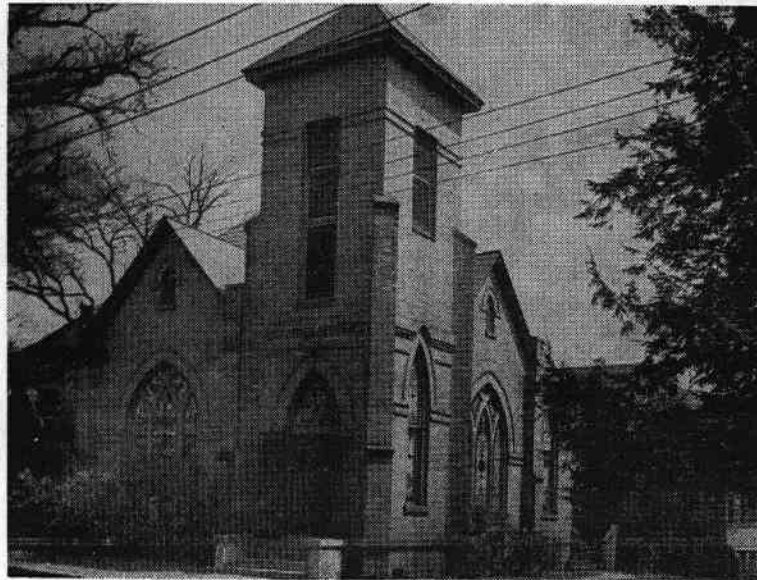


Structure Of The Methodist Church Told In Article, First In Series On Churches

(Editor's Note: This article, concerned with the structure of the Methodist Church, is the first in a series of commentaries on religions of today as explained by members of the student body at Brevard college. Subsequent issues will carry, in order, explanatory essays on these denominations: Baptist, Christian, Christian Science, Church of God, Dutch Reformed, Episcopal, Moravian, Presbyterian. Each article will deal with a religion professed by members of the present student body of Brevard college. Brevard college itself is sponsored by the Western North Carolina conference of the Methodist Church.)

By CAROLYN HAMILTON
and JUNE CRAFT

John Wesley looked upon the evils which had infiltrated the Church of England and with righteous indignation he began a cam-



The Brevard Methodist Church, founded in 1878, serves the local Methodist-affiliated college. The present brick church was built in 1902 with the Rev. C. P. Moore as first pastor. This original church was instrumental in the founding of Brevard institute in 1895.



The Reverend Julian Holmes, pastor of the Brevard Methodist church, has recently been re-appointed to serve as pastor of the local church. This year marks his third year appointment in the community.

paign aimed at the reformation of these evils. His intentions were humble ones—he had no desire to create a new religion—yet he laid the foundations for the growth and development of one of the most powerful religions of the modern world. That religion is Methodism.

Methodism derives its name from the strict orders of worship used in its early church services. First applied in derision by mocking critics of the church, the name was gladly adopted by the early church members.

The Methodist Discipline, which contains the laws made by the general conferences of the church and the orders of worship, was first used by Wesley. It is in some ways based upon the Sunday Service, a simplified version of the Book of Common Prayer, which is used by the Anglican Church.

From early beginnings in England, Methodism spread to Ireland

and to America. Such men as Robert Strawbridge, Phillip Embury, Francis Asbury, Richard Boardman, Joseph Pilmore, and Thomas Coke were instrumental in the rapid growth of Methodism in America. Another reason for the rapidity of growth was the system of circuit riders, which was especially adapted to frontier conditions.

Methodism and American democracy grew side by side; Methodism arrived in America only ten years before the American Declaration of Independence. The Methodist Church early recognized the United States as a sovereign nation because of the Methodist belief in "equal rights and complete justice for all men."

To become a Methodist, one must have a genuine desire for salvation and the desire to live a Christian life. Methodists believe in baptism of infants and adults. It is their belief that man is a member of the Kingdom of God and is entitled to the ceremony of either immersion or sprinkling in the

name of the Holy Trinity. Infant baptism, according to their beliefs, is the recognition of a child as belonging to God and its dedication to God by the parents who promise to guide the child in Christian living.

Methodists believe that "God is the Father of all peoples, Jesus Christ is His Son, we and all men are brothers, man is of infinite worth as a child of God."

Some characteristic features of Methodist teaching are (1) universal redemption, (2) faith in God as the supreme Being, (3) entire sanctification of the soul, (4) fellowship of believers and (5) ordered Christian service.

The organization of the Methodist Church shows a balance of power between ministers and laymen, but Methodists believe their work to be more important than the machinery which helps it to function.

In 1828 the Methodist organization was split into two different factions by a disagreement on lay representation. The seceding fac-

Local Protestant Church Directory

BREVARD METHODIST—Sunday school, 9:45 a. m.; Worship service, 11:00 a. m.; 7:30 p. m.

BREVARD WESLEYAN METHODIST—Sunday school, 10 a. m.; Worship service, 11 a. m., 7:30 p. m.

ST. PHILIP'S EPISCOPAL — Sunday school, 10 a. m.; Worship service, 11 a. m. (Communion every first Sunday).

FIRST BAPTIST — Sunday school, 9:45 a. m.; Worship service 11 a. m., 8:00 p. m. Wednesday evening prayer meeting, 7:30 p. m.

PRESBYTERIAN — Sunday school, 9:45 a. m.; Worship service, 11 a. m. Prayer Fellowship. Wednesday evening, 8 p. m.

THE LUTHERAN CHURCH OF THE GOOD SHEPHERD — Sunday school, 10 a. m.; Worship service, 11 a. m.

SECOND BAPTIST — Sunday school, 10 a. m.; Worship service, 11 a. m. Wednesday evening meeting, 7 p. m.

CHURCH OF GOD — Sunday school, 10 a. m. Worship service, 11 a. m., 7:30 p. m. Wednesday evening meeting, 7:30 p. m.



The Reverend C. Edward Roy is professor of religion at Brevard college. Appointed by the Western North Carolina conference of the Methodist church, the Rev. Mr. Roy is sponsor for the Christian Fellowship club as well as instructor in religious education.

tion became the Methodist Protestant Church.

In 1844 another serious rupture was caused by the controversy on slavery, and the Methodist Church was again divided. Out of this disagreement grew the Methodist Episcopal Church and the Methodist Episcopal Church, South.

On May 10, 1939, after years of cautious negotiation, these three divisions reunited to form the Methodist Church. With the membership of the divisions thus combined, the number of Methodists in the world totaled approximately thirteen billion; and by 1948 the number of Methodist churches in the world was approximately 46,000.

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What Do You READ?

In a survey among 50 Methodist college graduates listed their preferences in this order these magazines: **READER'S DIGEST, TIME, LIFE, MOTIVE, SATURDAY EVENING POST.**

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