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Rural Life and the Church

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RURAL life at first was perfect. The entire first chapter of Genesis describes how God created the various animate and inanimate objects which still today comprise rural life for us, and in the last verse we hear His evaluation: "And God saw everything that He had made, and, behold, it was very good" (Gen. 1:31). But then came the Fall and with it the curse directed particularly to agriculture, although it extended over all of man's activity: "And unto Adam He said: Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19.)

In spite of this curse, Adam continued to be a farmer, for we read: "Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken" (Gen. 3:23). Although various other professions and occupations are mentioned in Genesis 4, we notice a continued emphasis on rural life in the first chapters of the Bible. Thus also the special lasting blessing given to Noah after the Flood begins with a rural emphasis, as God promises: "While the earth remaineth, seedtime and harvest . . . shall not cease" (Gen. 8:22).

Beginning with Genesis 12, we follow the biography of one of the world's best farmers, Abraham, very rich in cattle, in silver, and in gold; but very devout and devoted to God. His whole life seems so deliberate, so calm, and still so eventful. He had time to entertain strangers. He had interest and devotion enough for God and His Word that he built altars wherever he went with his cattle and sheep. Isaac, his son, followed in his footsteps. It's a beautiful rural scene when we read Gen. 24:63: "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes and saw, and, behold, the camels were coming."

Then Biblical rural life places Jacob in the center of the stage. First we see him as a farm boy at home; then as a farmer's hired hand on Laban's farm; then as a rich and prosperous farmer himself, so that he could give this enormous farm present to his brother Esau: "Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals" (Gen. 32: 14-15).

In Judges 6:11 we see a young God-fearing farmer busy threshing his wheat when suddenly God drafts him for military service. You know him. His name is Gideon. Then we find perhaps one of the most refreshing and inspiring Biblical rural scenes in the Book of Ruth. We have there the tragic times of drouth at Bethlehem, which caused Elimelech and his family to move. Then we see Ruth on the farm of Boaz. Finally, we see Boaz deal deliberately and honestly in his dealings of land and love. In 1 Samuel 9 we find a tall, good-looking farmer boy. The Bible calls him a choice young man and a goodly. He is looking for some donkeys that his father has lost, when suddenly God through Samuel picks him to be the first king of Israel. Also the second king of Israel was a farmer boy, for we read 1 Sam. 16:11: "And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and, behold, he keepeth the sheep." His Psalms are full of rural pictures and references. Then we could mention such fine farmers as Elisha, who was busy plowing when Elijah cast his mantle upon him; or as the man and woman in Shunem, who were real farmer hosts to Elisha the prophet; or as the farmer from Baal-Shalisha, who brought barley and full ears of corn for the college students of Elisha; or as Job, who really guided his farm family in God-pleasing living although he was very rich; or as Amos, who seems to have been rather poor as a farmer, but became a great Prophet of God.

We see then that the Old Testament Church had a definite rural background and influence which carried over into the early New Testament and is still very noticeable in the illustrations which Jesus used in the Sermon on the Mount, Matthew 5—7: sowing, reaping, barns, lilies of the field, grass of the field, swine, grapes, figs, thorns, thistles; and in the parables He told: Laborers in the

vineyard, Luke 18:18-30; the pounds, Luke 19:11-27; two lost sons, Luke 15:11-32; the rich fool, Luke 12:13-21; the lost sheep, Luke 15:1-7; the mustard seed, Matt. 13:31-32; the sower, Matt. 13:1-23; blade, ear, full corn, Mark 4:26-29; tares among wheat, Matt. 13:24-30; dutiful slave, Luke 17:7-10; the two sons asked to work, Matt. 21:23-32; the householder and his vineyard, Matt. 21:33-46; the shrewd steward, Luke 16:1-13; the vine, John 15:1-8; barren fig tree, Luke 13:6-9; the sheep and the goats, Matt. 25:31-46; fields white unto harvest, John 4:35-38.

Very correctly Dr. R. G. Lee writes: "In setting forth the duties and glories and truth of righteous religion the Bible uses symbols which are so rural: as the ox's patience, the ant's industry, the spider's skill, the hind's sure-footedness, the eagle's speed, the dove's gentleness, the serpent's subtlety, the sparrow's insignificance, the beauty of lilies, the stony ground, ground filled with thorns and thistles, the mill wheels grinding, shallow ground, good ground."¹ Yet one notices a distinct change from the rural to the urban in the writings of Paul and the other Apostles. The rural references and illustrations are rarer and terms from racing and boxing and scholastics are found because these early Christians to whom the Epistles are addressed lived largely in the cities.

CONSTANT CHANGE

This change from rural life to urban settings has been the continuous experience of the Church also since Biblical times. It has been thus in American life. "At the time of the federal census of 1820 the country was almost entirely rural, 93% to be exact, but with each succeeding census the urban population increases, although the total number of rural people has never failed to gain."² Dr. A. W. Hewitt quotes these statistics from Carl C. Taylor of North Carolina State College to show that especially since 1880 the urban trend in our country has gathered tremendous force. Since 1880 the ratio of rural to urban population has changed as follows: 1880: 70 to 30%; 1890: 64 to 36%; 1900: 60 to 40%; 1910: 54 to 46%; 1920: 49 to 51 %; 1940: 43 to 57%.³ But the urban trend is even greater, for of the 43% listed as rural only 23% were actually farm people.

This gives rise to the question, Who are classed as rural? "Since

1910 the census has classified as rural all persons living in the open country, regardless of their occupation, and all persons residing in incorporated or unincorporated centers of less than 2,500 population. Urban persons are those residing in incorporated areas of 2,500 or above."⁴ All statistical information about rural life is based on this definition.

According to the Bureau of Agricultural Economics about 85% of the farm land, nearly a billion acres, is privately owned by more than five million individuals. About 6% of farm land belongs to corporations; a similar amount is owned by government; around 3% is in Indian lands, a total of about 175 million acres. Most of the individual owners are farmers, about 65% of total, and hold about 70% of farm land, an average of 244 acres per farmer. Retired farmers make up 8% of the owners and hold 9% of the farming land; 3% are housewives and own 2% of the land. Business and professional men make up 10% of the owners, holding 14% of the land. Labor-clerical people make up the rest of the owners, 14%, but own only 5% of the farm land. The study further shows that about 41% of all farm lands in the U. S. is in farms of 1,000 acres or more. The size of farms varies widely by regions; for example, while in the Northeast big farms take only 5% of the land, in the West it is 66%, and in the South 46% of the land is in farms of 1,000 acres or more. Smaller holdings of land are more numerous and widely distributed; for example, 8% of the owners hold less than 10 acres of land apiece, another 11% less than 30 acres, and still another 19% own under 70 acres.⁵

As helpful as these definitions and statistics are, we must remember that we cannot actually define rural life on the basis of statistics. "It will be best not to tie our tongues with too much definition, for there is infinite variety on God's back pasture. What is rural? Some relatively large towns are dominated by rural ideals and old-home nostalgia, while some very small places may be so situated as to think largely in city patterns."⁶

DIFFERENCE IN SOCIAL TRAITS

Accordingly, it may be much wiser and much more fruitful for the Church to look at certain distinctive rural and urban traits rather than at mere statistical determinations. Dr. Rockwell Smith⁷

has compiled a list of seven distinctive items of comparison: 1. The *social unit* in rural society is the family, in urban society it is the individual. 2. *Social contacts* in rural society involve the total personality of the individual, whereas in urban society they usually touch only a certain category of a person's character. 3. In rural life people are bound by a man's word, whereas in urban life the *social bond* is by contract. 4. *Social values* are set in rural life by tradition, while urban social values are influenced by the desire for novelty. 5. Rural people resort to direct action to effect *social control*, but in the cities various agencies exist for such purposes. 6. In rural life we have the inspiring *social environment* of nature, whereas in urban life technology surrounds the people. 7. The *social focus* of rural people is centered among their relatives and neighbors, while in the city the social focus is the common interest of various people.

These social traits and characteristics, in a greater or lesser degree, provide the atmosphere—personal and social—within which the Church lives and in which the pastors of our churches must build and conduct their programs. To take them in consideration in the analysis of the congregational membership and to safeguard and conserve and develop what is essentially good about these traits, and to amend and redeem whatever is evil, will be challenging and helpful toward a fruitful ministry of any rural pastor.

DISTINCTIVE RURAL PROBLEMS

Pastors and people in our rural churches will need such challenges and encouragements because not everything is good and inspiring about rural life and the Church. Perhaps one of the greatest disadvantages is the social stigma which has through the years been attached to rural living. Terms such as "country boy," "hayseed," "hick," "backwoods" have developed the erroneous opinion among our American people that people in the country, and consequently also people and pastors in the country church, are inferior to those in the cities.

This attitude has brought about a kind of fatalistic pessimism in rural church life. "Facts mean nothing to a deep-seated prejudice. . . . Rural people are like that. It is possible for them to maintain a deep, unconquerable discouragement about the possibilities of the church in spite of visible blazing facts."⁸ This pessimism is reflected

in various ways in rural life and the Church: 1. Facilities are not made very attractive and inviting. Many congregations worship in the same simple frame structures their fathers built in days of poverty, even though their own homes are new and modern and beautiful. Many need the Word of the Lord by Haggai, the Prophet (ch. 1:4-8). The rural trait of social values has much to do with this perhaps. " 'Why spend a lot of money and effort on a church building? Give the money to missions and the effort to the saving of souls.' Many times has this statement been held before well-meaning church leaders who have tried to induce their congregations to improve the place in which they gather for worship and study. Usually the statement is made with a sort of super-saintly air, to assure the leaders that they have misinterpreted God's mission for His Church. Yet many of the same people who rebel at the thought of improving God's house would think it a great injustice were they forced to live in unsuitable quarters themselves. Their homes and barns are often in better condition than their churches. Ruskin gives an appropriate answer for this objection: 'The question is not between God's house and the poor, but between God's house and the houses of the church members, who would not be niggardly so far as their own homes are concerned.'"⁹

2. Often rural churches underpay their pastors and teachers because of stringent economic conditions which used to exist and of which they always anticipate an early return. "The lack of training and ability on the part of pastors serving rural churches has been pointed out as one of its greatest weaknesses. This is related to inadequate financial support, for many rural ministers are paid less than are teachers in the schools in their communities; and they have family, travel, and other expenses which many teachers do not have. There is a sort of secularization among the ministers, for when a man gets a better offer in a large place, he leaves the rural church. One cannot condemn the man; the Church is at fault in not recognizing the need for adequate support in all of the churches, irrespective of location."¹⁰

3. Finally, this pessimism in rural life is revealed in the complacency with which rural churches overlook their mission opportunities. So often rural churches are islands in the midst of a sea of unchurched, and very little is done to get those in the sea to the island. Dr. A. W. Hewitt

writes: "The greatest difficulty with the rural church is that it has remained only a colony. The local church may be active, well organized, well financed and thriving, but all around it lie vast areas into which no pastor ever goes to visit the homes, and out of which no person ever comes to visit the church. The deep damnation of the church is that it is complacent about that situation. It would resent neglect of its members and attendants, but beyond these its love does not reach; and even in some instances its jealousy might follow the pastor if he went pioneering. What if, as Dr. Parkhurst said long ago, we could quit thinking of our church as our field and use it as our force? Our commission was not to establish comfortable little churches, but to evangelize the whole world. Yet I am perfectly confident that if we had a map showing in white the centers touched by the Church and all the rest in black, the United States would look like midnight speckled by tiny stars."¹¹

Another serious problem of rural life which brings many disadvantages to the church in rural areas is the constant migration of young people from the country to the city. This is very helpful for the population of our cities but very depleting and discouraging to the churches in rural areas. "In 1940 no city of over 100,000 population in the United States had a birth rate high enough to maintain its population over the years. All cities in the United States were reproducing at a rate which gave them only 70 per cent of the children they needed to keep their populations stationary. The rural nonfarm population was reproducing at a rate which supplied an 8-per-cent surplus. The rural farm population had a 31-per-cent surplus. Our children are being raised in rural society."¹²

ADVANTAGES OF RURAL LIFE

Yet some of the conditions which may seem to be disadvantages actually afford the Church in rural life its greatest opportunities. If it is true, as it certainly is, what Dr. R. Smith states, that "our children are being raised in rural society," then the education of children should be one of the great tasks of rural people. Since the social unit is the family in rural life, the situation is ideal for an early and ideal training of children and youth. Lessons in thrift, co-operation, how to work and like it, love of family and home and God, can be taught so naturally and thoroughly in rural life that

these positive traits of good character will remain with the rural young people even when they migrate to urban surroundings. Very correctly Dr. R. G. Lee writes: "To have righteous religion we must have Christly culture for our children. Governments may die. Confederacies may dissolve. Boundaries may disappear, but the masses of the people are preserved because the home endures. The Bible says: 'Let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God' (1 Tim. 5:4). . . . Revolutions, invasions, conquests, desolations of flame and flood, have overwhelmed mankind to beat in vain against the battlements of the home."¹³

Since rural people are also a little farther removed from the temptations which many urban people face constantly and since the social contacts of rural life touch the total personality of an individual, the Church in rural life has a much better opportunity to influence the everyday living of its membership. There lies one of the greatest fields of service of the rural Church, particularly the youth of the Church. Young people must be firmly grounded in good moral principles *before* they leave for the cities. "If the country Church loses the youth at the time he enters or is well advanced in high school, and this is the stage at which many of them leave, then when the youth goes into town or the city to work or attend school, he may seek first 'temporal' social connections. This, then, is a real loss not only to the rural, but to the urban church as well. Such youth are none too immune to the adverse 'attractions' of the city; the youth who have had no religious training whatsoever, and these are now in the majority in the rural areas, are the ones most likely to fall prey to these adverse situations; from this 'unchurched' group come most of our divorces, delinquents, and 'relievers.'"¹⁴

If pastors and people in rural churches could only see how disadvantages can be turned to advantages and seeming stumbling blocks into strong steppingstones, then they might adopt the enthusiastic rural philosophy of Dr. Hewitt: "Gigantic, crashing things may be done among thronging men; thrilling things may fill the great city and transient pilgrims of the countryside may enjoy them; but always down deep in their hearts there is something that sings, 'My heart's in the highlands, my heart is not here.'"¹⁵

RURAL PASTORS

The churches in rural life need pastors and leaders with that kind of an optimistic viewpoint. Much is being done by the various denominations to encourage renewed interest in and among rural churches. Men like A. J. Walton, James Sells, Rockwell Smith, C. J. Galpin, Mark Rich, L. G. Ligutti, Arthur W. Hewitt, Ralph Felton, Thomas Tripp, Mark Dawber, Edward Ziegler, and David Lindstrom have made some very worth-while contributions in literature produced especially for rural pastors and church workers.

Not every individual is equipped to do successful church work in rural life. It requires, first of all, a sincere and hearty love for rural people and rural conditions. Those that have any feeling of superiority or any aversion for rural life will never be able to serve with satisfaction or success in the country. They will also miss the unusual grandeur and beauty which lies before their eyes constantly in the countryside in all seasons of the year and which offer so much inspiration and provide such striking illustrations for rural preaching. "The solemn procession of the seasons, the winds in the open spaces, the slow march of the great constellations, the mountains shining against the sunset call our rural hearts to thoughts of eternity. This world is a bridge. We may pass across it, but must not build our house upon it. No, for in our Father's house are many mansions. No pastor ever touches rural needs if he fails to put our little lives against the background of eternity, to make us feel that heaven is our home."¹⁶

Another very essential quality of a rural pastor and church leader is a deep and sincere Christian faith expressed in upright life and loving conduct. Intimate neighborly knowledge is characteristic of rural church life. Accordingly, if the rural pastor is earnest and sincere, he can enjoy a greater affection and respect by far than the urban pastor. On the other hand, unwise conduct or even sinful acts will be much more easily discovered and do much more harm in a country parsonage than in the city.

There are many other qualities which could be mentioned which would be either particularly harmful to a rural pastor, as censoriousness, pessimism, selfish ambitions; or especially helpful, as neatness, common sense, and good manners. Yet the one word which above all others spells success in rural church work is *love*.

Dr. Hewitt states it well: "True pastoral work is the outflowing of spontaneous love. . . . All Christians must love all men for God's dear sake. But that is not enough to make a good rural pastor. No country pastor can be at his best unless he loves these humble folk, not for God's sake only but for their own. . . . He must have a heart just full of natural human love. . . . Unhurried and on equal terms of humility he moves among his people, needing their love, sharing their joys and sorrows, one of themselves and wanting so to be because he loves them. . . . Force the knowledge home to your people in any way you can, but make them understand somehow that they are first in your love and care. . . . Get it thoroughly understood that if you are to be a heavenly shepherd, love is the foreordaining force. Without it, no skill in the world will help you in the least. With it, no number of blunders can make you fail."¹⁷

RURAL CHURCH PROGRAM

It is our considered opinion, supported by statements from many rural pastors and laymen at seminars and workshops and conferences, that rural churches which are blessed with such sincere, upright, loving, Christian pastors will show spirit and progress even without any special denominational or local rural church program. Yet because there is a dearth of pastors, particularly in rural areas, and because some pastors lack some of the positive personality traits which make for success, most of the leading denominations have appointed some special board or commission to develop a rural church program. In the Methodist Church it is the Department of Town and Country Work, with A. J. Walton as Superintendent. Rev. James Sells has also done much special work in the Methodist rural Church. Through co-operation with the *Progressive Farmer* he has issued a four-page monthly folder suggesting sermons and prayers and projects for rural pastors. In July, 1947, a momentous National Methodist Rural Life Conference was held in Lincoln, Nebr., which we attended. For three days, bishops and university professors as well as rural pastors and lay men and women (more than 2,000 in all) met in eight workshops conducted simultaneously to discuss the following eight topics: 1. The Rural Church and the Home and Family Life; 2. The Rural Church and the Community; 3. Land Policy and

Church Stability; 4. The Ministry and the Rural Church; 5. Cooperation with Other Churches; 6. A National Rural Church Policy; 7. A Program for the Local Church; 8. A Christian World View.

The Baptist Church also has a special rural commission, known as the American Baptist Home Mission Society, with C. J. Galpin and Mark Rich as full-time leaders. The Congregational-Christian Churches have a special Town and Country Department in their Board of Home Missions. The Evangelical and Reformed Church has a Committee on the Town and Country Church. This committee has issued a booklet listing 137 titles as a recommended reading list on rural life and rural church work. These books and tracts were issued by all the various Protestant denominations, except the Lutherans.

Especially active in rural church life is the Roman Catholic Church under the aggressive leadership of Monsignor Luigi G. Ligutti, supported by the National Catholic Rural Life Conference. He issues a rural magazine, the *Christian Farmer*. Today the Catholic Church is only 13% rural and 87% urban, but that will change because as an ominous prophecy Father Ligutti told Bishop Smith of the Methodist Church some time ago: "We left the rural people to you Protestants. Now you have left them, and we'll take over." This is the four-point program of the National Catholic Rural Life Conference: 1. To care for the underprivileged Catholics on the land; 2. To keep on the land Catholics who are now on the land; 3. To settle more Catholics on the land; and 4. To convert the non-Catholics now on the land. The Roman Catholic Church has also issued much literature.

Although Lutherans constitute the largest Protestant church group in the States of the great rural Midwest (Illinois, Michigan, Wisconsin, Minnesota, Iowa, North and South Dakota, Nebraska, and Montana), the various Lutheran Synods have done the least in developing any definite rural program of producing any literature for rural pastors and people. Fortunately, most of the Lutheran rural churches have been strong enough to support a resident pastor, and in many cases also their own Christian school, and thus have been able to remain relatively strong and active without any distinct denominational impetus.

Yet one might expect even much greater results if some unified practical program, taking into consideration the unique rural traits and characteristics and advantages and disadvantages, were developed and suggested. It is poor comfort if rural churches compare themselves with urban churches and judge that all is well with them because their attendance and interest still exceeds what is found in the cities. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Since church services and pastoral attention usually reach a greater percentage of members in rural churches than in urban, the results of such instruction and inspiration should be proportionately greater. *An effective and practical plan of rural stewardship must still be developed.* Much progress has been made in tracts and brochures and magazines emphasizing soil conservation as one form of rural stewardship.¹⁸ Some tracts have also appeared advising farmers how to determine and to dedicate a fair share of their income to the Lord.¹⁹ The Lord's Acre, or Acres for Christ, plan has been used successfully in various rural areas, especially also in support of certain special church projects. Farmers that have learned to enjoy giving of their products and their money to the Lord have changed their whole outlook on farming.

They have overcome much of the characteristic pessimism of rural life. They are proud of their rural heritage and position. They will be ready to support a strong program of public relations for their rural church. They will want their church property neat and attractive. They will want signs on highways and country roads directing people to their church. They will look for church news and announcements in the weekly newspapers. They will support worth-while community endeavors, serve on community committees, and even offer their church facilities for non-political community gatherings. They will be interested in isolated Lutherans and totally unchurched rural areas.²⁰

To encourage and to help such enthusiastic rural people, we believe a denominational rural commission could serve most effectively. More helpful literature would be published. Comprehensive surveys could be made of rural situations and the results printed.²¹ Help could be given in locating farms in communities where the church is represented. More effective contacts could

be established with the various national and local agencies which serve rural people, especially also the co-operatives.²² A complete up-to-date rural library could be maintained. Much progress has been made, much still remains to be done. "The most significant modern trend is the one toward a genuine interest on the part of all the people in the welfare of rural people. The Church must take its place, and it is taking its place, with other institutions, leading out in preserving and nurturing the best there is in rural life; it is the 'soil and root' of our national life."²³

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FOOTNOTES

1. R. G. Lee, *Rural Life*, July issue, 1944, Jackson, Miss., p. 54.
2. Kolb & Brunner, *A Study of Rural Society*, p. 205 (1940 ed.).
3. A. W. Hewitt, *God's Back Pasture*, Willett, Clark & Company, p. 11.
4. Rockwell Smith, *The Church in Our Town*, Abingdon-Cokesbury, p. 13.
5. *The Christian Farmer*, Vol. 3, No. 6, March, 1950. Official Publication of the National Catholic Rural Life Conference.
6. Hewitt, *op. cit.*, p. 2.
7. *Op. cit.*, pp. 16-21.
8. Hewitt, *op. cit.*, p. 29.
9. H. H. Wintermeyer, *Rural Worship*, Christian Education Press, p. 16.
10. David Lindstrom, *Rural Life and the Church*, the Garrard Press, p. 64.
11. *Op. cit.*, p. 40 f.
12. Smith, *op. cit.*, p. 25.
13. *Op. cit.*, p. 61.
14. Lindstrom, *op. cit.*, p. 177.
15. *Op. cit.*, p. 121.
16. A. W. Hewitt, *Highland Shepherds*, Willett, Clark & Company, p. 10.
17. *Ibid.*, pp. 216, 219.
18. *The Lord's Land, Soils, and Souls, Conservation in the Pulpit* — Published by Soil Conservation Service, U. S. Dept. of Agriculture, Washington, D. C. *The Lutheran Herald*, Vol. XXXI, No. 19, p. 478 ff.
19. Raymond J. Jeffreys, *God Is My Landlord*, Van Kampen Press. *It Takes Three to Make Money*, Stewardship Service and Helps, Fort Wayne, Ind. *The Man Who Farmed with God*, Social Problem Committee of the North Dakota District of The Lutheran Church — Missouri Synod. W. C. Dickmeyer, *The Miracle of the Christian Farmer*, Fort Wayne, Ind.
20. *Rural-Hill Mission Tract*, Lutheran Mission Federation of Indiana.
21. Ralph Felton, *The Church Bus* (a study of 66 church busses used in 27 States by 12 different denominations). *The Size of the Rural Parish* (a study made in 1946 of the cost of operations of their car by 119 rural pastors in 35 States in a four-week period). *The Salary of Rural Pastors* (analyzes the salary plans of various denominations). These booklets were published by the Department of the Rural Church, Drew Theological Seminary, Madison, N. J.
22. Carl R. Hutchinson, *Seeking a New World Through Co-Operatives*, Abingdon-Cokesbury Press.
23. Lindstrom, *op. cit.*, p. 204.