

# A visit with Governor David Pryor

## The role of faith, the contribution of the church

Part One of a two-part interview

by the editor

The following interview with Governor David Pryor was made August 7. Inaugurated last January 14 as the 39th Governor of the State of Arkansas, Mr. Pryor previously served three terms in the Arkansas House of Representatives and later served three terms in the United States Congress in the House of Representatives. He is a member of the Pulaski Heights Presbyterian Church in Little Rock and has served in the past as a deacon in that denomination.

**Arkansas Methodist: What do you see as the role and significance of religious faith in meeting the big issues of our day?**

**Governor David Pryor:** I think democracy itself is based on faith. I know in every piece of legislation that we pass, both here in Little Rock and in Washington, it is all based on "a faith." Not only a faith in our fellow human beings — but also the legislation itself is an experiment. We do not know that it will work. We have in many instances — in fact in most instances — no track record. It is faith, again, in our fellow man. It is faith, I think, ultimately and hopefully in some superior being that will have some guidance in the decisions that we finally make.

On a daily basis I am faced with decisions — relating, for example, to prison matters, pardons and paroles and decisions affecting state government and affecting families and homes — that become too much for a mortal to even attempt to try to settle and solve. And each day is a day that it is all you can do to try to do your best —

and to hope there is "somebody up there" going to give you some guidance along the way!

But the whole nature of our system is based upon a faith... and certainly (on those) principles that we have gained from whatever religious form we practice... And I think that faith plays a tremendous role in operating within a democratic framework.

**The church, with other institutions, has been under fire in our day. What effect do you see this having on the health of the religious faith of our nation?**

I don't see the institution of the church and its role being diminished any more than any other of our institutions. We see great questions today about the institution of education. We see great questions about our own economic system of capitalism and free enterprise. There are some harsh questions being asked those institutions today. And whether or not we can respond in such a way to come out positive, I don't know. I think we can.

I think the church is basically going through the same questioning process, the same process that many of our existing institutions are going through today. I don't know that this diminishes our faith, let us say, in a superior being any. I think it does present an era of questioning; of asking some very hard questions — just as we went through the recent Watergate era asking ourselves some very tough questions about our system of government. (We asked) will it work? What are the alternatives? Is it strong enough to survive the shocks that we were experiencing on an hour-by-hour basis?

But when you wash it all out, and once we are through this period of time, I think we'll look back and (see that we went safely) through this period of reassessment. And I feel very strongly that both the church and the



Governor Pryor

institutions of education, the institutions of our capitalistic form of society and of free enterprise will emerge stronger. But it may take us a while to complete the questioning process.

**Concerning the future, you are an optimist?**

Very much so!

**What is the basis of your optimism?**

Well, a politician operates very much on instinct. And he operates, not necessarily on what he gleans

(Continued on page two)

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

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94th Year, No. 32

## Arkansas' United Methodists responding

### Refugee sponsorships growing — more are needed

What is happening among United Methodists in Arkansas in respect to the sponsorship of Vietnamese refugees?

At their annual sessions last May and June the two Conferences in Arkansas United Methodism set goals for the sponsorship of refugee families. The Little Rock Conference established its goal for "at least ten" such families; the North Arkansas Conference for 21, suggesting three per District. What has happened in the just over three months since those sessions reveals that Arkansas United Methodists are taking those goals seriously.

Inquiries by the **Arkansas Methodist** reflect that approximately 12 churches have completed the application process and presently have Vietnamese families in their communities, or will have within this week. Another 15 or 20 churches have applications pending or in the planning or "talking stage" preliminary to submitting application for sponsorship.

#### Plans Vary

Plans for sponsorship vary — all the way from a single church sponsoring a family or individual to groups of churches sharing in such sponsorship. In some communities sponsorship is an occasion for ecumenical cooperation, with churches of different denominations sharing in the responsibility.

Another common plan among United Methodist Churches in Arkansas is one in which a family or a few families within the church will carry the principal financial load of sponsorship but share other aspects of the total responsibility with their local church.

Dr. Charles P. McDonald, superintendent of the Fort Smith District and coordinator of United Methodist refugee relief efforts in Arkansas, reports that he is gratified by the response of Arkansas United Methodists. But he is quick to add that more sponsors are needed. He emphasizes that while the need remains great for sponsorship of families, there is an equal need for sponsors for individuals. He says that in any case, sponsorship remains the most needed help for Vietnamese refugees.

McDonald reports that according to Dr. J. Harry Haines, director of the United Methodist Committee on Relief (UMCOR), United Methodists across the nation have made an encouraging response to Vietnamese refugee sponsorship needs. He notes that while UMCOR had set a goal of 500 sponsorships, applications have been received from more than 600 United Methodist churches or individuals.

Dr. McDonald states that in addition to sponsorships, United Methodists of the two Arkansas Conferences have

(Continued on page four)



#### Clean Face For Her Doll

—RNS Photo

FORT CHAFFEE, Ark. — Five-year-old Nguyen, a Vietnamese refugee at Fort Chaffee, Ark., wipes the face of her new American doll. Nguyen and her family are waiting for sponsors along with 24,000 other refugees at Fort Chaffee.



# Governor Pryor on the church and the refugees

## 'A more significant role than the government'

**Arkansas Methodist: How do you evaluate the role of the church in the resettlement of Vietnamese refugees?**

**Governor David Pryor:** Without the role of the church in the Vietnamese refugee program we would have only a minute portion of the refugees sponsored across this country. The church has played a much more significant role in the placement and sponsorship program than the government. There's no question about it.

The various churches that I've been in contact with, that I've seen operate on the grounds at Chaffee, for example, have been absolutely tireless and unselfish in their efforts to find sponsoring families or sponsoring organizations. Without them we would have tremendous problems. We have problems now, but they would be magnified a thousand times without the churches coming into this field and giving of their time and effort and just pure hard work and dedication. They have been just absolutely splendid throughout this program!

**How do you evaluate the success of the sponsorship program?**

One of the problems with the refugee program (is that) we are beginning to see the end of the potential sponsors. There're not as many as there were, let's say, 90 days ago. So we're beginning to seek alternatives now. How do we disperse the final several thousand of the refugees who now will all eventually be located, centralized, at Chaffee in our own state? I've discussed this with representatives of the Department of Health, Education and Welfare.

Some states — Washington, for example — will attempt to place

refugees through state-wide services. Washington will try to do so with 500 refugees. I'm a little concerned about making such a commitment for the State of Arkansas because I feel that in the coming months there may be a residue of several thousands which we could not absorb, which might be left here — say older families, grandmothers, grandfathers. I think we might be biting off more than we could chew if we made such a commitment at this time. So I'm going to withhold such a pledge until I see where we are several months from now.

**How do you assess the attitude of Arkansans, especially in the western part of the state, toward the continuance of the program at Fort Chaffee?**

I would assess it as one of understanding and of a very tolerant attitude about the whole situation. And also, if I may — and I hope I'm not invoking Christianity wrong — I would say a very Christian-like attitude has prevailed throughout the entirety of the program.

At first, of course, there were many, many apprehensions and concerns — about the job situation, the health standards, the water supply, about feeding — and about all the problems that encompass a transition like this. But frankly, the people have been more than generous and understanding.

And a great deal of this is attributable directly to the leadership of Fort Smith and to the leadership of those communities in that particular area of the state immediately surrounding the encampment. They have been splendid in every way in accepting the refugees . . .

The people of our state (have shown) a real outpouring of generosity (in seeing) one, that (the refugees) have a problem; two, we don't have a better alternative now; and three, we're making the best out of a situation that is untenable and that we don't really know the answers to.

**What are your feelings concerning a prolonged stay at Fort Chaffee by the refugees?**

I just don't want us to get into a situation (which) is permanent. It was told to us that this was a temporary situation. And I think we can handle it and handle it well on a temporary basis.

I don't want, for example, to see a permanent Indian Reservation concept at Chaffee with a residue, say, of 20,000 refugees left there for the next five or six or ten or 20 years or whatever. The longer the camp is there the more problems we will have. They will become restless, they'll be getting unsettled, beginning to wonder what is going to affect their lives and where they will end up.

I think thus far it's been run in a splendid way. But I think the longer it stays, and the more permanent in nature it becomes, the more problems we will see. For this reason I'm hoping that all red tape can be cut and we can expedite the sponsoring of the refugees.

**What do you believe constitutes a reasonable amount of time for the program to remain at Chaffee?**

I would say that anything beyond the first of the year would be approaching an unreasonable amount of time.

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# Conference on Holy Spirit to bring speakers of note

A roster of widely known evangelistic speakers will lead the Conference on the Holy Spirit, planned by a Steering Committee of the Little Rock Conference and the Conference Board of Evangelism, to be held Nov. 6-8 at Pulaski Heights United Methodist Church in Little Rock.

In addition to Bishop Eugene M. Frank of the Arkansas area other speakers will include Bishop Mack Stokes of Mississippi, Dr. Oral Roberts of Tulsa, Dr. Kenneth Kinghorn of Asbury Seminary, Dr. Ross Whetstone of United Methodist's Board of Discipleship, and the Rev. James Bass, youth evangelist in the division.

The Rev. Fred H. Arnold, chairman of the Conference Board of Evangelism, said the steering Committee which includes both lay persons and ministers from over the conference, and whose chairman is Mr. Kearney Dietz of the Pulaski Heights congregation, met recently to firm up plans for the November event.

Mr. Arnold stated that registration forms will be mailed to all the local churches in the Little Rock Conference around Sept. 1st. The Conference Council on Ministries Office in the Methodist Headquarters Building will then be ready to receive registrations and fees in the amount of \$5 per person.

Mrs. Edna Earle Williams, chairperson for Housing Arrangements, is working with churches in the Little Rock area in an effort to provide lodging accommodations in private homes for persons who will attend the conference, according to Mr. Arnold.

Arnold said, "Our goal is to reach as many Methodists as possible within the bounds of the Little Rock Conference." He said the purpose of the conference is fourfold:

To enable individuals to have a more positive approach to the work of the Holy Spirit in their lives; to establish a scriptural basis for understanding the Holy Spirit; to develop an appreciation for all the gifts of the Spirit — especially love, and to unite the Church — under the power and direction of the Holy Spirit — in her mission for Christ.

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## The role of faith (Continued from page one)

from reports or statistics or polls or whatever. But a politician who has been at it a while, I think, operates by a "gleaning" process — of obtaining information by instinct and by osmosis, so to speak; by daily and hourly gathering and sensing information that is there, and by "feeling the pulse," or whatever.

But just in the daily routine of attempting to find out what people are thinking about, what concerns them, what they are worried about — this is the basic reason for my optimism.

And, secondly, (I am optimistic) because I think the people want the institutions to work. Because there have been great flaws in the institutions, I think that to a degree people want to more or less punish them, so to speak; to see if they can withstand the tortuous questioning period that we're going through at this moment.

And it is, in effect, a period maybe of punishment — to see whether there are true strengths or not; to see whether those strengths are fairy tales or whether they are real. And I think that they are real strengths.

Now we are going through changes, and we're asking some pretty hard questions. And whether or not we've found the answers, I don't know. But I think that people basically and inherently want the institutions to work and to work well and to serve us.

**Considering the role of the church in such an age, what do you see as its unique contribution?**

Well, I think that of the many purposes the church has served, say in the last two decades, I think one of (the most significant has been) that it has taught us tolerance. It has taught us reason.

I think that without the institution of the church —

especially during the civil rights upheavals, during the crisis of Vietnam, during the conflicts that we've seen within the nation and within the world during the last 20 years — I think without the church we would not have had the tolerance, nor the reverence; nor would we have had the inspiration to approach these problems with reason. I think the church has stood for reason during these times of turbulence. And without it I don't know where we would have been!

The church has been a stabilizing influence. It has given us a base. It has furnished some guidelines outside the spectrum of government. It has given us some inspirational guidelines, I think, and it has served basically as a source of strength for us during these particular times.

**In your opinion how should or should not an individual mix his or her politics and religion?**

Well, I do not like to — let's say "exploit" — a religious feeling. I don't like to see people exploit personal religion in politics.

For example, I was asked by a newspaper photographer only two weeks ago to pose with my head bowed and my eyes closed with an American flag in the background. I refused to do so. I do not think this was proper; I was not comfortable doing it. I felt this would have been an exploitation.

I used to see pictures of Presidents posed in moments of prayer. I just think it's too private a thing to use in a political setting. I'm very suspicious of politicians who like to leave the inference, or to imply, that God is on their side, or even that God is on our side. I don't think we can make that statement. It's too personal. And I'm

very suspicious of those who use religion, who use God, in this manner.

**How can a politician best give the proper expression to his or her religious faith?**

It would be, first, what that politician is extremely comfortable with. For example, when I was asked to pose for the newspaper man in a moment of prayer, I was totally uncomfortable.

Many times I've seen speeches which invoke the Lord's name, or whatever — and I'm very sensitive about doing this or in any way attempting to imply that I have a closer relationship with him than anyone else. So I'm a little suspicious of politicians who do.

I just think that religion is a very personal sort of matter.

**Would you share with us about your own church relationship?**

I'm a member of the Presbyterian church. My mother and dad were. She volunteered and worked in a mission field in 1956 — in British Guiana. She went to help teach English to children of missionaries while their parents went into the jungle to help Christianize some Indian tribes. I was in the University of Arkansas at the time.

My father was an elder in the church; I was a deacon. We are members now of Pulaski Heights Presbyterian Church in Little Rock, and I have a brother who is a minister in the Presbyterian Church in Victoria, Texas. I'm not saying I'm the best churchman of all times — I'm not!

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**Next week: Part Two — Some major issues before Arkansans**

Arkansas Methodist



## From the Bottom of the Heart

### 'The reports of my death are highly exaggerated' On bad mouthing our institutions: a case of overkill

There's an old story about a Methodist preacher who was bemoaning a low attendance at a particular Sunday's service. "But thank goodness," he said, "the Baptists didn't have many either!"

What with current reports that our denomination is experiencing losses in several categories, we could be tempted to look around for somebody who's got similar or worse problems. And judging by what appears to be happening to a lot of institutions, as well as to the church, we wouldn't have far to look. For many secular institutions are also having a pretty rough time of it nowadays. And though that fact might make us in the church "feel gooder," it wouldn't be proper manners for us to enjoy it overly much.

It has been popular of late to bad mouth the established institutions of our society, including the church — and often for reasons which those institutions have brought upon themselves. But while our problems in the church are many and are real indeed, we have the feeling that we're being bombarded with a lot of critical overkill.

An example may be seen in a story on page nine of our issue of last week (Aug. 7). In a speech at a convocation sponsored by Good News, the unofficial "forum for scriptural Christianity within The United Methodist Church," Dr. Edmund W. Robb, pastor of St. Luke's United Methodist Church, Lubbock, Tex., and a Good News board member, said that United Methodism is a "sick denomination" because of what the article called "weak and ineffective ministerial leadership."

He went on to say, to quote the article, that United Methodism's seminaries "bear a major portion of the responsibility." Said Dr. Robb: "If we have a sick church it is largely because we have sick seminaries."

We wonder just how careful an examination Dr. Robb made of his patients before pronouncing such a diagnosis. It brings to mind a remark by Mark Twain, we believe it was, who once, when in Europe, read an account in an American newspaper telling of his reported demise. Twain cabled back: "The reports of my death are highly exaggerated." We suspect the same is true with such reports on the church's physical condition.

Concerning criticism of institutions generally, we agree with Governor David Pryor (see interview, page one) — if we interpret him correctly — that while many of our institutions may very well deserve critical questioning, that fact does not deny their validity, it does not discredit the truths which they may symbolize and it does not negate their reason for being.

It is good that we address tough questions to ourselves and to other institutions. But there comes a time — as far as we in the church are concerned, anyway — when we ought to quit fiddling around so much with our own pulse and free our hands to get back to the primary task before us. We say it again: that time is hard upon us.

### A higher standard of excellence On measuring the church

We have another argument with this game of measuring the health and success of the church (see above).

To be sure, we must give an account of our stewardship. But we question whether it's right to apply to the church the same measurements of performance which are applied, say, to General Motors or Exxon or even to the United Way or whatever — even though we in the church have ourselves been doing just that for a long time.

This is not a cop out. It is to say that the church must measure itself and be measured by secular society by a standard of excellence which is not of this world. It must respond to a standard which is equal to and in many ways more demanding than that which is used to measure secular institutions; a standard which utilizes some entirely different criteria for evaluating faithfulness (success).

For instance: this writer worshipped last Sunday in a service attended by something less than 20 persons gathered in a humble but proud meeting house, a sanctuary of the Lord. A young United Methodist minister preached the gospel and the handful of faithful sang and "worshipped the Lord in the beauty of holiness."

Less than 20 people — not very impressive by the world's standards. But in the economics of God, that hour, as are all like it, was of immeasurable value.

The church must not use such experiences as a compensation for small numbers or as an excuse for laziness or irresponsibility, as we have sometimes done in the past. Nor may we use them as an excuse for a removed, aloof or passive stance in today's kind of world. Rather, such experiences are the very reason the church

must, as never before, mount a vigorous offensive for its cause.

Let's be good stewards of our responsibilities. But let's not allow an over-concern for success by the world's standards distract us from being faithful to our calling — a calling which measures its victories by ways other than the world's.

### Off the Top of the Head

#### Flaming fall preview

##### Hot dog!

Do you know what I've been dreaming of the past few weeks?  
The first really chilly fall day, that's what!

##### Cold dogs

Speaking of fall things, let's share a bit of old-timer talk about winter. It occurred to me one icy cold night last winter that what was wrong with this country is that the present generation has never had to climb in bed to be greeted with ice-cold sheets. It's no wonder we don't have any character these days. I know of no other single discipline which is as sure-fire a guarantee to make Presidents out of everybody as is the old cold sheet treatment. It's a sure bet to give you so much character that you can hardly stand it. As a child I thoroughly dreaded those first few minutes in bed on cold winter nights. I can remember spending the first couple of minutes shaking all over, real fast, to get the bed all warmed up. It must have looked rather strange — kind of like someone doing the boo-ga-loo (I think that's what they call it) or something. It was kind of hard on the sheets, but it worked. At least it either got the bed warmed up or it got me so heated up that the cold sheets felt good — I don't remember which.

But anyway, those were the good old days. And I think I'll get ready for some recollectin' by putting my pair of bed sheets in the deep freeze right now so they'll be ready come winter. I can hardly wait!

##### No dogs

I hear on TV that we may be in for heating problems this winter. Know what we old-timers used to do about that? We used to put our dogs in bed with us, that's what we used to do about that. I can ga-ron-tee you one thing: if I tried that here at home, there'd be enough heat generated to supply the whole neighborhood!

##### No-charge humor department

Know why Humpty Dumpty had a great fall?  
He wanted to make up for a lousy summer.

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## North Arkansas Conference of the Laity



### Board of the Laity At Mt. Sequoyah Retreat

Members of the North Arkansas Conference Board of Laity met during recent annual lay retreat at Mt. Sequoyah. Shown on back row (from left) are District lay leaders: Leon W. Woolbright, Fort Smith District; Charles Rasberry, Jonesboro District; Dalton Henderson, Paragould District; Bob McGinnis, Forrest City District; Jim Lane, Conway District. Front row: Henry Rainwater of Walnut Ridge, Conference lay leader; Bob Cheyne of Bentonville, Conference lay leader elect; Bob Fikes of North Little Rock, Marvin Gaither of Batesville and Warren Blaylock of Alma, all associate Conference lay leaders.



### Worship Leaders

Giving leadership at Sunday morning worship at the laity retreat were Marvin Gaither (left) of Batesville, an associate Conference lay leader, who presided at the service, and Dr. Robert E. L. Bearden, superintendent of Conway District, who presented the sermon.



### Directs Retreat Music

Bill Kennedy served as director of music during the Aug. 2-3 retreat, leading in group singing and providing vocal solos. He is shown at console of portable electronic organ he uses in his work as a song evangelist. He is a member of the United Methodist Church in England, his home town.



### H.P.I. Official Speaks

Dr. Clarence Mannasmith, D.V.M., of Heifer Project, spoke on that agency's program of providing breeder stock throughout the world. Dr. Mannasmith is ranch manager at the Project's International Livestock Center, Fourche River Ranch, near Perryville.

Dr. William E. Brown —

## Former pastor, superintendent, Christian Civic Foundation leader dies

Dr. William Edward Brown of Pine Bluff, retired member of the Little Rock Conference and long-time pastor, district superintendent and first executive director of the Arkansas Christian Civic Foundation, died Aug. 9. He was 85. He had been in ill health since early summer.

Born Oct. 15, 1889 at Winslow, Mo., he married Georgia Johnson on Jan. 1, 1918. He attended Central College, Mo., Northwest Teachers College, Mo., Missouri Wesleyan College and the University of Chicago and was awarded the honorary doctor of divinity degree in 1931 by Morris Harvey College, Charleston, W.Va.

Dr. Brown was received On Trial in the Southwest Missouri Conference in 1914 and served appointments in that Conference until 1933, including the superintendency of the West Plains, Popular Bluff and St. Louis Districts.

Following that he served appointments in the Texas Conference for 11 years, including pastorates at Cleburne, Grace Church, Dallas, and as superintendent of the El Paso District.

In 1944 he was appointed pastor of First Church, Pine Bluff, which he served for four years. Succeeding

appointments were as superintendent of the Baton Rouge (La.) District, superintendent of the Monticello District, pastor of First Church, Texarkana and First Church, Benton. In 1960 he was named as the first executive director of the Arkansas Christian Civic Foundation, a position he held for six years.

He was a member of the first Board of Pensions of the Methodist Episcopal Church, South, and had been a member of the Board of Trustees of Southern Methodist University, Dallas. During his retirement years in Pine Bluff he had been associated with First, Lakeside and Wesley United Methodist churches.

Survivors include his wife, Mrs. Georgia Johnson Brown; a son, William E. Brown Jr. of California; two daughters, Mrs. James W. Peavey of Pine Bluff and Mrs. Mary Hartzog of Louisiana, 11 grandchildren and two great-grandchildren. A son, Joseph Robert Brown, preceded him in death.

The funeral service was Aug. 11 at First United Methodist Church with Dr. John W. Lindsay, Bishop William C. Martin and Dr. Marshall T. Steel officiating. Burial was at Memorial Park Cemetery.

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## Refugee sponsors needed

(Continued from page one)

aided by contributing to the Vietnamese Refugee Fund, established following last summer's Annual Conference sessions. He reports that as of July 22, \$2,831 had been received for that fund and that \$1,691.94 had been dispersed for items such as layettes for newborn Vietnamese children, Bibles in the Vietnamese language and sewing machines for the sewing center. He expressed appreciation for contributions to the fund (an accounting of which will be published periodically in the *Arkansas Methodist*), and stated that any surplus in the fund at the conclusion of the program would be contributed to UMCOR.

### Various Churches, Groups, Participating

Based on reports from Dr. McDonald, Nell Barling (wife of the Rev. Aaron Barling), who works with Church World Service at Fort Chaffee, and the two Conference Council on Ministries offices, the *Arkansas Methodist* has compiled the following list of churches participating in the sponsorship program.\*

### LITTLE ROCK CONFERENCE

**In Effect:** First Church, Texarkana; First Church, Arkadelphia, in cooperation with a member family; First Church, Sheridan, in cooperation with a member family.

**In Planning Or "Talking Stage":** Trinity, Markham, Highland, St. Andrew, all in Little Rock; Lakeside, Pine Bluff; Dermott, in cooperation with a member family; First Church, Hope, in cooperation with a member family.

### NORTH ARKANSAS CONFERENCE

**In Effect:** First Church, Conway; Central Church, Fayetteville; Fort Smith District group (couples contribute \$10 a month for support of two refugee families); First Church, Clarksville, in cooperation with a member family; Green Forest Church, in cooperation with a member family; eleven churches of North Little Rock and the two Jacksonville churches, sponsoring two refugee families, one of which arrives this week; First Church, Newport (refugee family to arrive Aug. 27); Goddard Memorial, Fort Smith, in cooperation with a member family; First Church, Paris, in cooperation with a member family.

**Planning Or "Talking Stage":** First Church, Bentonville; First Church, Walnut Ridge; First Church, Wynne; First Church, Springdale; First Church, Searcy; several churches in Jonesboro in cooperation with other denominations (details not available).

Churches, groups or individuals interested in details of the sponsorship program may secure these by writing to Dr. Charles P. McDonald, P. O. Box 3634, Station A, Fort Smith, Arkansas 72901 (telephone 783-0385).

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\*There may be other churches which have existing sponsorship programs or programs in the planning stage. We invite these, and others who may yet develop such plans, to keep the *Arkansas Methodist* informed so their programs may be listed in later reports.



# NEWS and opinion

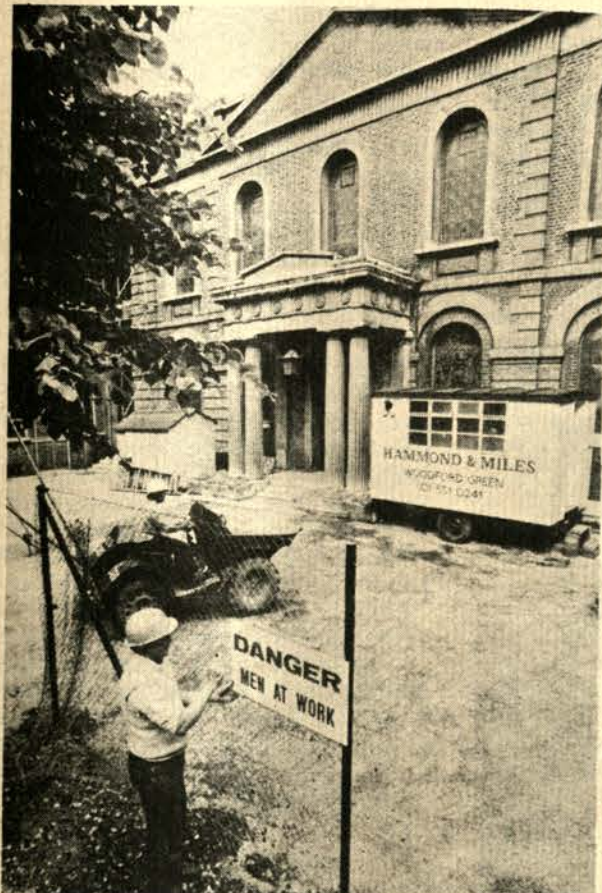
summary by Doris Woolard



Publishing sources report a veritable boom in the sale of religious books. A new survey claims that 42 per cent of American families bought Bibles or other religious books last year — 9 million Bibles and 12 million other religious books. The Christian Booksellers Association, meeting in Anaheim, Calif., reported a 66 per cent sales jump by its member stores from 1972 to 1974. One publisher said, "People are trying to get back to basics — the Bible is one. Why? They're searching for security."

Proposed legislation that would have provided lower increases in second class, non-profit postal rates for religious publications was rejected by the Post Office Committee of the U.S. House of Representatives by a vote of 22-2. Representatives of the religious press have warned on past occasions that proposed increases in postal rates could force some religious publications out of business.

Alleged funding of a Roman Catholic priest by the Central Intelligence Agency for "political operations" in Chile during the 1960s was scored by Americans United for Separation of Church and State in a letter to President Ford. The organization's executive director, Glenn L. Archer, said disclosures give evidence of a "shocking disregard for the First Amendment principle of separation of church and state."



UMC Photo

## Wesley Chapel Restoration Underway

A sign warning persons to "keep out" because of the dangerous condition of Wesley's Chapel in London's City Road has been replaced by one indicating that restoration of the famous landmark has begun. Dr. Lee F. Tuttle, Lake Junaluska, N.C., general secretary of the World Methodist Council told the committee that the recent start on the restorative work has generated renewed interest and support for the project. Contributions are now being received regularly, he said.

Five church-related colleges in the Minneapolis-St. Paul area have formed a new organization to formalize the intercollege cooperation which has existed since 1973 among the schools. The new organization, called the Associated Colleges of the Twin Cities, is comprised of Hamline (United Methodist), Macalester (United Presbyterian), the College of St. Catherine and the College of St. Thomas (both Roman Catholic), and Augsburg (American Lutheran). The new organization allows the member colleges to seek funds jointly to fund their coordinated efforts, and to ease administrative problems in operating joint ventures.

Four church-related colleges in southwest London have agreed to merge into one institute of higher education. They include Methodist, Roman Catholic, Church of England, and non-denominational institutions. Dr. James Topping, chairman of the Formation Committee, said "It is an arrangement that will allow the four colleges together to use collectively their academic resources of staffing and buildings to provide a wider range of courses and more varied teaching programs, while each college will be free to maintain and develop the community life particularly associated with it and able to fashion its own special contribution to the institute as a whole."

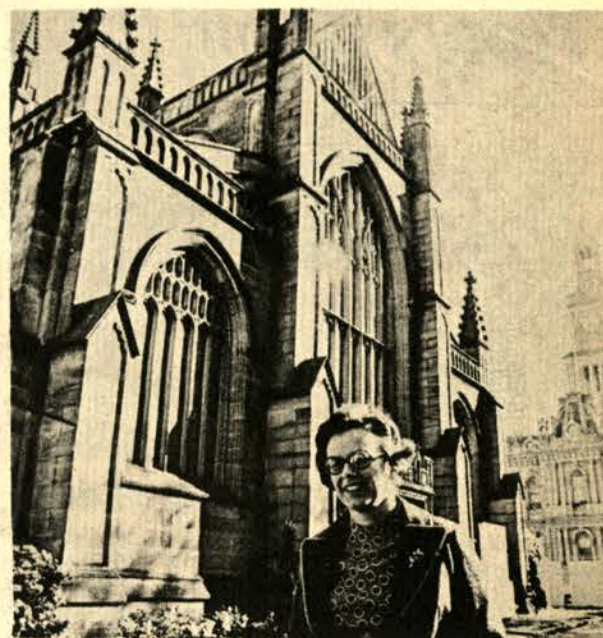
In Swansea, Wales a congregation of 1,000 attended a service at St. Joseph's Roman Catholic Church where three brothers were ordained priests. Hugh, Richard and Anthony Cullen, whose mother, Mrs. Mary Cullen, said she and her husband, Richard, had always prayed that one of their children would be called into religious service, have eight other brothers and sisters, including a priest and a nun.

Oregon's Attorney General Lee Johnson has ruled that public schools in that state must not permit nativity scenes in school buildings while classes are being held. The issue arose in Portland in the 1973 Christmas season, when a volunteer "room mother" took a nativity scene to school. She was told that school policy and federal law forbid such displays. Her interdenominational congregation protested to the Portland school board, which said state rulings forbid such displays. The church appealed to the Oregon Board of Education, which in turn sought the opinion of the attorney general.

Spencer W. Kimball, president of the Church of Jesus Christ of Latter-day Saints (Mormon) dedicated the new 28-story, \$33 million headquarters building of the denomination in Salt Lake City. The 420-foot-high building, tallest in Utah, houses the offices of the Church's Genealogical Society, Historic Department, Presiding Bishopric, Missionary Department, Communications Department, and auxiliary organizations. It has parking space for 1,140 cars and accommodates about 1,900 office workers.

Prayers for people imprisoned for their religious beliefs were offered at a special ecumenical service held in Helsinki on the occasion of the summit-level meeting of the Conference on Security and Cooperation in Europe. Prayers were offered in eight different languages at the service conducted by Lutheran, Orthodox, and Roman Catholic bishops and the head of the Finnish Methodist Church.

Msgr. W. T. Magee, editor of The Courier — a diocesan newspaper in Minnesota, wrote in an editorial that "the trials which our Christian brethren of the Missouri Lutheran Synod are experiencing are worth our attention and deserving of our prayerful sympathy." Msgr. Magee said Catholics may not be aware of it but they face the same problem — of differing views on the interpretation of Scripture. The editorial said, "Modern scholarship as well as modern errors influence all Christians and we cannot stand aloof."



RNS Photo

## To Head Australian Church Council

SYDNEY — Jean Skuse, the daughter of a Methodist minister, has been elected chief executive officer of the Australian Council of Churches, which includes seven Protestant and five Eastern Orthodox denominations. Miss Skuse, 43, has long been active in denominational and ecumenical affairs. She is presently world secretary of the World Federation of Methodist Women. She will assume her new post on Jan. 1, 1976, succeeding the Rev. Fred Engel, a Presbyterian minister.

Roman Catholic Bishop Andrew G. Grutka of Gary, Indiana, speaking on the question of prison reform in the U.S. during an interview with Vatican Radio, said the aim of incarceration should be rehabilitation of the inmate, not his or her "punishment." "The whole concept of punishment, as we learn from a study of the Sacred Scriptures," said Bishop Grutka, "indicates that punishment belongs to God and not to us."

Gideons International are distributing about a million copies of the Scriptures into the hands of people around the world every 27 days, according to an executive of the organization. Reporting to the 76th international convention meeting in Denver, he said members of Gideons International, which since 1972 has extended its outreach to college and university campuses, have now visited every college campus in the country.

The Indiana Council of Churches has received Lilly Endowment grants totaling \$324,000 to establish a chaplain program of service and personal counseling among the state's more than 1,100 troopers, and a separate program in which the churches will cooperate to project ministries into the state's colleges and universities.

## Bicentennial Thought

By Religious News Service

Noah Webster, the famed 18th century lexicographer and educator had no doubt that the Scriptures had a place in public education, but he rankled when the Bible became little more than a reading text.

He expressed his views in a late 1780s article in his American Magazine.

"In some countries," Webster wrote, "the common people are not permitted to read the Bible at all. In ours, it is as common as a newspaper and in schools is read with nearly the same degree of respect. Both of these practices appear to be extremes. My wish is not to see the Bible excluded from schools but to see it used as a system of religion and morality."



# News from the churches

GUEST MINISTERS in First Church, Malvern, during the pastor's vacation were the Rev. M. E. Scott, retired member of the Little Rock Conference, and Dr. J. E. Feller, retired member of the Iowa Conference, who resides in Malvern.

THE CHILDREN who attended vacation church school at First United Methodist Church, Mena collected \$102 for the purchase of a hog for Heifer Project International at Perryville. The children traveled to Fourche River Ranch and presented the money (in a papier-maché pig) to Don Blood, manager of the East Georgia Farmers' Cooperative, one of the projects supported by Heifer Project International.

THE REV. HOWARD RITCHIE, pastor of Asbury United Methodist Church in Magnolia and holder of a second-degree black belt, presented a program on the differences between karate, judo and akido at a recent meeting of Magnolia Rotarians.

THE REV. ROLAND E. DARROW, retired member of the Little Rock Conference, was a recent pulpit guest in First Church, North Little Rock.

MR. WILLIAM SHEPHERD, Little Rock Conference lay leader, was a recent speaker for the morning and evening services at Mabelvale United Methodist, his home church. On Sunday morning, Aug. 17, Mike McDonald, a ministerial student at Hendrix College, will present the morning message.

THE REV. GLENN BRUNER, retired Methodist minister, was a recent Sunday morning worship speaker at First Church, Trumann. Bob Berry, Chief of Police of Trumann, presented the evening program on narcotics.

THE JUNIOR AND SENIOR UMY of First Church, DeWitt, traveled to Eureka Springs to see the Passion Play and to Rockaway Beach, Mo., recently.

CAMPSED United Methodist Church, south of Tichnor, has designated Thursday, Aug. 21 as Bicentennial Homecoming and Fishfry Day. The noon meal will be followed by a presentation of the history of one of the oldest churches in south Arkansas County. The Rev. Therral Wilson, pastor of the Gillett-Campshed Charge, extends an invitation to all former members, pastors and friends to attend this event.

MR. BART GHENT has recently been named director of music at St. Luke United Methodist Church, Little Rock. Mr. Ghent is a graduate of Henderson State University and has been organist and choir director at Fairview Church, Camden for the past eight years. He will be living in Sheridan where he is also employed as band director.

**CORRECTION:** In a previous issue we incorrectly stated that the Rev. Irl Bridenthal is a retired member of the North Arkansas Annual Conference. He is instead a retired member of the Little Rock Annual Conference.



## Parkers Chapel To Salute Founder

Parkers Chapel (above) as it appeared at the time of its centennial celebration on Dec. 9, 1973 is currently undergoing an extensive renovation from basement to a new steeple. Shown at right is the Rev. James A. Parker, founder of the church, whose grandson, Mr. J. O. Parker, now 80 years of age, of Grand Cane, La. recently sent the congregation the photo and a check along with biographical data relating to his grandfather. When the renovation is completed the steeple, the photo and a shiny new cross on the steeple will be dedicated.

†



## Pounding And Shower

The congregation of Fisher Street Church, Jonesboro, honored their new pastor, the Rev. George Cleary, and wife (at left) at a recent pounding. Gifts in the picture on the right were presented the same evening at a linen shower for the Methodist Children's Home extension cottage at Marked Tree.

†



## Jett Graves Class Wins Attendance Plaque

The Jett B. Graves Sunday School Class at First Church, Hope, was presented the attendance plaque by church school Superintendent Austin Hutson at a recent churchwide barbecue. Holding the plaque is Mrs. Edith Brown (center), president of the class. Over 240 persons attended the barbecue.

†

## 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.

Aug. 17—Sunday ..... Phil. 2:12-13  
Aug. 18 ..... Jer. 23:23-24  
Aug. 19 ..... Romans 14:7-10  
Aug. 20 ..... Zeph. 1:14-16  
Aug. 21 ..... Psalm 123:1-4  
Aug. 22 ..... Luke 24:28-32  
Aug. 23 ..... Psalm 121:1-4  
Aug. 24—Sunday ..... John 6:60-65

†



## "Byron Bogard Day" At North Little Rock

Triune Class of First Church, North Little Rock, recently celebrated "Byron Bogard Day." Mr. Bogard, shown above with members of his family, was one of the founders of the Triune Class and its teacher for more than 22 years. Many former members of the class returned for the event which Mr. Austin Wiggins, present class president, emceed. The class presented Mr. Bogard with a gift at the close of the program.

FIRST CHURCH, Harrison has designated August as the Month of Evangelism with services at 7 o'clock each Sunday evening. The Rev. Doyle Blanton, pastor at Plummerville, preached for the Aug. 10th service. On Aug. 3rd the congregation met at their lake property near Lead Hill for recreation, a potluck supper and a service of Holy Communion at the lake front. July was observed as a Month of Outreach. Three Sharing groups, which resulted from a Lay Witness Mission held four years ago, still meet weekly for Bible study, prayer and a deepening of Christian fellowship.

THE REV. CARR DEE RACOP, associate director of the Little Rock Conference Council on Ministries, was a recent pulpit guest in Wesley Church, Pine Bluff.

TWENTY-ONE United Methodist Youth of Fairview Church, Camden, accompanied by adult chaperones, recently made a three-day trip to Six Flags Over Texas, financing the trip by various youth fund-raising projects. Carolyn Powell is youth coordinator.

YOUTH of First United Methodist and First Presbyterian Churches of Morrilton recently shared a trip to Eureka Springs, where they attended the Passion Play. They stayed overnight in Berryville First Church. Jane Overton, youth director, and other adult counselors accompanied them on the excursion.

THE PRESCOTT congregation gathered at the De Gray Lake picnic area near Arkadelphia on a recent Sunday afternoon for a period of recreation and a picnic supper. Following the meal a song service, with guitar accompaniment by Nancy Wright, was held in the pavilion.

## LET'S CELEBRATE

America's Bicentennial  
Methodism's Bicentennial  
Paris United Methodist Church  
Centennial  
September 6 and 7, 1975  
Calling all ex-residents,  
pastor and lay  
Y'all Come!  
Vernon Paysinger

†



## West Memphians plan ahead for Fall Mission Festival

A Festival of Missions, scheduled to begin on World Communion Sunday, at First Church, West Memphis, has been announced by that church's Commission on Missions. One unique feature will be the housing of a heifer on the church grounds Monday through Wednesday of the Oct. 5 through Oct. 8th series, to dramatize the church's participation in "Heifer Project."

On Sunday, Oct. 5th, World Communion Sunday will be observed at both the 9 a.m. and the 11 a.m. worship services, with the Rev. Ben Hines, pastor, presenting the messages. At 5 p.m. the youth of the church will present a mission drama.

A Fasting Luncheon on Monday will

### Benton First to host Indian group from Oklahoma City

This Saturday afternoon, Aug. 16th, about 30 representatives of the Angie Smith Indian congregation in Oklahoma City are scheduled to arrive in Benton, to be hosted by First United Methodist Church. At 6:30 p.m. the Benton congregation will meet with their guests in the church's fellowship hall for a church-wide potluck supper and an evening of fun, feasting, fellowship and a song-fest.

The song-fest, to be held at 7:30 Saturday evening, will include the singing of hymns in Cherokee, Kiowa, Choctaw, Creek, Ojibwa, and Euclypse tongues. Three Indian families compose three singing groups known as the Midwest City Gospel Singers, the Country Gospel Singers, and their children are the NOW Singers.

The guests will be lodged overnight in the homes of church members and on Sunday will visit the various Sunday School departments and participate in the morning worship service, singing and interpreting Indian hymns and presenting The Lord's Prayer in sign language.

Angie Smith Church (named for the late Bishop Angie Smith, who for many years served the Oklahoma area) is one of many in the Oklahoma Indian Missionary Conference of The United Methodist Church which includes four districts encompassing Oklahoma, five churches in Kansas, two in Texas and one in Arizona. There are 65 Indian ministers in the conference serving 127 churches. The recorded membership in 1972 totaled 11,453.

The visit is in response to a labor of love performed last May by nine young folk and four adult advisors from the Benton church, when they made a trip to Oklahoma City and painted the sanctuary and classrooms of Angie Smith Church. The Indian congregation, which includes eleven tribes, was so impressed with the Christian service rendered by this group they expressed the hope that sometime they might visit Benton and express their appreciation.

†

#### ALDRSGATE FACILITIES AVAILABLE FOR FALL, WINTER, SPRING MEETINGS

Looking for a place to hold a retreat, workshop, or seminar? If so, consider Aldersgate. We operate two facilities — Aldersgate and Pfeifer — and will be able to schedule many more groups. For more information call 1-501-225-1444 or write Aldersgate, Inc., 2000 Aldersgate Road, Little Rock, Arkansas 72205.

feature entertainment by Judy Whillock, a member of the Commission on Missions. There will be a charge of \$1 per person.

On Tuesday evening the Administrative Board Meeting will be open to the entire church membership and will feature a showing of slides entitled "Here Am I," portraying various Arkansas mission projects.

The series will conclude on Wednesday evening with a 5:45 p.m. dinner and program in Fellowship Hall. Mrs. Nadine Hardin of Fort Smith, a consultative member of United Methodist's Women's Division, will speak on the subject, "Missions and Southeast Asia." A Vietnamese recording artist from Fort Chaffee will present vocal numbers.

Booths featuring the Holy Land (a creation of children of the church), and others providing information on mission work in Africa, Asia, Europe, Latin America and the U.S. will be a part of the scene Monday through Wednesday.

Mrs. Julian H. Vogel serves as chairperson for the Commission on Missions.

†



### El Dorado Churches Host Training Event

Some of youth and instructors who attended the Christian Academy, a sub-district two-night training event, sponsored during July by St. Paul and First United Methodist Churches of El Dorado. Instructors for the courses were Mrs. Claud Haswell, and the Revs. Gladwin Connell and Bob Van Hook. Courses included: Understanding Other Faiths, Major Methodist Beliefs, and Our United Methodist Heritage.

†



### Talent Show Benefits Arthritis Foundation

"An Evening With The Television," was the theme for a recent talent show presented by the combined youth groups of the United Methodist and Presbyterian Churches of Morrilton. In addition to numerous stunts, skits, commercials and other acts this group of "Rock instrumentalists" performed. The next evening the youth assisted in the Arthritis Foundation's drive by setting up roadblocks, putting out donation jars, and working in the door-to-door campaign. The net result, exclusive of the door-to-door campaign, was \$550 for the fund.

(Photo by Horace Crofoot)



### West Memphis Youth Present 'Celebrate Life'

This group of youth and their counselors at First Church, West Memphis, have had a full summer presenting the musical "Celebrate Life," twice to overflow crowds at their home church. They have had requests to share the performance with the congregations of United Methodist Churches in Wynne, Helena and Blytheville. Accompanied by organ, piano, drums, guitar and flute, the musicians — under the direction of Vicky Roberts, Bob Buck and Phil Burns, have recently performed at the North Arkansas Conference Youth Convocation at Hendrix College, and earlier at Forrest City District Conference at Marianna.

†

BONO UNITED METHODIST Church opened its vacation church school to children from other churches in the community. In addition to daily singing, prayer, and lessons from the Bible presented by the pastor, the children made posters and liturgical art objects for the sanctuary. The school concluded with a Friday night program.

### WORLD SERVICE: People Serving People



Translated, this means you helping another person — sharing with that person out of the blessings God has given you. Example:

- A global program for peace and the self-development of peoples.
  - A person led to Christ through our cooperative radio and TV programs.
  - Lives changed because someone, supported by your World Service gift, provided a presence and a support ministry at crucial times and places.
- You have a responsibility in this process. Be generous with your World Service gift; and encourage your church to pay its apportionment in full.

For ideas and information about World Service, write:

United Methodist  
Communications  
1200 Davis Street  
Evanston, Ill. 60201





The Sunday School Lesson  
for August 24, 1975



# Growing As Witnesses

by WAYNE S. WHITE

**A**s witnesses to the Christian way of life how much do we talk about it? Is it easy to talk about? Is it too easy? Does language help? Or does it raise questions about the witness of life or the strength of our commitment? Must we use theological terms to express our appreciation for what Christ means to us, and what God has done for us? The other way to do all this is, of course, by life. What we do, and what we are, speaks very loudly.

**SCRIPTURE:** Matthew 5:13-16; Acts 4:13-16; and 8:4-8; and 8:26-40; Romans 1:14-17; I Peter 3:13-16.

**PURPOSE OF THE LESSON:** Growth itself is a testimony that universal laws under right conditions can produce fruits. The growing Christian by the very fact of his growth is letting his light shine. He is the salt that seasons our common life, saving it from boredom, evil and emptiness.

Witnesses for anything have unusual difficulties today in being accepted and believed. People are more skeptical than ever after recent national events. Credibility has been very severely strained and skeptical people look for proof of truth. This has always been so, but having seen men in high places conceal the truth, lie and obstruct justice they are now more dubious if not cynical than ever before. Good words have been solemnly uttered by men who took an oath of office with their hands on the Bible. And later we learned these pious phrases concealed deceit, theft and brazen defiance of the laws of God and man. Draped in the American flag some officials used patriotic slogans as they lied and cheated. It is no wonder that anyone who testifies to anything must have high credibility.

## Life Is The Great Witness

In this crisis of confidence those who witness in words for Christ and his cause must prove their testimony by the witness of their lives. The world needs now, more than ever, the authentic life that shines like a beacon in the dark. In government we can hear the words of the poet, Josiah Gilbert Holland:

God, give us men; a time like this demands . . .  
men whom the spoils of office cannot buy.  
Tall men, sun-crowned, who live above the fog  
in public duty and in private thinking.

Growing Christians are wonderful witnesses. Their very growth testifies to God's power at work in dedicated lives. Growth is like light, or

salt; it has a redeeming effect on all around. A few words, very genuine, and normal, can point up an area of growth showing how problems have been faced and how weaknesses were overcome in the past. The testimony is not to the perfection of the Christian, but to his going on; he is growing toward the Christ-like life which he will not fully attain. He is pressing on.

## We Witness By Life-Style

People witness to Christ's spirit in the simple decisions they make about ordinary everyday things. One man met a very dear friend in making a common decision together. He heard the other say that he could not go along with a certain activity — "I just don't feel right about it." That was all he said, but it was enough to show that he lived by high standards. How did you meet your best friend? Think about it; did you hear him proclaim his honesty? Did he tell everyone they could trust him absolutely, for he was honest? Very unlikely. You chose for a friend a person whose real life showed he was concerned to make decisions according to God's will, not yours, or his own.

Two men were talking about going to an expensive restaurant. One said very modestly, "I don't spend over \$2.50 for a meal ever if I can help it. I like to give to help hungry people eat, such as a student who gets no lunch, or people in India."

A business man sets prices at a minimum mark-up. He wants only a steward's recompense for goods or services. He controls other people's money by selling necessities of life. He practices the Golden Rule and his life is a witness.

## Witnessing While We Work

A man who does business in a hospital noticed that out-of-town patients often have no visitors. Some were far from family and minister, and some were in for surgery. He felt that he might take a few minutes for a friendly visit. In one room two elderly men enjoyed talking with him. As he turned to go, one asked him to offer prayer. They were scheduled for surgery the next morning. In spite of nervousness he said in prayer what he felt in his heart. Two days later these men told him of the courage and confidence which his prayer had given them. Needless to say, praying in a hospital room came easier the next time.

A man I know has made an altar  
Of his factory bench.  
And one has turned the counter of his store  
Into a place of sacrifice and holy ministry.

Another still has changed his office desk  
Into a pulpit, from which to write,  
speak and sing,  
Transforming commonplace affairs  
Into the business of the King.

Edgar Frank

.....

"The spirit of man is the candle of the Lord." This was the favorite text of the famous preacher, Phillips Brooks. People who heard a sermon on this great verse often felt the kindling power of the mind of the preacher, and if they were in tune with the Holy Spirit they felt a new surge of faith possessing their hearts.

Something in man's inmost being can be kindled and roused into flame by the Lord. As the flame, even though small to begin with, is fed and nourished it can become a revealing place for God, and the person's life can become a flame of God's own life.

When Jesus said, "You are the light of the world" he called his disciples into the warming illuminating companionship of the Light of Life. Growth in the witness of the light is the shining of the clear, clean flame that testifies to the Holy Fire of God.

## To Be Is To Witness

The late Archbishop of Canterbury, William Temple has written, "To be is infinitely higher than to do. To be true is a higher service and a more lasting service than to spread the truth. To be pure in heart brings you closer to God, does more for your fellow men than a life spent in helping others to be pure. To be just is more excellent than to aid justice. To be a Christian makes more Christians than to teach the gospel."

It is worth remembering that "what you are speaks so loudly that I cannot hear what you say." And while it is very important to say it, and no one can rightly minimize the power and grandeur of words, yet the life shouts with deafening silence. Both the life and the word must go together, and undoubtedly this is the growing life that modestly and yet bravely declares the Maker's praise and in the spirit of Jesus communicates light to a storm-tossed world.

The people who responded to human need by their lives were called at the last judgment (Matt. 25) to fellowship with Christ. They were told, "I was hungry, and you fed me, etc.", and when in amazement they asked when and where did they see Jesus hungry, he said, "Inasmuch as you did to one of the least." The kind of outgoing goodwill which lives for mutual cooperation is lived for Christ.



# The Witness of the Spirit

## — a vital Methodist tradition

by D. Mouzon Mann\*

At the Bishop's Week on Mt. Sequoyah this summer, some were conversing with Bishop W. R. Cannon, a student of Wesley and Methodist doctrine. One said, "Methodism's quandary with the Holy Spirit is unthinkable in the light of Wesley and Methodist doctrine." The Bishop replied, "I couldn't agree more."

Doctrine declares that the Holy Spirit is the author of every good work. If a people are confused and uncomfortable with the Holy Spirit, the presence and work of the Holy Spirit, to them, will be uncertain. Can this explain our day as a denomination?

### 'Look To Our Identity'

We do well to look to our identity as Methodists. In doing so, we encounter the teaching of and the experience of the Witness of the Spirit. Wesley preached on "the Spirit himself bearing witness with our spirit that we are children of God" (Romans 8:16). I preached on this first at McGehee First Church in 1953. Rightly, the setting for a United Methodist consideration of the Holy Spirit isn't current "tongues" but the search for our identity.

Mr. Wesley related the witness of the Spirit to knowledge of one's salvation. He and the Bible declare that there is much that we can't know nor speculate on. But the essential knowledge of our acceptability, the forgiveness of our sins, our place in God's life, is ours through the work of the Holy Spirit.

Wesley said, "The testimony of the Spirit is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit that I am a child of God: that Jesus Christ hath loved me and given himself for me; and that I, even I, am reconciled to God." Wesley's source of salvation assurance was the Spirit.

### The Doctrine Of Assurance

The great Methodist doctrine of assurance is based on this experience. During early Methodism (Stewart, *What Every Methodist Should Know*, p. 94) there was debate as to whether any person could know his standing before God. A stanza from a hymn of that time illustrates this: "Tis a thing I long to know; Oft it gives me anxious thought; Do I love the Lord, or no? Am I His or am I not?"

Probability rather than assurance was the rule. Bishop Cannon in *The Theology of John Wesley*, p. 216 ff, records Bishop Butler's position: "Sir, the

pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing." He said that enthusiasm weakens the testimony to facts and that the powers of enthusiasm and disease operate in the same way. Wesley replied: "I pretend to no extraordinary revelations or gifts of the Holy Ghost; none but what every Christian may receive and ought to expect and pray for."

Opponents wondered if Wesley wasn't confusing conscience and the Spirit's work. Wesley replied: "Conscience is that faculty whereby we are at once conscious of our own thoughts, words, and actions; . . . of their being good or bad; and, consequently, deserving either praise or censure (Sermon CV, Sec. 3). Conscience fulfills these duties in life: 'It supplies us with clear knowledge of what we have done in thought, word, and deed. Secondly, it passes sentence on what we have done and indicates to us whether it is good or bad. Thirdly, it executes its own sentence . . .'"

Wesley said that anyone can have a conscience. "But the Spirit furnishes us with a knowledge of what God had done for us in Christ and what we shall become through the power of Christ's Spirit . . . The Spirit of God comes to us while we are yet sinners, assures us of his pardoning grace, and claims us through the inspiration of His love" (Cannon, p. 218-19).

How may one distinguish the witness of the Spirit from the presumptions of the natural mind and the frenzy of enthusiasm? Wesley says that one may be confused with the other. Such doesn't prove that the real experience is non-existent. "The fact that a mad man imagines himself to be a king does not prove that there are no real kings."

"If a man is genuinely repentant, believes in Christ, and earnestly desires salvation, then, when peace and assurance come to him, he has no reason to think that he is 'grasping at a shadow.' He may know that he is a child of God and that the Spirit does not deceive him if he is possessed with humble joy, abhors his old self in dust and ashes, and is filled with meekness, patience, gentleness, longsuffering and love, consumed with the desire to do good."

Wesley warns not to rest in the supported testimony of the Spirit apart from the fruits (Gal. 5:22) — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Secondly, he warns us not to rest in the supposed fruits without the witness. "A man may display certain moral virtues, but he must hear the divine voice within his soul and know by his experience that he is a child of God."

### The Relevance Of The Doctrine

Other than the current phenomenon of "tongues," what is the relevance of the teaching and reality of the Witness of the Spirit?

1. This is an anxiety-ridden time. Wearily, men seek for conversion and the fruits of the Spirit. They are as some described in Acts 19:2 — they were asked if they received the Holy Spirit after they were baptized. They said they didn't know there was any such thing. Before the awareness of the Holy Spirit (He is given to every believer, to the Church), futility, weariness, desperation will reign.

2. Renewal for God's People is the mission and work of the Holy Spirit. Methodism, in her earnestness has done it all: surveys, analyses, strategy — out of the best of successful business and advertising and our collective mind. Truly, all of this has been to no avail. These things attract, however, because they serve our egos. WE are doing something about matters.

3. Earnestness without joy isn't God's will. We cannot demand of everyone similar expressions of joy. But men who know they are saved — that God loves them, that they have a place and purpose in time and eternity — will be joyful.

Finally, if you aren't aware of (haven't received) the Holy Spirit, how may this take place? E. Stanley Jones says: 1. Remember it is God's intention to give you the Holy Spirit. 2. It must be your intention to receive the Holy Spirit. 3. Complete self-surrender must be made.

Finally, if you aren't aware of (haven't received) the Holy Spirit, how may this take place? E. Stanley Jones says:

- 1. Remember it is God's intention to give you the Holy Spirit.
- 2. It must be your intention to receive the Holy Spirit.
- 3. Complete self-surrender must be made.
- 4. Believe that you have Him, and you have. Accept the Holy Spirit as an act of faith.
- 5. Share the gift.

Accept Him now, if you haven't.

†

\*Dr. Mann is Superintendent of the Hope District of the Little Rock Conference.

## From Our Readers

### PASTOR TELLS IT LIKE IT IS

To the Editor:

In response to the letter appearing July 31 issue of the *Arkansas Methodist* from Annie Perkins DuBuque, let me say we have a minister . . . that **has** and **does** speak out on the evils of strong drink and other related evils.

I for one thank God for a dedicated minister who will "tell it like it is."

A Member  
First United Methodist Church  
Prescott, Ark.

†

### A CALL TO THE COLORS

To the Editor:

In the spiritual realm there are two different personalities vitally interested in the human race. One is Christ, the very highest embodiment of righteousness. The other one is Satan, the very highest embodiment of wickedness, and toward the likeness of one or the other of the two personalities all men are moving.

Here on earth God gave the Law that we might have order, and Christ gave the Christian Church through which we might be saved from our sins. Satan has given nothing but falsehoods and perfidious promises. However Satan has a

sharp, keen and piercing intellect. He started out to defeat God's plan here on earth and mislead the human race, with a very small capital "only one snake," and today he has grabbed more than one half the globe and is playing school-master to many more nations.

Here in our own country, crime is named as the largest problem facing our people, but now Satan has something new in the course of sinful conduct. He has organized a group having base passions to rob Christian Churches. Some churches are spending as much as \$50,000 to increase protection and security for church treasurers . . .

Around 75 years ago, our churches were blessed with wonderful rural districts, when every community contained the essential elements of modern civilization. The entire community loved the Christian Church. The pastors believed in the inspired word of all the New Testament scripture, and they taught and preached a full gospel and the people rejoiced, but those wonderful communities are no more, and the Christian Church is the loser.

But there has been no change in the foundation of the Christian Church. The deity of Christ has not decayed. The Church is still the only institution in the world established by divine authority, with a divinely appointed mission, and a divine promise.

The purpose of the Church is to promulgate the Gospel, to win people to Christ, and to tend and feed the sheep and to feed the lambs, and this can be done by preaching and teaching a full gospel. Otherwise, you will have church members with spiritual indigestion. Skepticism and heresy belong to Satan and have no place in the Church, for both skepticism and heresy are at variance with divine revelation . . .

The Church is an institution requiring human response to divine love. Love to God, to Christ the Redeemer, and to the Church is the basic root of all true Christianity. Every person living under the influence of the Christian Church should join and help to support the church, and if they fail to do this they will be committing a grievous sin of ingratitude to Christ our Redeemer . . .

The Christian Church will fill out its place in the chain of the economies of His grace.

Joseph D. Rogers  
Retired minister of the  
Little Rock Conference  
222 Egan Street  
Shreveport, La. 71101

†

### BALLOT REPORT FROM WASHINGTON COUNTY

To the Editor:

I vote for Susie! Let Susie in the house during bad weather.  
Sorry 'bout that, Dad!

Doris McConnell  
Fayetteville, Ark.

†



"Nothing personal . . . nothing personal . . . nothing personal . . ."





### General Conference Site

Portland's Memorial Coliseum will be the scene of the 1976 United Methodist General Conference. Opened in 1961, the Coliseum hosts events ranging from exhibition shows and conventions to professional sports. In addition to plenary sessions, the Coliseum also will contain all General Conference legislative committees, food services, news facilities, offices, and the book store. (Chamber of Commerce Photo)

## Chaplains not 'tool of militaristic nation,' retiring chief says

WASHINGTON, D.C. (UMC) — The changes in selection and duties of chaplains since he became one 31 years ago were rung here by Chaplain (R. Adm.) Francis L. Garrett, in his retirement as chief of the U.S. Navy Chaplain Corps.

The United Methodist minister passed leadership of the corps to Chaplain John J. O'Connor, a Roman Catholic, in ceremonies here recently. He advised that the essential command is the same as that Moses gave Joshua — "go forward."

Since he put on his first stripes in March, 1944, said Garrett, the churches have become far more selective in their selection and endorsement of chaplains

for the military services and have improved their relationships with the chaplains. In addition, he held, it is now an exception when any chaplain is deterred from doing his primary duty of serving spiritual needs rather than running collateral errands.

Chaplain O'Connor asserted that his predecessor had helped to "make it clear that none of the chaplains should have any question as to his identity as a minister." The new chief urged, "Do not accept the myth that the chaplain is a tool of a militaristic nation," recalling that he had never been asked to preach what he did not believe nor inhibited from preaching what he believed.

### Council Directors to Local Churches

## Films for Bicentennial observance

Two new, color films, **THE PEOPLE CALLED METHODIST** and **BURNING BRIGHT**, each 28 minutes showing time, have just been purchased for your Conference Audiovisual Library. These films will make excellent viewing for local church audiences, either on the same "bill" or better still in separate showings with adequate time for discussion of the vivid images and wide scope of U.S. and World Methodism that they will bring to the screen. These films will be of interest as resources for the BICENTENNIAL.

Through use of live action photography and historic graphics, **BURNING BRIGHT** deals with major aspects of the history of The United Methodist Church and other churches of Methodist origin in the United States.

**THE PEOPLE CALLED METHODIST**, companion film to **BURNING BRIGHT**, extends the historical view of the U.S. church to an exciting world view of Methodism — a different kind of film that should be a welcome change of image in today's world, because it is not a film that documents despair, but

rather it is a celebration of a worldwide church that is more alive, vibrant, and innovative than the committee that conceived the film had dared to hope. The committee included the pooled resources of United Methodist Communications, Board of Discipleship, the World Methodist Council, and the Board of Global Ministries.

If you would like to plan a showing of these two new films that trace the history and celebrate the people called Methodist in Australia, Bolivia, Sierra Leone, Singapore, the U.S.A., Jerusalem, in fact around the world, write the **Methodist Audiovisual Library, 715 Center, Little Rock, Ark. 72201.**

Another resource for persons interested in the United Methodist Heritage is **WESLEY AND HIS TIMES**. This 15-minute color film shows how the Wesleyan movement was founded and grew in England, and suggests parallel implications between the social problems in Wesley's England and those of modern times. Book through your Conference Audiovisual Library, 715 Center, Little Rock, Ark. 72201.

## Guest editorial . . .

# Postal rates and publications

"Were it left for me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter."

This hypothetical choice, posed by Thomas Jefferson two centuries ago, illustrates the essential importance of a free press — providing people with easy, inexpensive access to a variety of information — within a democracy.

One of the keystones of our church's and our nation's information flow is the U.S. postal system. Hundreds of church publications join thousands of other kinds of publications — from slick national magazines to county newspapers — in a common dependence on the mails as a method of reaching their subscribers. Such publications have always been handled at special, reduced rates because they were regarded as serving the public interest.

This traditional concept of the post office as a public service is in the process of radical change. Under the Postal Reorganization Act of 1971, a new semi-independent Postal Service was created and mandated to "pay its own way."

The implications of this change in concept are becoming increasingly apparent to those who work with publications. After four years, postal service has not improved substantially — in some areas it has been cut back — but postal rates have increased dramatically. The annual increases are having an especially adverse effect on publications of all types.

According to an excellent essay in the July 7 issue of "Time" magazine — entitled "Why the Postal Service Must Be Changed" — postal rates for magazines and newspapers have increased more than 90 per cent since 1971. For non-profit publications, such as TM/UMR, the escalation in rates since 1971 has been even larger: 230 per cent.

In fairness, the rates enjoyed by

publications in 1971 were unrealistically low. For this reason, we have not complained about the increases received to date. We believe the additional projected increases between 1975 and 1980, however, are unrealistically high. During the next five years, postal rates for publications are already scheduled to escalate to nearly three times the present rates. Still other increases for publications are presently being proposed. The effect of each increase will be to drive a few more publications to extinction. As the "Time" essay correctly notes, such an eventuality would not only serve to reduce the flow of information among Americans, but would also reduce the volume of income-generating business for the postal service — thereby forcing still more rate increases. Hence, the net effect of the present Postal System approach is to drive rates to unreasonably high levels without accomplishing the goal of "paying its own way."

"Time" offered two proposals which we consider sound: (1) Congress should reaffirm that the Postal Service is first of all a service and not a business. A subsidy of up to 20 per cent of the Postal Service's operating costs should be financed through public funds in order to protect the public's interest in the free flow of information; (2) Congress, which is made up of elected representatives of the nation's citizens, should re-assume the responsibility of setting postal rates.

Unless these or similar proposals are enacted, Mr. Jefferson's fear — that we might have a government without newspapers — will eventually become a reality as regards most of the publications which are distributed through the mails.

*Reprinted with permission from the Aug. 1 edition of The Texas Methodist/United Methodist Reporter.*

## UMCOR to sponsor tour of Middle East projects

The United Methodist Committee On Relief offers United Methodists a unique experience of combining a visit to the Holy Land with the educational experience of visiting projects in Jordan and Israel supported by UMCOR. The flight, which will depart from New York on Dec. 26, 1975, will be hosted by Bishop D. Frederick Wertz of the West Virginia Area, a member of the UMCOR Board of Directors, and by Dr. J. Harry Haines, the Associate General Secretary of UMCOR.

The flight will arrive in Amman, Jordan where the group will spend two days visiting church supported projects and meeting with Christian leaders of the Middle East Council of Churches.

One full day in Israel will be to Hebron and Gaza to view the rehabilitation and vocational training programs with which UMCOR is vitally concerned.

The tour will visit the long lost hidden city of Petra, the 'eighth wonder of the world,' discovered about one hundred years ago, and other places of interest in Israel. Two days will be spent in the city of Jerusalem.

Persons interested in traveling to the Holy Land on this program are asked to write for brochures and full particulars to: Dr. David W. Flude, Executive Secretary for UMCOR Interpretation, Room 1307, 475 Riverside Drive, New York, N.Y. 10027.





Louis Morrow



Brian Morrow

### Unusual Attendance Record

Brothers Louis and Brian Morrow, sons of Mr. and Mrs. Odis Morrow, and members of Coal Hill United Methodist Church, have attended Sunday School since they were less than one week old. In a recent service Louis received his 15th year perfect attendance pin and Brian was the recipient of his 9th year pin. On Sundays when they are away from their home church they make it a point to attend a church close by.

†

## Poetry Panorama

by Barbara Mulkey

*The person who can successfully deal with the past, with the illusions of what might have been, can then stake a claim for the future . . . and "dreams," said the philosopher James Allen, "are the seedlings of realities".*

### Fantasy

I followed the trail of yesterday,  
And found a grassy glen.  
There stood in white row after row  
The things that might have been.

The dew had fallen on the morn;  
Its drops like stars had shown.  
And there beside the willow tree,  
The cares of day had flown.

Close in the meadow sang a lark,  
A tantalizing song;  
There lovers are caught up in love,  
Then find they don't belong.

I ended the trail of yesterday,  
To sail tomorrow's sea.  
I found the things that might have been,  
Weren't best for you and me.

—by Leota Taylor  
Lake City, Ark.

†

### Dreams

I shall go on forever with my dreams  
For who shall say if they come true?  
I build my world with lacey visions  
And fashion life from their soft hues.

I shall go on forever with my dreams  
Though they but form and quickly disappear;  
For in their mist I find a refuge  
From daily trifles that annoy and fear.

What matter if they fade a-borning?  
What harm can come from vanishing in air?  
When clouds afloat bring needed moisture  
To make our earth so much more fair.

For dreams are not at all polluting,  
And dreams are made of such frail dust . . .  
I shall go on forever dreaming  
Because, indeed, I know I must.

—Alyda F. Greene  
Rogers, Ark.

†

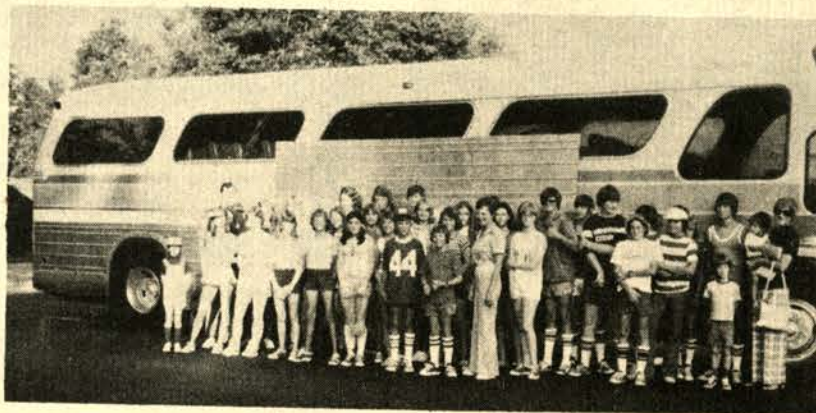
## Summer youth travels



### St. Andrew Youth Travel In Tennessee

United Methodist Youth of St. Andrew United Methodist Church, Little Rock, accompanied by their counselors have recently returned from a trip to Nashville, Knoxville, and Gatlinburg, Tenn.

†



### Wynne UMY Visits Conference Agencies

Senior and junior high youth of First Church, Wynne, and adult sponsors recently shared a trip to Eureka Springs where they attended a presentation of the Passion Play, an excursion to Silver Dollar City, and a tour of Methodist Children's Home and Aldersgate United Methodist Camp at Little Rock.

†



### St. John UMY Tours In State

Members of the UMY at St. John's Church, Van Buren, spent Aug. 1-3 in the Eureka Springs and Harrison areas. They viewed the Passion Play and were overnight guests at Berryville United Methodist Church. On Saturday they visited Dogpatch USA, and had a cook-out followed by swimming. On Sunday they attended services at First Church, Harrison.

†

### National Youth Club Conference

The Rev. David Moose (center), pastor of Shiloh United Methodist Church, Paragould, shown with Mrs. Vivian Hull, Youth Club administrative secretary, and the Rev. Frank Bates, editor of Thesis Theological Cassettes, were members of the committee which planned the recent Third National Youth Club Conference held at the YMCA Camp of the Rockies, Estes Park, Colo. Nearly 600 senior high youth and adults attended.



Miss Wright

### Summer Youth Director

Miss Nancy Wright, summer youth director at Prescott, is a member of College Hill United Methodist Church in Texarkana and a 1975 graduate of Henderson State University where she served for one-and-a-half years as Wesley Foundation president. This summer she has directed the program for the combined United Methodist and Presbyterian youth groups of Prescott. In addition to Sunday night services and other activities the youth have engaged in a weekly Bible study.

†

### MRS. IDELL ROSE

Mrs. Idell Rose of Hot Springs, wife of Earl Rose, died June 18. She was 59. Born in Glenwood, Ark., she had been a resident of Mountain Pine for the past 39 years.

Mrs. Rose was a member of Mountain Pine United Methodist Church where she served on the Administrative Board as Communion Steward. She was active in the women's work in the church.

Survivors include her husband, Earl Rose of Mountain Pine; three daughters, Mrs. Earline Hawthorne of Mountain Pine, Mrs. Reba Carter and Mrs. Brenda Mitchell, both of Hot Springs; one sister, Mrs. Ruben Smith of Hot Springs and two brothers, Arzel Jester of Hot Springs and Marcell Jester of Malvern, and five grandchildren.

Officiating at the funeral service were the Rev. O. W. Hoover and the Rev. Dorsey Caldwell. Interment was at Bethel Cemetery near Glenwood.

†

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# Vacation Church Schools



**THE SCHOOL** at Portland Church had an average attendance of 60 pupils and workers. Directed by Betty Gay, the five-day event concluded with a picnic and a ride on the fire truck.



**THE WESLEY CHURCH** vacation school at Russellville, with an enrollment of 103 pupils, had an average of 120 persons (including staff) each day. Eighty-three children had perfect attendance records. Highlighting the week's activities was a communion service on National Prayer Day observed by children from age three on up. Co-directors of the school were Mrs. Robert Waggoner and Mrs. Jack Johnson.



**CHILDREN** and staff members who participated in the vacation church school at Oil Trough United Methodist Church in Paragould District pose for cameraman.



**JUNIOR HIGH CLASS** of VCS held at White Memorial Church in Little Rock.



**INSTRUCTORS** for vacation church school at White Memorial Church. Mrs. McLane Birch directed the school with Mrs. W. H. Fowler assisting as co-director.



**CHILDREN**, teachers, and youth helpers who participated in the school at First Church, Heber Springs. Mrs. Anne Haile and Mrs. Evelyn Irwin served as coordinators.



**LEFT:** This year St. Paul Church, Malvern, changed the format from the usual vacation church school to a 5-day "Happening." The event was so successful the participants are considering a repeat performance next year.

**RIGHT:** Offerings from the school at First Church, Malvern were sent to Children's Fund for Christian Mission. Ninety-seven children and workers attended the five sessions which climaxed on Friday with a picnic.



**PRAYER** was the emphasis for the Delight United Methodist vacation church school, coordinated by Mrs. Aurel Shahan. Here the participants are shown at the altar during a prayer period.



**AT FIRST CHURCH**, El Dorado, a total of 190 children, workers and helpers were involved in the vacation church school, under the direction of Mrs. Andy Mayfield. Mrs. John Ralston served as elementary coordinator and Mrs. Ed Albares as younger children's coordinator.



**BETHLEHEM** United Methodist Church, Lonoke County, had 29 children and 10 adult participants in VCS. Mrs. James Hulvey served as director.