UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

153
MIDDLETON, BISHOP W. VERNON
BIOGRAPHICAL SKETCH OF WILLIAM VERNON MIDDLETON

After having served as an Executive Secretary of the Division of National Missions of the Board of Missions of The Methodist Church since 1945, Dr. Middleton became the General Secretary of the Division, succeeding Dr. Earl R. Brown who retired at the Annual Meeting of January 1957. In this office he has general oversight of all the home missionary and church extension work of The Methodist Church in the United States, including Alaska, Hawaii and Puerto Rico.

Prior to his coming with the Board, Dr. Middleton served as the Executive Secretary of the Philadelphia Missionary and Church Extension Society of The Methodist Church from 1939 to 1945; as pastor at Harbert, Pa., from 1935 to 1939; as pastor at Canadensis, Pa., from 1934 to 1935; studied at Mansfield College, Oxford, England, from 1933 to 1934; and served as Associate Minister of First Methodist Church, Germantown, Philadelphia, from 1931 to 1933.

He is a member of the Philadelphia Annual Conference, and has been a delegate to General Conference in 1956 and 1960, and a delegate to the Northeastern Jurisdictional Conference in 1944, 1948, 1952, 1956 and 1960.

Dr. Middleton is a native of Baltimore, Maryland. In 1931 he married Miriam Horst. They have two children: Patricia, who is a freshman at Temple University Medical School; and William, who is a sophomore at DePaul University.

Degrees:  
A.B. - Dickinson College - 1924  
B.D. - Drew University - 1931  
M.A. - New York University - 1932  
Ph.D. - Drew University - 1946  
D.D. - Dickinson College - 1953

April 1960
Bishop Middleton Stricken

Bishop W. Vernon Middleton of the Pittsburgh Area died Nov. 12 in Minneapolis, Minn., after suffering a heart attack. He was 62.

Funeral services were conducted Nov. 16 in the Mount Lebanon Church by Bishop Fred Pierce Carson of Philadelphia. Burial was in Chambersburg, Pa.

Bishop Middleton had been the spiritual and administrative leader of Western Pennsylvania Methodism since 1960 when he was elected a bishop after a distinguished career of 21 years in missions work under the National Division.

At the time of the fatal heart attack Bishop Middleton was en route to the autumn meeting of the Council of Bishops in Seattle, Wash.

Bishop Middleton was born Dec. 25, 1902, in Baltimore, Md. He was admitted to full membership in the Philadelphia Conference in 1930 and served as a pastor in Pennsylvania before joining the staff of the Board of Missions.

At the time of his death Bishop Middleton was chairman of the General Committee on Family Life; president of the College of Bishops of the Northeastern Jurisdiction; a member of the Board of Directors and chairman of the Crusade Scholarship Committee; a member of the Board of Trustees of the Methodist College; a member of the Commission on Promotion and Cultivation and chairman of the Quadrilateral Emphasis Committee; a member of the Commission on Interjurisdictional Relations; a member of the Board of Trustees of the Methodist College; a member of the Assembly of the National Council of Churches; president of the Pennsylvania Council of Churches; and a trustee of a number of educational institutions.

Retired Bishop Frederick B. Newell of Stamford, Conn., has been named by the Northeastern Jurisdiction College of Bishops to supervise the Pittsburgh Area for the remainder of the quadrennium. Bishop Newell retired in 1960 after eight years as leader of the New York Area.

*January 1966*

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Bishops Middleton, Sigg Die

Two Methodist bishops who died late in 1965 were Bishop W. Vernon Middleton of the Pittsburgh Area, and Bishop Ferdinand Sigg of the Geneva, Switzerland, Area.

Bishop Middleton, 62, episcopal leader of Western Pennsylvania Methodism, died November 12 in Minneapolis, Minn., after a heart attack. He and Mrs. Middleton were en route to the autumn meeting of the Council of Bishops at Seattle.

Besides his widow, he is survived by a son and a daughter. Bishop Fred Pierce Carson conducted the funeral service, with burial in Chambersburg, Pa.

Ordained a minister in 1928, Bishop Middleton served several pastorates in Pennsylvania before joining the Methodist Board of Missions in 1939. He was general secretary of the National Division when elected to the episcopacy in 1960.

Bishop Frederick B. Newell of Stamford, Conn., retired since 1960, was appointed to serve the Pittsburgh Area until 1968.
church and its relationships with the Board of Missions. Tracey K. Jones, Jr., New York, associate general secretary of the board with responsibility for the World Division, said:

"We rejoice with our Methodist brethren in Burma in this significant development in the life of their church. We are happy to learn of the election of Bishop Lim, a leader of unusual qualities and deep Christian faith. The World Division looks forward to working with the church in Burma in this new relationship, and to furnishing such support in terms of personnel and financial assistance as may be mutually agreed upon by the church and the division as partners in mission."

Study Modern Students

What is the present-day student really like? This will be the subject of a South Central Jurisdiction convention on the Southern Methodist University campus in Dallas, Tex., Feb. 6-7.

Between 100 and 200 leaders in Methodist higher education from the annual conferences of the South Central Jurisdiction and from the Central Jurisdiction in the same region are expected for the leadership Convocation on Church and Campus.

The Rev. Arthur Brandenburg, director of the Wesley Foundation at Yale University, and Bishop Dwight E. Loder of Detroit, Mich., will give addresses.

Mr. Brandenburg will speak on "The Present-Day Student, His Commitment and Concerns." Bishop Loder will address the convention on "The Role of the Church in Students' Concerns and Commitments."

'The Twelve' Multiplies

Church people must scatter their witness because "too often the church has been caught in the cathedral," Methodist evangelism chief Dr. Kermit L. Long told the fourth and largest annual meeting of Methodism's The Twelve movement in Wichita, Kan.

Dr. Long is among church leaders who see small group witness as one of the modern church's most important ideas. He cautioned, however, that many such groups become self-righteous and think that their way of
Dr. W. Vernon Middleton Dead; Methodist Bishop of Pittsburgh

MINNEAPOLIS, Nov. 13 (AP)—The Rev. Dr. W. Vernon Middleton, Methodist Bishop of the Pittsburgh area since 1950, died yesterday after suffering a heart attack in a taxicab. He was about to leave for a meeting of the council of bishops in Seattle. He was 62 years old.

An N.Y.U. graduate

Bishop Middleton, a native of Baltimore, held degrees from Dickinson College, Drew Theological Seminary and New York University. He also studied at Mansfield College, Oxford University, and received honorary degrees from West Virginia Wesleyan College, Mount Union College, Lycoming College and Grove City College.

Ordained in 1928, he was pastor in the Philadelphia Conference from 1928 to 1930, executive secretary of the Pittsburgh District Conference from 1930 to 1944, and general secretary of the division of national missions from 1930 to 1950. He was a trustee of Allegheny College, Dickinson College, Lycoming College and Mount Union College, and he was the author of "Methodism in Alaska and Hawaii" and "The Arm of Compassion."

Survivors include his widow, the former Miriam Horst; a son, William, and a daughter, Patricia.

Bishop W. V. Middleton
Elaine Mier Is Bride Of Sidney B. Glaser

Miss Elaine Mier and Sidney Branch Glaser were married last evening at Delmonico's. The Rev. Dr. Samuel Goodman, a rabbi, performed the ceremony. The parents of the couple are Mrs. Murray Rosenberg of 303 West 66th Street and the late Max Mier and Mrs. Isaac Glaser of the Bronx and the late Mr. Glaser.

Mrs. Edwin Flatte was matron of honor, Ralph A. Glaser served as his brother's best man.

Mrs. Glaser was graduated from the Kutztown School of Business and the New York Law School, also attended the University of Delaware and the Virginia Polytechnic Institute.

Mr. Glaser, who served with the Army, is a counselor with the State Insurance Department and a former partner in the law and real-estate firm of Glaser & Glaser.

Joann Semiraro Is Wed

PLAINFIELD, N. J., Nov. 13—Miss Joann P. Semiraro, daughter of Mr. and Mrs. John P. Semiraro, was married today.}

in chair, and Naoko Tajima, a gold medalist (right) were also among the guests.
Higher Call

Bishop W. Vernon Middleton, resident leader of the Pittsburgh Area of The Methodist Church, died November 12 in Minneapolis, Minn., after suffering a heart attack. He was 62.

Funeral services were conducted November 16 in the Mount Lebanon Methodist Church in Pittsburgh with Bishop Fred Pierce Corson of Philadelphia speaking. Burial was in Chambersburg, Pa.

Bishop Middleton had been the spiritual and administrative leader of Western Pennsylvania Methodism since 1960 when he was elected a bishop after a distinguished career of 21 years in national missions work.

At the time of the fatal heart attack the bishop was en route to the autumn meeting of the Council of Bishops in Seattle, Wash. He and Mrs. Middleton had flown to Minneapolis from Pittsburgh and planned to continue the trip to Seattle by train. He suffered the attack in a cab en route from the Minneapolis airport and died about 6 p.m. without regaining consciousness.

Bishop Middleton was born Dec. 25, 1902, in Baltimore, Md. He held degrees from Dickinson College, New York University, Drew Theological Seminary and Drew University, in addition to a number of honorary degrees, and had taken work at Oxford University. He was admitted to full membership in the Philadelphia Annual Conference in 1930 and served as a pastor in Pennsylvania before joining the staff of the Board of Missions.

With the board he was successively executive secretary of the Philadelphia Missionary and Church Extension Society, executive secretary of the Section of Church Extension, Division of National Missions, executive secretary of the Section of Home Missions, Division of National Missions, and general secretary of the Division of National Missions.

At the time of his death Bishop Middleton was chairman of the church's General Committee on Family Life; president of the College of Bishops of the Northeastern Jurisdiction; a member of the Board of Missions and chairman of the Crusade Scholarship Committee; a member of the Commission on Promotion and Cultivation and chairman of the Quadrennial Emphasis Committee; a member of the Commission on Interjurisdictional Relations; a member of the Methodist Corporation; a member of the Assembly of the National Council of Churches; president of the Pennsylvania Council of Churches; and a trustee of a number of educational institutions.

He is survived by his wife, Miriam, 346 Midway Road, Mount Lebanon; a son, William H. Middleton, Romeo, Mich., and a daughter, Dr. Patricia Middleton, Bethesda, Md.
WHY PENSIONS FOR MINISTERS?

It's strange that anyone should ask in this
day but occasionally they do. Here are some
answers:

1. Because they promise to go where sent
and take whatever salary is offered.

2. They accept a pension in lieu of more salary, but
paid after retirement.

3. Some costs many times what they cost forty years earlier.

4. Preachers' Aid Society pay for Social Security
they have, they pay for themselves.

5. Preachers' Education in business, education get much
more in many instances and Social Security
employer.

Preachers' Aid Society pensions, and relieve the
preachers of outright gifts, because of Life Income An-

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LD H. CRAMER
SECRETARY

SOCIETY of the
UAL CONFERENCE of
HIST CHURCH
2024 Main
ass. 02116
Mrs. Middleton's Address

Word has just been received from Mrs. William Vernon Middleton that after May 1 her new address will be 807 Wassandra Circle, Chambersburg, Pa. 17201. Since it is impossible for her to personally notify all friends, Mrs. Middleton wishes to give this information through this medium.
Methodist Minister Arrives on a Horse

The circuit rider of the past was recalled when the Rev. Daniel T. Benedict, Sr., rode down Broad Street in Philadelphia to city hall and on to Independence Hall where he was greeted by city and Methodist Church officials.

Mr. Benedict is pastor of the Conquest and Spring Lake Methodist Churches in the Central New York Conference. He
On survey of churches in Hawaii, Dr. V. Vernon Middleton, flew to Honolulu recently with his wife, his son, Ired, and his daughter, Patricia, for a month's survey of Methodist churches in the islands. In his capacity as executive secretary of the section of church extension of the Methodist Board of Missions, Dr. Middleton will formally organize a new church in Wailuku, Maui.
THREE LECTURES
presented at the
PENNSYLVANIA STATE
PASTORS' CONFERENCE
in Harrisburg, Pa.

November 9-11, 1965

by

BISHOP W. VERNON MIDDLETON
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BISHOP W. VERNON MIDDLETON
FOREWORD

It is a blessed privilege to write this brief foreword to these three lectures of Bishop Middleton's on preaching. They were prepared and delivered shortly before his untimely death. They represent uniquely his devotion to and his affection for his preachers and they are a noble expression of his abiding faith in the supreme importance of the proclamation of the faith.

I earnestly trust that the lectures will be read and treasured by the ministers of the area for they contain a penetrating insight into the rapidly changing world conditions; a clear expression of the need for relevancy in preaching the Word to a confused generation; and a compelling statement of the power of the gospel to reveal the purpose and meaning of life in dimensions of depth.

The lectures are one more evidence of the fact which those who knew and worked with Bishop Middleton so fully understood. He was a friendly bishop consecrated to his task, compelling in his proclamation of the Word and utterly devoted to his Lord.

FREDERICK B. NEWELL
Resident Bishop,
Pittsburgh Area, The Methodist Church

BISHOP W. VERNON MIDDLETON

December 25, 1942 — November 12, 1945
The Context of Preaching

Contemporary preaching must be achieved in a turbulent and explosive world situation. For the past decade or so I have listened carefully to the critics of the church and our preaching, both from without and from within the church. And, for better or for worse, I have at times joined in the chorus of criticisms and protests. Perhaps the most persistent and hackneyed of these criticisms is that neither the church nor preaching is relevant to the human problems of our day. Then, too, one hears charges that modern preaching is apt to contain many acceptable clichés which are without meaning to the baffled church-goer. He may understand the words we use as words, but not comprehend the meaning of our theological and philosophical jargon. In one case, I heard a brilliant young Methodist preacher describe most modern preaching as “trite.” How he had acquired such broad knowledge in so short a life span was beyond me, but there it was.

It is basic here to state that most clergymen are not preaching “trite,” but are earnestly seeking after a pattern of preaching which will be relevant, persuasive and penetrating. Yet with each passing year we become more aware of the heightening wall which exists between clergy and laity. While we know that we do our people much good, we also have a haunting suspicion that we are not reaching our people particularly at those places in their existence which we ordinarily call secular. How else can we account for the number of our parishioners who agree with most everything we say and proceed to live as if what we have said makes no difference whatever. The number of books on preaching which are written, sold, and I hope read, indicate the desperate longing of the clergy for a more effective method of presenting or proclaiming the imperishable message of the Gospel.

Whatever else is necessary to preach relevantly and effectively, one’s preparation is essential. It is to be aware of the total milieu in which the Gospel must be prepared. It is this total atmosphere or setting which I seek to bring before you as the context of preaching. Such a thesis is not new, nor is it original. However, this is the first time that I have attempted to bring all these factors together at one time, and in one place. By context I mean not only the historical and sociological factors which are at work and which affect the sensibility of our people, but also the personal factors involved, including the moral apathy and confusion, and the spiritual pride and sophistry of the average churchman and more particularly of that large body of people to whom membership in a church means little more than membership in a club.

Let us consider, first of all, the acknowledged fact that modern man is in the midst of all-pervasive and far-reaching revolution: that this revolution touches man at every point of his existence: that the prospect is that this revolution will continue at least for the balance of this century; and that all of our preaching must be done in this context of revolution. While human life itself tends to involve revolution, our current one must be recognized as having some very disturbing and dangerous dimensions in these changes which are taking place all about us.

We have been constantly reminded that while previous revolutions moved slowly the current revolution is moving so swiftly that we hardly have time to comprehend one of its facets before a new one intrudes upon us. This is particularly true of what is commonly known as the technological revolution.

One or two bits of information may be of general interest and concern. Perhaps I am interested because my life has been lived entirely within this
century. In 100 years, for example, the maximum sustained speed achieved by man increased from 40 to 18,000 miles per hour. Magellan almost got around the world in three years, while our astronauts take about 80 minutes to circle the globe.

When I was born there were no radios or TV sets; no talking movies; with or without color; no radar or airplanes; no computer machines; and only a handful of telephones and automobiles. Today there are over 300,000,000 radio sets and 100,000,000 television sets in the world. Millions of telephones carry hundreds of millions of conversations daily, and on holidays it is, at times, difficult to get a long distance line open. Telstar promises instant global communication in word and picture. Automobiles and planes, also jets, are so numerous that millions of people travel with ease — except for parking and delivery of baggage. The other day in a Pittsburgh paper I noticed a Hertz “all” which claimed that by calling a single Pittsburgh number you could have a car ready for you at any airport in the world. And to top it all, I received, without asking for it, a bank credit card by use of which I can now buy and charge most any service or commodity, most of which I probably do not need. It is absurd to think that we can preach to men of this generation in the same manner to which my father was accustomed. While it is true that we, in a more or less effective manner, use the communication media of modern technology, the content of our message has the same dated framework of 100 years ago. Many of us make the same mistake over and over again — we talk about the Gospel message being imperishable, but forget about the necessity for new wineskins.

It is easy to see that our world still is in the process of being made; or to use a favorite sociological term — the world is dynamic. One observes the floods with the erosion of our best soil, earthquakes and erupting volcanoes and we admit that physically at least the world is still being created. For our particular subject the only way in which we are affected is that such knowledge tends to produce a mind that is stolical and fatalistic. The manner in which people repeatedly build upon the site of a flood is an indication of the stubborn tenacity of man. And as he returns to his homestead, so he holds fast to established prejudices and the accustomed manner of thinking and acting. Jesus encountered this type of resistance in His day and this stubborn set of the mind is a factor which must always be kept in mind.

Perhaps the dichotomy of concern of modern man between faith and life is one of the most important areas of the context in which we must proclaim the everlasting and eternal Gospel. No matter how often this idea has been expressed, we have not been able to bring our professions and our performance much closer together. Harry Emerson Fosdick has put it as follows:

“Church membership is at all time high. Never, in recent years, has so large a proportion of our population been inside the Church. Church attendance is apparently increasing, and 65% of our people, poll-takers say, believe in God. Yet, look at us! In one realm after another of personal and public behavior we do not give the impression to ourselves or to anybody else that we are a Christian people.”

It is a sad commentary on Western man that within the cradle of our civilization should come the unveiling of nuclear power and the possession of atomic stock piles sufficient to blow the whole earth to bits. Our ingenuity seems to be limitless, except in the field of public relations. We possess the power to bless or to curse mankind, and the creative mind does not know how to use the powers he creates.

This duality in man finds an even more dangerous expression within the contemporary city church. About a month ago there appeared an editorial in THE CHRISTIAN CENTURY with a title which looked as if it were in a foreign language. The title was: “Demystifying Neo-evangelicalism.” Once you get used to looking at the two words the rest is easy. The point of the matter is simple to state: the difficulty to overcome. Modern men and women to whom we present the claims of the Gospel are inclined to accept all the technological advances of our day while in the main rejecting the philosophical, theological and social findings of the modern mind. There is a hard core of conservatism in every church; even the liberal movement of the past decade has crystallized its clitches and its jargon. The man who would not submit to a surgical operation without recourse to modern anesthetics finds no difficulty in suspecting the minister who brings to his interpreter’s task all our modern skills in understanding the Scripture and other equipment which seeks to help man live in his contemporary world with intellectual integrity.

Even more serious is the refusal of this same modern man to take seriously the determined hope for reorganization on the part of the non-whites of the world — including the Negro American. And as a people we have become so fearful of Communism — and there are organizations and individuals who profit by that fear — that we have lost the capacity to think straight. The fact to remember is that this fear is very real and creates an atmosphere of distrust and hatred even within our churches.

In his thought-provoking paperback A CHRISTIAN CRITIQUE OF CULTURE, Haskell M. Miller writes:

“Alphonse Huxley’s Brave New World suggests that we are giving too much attention to science, specialization, social organization, material things, security, comfort, and the like, that the real meaning of personal existence is being lost. There will be little place for such values as family life, freedom, individual initiative, and personal moral responsibility in the new world which Huxley sees coming into existence.”

Let us turn now to consider briefly certain facets of the revolution through which man is passing and will pass, and which frame the context or structure of mind in which our ministry must be fulfilled. There are at least seven that are easily discernible. Since we have already touched upon the technological aspects of the world revolution we will not deal with it again.

1. The first crisis or facet of revolution may be termed the Revolution of Rising Expectations and International Relations. Quite a number of years ago I heard the phrase “Rising Expectations” at a Silver Bay lecture. I do not remember the lecture, except that he was a Presbyterian; nor do I remember much of the lecture, but I have always remembered these two words. This phase of revolution is not unrelated to the technofluid advances of our era. To the contrary, modern man has changed his communication, the increased possessions of the “have” people and nations have helped prompt the demands of the masses of people everywhere that something be done about their plight. This new knowledge makes them unwilling to remain sick and hungry. What we sometimes fail to realize is that the gradual but explosive awakening of peoples around the world effects every part of our life. Technology has made of the world a neighborhood. People demand that it also be a brotherhood.

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In fact, our missionary successes have caught up with us at last. We have taught men all over the world the concepts of brotherhood, we have told them they are children of God, we have promised them entrance into the Kingdom. But hope deferred still makes the heart sick, and we are now dismayed that these promises be fulfilled in this world. It is interesting to note here that in the Congo, for example, many of the revolutionary leaders were trained in our mission schools.

The recognition of this basic worth and dignity of all men may tend to curb some of our missionary motivation among our people. Already it has caused a change in our choice of missionary hymns. Related to this desire on the part of all people is the tangled and troubled world of international relations. In almost every part of the world one finds national tensions. On every continent these tensions are apparent. Over them all hangs the major ideological conflict between Soviet Russia and Western Europe centered upon the United States, between the Soviet Union and Red China, between North and South Vietnam, between India and Pakistan, and so on. It is clear to all who read that these conflicts have a direct relationship to the human atmosphere at home. Recall only the increased tempo of student opposition to our foreign policy in Vietnam, the burning of draft cards, the counter demonstrations, the endless petitions to endorse or condemn these policies. Is this sufficient? These turbulent events are divisive and tend to force men into separate camps, with mutual vilification, distrust, fear and hatred. He who attempts to preach today without an attempt to present the Master’s scale of values and the objectives of His Kingdom in relationship to these vital issues will be irrelevant and his message will lack authenticity. In a very real sense here, as in each facet of the revolution, man is set against man and the consequences are not pleasant to contemplate.

2. Akin to this significant phenomenon, there is another important realm of revolution. It is the racial crisis which exists throughout the world. Historically white Europeans were the first ones to develop scientifically and technologically. It is of record that this same race used those advantages to dominate most of the peoples and territory of the world. A system of colonialism developed and the powerful white nations of the West by force and subterfuge confiscated the wealth and resources of great continents. They really made the color of their skins symbols of arrogance and exploitation. They literally forced people of color everywhere into secondary status positions as slaves, colonial objects, or as second-class citizens in their own land.

Two illustrations will suffice. At a summer student conference many years ago I became acquainted with a young Buddhist from Burma. He hated the British. I pointed out to him all that the British had done in his country — law, sanitation, pure water, education, medical aid. He agreed and added: “What you do not realize is that we Burmese want both tubs.” The second illustration is quite simple. A middle class Hindu from Bombay remarked that every time he saw a white man, he saw an English army officer beat his father with a riding quirt because the Hindu refused to get off the narrow pavement to allow him to pass.

In my calendar, the apex of the revolution came on December 7, 1941 when the Japanese Air Force attacked Pearl Harbor. After long years of blood and sweat and tears we conquered, but a non-white race had demonstrated strength and tenacity. It is not to our credit that the dropping of the first atom bomb precipitated their surrender. Subsequently smaller and undeveloped countries began to demand freedom of choice, autonomy, and full recognition of their rights. Egypt, Africa, Indonesia are but a few of the names which have forced us to wake up. At one time we were sure of Western technological hegemony in all technological matters, but now we observe the rapid industrial advances in Japan and are frightened by the knowledge that Red China has the secret of nuclear warfare. All over the world people of color have asserted their right to human dignity and almost overnight a new world has been born.

Here at home the revolution is seen supremely in the powerful and persistent civil rights movement. The legitimate revolt of the Negro is with us to stay and grievances are made right. It simply will not do to hide behind one screen, such as the alleged misconduct and immorality in the Scopes affair, along with pointing out the grossness of human behavior. What do people do biologically when rest rooms and toilets are closed to them? The time has come for us to admit the terrible evils of segregation, and further that, while we had no direct responsibility for the establishment of slavery, we are our generation are subjects of the visitation of the sins of the fathers upon the children to the third and fourth generations.

If our preshending witness is authentic and to be presented with power we cannot ignore this critical area. Our people are taking sides and are not fully informed. They need to understand the structures of prejudice and the penalties of disobedience to the will of God. And we preachers should comprehend that our people are once more choosing sides and accepting all kinds of false panaceas.

3. The third facet of the organizational revolution must be considered only briefly. It is the fact that our cultural trends have created vast corporate and bureaucratic structures in order to maintain people in this complex relationship. Providing jobs, social security and medicine, medical care, justice, police protection, education, adequate housing — these are but a few of our corporate needs which require organization. Our real problem is how to keep man from being de-humanized in all this. As there was a need for a BOOK ORGANIZATIONAL MAN, so there is a need to keep alive our personal relationship. Man is more than a number on a social security or draft card. Yet the people to whom we preach live at least five days a week under this corporate umbrella, and it becomes more difficult with each passing week to penetrate this imposed protective shell and make them realize that they are free and responsible persons with an identity to maintain and a destiny to fulfill. Our prophetic task is to help man see that we are not intended to treat each other in a detached or mechanical manner. The attrition of personal dignity and integrity comes about not only from the bread line for the hungry, but in the lines formed before our growing number of agencies set to help all human beings, but perfectly capable of taking all the human out of humanity.

4. Perhaps the most pervasive and frightening aspect of our contemporary upheaval is called the post-revolution. Has kell Miller has put it thus:

The newspapers describe it for us in stories about such matters as payola, price-fixing, political corruption, rigged television contests, controlled news, stock market manipulation, international intrigue, sex scandals, pornographic literature, increases in crime and delinquency, rising divorce rates... We see neighbors, friends, and relatives, as well as many public celebrities in moral bankruptcy...

Each of us is under continuing pressure to make difficult decisions
concerning right and wrong when the moral guidelines are not at all clear to us.

Traditional moral authority has been weakened, moral relativity has become the norm rather than the exception. It is baffling not only for all of us caught up in the movement of revolt, but for parents and counselors of youth the prospects are terrifying. If any one dares to open his mouth in defense of standards, he is quickly dubbed a "bluemose" or a "Victorian," as if the idea of morality was suddenly introduced into 19th Century England, rather than stemming from the New Testament itself.

The moral revolt on the average college campus is a case at point, although the old immoralities are not confined to the academic quadrangle. On many of our campuses of church-related colleges the students demand (1) unlimited use of alcoholic beverages; (2) the right to entertain girls in rooms above the first floor of dorms and fraternity houses without benefit of chaperones (now a nasty word); (3) the right to be alone responsible for the disciplining of their fellow students. In one such college the students threaten that if the administration does not grant these privileges they will go out to adjacent motels. Our administrators are handicapped by indiscipline, by faculties with tenure who have either lost or never had moral standards, and by fears of financial loss. If ever a generation needed to hear St. Paul's injunction against being squeezed into the world's mold that is ours.

The New Testament is clear in its teaching at this point. It is foolish for us to mouth loyalty to the Judaic-Christian tradition while at the same time we succumb to the strong pressures to throw off all restraint and to act as if human life were only an extension of life in the jungle. The morality of the jungle never sank to our contemporary low levels. There are eternal standards, and in the midst of the moral morasss of our day, men and women and young people, confused, bruised, and sinful, need understanding, encouragement, and hope. And if they do not get it from the pulpit, where will it come from?

5. The fifth aspect of our contemporary revolt is the emergence of extremism and its impact upon the people of our churches. It should be assumed that extremism is related definitely to all other facets of the present revolt of the spirit of man. It remains true, however, that the actual phenomenon of extremes which we face today is new. Prior to the recognized awareness of the great issues of our day, these fringe groups had very little influence upon the life of the people. This is no longer true. For there are sincere and able people who have been frightened into a course of action of which they would have been ashamed over ten years ago. The Ku Klux Klan, the John Birch Society, movements like the one led by Billy Jim Harrah, and the vicious invectives of Carl M. McIntire are but samples of the activities of the extreme wing. False witnesses are being borne against one's neighbor, people are being intimated and threatened, and good people from each of our denominations are being used and in so doing are led to believe they are acting within the will of the God of Christ. Once more this activity calls for understanding, patience, firmness and conviction on our part. It was Christ who reminded us that it was easy to love the lovable, but difficult to pray for our enemies and those who despitefully use you.

There are, of course, extremes of the left. Even at the risk of being unfair, I call to mind the name of Saul Alinsky in this connection. But I am not really concerned here, for the very simple reason that the left extreme has little appeal to the people to whom we minister. But extremes have a way of precipitating confusion and trouble. It is here that our people are caught.

6. In the end the basic facet of revolution is spiritual and eschatological in our day. Someone has well said that Americans give the impression of living on inherited religious capital. But this reserve has diminished to the point of almost non-existence. We have become biblical illiterates, giving more evidence of lack in spiritual vitality than in the need for Geritol or other specific vitamins.

We have neglected "specifics" in our religious faith, we have tried to recognize the good in all religious faiths, we have adopted a religion-in-general attitude; but we lack basic Christian concepts and convictions.

So our people misunderstand the nature of the church. They want the church to bless, comfort and console them — and this it must do. But they do not want the church to condemn, judge and damn what they do or think. The church must become the dispenser of majority opinions, confirm what they the people believe is right, and keep hands off all the controversial issues and confine itself with repeating pietistic truisms about the religious life. The threat is simple — do otherwise and I shop around for a new church.

Please do not misunderstand. There are many good and faithful people in our churches, but they, too, are compelled to live in this world. Many of them have sufficient faith and endurance to last for their lifetime. But what about the next? It reminds me of a statement a good woman once made to me about the racial crisis. She said, "I know perfectly well what the will of God is, but I pray that it won't have to come about until I'm dead."

To preach effectively in such a day one must be aware of the very moral, social and spiritual atmosphere all about us. The preacher will need all the skills and ingenuity he can find. He must also be alive and vital and bring to bear upon the human situation he finds the great Christian traditions which have been entrusted to his care.
The Content of Preaching

It should be noted that actually these three lectures — Context, Content and Power of Preaching belong together. One finds that they continually overlap and cannot be confined to separate compartments. Yesterday I tried to consider the total context in which the vital preaching task is to be undertaken. We turn today to the equally important phase of this same task — the content of our preaching.

In April 1907, D. T. Niles, an Asian and great grandson of an early convert to Christianity, delivered the Lyman Beecher lectures at Yale. He chose as his theme: "The Preacher's Task and the Stone of Stumbling." This volume takes its place among similar ones written by distinguished clergyman. And it is a real companion to be included in the long row of volumes of lectures delivered by these distinguished servants of the church.

Dr. Niles begins his introduction through the use of a statement of Paul found in Rom. 9:38, prompted of course by a previous pronouncement of Isaiah.

"Behold I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame."

Dr. Niles writes:

"God has acted and man must believe. This is the ground of the preacher's task. But men find in this action of God something they stumble over. That is the heart of the preacher's problem."

Not too long ago I heard a comment about a minister's preaching. One of his leading laymen said to me: "Rev. __________ has been our pastor for 25 years and never once has he offended us." While I doubt the accuracy of that statement, it does serve as a case at point. The Gospel is really not something that anyone readily accepts. Paul found that at the heart of the Gospel was a cross and he further found out that such a gospel was foolish and offensive, and a stumbling block for many.

Therefore, it appears to me to be necessary to give attention not only to the complete context in which our preaching must be attempted, but also to give special and serious attention to the content of that message.

It is easy for a minister to be sidetracked in our calling. There are so many assignments that our time and energy may be dissipated before we turn to the most essential tasks.

Methodist Bishop in Boston, James K. Mathews, recently wrote of a truth of which we are aware, but seldom do anything about.

"Ministers nowadays are caught in a web of tasks, some important, some trivial in nature. In the course of a day the parish minister may be expected to reconcile a torn marriage, give comfort to an aged man's fears, laugh once again at a stale joke, repair a roof, operate a taxi service, serve as baby-sitter, grind out endless material on a Mimeograph machine; (and I may add, offer the invocation at the meeting of the local service club) and then on Sunday he is expected to be a prophet of God. No wonder he feels torn, literally cut in small pieces. As a village preacher in Media expresses it, 'I have discovered that I am a miscellaneous person.'"

However important all these manifold tasks may be, we are lost if we forget to neglect the prophetic role of the minister in contemporary America. In Mark's gospel it is recorded that "Jesus came into Galilee, preaching the Gospel of God, and saying, 'The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the Gospel.'" And the rest of that little book contains the account of the Gospel and its meaning. To read Mark, or either of the other two Synoptic Gospels, to say nothing of John and the rest of the New Testament, is to expose oneself to the variety of experiences and consequently decisions and actions which come to pass in the acceptance of the Gospel. Leonard Griffith gave the suggestive title: "The Many-sided Cross of Christ" to one of his recent books. It is this many-sidedness of the Gospel message which must be brought to our people as content.

It is not difficult for the modern preacher to get side-tracked in his choice of sermon topics. Over the years I have studied the sermon topics of my brethren from the notices in Saturday's newspapers. If one is to accept these topics as typical of our preaching, one must confess that there is no definite pattern. Also one expects that our preaching is too ponderous, or cut too thin. The themes are divided among biblical topical, or exegetical subjects. In general, however, the brethren do seem to deal with content. This does not mean that our presentations should be dull or lifeless, but that they should not be a discussion of current events alone. Dr. Niles has put it in an unforgettable manner when he wrote:

"This fact — Jesus in the world — now — is the basis of the preacher's task, and his message is to proclaim this contemporaneousness of Jesus, to have it known, to have it understood, to have it accepted."

I would add the concept of obedience, for we have not accomplished our prophetic ministry until men are prepared to do the will of God. I have never been able to forget a statement of Phillips Brooks: "... think no sermon good which does not do its work. Let the end for which you preach play freely in and modify the form of your preaching." Surely the end must be to interpret and reveal God's will, to encourage and help men do that will, and to minister to all human needs — to heal, comfort, etc. — encountered in the bruising human battle with life itself.

As we face this tremendous task ahead of us, it will be well to heed a warning by John D. Perry, Jr., in an interesting article on "Coffee Houses: Evangelism or Evasion" when he wrote:

"The message of the church must be true in both content and context if it is to be true at all. True statements can be rendered false by placing them in the wrong context. . . . All this is to say that a message of salvation can be preached in a context of damnation which overshadows and negates the message. Or, as Reuel Howe says, the 'good news' can be preached in such a way that it becomes 'bad news.'"

Let us turn then to several specific aspects of the content of our preaching.

1. In the first place, our preaching must have a biblical basis. I am convinced that while it is possible to preach on biblical themes without having a relevant message, it is not possible to be relevant and avoid or neglect the biblical background. Even at the risk of being accused of carrying coals to New Castle, I wish to remind you — and this warning is probably unnecessary — that the Holy Scriptures do represent the most candid, fascinating and dangerous book, or book of books, to be published.

In recent years one of my very favorite authors has been that eminent Swiss psychiatrist Paul Tournier. One of his recent books has the suggestive title "A Doctor's Casebook in the Light of the Bible." He suggests that the Bible be studied by physicians from the standpoint of his daily practice. Dr. Tournier adopted an approach which could well set as a standard for those of us who are clergyman. He read the Bible and noted all passages bearing
on medicine, psychology, decision making and the general conduct of life. I suggest that our preaching would be biblically based, relevant to actual life, and cogent if we studied the Bible and wrote down all the passages that have to do with the life situations we find in our parish, and with which we must cope in our weekly discourse (called sermon). And since the problems we face are similar to those faced by the psychiatrist, I would suggest Tournier’s book as a guide. There is hardly a human situation we face which is not dealt with frankly and honestly in the Bible. Consider the following: dishonesty, deceit, bribery (payola), uncleanliness, greed, adultery, lust, fornication, homosexuality, idolatry, misunderstanding, disobedience, drunkenness, sexual deviations, lying, pride, coldness of heart, etc. — we know these, as well as the fruits of the spirit, daily, and they are found packed away in biblical story, parables, teaching, etc.

Dr. Tournier writes:
“The Bible is the mirror of the human heart, and the human heart is full of contradictions; it never grasps more than a part of the truth, and that part it then generalizes as if it were absolute.”

It is surprising that Tournier maintains that for the doctor the study of the Bible is as important as the study of science. When I maintain that our preaching must be biblically based, I do not mean that our preaching should be based upon a narrow and literal view of the Bible. I do suggest that one can hardly find a topic or subject worth discussing that does not find a prototype in Scripture.

There is an interesting current event which will illustrate what I have in mind. Recently the David Cook Company of Elgin, Illinois, launched an unorthodox advertising attempt aimed at the Methodist Church. Each minister and church school superintendent received a letter urging the church to discontinue using the denominational church school material because it lacked biblical material and to begin using Cook’s publications. As an inducement they offered three months’ material free. It may be true that our Methodist literature does not actually print biblical passages, the editors expect the teachers to own a Bible and to be able to use it. But anyone who knows the Methodist material and who knows the Bible is soon aware of the biblical content and background of that material.

Dr. Tournier has an interesting exegetical treatment of the Genesis story of the fall (5:1–22). Following an interesting account of the biblical story he seeks to get at an interpretation of the meaning which would be relevant to the patient’s difficulties within his office. Then he comments:
“What God forbade was not the knowledge which man might acquire through the intellect...but the claim to judge good and evil for himself, to judge the uses to which he might put this knowledge.”

When this insight comes to a preacher he now possesses a biblical principle with which to deal with such contemporary challenges as “the new morality,” “campus revolts,” and the like.

The Bible is the treasure-book not only of quotations and proof texts, but of great ideas, conceptions and convictions which our people desperately need to hear. The preacher can avoid the two extremes — simple biblical story telling without reference to contemporary life, and the ignoring of the Bible entirely —, and can find in biblical truth and story the ground for effective preaching.

2. Our preaching should be intellectually defensible. About a year ago I had an interesting discussion with Dr. Erick Walker, President of Pennsylvania State College, and several members of the faculty. The late Paul Tillich had just visited the campus and given several lectures. The group agreed that Dr. Tillich was one of the very few Protestant theologians who commanded the respect of the university community and to whom that community listened. Now it appeared to me that this judgment was not associated with total agreement with Tillich’s viewpoint, but was definitely due to the impression of Tillich that here was an honest man, trying to come to grips with the modern mind and the modern world; here was a man who did not pose as the depository of all truth, but who was willing to look down uncertain intellectual corridors; here was a man whose chief objective was to discover eternal truth and express it as clearly as he could. And if Leslie Weatherhead’s new book THE CHRISTIAN AGNOSTIC justified the previews of it, we will have an indication again of seeking to preach and retain intellectual integrity. Some rough rocks are ahead, but there simply must be some “meat” in our endeavors to interpret for modern man and woman — bewildered, harassed, daunted, and frightened — the eternal verities of our holy faith.

This does not suggest that our preaching be characterized by an arid intellectualism, or by a display of specific erudition, or by an avalanche of great name dropping and quoting. It does suggest a deep intellectual honesty, the courage to say “I don’t know,” the willingness to listen to divergent points of view, and preaching evidenced by great searching of mind as well as heart.

The Middle Ages were torn asunder by argument. The emerging human mind and new discoveries about the physical world made it seem that life would forever after be divided into two groups; the exponents of reason and the protagonists of faith. Then Thomas Aquinas affected his famous synthesis of faith and reason and the intellectual course of the Renaissance period was charted. We need, in the light of scientific achievement and prognosis, to do for our day what he did for his.

3. Contemporary preaching should be theologically grounded. While it is not necessary to use all the theological jargon one can master in a week of preparation, it is necessary in the course of our preaching to confront the people with the great concepts of our Holy Faith. One must beware, however, lest our interpretation of theology become sectarian. It is about this latter view that Pierre Barton writes in his accusing “The Comfortable Pew.”

“In an age when people change their churches as easily as they change their closets, choosing often enough the handsomest church in the suburb; in an age when theological differences between Presbyterians, Anglicans, and United Churchmen are so unimportant they can be considered the same in the mass of the public; in an age when our discussion of the mysteries of faith is more about the specifics of liturgy or doctrine, some of the ecumenical arguments now going on seem to us outsiders to be as inconsequential as those famous medieval discussions about angels dancing on the heads of pins.”

I am well aware of the legitimate differences of opinion and judgment about many aspects of our Holy Faith, and no one wishes to stifle intellectual freedom. But there is a great care of belief — and even Christian doctrine — which should be presented to our people. There are some questions to which our people seek honest answers, and they have the right to expect some indication of answers from the Protestant pulpit. Here are a few of those questions asked in many forms:

What and where is God and what is His relationship to man as a person?
If God is good and all-powerful why does He permit such horrible and unjust suffering?

Is there any meaning to life?

What about Jesus Christ? In what real sense is He Saviour?

Do you really believe that His values can survive in this dog-eat-dog world? If you do so believe, how can it come to pass?

What is all this talk of forgiveness? Can man ever forgive?

Is there anything worthwhile to belief in another life?

What is the will of God? The Kingdom of God? Are these obtainable goals?

How do you account for so much evil in the world?

Why doesn’t God intervene?

Are not the ten commandments something for the birds?

What do you mean when you say “this is a moral universe!”

Is not the Bible simply a fallible good book?

What do you mean by inspiration? Revelation? Atonement?

One could go on for at least an hour or so. The fact that men quote from modern theologians or eminent divines, such as Tillich, Niebuhr, Bonhoefer, etc. does not make their discourses grounded in theology. Nor does it present a philosophical framework for our ministry. Our reading and our study must include other than contemporary books if we allow the total wisdom of the ages to prepare our hearts and minds for our prophetic task.

One illustration must suffice. Back in 1912 William Ernest Hocking first published his great volume: “The Meaning of God in Human Experience.” After going through a number of printings the book seems to have dropped from public notice, except in college and seminary libraries. Then last year it was republished as a paperback. And once more Hocking speaks with insight and authority upon the greatest single theme: The Meaning of God.

Permit a few quotations from this seminal book:

“Religion thus becomes the concrete bond between man; for he who has consciously found his way to God, has found his way to man also.”

“Man knows well enough that he is not alone; he does not so well know in what companionship he is.”

“. . . the god’s dealing with his worshipers become matter of record in tradition: and as men are to learn new things about diety, or to give up old ones, there is a wholly verifiable process of elimination and survival of ideas about God, predicates of God, in religions which have attained the historic stage.”

“God appears as a being in whom opposite traits are strangely united; but the nature of the center in which such oppositions agree, or are mutualized, is not picturable — is known, if at all, only to immediate experiences.”

To me it is patently clear that in the end human behavior and human relationships depend upon man’s ideas about God: his being, his purpose, his methods, his diety and his humanity, and the manner in which he communicates his will to his created world. It is not without significance that at one time the Church called theology the “queen of the sciences.”

I have avoided using the word philosophical in this present connection, but it is involved very definitely. The rich treasure of the thought of the ages on such themes as reality, being, knowledge itself, methods of knowing, the discernment of purpose is grist for our mill. While I do not think it necessary for the preacher to quote extensively from Plato and Aristotle, Anselm and Abelard, down to Niebuhr and Tillich, it is essential that he be steeped in the wisdom of the ages. If he cannot go directly to the masters themselves, there are a number of good philosophical summaries available.

In the end, however, all this wisdom or speculation must go through the preacher’s mind and heart and come out as his conviction, rather than in sharing what others have said. Our authentic witness will always be one of integrity. As one very good church woman once said to her pastor: “I am not particularly interested to learn what distinguished scientists say about God, but I am interested to hear what you believe.”

4. Our preaching must always have ethical content. In more recent years I have come to believe that any interpretation of religion which is not basically ethical isn’t worth very much. I am an ethical culturalist, for I believe too deeply in the total and unique significance of Jesus Christ as Saviour and Lord. But on the other hand, I cannot avoid the conclusion that the teaching of the New Testament always assumes that right relations with God always involves right relations with our fellow man. The little book goes so far as to state that he who says he loves God and hates his brother is a liar. It is easier to preach a Gospel of personal piety than one which involves the believer in every conceivable relationship in life.

And it was our Master himself who said:

“This people honoreth me with their lips, but their hearts are far from me.”

and

“Not every one who saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven.”

Whatever else you do, put ethical content in your preaching so that people will know not only what Christians believe, but the manner in which Christians live, behave, love, work, suffer, die. The one cannot become a substitute for the other.

5. Related to the ethical content of our preaching is the concept that our people discern the fact that social responsibility becomes a part, a vital part, of the Christian witness. In the light of the many aspects of revolution we discussed yesterday, it should be apparent that from the prophetic utterances of the Old Testament down to Jesus Christ and the authors of the Epistles believe that one’s religion must manifest in justice, righteousness, political and economic honesty, in acts of benevolence and helpfulness, in concern and in compassion, in understanding and helping the Jericho road victims of each age — or else that religion is vain.

Time does not permit a lengthy discussion of this theme and that little block of time should be no indication of its importance. In a soul searching volume entitled “The Luminous Darkness” Howard Thurman reveals the heart of a Negro whose life has been one of rejection at crucial points of human experience. Let me share a few of his statements with you.

“it is clear that for the Negro the fundamental issue involved in the experience of segregation is the attack that it makes on his dignity and integrity. We become persons by an other-than-self reference which is other persons. We become human in a human situation. The primary group with which this process is immediately associated is the family. The sense of being deeply cared for and
protected and loved in the immediate family provides the firm ground of security for the self. The mother and the father of the child, the adult, prestigious members of the family and intimates — these are the points of reference for the child.

"It is difficult to assess what happens to the child in an environment where he sees his parents and other adults humiliated and reduced to insignificance by the treatment received from certain white persons in the general environment. To experience their defenselessness and at the same time to regard them as his defenders is cruel and rotting to the self".

"The real evil of segregation is the imposing of self-rejection! It settles upon the individual a status which announces to all and sundry that he is of limited worth as a human being. It rings him round with a circle of shame and humiliation. It binds his children with a climate of no-accountness as a part of their earliest experience of the self. Thus it renders them crippled, often for the length and breadth of their days. And for this there is no forgiveness, only atonement. And only God can judge for what that atonement consists. What does it mean to grow up with a cheap self-estimate? There is a sentence I copied many years ago, the source of which I have forgotten: 'We were despised so long at last we despised ourselves.'"

Is there need to say anything more. And remember that racial justice is only one very important part in the total responsibility of those whose way is committed to Christ.

6. The sixth and final area of content is what I call "spiritual" for the very simple reason that I can find no better word. A distinguished professor of philosophy at Notre-Dame contended not long ago that it is time for us to quit gagging at the use of the word "spiritual."

While our spiritual life can never be used as a substitute for accepting moral, ethical and social responsibility, it is equally true that our "social" concerns tend to wither without spiritual percuttiveness. Even an intense interest in social and economic justice can defeat itself without deep spiritual awareness of the purposes of God for man.

As soon as one opens the Bible, there is the confrontation with the activity of the spirit of God on earth. It is this awareness of a reality other than ourselves, and the conviction that mutual communication is possible; it is man's receptivity to the overtures of this spirit and the desire to obey in spite of the almost insurmountable odds of the puzzling evil all around us; it is a recognition of other human values than self, fame, power, prestige, money, pleasure; it is the belief that deep calls unto deep — all these constitute what I like to think of as spiritual.

Being spiritual is often confused with feeling (to use a phrase of Leslie Weatherhead) "Sunday-nighted." Too often we term as spiritual one who prays in public effectively, or who reads and quotes scripture with power, or one who speaks of non-material things. But by spiritual I mean all this plus a conscious living and acting as being in the presence of the Almighty, and a conscious treatment of all our brothers as children of a common father and joint heirs with the Lord of all life, even Jesus Christ.

There are many other elements which go to make up the content of effective, relevant and penetrating preaching. But we cannot get along without them.

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The Power of Preaching

Several years ago there appeared in the SATURDAY EVENING POST an anonymous article entitled "Why I Quit the Ministry." The article maintained that seminary enrollment had been dropping steadily and that ordained clergywomen were resigning in unprecedented numbers. What actually happened was that a 30 year old clergyman found the ministry objectionable, quit, and wrote about his unhappiness and disillusionment. The article did have the effect of helping many young men be discouraged from entering the ministry. My interest lay in a different direction — in the reactions from other clergymen to whom preaching was the most important vocation of all.

The reaction which seemed to be most pertinent came from the Dean of a theological seminary, Roy Pearson — and what could be more natural. This reaction appeared in the form of a CHRISTIAN CENTURY article entitled "Why I Quit the Ministry." Of course there was a drastic difference in the two men: one quit for keeps, the other in order to spend the rest of his active ministry helping others become effective preachers. Dean Pearson pointed out that the young man apparently quit for several reasons: (1) the congregation did not seem to appreciate his efforts; (2) they held steadfastly to their sins of commission and omission; (3) the problems within the mainstream of life could be faced better outside the ministry in some other profession. In his answers the Dean puts this finger not only on the fallacy of the quitter's arguments, but gives in a brief compass indications of the area from which preaching derives its power. At great risk I quote from that article.

"Did this disillusioned minister see no similarity between the cigar-smoking trucking executive who misunderstood the meaning of the ministry and the Palestinians who misinterpreted the intention of Jesus? Or between the members who gave so little to the church and the man in the Bible who turned away sorrowful because he had great possessions? Or between the Season which included several men of less than admirable conduct and the earlier band of 12 which included one who denied his Lord and another who betrayed him? Or between the unfulfilled requests for church members to give apertime help to the underprivileged and Jesus' warning to his followers that to spurn the needs of the least of God's creatures was to spurn him? Or between the shameless 'politicking' of certain ministers for places of prominence and the ancient mother who tried to arrange for her two sons to sit at Jesus' right and left in the kingdom? Or between all his own pastoral problems and the problems of the church through all the days between Jesus and ourselves? And if over the thought entered his mind that he was being 'crucified,' did it ever occur to him that it was precisely for this that he enlisted when he entered the ministry in the first place?"

"It is still possible to think about the needs of human beings principally in terms of their most obvious manifestations — insufficient food, inadequate clothing, substandard housing, broken homes, juvenile delinquency; and few would question the legitimacy of a minister's call to do something about these problems. But is there not a sense in which the most needy places in the world today are parishes exactly like the one which this minister left? Pride, greed, lust, hardness of heart, racial prejudice — all there and more he lays to the charge of his former congregation, and if his people were actually as burdened with evil as he indicates, where could he hope to find greater needs
than the very ones he chose not to meet? Is it no longer true that it is the sick who merit the physician's time?"

"An interesting parallel obtains between the Post article and the Letter of Paul to Titus. The biblical letter speaks about the Cretans in such unflattering words as 'insubordinate men, empty talkers and deceivers... liars, evil beasts, lazy gluttons,' and although the accusations of the article are not identical with those of the letter, the charges are not entirely antithetical. Apparently Titus had let it be known that he considered his parishioners unworthy of their pastor, but Paul has no mercy for him: 'This is why I left you in Crete,' he writes, 'that you might amend what was defective.' And both in Crete and in the suburb of which the article speaks the truth is the same: the evil constitutes not the repudiation of ministry but its justification.

"But does this former minister really know so little both about educational institutions and about 'public service' that he thinks he will not find the same problems there as in the church? Is he unaware that institutions both of education and of public service are composed of people, that large numbers of these people are also members of the churches he has spurned and that, church members or not, they suffer all the common frailties that have thwarted God throughout the ages? Where did he have a better chance to take Christianity into 'the mainstream of life' than among the men and women of his church who spend all their days in the middle of that stream?"

"If the church were not indispensable, it would be inexcusable."

Be assured that I am aware of those functions of the minister's life other than his preaching: the discharge of his pastoral and priestly functions. And how important they are! But our task in so brief a time as three lectures allow is confined to the preaching ministry.

What do we mean by preaching? Consider just a few of the definitions one finds in an ordinary dictionary. Preaching is defined thus: (1) to deliver; (2) to advocate; (3) to recommend urgently; (4) to bring into a condition or effect in some specified way; (5) to incite matters of advice or instruction earnestly and zealously; (6) to converse in didactic monologue. These definitions are at best only suggestive, but they do indicate the infinite variety of meaning one finds in our high calling.

What is it, then, which makes the preaching function of the ministry great? S. Parkes Cadman once remarked (and I have never forgotten): "there is no higher position than that of the Christian minister, despite the embargo laid on it by the meanness of many Protestant churches." And eloquent William A. Quale gave wise counsel which we parishioners dare not forget: "he is not big enough to preach to whom this gospel is not supremely great... A preacher may not be a great man, but he must preach great matters, his pronouncement is sublime... A stupendous gospel makes its proclamation a regal performance."

The power of preaching then is in the nature and importance of the message which is proclaimed. Everything we do or say should proclaim the message of God's redemption for man. St. Paul called the preaching of the Cross the power of God. It is to this fact that we are witnesses. In my first lecture I attempted to call your attention to the "Context" of Preaching, setting forth mainly the total revolutionary situation within the activity of preaching takes place. On the other hand, D. T. Niles calls our attention to a conception of context described as the situation because of which preaching becomes possible and even bearable. He writes: "I can preach Christ crucified, because that word is the power of God to me who am being saved. The hearer and the preacher stand side by side, otherwise preaching would be presumption." Dr. Niles has an ingenious method of developing his theme. He points out that since we preach because something has happened to us to which we are witnesses. But there are three kinds of witnesses say to a car accident. Witness No. 1 would be a witness because he saw the accident. In other words, he was a witness because he was a spectator. Witness No. 2 was a passenger in the car but escaped unhurt, but who could testify what happened. It this case he was a witness because he was involved. Witness No. 3 was the person injured. He would have in himself proof that the accident took place. He was a witness because he was the victim. There is so much in the power of preaching, because it involves all that a preacher is.

I would like, now, to call your attention to several areas in which one does find the power of preaching.

1. There is power in the speaking of eternal truth of a single man. This we dare not forget. At the beginning of this century it was the consensus that the occasion for speaking had changed to such an extent that the need for oratory was gone. To a certain extent this is true, for our public address systems have made it unnecessary for the person to declaim as once he did. (And it would be wise for some of us to remember that while it is important to enunciate clearly, shouting is no criteria of either truth or effectivenes.) But in recent years we have witnessed the power of one man over many through the spoken word backed by the "plus" of personality and occasion. Consider the appearance of the Roman Catholic pontiff not only in St. Peter's Square in Rome, but at Yankee Stadium in New York City. What he said and did and what he represented combined to give his statements cogency and power. Many of us remember the statements of Stalin at the Kremlin, and the frenzied but dynamic speeches of Adolph Hitler as he capitalized on the frustrations and fears of the defeated nations. Or who can forget the impassioned speeches of Winston Churchill in the dark days of the Battle of Britain as he held together a people battered and bruised. Or can any American forget the thrill and determination that came to most of us when our former President John F. Kennedy said: "Ask not what your country can do for you, rather ask what you can do for your country." Don't tell me that the spoken word has lost its significance. We may have to become more adept in the media for using the spoken word, but there is power in preaching a redeeming gospel, because of the very fact that men need that gospel so badly.

2. The power of preaching can be found in the awareness of all the good that is done in this vacation. In addition to all the verbal compliments we parishioners receive, we are assured that, like an iceberg, the great bulk of our effectiveness never comes to the surface. We remember the promise — Cast your bread upon the waters and it will return to you. During our Methodist General Conference held in Pittsburgh in the spring of 1964 I was invited to preach on the Church of the Air. The man from many parts of the country was most encouraging. I quote from a typical letter, not to indicate what a bright boy I am, but to share with you an evidence of the power of the preached word:

"The sermon was... by a Methodist Bishop. I wish the copies for my daughter, myself and my two sisters.
"It has been many years since I went to church, something didn't seem right, it was my lot apparently to only hear sermons that sounded like revenge rather than kindness, so this sermon seemed to renew my faith and I would like to study it further.

"To me if there is to be religion at all it must be taken seriously, an everyday thing lived now rather than in a vague future."

And if one be permitted to add the value of counselling to the value of the spoken word, permit me to share a few excerpts from a letter from a parishioner aspect of the churches in our area — and this comment could be duplicated hundreds of times during the course of a year.

"Through the patient guidance and prayers of Dr. Blank, two hostile, bitter, stubborn people were able to overcome the destructive forces tearing them apart, and save their marriage. Although we have our shortcomings and backslidings, thanks to our counselor's leadership and advice, we have a 'fighting chance,' and know that together we can build a Christian home.

"All of our children have suffered from the discord in the past, especially the oldest. My daughter was hurt to such a degree, she couldn't do her school work and was retreating within herself. I had tried desperately to get help for her for many years. We had a particularly bad experience with . . . Child Guidance to whom we were sent by a family and children's agency. Because he had helped us, we asked Dr. Blank to talk to her. He showed us how to be better parents and our young lady has been able to have the confidence of an older, wiser person outside the family. Her improvement has been phenomenal. She's made A's in summer school, and shows the potentiality of warm, wonderful womanhood."

This kind of ministry is challenging and rewarding, it is power, but not easy. Consider the power latent in a task which can restore happy and meaningful homes, put new heart into the defeated and discouraged, help men fulfill the purposes for which they were born, and change the social and ethical atmosphere all about us. Power lies in the crucial nature of the task assigned.

3. The power in preaching is found in the very fact of the difficulty of being an effective minister. I once heard Henry Elliot Crane state that the ministry was the easiest job in the world to get by with, but the hardest job in the world to make good at. There is no profession which is more difficult or more rewarding than that of the Christian ministry. It is difficult since you will be dealing with people at the very points where they are great or small. There is the church boss, who equates the will of God with his own wishes. There is the professional "do-gooder" who is convinced that God has called her to remake the world in one generation. There are those who whine and complain, who criticize and gossip. Make no mistake you will find many things in the ministry to try your soul, but no person whose will to serve has been touched by the Lord ever gives it up. But you will touch the lives of men and women whose devotion, courage, and service will put new heart into men and new stature to life.

Another aspect which makes the calling difficult but challenging is the task of making the Kingdom vital in the life of your people, throughout our land, and in the whole world. For when a man decides to become a minister he becomes a leader in a world movement whose aim is the improvement of mankind in his total life. This task is so difficult that many say it can't be done. But it is so important that it must be done if human life is to continue.

It is also a rewarding task. There is no satisfaction more basic and deep than to observe the changes which take place in human lives, in local churches and communities because of the ministry of the word. Consider a broken marriage healed; a happy marriage formed; a dishonest man made honest; a hard man made understanding; a man of the world made a spiritual man, and so forth. I do not mean to imply that all our ministerial efforts are successful. But the success of sincere efforts cannot be measured solely by statistics. In more recent years, I have learned of lives changed through my ministry many years ago, and I had no idea that this was done.

4. Or consider the fact that the Gospel we preach touches life at every point of actual human living. We go to a stage production or a movie, and we know we are spectators watching actors perform. No matter how realistic the acting of plot may be, we know that it is an artificial world from which we step at the end of the performance. When, however, we step into the pulpit on any given Sunday morning, we know — or ought to know — that we are playing for keeps. Before us sit men and women and young persons who face every conceivable human situation. Let me state just a few of the actual types of human problems and agonies which ministers face as they begin to preach.

Here is the husband of a splendid wife who has just been told by the doctor that his beloved has an inoperable cancer.

Here is a mother who has learned that her daughter has terminal leukemia, or that her favorite son has been arrested for assault and rape.

Here is a young husband or wife — with or without children — who this week has learned that the mate has been unfaithful.

Here is a young woman — a part of the restless, revolting generation — who has just discovered she is pregnant and it is her secret alone.

Here is a bank teller who has borrowed temporarily from the till and who fears the penalty and disgrace upon recovery.

Here is an airline pilot with years of distinguished service, who has secretly carried on an affair with an attractive stewardess. He has become jittery for fear of losing the love and respect of his wife and teen-age children, and he doesn't know how to break it off.

Here is a young person handicapped for life through no fault of his own, and who sees no real future ahead.

Here is a man who has become an alcoholic and has been given one more chance by his employer.

And one could continue. These samples are actual illustrations of the situations this minister faced in his pastorate. Just what do you say? Of course, you have tried to be helpful in your counselling, but before you each Sunday are persons with comparable problems who would not think of appealing personally to the pastor. Scripture talks about being unaware of entertaining angels; it is equally true that we can be unaware that potentially lost men and women listen to us every week.

The power I'm talking about comes to the one who has the words of life and hope and self-respect. Harold Bolesy puts it: "The sermon brings the great affirmations of faith and the great issues of life, like electrodes in an arc light, closely enough together to enable the fire of kindling knowledge, hope, and strength to leap into being . . . Any given sermon is the personal, spoken discourse of a pastor to his people. He is talking to them about mutual problems, both personal and social, ancient and contemporary."
5. The task of the preacher has power in that it helps people understand the truth that victory in life does not come about by rearranging the external things in life, but in finding the inner resources which are always available. There is a depth dimension to life — this we offer to our people.

It is curious how often a minister requests a change because he is sure that a difference in climate of atmosphere will make him happier and more effective. And suddenly he realizes that the sources he seeks outside really lie within him.

In an interesting discussion of theological seminarians, Nels Ferré makes a statement that can be applied here. He writes:

“Suppose our seminaries were dynamo of the Spirit. Suppose they stopped their ordinary priestcraft and professional grooming. Suppose they stopped being screens against the Spirit by the commonplace handling of holy things. Suppose the academic atmosphere became transfigured by the Spirit. Suppose there was a driving concern day and night by teachers and students to be poured out in concrete channels of world-transformations. Suppose the faculties combined hours of prayer together before God, with hard and heavy scholarship and practical interest in the world. Seminaries could be schools of the prophets, of seers, even of saviors.”

There is a real sense in which deep calls unto deep, and there is power, as well as joy, when we help our people in the realization of this blessed experience.

6. Finally, the pastorate (and I use this broader world deliberately) offers to men and women a living, exciting option in their way of life, and in the presentation of this choice, or these choices, there is a real sense of power. Each day men and women are compelled to exercise choices between alternative ways of thinking and behaving. It is our privilege to help them see the consequences (total) of this thinking or this acting.

I know of a young doctor who was recently asked by a colleague why he didn’t join in the usual social drinking. The question was meant to be sarcastic. The young doctor replied: “I do not believe that the use of alcoholic beverages would add any significant dimension to my life.” Here a person is exercising a life option. I do not cite this example to further the cause of temperance — although it is a great temptation for me, but only to say that the pulpit ought to offer men living options in every conceivable area of human thought and conduct.

Can any task be so exciting, so demanding, so filled with basic satisfactions?

W. Vernon Middleton
In Memoriam

Bishop W. Vernon Middleton, resident bishop of the Pittsburgh Area, died suddenly November 12, 1965, in Minneapolis, Minn. He was on his way with Mrs. Middleton to Seattle, Wash., to attend the meeting of the Council of Bishops.

Bishop Middleton was received into full membership in the Philadelphia Annual Conference in 1930. He served as associate minister at First Methodist Church, Germantown; and as pastor of North Square, Philadelphia; Camden, Southwark, and Covenant, Philadelphia. From 1939-45 he was executive secretary of the Philadelphia Missionary and Church Extension Society of The Methodist Church.

In 1945 Bishop Middleton became a member of the staff of the Division of National Missions of the General Board at Mission. Following the retirement of Dr. Earl R. Brown in 1957, Bishop Middleton was elected general secretary of the Division of National Missions.

He was elected to the office of bishop in 1960 and assigned to the Pittsburgh Area with his office in Pittsburgh, Pa. He received the bachelor of arts and doctor of divinity degrees from Dickinson College, the bachelor of divinity and doctor of philosophy degrees from Drew Theological Seminary, and a master of arts degree from New York University. He also studied at Mansfield College, Oxford, England; and received degrees from Mt. Union College and West Virginia Wesleyan College.

Bishop Middleton was born on December 25, 1882, in Baltimore, Md. In 1921 he married the former Miriam Kathleen Hors. Two children blessed their home: Patricia Joan, a medical doctor on the staff of The National Institute of Mental Health in Bethesda, Md., where under a post-doctoral fellowship, she is studying brain chemistry as it is related to mental illness and retardation; and William H. Ladd, a teacher in the field of music in Romeo Junior High School, Romeo, Mich.

Memorial services were held in Pittsburgh on November 16 in the Mt. Lebanon Methodist Church. The memorial address was given by Bishop Fred Pierce Corson. Bishop John Wesley Land read the Scripture and offered the prayer. The pastor of the church, Dr. Winston White, and the chairman of the cabinet of the Western Pennsylvania Conference, Dr. Charles A. Truett, also participated in the service. The former governor of Pennsylvania, Governor Lawrence, and representatives of the Roman Catholic Church attended the service.

Memorial services also were held on November 21 in the Broad Street Memorial Methodist Church in Drexel Hill, Pa., where the Middletons resided for 21 years, and where they made valuable contributions to the life of the church.

Bishop Corson presented the memorial address here as well as in Pittsburgh. Others who participated were: Dr. Alexander K. Smith, administrative assistant to Bishop Corson; the Rev. E. Paul Felt, chairman of the cabinet of the Philadelphia Conference; the Rev. Francis A. Thomas, North District superintendent; and Dr. Thomas A. Buttner, pastor of the church.

Interment was in the Nordland Cemetery in Chambersburg, Pa., on November 16, 1965.
Dr. Cannon Reports on Bishop Corson in Rome

In the Wesleyan Christian Advocate, official organ of Georgia Methodism, published in Macon, Ga., Dr. William C. Cannon, dean of the Candler School of Theology, Emory University, gave the following story of being with Bishop Fred Pierce Corson at the Vatican Council in Rome.

"Bishop Corson and I left the church together. I was with him when he received a message from the Pope. The Pope had spoken to the bishop on the eve of the council inquiring of him the time of Bishop Corson's arrival and the duration of his stay at the council. He said, 'Tell that good man and brother in Christ that I have come to see him as my predecessor Pope John loved him.'"

"Bishop Corson was interviewed by the Associated Press, which carried his recommendation that the Pope meet in New York with the leaders of the major Protestant denominations when he visits the United Nations in October. That, I believe, is to be the burden of Bishop Corson's conversation with the Pope when he has his private audience in the Vatican.

"The Methodist bishop has had more private audiences and conversations with Pope John and Paul than any other ecclesiastic outside the Roman Catholic Church. As president of the World Methodist Council, he has set world Methodist in the very center of Roman Catholic ecumenical concern, for which all of us in the Methodist Church should be grateful.

"He is without question the most influential observer in Rome, and his comprehension of the total situation and intuitive grasp of issues amount to genius."

New Curriculum Brochure

A completely new 64-page brochure under the title Learners and Literature in Methodist Church Schools has replaced the earlier manual, Gods and Materials for Christian Teaching in Methodist Church Schools. It has been prepared to help church-school workers understand the process of Christian teaching, especially as it relates to the use of curriculum resources.

It provides full information about the general curriculum plan for Methodist church schools. It outlines the way Methodist teaching materials are developed, school materials for Methodists, and carries a chart, The Learner, His Curriculum, and the Gospel.

The chart is also available separately in wall size. The brochure also contains a concise statement about the interests and needs of the persons in each age group for whom materials are planned, and indicates how the church-school curriculum is designed to meet the pupil's needs.

Finally, it has all teaching-learning unavailable for a given period of time.

The brochure is available free from Cokesbury.

New Editor for 'TANE'

For Wyoming Conference

The Rev. Wilton John Durblick has been appointed editor for the Wyoming Conference of the Together Area News Editor for the Philadelphia Area. He succeeds the Rev.
With the board he was successively executive secretary of the Philadelphia Missionary and Church Extension Society, executive secretary of the Section of Church Extension, Division of National Missions, executive secretary of the Section of Home Missions, Division of National Missions, and general secretary of the Division of National Missions.

At the time of his death Bishop Middleton was chairman of the church's General Committee on Family Life; president of the College of Bishops of the Northeastern Jurisdiction; a member of the Board of Missions and chairman of the Crusade Scholarship Committee; a member of the Commission on Promotion and Cultivation and chairman of the Quadrennial Emphasis Committee; a member of the Commission on Interjurisdictional Relations; a member of the Methodist Corporation; a member of the Assembly of the National Council of Churches; president of the Pennsylvania Council of Churches; and a trustee of a number of educational institutions.

He is survived by his wife, Miriam, 346 Midway Road, Mount Lebanon, a son, William H. Middleton, Romea, Mich., and a daughter, Dr. Patricia Middleton, Bethesda, Md.

Meeting under a pall of sadness cast by the recent death of two of their colleagues, the Methodist Council of Bishops named leaders to administer the Pittsburgh and Geneva Areas until the end of the quadrennium in 1968. The three-day meeting ended Nov. 18 in Seattle, Washington.

Bishop Frederik Buckley, Newell of Stanford, Conn., who headed the New York City Area from 1952 to 1960, was called out of retirement to replace the late Bishop W. Vernon Middleton in the Pittsburgh Area.

Bishop W. Vernon Middleton, resident leader of the Pittsburgh Area of The Methodist Church, died November 12 in Minneapolis, Minn., after suffering a heart attack. He was sixty-two.

Funeral services were conducted November 16 in the Mount Lebanon Methodist Church with Bishop Fred Pierce Corson of Philadelphia speaking. Burial was in Chambersburg, Pa.

Bishop Middleton had been the spiritual and administrative leader of Western Pennsylvania Methodism since 1960 when he was elected a bishop after a distinguished career of twenty-one years in national missions work.

At the time of the fatal heart attack the bishop was en route to the quadrennium meeting of the Council of Bishops in Seattle, Wash. He and Mrs. Middleton had flown to Minneapolis from Pittsburgh and planned to continue the trip to Seattle by train. He suffered the attack in the cab en route from the Minneapolis airport and died without regaining consciousness.

Bishop Middleton was born Dec. 25, 1902, in Baltimore, Md. He held degrees from Dickinson College, New York University, Drew Theological Seminary, and Drew University, in addition to a number of honorary degrees, and had taken work at Oxford University. He was admitted to full membership in the Philadelphia Annual Conference in 1930 and served as a pastor in Pennsylvania before joining the staff of the Board of Missions.

WORLD OUTLOOK
He pointed out also that about ninety out of 100 desalination plants are located in developing countries. "The majority of plants are operating in areas where there is no other source of water."

Mr. Barnea cited two reasons for the increased demand for water:
2. Growth in commodity production and in service industries.

As population moves from primitive to modern housing, he said, there is a corresponding increase in demand for water supply in apartments and for bathrooms. Furthermore, the stepped up demand for water for production of goods and services is in addition to the demand spurred by population growth and rapid industrialization.

Barnea said nevertheless that a worldwide approach to assessing these sources is impractical, that water availability has to be studied on an area basis because "not every lack of water means a lack of water resources." It may stem from a neglect of water resources development.

Mr. Barnea listed various cost-reducing measures for the use and protection of conventional water, such as pricing, re-use, and pollution control—all familiar to New Yorkers exploring ways to ease their own water crisis.

Desalination, Mr. Barnea emphasized, is needed and applied today mainly in four types of areas: arid, semi-arid, islands, and areas of concentrated water demand.

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The Mission Field in America

By W. Vernon Middleton
General Secretary, Division of National Missions

America professes to be a religious nation. According to a recent poll, ninety-nine percent of its people are believers in God, and seventy-three percent of its people claim to be members of a religious body -- although the religious bodies themselves claim only sixty percent of the population. Whichever percentage you choose, it is a fact that over fifty percent of America's population is theoretically religious.

One finds evidence of a renewed interest in religion. Most of our ministers preach to large congregations, and many churches have been compelled to adopt multiple services to meet the demands. Give-away TV programs have increased the sale of Bibles, and many popular songs have at least a pseudo-religious emphasis.

In what sense, then, can we maintain that America is a mission field?

In the first place, appearances may be deceptive, and numerical statistics alone cannot make of us a Christian nation. It is dangerous to assume that our nation is Christian because over fifty percent of the population belong to some religious organization. There are too many hard facts which point in the opposite direction. Let us face realistically a few of these facts.

Why Delinquency?

Consider, for example, the rise of juvenile delinquency in our land. The authorities point out to us that the largest increase is among teen-age girls. Recently, in the city of "Brotherly Love" several school teachers were beaten savagely by teen-age gangs within the school yard. In New York City a young woman
was assaulted and robbed by schoolboys on a public bus in broad daylight. If the supreme aim of missions is "to make the Lord Jesus Christ known to all peoples in all lands as their divine Savior" and to persuade these people to become His disciples, then it is clear that all about us there are thousands of young people who desperately need to learn the meaning of Christian discipleship.

Now we all know that each local church has a responsibility at this point, but we also know that the breeding place of crime is usually located in those parts of the great cities of America from which the Protestant churches have retreated. When we become aware that crime and disease spread from these centers to every other place where people live, then we begin to realize the seriousness of this challenge. It is here that one finds the missionary forces are at work, such as in community centers or settlement houses, or in churches-of-all-nations, or in institutional churches.

Then again, we have discovered that our religious minorities have not been too concerned over the increased use of drugs and alcoholic beverages, which leave in their wake a tragic trail of tears, broken lives and homes, and of human beings with little hope for the future. A few years ago the famous drugstore in St. Petersburg, Florida, known as Webb City, discontinued its lucrative liquor trade. When asked why he had made such a decision, the owner responded that when he began following the bottles home he wanted no part in that traffic. However, when the home mission worker follows the bottle home, he (or she) has an additional responsibility and opportunity for service in providing moral and spiritual life to the unfortunate victims of this iniquitous traffic. Again, it is important to note that while these digressions do not occur only among our minorities, it does seem that many people of the minorities have not had the opportunities to gain a religious foundation which could help them resist the evils.

"In Our Own Midst"

In the second place, consider carefully the peculiar blindness which has characterized the life of the average American Methodist over many years. I refer to the fact that we become romantically enthused over the conversion of peoples
all over the world, but resentful and uninterested when these same races live on
our own doorstep. Just this past week I talked to a prominent Methodist layman
who has for many years been a loyal supporter of all interests of the Methodist
Church -- and a supporter of missions to Africa. He lives in a typical American
neighborhood into which are moving hundreds of Negro families. The question at
hand concerned the future of his own church. In our conversation I argued that a
Methodist church is a Methodist church and ought to minister to the people living
in the community. He said that if a Negro family joined his church he would leave.
Let me add that (within the framework of the Division of National Missions) we
find it easier to interest people in the Puerto Ricans in Puerto Rico than in the
Puerto Ricans in New York, Chicago, Philadelphia.

It is essential for us to realize that in spite of American romanticism
and generosity, there is a great gulf which exists between our actions and the
fundamental principles of our holy faith. Perhaps we can now begin to understand
in what sense America is an inhabited mission field.

Where Are Our Christian Concepts?

There is one further aspect to the fact that we in America present a
mission field: that is in the realm of basic Christian concepts. One has only to
listen to conversation among American church people to realize that many ideas ex-
pressed would be acceptable to representatives of practically all the religions in
the modern world. We hear expressions which advocate clear fatalism or determin-
ism, which indicate that the ancient stoical philosophy or the calm acceptance of
everything that occurs is right, or which point to the ready acceptance of the
philosophy that we should eat, drink and be merry.

It is in the realm of ideas that the crucial battles for human welfare
will be fought, and our church dare not neglect this important aspect of our mis-
sion effort. Dr. Eugene Smith has reminded us that the resurgent religions of the
East -- Hinduism, Buddhism, and Islam -- look upon America as a most fertile mis-
sion field for them. Much of the responsibility in this realm of basic ideas
rests with the pastors of our local churches, but there are vast areas of population which the local church does not reach. When the non-Christian ideas and attitudes which are prevalent in those areas are added to the subversive ideas in our churched communities, we realize the staggering challenge which confronts us.

In the light of the importance of planting Christian ideas in the minds of America's people, the church extension forces of Methodism have a tremendous opportunity of helping build the needed sanctuaries for America's shifting population: from their pulpits these Christian ideas will be proclaimed. St. Paul's apprehension that we should be aware lest we become pagan after we have proclaimed the Gospel to others can be applied to nations as well as individuals.

The home mission forces of Methodism have long maintained that wherever there is an unmet human need there is also a home mission opportunity. These needs are many and varied, and the methods used are multiple. But the basic philosophy undergirding the work is the belief in the importance of human personality. There has been a tendency among some sincere people to minimize all mission efforts which do not result in the immediate conversion of the persons involved -- thus adding to our statistical pride. In the medical field there is a legitimate healing of the body because the body needs healing. Likewise there is a legitimate place for wholesome social and athletic activities to meet these basic needs of human life. And our mission schools are important if only to impart knowledge. I do not believe that a hospital, a school or a gymnasium should be used as bait for church membership; these activities can be significant in themselves if they are done in the name of and for the sake of Jesus Christ.

Recently I heard a distinguished Methodist educator quote with approval a statement that Methodism has become a church of the privileged. I know our church has changed from what it was in its pioneer days, but I shudder to think that our church would ever lose its deep concern for the underprivileged, and its desire that the message of salvation should reach all the people. Therefore, in our new home mission outreach in the realm of ideas, we dare not neglect the more
obvious and traditional home missionary activities of our church.

This Is America's Destiny

Increasingly I have been convinced that for the balance of this century, at least, America is the land of destiny. It is a frightening thought to realize just how important America has become for the welfare of the whole world. We are the richest and most generous nation on the face of the earth, but I do not believe that it is for this reason alone that other nations look to us for leadership; Time was when the world accepted (not always without protest) Great Britain as the ruler of the waves. Now it is the U.S. Navy which is expected to maintain peace on the high seas. We have the technical know-how and have become the laboratory of the world in this respect. But this excellence in all technological matters does not fully account for the peculiar importance attached to the decisions reached in Washington. America has become the show-case or proving ground for most of the ideological ferment which has stirred in the minds and hearts of all races and nations, and which is gradually producing a world which is different from the world which existed prior to 1914. It is quite important for us to consider three aspects of America's destiny.

Consider first the fact that under the Stars and Stripes there live representatives of practically every race, particularly, the Negro American; the large number of Spanish-speaking Americans in New York, in the Southwest, and on the West Coast; Orientals dwelling on the West Coast; and the increasing Indian American population concentrated in Oklahoma. In a more specific way, the Hawaiian Islands have become the show-case of American democracy. One of the indescribable reasons why the peoples of the world are watching America is that we have become the touchstone of brotherhood. Not only have we considered brotherhood as a religious or a theoretical challenge, it has become a very practical problem for us, and the people of color in the world want to know what we are going to do about it. We can point with justifiable pride to Hawaii where the races live together in peace, where a man's ability counts most, and where the Christian

...
church is really practising the principle that all races are welcome in the temple of the Lord.

Symbol of Freedom

Then again, freedom is one of the world's great objectives, and in a very significant way America has become the symbol of freedom. I have been challenged with the knowledge that millions of Asians and Africans have achieved a freedom of sorts within the past five years. Basically, the contemporary struggles for freedom in Poland, Hungary and in other parts of the enslaved world have been stimulated by the Christian concept of the place of man in the world. I have a hunch that, in the end, any totalitarian attempt to control the thought and activities of man is doomed to failure because such attempts overlook the fundamental, but often inchaste, longing of man to be free. The eyes of the world are upon us in order to determine: (1) how we achieve our freedom; (2) how we extend that freedom to all living in our land; (3) how we use our freedom to find a satisfactory answer to the ancient and persistent longing for the abundant life. It is not difficult, then, to sense this basic fact that America is a land of destiny.

The freedom men seek is not only political freedom. Economic and social freedoms have become very important. More and more religious freedom has become a world issue.

The final consideration is that of the abolition of poverty. To be sure, other nations appear to be jealous of our standard of living. Yet we do have slums and poverty, crime and violence. When all the facts are in, we know that we are fortunate to live in the U.S.A. It would be impossible not to respond to the tragic account of poverty and starvation in other lands. But I believe that men everywhere seek to discover what it is in our way of life which make abundance possible. We have developed a technique of slum clearance which has become the prototype for other nations to follow.

An Open Book to the World

Everywhere you look in the field of home missions you find challenge and
opportunity. Years ago we could hide from ourselves and others the activities that went on in the United States and her territories. But modern means of communication -- radio, television, magazines -- have made of us an open book for the world to read.

And so the home mission agencies of Methodism seek in every way to obey the marching orders of the Church. We shall continue our efforts in evangelism, social service, education, medicine, etc., to make God's way known and followed by every American. We shall speak for human rights and equalities, more especially for those without an effective voice. And we shall watch for the new dimensions of activity, particularly in the realm of ideas where we can present an effective witness for the Christian way of life. This is our commission. We are determined that with God's help we shall not fail.
In Memoriam

William Vernon Middleton

December 25, 1902—November 12, 1965
Lewisburg Church Provides Unique ‘Coffeehouse’ for Bucknell Students

Offers Chance to Bear Witness to ‘Our Beliefs’ in a New Age

San Francisco, New Orleans, and New York are not the only places where one can find a "coffeehouse" with atmosphere.

The "God Bin" in Lewisburg, with its clientele of Bucknell University students, faculty, and community folk, is as off-beat as the young people would desire. Not the least reason being the fact that it is located in the basement of Beaver Memorial Methodist Church, in Lewisburg.

The Rev. Sid F. Wells, pastor of Beaver Memorial Church, organizer of the idea of a Christian coffeehouse for Lewisburg, sums up the whole point and purpose in two words, "unconventional evangelism."

Five years of planning, working, and prayer, plus visits to coffeehouses in New York City, Washington, D.C., State College, and Normandy, preceded its opening.

Mr. Wells said:

The philosophy behind the God Bin is to provide a place where college students and faculty can mingle with community folks in an atmosphere where they may be what they are, without petting or prating, he added.

Get a music, poetry reading, folk song display, or arts, dance, and conversation are all part of the program. But the social side is not as important.

Mr. Wells, who still works on the weekends at the God Bin, says that the problem is that the people don't know what to do, and he is trying to help them.

No one has told him that there is no way to develop a community folk culture, so he is pursuing that.

A board of managers made up of faculty, students, and church members supervises the operation, program, and service.

1,130 Women Attend Mission Workshop Series

A total of 1,130 women attended the Christian mission workshops of the Women's Society of Christian Service, held throughout the conference.

The purpose of the workshops was to give information and help on program planning, and to present in part the study of the cause, Mission. The Christian's Calling - The theme was "To Give One's Best - A Challenge to Every Woman."

The 25th anniversary goals of the Women's Society were emphasized throughout the sessions. The film "L women's Society and the drama, "Echoes in the Night" were used with good effect.

District officers planned and conducted the workshops in their several districts, and Miss Virginia D. Lewis, assistant president and Mrs. Thomas L. Hopkins, vice president, directed the workshop in each district.

Cooperate in Pilot Project

Central Pennsylvania Conference, Mt. 15 Churches Unite in Mission

15 Churches Unite in Mission

Dr. Ralph W. Sockman, minister emeritus of Christ Church, New York, and nationally known as former president of the National Radio Pulpit, was a guest speaker at a five-day Spiritual Life Mission in New York, November 14th.

The York County Methodist Union and the local church commissions on evangelism of the 15 Methodist churches of the county united to bring Dr. Sockman to York to preach four of the five nights.

Dr. Howard Cutler, nationally known as an attorney, is a song leader and soloist of the mission and presented a one-hour medley of sacred songs on the fifth night.

The churches that united to conduct the mission included First, Grace, Ridge Avenue, and Wesley Memorial, of York, and Allentown, Nazareth, Lebanon, and Spring Grove, Carlisle, Harrisburg, New Franklin, and Westmoreland.
November 15, 1965

TO MEMBERS OF THE
BOARD OF MANAGERS
AND STAFF

Dear Friends:

Before now you have probably learned of the sudden death of Bishop W. Vernon Middleton Friday, November 12, in Minneap-
polis.

He and Mrs. Middleton were in a taxi when Bishop Middleton was stricken with a heart attack.

Mrs. Middleton's address is: 346 Midway Road, Pittsburgh, Pennsylvania 15216.

Sincerely yours,

Barbara Lewis
(Miss) Barbara Lewis
Recording Secretary
HONOLULU METHODIST CHURCH
by
W. Vernon Middletton

The Hawaiian Islands are becoming increasingly important from a military,
-economic and religious viewpoint. They can truly be called "The Crossroads of the
Pacific."

Almost in the heart of the city of Honolulu one finds a building occupied by
Methodist Headquarters and the First Methodist Church of Honolulu. First Church
ministers to a sizeable permanent congregation and a very large transient group
composed of both military and civilian personnel. Thousands of young men and women
from all forty-eight states pass through Honolulu en route to Korea or the Far East.

Enlarged military and naval installations have brought not only an increase in
the number of military and naval personnel, but in addition many of their families
have moved to the islands. And as is always the case, hosts of other civilians
have moved to Honolulu in order to supply the need for additional services due to
increased military activities.

Every month in the year brings thousands of tourists to the islands, and to
the tourist trade centers in Honolulu. Many of these tourists are Methodists and
seek the services of the Methodist Church. While our church is well located, it
is unfortunate that at this opportune time the buildings are unattractive and totally
inadequate. The main auditorium is hardly able to accommodate the constant stream
of service men and women who come to the church seeking guidance and spiritual power
before facing the dangers and temptations of war. There are no adequate facilities

(more)
available for wholesome recreation and for social affairs to fill their idle hours with activities that are constructive and which will leave no regrets. In spite of the present poor facilities, after each Sunday service hundreds of these young people remain for luncheon and a social hour. It is most encouraging to realize that our church is attempting to fill this gap of loneliness in their lives. It appears that these demands and the opportunities that accompany them will continue and multiply, and the church has determined that it must do something about it. This is an emergency missionary need, included in the list of Week of Dedication projects, to receive help from the offerings of March 9-16, 1952.

Also, the facilities for religious education for the group of permanent Methodist families in Honolulu are inadequate. Many of these families have come from active churches in the States, and they have expressed amazement that the outstanding Caucasian Methodist church in Honolulu provides so little for their children.

While First Methodist Church looks somewhat attractive from the outside, appearances are deceptive. The building is constructed basically of wood, and the termites and dry rot are fast undermining the buildings. In other words, the congregation has been faced for the past five years with the necessity of rebuilding. If they considered only the facilities which would take care of the present congregation, they could probably make financial provision for the program. They have already collected funds among their number and are willing to do more, but they cannot complete the total task without our help.

One other factor should be constantly before us; that is, the necessity for an adequate Methodist headquarters which could house the offices of our mission work. The contemplated plans make provision for that need. The Methodist Church has in the mission about thirty-three pastoral appointments with about fifty preaching places. While our work throughout the islands is carried on mainly with the Japanese, Koreans and Filipinos, we have dared to pioneer in starting interracial churches. It is estimated that thirty percent of the population of the Hawaiian Islands is
Japanese, thirty percent Caucasian, ten percent Hawaiian, and the remaining thirty percent scattered among the Korean, Chinese, Filipino and a score of other nationalities. A significant experiment in human brotherhood is taking place in Hawaii, and we feel a just sense of pride in the fact that the Methodist Church has pioneered in these interracial churches. The charter membership of the newest Methodist church in Honolulu was composed of representatives of nine different nationalities.

It is imperative that the new edifice be constructed as soon as possible, and we believe that the whole Church has a responsibility for this deserving enterprise. We feel certain that with a Week of Dedication gift of $50,000 together with other significant contributions the work can be completed and the church and headquarters in Honolulu become a real credit to our denomination.
Middleton Assumes Duties As Western Pennsylvania Bishop

Bishop W. Vernon Middleton
Resident Bishop
Western Pennsylvania Area of
The Methodist Church

W. Vernon Middleton was elected to the office of bishop by the Northeastern Jurisdictional Conference at Washington, D.C., June 16, following distinguished career in national mission work.

Bishop Middleton was executive secretary of the Philadelphia Missionary and Church Extension Society of The Methodist Church from 1939 to 1944, executive secretary of the Section of Church Extension of the Division of Home Missions from 1944 to 1948, executive secretary of the Division's Section of Home Missions from 1954 to 1956, and general secretary of the Division of National Missions of the Methodist Board of Missions from 1956 to 1966.

Bishop Middleton is vice-chairman of the Division of Home Missions of the National Council of Churches, an interdenominational organization of 34 home mission societies. He has staffed outpost missions in Alaska, Pacific Inland, and Hawaii, and is an authority on the religious and economic conditions of American Indians, migrant workers, and other minority groups in the United States.

Born on Christmas Day, 1902 in Baltimore, Maryland, Bishop Middleton was educated at Baltimore Polytechnic Institute, Dickinson College, Carlisle, Pa., A.B.; New York University, M.A.; Drew Theological Seminary, Madison, N.J.; B.D.; Drew University, Ph.D.; and Dickinson College, D.D.

He was ordained a minister on trial of the Methodist Philadelphia Conference in 1928, and admitted into full membership in 1939. He served as pastor of several Pennsylvania churches in Minersville, Nazareth, and Pottsville.

Bishop Middleton was married 20 years ago to Mrs. Marian Kathleen Herst. They have two children, Patricia Joan, a student in the medical school of Temple University, Philadelphia, and William H., a junior at DePauw University, Greencastle, Indiana.
MUSIC COMMITTEE
ELECTS OFFICERS
Mrs. Ralph Cox, Connellsville, has been elected Chairman of the Pitts-
burg Conference Music Committee for the coming year. Vice Chairman
and NaFOMM representative is Paul
J. Scandlen, Pittsburgh 7. The Secre-
tary and Treasurer posts will be filled
by Mrs. Ethel Morrison, East McKees-
port, and Howard Phillips, Pittsburgh.
Mrs. Ronald Smith of Whitaker will
serve as dean of the Connellsville-
Music Workshop, August 28-Sept. 1.
NaFOMM membership is open to
any person interested in the promo-
tion of the best music of the church.
(Only those having leadership respon-
sibilities are eligible to vote.) Annual
membership dues are $3.00.
It is the organization's aim to estab-
lish and maintain the highest stan-
dards of music in all phases of the
church. With the cooperation of
NaFOMM, the local committee has
the following materials available for
the asking from Paul J. Scandlen, 5032
Inteboro Ave., Pittsburgh 7, Pa.:-
"The Music Committee of the Local
Church"
Application for NaFOMM member-
ship.
A pamphlet on Training The Vocal
Instrument.
A bulletin, Choir Rehearsal Tech-
niques.
How To Teach The Child A Song.

ORGAN FOR SALE
Christ Methodist Church, Pitts-
burgh, is offering for sale a compe-
titive pipe organ, console model, 10 years
old, blend, modern. Eight stops in
manuals and pedals. Needs re-leather-
ing work. If interested, contact the
church office at 44 Highland Road,
Bethel Park, or call TEnnessee 5-8021.

LOVES AROUND THE WORLD
Bishop Edgar A. Love, head of
the Baltimore Area, and Mrs. Love
left August 1 on the first leg of a
two-month trip around the world.
Bishop Love is the official repre-
sentative of the Connell at the South-
eastern Asia Central Conference in
Singapore. In India, Switzerland, and
Germany, the Loves will also visit
Methodist work and be the guests
cf Bishops there.

Harshness and adversity make a per-
son bitter or better.

"The Use of Music in Christian
Education."
"The Children's Heritage in Music."
Standards for certification as a Min-
ister of Music.
Don't Be Afraid to Write Church
Music.
Applications for Music "Ministry
magazine.

METHODIST HOSPITAL AND HOME
760 Bower Hill Rd., Pgh. 18, Pa.
 Fieldbrook 1-1050

WOMEN'S AUXILIARY MEETS
The Auxiliary met at the Home in May. They voted to pay for
the rebuilding of four chairs and a davenport and to purchase a silver
tea service. We rejoice that our President's husband, Mr. Louis P.
Lorch has successfully undergone surgery and is on the road to re-
newed health.

SOME METHODIST STATISTICS
About 1,350,000 Methodists are 65 years of age or over. Of this
number some 75,000 will be in need of sheltered care. The 104 Homes
operated by our church can care for only 5,500 persons per year. What
happens to the rest of our needy friends who will never get into a Home?

COMMUNION LINENS NEEDED
Please fill the form below and return to Miss Barbara Lewis, 475 Riverside Drive, New York, New York 10027 as soon as possible.

BIOGRAPHICAL INFORMATION, MEMBERS OF THE BOARD OF MISSIONS
OF THE METHODIST CHURCH 1964-68

1. Name ____________ J. Vernon (Bishop)
   surname
   given name
   maiden name (women)

2. Address 404 Seventh Ave., Pittsburgh, Pa. 15222

3. From which Jurisdiction ____________; Episcopal Area __________;
   Annual Conference __________

4. Date elected to the Board of Missions __________

5. (If you have served on the Board formerly, please indicate the Divisions and committees of which you were a member)

   (Use back of sheet)

   LL.D. - Louisiana State University. B.A. - University of Southern
   Oxford University. LL.D. - Louisiana State University. B.A. - University
   England.

7. Occupation and Professional Record (including pastoral appointments for ministers)
   Serve parishes in Pennsylvania. Elected Bishop in 1960
   Church Extension and Home Missions and General Secretary of the Division
   Formerly executive secretary, Division of Foreign Missions -- Section of
   Section of World Missions.
   (Use back of sheet if necessary)

8. Jurisdiction, conference and local church activities and responsibilities:
   __________
   __________
   __________
   __________

9. Other community activities and interests ___________
   __________
   __________
   __________

10. Married to ___________
11. Number of children __________
   If you choose the National Division, please indicate your choice of
   Section of Home Fields ________ Section of Church Extension ________
New York — Bishop W. Vernon Middleton of the Pittsburgh Area of The Methodist Church

Bishop Middleton, whose Pittsburgh Area includes 230,529 Methodists, was elected to membership on the Board of Missions in May. Before being elected to the Methodist episcopacy in 1960, he was general secretary of the Board's National Division.
Building Homes for the Family of God

By T. OTTO NALL

CHURCH or chapel or cathedral, the sanctuary is really a home for the family of God. "Without the church building," as a noted architect has put it, "with a separate and distinct edifice devoted entirely to the protection and preservation of the forms of worship, no body of believers can hope to hold intact its united existence. The church building is the landmark of the kingdom of God."

What is happening to these landmarks in a time when church building has almost stopped, except in defense communities, and when repairing has been greatly curtailed? More important, perhaps, what plans have been made for the postwar future when stone and wood, glass and cement are available again?

To find answers, so far as Methodists are concerned, one needs to talk with the staffs in the Philadelphia and Louisville offices of the Section of Church Extension of the Board of Missions and Church Extension.

They talk about the more than 1,000 abandoned churches in rural areas, the 985 defense areas where outside aid is needed if congregations are to have suitable facilities for worship and religious instruction, the 300 storeroom and basement churches (some of them already counted in the figure for defense communities), and the 156 churches that have been destroyed by fire, flood, storm or similar disasters.

American Methodists have been spared the bombings that have reduced to rubble the churches of fellow Methodists in some other parts of the world, but war-time conditions have produced more than a few strange and baffling situations. In one town a Methodist church burned to the ground because the fire department was forty-five minutes in getting to the scene of the blaze, and the fire-fighters were so tardy because their apparatus broke down, and this breakdown occurred because of the war-time scarcity of steel.

When the General Conference met a year ago, Church Extension leaders estimated that a total of $8,012,520 would be needed immediately after the war for emergency, distress, and home missionary projects. Of this amount, $3,697,940 was listed by the Philadelphia office, which supervises church extension in the Northeastern, North Central, Western and Central Jurisdictions, and $2,314,580 by the Louisville office, which sponsors the work in the Southeastern and South Central Jurisdictions. Visits to both offices brought details about plans for meeting postwar opportunities.

At Philadelphia, on the fourth floor of the Wesley Building, I found Rev. W. V. Middleton taking up the duties of the Rev. F. W. Mueller who had carried for so many eventful and fruitful years. Fortunately, the Section of Church Extension was able to retain the services of Dr. Mueller as consultant, and I shall never forget the ringing statement he gave me:

"In man's age-long quest to find God, nothing can be of such eternal significance to him as the fashioning of stone and steel, and the vision of churches, and the faith that only can be passed the dark hour of the storm."
ON a low plateau overlooking the harbor of the sprawling, self-supporting Indian community of Metlakatla stands the Westminster Abbey of Alaska, recognized by many as Alaska’s largest and loveliest church building. From its place of vantage, the gleaming white church, with its two, tall square towers brightened by a backdrop of evergreens that cover the hills behind it, serves a double purpose. It stands as a landmark to seamen plying the Inner Passage of the Pacific from Seattle to Alaska, as well as a monument to William Duncan and his establishment of one of the most interesting Indian missions on the American continent.

For Methodists this mission has acquired new interest. On December 6, an official affiliation with The Methodist Church was consummated, thereby preserving the identity and independence of the historic mission while at the same time assuring it the advantages of supervision by one of the greatest evangelical organizations in the world and of representation in such significant interdenominational bodies as the Federal Council of the Churches of Christ in America and the Home Missions Council of North America.

When Canadian and American armed forces moved onto Annette Island, Alaska, to develop our defense following Pearl Harbor, they were amazed to find, eight miles from their camp, a clean, attractive, self-supporting Indian community boasting a large modern salmon cannery, which gives its people employment; an adequate hydro-electric plant, which furnishes power and water to the entire village without charge; and a well-equipped sawmill, which fills government contracts in addition to meeting local demands.

The 700 Indians who live in Metlakatla are mostly Trim-}

rheans, originally members of a savage tribe found along the west coast of British Columbia. In 1857 the Church of England sent a young missionary, William Duncan, to Christianize this heathen group. Born near Beverley, England, he was well launched on a lucrative business career at the time he first heard the call of the Northwest mission field. However, like another great missionary, he said, “This one thing I do”—and nothing ever swerved him.

His first work was to learn the Tsimshian language. The natives soon said he could put more meaning into it than they themselves could. Converts were made, and in 1862 Mr. Duncan persuaded these faithful ones to move with him from Port Simpson to what became Old Metlakatla, near Prince Rupert, B. C.

In the new location, substantial houses were built and comfortably furnished. The people were taught such trades and handicrafts as sawing lumber, dressing skins, making soap, and weaving. For a time all was prosperity and contentment. But soon friction arose with the Church of England over creed and ritual which the bishop wished followed to the letter, but by which Mr. Duncan felt that his primitive people must not be confused until they had advanced a little farther along the Jesus way of life. To add to this difficulty, there was misunderstanding with the government about land claims held by the Indians.

Again Mr. Duncan planned to move his followers to a new location. He went to Washington, where, after presenting his case to President Cleveland, he obtained permission to bring his people to one of the many unoccupied islands in southeastern Alaska. Trimshian reverts finally chose the present site of New Metlakatla because of the sheltered harbor, excellent water supply, and good building location.

About 500 of the faithful arrived at the present site of New Metlakatla in 1887. They had left good homes, a church they loved, practically everything behind them, to embark in open canoes for a wilderness where they must again be pioneers in creating a new home for themselves and for their children. Mr. Duncan soon had the newcomers at
might take months, perhaps years, to make the grade—but if he did, and won his diploma at the last—he stopped, thoughtfully. She wondered if Joan was understanding.

Joan's eyes were shining. "Why, that's lovely, Mother! I like the idea of the 'spiritual diploma.' And to think you made it up yourself!—I do you mind if I run over to Shirley's house? I want to tell her about it because—you see, Mother, she was just as mixed up as I was!"

Her mother and I sat smiling as she raced away.

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**BIBLICAL NICKNAMES**

By VINCENT EDWARDS

An American boy needs to be told today who "Ike" and "Black Jack" and "Stonewall" are. Just as Eisenhower and Pershing and Jackson became popular through nicknames, it's easy to imagine the Hebrew people of Old Testament times idealizing their national heroes in the same fashion.

Here's a quiz about ten such imaginary Bible nicknames. Let's see how many you can identify. Allowing 10 points for each correct answer, you can grade your score as follows: 60 is passing; 70 is fair; 80, good; and 90, excellent. Answers will be found on page 30.

1. "Jericho"
2. "Hungry Man's Governor"
3. "The Indigestible Prophet"
4. "Man of Many Years"
5. "Dead-Shot"
6. "_, the Na-Com-Down Builder"
7. "Old 300 and 1"
8. "The Great Liberator"
9. "Good Queen, Good Guardian" (two persons)
10. "God's Great Fire-Bringer"

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**FITLY SPOKEN**

There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; The cones are but a fewe folk, yet make they their houses on the rock; The heasts have no king, yet go they forth all of them by bands; The spider taketh hold with her hands, and is in kings' palaces. Proverbs 30: 24-28.

Every word of God is pure: he is a shield unto them that put their trust in him. Proverbs 30: 5.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Proverbs 8: 11.

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**THE STORM**

By Iva Baker

God sent a shaft of lightning
To rend a storm-tossed sky
Soon came the thunder deafening;
Then raindrops hurried by.

A tiny frightened fledgling
Which tried so hard to fly
Saw, heard and felt, while clinging
To a twig that swayed so high.

Tightly he clung, while cringing,
All were deaf to his plea.
So weak, so young, so trusting,
Only God could hear and sigh.

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**ICE-BREAKERS**

By IDA M. PARDOE

Will your party be voted one of the best of the year?

If you start it with an "ice-breaker," which will give everyone a good laugh and make new acquaintances feel as if they were old friends.

A stunt which never fails to knit a group into one party, instead of three or four separate cliques, is "Draw the Baby." For this game each person is supplied with pencil and paper, and the lights are turned off. The host or hostess then directs the budding artists-to-be in the following manner:

"We are going to draw a baby. First, draw the left foot. Pause for a second, will cause the artists to howl for the next half hour. A prize may be given for the best picture.

Another good opener is "Poor Pussy." One of the guests should volunteer to be "Pussy." The other players sit in a circle, and the Pussy, kneeling in front of a victim, makes in the most outlandish manner possible. The person whom the Pussy has selected for this attention must put the kitty on the head and repeat three times without smiling, "Poor Pussy." If he can do so without the trace of a grin, Pussy will have to try another victim; but if he fails, he must trade places with Pussy.

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**ANSWERS TO LAST WEEK'S PUZZLE**


Down: (1) A. N.; (2) L.; (3) M. E.; (4) A.; (5) G.; (6) M. P.; (7) S. E.; (8) A. S.; (9) A. M.; (10) S. E.; (11) M. E.; (12) T. H.; (13) D. E.; (14) T. H.; (15) S. E.; (16) E. R.; (17) N. O.; (18) L.; (19) D. E.; (20) S. E.; (21) M. P.; (22) S. B.; (23) S. B.; (24) B. E.; (25) S. B.; (26) L. D.; (27) N. O.
Building Homes for the Family of God
(Continued from page 13)

opportunities. The widespread shifting of populations, the development of new communities, the expansion and relocation of industries, the development of new centers and the return of masses of people to more normal lives will present problems to try our resourcefulness. But, with God's help, we can solve them, as we seek to win the unchurched, wherever they are, and to build homes for the family of God.

It is a heartening experience to look at the maps and charts and records in the church extension office at Philadelphia. Here are the names of the 356 churches in four Jurisdictions that were aided last year through grants and loans. A total of $824,000 in loans and $330,000 in church extension donations was sent out, after such request (and the amount for the four Jurisdictions came to $1,050,000) had been carefully investigated. Of this sum, $200,000 came from World Service funds and $150,000 from the Permanent Loan Fund, made up of special trusts, memorials, annuities, and other permanent obligations.

Incidentally, the fund was started seventy-six years ago with an episcopal gift of $250 and now amounts to approximately $10,006,000. Mrs. Henry Pfeiffer, W. S. Pulling, and Mr. and Mrs. W. T. Shostack have been generous donors. Equally appreciated is the gift of a Nebraska farmer, who found, on the death of his only daughter, that she had saved $3,000. This money, with the income from the father's farm, has been given for church building as an all-time memorial to her.

At Louisville, I found the Church Extension office performing the same kind of service through its annuity, memorial, and Conference loan funds. The Rev. W. V. Cropper, who succeeded the far-seeing pioneer, Rev. T. D. Ellis, showed me a list of some 250 loan funds, not including those of Conferences and Districts.

"The memorial loan funds," he said, "are one in a peculiar sense living monuments, more lasting than brass or granite, more precious than gold or silver. Unlike all other monies, they are imperishable, going forth to help and lift mankind in the highest possible sense."

Then he explained how the funds are administered, with the slogan, "We help those who help themselves." The congregations are expected to start any building enterprise. This was even true of the war-time projects in Alexandria, Va., Carolina Beach, N. C., Pensacola, Fla., Midwest City, Okla., and other

new communities where Church Extension funds have helped provide places of worship.

"Of course, we furnish architectural services where churches desire it," Dr. Cropper continued. "After the war we expect to have an architect as a regular member of the staff. At the moment our consulting architect, H. M. King, is on leave of absence in the Navy."

Asked about postwar building, Dr. Cropper had three comments:

"I hope churches will be made to look like churches, and not like an apartment house or Greek temple or post office. Then I am expecting that plans for churches can be standardized without losing distinctiveness. So far as educational and recreational facilities in churches are concerned, why wouldn't the Methodists in a community of 100,000 in Pennsylvania have about the same requirements as the Methodists in a similar community in Mississippi?"

"Finally, I am looking forward to the use of new materials after the war."

Mr. Cropper spoke with glowing enthusiasm of the increased Church Extension service made possible by the Week of Dedication offering. He stated that these special funds had made it possible to aid in the erection of churches in defense areas that otherwise never could have been rendered to thirty-five projects and churches now standing where hitherto Methodism was not represented. He believes that this is an encouraging augury of the larger service that the Crusade for Christ funds will make possible in the field of Church Extension.

It is a thrilling experience to be in Philadelphia when Church Extension's Department of Finance and Field Service has a staff meeting, with the church builders and money raisers coming in from the places on the Methodist map where they have been working. They bring news of balanced budgets, burned mortgages, crowded sanctuaries, joyful congregations.

One report told of a church that lost its house of worship in a disastrous fire. The people didn't know where they could find the money for a new one, so they asked their pastor to request $10,000 as a gift from Church Extension. Because of the many requests, the office at Philadelphia was not able to make the grant. But it did send a church builder to that congregation. By means of donated labor, gifts of brick and lumber and judicious shopping about for materials, the edifice was built. The sum of $10,000 was raised through sacrificial giving on Victory Sunday.

Another report concerned a church that had been struggling under a back-breaking load of debt. The high wages of war times brought no help, for most of the wage earners had left this small town, with few but the aged and children remaining to keep the church going. But representatives of the Department of Finance and Field Service went in and helped win freedom from debt. It is easy to understand what that has meant to the church and the congregation.

One more report had to do with the plans that one church is making for a $100,000 building as soon as the war is over. Through its field representatives the department helped in a survey of the community to determine the location of the building, size of the sanctuary and anticipated enrollment of the church school. The educational program for children, youth and adults was carefully studied. And the ways and means of raising the necessary funds were examined.

A newspaper editor in a Western city once wrote: "For 150 years the Lighthouse Service of the United States has saved the bodies of men; for 2000 years the Church has saved the souls of men. Lay your course by the spire of your church, the dome of your temple, or the glow reflected from the roof of your meeting-house."

In a postwar world, that will be dark at best, Church Extension leaders of Methodism propose that there shall be more such lights, and that they shall be brighter as they mark the homes of the family of God.

Answers to "Biblical Nicknames"

The Christian Advocate
America: "Land of Destiny and Mission Field"

Methodism's top home missions executive sees the United States in a double light. It is a land of destiny for the world. Yet it is one of the world's needy mission fields.

The Rev. Dr. W. Vernon Middleton, Philadelphia, Pa., gave those contrasting views of America in an address to about 600 missions leaders at the recent Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y. Dr. Middleton is the general secretary of the Division of National Missions of the Methodist Board of Missions. He was the platform lecturer on home missions at the interdenominational Silver Bay Conference. More than 200 Methodists attended.

"The land in which we live has become a land of destiny for the world," Dr. Middleton said. "The important decisions will be made in the hearts and minds of the people of America, for whether we like it or not, we have suddenly become the center for the hope of the world. Here lie the frontiers — social, moral and spiritual — which must be crossed.

"In spite of our failures, in spite of the fierce denunciations of the West, particularly the United States, there appears to be a hope among the peoples of the world that we may yet show the way to the abundant life and to peace."

But in the same breath that one speaks of America as a land of destiny, he must recognize it as a "crucially impoverished mission field," Dr. Middleton declared.

It is important to point out in what respects the U. S. is a mission field, he said.

"Certainly it is not because we as a nation lack the essentials necessary
for a good physical life. We have the most of everything; including aspirin tablets. We are perhaps the first nation the world has known which has so much food available that we have become calorie conscious. Nor are we impoverished through the lack of churches, schools, hospitals and other such institutions. No other country has the material resources that we have to meet human needs."

In what sense, then, can our favored land be called a mission field, Dr. Middleton asked. In answer, he said:

"We learn from a recent FBI report that: There are three times as many criminals as college students. There are more barmaids in the U.S. than college girls. A hundred thousand women enter white slavery each year; a million illegitimate babies are born each year. A murder is committed every 40 minutes, a major crime every 22 seconds.

"When a Brooklyn principal commits suicide because of lack of discipline in the school or when churches remain closed Sunday evenings in some cities because of the fear of gang violence, we cannot have too much pride in the moral and spiritual earnestness of our people.

"Racial tension is building up at the point in history when the peace of the world depends upon racial harmony. Our business ethics are at times questionable, and our statesmen have developed a blind side to their lives so that there is no awareness that gifts to men in public life may really be subtle bribes. Our give-away TV programs have further confused our sense of values and created an unhealthy moral atmosphere similar to that created by our craze for gambling."

The disconcerting factor, Dr. Middleton said, is that all these deviations from high ethical and moral insights come at the time when America has become "most religious."

"We are told that 62 per cent of our population is related to the Christian church," he said. "Never before has so much interest in things religious been shown. There are prayers repeated on commercial radio broadcasts, hymns sung on television shows. Our churches are crowded, and evangelists draw huge crowds.
One wonders whether there is real depth of purpose in our so-called religious revival."

In the light of America as a land of destiny and as a mission field, the church has a task of the utmost importance, Dr. Middleton asserted. The greatest contribution the church can make, he said, is to help the United States become aware of its destiny and to undergird that awareness with the necessary spiritual and ethical insights so that "we, as a nation, may fulfill our high calling."

"If this is to be done," Dr. Middleton said, "it will be necessary for all of us to examine carefully some of our assumptions and to surrender most of them, for it is clinging to these assumptions which creates our dilemmas and makes us impotent when we should exhibit great strength."

The missions leaders listed four assumptions which Americans must abandon.

"In the first place, we have assumed that all technical progress is the work of Americans. We are now reluctant to admit that Asians and Africans have the same innate capacities to bring about great things. We must surrender this false assumption or it can rise up again to haunt us.

"In the second place, there is the assumption that the American way of life is superior to all others. We have come close to identifying our gadget-filled lives with the Kingdom of God. This does not mean that we surrender our cultural patterns; it does mean that we recognize other cultures and cease acting as if all others were inferior.

"The third assumption we must surrender may appear to be a repetition -- it is that since all other cultures are inferior they need correction in order to conform to ours which is the standard or norm. It is true that this assumption has been responsible for our identification of Western culture with the best values in the Christian gospel. We do not need to be less appreciative of our culture and heritage, we need only to learn to understand the differences in cultures and to appreciate the values in all.
"The fourth assumption is perhaps the most serious of all. It is the assumption that a generous handout to less fortunate people is the passport to an attitude of benevolent superiority. We often feel the handout gives us the privilege of using insulting language to those who are unfortunate. We are not even content to use derogatory epithets; we insist upon treating grown men and women as boys and girls."

Though the world hour is late, the United States still has an opportunity to fulfill its destiny, Dr. Middleton said.
WILLIAM VERNON MIDDLETON

Born - December 25, 1902, in Baltimore, Maryland.

Attended Baltimore Polytechnic Institute.


B. D. - Drew Theological Seminary, Madison, New Jersey, 1931

L. A. - New York University, 1932

One year of study (1933-34) in Mansfield College, Oxford, England.

Now working on Ph.D. from Drew University and has completed all requirements

and is working on dissertation, "The Christian Criticism of Life".

Married Miriam Horst, June 13, 1931

Children: Patricia Jean Middleton

William H. Ladd Middleton

Member: Philadelphia Conference of Methodist Church - admitted into full

membership 1928.

Record of Appointments: 1924 - Dauphin and Hecklen (supply)

1928 - (Full Membership) Hulmeville

1931 - assistant, First Church, Germantown, Pa.

1932 - at school

1934 - Canadensis, Pa.

1935 - Harwood (Oct.)

1939 - Conventant and Philadelphia City Mission and

Church Extension Society, Executive Secretary.

Since 1942, full-time Executive Secretary, Philadelphia Missionary and Church

Extension Society of the Methodist Church.

Active in matters relative to Church Committees in Philadelphia Federation of Churches.
Dear Friend:

To assist in preparation of newspaper releases for your speaking engagements, etc., and for our permanent file, will you please answer the questions (applicable to you) outlined below and return promptly to the undersigned in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N.Y. As soon as possible a picture of you should also be sent the Department. This will greatly help our work. We appreciate your help in the matter.

Sincerely,

Date ________________________________ ________________________________

Name (in full): William Vernon Middleton
Check title to be used: Dr., Rev., Prof., Miss, Mrs., Mr.

When last arrived in U.S.A. (if from overseas mission):
Field of Service (country, conf., dist.):
Brief description of your work on the field:
Executive Secretary, Philadelphia Missionary and Church Extension Society of the Methodist Church

Month: Philadelphia Conference 1928

Your interdenominational interests on field:
All activities of our Philadelphia Extension of Church

Effect of war on your work:

Brief description of city or region in which you work:
Brief description of city or region in which you work:

Where born? Baltimore, Md.

What do you call your home town in U.S.A. the above, with Phila. a close second.

Where educated? [Note: edge of page]

Degrees and where from: [Note: edge of page]

Other honors:

Books written:

Year of beginning missionary:

Places of service before present station:

(Any other items that the general public or churches would like to know, or some human interest story, may be added on other side of sheet.)
Barnard College, B.S. 1928
Dickinson College - A.B. 1931
Drew Theological Seminary, B.D. 1932
New York University, A.M. 1933-34
Manfield College, Oxford 1932
Ph.D. from Drew University 1937
The Missions

Wife: Miriam Horst Middleton

Daughters: Patricia Joan, Wilma Ludd

June 13, 1931
Betty Thompson  
Board of Missions of the Methodist Church  
150 Fifth Avenue, New York 11, N.Y.  

for release Tuesday, January 11, 1955

JAN 11 1955

Methodist Churches  
In Greatest Building Boom

More than 800 Methodist congregations across the United States and in the outpost territories of Alaska, Hawaii, and Puerto Rico received $3,681,367 from church extension grants and loans in the past fiscal year, Drs. W. V. Middleton and B. P. Murphy of Philadelphia, Pa., executive secretaries of the Section of Church Extension, Division of National Missions, Board of Missions, of the Methodist Church, told the annual meeting of the Board in Cincinnati, Ohio, Jan. 12.

"We received requests for twice as much money as we had available for loans and grants," Dr. Middleton reported to the Board of Missions. "We need millions more if we are to meet the actual need of new congregations and of churches among minority groups and in the outpost territories."

"This indicates only a fraction of the church building that is going on in the United States today," Dr. Earl R. Brown, New York City, general executive secretary of the Division of National Missions, said. "Methodism is in the midst of the greatest church building movement in its history. The 101 annual conferences of the church raised over seven million dollars for their local church building needs in the first two years of the current Methodist quadrennium (from May 1952 to May 1954)."

"In 1950 the church was twenty years behind in its normal building program as a result of the Depression and the building restrictions of war years," Dr. Brown recalled.

"But we are catching up at an average of more than two new churches a day," the mission executive said.

The Section of Church Extension made 573 donations to needy or "mission"
churches in the United States and its outposts for a total of $926,296.26. Loans for the period ending May 1954 went to 268 churches for a total of $2,755,071.63 for the year. Many of these went to new churches for newly organized congregations.

Eight staff members of the Department of Field Service and Finance of Methodism's Section of Church Extension conducted 125 crusades in local communities which raised nearly eight million dollars in cash and pledges during the past fiscal year.

Methodism's section of church extension since unification of the three branches of the church in 1939 had been divided into a Philadelphia office and a Louisville office. Now all loans and donations are made from the Philadelphia office where all personnel is located. Church extension includes architectural services as well as financial leadership for local campaigns and administration of church funds for loans and grants.

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Plan "City Institute" for Central Jurisdiction

From across the nation, Methodist city pastors will converge on Houston, Tex., for the Quadrennial City Institute, on Jan. 30 to Feb. 2, 1951. The Institute is sponsored by the Department of Negro Work of the Board of Missions and Church Extension, Methodist Church.

"Urban Demands on the City Church" is the theme of the Institute which will meet at Trinity East Methodist Church. City pastors, district superintendents, city church social workers, conference presidents of Woman's Society of Christian Service, conference lay leaders, and other city workers are to be among the approximately 150 delegates. The top leadership of the Central Jurisdiction will attend eleven seminar study groups conducted by experts in various fields of the city church.

Bishops of the Central Jurisdiction will direct devotionals for the Institute. They are Bishops John W.E. Bowen, Robert N. Brooks, Robert E. Jones, Edward W. Kelly, and Alexander P. Shaw. Special speakers include the Rev. DeWitt Dykes, Knoxville, Tenn., pastor; Dr. Prince Taylor, editor of the Central Christian Advocate; Dr. Harry B. Richardson, Gammon Theological Seminary; the Rev. Damon Young, Scott Methodist Church, Detroit, Mich. Officials of the Board of Missions slated for addresses include Dr. William Vernon Middleton, executive secretary of the Section of Church Extension, and Mrs. Mable Wagner, secretary of the Bureau of Urban Work of the Woman's Division of Christian Service.

General topics such as the advance of the city church, worship, preaching, counseling, and woman's work will be under discussion. The program of activities
for all age groups in the city church, urban surveys for city church expansion, and establishment of outpost church schools and new churches will come in for specialized treatment. The church and industrial relations and socio-economic trends and the city church are to be featured along with "Taking the Church to the People of our Cities."

Dr. Edgar Love, secretary of the Department of Negro Work, and the Rev. Charles F. Golden, field secretary of the Department, are planning the Institute.
Methodists Are Building
a New Church a Day

During the past four years nearly one thousand new Methodist congregations were organized and new churches were built for them, Secretaries W. V. Middleton and B.P. Murphy, of the Board of Missions and Church Extension, Methodist Church, told the Board members at their annual meeting in Buck Hill Falls, Pa., yesterday. "Practically every one of these new churches were helped by 'church extension' missionary funds," they added.

During the same four years, the Board granted donations totalling $4,413,778 to 2,344 different church building projects, and made loans totalling $7,640,208 to 876 other building enterprises, they said. This total of $12,053,986 in aid is the largest amount ever contributed by the Board for new churches in the more than a century of the body's history. Meanwhile the Methodist Church is now building a new church edifice per day.

It is expected by the Secretaries that the funds now being pledged by Methodists in their "Advance for Christ and His Church" movement will make available for new church building during the next five years more than $5,000,000 above the figures of the last four years. In addition to this, many local congregations have funds on hand for new buildings, and new congregations are planning church erection in hundreds of the new communities that have grown up across the nation in the post-war years.

"In the establishment and erection of new churches in or near our large
cities, we have a real challenge," say Drs. Middleton and Murphy. "The Methodist Church has no desire to compete with the other denominations; on the contrary, if we occupy every allocation made to the Methodist Church by the governing comity committees we would be involved to the limit of our resources. Nor must we overlook the fact that there are still approximately a thousand church and church school units meeting in stores, schoolhouses and basements. Although in many cases these established churches have strategic locations, they have inadequate equipment and must have guidance and help if they are to function effectively as Methodist churches.

"In our cities many churches stand admist 'polyglot' communities. Former members have moved to the suburbs, thus creating a challenge there. But people still live near the old buildings, and for them the Board has a responsibility. These old urban churches must be maintained and many of them remodeled in order to carry on a vital program throughout the week which will attract and minister to the throngs.

"The rural churches have been seriously affected by the abnormal shifts of population in all sections of our country. Changes in town and country population, the impoverishment of many old settlements, and new groupings of people demand sympathetic consideration and constructive action. We have found abandoned churches which should be renovated and reopened, and countless rural churches which must be revitalized. At times the correct strategy involves the shifting of chapels and churches from a declining community to a new rural point. Then again, there are new rural communities where new churches must be erected.

"Methodist churches which are located in college and university towns are facing an unprecedented challenge in the number of students looking toward them for religious counsel and expression. Many of these churches are attempting to meet the need through Wesley Foundation programs. The remodeling of present structures or the building of new ones is necessary in many cities and towns."

Other building needs for which Drs. Middleton and Murphy are now securing funds through the "Advance for Christ and His Church" include: suitable churches
for Negro congregations now worshipping in "store-front" locations; parsonages for Negro ministers; new buildings for Indians and Mexicans in the southwest states, and for the Puerto Ricans crowding into the cities, and the Orientals into rural and city areas; and church structures for congregations in Alaska, Hawaii and Puerto Rico.
Buck Hill Falls, Pa.-

Methodist church building needs for the next four years total $219,215,900 church extension secretaries, Doctors W. Vernon Middleton, Philadelphia, and P. P. Murphy, Louisville, Ky., told the Methodist Board of Missions in session at Buck Hill Falls, Pa., today.

A survey made by the church extension section of the Division of Home Missions revealed that a minimum of three new Methodist churches per week should be constructed during the next four years.

"There are 13,500 one-room Methodist churches," the church secretaries said, "of this number 1976 are being enlarged or rebuilt."

Eight times more aid has been predicted necessary than is available from "World Service" funds of the denomination, the building officials warn. In the past four years a special benevolent-giving campaign, the "Advance for Christ and His Church," helped make possible the building of one church or parsonage each day.

Nearly two million dollars has been given by annual conferences of Methodism in the "Advance."

Methodist church property is now in excess of one billion dollars ($1,060,823,569) and parsonage property is valued at $214,813,571. This is approximately twice the value of five years ago, the report continues.

"During the last full year for which reports are now available, the Church expended $22,174,926 on local church property improvement and debt payment, one-third of the total amount raised for all purposes," the mission leaders said.

The Section of Church Extension granted to 1030 needy church building projects, $1,007,162.05. In addition, architectural services, financial leadership through the Department of Finance and Field Service, and loans were provided.
Half a century ago, Methodist Church leaders were proclaiming, "We are building a new church a day", but in 1950 they can say, "We are building or rebuilding two new churches a day", according to Mrs. W. Vernon Middleton and B. F. Murphy, church building executives of the Board of Missions and Church Extension of the denomination. They reported the church's activity in this field to the board in annual session in Buck Hill Falls, Pa., today (Dec. 10).

They reported that since June 1943, more than 6,000 Methodist churches across the nation had been assisted with contributions and loans totalling $22,090,937.

"The ever-recurring shift in population makes it imperative for the Methodist Church to build its share of new churches each year," said the executives. Up until the close of the first World War, special attention was given to expansion of churches in the growing West. They recalled the decade 1920-1930 when many churches entered building programs beyond their capacities. The office of "church extension" through the development of the Department of Finance and Field Service then helped the churches to reduce their indebtedness by ten million dollars in the ten year period.

In the past decade, during which it is estimated that from fifty to seventy-five million people changed their residence, church building funds have assisted in the building, improving, and enlarging of ten thousand Methodist churches.

Donations of $1,351,487.06 were made in the year 1949-50 Doctors Middleton and Murphy reported. They said that loans were approved for 314 projects totaling $2,138,194.77. Despite this total of $3,489,681.83 they say they have not been able to meet entirely the demands of Methodist parishes for expansion.
Buck Hill Falls, Pa. January 15 --

Actual life within America is more important in determining the destiny of the world "than any guns, battleships, airplanes, food, clothing, and machinery which a prosperous but afraid America is pouring out in abundance" to any nation which may become an ally against a powerful and militant communist power, Dr. W. Vernon Middleton, executive secretary of the Section of Church Extension, Division of Home Missions, told the Methodist Board of Missions here today.

Dr. Middleton presented the report of the Division of Home Missions and Church Extension to the Board with the warning that racial conflicts such as the Cicero, Ill., bombing, lack of "ethical integrity in high places," the corruption of many police and law enforcement agencies, and the general let-down in moral standards "do more to undermine the power and influence of a democratic and Christian way of life than any dozen Communist leaders."

"There was a time back in the Thirties when we assumed that we had accomplished the task assigned to us. The cities and rural areas of America had a sufficient number of churches so that no individual had to travel far to hear the gospel preached. The population had become fixed, immigration had slowed down to a trickle, and we began the liquidation of our bilingual work."

"True, we weren't quite satisfied with our relationships to our minority groups. But we did not really comprehend the opportunity which was ours of showing a skeptical but receptive world that brotherhood was a possibility under the Stars and Stripes."
The mass migrations of Americans from Pearl Harbor through the present day created a new need for missions and new churches as millions of Americans changed their residences, the church extension authority said.

As people moved into new communities "they moved away from social customs and face-to-face association which had given their lives restraint, proportion, and a sense of responsibility," Dr. Middleton explained. "Of course, many found these same aids in new localities, but thousands did not."

The communities from which they moved created another serious set of problems caused by decreased population in town, cities, and rural areas, the home missions executive said.

The Puerto Rican influx in New York City, increasing Indian population, restless movements of the American Negro, return of Japanese to the West Coast following the war, and the increasing number of Mexicans in the Southwest and West were cited as further complications of the present-day home missions picture.

The decentralization of heavy industry and the increasing number of production units made possible by new materials and methods are other factors, he continued.

"Perhaps even more important from our standpoint is the quiet determination of the races of the world to seek freedom and a sense of significance."

The home mission program of the Methodist Church has attempted to meet these challenges in many ways, Dr. Middleton said. Leadership training, new churches in new communities, mobile units (traveling trailer churches with loud speakers), and medical, educational, and social help for "the underprivileged everywhere" were mentioned by the speakers as methods used by Methodist Home Missions in meeting needs.
Dr. W. Vernon Middleton, general secretary of the Division of National Missions, Methodist Board of Missions, will be the guest speaker at

Dr. Middleton has had a distinguished career in national missions. He has been executive secretary of the Philadelphia Missionary and Church Extension Society of the Methodist Church, an executive secretary of the Section of Church Extension of the Division of National Missions, and executive secretary of the division's Section of Home Missions. He held the latter position when he was elected to his present post, in 1956, succeeding Dr. Earl R. Brown, now retired.

As general secretary of the division, he heads the program of both the church extension and home mission sections, of which Dr. E. P. Murphy and Dr. Allen B. Rice, respectively, are executive secretaries.

Dr. Middleton is vice-chairman of the Division of Home Missions of the National Council of Churches, an interdenominational organization of 24 constituent home mission societies. He has visited outpost missions in Alaska, Puerto Rico, and Hawaii and has visited and studied the religious and economic conditions of American Indians, migrant workers, and other minority groups in the United States.

A native of Baltimore, Maryland, Dr. Middleton was educated at Baltimore Polytechnic Institute, Dickinson College, Carlisle, Pa., Drew Theological Seminary, Madison, N. J., and New York University. Ordained a member of the Philadelphia Conference of the Methodist Church in 1926, he served as pastor of several Pennsylvania churches, including Germantown, Canadensis, and Narbeth.
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A native of Baltimore, Maryland, Dr. Hildleton was educated at Baltimore Pacemaker Institute, Dickinson College, Carlisle, Pa.; Drew Theological Seminary, Madison, N. J.; and New York University. Ordained a member of the Philadelphia Conference of the Methodist Church in 1937, he served as pastor of several Pennsylvania churches, including Germantown, Cambridge, and Faribuck.
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A native of Wilmington, Del., Dr. Middleton was educated at Baltimore Polytechnic Institute, Dickinson College, Carlisle, Pa., Drew Theological Seminary, Madison, N.J., and New York University. Ordained a minister of the Philadelphia Conference of the Methodist Church in 1927, he served as pastor of several Pennsylvania churches, including Cemeteries, Conshohocken, and Fairview.
Station Wagon for Rural Virginia

The keys to a new station wagon, which will serve as a mobile unit for seven rural Methodist churches in Virginia's Shenandoah valley, are presented to the Rev. Douglas W. Williams (left), Lexington, Va., by the Rev. Dr. W. Vernon Middleton, Philadelphia, Pa. Mr. Williams is pastor of the Lexington Methodist larger parish and Dr. Middleton is general secretary of the Division of National Missions of the Methodist Church. The mobile unit will help Mr. Williams and his staff serve better the Randolph Street Methodist Church in Lexington and churches in Buena Vista, Indian Rock, Fauquier, Fairfield, Brownsburg and Rockbridge Baths. The gift of the station wagon was made possible by Methodist contributions to the 1956 Week of Dedication offering for home and overseas missionary projects. The Lexington larger parish has weekday social, educational and evangelistic program. It is in the Washington Conference and is sponsored by the National Division and the Woman's Division of Christian Service.

(photocredit (if any): Methodist Missions)
Leonard Perryman
Board of Missions of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

(caption)

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(photo credit (if any): Methodist Missions)
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*Photo credit (if any): Methodist Missions*
Dr. Middleton is Vice-Chairman

Dr. W. Vernon Middleton, general secretary-elect of the Division of National Missions of the Methodist Board of Missions, has been elected vice-chairman of the Division of Home Missions of the National Council of Churches. Dr. Middleton, who was elected December 12 in Indianapolis, Ind., during the joint assembly of the Council's Division of Home Missions and Division of Christian Life and Work, will fill the unexpired term of Dr. S. S. Seay, of the A.M.E. Zion Church, who resigned. The term expires at the 1957 assembly of the Division of Home Missions.
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Board of Missions of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

W. V. Middleton Heads Home Missions Section

Dr. W. Vernon Middleton, of Philadelphia, who for eleven years was one of the two top officers of the department of the Methodist Board of Missions dealing with church construction throughout the nation, has been named to head the home missions program of the Methodist church.

Formerly an executive secretary in the Section of Church Extension, Dr. Middleton was appointed executive secretary of the Section of Home Missions at a meeting April 27 in New York of the executive committee of the Division of National Missions. The Division incorporates both the Sections of Church Extension and Home Missions.

Dr. Middleton also was appointed special assistant to Dr. Earl R. Brown, general executive secretary of the Division and its chief administrative officer, until the 1956 General Conference. The new appointments mean Dr. Middleton will transfer his office from Philadelphia to New York.

Dr. Middleton succeeds Dr. Elliot L. Fisher as the home missions executive secretary. Dr. Fisher, who had held the post since 1949, recently resigned to become a district superintendent in California.

The Division's executive committee did not fill Dr. Middleton's job in the Section of Church Extension, but appointed Dr. J. P. Murphy, the other executive secretary in the section, to have over-all supervision of church extension matters. Dr. Murphy's office was in Louisville until last September, when he was transferred to Philadelphia in a move to centralize the church extension program.
The Section of Church Extension handles loans and grants to churches throughout the country to aid in building new churches, parsonages and parish houses. Loans and grants total about two million dollars each year.

The Section of Home Missions administers Methodist mission work in the continental United States and the outpost areas of Alaska, Hawaii and Puerto Rico.
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Dr. W. Vernon Middleton,

and the Rev. J. E. Harris, of 1701 Arch Street, Philadelphia, Pennsylvania, are among the twenty Methodist church leaders from the United States making a tour of national mission stations in Haiti, Puerto Rico, and the Dominican Republic, January 17-28. The tour is sponsored by the Division of National Missions and the Joint Section of Education and Cultivation of the Methodist Board of Missions.

Members of the tour will see at first-hand mission work of the Methodist Church in Puerto Rico and the interdenominational work in which the Board of Missions participates in the Dominican Republic. An overnight stop in Haiti has been planned so the American Methodists can see the work conducted there under the direction of British Methodism.

The Methodist National Missions Tour to the West Indies is under the direction of Dr. Walter J. Leppert, treasurer of the Joint Section of Education and Cultivation, the Methodist Board of Mission's promotion agency. Leaders of the Division of National Missions who will help direct the tour include Dr. W. Vernon Middleton, executive secretary of the Section of Church Extension, the Rev. J. E. Harris, Jr., both of Philadelphia, and the Rev. Charles Golden, an associate secretary of the Division from New York.

The West Indies mission tourists will board a Pan American World Airways plane in Miami on Tuesday, January 18 after assembling in that city for an orientation meeting Monday night. First stop on the tour will be Port-au-Prince, Haiti. On Wednesday afternoon the group will fly to Ciudad Trujillo, Dominican Republic. On Thursday and Friday the Methodist group will see the Protestant work supported jointly by the Methodist, Presbyterian, and Evangelical United Brethren Churches in
the Dominican Republic. They will visit churches, a printing press and bookstore, Internacional Hospital, and church-conducted schools.

Puerto Rico, island territory of the United States, will be visited for a week by Methodist guests who hope to take back to their home communities knowledge of mission work acquired on the trip. The group will arrive in San Juan Friday night, January 21.

Remote rural churches as well as downtown sanctuaries in Puerto Rico's leading cities will be seen by the group. On Sunday January 23 there will be a tour of San Juan churches and Sunday schools. Members of the party will preach in the capital city's churches on Sunday night.

The tiny overcrowded island of Vieques off the coast of Puerto Rico will be visited on Monday, January 24. Here Methodism conducts a mission station which offers spiritual, medical, and vocational services to the impoverished population. The only U.S.-born missionary in Puerto Rico, the Rev. Earl R. Barr, Jr., of Philadelphia, Pa., is here. All Methodist pastors in Puerto Rico with this exception are natives of the territory. Mr. Barr is famed as the "flying missionary" for his services in transporting emergency cases from Vieques to Puerto Rico in the mission plane.

Attending sessions of the annual conference of the Puerto Rico Methodist Church and a reception at the home of the superintendent of Methodist work, the Rev. Tomas Rico Saltcro, are scheduled for the Methodist leaders. The tour concludes on Friday, January 28, when the group arrives back in Miami at 2:25 p.m.

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Buck Hill Falls, Pa., Jan. 19 --

Methodism will need to organize 3,600 new congregations before the end of 1956, church extension secretaries of the Division of National Missions, Methodist Board of Missions, Doctors W. V. Middleton, Philadelphia, and E.R. Murphy, Louisville, Ky., said at Buck Hill Falls, Pa., today.

"It is now quite clear that our estimate of 1500 new churches based on a survey made in 1952 is far short of the actual need for this quadrennium (the Methodist quadrennium runs from 1952 to 1956)," the church building executives told board members, missionaries, and staff attending the annual meeting of the Methodist Board of Missions.

"The denomination will need to raise $100,000,000 for the housing of newly organized congregations during the remainder of the quadrennium," Dr. Middleton said. He told of some of the methods used by local conferences to raise these funds:

-- some conferences promote the observance of Church Extension Day and seek an offering in each church.

-- conferences request church members to contribute an amount equal to a day's income on Church Extension Day.

-- shares of participation in new church building projects are sold to individuals.

The church extension offices reported assistance of 270 projects with loans of approximately $2,500,000 during the fiscal year. Nearly 600 projects received donations totaling $1,130,397. These loans and donations were used for church build-
ing for new communities, minority groups, and "outpost" missions: Alaska, Hawaii, and Puerto Rico.

A staff of fund raising directors, which helps local churches put on their own financial campaigns, helped 136 churches raise over $6,500,000 during the year. The church builders, members of the Department of Field Service and Finance, served nearly 400 local churches. The architectural service reviewed a record number of church plans, sent blueprints, and visited churches to help smaller congregations avoid costly mistakes in planning.

"It is clear that our churches are borrowing heavily to construct the buildings needed," Dr. Murphy said in reporting indebtedness on local church buildings in 1952 of $70,957,545. This is a growth of approximately $13,000,000 over the preceding year. In 1940 the figure was only $59,791,413. "It should be noted that the indebtedness in 1940 represented $100 of debt for each $1,120 of value. In 1952 the indebtedness represented $100 for each $2540 of value," he reported. So the church officials say that the indebtedness could be twice what it was in 1952, and still be no greater than that of twelve years ago according to property value.