets where they were, and consecrate their efforts to God's good judgment.

A Modern Parable

Because the parable continues to be a potentially effective teaching device, I request your indulgence in this not-too-recent endeavor; it is entitled THE PARABLE OF THE PLAYGROUND:

... Sometimes, the church bears a striking resemblance to a playground. There is the person who SWINGS back and forth, speaking out of both sides of his mouth, here awhile, there awhile, never really anywhere. Similarly, there is the SEE-SAW, the person who is up and down, high and low, optimistic one moment, despairing the next. The MERRY-GO-ROUND spends his time and energy going around in circles, and having to be pushed. Some may insist on lording it over everyone else and SLIDE over your feelings, shattering your initiatives without a backward glance. Too, there are the MONKEY-BARS, which just let people climb and hang all over them; they are not the greatest thing in the world, but you get along with everyone if you don't complain. Finally, there is usually an OLD TRAIN. It doesn't do anything but provide a place for little children to laugh and play.

... Sometimes, the NEW EQUIPMENT becomes jealous of the OLD TRAIN because some days it gets all the attention. On the other hand, the OLD TRAIN resents the NEW EQUIPMENT because it is shiny and novel. The NEW EQUIPMENT says, "If we could just get that OLD TRAIN off the playground, we could include some more NEW EQUIPMENT in its place;" while the OLD TRAIN is thinking, "If we could just get that NEW STUFF out of here, we could get things back to normal."

... The GROUNDS-KEEPER has been dismissed. The NEW EQUIPMENT claimed he spent too much time polishing the OLD TRAIN, while the OLD TRAIN accused him of spending too much time securing NEW EQUIPMENT.

... The SWINGS still swing back and forth; the SEE-SAW still goes up and down. The MERRY-GO-ROUND still turns. The SLIDE and MONKEY-BARS are still there, and the OLD TRAIN is still in its place.

... But nobody comes to play anymore.

Little things are capable of bringing big causes low. However, Jesus, in the kingdom parables, was stressing the reverse principle: great causes may have small, silent, unimposing beginnings, and yet one day produce a multitude of good results... perhaps even a kingdom.

†

Next Week: WHEN FAITH TAKES HOLD: Mt. chapters 14 and 15.

Behavioral disorders boom as disease bows to medicine

By JEFF ENDRST
RNS Correspondent

UNITED NATIONS, N.Y. (RNS) — There is a virtual epidemic of behavioral disorders which may be symptoms of the individual's alienation from society in which he or she lives.

This is the finding of the World Health Organization (WHO) which devoted the entire December issue of its monthly magazine, *World Health*, to the problem of behavior and health.

It found that alcoholism, drug dependence and heavy smoking are symptoms of alienation, the sick conscience and the impoverished soul in the affluent society. It warned that the epidemic is raging unchecked throughout the world and that society can no longer remain insensitive to the challenge.

WHO also acknowledged that drug-taking is probably as old as man and that Noah was one of the world's first drunkards.

As Disease Diminishes, Other Health Problems Rise

But its novel point was that in communities where major communicable diseases have been almost eliminated the demand for medical care seems practically limitless. Its deduction was that this demand reflects the growing incidence of conditions which are linked to the process of technological development itself, and the rapid and profound social changes which accompany it.

Among these conditions are accidents, the stress disorders, occupational diseases, alcohol problems and sexually transmitted diseases.

Dr. T. Adeoye Lambo, Deputy Director-General of WHO, said he had reached the conclusion that modern medicine studies man in detail whereas man is an

indivisible whole of such enormous complexity that it is impossible to grasp the whole truth about him. Holding that modern health must emphasize the "human side" of medicine, he said that a more balanced consideration of the biological, social and cultural aspects of health is needed. In other words, today's patient probably needs more of Pavlov or Margaret Mead than Koch or Pasteur.

Is it because medicine has become so accustomed to searching for technical answers to its dilemmas that quests for answers on the behavioral side continue to be deferred?

It is the old story of a passerby who noticed a man obviously searching for something under a street light and asked, "Have you lost something?" "Yes, my keys — over there," the man replied, gesturing a little drunkenly to the other side of the street. "But why are you looking here if you lost them over there?" "Well, this is where the light is," was the answer.

The magazine contains an article by Joshua S. Horn, a British physician with personal experience in China's community action through a million-strong army of barefoot doctors.

He describes the "brilliantly successful" campaign against syphilis which he says has "virtually disappeared" since communism took over the rule of that vast land. He also describes how it happened.

Getting At Root Causes

First, the regime banned prostitution. Then it organized a gigantic educational campaign which emphasized that it was not shameful to have syphilis, but it was shameful to conceal it. As propagated by the barefoot doctors, syphilis belonged to the "cruel, backward society of the past: there was no room for syphilis in socialism."

Thus, Dr. Horn wrote, syphilis in China was first

treated at its politico-social roots, and then by penicillin. He did not go into possible alienation of the masses from some of the harsher aspects of Mao's "cultural revolution," or the likelihood that in Communist China the problem of "impoverished soul" is not treated with herbs or psychoanalysis but more likely with hard labor.

The WHO magazine recorded the fact that many African, Moslem and Hindu countries are now beginning to feel the impact of alcohol and admit that there are no grounds for complacency. WHO feels that on any assessment, drink-related disabilities would rate as one of the world's largest amalgams of health problems.

The problems and disabilities associated with the use of drugs are widespread, and are no respecters of country, socio-cultural background, religious persuasion, level of affluence or education, nor age or sex, WHO says. The patterns and consequences of drug use therefore differ by locale, the strength of doses taken, and the characteristics of the person involved. The authors conclude:

"Changes in cultural attitudes as well as in environmental stresses can only be brought about very slowly, and overambitious hopes of 'eradicating' a drug problem in a short time are likely to lead to policies that are unrealistic and self-discrediting."

The U.N.-affiliated Geneva Organization cites many reasons why people smoke.

As to cure, it sees only the possibility of educating smokers about the danger of tobacco to their health, or changing the cigarette itself, and the way it is promoted, distributed and used. It suggests that these two approaches can be complementary.

But acknowledging people's right to smoke, the WHO says, "The best we can do is to place some boundaries to the damage to themselves and to others that may result from their choice, and then to wish them well."

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From Our Readers . . .

"DEFEAT S.1

To the Editor:

In response to the JSAC Grapevine special issue and correspondence from the Board of Global Ministries our Executive Board has written to members of the Senate Judicial Committee calling for defeat of S.1 or the Criminal Justice Reform Act of 1975.

In October, 1975, the Women's Division passed a resolution calling for defeat of this bill and seeking a good alternative. HR 10850 is a step in this direction.

We feel that the repressive nature of this bill could endanger the liberties of thousands of people. In its present 753-page form it is beyond any hope of amendment or rewrite.

We are urging individuals and groups to write supporting defeat of Senate 1. John McClellan of Arkansas is an important member of this committee and important swing votes on this bill are held by Senators Phillip A. Hart, Edward M. Kennedy, Birch Bayh, John B. Tunney, James Abourezk, Hiram Fong, Hugh Scott, and Charles McC. Mathias Jr.

The Executive Board
Fort Smith District
United Methodist Women
Fort Smith, Ark.
Nell Barling, President

†

HELP REQUESTED

To the Editor:

The First United Methodist Church, Stuttgart, Arkansas, is planning a bicentennial celebration in the early spring of 1976. Part of the program will be a presentation to the church of

portraits of former pastors. We are having difficulty finding photographs from which the portraits can be made.

We are requesting that you ask your readers to help us. Enclosed is a list of former pastors that we have been unable to contact. If anyone knows the whereabouts of any of the pastors, or their relatives, we would appreciate receiving their address. A photo or snapshot would certainly be welcomed. All photos will be returned unharmed. The photographs may be black and white, color, old or recent.

Any information can be sent to:
Dewey Tackett, Chairman
Bicentennial Committee
First United Methodist Church
Stuttgart, Arkansas 72160

The above information is requested on the following former pastors of our church:

PASTORS OF FIRST UNITED METHODIST CHURCH, STUTTGART

T. Y. Christmas, 1888; W. H. Brown-ing, 1889; W. T. Locke, 1891; W. A. Steele, 1892; T. A. Owen, 1894; W. P. Whaley, 1898; K. W. Dodson, (unlisted); T. O. Rorie, 1901; Lewis B. Hawley, 1903; R. B. McSwain, 1905; W. Frank Price, 1906; W. M. Hayes, 1906; T. P. Clark, 1907; Alex Crawford, 1909; J. A. Parker, 1910; and B. B. Thomas, 1911.

M. K. Irvin, 1915; J. F. Simmons, 1916; A. M. Show, 1917; B. F. Musser, 1919; J. F. Goddard, 1920; Rex B. Wilkes, 1922; W. R. Richardson, 1924; L. E. N. Hundley, 1929; W. S. DuBose, 1931; O. L. Cole, 1932; P. Q. Rorie, 1934; R. L. Long, 1935; V. W. Harrell, 1940; Bob L. Pool, 1945, and A. C. Carraway, 1952-54.

†

REQUESTS PETITION AGAINST TV SHOW

To the Editor:

At 3 p.m. each day Monday through Friday, KARK-TV is airing to its TV audience a program of PURE FILTH. It is the "Mary Hartman, Mary Hartman" program. The show is very explicit in its reference to sex and the act of perversion.

The program is NOT a network-fed program, it is a syndicated show which KARK has bought for local viewing. If we as decent people stand still for this type of program there will no doubt be others to follow and if possible they may be even worse. It's time that Christians took a strong stand to this type of programming and if we don't do it now it may be too late. You have no doubt noticed that many of the programs are gradually inserting more and more filth into their scripts and they will continue to do so unless we begin to speak out and take a positive stand on the matter.

There are many things that the Christian community can do in our efforts to put an end to this outrage. We can petition the stations involved, the FCC and the networks. Also an effective tool would be to let the sponsors know that as long as they pay for such shows, we will REFRAIN from buying their products.

Let's begin a very vigorous effort to put a stop to this outrageous filth. I ask that your churches immediately get as many signatures as possible on (a) petition and mail them to me and I will present them to the station, the FCC and sponsors of the show . . .

Let's get thousands of signatures from throughout our fine state. Our feelings will also be made known to all three TV networks. Though they are not involved in this particular program, they cer-

'Boston Affirmations' back social involvement

CAMBRIDGE, Mass. (UMC) — Dr. Ignacio Castuera, a member of the United Methodist Board of Global Ministries and a student at Harvard University, is among a group of 21 persons, described by Religious News Service as "Christian activists," who have signed a statement which sponsors say is influenced by but not intended as a response to the widely-publicized "Hartford Appeal."

Entitled "The Boston Affirmations," and termed by Time magazine "a theological rallying cry against any retreat from social action," the document was prepared by a task force of the Boston Industrial Mission. Among the signers was theologian Harvey Cox.

A Board of Global Ministries staff executive, the Rev. Neal Fisher, was one of the participants in the sessions from which the "Hartford Appeal" grew. This document rejected 13 "false and debilitating" themes in recent Christian thought, such as "the struggle for a better humanity will bring about the kingdom of God."

†

tainly are in many other offensive programs and they need to know our feelings and our intentions to fight them. If we can convince the sponsors of these offensive shows — that as long as they sponsor them we will refrain from buying their products — then we would get some action, they can apply pressure where it counts (to the network and TV stations' pocketbook).

Dennis Tyner
Grace Baptist Church
1921 E. 2nd
North Little Rock, Ark. 72114

United Methodists and Catholics

issue consensus statement

NEW YORK (UMC) — The first official bilateral statement between the Roman Catholic and United Methodist Churches calls upon both churches to work toward "full utilization" of women in "all forms of the ministry," and asks all members of the two churches to recognize that holiness is required equally of ordained and unordained ministers.

The consensus statement by a select group of scholars and theologians from the two churches does not have the effect of a policy statement, but United Methodist leaders termed its release "significant."

The title of the 17-page document, "Holiness and Spirituality of the Ordained Ministry," is indicative of the paper's scholarly tone. Its issuance, however, may have a practical and pastoral impact, the United Methodist spokespersons declared.

The document "addresses the inner life of the churches," observed Bishop James K. Mathews of Washington, D.C., chairman of the United Methodist team. "This may seem a little strange during a period of great emphasis on the social dimensions of our faith. For this very reason, however, an emphasis on the depth dimension is called for."

Dr. Robert W. Huston, the denomi-

nation's chief ecumenical staff officer, noted that the paper is important because it marks the 10th year of the only bilateral conversation the United Methodist Church has been engaged in, and because of its issuance in connection with the Week of Prayer for Christian Unity, Jan. 18-25.

"It is important also," he continued, "because for both churches it raises critically important issues for the future — such as the ordination of women, a question that simply will not go away . . ."

Addressing the issue of the general ministry all Christians share, the consensus statement declares that "there is no difference between the holiness of the ordained and that of the whole people of God." Ordained ministers have a specific role, it is agreed, and have a duty "to lead a holy life in the service of the Lord," but that pursuit of holiness stems from the obligation of all Christians.

Most of the document is an attempt to spell out some of the factors in that holiness and spirituality. Among some of the definitions are the following:

• "... The requirement of Christian spirituality is conformity of the church and its members to the holiness of God. Each person is to celebrate the coming of

the new age in the dying and rising Christ, and receive his Spirit . . . Ministers, therefore, stand among the people of God as men and women who serve and who thereby exemplify the call of all to servanthood."

• "... The derived holiness of the Church is not to be regarded as the basis for a moral superiority over other human beings; it is the holiness of divine intention, the instrumentality of God's own saving mission in history to all people."

• "... Christian ministers should be alert to the human potential for good (as for evil) and should share in the struggle for justice against poverty and oppression, as well as for the liberation and full equality of both sexes."

• "... Ministerial authority needs to be conceived and practiced as service, not as dominion. Its chief characteristic will be an evident solidarity between ministers and those to whom they minister."

"... A simple way of life best befits Christian ministers," the paper continues. "Simplicity may go to the extreme of poverty; poverty, however, is creative only when it is voluntarily chosen or accepted. Ministry, after all, is a service, not a servitude . . ."

"While the means of Christian holiness are or have been quite different in the two traditions, the end for both is that perfection which is love for God and neighbor. We join in seeking new modes of expression to that end," the document says.

United Methodist participants in the statement were Bishop Mathews; Dr. Paul M. Minus of Methodist Theological School in Delaware, Ohio; the Rev. Susan Morrison of Silver Spring, Md.; Dr. J. Robert Nelson of Boston; Dr. Joseph Weber and Dr. John Godsey of Wesley Theological Seminary in Washington, D.C.; Dr. James Will of Garrett Theological Seminary in Evanston, Ill.; and Dr. Huston.

Other United Methodists involved at an earlier stage in the conversation were Bishop Paul A. Washburn of Chicago; Dr. John W. Deschner of Perkins School of Theology, Dallas; Dr. John B. Cobb Jr., School of Theology at Claremont, Calif.; and Dr. Arthur Core of United Theological Seminary in Dayton, Ohio.

According to Dr. Huston, the bilateral conversation between the two churches will continue for the next three years, with an opening topic of the ethical import of renewing Christian worship.

On A Wide Circuit

by George M. Daniels

(On A Wide Circuit is a column of opinion distributed by the Department of Interpretative Services of the Board of Global Ministries of The United Methodist Church. Mr. Daniels is the Department's director.)

New York — If America is groping for a viable foreign policy, it stands to reason that we are in search of an Africa policy as well. The terrifying truth is that we're nowhere near getting either.

For years we were intent on curtailing what we saw as the expansionist tendencies of the Soviet Union, even when it was not the world power it is today. And now that the Soviet Union's sphere of influence is growing we feel it more a threat than ever.

In reality, however, we have been Russia's best ally by forcing other nations to cuddle up to it. By our siding with almost every repressive regime and dictatorship in the world, supporting one corrupt government after another, to say nothing of great reluctance to support authentic Third World liberation movements, we have without doubt given aid and comfort to the global aspirations of the Soviet Union.

Our foreign policy, whatever it is, is not one that wins friends and influences nations; it has, instead, lost us far more than we have ever gained.

'A Failure Of Democracy'

If we must "recognize our isolation in the world" as Daniel Moynihan, our United Nations chief delegate, cautioned recently, then it is because we have manipulated democracy to our advantage, but to the disadvantage of those who once looked to us to help them free themselves of economic and political shackles that totally impoverished them. It is the failure of democracy to liberate and humanize that has turned so much of the world against us.

Our Africa Policy, II

This failure of democracy can be laid at the doorstep of persons who cared more for personal gain than for the rights of people. Nowhere else is this more evident than in Africa where we have cautiously aided a few nations, callously ignored others and connived with white minority regimes to keep them in power.

Portugal's chaotically botched withdrawal from Africa has merely advanced the timetable of the conflict that will eventually shape all of Southern Africa. Angola is the war that ultimately will spell the fate of the Republic of South Africa and it is in our relationship with South Africa that the United States will have to make some of its hardest choices.

Again, Moynihan says we can't be choosy about our friends. What some Africa watchers therefore fear is that the U.S. and South Africa will move into a closer political and military relationship in the name of "national" and "self" interest.

'High Stakes'

For the United States and the West the stakes are high. Stability in Southern Africa means continued access to the region's important mineral resources, security for the vital oil shipment route around the Cape, and continued profits for hundreds of U.S. corporations. It could also mean the salvation of what little U.S. prestige there is left in Africa and the Third World.

But the problem is that too many power brokers in Washington and big industry equate stability with the status quo.

The situation facing South Africa has changed substantially in the last 18 months. With the dismantling of the Portuguese empire South Africa has become nervous about her security. Isolation is no longer possible and South Africa knows that detente with black Africa is necessary. She also knows that at some point in time she is going to have to share power with her black majority. The U.S. knows this, too. The question is when are we going to get on with the task of spelling out to our "friend" the harsh facts of life — that she's going to have to end apartheid, banish insulting

pass laws and hike wages for blacks?

So South Africa controls the trade routes around the Cape, through which pass 80 per cent of West European fuel shipments! So she runs the Simonstown naval base near Cape Town, the most extensive and modern military facility in that part of the world! So she has the possibility to become the only sub-Saharan country with nuclear capability and is a potentially significant source of nuclear energy for the U.S.! So what! None of these will amount to a hill of beans for us, the world, or the whites in South Africa unless blacks begin to get a break in their own country.

We have to let South Africa know in no uncertain terms that she, with the U.S., Rhodesia, Angola, Mozambique and all other nations, is part of a world community where isolationism and narrow self-interest have no place in the affairs of people and nations.

'One Way Or Another, Sooner Or Later'

It is quite unlikely, however, that any ruling racial elite would voluntarily preside over procedures which would assure its own demise. South Africa is aware of this and is preparing herself against the looming threat of the African liberation struggle. Elaborate precautions for security are under way. She has doubled her defense budget in two years.

The West German weekly Der Spiegel reports that South Africa is building a military and air base at Grootfontein in the disputed territory of Namibia. Due for completion in a matter of weeks, it will give South Africa military superiority even over Angola. The base is in violation of not only various UN resolutions calling for Namibia's decolonization but also the letter and the spirit of the 1920 League of Nations mandate entrusting the former German colony to South Africa, under which no military installations were to be established.

Even with these frantic military preparations, South Africa's position is so precarious that perhaps at no other time in history has there been a more opportune time than the present for the U.S. to convince South Africa that change is inevitable and that it will come one way or another, sooner or later.

**ANNUAL FINANCIAL REPORT
UNITED METHODIST WOMEN
LITTLE ROCK CONFERENCE
1975**

RECEIPTS:

Pledge to Missions	\$104,653.71
Special Memberships	4,780.00
Special Memberships sent direct to Women's Division	50.00
In Remembrance	434.74
World Thank Offering	5,380.57

TOTAL CREDIT ON PLEDGE

\$115,299.02

Prayer & Self Denial	5,715.91
Supplementary Gifts	3,619.66
ETW Fund for Youth	1,129.30

TOTAL RECEIPTS FROM DISTRICTS

\$125,763.89

Interest Savings Certificate	979.64
Registrations for Christian Personhood Retreat	553.80
Reimbursement for motel room	17.80
Refund from West Gulf Regional School	246.20
Literature Sales, Annual Meeting	166.50
Love Offering, Annual Meeting	422.08
Worthen Bank Savings Certificate	10,000.00

TOTAL RECEIPTS

\$138,149.91

BALANCE SAVINGS & CHECKING ACCOUNTS 12/31/74 \$ 19,400.00

TOTAL TO ACCOUNT FOR

\$157,549.91

DISBURSEMENTS:

Pledge to Missions	\$90,855.69
Special Memberships	4,805.00
Special Memberships sent direct to Women's Division	50.00
In Remembrance	434.74
World Thank Offering	5,380.57

TOTAL CREDIT ON PLEDGE SENT TO WOMEN'S DIV.

\$101,526.00

Prayer & Self Denial	5,715.91
Supplementary Gifts	5,119.66

TOTAL SENT TO WOMEN'S DIVISION

\$112,361.57

Conference & Committee Meetings	1,847.46
Connectional Work	159.23
West Gulf Regional School of Christian Missions	939.70
Arkansas School of Christian Mission	1,950.00
Operational Expense	1,095.50
Annual Report & Other Printings	891.27
District Administration & Membership Development	3,811.60
Jurisdictional Cultivation	562.90
Church Women United	75.00
Contingency	853.97
Youth Service Fund, Little Rock Conf. (ETW Fund for Youth)	1,000.00
Pulaski Federal Savings & Loan	10,000.00

TOTAL DISBURSEMENTS

\$135,548.20

BALANCE SAVINGS & CHECKING ACCTS. 12/31/74 \$ 22,001.71

TOTAL ACCOUNTED FOR

\$157,549.91

Arkansas Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home as tribute of their love, sympathy and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

MRS. J. P. ATKINSON SR.
by Mr. and Mrs. J. P. Walt
DR. & MRS. W. H. ABINGTON
by Mr. and Mrs. Brooks Morris
MRS. LOU ELLA ABBOTT
by Mrs. Sue R. Brayman
CLARENCE AKERS
by Mr. and Mrs. M. T. Bond
WALTER ALDRIDGE
by Mr. and Mrs. Robert Jewell
MRS. ASHLEY
by Mrs. Hudgens Jeter
MR. & MRS. CLYDEL ARNOLD
by Virginia A. Christie
WALTER ALDRIDGE
by Fred and Wilma Lawrence
MRS. GENEVIE ALLRED
by Edith P. Myar
REVEREND LON BREWER
by Griffin Memorial United Methodist Church
by Mrs. Paul Deaton
by Ruth Wright Sunday School Class,
1st UMC, McCrory
by The Elizabeth Thompson Sunday School
Class, McCrory UMC
by Pruett's Chapel United Methodist Church
by Debra and Buddy Fields
by Mr. and Mrs. Billy Heath
by Grace and Ethan Dodgen
by Margaret and Joe Crossett
by Mr. and Mrs. Bob Johnston
by Dr. and Mrs. James M. Huff and Family

by The Builders Class, Griffin Memorial UMC
by Reverend and Mrs. Ben F. Jordan
by Clarah H. Smith
by Mr. and Mrs. Bill Carwell
by Mr. and Mrs. M. A. Conyers
by St. Marks United Methodist Church
by Mr. and Mrs. Vaughn Nutt
by Mr. and Mrs. Hugh Hudson
by Mr. and Mrs. Ralph B. Fore
by Mr. and Mrs. Walter Rushing
by Sidney United Methodist Church
MRS. JUNIA BARKS
by Mr. and Mrs. John Gann
MIKE BERG
by Mrs. Walter Loney
by Mr. and Mrs. J. T. Warren
OTIS BREWER
by Mr. and Mrs. Leonard R. Brazil
ED BAXTER
by Alice and James H. Rumph
F. R. BLOOM
by Dr. and Mrs. Robert B. Boles
CHAUNCEY B. BOARMAN
by Mrs. C. B. Boarman
MRS. MARY A. BELK
by Mrs. C. B. Boarman
JAMES C. BASSETT
by Mrs. C. B. Boarman
MR. & MRS. C. A. BASSETT
by Mrs. C. B. Boarman
REX BURRIS
by Robert and Helen Adcock
MRS. AUDRA BAINES
by Mr. and Mrs. Lewis Taylor
MRS. A. G. BRATTON
by Mr. and Mrs. Sam I. Bratton

(To be continued)



Batesville District Workshop

Resource persons for leader training event at First Church, Batesville. Left to right, Jo Ann Bowling, district coordinator of Children's Work and dean of the workshop, Bonda Sue Deere, the Rev. Wayne Jarvis, Linda Hollis, Avis Moore, Sophia Barton and Mauzel Beal.



UMW OFFICERS for 1976 at First Church, North Little Rock: (seated) Mrs. James Bush, president; (standing, left to right): Mrs. John Landers, vice president; Mrs. Wilson Porter, treasurer and Mrs. V. L. Rommel, secretary.

AD RATES

Arkansas Methodist advertising pays

Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547 (We reserve the right to reject advertising which is not in accordance with our publication policies.)

EDUCATIONAL DIRECTOR

Central United Methodist Church in Rogers is accepting applications for the position of full-time church Educational Director. Living quarters furnished, two blocks from church. For further details and job description, send resume along with salary requirements to Central United Methodist Church, 307 W. Elm, Rogers, Ark. 72756. (1-636-1630)



UMW LADIES at Lynn United Methodist Church under the leadership of President Susan Taylor assembled plates of fruits, candies, cookies and nuts for distribution to some 35 of the older citizens in their community at Christmastime.

For
COLDS
take **666**



Gardner Memorial's Newest Choir

The recently organized Gardner Memorial Booster Choir, North Little Rock, has nearly 20 members ranging in age from two to five years. Under the direction of Mrs. Kathy Cooper, Mrs. Fredda McBride and Mrs. Sue Lackie, the young musicians sing for each fourth Sunday morning worship service.

†



Grady Church Organizes Children's Choir

The youthful members of the new Children's Choir, organized at Grady United Methodist Church last fall, give rapt attention, as their director, Mrs. Charles Settle rehearses them for their church's Christmas "Festival of Lessons and Carols." The singing group includes children from kindergarten through sixth grade. Assisting Mrs. Settle are Mrs. John Ivester and Miss Pam Venable.

†



Markham Youth Visit Stables

Youth of Markham Church, Little Rock, accompanied by Mr. Steve Williams, their youth director, recently visited White Oak Stables in North Little Rock, and went horseback riding.



Fairview Youth Sport New Van

Eleven youth and two adults from Fairview Church, Texarkana, photographed by the Rev. Carr Dee Racop, associate director of the Little Rock Conference Council on Ministries, as they attended the recent Conference Youth Rally at Camp Aldersgate, Little Rock. The vehicle is a brand new 1976 Plymouth Voyager 15-passenger van which will be used by various groups in Fairview Church.

†

Man — God's creative animal

(One in a series of brief messages relating to the Little Rock Conference Arts and Crafts project)

"Birds have nests, foxes have dens..." and they always will. Man has the ability to rise above his natural instincts and create a better and more beautiful world for himself. This, I understand, is what is meant by being created in the image of God. We have the opportunity and the ability to take raw materials that are in themselves ugly and useless and put them together in such a way as to create things of beauty and utility.

Genesis tells us that God was not satisfied with his creation until he had made man to respond to him in love. Here is an important dimension of life. Sharing, with someone we love, our creations. This is exactly what the Arts and Crafts Festival in the local church is designed to do. Persons in the local church can come to know each other in the depth of appreciation that would be impossible any other way.

I think that the churches that have not experienced an Arts and Crafts Festival should plan to this year. If your church has had one but you did not participate, plan to participate this year. To have a successful Arts and Crafts Festival takes leadership and a lot of work. What do you know that is worthwhile that comes easy?

—Harold Hansford
Pastor, St. Andrew, Arkadelphia

†



Students Recognized at Western Hills

Miles Waldron (right), lay leader at Western Hills Church congratulates students who participated in recent Student Recognition Day service. Participants were, left to right, Gene Shoemaker, Dan Walker, Carol Cole, Mindy Herring, Cliff Shearer, Betty Lynn Graves and Lu Ann Miles.

Poetry Panorama

By Barbara Mulkey

"It is the eternal in us that, even here, is the real part of us."
(Harry Emerson Fosdick)

Abundant Life

The seasonal decline of life
Accepted as the factual,
Is not at all by God's decree
An absolute and actual.

For life is in ascendancy
If lived in Christ's assurance
That He has brought eternal life,
Empowered by love's endurance.

"I am come that they might have life,
And have it more abundant..."
Without His help then living is
Experience redundant.

A mirrored-view that but reflects
A world on self dependent.
But put instead a window there...
Eternity resplendent!

A window on the world reveals
The God of every season.
And death is not our cause for fear...
But living without reason.

—by Barbara L. Mulkey
Little Rock, Ark.

...

Lambent Flame

I liken myself to the man
On a secret path
Leading through a pagan country
To a forbidden valley
Which has been burned over.

The man with thorns in his sides,
Bruising hurts in his flesh
And sorrows in his soul,
Who, at last, with one good stroke
In his unsteady breathing,
Unexpectedly,
Found a spring-green home for his heart,
Closer to his chest-hugged faith
Than all the temples...

A home that fulfills, in satisfying wonder,
His empyreal dreams, and his hopes.

—by Etta Caldwell Harris
Hamburg, Ark.

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