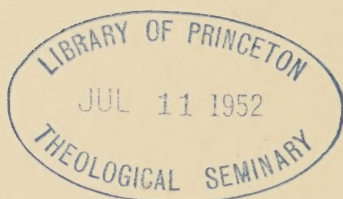


The Work of the Pastor

by

CHARLES R. ERDMAN



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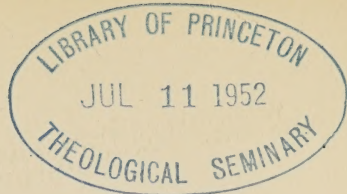
with the

warm regards

of the author

his sincere friend

Charles R. Egan



# THE WORK OF THE PASTOR

BY

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"The Gospel of Luke," "Coming to the Communion,"  
"The Return of Christ," "Within the Gateways  
of the Far East," "The Pastoral  
Epistles of Paul," etc.

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## PREFACE

This volume is intended to serve as a handbook to pastors and as a textbook for students of theology. It should be found helpful, however, to many others who are concerned with the organization and activities of the Christian Church.

Sixteen years of experience in pastoral service and eighteen in teaching pastoral theology have convinced the author that such a book is needed, but not that he is competent for its preparation. Therefore, when the task was laid upon him, he consulted with scores of eminent pastors and teachers of various denominations, and has been guided by their generous counsel as to the character and content of the volume.

Large portions of the last five chapters have been furnished by other writers, who are recognized as specially trained and qualified for their tasks. These writers are all connected with the Presbyterian Church, U. S. A., but their contributions, in accordance with the plan of this work, are affected by no denominational bias, and are intended to be of service to pastors of all churches. Grateful acknowledgment is given of the chapter on "The Pastor and Christian Education," by Harold McAfee Robinson, D.D., a Secretary of the Board of Christian Education; of valuable material on "Church Administration" contributed by the Rev. Albert F. McGarrah, of the General Council's Standing Committee on Program and Field Activities; on "Organizations of Young People," by Rev. William Ralph Hall, Director of Young People's Work of the Board of Christian Education; on "Organizations of Men," by George P. Horst, D.D., Field Director of the Department of Men's Work"; on "Organizations of Women," by Mrs. E. H. Silverthorn, of the Department of Missionary Education of the Board of Christian Education; on "The Denominational Agencies," "The Group System," and "The Mission Church,"

by W. S. Marquis, D.D., of the Division of Coördination of the General Council; on "Christian Stewardship," by William Hiram Foulkes, D.D., LL.D., General Secretary of the General Council's Standing Committee on Program and Field Activities; on "Church Advertising," by Herbert H. Smith, Publicity Department, Office of the General Assembly; on "The Rural Church" and "The Town Church," by Rev. W. B. Sheddan, Ph.B., Assistant Librarian of Princeton Theological Seminary and lecturer on rural church work; on "The City Church," by J. Ross Stevenson, D.D., LL.D., President of Princeton Theological Seminary; on "The Church Among Foreigners," by Rev. Kenneth D. Miller, of the Board of National Missions; on "The Church with Jewish Neighbors," by J. S. Conning, D.D., Secretary of the Department of Jewish Evangelization of the Board of National Missions; on "The Church in Foreign Fields," by J. C. R. Ewing, D.D., LL.D., K.C.I.E., of India; and of the chapter on "The Pastor and Missions," by William P. Schell, D.D., a Secretary of the Board of Foreign Missions.

The problems of the modern pastorate are too numerous and complex to admit of exhaustive treatment in any one volume; it is hoped, however, that the following discussions may prove practical and suggestive. Criticisms will be gladly welcomed in order that possible future editions may be of increased value.

CHARLES R. ERDMAN.

Princeton, New Jersey.

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## INTRODUCTION

### PASTORAL THEOLOGY: ITS SCOPE AND LITERATURE

1. The work of the pastor may be understood to include all the duties of a Christian minister except such as are directly related to preaching and to its accompanying acts of public worship. Its discussion, therefore, belongs to the province of practical theology. The latter is distinguished from all the other theological disciplines in that they aim at the discovery or defense of truth, while it is concerned with the application of truth to life. The distinctive truth with which they deal is that which concerns God and his salvation as revealed in the sacred Scriptures. Exegetical and Biblical theology seek to ascertain the exact teachings of these Scriptures. Systematic theology gives to these teachings a scientific classification under certain heads or topics, and formulates them as doctrines or dogmas. Historical theology, "historics," or "ecclesiastical history," traces the development of these doctrines, the rise and progress of the Christian Church, and its connection with the events of secular history. Apologetics is concerned with the defense of Christian truths and their relation to philosophy and science. "Practics," or practical theology, however, deals with the methods whereby revealed truth is brought to bear upon the life of the individual, upon the church and the community, and is given a wider acceptance in the world.

Thus among its branches the following commonly have been recognized: (1) Homiletics, or the science or art or theory of preaching. (2) Liturgics, or the science or theory of public worship. (3) Ecclesiastics, or the science of Church government. (4) Poimenics, or the science of the shepherding of souls. (5) Catechetics, or the science of the religious training of the young. (6) Archagics, or the science of organized

Church work. (7) Halieutics, or the science of evangelistic and missionary effort.

Of these branches of practical theology, if thus classified, pastoral theology, or the work of the pastor, has to do with, not the first three, but with the remaining, namely, the care of souls, religious education, the organization and administration of Church work, and the task of world-wide evangelization.

It is probably true that theology in general, and systematic theology in particular, has fallen upon evil days. Once regarded universally as the queen of the sciences, now few are found so poor in spirit and so wise of heart as properly to do her reverence.

Possibly this may be due to the tendency on the part of her followers to indulge in futile speculations, and to become befogged in metaphysical subtleties. Possibly it may be attributed to the popular fallacies involved in contrasting "theology and religion," or "creed and conduct," or "faith and life," when lawfully no one of these should ever be divorced from the other.

Nevertheless, of practical theology, and specifically of pastoral theology, it may be asserted that at the present time each is "coming to its own." The Church is realizing that a man may be an erudite scholar, but still a very wretched preacher; and further, that he may be a profound theologian and an eloquent orator, but a pitifully poor pastor—a great hero in the toga, but a sorry figure as soon as he grasps the shepherd's staff.

On the other hand, it must not be forgotten that there are those by whom practical theology is discredited and by whom it is insisted that for the work of the pastorate no instruction is needed, but only common sense and experience. Of course, this work cannot be done mechanically and by a set of rules. However, "common sense" is not a native and conspicuous gift in all candidates for the ministry, and "experience" is often gained at a needlessly high cost. Most congregations prefer a pastor who has had some instruction in the fine art of the care of souls and who has some intelligent knowledge of modern methods of church work.

The fact is that in recent years the interest in pastoral theology has developed, as its scope has widened. This discipline has always included and been chiefly concerned with "poimenics," or *cura pastoralis*, or "psychogoiics," or "pαιdeutics," or *pastoralis*, or the "cure of souls," by which high-sounding phrases is meant the spiritual oversight which a pastor is naturally expected to exercise over the members of his flock.

It has also included "catechetics," or the religious training of the young; but at the present day, under the general title of "religious education," the province of this branch of pastoral theology has been greatly extended to include a vast complex of problems relating to the religious life of the family, to the organization and development of Sunday schools, of Daily Vacation Bible Schools, and of midweek classes for religious instruction.

"Archagics" is a word which erudite writers upon pastoral theology have liked to include in their ponderous volumes, but to the thing it signifies, namely, the science of organized Church work, only the most minute space has been given. In fact, until recently, the thing has hardly existed. However, in modern times, the Christian minister is not only a preacher, giving public instruction at stated intervals, or a priest performing certain prescribed functions; he is regarded as the leader of a society of workers, the director of spiritual forces, with an outlook upon the community and upon the whole world. The pastors of the present day are to do as Paul indicated when he declared that pastors and teachers had been given "for the perfecting of the saints unto the work of ministering." The "ministering" was to be done by "the saints" and not merely by the pastors. The latter were to give the guidance and direction and spiritual preparation, but their people were to do the work. So the modern church is being regarded more and more as a force to be wielded. Its members are to be organized and disciplined for moral and social and evangelistic enterprise; they are to be regarded as belonging to a society whose specific purpose is to carry the gospel of Christ into all the world and to every creature.

This broader view of the work of the pastor has necessarily widened the scope of pastoral theology, not so much by adding new branches as by increasing and enriching the content of those recognized by earlier writers.

2. The literature of this department of theology has always been abundant, particularly in such treatises as deal with the personal life of the pastor and his contacts with the individual members of his flock.

Any study of the subject should begin with a careful review of the Pastoral Epistles of Paul. The content of these precious letters should be mastered by every student of theology, and should be used for guidance and inspiration by every minister of Christ. Here the apostle gives explicit instructions as to the necessary qualifications of the Christian pastor; as to the importance and nature of ordination; as to the relations of the pastor to the young and old, to the men and the women, and to the various classes of his parishioners; as to the wise relief of the poor; as to the election and salaries and discipline of church officers; as to the personal habits and the spiritual life of the pastor, and specifically as to his motives and behavior as the shepherd of the flock.

In fact, this treatment of the character and duties of the Christian pastor is so complete in these Epistles that when a modern writer, W. E. Chadwick, prepared his admirable work, "The Pastoral Teaching of St. Paul," he made little use of these letters, because "in order to deal with them adequately, from this point of view alone, they would have required a volume to themselves." This writer was guided, however, by another consideration: he "wished to show St. Paul at work as a Christian minister" rather than as an instructor of ministers; and his picture of the apostle indicates how astonishingly rich The Acts of the Apostles and all the Epistles of Paul are in the material of pastoral theology. It is also true that other portions of the Bible contain invaluable messages for the Christian minister, and that the teachings and example of our Lord, as recorded in the Gospels, must

ever remain as the perfect standard and ideal of the motives and principles of pastoral service. However, among treatises designed specifically for the guidance of Christian pastors, first and chief stand the letters written by Paul to Timothy and to Titus.

In the age following that of the apostles, directories for worship and other forms of instruction for the guidance of pastors were produced from time to time; but the rise of sacerdotalism and the triumph of the papacy produced such a change in the conception of the pastoral office that, until the time of the Reformation, little was written which may be regarded as of practical value to the pastor of the present day. However, mention might be made of the works of Chrysostom, "On the Priesthood" (A.D. 399), and of Gregory the Great, "*Liber Regulae Pastoralis*," two centuries later. Both emphasized the wisdom and holiness which a Christian priest should possess, and the latter held its place for centuries as a manual of instruction for the clergy.

So, too, the Middle Ages produced two valuable volumes, the first by Saint Bernard of Clairvaux, "*Tractatus de Moribus et Officiis Clericorum*," in which the immorality of the priests was severely rebuked and a beautiful picture painted of the true minister of Christ; the second, by John Wyclif, "*Tractatus de Officio Pastoralis*," which sought to inforce upon pastors purity in life and soundness of doctrine.

Luther and Zwingli and Calvin and other Protestant leaders revived the Scriptural conception of the Christian ministry, and treatises upon the life and work of the pastor began to multiply with great rapidity. Among them, in the seventeenth century, two priceless productions appeared in England, one on the country parson, by George Herbert, and the other on the reformed pastor, by Richard Baxter. The former, "A Priest in the Temple, or The Country Parson's Character and Rule of Holy Life" (1632), is practically a portrait of the author, a charitable, genial, honest, virtuous Christian gentleman. Its quaint messages breathe a spirit of humble piety and impress the need of a pure heart and a well-

furnished mind, emphasizing the facts that all forms of knowledge are of value to a pastor, and that his whole life must be inspired by love.

"The Reformed Pastor" is an abiding monument to the notable service of Richard Baxter at Kidderminster, as well as an explanation of its extraordinary influence and power. The keen analysis of motives, the searching disclosures of secret sins, the exalted ideals of character, cannot fail to humble even the most faithful pastor. It is rather too severe and intense for constant use, but as an occasional moral and spiritual tonic, it is unsurpassed and almost indispensable.

Of the many treatises which appeared in the eighteenth century, the one most frequently named as typical is that of Bishop Burnet (1643-1715), "A Discourse of the Pastoral Care," which appears as a protest against the prevalent rationalistic and unspiritual conceptions of the Christian ministry, and emphasizes its solemn responsibilities, its intrinsic dignity, and its divine authority.

It was not, however, until the last century that the work of the pastor received what properly may be regarded as a scientific exposition. Of such a character is the treatment of the subject given in Germany by Schleiermacher in two chapters of his work, "*Praktische Theologie*," and by Van Oosterzee, of Holland, in that portion of his "Practical Theology" which is devoted to poimenics. Still it is possibly true that the first complete systematic and satisfactory pastoral theology is that of Professor Alexandre Vinet, of Lausanne, his *Théologie Pastorale, ou Théorie du Ministre Evangélique* (1850). The method is philosophical, the sentiment is elevated, and the treatment of the institution and ideal of the Christian ministry is superb; however, from the viewpoint of the demands made upon the modern pastor in church organization and administration and religious education, the work is obviously incomplete. The same praise with the same qualification should be given to a large number of works which appeared in England and America during the same century. The list is very extensive, but the following



may be illustrative of large groups of scholarly treatises on the subject of pastoral service. "Pastoral Theology," by Patrick Fairbairn; "Homiletics and Pastoral Theology," by W. G. T. Shedd; "Pastoral Theology," by Thomas Murphy; "Pastoral Theology," by James M. Hoppin.

The present century, however, has given a vastly wider scope to the province of the work of the pastor, as already has been shown, not so much in adding new topics as in their broader and more detailed development. Even as long ago as 1887, Washington Gladden published his "Parish Problems," and, in 1898, "The Christian Pastor and the Working Church," books which deal with this larger conception of pastoral service. Among subsequent treatises of this more comprehensive character might be named as examples of a large number of valuable volumes: "Modern Practical Theology," by Ferdinand S. Schenck; "The Work of the Ministry," by W. H. Griffith Thomas; "The Covenanter Pastor," by R. J. George; "How to Work for Christ," by R. A. Torrey; "The Modern Church," by P. A. Nordell; "The Christian Minister and His Duties," by J. Oswald Dykes.

However, even during the last decade, the literature of the subject has so increased that monographs, manuals, and even series of volumes, have been produced dealing with single topics in the vast field of pastoral duties. Actual libraries can now be formed dealing with Christian education or with Church organization, with parish administration, with evangelism, or with the missionary enterprise.

Then, too, it must be remembered, there opens before the student of this subject a vast field of literature in the form of biographies which set forth, as inspiring exemplars in pastoral service, the long line of distinguished leaders and heroes who have exercised spiritual oversight in the Church through all the passing centuries.

To think of gathering all this material into a single volume would be a fantastic dream; yet it is hoped that the following discussion of some of the chief problems of the pastor may be of help both in the preparation for the ministry and in the

discharge of pastoral duties. No such volume can obviate the necessity of consulting other sources for more detailed information; yet it at least can indicate some of the methods to be followed by those who are studiously seeking to make themselves efficient in the service of Christ and his Church.

## CHAPTER I

### THE PASTORAL OFFICE

#### 1. ITS ORIGIN AND DUTIES

One who assumes spiritual oversight in a congregation of Christians should be encouraged and inspired by the belief that the office he fills is of divine origin. Not that any modern minister can find, in the order of the Early Church, his exact counterpart; but our Lord did appoint his apostles to found and organize his Church, and, under the guidance of his Spirit and by their direction, officers were ordained whose duties correspond so fully to those of the pastorate that the latter rightfully is said to have been instituted by Christ.

The first officers to whom was intrusted the care of local churches were the "elders" or "bishops." They were aided by the work of subordinate officers known as "deacons" and also by the unofficial ministry of men who were endowed with "spiritual gifts" designed for the instruction and edification of believers. After the death of the apostles and the cessation of these special "gifts," the entire spiritual oversight of the congregations, together with the duty of religious instruction, devolved upon these "elders" or "bishops."

In process of time their powers greatly increased, and with the changing conception of the sacraments, when the "eucharist" became a "sacrifice," these "ministers" became "rulers," and the "clergy," separated by a great chasm from the laity, developed into a priestly caste, the indispensable channels of divine grace, and upon their claims and assumptions was erected a hierarchy which culminated in the papacy. The Protestant Reformation, however, restored the idea of the universal priesthood of believers, and to the chief officer of each

local congregation was assigned the duties formerly belonging to the "elders" or "bishops" of the primitive Church. These duties, as already stated, were largely those of spiritual superintendence and of religious instruction.

To this office many different titles have been given by various denominations of Christians and in various times and places, such as "minister," "parson," "priest," "preacher," "rector," "dominie," and "clergyman"; but the most beautiful, poetic, popular, and comprehensive of all is that of "pastor" or "shepherd." The term can be traced to Old Testament usage where Jehovah is called the Shepherd of his people, and where those are called shepherds who are appointed to serve his people in his name. In the New Testament our Saviour calls himself the Good Shepherd and he commissions Peter to "feed" and to "tend" his "sheep" and his "lambs"; Paul urges the Ephesian "elders" to "take heed" to themselves and "to all the flock" over which the Holy Spirit had made them "bishops"; and Peter urges his fellow "elders" to "tend the flock of God," and to take "the oversight, . . . ensamples to the flock."

This same usage has given to ministers of the Church, through all the Christian centuries, and in all the separated communions, a common title, universally revered and loved. It at once implies the close and tender relation which the "minister" of the Church sustains to the people he serves, and it indicates the main functions he is expected to fulfill as those of spiritual care and nurture and leadership.

At the present time the duties of the pastor are commonly understood to include the work of preaching—and, indeed, the shepherd must feed his flock, and public discourse is one of the best methods of dispensing spiritual food; but, as a matter of fact, one might never preach and yet be a good pastor, and one might be an eloquent preacher and leave the greater portion of his pastoral work undone. Much might be said in favor of separating the task of preaching from the other duties of the pastoral office. Many ministers are so involved in the duties of the parish that they leave no time or strength to prepare themselves for the pulpit; while others spend so much

effort in the composition of sermons that they find themselves out of touch with their people, and their churches become mere audiences, rather than congregations known as individuals by a spiritual leader, and organized by him into active forces disciplined for aggressive social and religious service. It is futile to discuss the relative importance of preaching when compared with the remaining tasks of the pastor; both are indispensable. Many churches are so large as to need more than one pastor, but none is so small that it can be served properly by a minister who is only a preacher.

One who is relieved of many parish duties that he may devote himself more exclusively to his pulpit work, cannot preach helpfully without that knowledge of his people and that sympathy with their needs which comes in no other way than by performing a certain amount of pastoral service; and one who alone undertakes the charge of a church must remember that while it is his duty to prepare seriously for his public services, he has also private and personal ministries which must be fulfilled in his own home, in the families of his people, and in the community in which he lives. As a true shepherd he must care for the spiritual welfare of the young, of the aged, of the sick, of the sorrowing, of the unbelieving, of the lost, of the backsliding, of the indifferent, of the deluded, of the doubting, of the seeker after truth.

He must also be a leader in solving the pressing problems of religious education in the home, the church, and the school. He must guide his people in the service of the community, and in applying to the conditions of modern life the social teachings of Christ. He must direct his parishioners to active participation in definite evangelistic and missionary work. He must relate the activities of his local congregation to those of the denomination to which he belongs and to the larger work and progress of the universal Church. Thus the duties of the pastor include the tasks of discipline, of organization, of administration and of leadership. These involve difficult tasks, but only in seeking to perform them can one show himself to be a faithful shepherd in the flock of Christ.

## 2. THE PREPARATION OF THE PASTOR

The duties of modern pastors are so exacting and complex as to demand for their accomplishment men possessed of the highest qualities of mind and spirit, who also have received a technical training for their special work. As to this matter many mistaken theories have obtained.

First of all, a false alternative has been proposed between mental and spiritual qualifications for the Christian ministry. Some persons seem to suppose that if a candidate possesses sufficient piety he has little need of brains; and on the other hand, such disproportionate stress is sometimes laid upon the necessary academic attainment that it is to be feared some students for the ministry finish their course of preparation with no more spiritual vigor than they possessed when it was begun. The Church at large realizes that neither set of qualities is useless, but both are essential to success; and further, that it is not the part of wisdom to emphasize either to the disparagement or the neglect of the other.

Again, there are those who seem to suppose that no one should volunteer as a candidate for the office of pastor who does not already possess distinguishing gifts of nature and of grace. Fortunately most theological institutions are conducted in a more hopeful and heroic spirit and proceed upon the assumptions that the mind can be trained and Christian virtues can be nurtured, and that helpful pastors can be developed out of students who are neither intellectual giants nor conspicuous saints. Again, there are persons who maintain that while a minister can be taught the content of his message, he need not or cannot be trained to perform the functions of his office. These persons insist that preachers and pastors are "born and not made," and that if a candidate has acquired enough religious facts and theories, no further discipline will materially affect his success in the ministry. So far has theory, more or less unconsciously, affected our systems of theological instruction that sometimes they produce scholars but not preachers, and even when they produce scholarly preachers they do not always produce pastors.

Recent years, however, have witnessed a marked change in the training schools of practically all denominations. Their curriculums show a recognition of the fact that the public proclamation of the gospel, the spiritual care of souls, the conduct of religious education, and the organization of church work, are the most difficult of sciences and the highest of arts, and thus demand for intending pastors the most definite instruction both as to principles and methods of work. For the mental training of the pastor, therefore, the requisites still include, in addition to the discipline of the lower schools and of the university or college, courses covering three years in the study of the original languages of Scripture, of Biblical interpretation, of theology, of apologetics, of Church history, and of homiletics; but as the pastor is not only to preach but also to render that most exacting of all services, namely, the care of human souls, new stress is being laid upon psychology, upon spiritual diagnosis, and upon the best methods of dealing with the religious needs of separate individuals.

Yet the pastor of to-day is more than a preacher and a physician of souls; he is also a director in the vast field of religious education. He needs to understand some of the principles of pedagogy, and to be taught how to arrange and to correlate the courses of instruction given in connection with the home, the church, and the school.

Then again the pastor is the leader of a society of Christians. The knowledge of how to organize his forces, to systematize the finances of his church, to participate in the work of the ecclesiastical courts and benevolent agencies, to lead his people in the service of the community, and to relate his own task to that of the universal Church, is not a matter of intuition, but of careful instruction, and it demands specific information, wise guidance and patient study. The modern pastor needs an acquaintance with sociology, and should know something of the complicated forces of modern life; he also should have a wide knowledge of the history, principles, and practice of Christian missions.

This broadening of the course of intellectual preparation is beset with difficulties and sounds to many like a counsel of

perfection. It must be admitted that the portions of three short years now allotted to theological study are already overcrowded. Much must be left to individual initiative on the part of students.

Some, however, are wise in spending two or three years, after graduation, under the guidance of successful pastors. Such assistant ministers usually receive more assistance than they give; but they can render certain forms of service, and the experience they enjoy will prove of great value to them, and through them be valuable to the congregations to which they will minister in future years.

However, the spiritual preparation of a pastor is of no less importance than his mental training; and it, too, must be regarded as a matter of nurture and of systematic development.

The supreme requisites for pastoral success are love for men and love for Christ, and these are not to be regarded as matters merely of gift, but also of growth. All the Christian virtues can be cultivated, but young men need to be trained and guided in this sphere of experience quite as truly as in the realms of theological science and of Biblical exegesis. A chair of experimental religion would be an innovation in most theological institutions, but it might mark an advance in their usefulness. Meanwhile, every candidate for the office of pastor must seek to develop personally those qualities of a true shepherd which he finds in the character of Christ, and to endeavor, by daily self-denial and discipline, to show his sympathy, his patience, his courage, and his love. The supreme demand made by the Master of those who aspire to this sacred office is voiced in his question to the Apostle Peter: "Lovest thou me?" The man who can answer with sincerity: "Yea, Lord; thou knowest that I love thee," will surely receive the blessed commission: "Feed my lambs. . . . Tend my sheep."

### 3. THE CALL TO THE OFFICE

It is a matter of deep concern that right conceptions should prevail as to the real character of a call to the pastoral office.



False notions of this call have deprived the Church of the services of well qualified and consecrated men; while, for the same reason, some have undertaken pastoral work who could have been far more useful in other walks of life.

On the other hand, the confidence of truly having been called has sustained many ministers in hours of disappointment, of apparent failure, of hardship and distress, and has encouraged them to heroic effort and to fruitful toil.

Probably agreement upon an exact definition of this call is not to be expected, for, as with all spiritual experiences, different elements are emphasized and differing explanations are found in each individual case. However, it seems to be generally conceded that this call consists essentially in such an expression of the divine will as produces the conviction that it is the privilege and duty of one to devote his life to the work of the Christian ministry.

The call is divine; it does not consist merely in a human and arbitrary choice of a profession. The call is of God; but this does not mean that it is mystical or magical or miraculous. God usually works through natural means, and by processes that can be analyzed and understood. This is not always so; sometimes by the immediate action of his Spirit, or by methods which cannot be explained, he creates a conviction of duty in the human soul; but such a conviction, if a real call of God, must be capable of vindication in the court of reason, and of conscience and of common sense; and the very facts on which such a vindication is based are those by which, in more normal cases, the conviction has been produced.

For instance, a man may feel certain that he has been called to the ministry because of some vision or dream or startling experience, or he may be quite unable to give any rational explanation of the origin of his conviction; but if his call is real, his "feeling" will stand the test of the facts by which God more commonly voices his call to men.

These facts may be classified generally under three heads—personal qualifications, right motives, and providential circumstances. If a man feels called to the work of a pastor but possesses no qualifications for the office, if his secret

motives are unworthy, if he has no opportunity for preparation and no church desires his services, then in the name of reason and conscience and common sense he should seriously question the correctness of his feeling.

On the other hand, if a man who is seeking to know the will of God for his life finds that he possesses gifts which qualify him for the ministry, if he loves men and loves the Lord and really desires unselfish service, if he can secure an education, and finally, if he is invited by a church to be its pastor, he may be justified in concluding that by all these means God has been calling him to this sacred office; and usually, by these very means, the conviction is wrought that it is one's privilege and duty to undertake pastoral service.

These qualifications for the pastorate are physical and mental, as well as moral and spiritual. In no sphere is perfection to be expected. The Church, like the world, is served by men of average abilities. However, some fitness for his work will be possessed by the man whom God calls to his highest sphere of service. As to physical qualifications, if a man be blind or deaf, or has an impediment in his speech, or of an incurable weakness, he should seriously question his call. It is true that marked bodily defects have been overcome, and men have succeeded in spite of them, but soundness of body is the common requisite for pastoral work.

The mental qualifications of a candidate for the ministry are even more important. He should have some facility in public speech, some powers of logical thought, some ability for administration, some capacity for hard work.

The moral and spiritual qualifications are supreme. Constant growth and development are to be expected, and grace will triumph over nature; however, men who are constitutionally morbid or gloomy or timid or selfish, men who lack clear convictions as to fundamental spiritual realities, men who have incurable doubts as to the authority of Scripture, the person and work of Christ, and the divine efficacy of the gospel, can have little hope of success in Christian service in the work of the Church and in the care of souls.

Closely allied to moral and spiritual qualifications is the

matter of motives. These must be unselfish. Few men are so ignorant as to seek to enter the ministry in order to secure financial support, but some, possibly unconsciously, are impelled by a desire to display those very powers which, if truly consecrated to Christ, would assure usefulness. It is not a sufficient motive to feel that "there is nothing else" one can do nor even to be persuaded that one "can do more good in the ministry" than in another sphere of life. There must be a real love for Christ and a desire to serve others for his sake.

However, providential circumstances are usually the determining factors in convincing one that it is his duty to undertake the work of a pastor. These include the influences of home, the advice of friends, books, sermons, notable deliverances from death or danger, unexpected opportunities for securing an education, sudden bereavements, or the hedging up of one's path so that a voice seems to be heard saying, "This is the way, walk thou in it."

Supreme among these circumstances, as already intimated, is the request of some church for the pastoral services of one who, perhaps until that very hour, may not have been certain of the will of God for his life. This action of the church is often designated "the outward call." Of course, a church may be mistaken. It may be satisfied with some one whom God has not called; and one called of God may wait long for an invitation to a church; but usually the call of the church is regarded as the voice of God, and it commonly comes as a strong confirmation of a conviction already formed.

These three factors, personal qualifications, right motives, and providential circumstances, may be variously combined and in different proportions. Sometimes a man has meager qualifications, but an eager desire for the work and large opportunities for preparation; another man has gifts which promise success, but finds great obstacles to be overcome. More usually, however, all three factors are united to express the divine will and to produce a conviction of duty. This does not mean that reason is overpowered and the will surrenders to forces from without. The decision is perfectly rational. One considers his qualifications, he scrutinizes his

motives, he weighs the providences, and when the conviction of duty is recognized it can be reasonably justified and explained.

This conviction may be formed gradually; it may be felt, by different persons, with varying degrees of intensity, and more or less deeply by the same person at different times; but when it is produced by the factors named, or, however produced, can be tested by them, it truly may be recognized as the result and expression of a divine call.

Possibly just here the call to the pastoral office may differ from that to other forms of service. In their essence they are the same, namely, expressions of the divine will; but in the former case, as the ultimate issues will be more vital, so the conviction of duty is usually more profound. One becomes conscious not merely of making a wise choice but also of accepting a solemn obligation. He feels that to follow any other vocation would, for him, be wrong. He is convinced that his Lord is summoning him to a definite, unique, and difficult task; and thus, while conscious of unworthiness, he trusts him for all needed grace.

#### 4. THE CHOICE OF A FIELD

When one has become reasonably certain that it is his duty and privilege to undertake the work of a pastor, his next great problem will be to discover his place of service or the flock for which he is to care. Will this be on the foreign field or in the homeland, in a city church or in a rural church, in a university town or among a population of foreigners? As the conviction of a call may deepen during the course of preparation, so the final answer to this question may be deferred until its close.

From some points of view the phrase "choice of a field" is an unhappy expression. It seems to indicate that this is a matter of purely human determination and of personal preference, just as, on the other hand, a "call to the ministry" suggests to some people an experience in which the human reason plays no part. Both the call to the ministry and the choice of a field must be regarded in their last analysis as expressions

of the will of God, and yet both involve the exercise of human reason and the formation of rational judgments.

It is usually true also that the very factors by which God voices his call to the pastoral office are those which must be considered seriously if one is to be led into his rightful field of labor. That is to say, when contemplating any place or form of service, one must be guided in his choice by considering his qualifications, his motives, and all the circumstances of the case. With these in mind, if a man is seriously seeking to know the will of God, he can scarcely go astray.

Surely one should not undertake a work for which he is certain that he has no fitness or preparation; on the other hand, he must not allow fear, pride, vanity, or selfishness to determine his choice; again, insuperable obstacles may block his path in one direction, while in another may be discerned a door of great usefulness.

Take, for example, the case of one who is considering the question of volunteering for service on the foreign field, a question which must be faced honestly by every candidate for the ministry. The presumption is that this will be his field of service, for here are the fewest workers and here is the greatest need. In determining his decision he must consider his personal qualifications. For this work physical health, mental vigor, and spiritual power are requisites. As to the first, one is aided in his decision by the opinion of a Christian physician; as to the second, in addition to the qualifications of the pastor who labors at home, there must be a reasonable proficiency in acquiring foreign languages; as to the third, moral and spiritual deficiencies unfit one for service anywhere, yet it is true that the more isolated stations on distant fields present more temptations, demand more patience and courage and greater powers of coöperation, and offer less support to moral and spiritual life, than is the case in most positions at home. Can these requirements be met?

More important still is the matter of motive. Is it fear of sacrifice or of hardship, is it pride or ambition, which turn one away from this field? On the other hand, does one feel that he must volunteer simply because he is sure that he would

there encounter more suffering and distress? The latter does not constitute a call to the foreign field. One could make himself miserable in a variety of ways, even if he remained at home. Hardship may be an incident; it is not the essence of foreign service. The comparative difficulty of a path is no sure evidence of the will of God. Other things being equal, he sends us to serve where we shall be happiest and most content. The question to ask is this: Do I see a place of supreme need, and have I the ability and the desire to meet this need? One who does not wish to go can hardly have been called to the foreign field.

Then there is the matter of providential circumstances. These must be thoughtfully weighed. Sometimes there are obstacles which cannot be overcome. There may be relatives absolutely dependent upon one for support. There may be burdens which cannot be shunned. There may be forms of service in the homeland which must be assumed. On the other hand, one must not wait for a special or mystical summons. The call to service in Mexico is no more magical or miraculous than the call to serve in New Mexico or in Maine. The clearest call of God is voiced in the need of the millions who are scattered and distressed as sheep having no shepherd. The call is as definite as a "call" from a New Jersey church. If one has the necessary qualities, if he wishes to accept the opportunity, and if it is possible for him to go, this "choice of a field" is one which will seldom result in disappointment or regret.

Yet, not all men are "called" to the foreign field; and the same process must be followed in considering the claims of a city church, a country church, or a mission church at home. One must regard his ability, his training, his aptitudes; he must examine his motives and be absolutely honest with himself, and he must be certain that his decision is not being determined by any consideration of which his Master does not approve.

Furthermore, he must weigh the providences and note in what direction openings are being offered. He must fix for himself no arbitrary rule. It was once the fashion to advise

all young ministers to begin their work in the country; now it is more usual to tell them to serve two years as an assistant minister in a city church. But is it wise for men to mark out the way in which the providences of God must move? It would probably savor as much of common sense to advise every intending pastor to serve wherever he gets a chance, and to thank God for the opportunity.

Opportunities are sure to come; no man need be anxious; usually he will be privileged to choose between two or more possibilities; if then, before the opening avenues of service, he carefully considers his aptitudes, his motives, and the leadings of providence, there will be little doubt that his choice of a field will prove to be in accordance with the will of God.

#### 5. CANDIDATING, ORDINATION, AND INSTALLATION

When one who believes himself called of God to the pastorate has made such preparation as the Church requires, he should regard himself as a candidate for the sacred office. As such he should not refuse to appear before a congregation which is seeking a pastor; nor should he hesitate to have his name presented to the officers of such a congregation or to some committee to which the matter of securing a pastor has been intrusted.

It is true that the whole matter of "candidating" has been attended by such evils that the very term has fallen into disrepute. These evils, of course, are to be avoided. On the part of a church, it should adopt the rule of considering and hearing only one candidate at a time; to him a call should be extended or his name should be dropped.

On the part of the candidate, likewise, there is to be only fair and frank dealing. He is not to coquet with churches; nor is he to delay his answer to a call in hope of receiving some more flattering invitation. Yet he must not be expected to give a definite decision until assured that a call will be issued and will be the practically unanimous wish of the people. On the other hand, while a church may intrust the matter of securing a pastor to a representative committee,

the report of such committee need not be regarded as final. It is only reasonable that before a candidate promises to serve a church, or a church intrusts its sacred interests to a candidate, there should be at least some opportunity of mutual acquaintance. The fuller the knowledge possessed by both parties, the larger is the promise of satisfaction and success. The position of a candidate is both difficult and delicate. It demands humility, magnanimity, and courage; but it need not be regarded as undignified, humiliating, or unnatural. It is merely the position of one who, having been called to a sacred office, is seeking to learn the will of God as to the exact place where this office can best be exercised.

As soon as a candidate has been called by a local church, or has been assured of appointment by a Mission Board, he is in a position to apply for ordination.

This act is performed by the presbytery, or, in Churches other than the Presbyterian, by some similar body competent to represent the whole Church. The service consists essentially of prayer and the imposition of hands, in which latter ceremony all the ministers of the presbytery who are present may take part. A candidate is not ordained, however, until he has first been examined and has satisfied the members of presbytery that he possesses the qualifications and has received the preparation which the high office of pastor demands.

Ordination is, therefore, a solemn appointment to office, in view of recognized abilities, and in virtue of a call to a definite church. One thus ordained is competent to serve as pastor in any congregation of the entire denomination. His ordination is for life, or until he is deposed or demits the ministry.

One who is to be appointed by a Mission Board is ordained, technically, as an "evangelist." He is qualified, however, to exercise all the functions of the pastoral office in any part of the world and needs no further sanction for such service.

The candidate who is being ordained should be impressed by two facts, at least: First, he should recognize the serious and solemn character of the ceremony: by it he is being admitted to an office of peculiar holiness, he is assuming the



gravest responsibilities, he is being granted the greatest of privileges. Second, he should consider the sanctity of the vows, which, after his examination and before his ordination, he publicly assumes. He should ponder carefully what he professes to believe and what he promises to do. He should remember that these are voluntary vows, but if once taken they are to be neither broken nor recalled.

One who has been ordained in view of a call to a certain church should be installed at the earliest convenient date. Installation differs from ordination in that the latter admits one to a permanent office, while the former establishes a relation to a particular church. A candidate is ordained but once; he will be installed as pastor of each successive church he may serve.

In arranging for the installation service, the wishes of the congregation should be consulted, both as to the most appropriate time and as to those who are to have a part in the ceremony; for they then promise loyally to support and to coöperate with the pastor, even as he definitely declares that he will faithfully serve the church. Thus by mutual pledges the pastoral relation is established, and when these promises have been made, a prayer is offered asking the blessing of God upon the union thus formed.

After this prayer, a charge is delivered to the newly installed pastor, and a similar charge to the people. An installation service, therefore, usually follows this order: (1) Devotional exercises, including a sermon. (2) The propounding of the Constitutional questions by the moderator of presbytery, or other presiding officer. (3) The prayer of installation. (4) The charge to the pastor. (5) The charge to the people. (6) The benediction by the pastor. (7) Personal greetings and congratulations.

## 6. THE LENGTH OF A PASTORATE

The question as to the relative advantage of a long or a short pastorate is one in which men of equal wisdom differ.

It is certain, however, that an unworthy and inefficient man cannot leave a church too quickly, and that, on the other hand, a congregation which is unsympathetic and unkind should not be allowed to torment a pastor interminably.

Under normal conditions a pastoral relation should not be severed within four or five years. In many cases a change may be advantageous to all parties after the lapse of ten or fifteen years. However, in case a pastor is able, efficient, faithful, and beloved, the longer he remains in a field, the greater will be his influence and power.

As a matter of theory, long pastorates may be gaining in favor, and some denominations which once by rule terminated all pastorates briefly now allow them to be continued quite indefinitely. As a matter of fact, in all denominations, pastorates are becoming shorter and shorter.

After all, the church is not confronted by a theory, but a condition, and that, too, a condition involving grave peril, serious abuses, and great waste. All who are concerned should aim to do everything in their power to allay the prevailing spirit of unrest and to alter the practice of the continual, frequent, and unwise sundering of pastoral relations.

Congregations should do more for the comfort and encouragement of their pastors, and the latter should not regard the acceptance of a charge as a mere temporary arrangement but as a probable settlement for life.

One of the chief causes for unreasonably brief pastorates is found in a false conception of the essential nature of the pastoral office and in a neglect of some of its most important functions. If the whole duty of a pastor consisted in preaching, then he might change his field of labor continually; such a peripatetic and itinerant ministry would involve little loss; but if the pastor is a shepherd of souls, if each year is binding him by tender and sacred ties to an increasing number of individual lives, then these ties cannot be broken without occasioning pain, sacrifice, and distress.

If, furthermore, the pastor is fulfilling his task in the sphere of religious education, then he is building into his church new

foundations and making it possible for him to continue in one place indefinitely. If, again, he regards his flock not merely as an audience to be addressed but as a force to be led in the service of the community and in the evangelization of the world, then the longer he remains in a field, the more perfect and efficient his plans and organization can become.

If one has been led to accept the charge of a congregation, if he is being blessed in his work, if he enjoys the confidence and affection of his people, if he is wisely building for the future of his church, then he should not relinquish his task because of any theory as to the value of short pastorates, but only when he is certain that he is obeying the clear voice of God.

#### 7. TEMPTATIONS, TRIALS, AND REWARDS

The first peril of the pastor is that of supposing himself immune from the temptations to which other men are exposed. As a matter of fact, he furnishes for the Adversary a peculiarly shining mark. The forms of his temptations are so familiar that they hardly need to be enumerated, but for him some of them are peculiarly severe.

He is tempted by laziness. He does not usually yield, and if he does, his sin is less speedily detected than in the case of other men. His time is largely at his own disposal, with the exception of two or three engagements a week; for him no whistle blows, no bell sounds, and he alone knows how his hours are being spent. He is peculiarly beset by that most subtle form of slothfulness, namely, the inclination to undertake the easiest things first, to the neglect of the more difficult and more important. Some of the laziest men in the world are the busiest; every hour is crowded with worthless trifles, while grave responsibilities are shirked or unworthily performed. The faithful pastor, most of all men, must harbor his resources, must plan his work wisely, must utilize the fragments of time, and must train himself to constant and strenuous endeavor.

On the other hand, the pastor, quite as commonly, is

tempted to overwork. He realizes that his task is never done. His sermons may be properly prepared and delivered, but even the smallest parish presents duties which press ceaselessly upon the conscience of a zealous worker. If his time is regarded as his own, surely the plans of no other man are so often interrupted by unexpected demands; and no one is more in danger of denying himself needed rest and relaxation in an effort to accomplish within a given period some apparently imperative task. Some ministers fail because of laziness; quite as many break from overstrain.

This latter peril is often due to ambition and if mentioned third, ambition surely is one of the most conspicuous temptations of the Christian pastor. The lust for place and prominence and power has driven many men to undertake work far beyond their strength and to injure themselves physically and mentally and spiritually. One of the most pitiful results of ambition is seen in the envy which secretly embitters the lives of even the most successful workers, and which so often expresses itself in unkindly judgments of others. Ministers are not always the kindest of critics.

Another temptation of a like nature is that of covetousness. In the case of a pastor this does not mean an inordinate desire for money; for him such a desire is hopeless. It consists rather in an excessive love of other things which minister to selfish gratification. Admiration, applause, and praise, the indulgence of personal tastes for study and intellectual pursuits, social recognition, and the enjoyment of hospitality and proffered luxury—all these are given to the pastor more than to any other man of equal attainments; he sees them within his reach, and his desire for them may endanger his career.

Then there is pride. If a pastor does attain position and prominence and power, if he is the continual recipient of praise and of social favors, there is great danger of his being puffed up with conceit, of becoming self-conscious and vain, of assuming the air of an autocrat and the attitude of a czar. Even to-day some pastors need the warning of Peter: "Tend the flock of God . . . neither as lording it over the charge

allotted to you, but making yourselves ensamples to the flock."

On the other hand, if one fails of success, if he receives no such recognition as he craves, and no such indulgences as he desires, he is in danger of despondency, which, indeed, may be named as a sixth temptation of Christian pastors. Some seem continually to be victims of gloom and melancholy. At times this is due to other causes, such as passing doubts, temporary ill health, or nervous debility; but surely one of the chief qualifications for pastoral service is a buoyant spirit and a cheerful heart.

One more temptation must be named in any such list of "seven deadly sins," and that is the temptation to impurity. Instead of being exempt from this peril, the duties of the pastor are such as to expose him to continual danger. He must carefully guard his thoughts, he must be discreet in his acts, and must avoid the least appearance of evil.

Not only is the pastor beset by temptations, but he is also subjected to trials which are very real and very bitter; however, the compensations are so great, that his life is one of peculiar privilege and joy.

First of all, as most familiar, may be mentioned his small salary. This has been for years a public scandal, due either to carelessness on the part of congregations or to a mistaken and shortsighted policy. No church can hope to be served efficiently by a pastor who is not receiving adequate financial support; yet it is true that in the case of too many ministers, financial difficulties are a continual source of anxiety and distress.

On the other hand, it must be remembered that while the salary of a pastor is small, it is usually sure. He is more certain than most men as to what his income is to be and when it will be received.

Then, too, he is the recipient of recompenses of many kinds. He is given a social status which is possible for no one of equally limited means; and he enjoys pleasures and can follow pursuits usually denied to all but the rich. If one has in

mind, also, the spiritual satisfactions granted both for time and for eternity, it may be asserted that the pastor is the best paid man in the world.

In the second place may be mentioned his uncertain tenure of office. One who is not peculiarly gifted and successful is not certain of being retained long in his position, and all pastors are continually reminded of a "dead line," which is constantly being drawn at an earlier and earlier age. The latter fact reflects discredit upon such churches as are refusing the services of men of mature years and are placing an unwise premium upon the inexperience of youth. On the other hand, it is a stimulus to pastors, reminding them that it is necessary to be mentally alert, to cultivate sympathies with the young, and to be diligent in that discharge of pastoral duties which even more than eloquent preaching assures the long continuance of a pastorate.

Lack of sympathy is another common trial. It is expressed in the form of criticism or opposition or neglect. In such an atmosphere, spiritual service is almost impossible. Many pastors know what it is to carry, in secret, broken hearts.

Yet on the other hand, under normal conditions, no man in the community is more appreciated and praised than the pastor. He must not expect to please everybody. Some persons will disapprove, misinterpret, even despise. However, his very duties will endear him to an ever enlarging circle who will lavish affection upon him and manifest toward him their lasting love.

Many pastors are tried continually by their consciousness of intellectual limitations and of spiritual imperfection. They feel unworthy of their task and their calling. On the other hand, it must be remembered that no other men have larger opportunities for culture, and no other form of activity is so calculated to develop likeness to Christ as is the work of a pastor.

At times, the public service of Christ exposes one to danger from disease, to perils by land and sea, to physical privations and distress, even to violence and death. However, those who have passed through many of these experiences testify that

they were more than recompensed by a consciousness of the presence of their Lord, and of the privilege of suffering for his sake.

The life of a Christian pastor does involve sacrifice and trials; but his rewards are incomparably great even now, and "when the chief Shepherd shall be manifested" he will "receive the crown of glory that fadeth not away."

## CHAPTER II

### THE LIFE OF THE PASTOR

#### 1. PHYSICAL HEALTH

In the personal life of the pastor a matter of prime importance is the maintenance of his bodily health. If sickness and saintliness ever were regarded as inseparable, and if bodily mortification once was believed necessary to spiritual growth, those days are past. All intelligent persons now know that both mental and spiritual states depend largely upon physical conditions; that health of body, although often a gift, is as frequently an achievement; and that the maintenance of physical vigor is a science, the laws of which must be studied and obeyed.

Because he knows the sacredness of the body, because of the severe demands of his tasks, because his success depends so largely upon unimpaired physical vigor, every pastor should read books of hygiene and should regulate his life in accordance with their practically uniform rules.

**a. Care must be exercised as to hours and habits of work.** In itself, work is a benefit, not an injury, to bodily health; and the exceptional length of life enjoyed by ministers is an intimation of the peculiarly healthful character of their tasks. Certain conditions, however, must be observed.

Severe mental strain should be confined, as far as possible, to the early portions of the day, and should not be continued into the hours of the night. The pastor, in comparison with many persons, should rise early and retire early, devoting the first hours of the day to study.

His place of study, if possible, should be provided with abundant light and air and heat, and his time should be kept free from interruptions. However, mental effort should not be



too long continued, but should be relieved by occasional brief changes of posture and thought. Periods of work also should be kept free from worry. An effort should be made so to plan the engagements of the day and week that feverish haste and anxiety may not be felt in the accomplishment of regular tasks. Usually it is not the work, but the worry, that weakens and wears.

**b. Work, however, must be relieved by definite intervals of rest.** A mere change of occupation is not sufficient for the recuperation of mind and body. Sufficient sleep is an absolute condition of health. The exact amount differs in individual cases. Eight hours out of twenty-four is a fair average. Regular hours should be maintained; but there is benefit also, in cultivating the ability to lapse into brief periods of sleep when unusual weariness or extraordinary strain may demand.

Just before retiring for the night the brain should not be severely taxed. A little time of relaxation first should be allowed, and deep breathing or other gentle exercises should be taken.

Even without sleep, a recumbent posture of the body is restful, and should be adopted, if possible, when one feels fatigue; but in this position one should do little talking or reading or mental work.

A pastor usually is denied the week-end rest which so many other people enjoy. He should, however, so prepare for his tasks, and so order his engagements, that this day will be relieved from all needless strain and more time than usual may be allotted to sleep. Furthermore, the law of weekly rest may be observed by taking for relaxation either the whole of another day or parts of two days.

A pastor need not hesitate to take an annual vacation covering a period of weeks. This should be a time of relaxation. It is fair neither to himself nor to his people to accept engagements which will deplete his strength. As to the best way of spending such weeks, tastes and opinions will differ, but they should result in a physical and mental preparation for more efficient work.

**c. A proper amount of physical exercise is another condition of health.** This may be taken in the form of walking, playing tennis or golf, skating, riding, or similar recreations. One must be on his guard lest some favorite sport involves an expenditure of too much time. However, exercise is more beneficial if of a character which is enjoyed.

For many men calisthenics or brisk walks seem to suffice. In any case there is no benefit in developing large muscles; the latter may absorb a disproportionate amount of blood, and even may encase the lungs too heavily. Physical development should begin with that of the lungs, and the benefit of exercise is not so much in the enlargement of the muscles as in producing more rapid breathing and a more vigorous circulation of the blood, and clearing the brain, stimulating the digestive organs, and nourishing the nerves.

One must guard against overexertion. Periods of severe mental strain should not be periods of violent or continued physical exercise. Fatigue is fatigue, whether mental or physical; the vital force is depleted and should not be further taxed. Thus, while Saturday may be a good day for recreation, a minister must be careful lest by too much exercise he unfit himself for the strain of Sunday; so, too, the physical exertion of any afternoon may be such as to interfere with efficient mental work at an evening engagement. Thus, on the other hand, when one is exhausted mentally, a vacation should not be begun by violent physical exertion.

Public speakers should cultivate the habit of sitting and standing erect, and should be careful to exercise the voice daily and in accordance with wise directions as to its development and use.

**d. To be kept in health, the body must be properly nourished.** This depends not so much upon the amount of food that is taken as upon the amount that is assimilated; so there is as much danger in eating too much as there is in eating too little.

Care must be exercised as to the right selection of food. This will be determined in part by the climate and the conditions of the country in which a person is living, as well as by

the kind of work in which he is engaged. A knowledge of dietetics should be acquired, not only in the interests of health, but also in the interests of economy. The more nourishing foods are in many cases the least expensive. One should eat sparingly of meat. Sugars and fats give necessary heat but not strength. A mixed diet is most natural and healthful.

Eat slowly and masticate the food properly. Do not tax the brain while eating.

Avoid tea, coffee, and other stimulants. Do not eat heartily before speaking in public or before any other severe mental strain, or late at night. However, a little nourishment just before retiring may induce sleep.

Drink abundantly of water, but not an immoderate amount with meals, and not immediately before speaking.

Air is really a form of food, as it supplies the body with the necessary oxygen. Therefore, sleep with the windows open and get as much air into the lungs as is possible, day and night. Do not mistake warm air for bad air or cold air for fresh air. However, the quality is even less important than the quantity. The importance of deep breathing cannot be overestimated.

**e. In maintaining health the matter of eating is closely related to that of clothing.** Four fifths of the food eaten is used to preserve the normal temperature of the body. Insufficient clothing means a loss of heat, an overdrain upon the remaining fifth of the food supply, and a consequent impoverishment of the brain and other vital organs.

Lack of clothing, or chilling the body, also drives the blood from the surface and causes the congestions which are popularly called "colds." It may be added that when tired the body is less able to endure a lower temperature; so fatigue and exposure are the most common causes of disease.

Sitting with wet feet, or in a severe draft, exposing oneself to the cold air after speaking, or studying in a poorly heated room will induce a cold. When one is warm from exercise a cold bath, if taken quickly, will only add to the healthful

glow, but a swim in a mountain lake may result in paralysis and death.

Therefore, do not allow the body to be chilled. Warm clothing is essential to health. However, it must not be such as to overheat the body. In most climates heavy flannel underwear is to be avoided, and also too heavy bedclothes; the latter may produce restlessness and insomnia.

Tight clothing should not be tolerated. Public speakers should be on their guard against tight collars, belts, and shoes, all of which impede the normal circulation of the blood.

**f. Cleanliness is essential to health.** This includes the care not only of the skin but of all the other organs of elimination as well. If the latter do not function regularly, recourse should not be had to drugs; one should avoid meat, eat freely of fruits and fresh vegetables, drink cold water on rising in the morning, and when absolutely necessary, resort to an internal bath.

The usual care of the skin should include one or two warm baths a week and, in case of sufficient bodily vigor, a cold bath every morning. The warm bath usually should be taken before retiring; if too hot it will cause insomnia, but a neutral bath, about the temperature of the body, is a sedative to the nerves and will induce sleep. Cold baths are a powerful stimulant and are to be taken only by those persons who find that the bath is followed by a pleasurable reaction and healthful glow.

Cleanliness demands that a pastor should abstain from the use of tobacco, and from any other habit which is forbidden by experts who train men for the highest efficiency of mind and body.

In connection with cleanliness, one must be scrupulous in the care of the teeth. A competent dentist should be consulted at frequent intervals, before conditions develop which cause great expense and pain; the hygiene of the mouth must be understood, and its laws observed. This is requisite to a proper appearance, to pure breath, to clear enunciation, and to sound health.

**g. Cheerfulness is a condition of bodily health.** The effect of mental habits upon physical states is being helpfully emphasized at the present day, and, as Bacon wrote, "to be free-minded and cheerfully disposed at hours of meat and sleep and of exercise, is one of the best precepts of long lasting." Hope, calmness of mind, kindness of feeling, the cultivation of humor, all tend to preserve health; and, in fact, when for any reason health has been impaired, recourse usually should not be to drugs, but to the aid of what were declared by a great English pastor to be the three best physicians in the world, "Doctor Diet, Doctor Quiet, and Doctor Merryman." A confident trust in God and a prayerful endeavor to know his will, cannot fail to be of inestimable help in maintaining in health the body which he has taught us to regard as the "temple of the Holy Spirit."

## 2. MENTAL DEVELOPMENT

In addition to the intellectual attainments required of candidates for the pastoral office, the life of a pastor must be one of continual mental growth. It is true that God sometimes makes wide use of men who, judged by some standards, are "unlearned and ignorant," yet as a rule he accomplishes his greatest work through those who have been most carefully disciplined and trained. Therefore, one who accepts a position of leadership in the Christian Church should seek earnestly to develop all the faculties of his mind to the very highest degree. He should strive to strengthen his memory, to train his logical faculties, to stimulate his imagination, and to assimilate a constant succession of new ideas.

The pastor must never cease to be a student. In these days of multiplied activities, so great are the demands upon his time and strength that the maintenance of studious habits is ever more difficult, and unless the pastor is resolute and alert he will be distracted from serious mental pursuits, will neglect his study, and will find himself unable to feed his flock.

Of course, mental development depends in large measure upon the influence of books. The pastor must possess a library. In this matter the narrow policy of some congre-

gations is evidenced. They pay such small salaries that their pastors cannot afford to buy books. The result is that they starve themselves intellectually.

However, most ministers can secure books from public or seminary libraries, and, however poor, can secure some books of their own. In fact, there is sometimes developed an inclination to amass a library too rapidly. No man is more often tempted to buy worthless books than is a minister. A book should not be purchased simply because it is cheap, nor merely because it is attractively advertised, but only when it is reasonably certain to fill an actual need. A large library is often a mere vanity.

Therefore, in most cases, the arrested mental development of a pastor is due less to his lack of access to books than to his lack of time and inclination and purpose to read and to study.

The reading of books must be cultivated as a habit; it must be made a rule of life. Not everything will be remembered, but there is wisdom in the Latin phrase: "*Lege, lege, aliquid haerebit.*" If a man neglects his reading, he soon finds his mind moving in a very small circle of ideas, and such a mind can have no message for a wide circle of men.

However, reading must be not only habitual but also thoughtfully planned. A wise choice must be exercised. It is a childish notion to think that one can read everything; life is too short, hours are too few, too much is being printed. As Carlyle said, "A fact it is of daily increasing magnitude and already terrible importance to readers, that their first grave necessity in reading is to be vigilantly, conscientiously select." "Why should a man," asks John Foster, "except for some special reason, read a very inferior book at the very time that he might be reading one of the highest order?" Therefore, one should not be content with a poor or mediocre book, but should endeavor to select the best.

Nevertheless, reading must be comprehensive. It must not be confined to any one realm of literature. Obviously the book of supreme importance is the Bible. Men should strive to master its contents even though all other books are neglected.

No one can succeed as a pastor who lacks an experimental as well as an intellectual knowledge of the sacred Scriptures.

However, it has been said truthfully that "one who knows only the Bible does not know the Bible"; that is, no man can hope really to understand the Bible unless he is willing to consider what others have found it to contain, and unless he reads the Book in the light of human history and of the life and needs of man as reflected in the literature of the world.

Therefore, a pastor should read expositions of the Bible, and continue the most critical and careful study of its contents. There is a superficial opinion expressed by some thoughtless men who assert boastfully that they "despise commentaries." They are confident that the Holy Spirit is the only guide needed in reading the inspired Word. They forget, however, that the Holy Spirit may have been guiding other students, whose mature convictions and scholarly conclusions wise men do well to weigh.

So, too, the pastor should read books which set forth Bible doctrines in systematized form, the history of Christian doctrine, and books of sermons. A person who is to be a teacher of religious truth cannot afford to be ignorant of the best Christian thought of the present or of the past.

The pastor will also find great help and guidance by becoming familiar with the biographies of great Christian leaders and with the history of the Christian Church. However, in order to interpret religion rightly to the men of his day, and to understand the mental attitude of those to whom he ministers, the pastor must be acquainted with wider fields of reading, beginning with the merely secular papers and periodicals of the day, but including the great literary classics of all the ages.

The pastor should have some knowledge of science. He cannot hope to be an expert or a teacher in this realm, but he can find illustrations to employ in enforcing revealed truth, he can understand better the temper of his age, and, for instance, by the study of psychology, he can meet modern errors of thought and can also be better equipped for his own difficult task.

Nor should the pastor be ignorant of philosophy and fiction, of commerce and industry, of the problems of labor and capital, and of the solemn import of international relations. Many pastors fail to appreciate the value of poetry, and of the drama; it might, however, be said that Shakspeare stands second only to the Bible as an indispensable help to a leader of religious thought and life.

Though reading is to be thus comprehensive, much of it should be concentrated, careful, and assimilative. It is not so much a question of the amount read as of the amount remembered. The value of reading lies not so much in the number of ideas reviewed as in the number which are absorbed and which become a part of the reader's very being. While, indeed, most papers and many books are to be skimmed or "tasted," some are really to be "digested." Some are worthy of serious study, and one worthy book really mastered will bring more mental enlargement than a dozen books read superficially and in careless haste.

The view of the limitless areas of literature is often discouraging and appalling. It is very difficult to know how to use mere fragments of time most wisely. However, it is a great aid to keep in view the supreme necessity of having in mind a definite purpose. Whether in purchasing a new book or in reserving an hour for study, a person should habitually ask himself the question: "Will this be of real help to me in the performance of my important task; will this help me to accomplish more successfully the work of a pastor? With this in view, one will not necessarily exclude works of humor or of fiction or mere plays of fancy; all these may have a part in making "the man of God . . . complete, furnished completely unto every good work."

### 3. SOCIAL CONDUCT

Attractive manners are an invaluable asset in the work of a pastor and ignorance or disregard of social conventions disqualify him for his task. Although possessing natural talents and deep piety, a man should not expect to succeed in the Christian ministry if he wears soiled linen, or appears un-



kempt and unshaved, with clothes unbrushed and shoes not shined, or if he "eats with his knife" or in the presence of others uses a toothpick or cares for his nails. Even less offensive habits exclude a pastor from circles which need his influence and place impassable barriers in the way of his usefulness.

Of course a kind heart, modesty, and a due regard for the comfort of others, are the secrets of true politeness; yet even the best intentions may not prevent serious errors in social conduct. This is particularly true in the case of men who are called to labor on foreign fields, where it is absolutely essential that social proprieties be regarded.

In order to acquire a knowledge of etiquette the minister must observe the practices which are followed by people of refinement; he should also occasionally read a book dealing with this specific subject. He will probably find much chaff and only a few grains of wheat, but the latter may be well worth the search. The observance of such rules must not be supposed to result in conduct which is artificial and affected. When one really knows how to behave, his manners will become natural by continual practice in the fine art of politeness.

a. In general, the deportment of a pastor must be marked by dignity. This does not mean stiffness or severity, but it does mean that a Christian minister must never descend to the level of a mere buffoon or be guilty of frivolity and levity. His conduct must always be such as is consistent with the seriousness of his calling.

It must further be marked by discretion. A pastor must avoid the appearance of evil and must give no ground for gossip or scandal, either in business transactions or in personal relations.

A pastor must be affable, easy of approach, sympathetic in his bearing, cordial, and genial. His demeanor should also be marked by humility, which will be impossible if he is constantly thinking of himself, seeking for praise, and insisting upon his own rights.

His bearing should be marked by gentleness. He must be

on his guard against harshness, against boisterous tones, and against exhibitions of temper. He must seek to show "sweet reasonableness," to be agreeable, thoughtful, and kind.

b. It is as true of the minister as of others that "the apparel oft proclaims the man." The dress of a minister is a matter of real importance. In some countries and by some churches, distinctively clerical garments are required, and a gown must always be worn in the pulpit. Usually, however, a pastor is allowed much liberty of choice in his dress. The general rule is that he should conform to the practice of other gentlemen in his community. On formal occasions he may appear in evening dress, in a dinner coat, or in a frock coat. He should, however, avoid the selection of bright colors or pronounced patterns. In the pulpit a gown has many advantages and may properly be worn in churches where the service is somewhat formal. However, in case a gown is not worn, it is quite proper to appear in a frock coat. Tan shoes and brilliant ties are particularly objectionable. Like other gentlemen, a minister should be careful to dress so as to attract no attention to his attire. His clothing need not be expensive, but it should never be slovenly or suggestive of carelessness and neglect.

c. Conversation is an art which requires genius, preparation, and practice. It is but little cultivated at the present time. Yet even those who expect to claim no proficiency in the art must be careful to avoid offense, and should regard certain simple rules. Among these, the pastor may find the following worthy of notice: He should avoid talking too much, particularly of himself or his family or his personal interests. Also, a pastor may weary people by always "talking church."

On the other hand, when in company he should not affect reticence, or fall into the habit of answering merely in monosyllables. With some effort one can at least ask intelligent questions which will lead other people to talk. He must avoid flattery, adulation, puns, hyperbole, questionable anecdotes, arguments, and long stories. He must not repeat gossip; he must treat respectfully what is said by others; he must avoid

controversy; if differences of opinion are expressed, he must not lose his temper or speak in a loud voice or interrupt others. When in company, he must not whisper or indulge in ridicule or converse on subjects which might be distasteful to any person present. In conversation, wit consists more in discovering it in others than in showing it oneself. One should be a good listener and should pay close attention when others are speaking.

d. The correspondence of a pastor occupies a large portion of his time and must be conducted with thoughtfulness and consideration. He should be prompt in answering letters. Post cards are not to be used for private or personal or polite correspondence, but only for matters of business. For formal correspondence, note paper should be employed, but not sheets torn from pads. This note paper may bear one's initials or address, but it should have no ornament. It should be white or cream, not of various colors. Ruled paper is not in good form. Envelopes should be plain, when mailed, and the stamp should always be placed accurately on the upper right-hand corner. Government envelopes should not be used except in business correspondence. Care should be taken to seal the envelope and to address it plainly. Letters of condolence should be brief and devoid of cant. Even though recently bereaved, one should not write letters of congratulation upon mourning paper.

Invitations should be accepted or declined promptly and with due regard to their character. Formal invitations are phrased in the third person and must be similarly acknowledged. Acceptances or regrets must be written by hand and it is good form for the words to be spaced as they are in an engraved invitation. The following form may be used:

Mr. and Mrs. Gilbert Brown  
accept with pleasure  
Mr. and Mrs. Robert H. Thompson's  
kind invitation for dinner  
on Wednesday, the third of December,  
at eight o'clock.

A formal regret would read:

Mr. Archibald Black  
regrets extremely that a previous engagement  
prevents his accepting  
Mr. and Mrs. Arthur White's  
kind invitation for dinner  
on Monday, the first of June.

In accepting an invitation, the day and hour must be repeated; in case of sending regrets, the hour is not mentioned.

An invitation to a church wedding requires no answer; but the answer to an invitation to the reception must be written by hand, and the spacing of the words must follow that of the invitation.

The second person is used in informal invitations, and these are not spaced according to set words on separate lines, but written in paragraphs as follows:

Dear Mr. Clark:

It will give us very great pleasure to have you dine with us on Friday, the third of April, at seven o'clock.

Hoping that none of your many engagements may prevent,  
Very sincerely yours,  
Martha Rice Taylor.

Such an invitation might be accepted as follows:

My dear Mrs. Taylor:

It affords me much pleasure to accept your gracious invitation to dinner on Friday evening, the third of April, at seven o'clock.

Thanking you for your kind thought of me,  
Sincerely yours,  
John H. Clark.

In writing to a stranger, or a business firm, a married woman should always sign her baptismal name, and add in parenthesis her married name, thus:

Very truly yours,  
Alice Brown.  
(Mrs. J. Gordon Brown)

In addressing a letter to a married woman, even a widow, one must always use her husband's name, as Mrs. James Cuthbert. It is quite unallowable to begin a letter "Dear Miss," entirely omitting the name. "Madam," or "Dear Madam," is the proper address when writing to either a married or an unmarried woman who is a stranger.

According to American usage, the address, "Dear Mrs. Jones," is regarded as more intimate and less formal than "My dear Mrs. Jones."

The close of a business letter should be "Yours truly," but in personal communications formal notes may close, "Sincerely," and more intimate notes, "Affectionately"; but "Faithfully yours," is a proper and popular signature for usual correspondence.

In addressing a person who has been given more than one academic or honorary degree, these degrees should be arranged in the order of their importance, as for example, A.M., Ph.D., D.D., LL.D.

The typewriter should not be used for social notes, invitations, acceptances or regrets, notes of congratulation or condolence, or any communications of a personal and intimate character.

The spirit or content of the correspondence is, however, for a pastor, of much more importance than its form. Here one must be on his guard to avoid anything which is hasty or unkind, which afterward he might regret. Letters of the latter kind had better be destroyed than mailed. A wise and thoughtful correspondence can add greatly to the wideness and helpfulness of pastoral service.

e. The etiquette of calling should be scrupulously observed by a pastor, in whose life visitation forms so large a factor. He should not call at unseasonable hours or make calls of undue length. In entering a parlor or reception room, he should not bring with him an overcoat, hat, or umbrella. When a woman enters or leaves a room, he must be sure to rise. When seated, one must not tip back on two legs of a chair, sit cross-legged or lounge, throw the arms over the back of the chair, or toy with books or other small objects.

On leaving a room when a number of guests are present, it is not necessary to shake hands with anyone except the host or hostess. After accepting or declining an invitation to a formal dinner, one should not fail to pay a brief call within a few days.

f. A few suggestions might also be made as to table manners. An invited guest should not be tardy. On the other hand, it often causes embarrassment to appear many minutes before the appointed hour. The men should not seat themselves until the women are seated, or until the host or hostess has given a signal. A person should not sit too far from the table, lean upon his elbows, or bend over his plate, but should keep as upright an attitude as possible. Vegetables are not eaten with a spoon, and, as a rule, nothing is eaten with a spoon that can be eaten with a fork. It is impolite to reach across another person's plate in order to obtain something. Only the tips of the fingers are to be put into the finger bowl. Bread or crackers should not be broken into the soup, and bread should not be buttered a slice at a time, but broken into smaller pieces and buttered as eaten. At a formal dinner the napkin should not be folded or the chairs replaced after rising. It is polite, after dinner is over, to tarry for a time in the reception room. On leaving, the hostess should be thanked for a pleasant evening, but not for the dinner. It is not necessary to take a formal leave of the other guests.

g. The pastor must be mindful of his conduct as a guest. When enjoying the hospitality of a home, for a long or shorter time, he must be careful to cause as little trouble as possible. He must not feel obliged to converse with his host or to entertain the family during every hour of his stay. He must expect some periods of rest and retirement. Great care should be exercised not to disarrange needlessly a room which one is occupying. This same caution should be observed in reference to a bathroom, which should be left in as neat and orderly a condition as it was found. After enjoying the hospitality of a home, one should not fail to write a letter of thankful appreciation, and during his stay he should gratefully acknowledge all courtesies.

h. A pastor must be particularly watchful as to his conduct in public, whether at entertainments, on the street, or in traveling. At entertainments, lectures, or concerts, or at church, he must not come late, and he must always avoid any annoyance to those near whom he is seated. On the street he should always lift his hat when meeting a lady or when met by a friend who is walking with a lady. When a man wishes to speak with a lady of his acquaintance whom he meets on the street, he should not stop her, but should turn and walk with her. He should walk on that side of the pavement where he can guard a lady from obstacles. When with two ladies, he should not walk between them. One should precede a lady in going upstairs, and allow her to precede him when coming down. It is not considered good form to eat on the street or to smoke.

When traveling a person should not encumber the aisle of a car with bags, and should not appropriate more space than is necessary, or than that to which he is entitled. He should not converse in loud tones. In an ordinary car, he should not open a window without consulting the person seated behind him. As far as possible, when on a train, he should avoid eating, except in dining cars. He should not dispute with employees, but show every possible civility and kindness to them and to fellow travelers. A journey affords an excellent opportunity for the exhibition both of good manners and of a Christian spirit.

#### 4. SPIRITUAL GROWTH

The development of the spiritual life of a pastor is for him and his work a matter of supreme importance. It is probably true that it is a matter which is too frequently neglected and this neglect is the explanation of weakness and failure.

However, the conditions and means of spiritual development are such open secrets that the subject requires but brief discussion. One merely needs encouragement to follow paths which are already plain.

First of all, one must preserve with determination stated periods of private devotion. These may be brief. In the perplexing demands of modern life one reads with wonder of the saintly preachers who completed their weekly pulpit preparation on Friday and enjoyed the whole of Saturday as a time for spiritual refreshment. While such prolonged periods may be regarded as impossible, the present temptation lies in making no definite assignment of time, or else of failure to guard the few moments allotted, in the crowded program of each day.

In the use of such periods the first place should be given to the devotional reading of the Bible. By this is meant the employment of a passage of Scripture as the object of careful thought, or as an expression of praise or prayer, or as bearing a message of immediate personal application to the experiences of the reader. This reading may be quite distinct from the critical or exegetical or literary study of the Bible. The same passage may be employed which one is studying for pulpit preparation; but most ministers find it better to select an entirely different portion of Scripture; some even prefer to use a different copy of the Bible in such devotional reading.

Closely related to such reading is the practice of private prayer. Some prefer to begin the devotional period with prayer, regarding it as the essential spiritual exercise. It is, of course, well to ask for guidance before reading, and such reading and prayer should be inseparable. However, George Müller testified that he found prayer difficult and halting until he first had received a direct message from God through the Scriptures, but that if he read a portion of the Bible before engaging in a period of prayer, he found that the Scriptures suggested the expressions which he needed in voicing his praise and reminded him of the personal needs for which he should make request.

Such prayer must be specific as well as serious and importunate. Some pastors keep special lists of persons for whom they are making daily intercession; some even have made a practice of going to their churches and praying for individuals and families as they knelt in successive pews:



Possibly few pastors of the present day are enjoying to the full the blessed ministry of intercession, and any failure in such a ministry retards personal growth in spiritual power.

Meditation is regarded as a lost art. At least, to commend it seems to many a counsel of perfection. Surely it is little practiced. To some, indeed, the word expresses no reality; by others, it is supposed to indicate mental abstraction or inactivity. There are those, however, who testify that the unhurried concentration of thought on some great fact of revealed truth, entirely aside from any purpose of immediate use in public address, is an unfailing means of grace.

Then, too, some who find private meditation difficult or fruitless are greatly helped by devotional periods spent in the society of other religious workers, when, for a "quiet day" or in a "retreat," hours are spent in frankly facing moral failures and perils, pastoral problems and difficulties, and great verities of the Christian faith.

Obviously much spiritual strength is to be obtained by the habit of reading books of devotion, and in such books the literature of the Church is particularly rich. A few of these which are most familiar and which properly have been regarded as most popular may be mentioned at random: "The Imitation of Christ," by Thomas á Kempis; Augustine's "Confessions"; "The Practice of the Presence of God," by Brother Lawrence; "Holy Living," by Jeremy Taylor; "The Reformed Pastor" and "The Saints' Everlasting Rest," by Richard Baxter; "Pilgrim's Progress" and "Grace Abounding," by John Bunyan; "Thoughts on Religion," by Pascal; "The Letters of Rev. Samuel Rutherford" (edited by A. A. Bonar); "Memoirs" of R. M. McCheyne (A. A. Bonar); "The Still Hour," by Austin Phelps; "The Personal Life of the Clergy," by Arthur W. Robinson; "The Ministry of Intercession" and "With Christ in the School of Prayer," by Andrew Murray. Some of these volumes should always be within reach, to be used in hours of devotion.

The supreme end to be sought by these devotional periods is a new realization of the presence and glory and power of

the living Christ, a more complete surrender to his will, and a more perfect devotion to his service. In fact, spiritual growth is conditioned in no small degree by the spiritual exercise which is involved in undertaking new work, in presenting this work to the Lord in prayer, and in seeking to accomplish it by his power. Many a pastor finds that his own impatience or despondency is banished by a call of sympathy which he may make in a room of suffering or sorrow, and his temptations to sin lose their strength as he fixes his energies upon the task of bringing some other soul to Christ.

Last of all, but perhaps of chief importance, should be mentioned the observance of the Lord's Supper, and public gatherings of Christians, which are true means of grace and occasions for the deepening and strengthening of spiritual life.

#### 5. HOME LIFE

Most Protestant Churches permit and prefer their pastors to marry. Whatever Paul may have meant by saying that a bishop must be the "husband of one wife," he surely could not have intended to enjoin celibacy on the clergy. Of course, many unmarried men have attained noted success as ministers; yet the ideal which the apostle paints is that of one who, as the head of a family, sets an example to other parents, and also shows his ability to govern a household of Christian believers, or, as Paul says, "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)"

If this home life of the pastor is to attain its best development and to exercise its most helpful influence, the pastor must be provided with a proper parsonage or manse. It need not be very large or expensive, but it should equal in comfort and convenience the better homes in the community. By making such provision each congregation will be serving its own best interests, and will be adding immeasurably to the benefits secured from the services of the pastor. Obviously, a sufficient salary must be paid to make it possible for life in

the parsonage to be conducted in a manner indicative of refinement, dignity, and culture. Only in such surroundings can a pastor accomplish his best work.

Of far more importance than the manse, however, is the mistress of the manse. She, more than any other wife, determines the success or failure of her husband. If she is in sympathy with his work, if she is intelligent and discreet, she can increase greatly his influence for good; while if she lacks interest in the church, or is unwise or censorious or inclined to gossip, she may make shipwreck of his work.

It is now more and more definitely understood, however, that the wife of a pastor is not an employee of the church or a servant at the command of the congregation. Her first duty is to her home, and any task she undertakes in the parish is purely voluntary. She may be expected to make the manse attractive, to assume the burden of household cares, to protect her husband from needless interruptions, to share his sacrifices and his joys; but it is not incumbent upon her to head every society of women, to visit all parishioners, or to assume the position of a leader in social life. She should be free to undertake only such work as she may desire, and to accept or decline any part in the activities of the church or congregation.

In largest measure, however, the home life of the pastor will depend upon his own habits and conduct, and it will surely react upon his character and work. One cannot hope to appear as a saint in the pulpit if he is selfish and irritable and disagreeable in the home. Selfishness is usually the besetting sin which threatens the home life of the minister; of his guilt in this particular he is usually unconscious. However, his hours may be so crowded with study and engagements that he may devote absolutely no time to his family, and may become a mere boarder in the manse, where he only eats and sleeps.

Selfishness also may appear in slovenly personal habits. When about the home he may be careless as to his dress and appearance. He may be preoccupied and moody. He may require everyone to wait upon him and to consult his comfort

and convenience. He may disarrange every room he occupies and leave the house in general disorder. A man has no more right to expect his wife to hang up his clothing and to put his room in order than she has to expect him to care for her dresses or to arrange the dinner table. The home is the best place to practice courtesy, politeness, and consideration of others.

On the other hand, some few pastors fall before the temptation of devoting too much time to domestic affairs, and fritter away their hours on trifles and details which, in all conscience, could be undertaken by other members of the household. Home life, however sacred, must not be allowed to interfere with the serious tasks which properly belong to the parish and the church.

The home life of the pastor should be characterized by cheerfulness. The parsonage should be a place of which gladness and helpfulness and joyousness are the very atmosphere. The life in the parsonage is perforce one of frugality. The limited salary usually precludes any temptation to indulge in extravagances or display. However, this life should be characterized by hospitality. This is usually the case, and the family of a pastor is frequently favored by the presence of guests who bring into the home abiding memories and influences which broaden and elevate and inspire.

The home life of a pastor must be marked by genuine piety. It should be such as to make religion seem natural and vital and an essential feature of the experiences of every day.

As a matter of fact, this home life is usually beautiful, admirable, and impressive. The children of the manse commonly enjoy benefits of culture and of spiritual stimulus found in few other homes. These children are more observed and criticized than are members of other families. However, as a rule, they develop worthy characters and enter upon careers of usefulness. The disproportionally large number of these children who become eminent in the service of society, of the State and of the Church, testifies eloquently to the character of those homes in which they have been reared. Taken all in all, the children of the manse are a great

credit to Christianity and a worthy commentary upon the home life of Christian pastors.

#### 6. COMMUNITY SERVICE

The pastor should make his influence felt as a vital force throughout the whole community in which he lives. This can be done in part through the medium of the worship in his church, yet his influence should be extended into the lives of other individuals and into the social groups which are outside the bounds of his parish. Some prefer to express this idea by saying that "the whole community constitutes the parish of a pastor." For the sake of clearness, it may be better to distinguish the parish from the community, as being composed of those persons who properly are regarded as attached to a particular church, while the community includes members of other churches and great groups unrelated to any Christian organization. To all these churches and groups the pastor sustains relations, and he must seek to be of service to all. The rendering of such service will include the following activities:

a. The pastor must acquaint himself as accurately as possible with the religious, moral, economic, and industrial conditions of the field in which he labors. This can be done in part by patient, persistent, personal effort, but more accurate information can be secured by occasional social surveys of a more scientific and exhaustive character made by the combined churches and other organizations of the community.

A pastor soon learns whether his church is surrounded by Protestants or by Jews or by Catholics, by a population that is American or foreign-born, by professing Christians or by masses wholly unrelated to the Church; however, he must be familiar with many other facts which will determine the nature of his ministry and the definite goals of his endeavor. He must acquaint himself with the schools and other educational institutions which are near at hand, with the hospitals and jails and the homes for orphans and aged, with the places and forms of amusement provided for young people, with the factories and mills and industrial centers, with the homes

of rich and poor. He must know the life of the community before he can deal with the problems of the community.

b. By means of sermons and study classes he can acquaint his parishioners with the facts that he has discovered, with the religious and social needs of the community, and with the Christian ideals he hopes to attain; and he must endeavor to secure the sympathy and support and coöperation of his people.

The preparation of the pastor for such public instruction, and for such guidance and inspiration, belongs to the departments of homiletics and of religious education. However, it may be proper to state here that in order to serve his community, the pastor must seek first of all, by his preaching and teaching, to win an ever-increasing number of individuals to vital fellowship with Christ and to the membership of the Christian Church; further, he must instruct his people faithfully in all the social teachings of Christ, and must place upon their consciences the absolute necessity of their obeying Christ in every realm of experience. He must show them what the Lord requires as to the acquisition and use of wealth, as to the family and marriage and divorce, as to the right relation of employer and employee, as to the necessity of applying the Golden Rule in all social and industrial and commercial relations. As a teacher of Christianity he must rebuke and restrain all group selfishness, all class consciousness, all race prejudice. He must strive to guide the social thought of the community, to arouse the social conscience of the community, to improve the social relationships of the community, and to infuse a feeling of brotherhood into the social spirit of the community.

c. The personal efforts of the pastor must be directed also to bring the gospel of Christ to individuals outside his congregation and beyond the influence of his church services and ministrations. He must be ready to hold meetings in mills and factories and industrial centers. This is often done at the noon hour, and in such a brief service the church choir is of great assistance. In some instances, cases of sickness are reported and visits are paid by the pastor, or by some phy-

sician or nurse representing the church. Such shop meetings establish contacts between the pastor and large groups of industrial workers. On occasions sermons may be preached in the open air, in parks, and in other crowded places of resort. Opportunities must be accepted for preaching the gospel in Young Men's Christian Association halls, in tents, in prisons and jails. The pastor must make himself a welcome visitor in hospitals and schools; if possible, he must establish friendly relations with labor organizations, with patriotic societies and fraternal organizations, and he must seek by every such contact both to win individuals to accept the lordship of Christ and also to obey more faithfully the social demands of Christ.

As far as possible, he must make his church a radiating center for various forms of social service. If possible, he should provide accommodations for athletics, for clubs, for classes, for organizations of various groups, and for entertainments, and should show himself interested in every issue which concerns the life and conscience and welfare of the community.

d. Evidently such activities indicate responsibilities too great to be performed by any one man, and, therefore, the pastor must seek to secure the fullest possible coöperation, not only of his parishioners, but also of the various churches and other organized societies in his community. In the matter of evangelistic work and also of social service, many communities are already being served by church federations, by which the forces of individual congregations are united and are directed with increased power toward the securing of common aims and purposes. A pastor will do well to enter heartily upon an evangelistic campaign in which the churches of the community are uniting, or to carry on in his own church a special work of evangelism at some time agreed upon by all the churches of the community.

So, too, in various forms of social service a Church federation or a less definitely organized union of churches can accomplish vastly more than would be possible were these churches working without conference or mutual understanding or combination of effort. By such coöperation the whole

religious forces of a community can be brought to bear upon social problems which are in need of solution, upon social conditions which need to be improved, upon forms of social service which should be rendered by the Church and in the name of Christ.

The pastor will do well to coöperate with the work of associated or organized charities. In some instances it will be well to unite a number of churches in establishing and maintaining community classes or centers where proper provision can be made for the social life and for the moral and spiritual betterment of the young people in the community. Then, too, the pastor should coöperate with such organizations as the Young Men's Christian Association and the Young Women's Christian Association. The character of these institutions in most cases depends upon the attitude toward them which is taken by the local pastors. A spirit of kindly coöperation can make of these associations agencies of great value to the churches and to the entire community. While the pastor can do much as an individual, yet his chief aim should be to secure the widest possible coöperation in all his efforts outside his immediate parish but within the limits of the field in which he labors.

### 7. CIVIC DUTIES

The pastor is not only the servant of the Church; he is likewise a citizen of the State. He is wise, therefore, to keep carefully in mind the distinction between these two divine institutions and to seek to fulfill his obligations to both, without confusing in his own mind the separate and distinct functions of Church and State. There are many things which must be done by the State which some churches are now undertaking to do. The pastor must, therefore, carefully distinguish between his duties as a Christian minister and the duties which are his as a citizen. The fact that he is a Christian should make him only the more eager to prove himself a good citizen, but he must not ask his church to do work which belongs to the State, and on the other hand, he must not use his influence as a public teacher of religion to support any particular



political party; nor must he assume responsibilities which properly belong to officers of the Government.

As a citizen, the pastor should seek to acquaint himself with political situations, with the laws of the land, and with the needs of the nation and of the world. When possessing an adequate knowledge of the laws, he should seek to secure their enforcement by properly stating flagrant violations, and by enlisting his people in an effort to maintain the sanctity of law and the authority of the Government. The pastor must show himself a loyal citizen by the interest which he feels in the choice of public servants and representatives and rulers, by the payment of taxes, and any other obligations which the Government may impose. He must seek for the enactment of wise and just laws. However, he must be on his guard against partisan politics, and against the public discussion of political questions, except as they involve moral issues. As a private citizen, however, and in a purely personal and unofficial capacity, he, of course, has a right to align himself with whatever group of citizens seems to him to be influential in the furtherance of those policies which he believes will make for the welfare of the State and the prosperity of the nation.

When any great movement is on foot for securing, by legal processes, better social conditions, the pastor has a right here to assume a position of leadership. He should be deeply interested in every effort which is being put forth to improve industrial and economic conditions, to oppose child labor, to secure proper hours and conditions of work, to establish pensions for the aged, recreation grounds for children, fair wages and sanitary conditions for life and labor. At public gatherings when great moral issues are at stake and when worthy efforts for social betterment are being discussed, the pastor does well to accept invitations, if not to address such meetings, at least to open them with devotional exercises. He must be glad of every opportunity to show himself a loyal and faithful and devoted citizen.

He must not forget, also, that his nation sustains definite relations to the other nations of the world. He should exert

his own knowledge and not assume superiority to those affairs. Here again he must be mindful to avoid partisanship and prejudice. He must be conscious of the limitations of his own knowledge and not assume superiority to those with whom he comes in contact. He should, however, seek to create a public conscience which will insist that the Christian principles which are applied to conditions in his own land and between individuals shall be recognized in all international relations.

## CHAPTER III

### PARISH DUTIES

#### 1. PERSONAL PLANS AND CHURCH PROGRAMS

In order to accomplish the difficult work allotted to him, the pastor must plan thoughtfully the disposition of his own time and must prepare definite programs for the activities of his church. He should formulate a personal schedule for the hours of each day and adhere to it with fidelity. Circumstances and tastes differ, but usually the hours of the morning must be devoted to reading, study, sermonizing, and correspondence. The afternoon is given to pastoral calls, with some allowance for rest and recreation. The evening is occupied with meetings, calls, and various engagements. A typical plan might be as follows:

Saturday afternoon and Monday morning may be devoted largely to recreation and to domestic duties. Some pastors find profit from the meetings of ministers on Monday; others prefer to spend the morning as far as possible in the open air. The hours of Sunday should be definitely planned; periods of rest should be provided between the services, and the mind should not be unduly taxed by pulpit preparation.

Some men are constitutionally opposed to such schedules and declare that they can work only when the mood is upon them. It is usually best, however, to learn to control our moods and to have definite times for the accomplishment of specific tasks.

On the other hand, there are some who observe their schedules so rigidly as to become selfish, and indifferent to the rightful claims of others. There are situations continually arising which make it necessary to abandon our plans and to allow interruptions. This must never be done in mere weak-

ness or because of inclination to undertake less difficult work. On the other hand, it should be done graciously and kindly. Sometimes more can be accomplished in a few moments sacrificed from a busy morning than in several hours of allotted work. Nevertheless, one must formulate and attempt to carry out specific plans for each day, each week, and each year.

Programs for the church should be determined not only for the year, but also, if possible, for a period of two or even five years. Some churches attempt to maintain their life and to advance their growth by sporadic efforts, by occasional and disconnected activities, by "anniversaries" or similar special services. They frequently appeal to the novel and spectacular. It is far better to have a broad program, covering a long period of time, into which all special events and activities may be woven.

The time to plan a working program for the year is the spring or early summer. The Church year commonly ends in April; but this is the time when the pastor should begin to formulate plans for the coming year. In order to determine such a program, he must consult with church officers, Sunday-school workers, and other leaders in his parish. He must study the financial reports and other statistics of the year which has just closed. He must then determine the type of work which is most needed or which may bring the most benefit to his people. Many kinds of endeavor may be suggested. It is usually well to decide upon one major and several minor activities. The main purpose selected for the year may be an increase in church membership, the introduction of a better financial system, the perfecting of the agencies of religious education, the enlargement of benevolent and missionary gifts, the organization of the men of the congregation, the consideration of social or civic improvements in the community, or the building of a parish house or new church. It is also helpful to agree upon certain goals which the church will seek to attain in the coming year. These may be determined by comparison with the figures of a number of past years, and by a careful survey of the parish.

When such a special object or definite goal has been selected,

it is well to divide the year into three general periods. The fall should be a time for organization, the winter for instruction, the spring for united action.

Even for the summer, certain activities should be planned, such as a Daily Vacation Bible School; a boys' or girls' summer camp, with recreational and religious features; a retreat for the spiritual development of the officers and other workers of the church, and for more definite formulation of plans for enlarged activities; or a deputation to summer conferences for the training of Sunday-school teachers and leaders of the various church organizations. However, it is in the fall that the corporate life of the church begins to function with new power, and it is then that the program for the year should be begun.

By way of example, it may be well to outline a program, subject to change in different years and to meet varying conditions. September, October, and November may be occupied in rallying the forces of the church, in order to enlist sympathy, arouse interest and assure coöperation. The determined task can be accomplished only when heartily accepted by the whole church. To this end, much time must be devoted during the early weeks of the autumn. The church societies must be carefully reorganized, all weak places strengthened, and all vacancies filled, particularly in the staff of officers and responsible leaders. An effort must be made to supervise the rolls of the church and to correct the addresses of members. Above all, the pastor must make this a season of special inspiration, arousing courage, zeal, and hope. This is the time when the Sunday school must receive special attention. Its Rally Day must be observed, and the spirit of this day should be carried into all the activities of the school.

This is also a season for conducting a "social visitation" of the entire parish. This should be done by a committee of church members, judiciously selected and instructed by the pastor. They should go out two by two, and should complete an entire visitation of the parish within a single week. They should make it clear that they have no purpose other than that of furthering acquaintanceship among the members of

the church, of showing a friendly interest, and of indicating something of the plans which have been formulated for the year. Preparation for such visitation should be made deliberately. The committee should be divided into groups under responsible heads, and personal reports should be made to the pastor. Such a visitation always results in an increased attendance upon the services of the church and in new loyalty and devotion to its work.

The second season of the year, from December to February, should be devoted especially to education. It is a time for sermons describing the benevolent and missionary Boards and Agencies of the Church, and for intensive study of missionary and social problems; special mission-study classes should be conducted, and, if possible, church institutes should be arranged. The plans for the latter often include a gathering for supper on some evening of the week, the supper followed by an hour of instruction and then by a period of devotion. This may be the time for the "every-member canvass" of the church, made with a view to securing subscriptions for church support and for the missionary and other agencies. Such an intensive educational program has many difficulties, but it is certain to result in a more enthusiastic and intelligent support of all the church activities.

The third season of the year may be devoted to special evangelistic effort. The plans for this season may include the preparation of a special list of the names of such persons as rightfully may be expected to be brought into the membership of the Church. This may include many members of the Sunday school, and also church attendants who never have made a public profession of faith; it should also include those in the community who are only occasionally present at the church services. It is well also to select a committee of personal workers who can aid the pastor and serve under his direction. Personal letters also may be sent by the pastor to all the persons on such a special list, and then, at his request, visits made with the definite purpose of giving aid or guidance to those who are considering the possibility of a public profession of faith. Special services should be planned under

the leadership of the pastor, assisted by such visiting speakers as may seem best. Such a season of special effort, in which the whole church is united in prayer and in work, is certain to result in a great ingathering, which is usually made at the communion nearest to Easter Sunday.

In making such plans for a Church year, or for a period of years, a pastor must show prudence, patience, and perseverance. He must not allow the church to plan for too much. The goals must not be unreasonably high, the schemes must not be too elaborate, the burdens assumed must not be too great. Then, too, he must be patient; at times an accepted program must be set aside for an emergency, and again he may need to postpone definite action until the interest of the church has been more fully aroused. However, above all else, perseverance is needed. There will be times of depression and discouragement, but by continually keeping the goal in view, and by bringing all activities into harmony with the determined program, progress is certain and ultimate success is assured.

## 2. PASTORAL CALLS

The day of pastoral visitation has not passed. Some ministers regard this form of service as a vanishing tradition, and some as an intolerable task, but others find it a priceless privilege. For a man of social instincts and spiritual vision, the hearty welcome offered him in hundreds of homes, not merely because of his personal merit, but as the representative of a great Church and as a messenger of Christ, is one of the most thrilling and inspiring experiences of his life.

a. However regarded, pastoral calling is absolutely necessary. It is true that the modern multiplication of church organizations and meetings increases the contacts between pastor and people and makes formal calls upon certain persons and families unnecessary; but in any church, the circle of these active workers is limited, and there are many parishioners who never would meet the pastor personally unless he called in their homes.

It is also true that under present conditions of life, when

many women of the congregation live in boarding houses and furnished rooms and have no place to receive callers, proper provision must be made for the pastor to receive visitors in the church parlors or in his own home.

It is further true that brief calls may be made upon persons in their places of business and employment, if one is careful not to intrude or to interrupt necessary tasks. Such calls require tact and wisdom, but often prove very effective.

However, when all allowances have been made for the changed conditions of modern life, pastoral visitation is now as truly a part of a pastor's work as it ever has been. A few preachers who seldom visit their people hold large audiences, and a few who annually make thousands of calls address small congregations, but these cases are exceptional, and as a rule pastoral visiting is essential to success, and a large percentage of the failures in the modern ministry are attributable to its neglect.

b. In order that this work may be conducted profitably, the first requirement is that every individual visit must be made with some definite purpose. Perfunctory calling, or visits made simply to increase the recorded number of calls, are worse than useless. Among the ends to be accomplished are those of bringing comfort to the sick and sorrowing, of securing recruits for various departments of church work, of inquiring for absentees from the church services, of welcoming recent arrivals in the community, or of establishing a more personal relation or cultivating a closer friendship with members of the congregation.

This variety of aims in itself answers the pertinent question as to the nature of a pastoral call. Must it always include religious conversation, the reading of Scripture, and prayer? These are always desirable features of such a visit, and in the case of the sick and aged and bereaved, they are naturally expected; but there are other cases where a call of merely social or business character accomplishes the definite end in view. No rule can be made. At the present day the danger lies in giving too little spiritual help and guidance when making pastoral visits, but the circumstances of each case



must determine the exact nature of the call. It may be added that all pastoral visits should be brief; in cities and towns, fifteen minutes is a fair average. When the person upon whom the pastor has tried to call is not found at home, a little note, written the same evening, expressing regret and stating the purpose of the call, is deeply appreciated and makes an abiding impression.

In the second place, if pastoral calling is to be profitable it must be systematic. A definite time must be apportioned to it, and faithfully employed, on certain afternoons and evenings of every week. It is customary for pastors to attempt to visit all their parishioners once every year, although circumstances will determine the frequency of such periodic visitation. Necessity will arise for many other visits, sickness or loss or other conditions demanding the presence and sympathy of the pastor. A special list must be prepared weekly of these extra and necessary visits, and these must be made in connection with those for which the pastor has already planned. A register of calls should be kept. This register usually should be in the form of a card catalogue, and on each card notes should be made of all important items learned on any visit. This catalogue must be kept for the exclusive use of the pastor. It is well to arrange the cards in such a "calling register" according to groups, representing different sections into which the parish may be divided, so that when the pastor is called to one particular part of the town or city, he can, without loss of time, make a number of visits in the same neighborhood. It is astonishing to learn how many visits may be made by one who is systematic and faithful. One Baltimore pastor makes 3,000 visits every year; one in Philadelphia recorded 25,397 visits in the forty-five years of his service in a single church; another in the same city recorded, in a single year, 3,605 calls paid, and 1,849 calls received, while he sent by mail to his parishioners 10,347 communications.

The pastor, when calling, must be on his guard against talking too much about himself, his family, or even his church, but he should seek to learn the life, the conditions,

and the experiences of his parishioners that he may share their joys and their sorrows and may minister to their needs.

Pastoral calling requires sympathy, tact, and spiritual insight; it should be undertaken in a prayerful attitude of mind; divine guidance should be sought continually and each visit should be regarded as an opportunity of bringing definite help to some soul.

c. This task obviously involves self-sacrifice, but the results obtained are worth all that it costs. First of all, it brings a rich spiritual experience into the life of the pastor. The lessons he learns in rooms of sickness and in homes of bereavement are of priceless value. The courage and heroism which he discovers in obscure lives are frequently revelations which greatly strengthen his own faith. Most pastors feel that they gain more than they give by a round of afternoon calls.

Then, too, the experience results in giving more directness to pulpit messages, and in imparting more definiteness and sympathy to pulpit prayers. Another familiar result is that of increased church attendance. Of this result there is not the slightest doubt, and to this fact all faithful pastors can testify.

Then again the pastor wins the confidence and affection of his people, so that, as a result, they listen more eagerly to his public utterances and come to him more freely for private advice and spiritual guidance. Furthermore, an opportunity is given for imparting religious truth under circumstances which make such instruction an invaluable supplement to the messages of the pulpit. Finally, there is the opportunity of giving help to those who are in spiritual need and of securing definite decisions for Christian life and service.

It would be impossible to overestimate the value of this important phase of pastoral work.

### 3. THE CARE OF THE POOR

One of the most striking features in the history of the Christian Church has been its systematic and ceaseless provision for the poor and needy. This has been in accordance

with the teachings of Christ, with the action of the first converts in Jerusalem, with the story of the appointment of the seven overseers of the poor, Acts 6: 1-6, and with the instructions of Paul, I Tim., ch. 5.

In view of these teachings of Scripture, of the continual practice of the Church, and also of modern conditions and institutions, certain principles in reference to the duty of the pastor in caring for the needy should be kept in mind.

a. He must place upon the church the necessity of caring for its own poor. While every congregation, according to its ability, should assist in the relief of distress, due to poverty or calamity, in the community, in the country, or in distant lands, still its first duty is to care for the needy among its own members. In no case should it allow them to become public burdens.

b. While special church officers are usually appointed to the work of caring for the poor, yet the supervision of the task and the ultimate responsibility for its performance devolve upon the pastor. At the meetings of the "deacons," or of the persons appointed to administer the "poor fund," the pastor presides, as he does at the meetings of the "session," or similar church board, to which the deacons report and under whose direction they work.

Many churches employ deaconesses, and it is obvious that in dealing with cases of poverty, women who are trained for the task and are devoting their whole time to the work can be more efficient than men, whose days are occupied by business and personal duties.

Some churches are also able to employ visiting nurses whose ministrations bring incalculable relief to the sick and the suffering.

Nevertheless, the pastor should request all these various helpers to report to him and to acquaint him with all necessary details of their work.

c. The pastor should not personally dispense charity to the poor. If he does so, he will find himself too frequently imposed upon, and will expose himself to the charge of partiality and favoritism. In a case where his heart is especially

touched by an appeal and he feels able to offer a gift, he should nevertheless act through the appointed officers, without allowing the beneficiary to know the special source of the relief. He should also make provision whereby immediate help can be secured in cases of sudden emergency which are brought to his attention.

d. The pastor must instruct his parishioners, and particularly his church workers, in the principles relating to the relief of the poor. The whole matter requires great delicacy and discrimination. On the one hand, some who are in need are timid and sensitive and shrink from receiving help; they need to be persuaded that it is right for them to accept aid, or even a duty, in case their families are suffering distress. On the other hand, some who apply for help are shiftless and unworthy and may be made mendicants and paupers by unwise and indiscriminate charity. Then, too, it is well to insist upon the wise principle of Scripture that persons in need should in every possible case be given the help of relatives and kinsmen and not be made dependent upon the contributions of the church. Furthermore, systematic effort should be made to secure work for the unemployed.

e. The pastor must seek to coördinate the charitable work of his church with the benevolent and philanthropic institutions of the community. In practically every parish there are asylums, almshouses, orphanages, and homes, some supported by the state, others supported by private benevolence.

Then, too, there are agencies designed to assist the poor in their own homes, and to give temporary relief in cases of distress. Again some of these agencies represent the state, and some are private organizations. Unless great care is exercised there will be overlapping of effort, abuses, confusion. The pastor should plan for a wise coöperation between his church and the organized charities or similar societies of the community, and every federation of churches should be brought into effective and systematic relations with federations of charities.

f. The pastor must visit faithfully the poor of his parish

and the charitable institutions of his community. To the former, he can give counsel and encouragement which may make for such independence and industry and courage that financial aid may no longer be needed. To the latter, he can bring cheer and minister comfort; he can help to secure for state institutions honesty of administration and an atmosphere of Christian sympathy, and can establish definite contacts between these institutions and the church.

g. The pastor can thus by his own personal efforts, and by the spirit he infuses into his fellow workers, bring it to pass that the relief of the poor will be not merely mechanical and institutional, but personal, sympathetic, and truly Christian.

#### 4. NEW MEMBERS

To fill the vacancies caused by death, removal, and defection, as well as to enlarge the scope of its influence, the church continually must be receiving new members into its communion. When such are admitted they are in need of special pastoral care.

a. When candidates for membership, coming either on profession of faith in Christ or by letter from other churches, appear before the church session or governing body and are admitted by formal vote, they at once should be introduced personally to each member of the session and cordially welcomed.

b. Many churches provide special forms of public reception. For instance, on a Sunday morning, just before the observance of the Lord's Supper, those who have been admitted to membership by vote of the session or other official board, are addressed by the pastor in the name of the congregation and formally welcomed into the fellowship of the church.

c. Sittings or pews for the new members and their families should at once be provided, and the ushers and other members of the congregation should be introduced to the newcomers and should be requested to make them acquainted in the congregation as widely as possible.

d. The pastor without delay should call at the home, or very briefly at the place of employment, and learn as much as possible about the personal interests or the family life or the previous church activities of each new member. He should then explain as far as possible the present situation or plans of the church, and endeavor to secure the active participation of the new communicants in the work of some department of the church or Sunday school.

e. Some explanation should be made of the budget and the system of church finance, and permission secured to allow the church treasurer to provide subscription blanks and envelopes for church support and for the benevolent and missionary causes.

f. Members of the church should be requested to call upon the newcomers, not in a perfunctory manner, but in a real spirit of friendship and Christian fellowship; and the name of each new member should be given to some one in the congregation who lives in the vicinity, in order that helpful social relations may be established with as large a number of persons as possible.

g. In case the new members are recent converts, the pastor should suggest helpful books containing at least elementary religious instruction. If possible he should bring the young Christians into classes for special study, and should endeavor in every way to surround them with stimulating spiritual influences, and to develop in them the capacity and desire for Christian service.

## 5. ABSENTEE MEMBERS

It is distressing to learn how many persons are lost to membership in the church not merely through death or open defection, but through indifference and neglect. The number often amounts to a startling fraction of the entire enrollment.

These lapsed members are of two classes. First, there are those who are still residing within the parish, but who have drifted away and have ceased to attend the services of the church. These must be special objects of pastoral care; either they must be won back into the active life of the church, or

else they must become the objects of discipline in the form of admonition, warning, rebuke, or suspension.

The other class is much larger, and forms a more difficult and perplexing problem. It consists of those persons who have moved away from the parish and have failed to identify themselves with churches in the vicinity of their new homes. Because of the rapid shifting of populations and the migratory habits of American families, this class of absentee members is increasing to alarming proportions. The obvious danger that these persons may become lost to the Christian Church places upon the pastor certain responsibilities which too often are unrecognized or forgotten.

a. He must frequently place before his people this problem of absentee members, and earnestly make of his congregation the following requests:

(1) In case any member changes his residence within the parish, he shall at once report his new address to the pastor or to some other officer of the church.

(2) In case a member removes to another community, he shall send to the pastor, at his earliest opportunity, the location of his new home.

(3) A member moving to a place where there is a church of the same denomination shall at once transfer to it his membership.

(4) In case there is no church of his own denomination, he shall endeavor to find at least a temporary church home, and to take some active part in Christian service.

b. In case the pastor learns that a member is about to move from his parish, he should at once call to express his regret. He should, however, offer to give a letter of introduction to some pastor or church in the place to which the member is removing and he should urge the member to apply at an early date for a letter of dismissal to the church he may choose.

The pastor should also address a letter to some representative of his denomination residing in the community to which the member of his church is removing, urging that a call be made and a friendly welcome extended, so that at the earliest

possible date membership may be transferred to a church in the new place of residence.

c. At least once every year the pastor should review his church roll, note the absentee members, and write to them, in order to ascertain their relation to the church, to urge them to allow him to send letters of dismission, or to induce them to present letters which previously may have been granted. According to the law of the Presbyterian Church, for example:

“If the communicant shall fail to ask for a regular certificate of dismission, within two years, without giving sufficient reason, after correspondence by the session, his name may be placed on the roll of suspended members, with the date of the action, until he shall satisfy the session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown.”

The pastor should thus make every effort to bring these absentee members into renewed fellowship with the church; but in case their addresses are lost, after a faithful effort has been made to discover them, the names should be placed on the “suspended list” and not allowed to encumber the roll of active members.

## 6. CHURCH DISCIPLINE

The most distressing duty which devolves upon a pastor is that of administering discipline to the members of his flock. Sometimes the process is merely formal, as in the case of removing from the church rolls the names of members who have disappeared. At other times, the facts involved are very serious and concern the good name and prosperity of the church. When cases arise calling for official action, the pastor must remember that “the ends of discipline are the maintenance of the truth, the vindication of the authority and honor of Christ, the removal of offences, the promotion of the purity and edification of the Church, and the spiritual good of offenders.” To realize that in administering discipline he is rendering a necessary service to Christ and the Church, gives the pastor courage; and to recall the fact that he is



seeking "the spiritual good" of an offender, inclines him to proceed with caution, with sympathy, and with Christian love.

The pastor must never play the part of a persecutor, or even of a prosecutor. No action must appear to be personal, but always must be in the name of the church, and must be taken by the session, or other church board, of which the pastor is merely one of the members.

Before any action is begun, or even seriously considered, the pastor must first visit the member in question or see that such a visitation is made by representatives of the church, and he must endeavor to have the offense removed or the matter righted without resort to ecclesiastical process.

Even though the offense is serious, and the pastor is convinced that the party accused is guilty, he should not allow the case to come to trial unless he is reasonably certain that guilt can be proved; otherwise the trial may result in more harm than good.

If the offender is impenitent and defiant, and if there is sufficient evidence to assure conviction, the pastor must be alert, none the less, to inform himself as to all the facts in the case and as to the exact provisions and requirements of the Church law, and he must see that the church court proceeds in a dignified and orderly manner.

In case of conviction, an offender may be given an admonition or a rebuke; but these should be administered in such an evident spirit of kindness and justice as to cause no offense, but to result in repentance and reformation. Even when a person is suspended from church privileges, or possibly excommunicated, the pastor should not cease to work and to hope for the reformation and spiritual welfare of the offender, and for his ultimate restoration to the fellowship and service of the church.

Where flagrant offenses exist, the pastor must not allow the cause of Christ to suffer because of his weakness and inaction, but must fearlessly face his solemn responsibilities. However, whether the fault be one of doctrine or of practice, he should seek to accomplish the blessed ministry described by James: "Brethren, if any among you err from the truth, and one

convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

### 7. PARISH AND PASTORAL RECORDS

The importance of keeping careful records of the work of the parish as well as of the activities of the pastor must be evident to all. The practice of providing parish registers probably dates back to the time of Henry VIII, who required each church to keep a register of baptisms. Queen Elizabeth required that the registers should also include marriages, and burials as well. The practice is now almost universal. However, the records of the church meetings, of the actions of the trustees, and the lists of members, are equally important, and their care should not be neglected. In most instances the proper keeping of these important records devolves upon the pastor or must be done under his supervision. If he is careless, the whole matter will probably be neglected.

Every church, then, should have record books, made of durable paper and substantially bound. It should also have card catalogues for current parish lists. The following items are usually necessary for the proper keeping of church records:

a. A book should be provided for the communicants' roll. This should be so made as to give space for noting the dates of receptions into membership and the dates of withdrawals, of deaths, and of such changes of names as may be made by marriage.

b. Another book should be provided as a register in which to enter all baptisms, marriages, and funerals taking place within the parish. To register the baptisms, space should be afforded for the full baptismal name, the names of parents, the residence, the date and place of birth, the date and place of baptism, and the name of the officiating clergyman.

For records of marriage, space should be provided to record the full name, the age, and the address of the bridegroom, and also of the bride, the date and place of the marriage, the intended residence, and the name of the officiating minister.

To record funerals, a place in the records should be provided for the full name of the deceased, the late residence, the date and place of death, the date and place of the funeral service and of the burial, and the name of the officiating clergyman.

c. Books should also be provided in which to record the meetings of the congregation, and also the meetings of the session and of the trustees, or other boards of the church.

d. A card catalogue should also be provided to enroll all the communicant members and also all the adherents of the church. Different-colored cards may distinguish the names of members from those of persons who are only attendants or who are in any special way related to the church. These cards should contain, as far as possible, the full names of all the constituents, together with those of their children. It should also register the addresses and the part, if any, which each person is taking in the work of the church or the Sunday school.

In addition to such parish records, however, it is the duty of the pastor to keep records of his own, which will be his personal property and which may be taken with him in case he is dismissed to serve some other church. These records may be kept for the most part in one book. This should contain an accurate record of all baptisms, marriages, and funerals which he has conducted. It should also contain the names of all persons he has received into the membership of the Church. It should further record all sermons he has preached and all addresses he has delivered.

The pastor should have a "parish register," either in the form of a small book or of a card catalogue, in which register he can place the names of all parishioners, that he may be able to record his pastoral calls and to make notes for his own personal information.

A pastor may also wish to keep a list of persons whom he is seeking to bring into communicant membership of the Church, and for whom he is making special prayer and effort.

Some pastors also find great help from an "anniversary catalogue" which consists of a number of small cards on which

are recorded important events in the lives of his parishioners, so that when he desires he can send some word of congratulation or of comfort on the anniversaries of these events.

Pastors also may do well to keep on file documents and programs relating to special occasions which may be of value in connection with the history of the church. Care in all these matters of record will make the work of the pastor far easier and the influence of the church more permanent.

## CHAPTER IV

### THE CURE OF SOULS

The supreme task of the pastor is that of the spiritual oversight of the members of his flock, the care or "cure" of souls. This task cannot be accomplished by dealing with them in the mass, but only by individual and personal treatment.

This is an art which requires genius; it is a science which demands study. Facility in the art is increased by practice; instruction in the science should be provided, if possible, in the classrooms of theological seminaries and supplemented by reading and observation. The method of classroom instruction should be that of a spiritual clinic, where students are taught how to deal with special cases, much in the manner in which medical students are taught the treatment of specific diseases. As to supplemental reading, books may be secured which deal with "winning men for Christ," and with the spiritual nurture of souls. It is evident that for the successful prosecution of this difficult task the pastor further needs familiarity with the teachings and the example of Christ, a knowledge of human nature, and some acquaintance with the principles of modern psychology; above all, he must possess a sympathetic heart and must depend continually upon the guidance of the Holy Spirit.

No two cases of spiritual need are identical; no exact rules for their treatment can be given; it may be helpful, however, to specify here the more common classes and to make some practical suggestions in connection with each.

#### 1. THE IRRELIGIOUS AND THE INDIFFERENT

In every parish, almost in every home, persons are to be found who have no interest whatsoever in religion and who

seldom attend the services of the church, yet for whom the pastor feels a real responsibility. He should keep an accurate list of such persons, making them the subjects of prayer and objects of definite effort. He must enlist, in confidence, the coöperation of parents or other relatives or friends, and acquaint himself with the life, the habits, and the special interests of each person whom he is seeking to influence for Christ. He must seek to establish friendly relations and social contacts before attempting any specifically religious conversation.

He must be alert to accept those opportunities for such a conversation which may be afforded by periods of special religious services or by experiences of unusual sorrow or joy through which the person in mind is passing. At the time of expressing sympathy the very occasion may be found for which the pastor has been waiting.

He must be cautious not to offend, not to assume an unnatural air or tone of voice, not to claim any superior sanctity, but "to win at the start," to reveal a true and deep interest and concern, and to convey the impression that Christian experience is as natural and joyous as it is vital.

He must try to find out where the person stands in relation to Christ or the Church, how much is believed or has been expressed, what obstacles may be in the way, and what may be occasioning indifference or unbelief.

He must remember that in every soul there is a "sense of lack," an undefined yearning, a desire for peace and rest, which can be supplied only by faith in Christ. He must attempt to secure an acknowledgment of such dissatisfaction, of such unrest as comes from a "divided self," and must show, if possible, that satisfaction and peace come from complete surrender to the will of Christ. If possible, he must touch the conscience, and awaken a sense of how serious it is to live without Christ, without his pardon and his needed power, and without allegiance to his cause.

The supreme aim must be to secure the acceptance of Christ as Lord and Master, and to awaken a real desire to obey and to follow him.

In such conversations the pastor must avoid religious controversy and argument. He must not be led aside to discuss abstruse problems in relation to the Bible or to divine mysteries, but must try to center the thought upon the matter of a personal relation to Christ.

The pastor must show great patience in waiting for an opportunity for such a conversation, promptness in accepting the opportunity when it comes, and wisdom in his conduct and in his words. He may offer the use of helpful religious books. He may be able to secure the promise that the Bible will be read, and that God will be asked for light and guidance. If the way can be opened, the conversation should be closed with a brief prayer.

In preparation for the treatment of these cases of religious indifference, the pastor will find an inexhaustible supply of help as he studies the narrative of the conversation between Jesus and the woman of Samaria at Jacob's well.

## 2. PROFESSED SKEPTICS

In every parish there are those who are not ignorant of religion or indifferent to its claims, but who declare themselves to be unable to accept its teachings and to believe its truths. There are two classes of these persons. First, there are the flippant triflers who are proud of their imagined ability to oppose Christianity, to show that its doctrines are irrational and its followers insincere. Their boasted skepticism is what Vinet calls "superficial and secondhand rationalism which seeks to blunt the edge of that evangelical truth by which it is wounded." Too often it is merely a cloak for sin and a salve to conscience. Those who scoff at all religion are usually those who are ready to disregard all morality.

Upon such persons the pastor must not waste much time. Occasionally he can expose their duplicity and their shame and can show them that, instead of being intellectual giants, they are ordinary sinners. If possible, their consciences may be stung and they may be startled by the messages of such texts as I Cor. 1: 18; II Cor. 4: 3, 4; Mark 16: 16.

On the other hand, there is in every community a large

class of clean-living, sad-hearted men and women who do not accept the Christian faith, and who believe that its essential doctrines are contradictory to reason and to the established conclusions of science. They are not only doubters who have suspended judgment while awaiting evidence, but, like Thomas of old, they are skeptics who have suspended judgment in the face of evidence. There really is evidence enough, but these persons demand evidence or proof of some peculiar kind in accordance with their own conceptions and choices.

Towards such persons the pastor must be tolerant and sympathetic, even if, at times, their attitude is somewhat irritating. He must try to find with them some common ground of belief, as for instance, belief "in God, in freedom, and in immortality." From such a starting point he can often lead them on to specific faith in Christ. He must make them see that faith is not a mere result of the fallible processes of human intellect; that it concerns the will, and has in it a moral element as well. He should show that there must be a "will to believe," and a determination to do the will of God. There must be a desire to receive the gracious pardon of God, to give up all that is consciously wrong, and to accept the strength for holy living which Christ promises to give.

Such a skeptic must be urged to live up to the light he has; this will often lead to a confession of weakness and sin and of the need of divine help. He must be urged to seek more light and to take the next step which conscience demands; this often results in finding the truth concerning Christ and in openly acknowledging him as Saviour and Lord. In dealing with this latter class the pastor will find much help from studying the stories of Thomas, John 20: 19-29, and of the "man born blind," John, ch. 9.

### 3. INQUIRERS

Every pastor will be cheered by finding in his congregation persons who are sincerely seeking to learn the truth concerning the Christian life. He may have been mistaken in previously regarding them as indifferent to religion or even as



skeptics, when all the while they were secretly yearning to know the way of salvation. The pastor will be surprised to find persons coming from Christian homes and from Sunday schools who are yet quite ignorant of what it is to be a Christian, and who are in need of simple instruction and of sympathetic guidance.

The pastor must make all such persons feel at ease in speaking with him; he must say nothing to make them ashamed of their ignorance or to embarrass them as they state their needs. Some will come with perplexing problems relating to the mysteries of Christian faith; but the pastor must see, first of all, that they understand the truth concerning the person and work of Christ and their need of assuming a right relation to him.

They must be shown Christ as the Saviour from sin, through faith in whom they may receive pardon and cleansing and peace. They must be made to see Christ as the risen, living Saviour, who is able and ready to give deliverance from the power of sin. They must be led to accept Christ as their Master and Lord, to whom they are ready to yield their lives in complete abandonment. They must be persuaded to confess openly their faith in him by publicly uniting with the Church and undertaking some definite part in its work.

The pastor must be ready to remove from the mind of an inquirer any mistaken impression of what it is to be a Christian, and to answer any difficulties which may be proposed. Among the most common of these difficulties are the following, and they may be answered in large measure by explaining the meaning of the texts which are added to each of these familiar objections:

- a. "I am too great a sinner." John 3:16, 36; Rom. 3:23-26.
- b. "I must first become better." Matt. 9:12, 13.
- c. "I must learn more about Christianity." John 7:17.
- d. "I shall not be able to hold out." Jude 24; Heb. 7:25; I Cor. 10:13.
- e. "I shall have to sacrifice too much." Matt. 11:28-30; 19: 29.
- f. "I fear ridicule." Matt. 5:11, 12.

g. "I have waited too long." II Peter 3:9.

Others will object that they have too little feeling or too little faith; some will express a fear that they are not among "the elect." These and similar objections the faithful pastor should remove, and should lead the inquirer immediately to surrender to the will of Christ. It is always well to pray with the inquirer, asking that God will give more light upon the way and will inspire the courage necessary to obey the conviction of privilege and duty in relation to Christ.

#### 4. NEW CONVERTS

Those who have recently confessed their faith in Christ and have newly assumed the responsibilities of membership in the Christian Church are in special need of pastoral guidance and care. This guidance should be planned somewhat as follows:

a. A young convert should be given high ideals of Christian life and character. He should be shown that a public profession of faith in Christ is not the end, but the beginning, of Christian experience. He should be made to understand that following Christ involves a daily and continual conflict in which victory is certain; and that it is also a life of service, in which widening usefulness is always possible.

b. The young convert should be given specific and systematic instruction in Christian doctrine. This may be provided in classes conducted by the pastor, or at least it may be offered in books, which the pastor may select, dealing with Christian experience or outlining Christian truths.

c. An effort must be made to have the young convert form the habit of daily and systematic Bible-reading, and also of cultivating the attitude and habit of prayer, and of continual dependence upon the Holy Spirit.

d. The young convert should be encouraged to attend regularly the services of the church and particularly the observance of the Lord's Supper, and should receive special instruction in reference to the significance of this sacrament.

e. An effort should be made to secure for the young convert

the advantages and stimulating influences of Christian companionships and friendships.

f. On uniting with the Church, the new member should be asked to become a regular contributor to the support of the Church and to its various benevolent causes. The system of Church finance should be explained and some information given as to the various forms of activity in which the Church is interested at home and abroad.

g. Some definite part in the work of the church should be assigned, and the help of the young convert should be secured for the Sunday school and for the other organizations and societies. If possible, a new member should be encouraged to learn to take part in public meetings for prayer and testimony.

The possibility of a joyous and fruitful experience on the part of those who have just enlisted as followers of Christ is set forth in the closing verses of the second chapter of The Acts, which gives an account of those converts who became members of the Christian Church on the Day of Pentecost.

##### 5. THOSE WITH DOUBTS AND DIFFICULTIES

We live in an age of religious discussion and in an age disturbed by conflicting theories of science and philosophy. Every pastor will find among his people many who are deeply distressed by doubts concerning the essential truths of Christianity and relating to every phase of Christian experience. Possibly those who are most troubled by the present unrest in the sphere of religion are the young people from our schools and colleges. In some cases this has been due to the actual teaching of rationalism and unbelief, but more commonly it is caused by facing for the first time the great problems of the universe and attempting to relate the investigations of modern science to the doctrines of the Christian Church.

This situation places upon a pastor the responsibility of keeping abreast with the thought of the day; not that he must accept its conclusions, but that he may be able to understand the exact positions of those who are confronted by doubts and difficulties,

The perplexed must be assured that there is no actual conflict between reason and revelation, or between science and religion; and that most seeming contradictions are due either to false interpretations of Scripture or to unsound theories of science.

The pastor must be loyal to supernatural Christianity. He must not conceal his belief in a personal God, in an inspired Bible, or in a divine Saviour. He may admit that Christianity without the miraculous would be easier to believe, but he must intimate that it also would be less worth believing; that a religion without the supernatural may be simple, but that it also lacks saving power.

In dealing with doubters, a pastor must be kindly and sympathetic. He must not show the least resentment. He must not appear surprised even at the most extravagant statements of unbelief, and he must not seem to regard any particular case as peculiar. He must indicate that practically all religious doubts and objections to Christianity are antiquated and commonplace. He must not encourage the false conceit that unbelief is due to superior knowledge or to greater honesty or to unusual courage, but he must be prepared to show that, according to the verdict of history, these qualities are more commonly characteristic of those who profess the Christian faith.

He must explain that, according to modern psychology, faith is determined by two factors: first, the belief; and second, the believer. Consequently, unbelief may be due not to anything unreasonable or absurd in the doctrine, but to some fault, either moral or mental, to some lack of information, to some mistakes in reasoning, or to the presence of pride and stubbornness on the part of the doubter.

The pastor must be careful not to exaggerate the difficulty which has been presented. He must distinguish between the many kinds of doubt and the many classes of doubters. He must not insist that it is necessary to accept all the articles of any particular creed. He must explain that we should expect some apparent conflicts between the present assumptions of physical science and of modern philosophy and the accepted

dogmas of the Church. He must not make a doubter feel that because some article of faith has been abandoned, therefore one must surrender the whole Christian system. He should counsel patience and deliberation. The pastor should urge the doubter to wait until more light is secured, counseling him, meanwhile, to live faithfully in accordance with the light that he already has. He should insist that the matter of main importance is a personal relation to Christ and a willingness to obey him in all things.

The pastor should be able to suggest some helpful books, particularly some elementary works in the sphere of apologetics and the evidences of Christianity. He should encourage the doubter to feel that with further study of the Bible, with prayer, and with consistent Christian living, doubts are sure to vanish and to be replaced by a strong and confident Christian faith.

#### 6. THE DESPONDENT

A pastor will be called upon to deal not only with persons who are troubled by doubts but also with those who are in absolute despair. In many instances this spiritual depression will be found to be due to physical causes; in others, to mistaken religious beliefs; and sometimes to both combined.

More and more clearly we are coming to realize how seriously bodily disorders affect the mind. Many persons, for instance, who are suffering from low blood pressure, and therefore from an insufficient supply of blood to the brain, become victims of fixed ideas, and are obsessed with the thought that they have suffered an eclipse of faith; they insist that it is impossible for them to believe and that they consequently are hopelessly lost.

In such cases, it is well to advise rest or recreation or a change of occupation. Discussion should be avoided and an effort should be made to turn the thoughts into some new channel, to assure the sufferer that the difficulty is not so much mental or spiritual as it is physical, and to advise the services of a sympathetic Christian physician.

Frequently the fixed idea takes the form of a conviction

that the person has committed "the unpardonable sin." Relief is sometimes afforded by asking the sufferer the nature of this sin. Usually it is discovered that no clear conception of any definite fault is in mind. The distress is due to a vague fear of having committed an unconscious fault. To meet the case, it should be shown that Christ referred to the possible offense of ascribing to satanic agency the miracles he wrought by the power of the Holy Spirit, when he spoke of a sin for which there would be no forgiveness. His remark in reference to one who should "blaspheme against the Holy Spirit" was made "because they said, He hath an unclean spirit," Mark 3:30.

In any case, it can be shown that God is willing to forgive every sin which the person can possibly name, and that he surely is ready to pardon every unintentional fault. Absolute assurance can be given of forgiveness, in the name of Christ and in virtue of his saving work.

Others are oppressed by the belief that they have "sinned away the day of grace," that it is now too late for them to repent, and that they have nothing to expect but eternal condemnation and loss. Such sufferers must be assured that their very concern and dread are true signs of repentance and a desire for pardon, and that while life continues, it is never too late to turn to God, who is "not wishing that any should perish, but that all should come to repentance."

This same assurance can be given to any who are tortured by misconceptions of the doctrine of divine "election." They should be shown that this truth is one of the mysteries which are hidden in the mind of God, but that the will of man is free, that the offer of life is given to all, and that "whosoever will" may come and "take the water of life freely." Admit the impossibility of fathoming the purposes of the Eternal, but insist that the free offer of salvation is made to all who are willing to accept Christ and his redemption.

These and similar cases of despondency and despair must be treated with kindness and sympathy. No one of them must be ridiculed or derided; on the other hand, the sufferer must be shown that his fear is without real foundation. He

must not be allowed to review his case again and again or be humored too far. He must not be encouraged to believe that his experience is peculiar; he must be taught that it is common to many others in like circumstances, that it can be explained on natural grounds, that there is no possible reason for despair, and that the grace of Christ is sufficient for every conceivable need.

In all these cases when physical health is renewed, and when the teachings of Scripture are made plain, it should be expected that relief will result, and that peace of mind and joy of heart will be restored.

### 7. THE DELUDED

We live in days of religious fads and fallacies, of perversions of Christianity, and of prevalent systems of corrupt belief. It is, therefore, the duty of a pastor to protect his people against false teachings, and if possible to rescue them from the perils of popular delusions.

The situation is not new; Paul found it necessary to warn the Ephesian elders that, after his departing, "grievous wolves" would "enter in . . . not sparing the flock." Nor are the forms of error new, for in spite of their boasted novelty, most religious fallacies are hoary with age and are merely baptized with new names and disguised under pretentious phrases. It is surprising, however, to note the wide popularity of these forms of deception. Among the most common may be mentioned Christian Science, Theosophy, Spiritism, New Thought, Seventh Day Adventism, Faith Cure, Modernism, and Mormonism.

a. In view of the prevalence of these beliefs, a pastor must acquaint himself with their main features and fallacies. He need not in every instance make an exhaustive study of the system, but he should be able to speak with some intelligence in reference to each one, to distinguish it from the others, and, more specifically, to note the main points in which it contradicts Christianity and is subversive of Christian faith. For instance, one must not confuse Christian Science with Faith

Cure; the former denies the personality of God and the reality of matter, of sin, of suffering, and of death. It has no place for the true deity of Jesus Christ, or for his resurrection or his atoning work. It is based on a perversion of Scripture, and is as truly opposed to all that is essentially Christian as to all that is truly scientific.

On the other hand, a belief in Faith Cure is held by consistent and intelligent Christians, who accept every doctrine of the Scripture, and who merely are mistaken in the conviction that, in cases of sickness, means are to be rejected and the believer is to be cured by a miraculous and direct act of God.

So, too, one must distinguish between false systems which are chiefly fraudulent, and those which are due to misinterpretations of the Bible. Thus Mormonism is based wholly upon deception and a tissue of falsehoods. It was originated by the pretended discovery of "The Book of Mormon." It teaches not only plurality of marriage but also a plurality of gods. It is a delusion which, whatever may be claimed for it, is really founded not upon Scripture but upon an alleged discovery by Joseph Smith. On the other hand, "Millennial Dawn" is the name given to a system of false teaching, the author of which claimed that he was interpreting the Bible. The dangerous fallacies of his interpretations are evidenced by such teachings as declaring Christ to be a created being and denying his atoning death, while insisting that his second coming has already occurred and that the professing Church is wholly apostate and should be abandoned by all true Christians.

Then again, Seventh Day Adventists must be distinguished from orthodox Christians who believe in a second advent of Christ. The former hold that this second advent took place in 1843; that since then Christ has been "cleansing the sanctuary" and will soon appear on earth; that Satan is the scapegoat on whom the sins of believers are laid; that it is pernicious to observe Sunday as the day of weekly rest; that the gift of prophecy still continues; that the souls of dead



believers sleep until the resurrection, and that the wicked are annihilated. Seventh Day Adventists are also said to hold that there is no salvation outside their communion.

Spiritism, or Spiritualism as it was more commonly called in other days, attempts to bridge the chasm between the present life and the life which lies beyond the gates of death. In itself such an attempt might be regarded as natural and innocent, and Christian believers may properly search in Scripture for what is stated as to the future life, and may welcome any additional light which can be thrown upon these statements from any source. Most "Spiritists," however, reject the teachings of the Bible, repudiate the doctrine of future punishment, and are hostile to the claims of Christ, denying the deity of his person, the fact of his resurrection, the reality of his atonement, and the authority of his Word. It should be insisted that the boasted "revelations" of Spiritism are fraudulent and worthless; and that, judged by its history, the cult is demoralizing and dangerous, and is to be classed among the least worthy of modern delusions.

One should also distinguish between Theosophy and New Thought, though they are closely allied in their proud claims and in many of their fundamental fallacies. Both are essentially pantheistic in their philosophy. Both are contemptuous in their attitude toward the Scriptures and toward all vital Christian truth. In their denial of the personality of God and of the reality of sin, both have been properly described as anti-Biblical, antiethical, and antireligious.

As to Modernism, it appears in many phases. In its extreme form it accepts a radical theory of evolution and of the uniformity of nature, rejecting all miracles and discrediting all that is supernatural in the holy Scriptures. It results, therefore, in a denial of the true deity of Christ, of his miraculous birth, of his bodily resurrection, and of his atoning work; it is thus to be distinguished from mere modern statements of Christian truth, or from fresh formulations of Christian faith. Thus here, as in the case of all modern systems of religious teaching, one must distinguish carefully between

elements which may be true and those which cannot stand the test of Scripture.

b. The pastor must be quite as careful to discriminate between individual cases of religious delusion as between the different systems of prevalent misbelief. A person may call himself a Christian Scientist without any clear understanding of what the term denotes. One may mean merely that he has discontinued the use of drugs and is depending for bodily cure upon some mental attitude, or other application of the recognized law that the mind can influence the body. Such a person may be much surprised to learn the actual religious teachings of the system which he imagines he has adopted. The same may be true in reference to those who profess to accept Theosophy or New Thought or others of these popular fallacies. It is the duty of the pastor to ascertain accurately the tenets which are held, and to set forth the essential doctrines of Christianity which the system in question may contradict or deny.

Each case must be treated, not only with discrimination, but also with sympathy. Ridicule must be avoided, even though it cannot be denied that much which is taught by Christian Science is absurd in the extreme, and in this point resembles many of the solemn assertions of Theosophy and of New Thought.

The pastor should endeavor to place in the hands of those who have been misled by these popular delusions reliable books in which the errors are exposed and the fallacies are explained. Many works of this kind have been published in connection with all these delusions and may be secured with little effort.

The pastor must not allow himself to be drawn into protracted argument with advocates of these misbeliefs, nor must he be discouraged in case his advice is rejected and the victim of delusion is not open to reason or to guidance. His chief service may be rendered in urging such persons to a careful and prayerful study of the Bible, and particularly of those great essential doctrines which these false religious systems deny.

## 8. BACKSLIDERS

In every parish will be found persons who once were joyful in their Christian experience and fruitful in Christian service, who now seem utterly irreligious and devoid of interest in the Church or its work. Such are commonly known as backsliders. When dealing with these, the pastor must endeavor to ascertain in each case the exact cause of the spiritual decline. These causes are numerous and diverse. Among them may be named the following: An offense by some previous pastor or by some member of the church; dissatisfaction with some feature of the public worship of the church; a serious moral lapse; financial reverses; unusual business prosperity; abnormal love of pleasure and amusements; the influence of false religious teachings. Probably the most common cause of all is the neglect of prayer, of Bible study, and of attendance upon the worship of the church, and, therefore, the most common remedy consists in inducing the backslider again to open his Bible, to resume his habits of prayer, to attend regularly upon the services of the sanctuary, and to engage actively in some form of Christian work.

Sometimes the question is raised as to the character of the previous religious experience from which the person has declined. It is not well to allow time to be wasted in discussing whether this was or was not a real "conversion" or a "new birth." Fix the thought upon the present. If one now does not love Christ and is indifferent to his service, it is perilous for him to rely upon some past experience of "salvation." Present indifference is the best possible proof that the former experience was illusory and unreal.

On the other hand, if anyone fears that the former experience was not genuine, let him spend no time in looking backward; let him leave the past with God, and now, if never before, or now as never before, let him cast himself upon the grace of Christ for forgiveness, and publicly take his place among the followers of Christ, earnestly undertaking some task in the Church of Christ.

The pastor must not be discouraged in his effort to reach

such backsliders. Such persons must not be allowed to suppose that their situation is hopeless, but must be assured of the willingness of God to forgive and to restore the joy and peace and power of former days.

In this task of bringing back to active service and to a vital Christian experience those who have lapsed, it may be possible to secure the aid of selected members of the congregation, near relatives or friends, who can be induced to use their influence in restoring the wandering and the indifferent.

### 9. THE SICK

Visiting the sick is one of the most precious privileges and one of the most necessary tasks of the pastor. In order that no one who is ill may be neglected, the pastor must impress upon his people the duty of reporting to him all cases of sickness; even then, and in spite of every effort to keep himself informed, he will often be reproached for lacking the omniscience to know of sufferers whose misfortunes have not been mentioned to him.

When he learns of sickness he must call promptly, and when the illness is serious, he must repeat his visits with such frequency as the case may seem to demand, in some instances even daily. If possible, he should ascertain from the physician the nature of the sickness, and from the relatives or friends something of the moral and spiritual state of the sufferer. He must not insist upon seeing the patient, if this is contrary to the desire and advice of those in attendance.

His bearing must be calm and cheerful and hopeful. His call should be brief, but free from all appearance of haste, and must not seem to be professional or perfunctory. The sick person should not be made to talk, particularly when suffering; nor in such cases should the pastor attempt to give any extended message, but simply an expression of interest, sympathy, and affection. Any further ideas may be conveyed in the brief prayer which may be offered as he kneels by the bed. Expression should thus be given to the assurance of the goodness and grace of God, of pardon and acceptance in the name of Christ, of confidence in the loving plan of God

for each life, and of patient submission to his sovereign will. In less serious cases of illness, and during convalescence, the pastor can converse with the patient, removing doubts and fears and imparting spiritual truths; he can read passages of Scripture as well as offer prayer, and, at times, can bring enlightenment and help not only to the patient but also to those who are caring for the patient and who are often peculiarly susceptible to such helpful impressions.

In case of contagious or infectious diseases, the pastor must not shrink from any necessary danger or hesitate to bring any help or comfort which may be within his power. However, he must not break the laws regulating the isolation of persons suffering from such diseases. He must not fail to consult the attending physician. He must not expose himself when he is especially fatigued. He must not touch the patient or inhale his breath; or should he linger in the room longer than the conditions may demand. He must not go at once to other houses, and on his return home he must not endanger his own family, but must make such changes of clothing, and adopt such measures of disinfection as the physician will advise.

In case of critical illness and approaching death, it is usually not necessary to inform the sufferer definitely of his danger. One must be guided in this matter by the advice and wishes of physicians and relatives; yet commonly a few kindly and cautious words or, better still, some brief but significant sentences of prayer, may indicate the seriousness of the crisis and may at the same time turn the mind of the sufferer to Christ in penitent trust and confident hope.

In visiting a patient in a hospital, usually the pastor should not sit down, but should stand by the bedside. He should talk in brief and hopeful terms, and, when about to leave, should make an audible prayer, closing with a blessing and a benediction.

#### 10. THE BEREAVED

The ministry of consolation may begin in the sick room when hope for the recovery of some loved one has been

abandoned, or even in the death chamber, if the pastor be present; but wherever he may be, when the news reaches him of a bereavement among his parishioners, he must call without delay at the stricken home. His first visit should be brief. Sometimes it is not convenient for the family to receive him and he may leave a card or a verbal message. Even when he does see the members of the family, conditions may be such that he can do no more than express in a few words his sympathy and his desire to be of any possible help. He should not endeavor to stop any natural outburst of emotion; tears are often a great relief to the broken-hearted. He must not make any reference to the plans for burial, unless the subject is introduced by some member of the household. If those who receive him are sufficiently composed, he may state some comforting truths. These should be definitely Christian, not merely commonplace proverbs of pagan philosophy, which speak of the "common lot" and the "inevitable end." Assurance should be given that the loved one has gone to be with Christ and is in conscious blessedness in the Father's house; that reunion is certain, and that, in resurrection glory, fellowship will be restored; and further, that the Holy Spirit, the Comforter, a real Person by his presence and power, will supply all needed grace.

Some who have been bereaved will reveal a rebellious and bitter spirit; if possible, they should be led to submit to the mysterious but gracious will of God.

Some will bitterly reproach themselves for real or imagined unkindnesses or neglect. They should be reminded of the fruitlessness of remorse, of the gracious pardon of God, and of the possibility of increased gentleness and service toward the living.

Some will suffer a sorrow still more poignant because of the fear that the loved one was not prepared to die. In such a distressing case, truth must not be compromised; yet one must insist that we are not called upon to judge the future of any soul, but can safely leave each one to the unknown mercies of a loving God.

Some will continue to brood over their sorrows, and will

need encouragement to undertake some definite task, and thus, in some measure, to forget themselves in the service of others.

It is not wise for the pastor to attempt any explanation of the dark mysteries of Providence, but he must frequently be ready to correct the common mistake of supposing that a special bereavement is in the nature of a divine punishment. Puzzling and unanswerable questions will be asked, but most of these must be left to the obscurity which veils the unseen world.

In some cases an opportunity will be found for reading comforting passages of Scripture or for reciting from memory some familiar verses; and in practically every instance, it will be possible to offer prayer, and thus to leave the stricken hearts with a consciousness of the presence and love of God, whose grace never fails.

#### 11. THE AFFLICTED

The bereaved are not the only members of a flock who need the ministry of consolation. There are other forms of affliction, the sorrow of which is even more bitter than that caused by death. A sudden reverse of fortune, the permanent loss of health, the protracted agony of a lingering disease, the birth of a deformed or defective child, the disgrace caused by a prodigal son or a wayward daughter—these are among the afflictions which baffle the mind, crush the heart, and shake the faith of the most loyal followers of Christ. To all such sufferers, the Christian minister must be able to furnish relief and cheer and hope.

In some cases, the distressing facts are learned gradually and indirectly, through rumor; in others, their public announcement comes with a sudden shock to the whole community. In any of the former instances it may be best for the pastor first to write a letter stating that such a report has reached him, expressing his sympathy and regret, offering a conference if desired, and promising any possible aid.

When, however, the affliction is a matter of public report, the pastor should call immediately, and should do so in his

capacity as a representative of Christ and of his Church. In most cases he need say but little, particularly when visiting one who is in physical distress. What a stricken soul needs most is to have an assurance of Christian friendship and to have the thoughts turned toward God. Even the friends of Job knew enough to sit for a time in silence; but whatever one says, he must not fall into their error of intimating that any particular affliction is a rebuke for sin. It is true that sin always brings suffering; yet it must be made clear that specific sufferings usually cannot be traced to personal sins. Many persons suffer innocently, and among the greatest sufferers are little children and righteous saints. Obviously some persons do suffer for their faults, but most Christians who are afflicted need to be protected against the common temptation of reproaching themselves for imagined faults, and of seeking in their past conduct for the source of present grief.

Of course, if wrongdoing is known and confessed, the doer must be led to repentance and be reminded that the very heart of the gospel is the forgiving grace of God in Christ Jesus.

Further, it is often necessary to guard the sufferer against the danger of supposing that God is the author of evil. One must distinguish between what God permits and what he decrees. The distinction does not solve the impenetrable mystery of suffering, but it is sufficiently accurate to afford much relief. That is, God in his goodness has established certain fixed laws; a world in which the operation of law was not uniform would be intolerable. Therefore, when either intentionally or ignorantly these natural laws are violated, suffering and pain inevitably result. Such distress must not be attributed to the direct action of God. The same is evidently true in cases where the laws of society or of the state have been violated, with the consequent penalties and disgrace.

However, it is usually best neither to deny nor to minimize, nor to attempt to solve, the mystery of suffering, but to lead the sufferer to leave his case with God, giving the absolute assurance upon which faith can rest that "To them that love God all things work together for good."

In the Christian view of suffering, while its mystery is not



solved, it is regarded as certain to issue in some greater blessing, either in time or in eternity. As the apostle declares, "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Thus only in the light of eternity can the sufferer vindicate the goodness of God, and only in this light can the Christian endure with patience the distresses of the present time.

One who is willing to intrust himself wholly to the care of his loving Father, who is able to believe, even in experiences which cannot be explained, will ultimately realize that the trial of his faith, "being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

For those in affliction, however, the most pressing need is that of present help, the help which can come only from an absolute assurance of the presence of the Comforter, who is ready and able at all times to give needed grace. Of his blessed ministry those in affliction need to be reminded, and of his power to fulfill the promise of the Master: "My grace is sufficient for thee."

## 12. THE ERRING

In every congregation of Christians will be those who, while not such flagrant offenders as to be proper subjects of official discipline, and not so indifferent to the church and its services as to be classed among the "backsliders," are nevertheless in need of kindly warning and even of serious admonition or rebuke. Some may be not actually immoral who yet are dangerously indiscreet; others may be unconscious of serious faults whose influence is injurious because of carelessness in the performance of religious duties, of laxity in the observance of the Lord's Day, of thoughtlessness in the matter of questionable practices. Still others may be guilty of circulating slanderous reports, and others may be advocating mistaken beliefs.

To deal with such offenders personally and privately is clearly within the province of pastoral duties; as Paul enjoined Timothy, when the latter was in charge of the church at Ephesus, "Reprove, rebuke, exhort, with all longsuffering and teaching."

Paul plainly indicated that the spirit in which this task is to be performed must be that of great forbearance and "long-suffering"; one must not appear to be officious or intrusive or captious; he must not exaggerate a fault or treat too seriously a matter of no real significance. He must adopt the method of "teaching" which Paul suggests. That is, he must make plain the principles of right action and the grounds for correct belief.

Sometimes the pastor can act through a third party—a parent, a relative, a friend. Usually he must try to see the offender alone. If the offense has been serious, a confession should be secured, not as to the details of the fault, but as to the fact. The peril of beginning a wrong course must be made plain; also the importance of a right example, and the obligation resting upon professed followers of Christ, not only to avoid placing stumblingblocks in the paths of others but also to live so as to make it easier for others to lead a Christian life.

Sometimes such advice will be resented as an intrusion; sometimes it will be wise to have another person present to serve as a witness of the conversation; sometimes it will be necessary to bring the matter before a Church court. But in most instances the advice will be taken gratefully, and lives will be saved from peril and disaster.

The supreme requisite for success on the part of the pastor is a spirit of humility and love in dealing with these erring members of his flock. For guidance in performing such delicate duties, one needs to remember the words of Paul: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

## 13. THE PERPLEXED

Scarcely a subject could be named upon which the advice of a pastor is not asked. Therefore, while he never must appear to lack sympathy, on the other hand, he must not assume omniscience. He will be expected to give counsel and aid to persons in every kind of trouble. Yet he can properly feel that his chief responsibility is to those who are perplexed by problems which concern morals and religion. These latter problems arise in every sphere of human experience, and, therefore, the pastor is expected to advise as to Christian conduct in almost every conceivable situation in life.

It is evident that he will be greatly aided in his work by a knowledge of psychology, by an understanding of human nature, by some acquaintance with the laws of evidence, by the ability to interpret motives, and by some understanding of the fundamental demands both of civil law and of Christian ethics. Many questions of casuistry arise which may be solved by applying to them essential Christian principles.

Financial troubles are frequently presented. These may often be referred to some Christian layman for advice, or when immediate aid is asked, the matter may be referred to proper officers of the church for their investigation and action. However, the pastor must usually listen to each story with patience, and sometimes he can show how a debt may be refunded, how expenses may be reduced, or how an income may be increased. Quite commonly he can urge such habits as will result in avoiding debt, and he can strengthen the determination of the one in trouble to act with absolute honesty and to meet courageously situations of great difficulty.

When domestic troubles and tangles are presented, the pastor must refuse to pass judgment on a husband or a wife until both parties have been heard. He must then bring husband and wife together and let each tell the story in the presence of the other. He must seek to effect a reconciliation, advising self-control, mutual forgiveness, and Christian love. He must regard all confidences as absolutely sacred. He must even refuse to receive such as are unnecessary or are improper for

him to share, and he must ask only for such information or confessions as will make it possible for him to form a judgment and to give helpful advice.

In questions of conscience, as to matters about the lawfulness of which there is a difference of opinion among Christians, a little sensible advice will often give great relief to sensitive souls, which are needlessly tormenting themselves by being overscrupulous. However, the pastor must refuse to allow his opinion to take the place of conscience for anyone. He can advise in such matters, but he must leave the decision with the one who is perplexed. In solving the problems which are occasioned by scruples as to which the opinions of Christians differ, the rules which should be given are rather definite:

- a. Do what you believe would please your divine Master.
- b. Refrain from any questionable practice until certain it is right for you.
- c. Do not condemn another for doing what you think is wrong.
- d. Do not despise others for refusing to do what you regard as right.
- e. Do not influence another to do what he considers to be wrong.
- f. Have a kindly regard for the feelings and opinions of others, and be willing to sacrifice your own rights for their happiness, welfare, and safety.

In these, and in all other cases, try to fix the mind of the perplexed upon God and upon the reality of his guidance, giving the assurance that as one continues to read his Word, to obey the voice of conscience, to regard the providences of life, and to pray for direction, light will ultimately come and perplexities will disappear.

#### 14. MATURE CHRISTIANS

The members of a flock who sometimes are most neglected, particularly by young pastors, are those who are most mature

in their Christian faith and experience. They are supposed to have no need of pastoral care, yet many of these saintly souls are peculiarly hungry for spiritual fellowship, and particularly appreciative of any attention and consideration. They often feel that the pastor is the one person who could really sympathize with them, as he alone may have the knowledge of the Scriptures and the acquaintance with the deep things of God, which, with most other persons, come only after long years of study and of experience. They would like to talk with him about the mysteries of the Christian faith and to have his judgment as to troublesome questions which they hesitate to discuss with others. They fear to mention these matters to those who might misunderstand or who have no interest in things spiritual.

To such Christians, the pastor should devote no little time. He should encourage them to speak freely of their beliefs, their aspirations, their problems, and their conscious needs. He should offer to pray with them. He should exchange with them books on religious subjects and give them the joy of a true spiritual companionship. Thus his own life will be immeasurably enriched, and thus, as in no other way, he will receive preparation and guidance for the difficult task of the cure of souls.

## CHAPTER V

### RELIGIOUS SERVICES

#### 1. THE CONDUCT OF WORSHIP

Many denominations of Christians have prescribed liturgies, or forms of worship, which their ministers are expected to employ in conducting religious services. In non-liturgical Churches, however, the conduct of public worship and of religious ceremonies is left largely to the discretion and judgment and choice of the officiating clergyman. It is true that this sacred duty is more definitely related to the work of the preacher than to that of the pastor; yet on many occasions every Christian minister is expected to fill this high office, and in preparation for it he should study books dealing with liturgies. He should become familiar with the Directory for Worship, the Book of Forms, or the Book of Common Worship provided by his Church. At the very least, he should aim in the conduct of worship to attain the following ideals:

##### **a. First of all, public worship should be orderly.**

The various parts of the service should be thoughtfully selected and logically related. In most Protestant congregations the stated public services consist chiefly of those familiar elements which seem to have been adopted by the primitive Church; namely, praise, reading of Scripture, prayer, offerings, preaching, and the administration of the sacraments. It would seem also that since a very early date creeds have been in use as public confessions of Christian faith.

As to the exact order of these parts, opinion and usage differ. Considerable liberty of arrangement should be allowed to the pastor; yet in his Sunday-morning service he should not introduce too frequent changes.

Usually, more than one hymn or anthem is sung and more than one Scripture lesson is used, one of the latter being read responsively. So, too, the congregation unites more than once in prayer, generally including The Lord's Prayer. When the Creed is recited, it logically should follow the reading of the Scripture, for it is a response, on the part of the worshiper, to the message which has come to him from the Word of God, expressing his acceptance of revealed truth. "Gloria Patri" is often sung after the responsive reading. In the service of praise the doxology is frequently used first, although many persons feel that it would be more appropriate at the close of worship. When public announcements must be made, they should follow a hymn and not a prayer. Special services are often appointed for the observance of the sacraments, but when these form a part of the stated worship of the church, baptism is administered usually near the opening of the service, and the Lord's Supper after the sermon. Almost universally a benediction is pronounced by the minister at the close of the service. After this it is seemly for the congregation to remain seated for a time in silent prayer.

An order of service should not be elaborate or complex. Simplicity usually makes for spirituality. A sufficiently comprehensive order might be as follows: 1. Praise. 2. Prayer of invocation, closing with The Lord's Prayer. 3. Praise. 4. Responsive reading of Scripture, followed by the Gloria. 5. Scripture lesson. 6. The Apostles' Creed. 7. Prayer. 8. Praise. 9. The offering. 10. The sermon. 11. Prayer. 12. Praise. 13. The benediction. 14. Silent prayer.

#### **b. Public worship should be unified.**

There should be manifested a real harmony between the various parts which enter into a particular service. If possible, there should be some dominating thought or truth which will determine the general character of each part. The Scripture lessons, the hymns and anthems, and even the prayers should all have some relation to the character of the sermon.

This, however, does not mean that one should encourage monotony. Sometimes a contrast will heighten an effect. It

does mean, however, that the leader must consider in advance, and thoughtfully prepare, every feature of the service.

**c. Public worship should be social.**

It should be conducted so that all the congregation will have a part in it. The worshipers are not to be simply silent listeners and observers. The congregation should unite heartily in praise, in The Lord's Prayer, in the responsive reading of Scripture, in the Creed, as well as in the presentation of offerings. Worship should thus be a corporate act, in which believers as a body unite.

**d. Public worship should be spirited.**

It never should be allowed to become dull, dreary, perfunctory, listless, or lifeless. Interest may be secured in part by punctuality. A service should be begun at exactly the hour announced. While haste or abruptness are to be avoided, nevertheless no time should be lost in passing from one part of the service to the next. The leader never should keep the congregation waiting while he searches for his notes or finds the places in his Bible or hymn book.

Scripture lessons should not be long, and the same is true of the anthems and prayers. The sermon should not occupy more than thirty minutes. The hymns should not be allowed to "drag"; some should be sung with a considerable degree of rapidity. The air of the minister should be earnest, alert, animated. The whole service should have movement, fervor, enthusiasm, spirit.

**e. Public services may be made popular.**

They may be so conducted as to attract unbelievers. Special features may be introduced with these very people in view. This is particularly true of the Sunday-night service. The question is often being asked whether this second service should be abandoned. Possibly this may be necessary in some places and under some conditions, but this service frequently is being employed to crowd the church with those who usually are regarded as careless and irreligious. Such a service may



be enriched by the use of the fine arts, of music, poetry, and painting, as well as of eloquence. Music will make its appeal both in the congregational singing of hymns and also by the services of a choir. Pictures may at times be produced, and even religious pageants. At such services there must be special care to avoid that which is monotonous, prolix, or tiresome. There is no reason why the eye as well as the ear may not be addressed in order to gain an entrance to the soul for the gospel message.

**f. Public worship must be dignified.**

Nothing grotesque or offensive is to be tolerated. The air of the minister must never be flippant. His tone must not be casual. His manner must never be irreverent. No features may be introduced into the service which are not befitting a house of God, and which cannot be regarded as true worship rendered in his conscious presence.

**g. Above all, public worship must be edifying.**

This was the supreme requirement which the Apostle Paul made of the Corinthian church. Mere entertainment is never justifiable; but on the other hand, prayers or sermons which are not intelligible should not be permitted. The reading of the Scripture should be done after much preparation, and with such thoughtfulness and impressiveness that it brings a real message to the hearers. The prayers should be such as are calculated to lift the worshipers into the very presence of God and to bring them into fellowship with him. The pastor must thus seek in the entire service truly to express the religious life of the people, to voice their faith, to strengthen them for their tasks, and if possible to add to their numbers. Such worship cannot fail to be helpful to men and acceptable to God.

## 2. PUBLIC PRAYER

The most sacred and exacting feature of worship is the conduct of prayer. It is an act addressed directly to the living God; it should make the congregation of worshipers conscious of his presence and bring them into communion with him, and

thus prepare their hearts and minds for all other portions of the service.

For the proper exercise of this peculiar privilege definite preparation is demanded. This should be both general and special. General preparation includes:

a. The habit of private prayer, particularly of oral and vocal prayer.

b. The study of the devotional portions of the Bible, especially of The Psalms, and of the prayers of the Old Testament and the New Testament.

c. Familiarity with devotional literature.

d. Reference to the prayers which are the common property of the Christian Church and which are contained in various manuals and books of worship.

e. A practical knowledge of men, of the lives of parishioners, of public events, and a sympathetic interest in human affairs.

f. An effort to enlarge one's vocabulary, and to memorize devotional expressions.

g. Meditation.

If such general preparation is habitual, there will be less need for special preparation, yet the latter is seldom unnecessary. Before each service one should consider the nature of the occasion, the circumstances, and the specific needs of his Church, and of the community, and of the larger world. He should determine at least an order of thought as well as the general contents of his petitions. Some ministers find it helpful to write out their pulpit prayers, and even to memorize them, particularly in the early years of their ministry. This need not be demanded of all; yet in many cases this part of the service should be so carefully premeditated as to preclude all hesitation or confusion or serious omissions. If, however, a general outline is in mind, it is usually best to allow the exact phrases to be an expression of the devotional mood and the awakened sentiments of one who, in the act of prayer, is consciously mindful of the needs of his people and of the presence of God.

Public prayer should be marked by the following characteristics:

**a. It should be reverent.**

The one who leads should be such in his very attitude. He should not lean upon the pulpit or toy with the Bible or the hymnal, but should stand erect with his hands folded and his eyes closed.

His manner should not be casual or indifferent or hasty. He should not be abrupt and should wait for silence before he begins. His tones should not be boisterous, nor yet monotonous, but clear, distinct, quiet, and fervent.

There is also a language of devotion which may be acquired gradually. It has been produced by centuries of Christian worship. It is not a mere mosaic of Scripture quotations, though it echoes their spirit and tone. It is not colloquial, nor yet is it stilted, conventional, or archaic, but it is marked by simplicity, freedom, dignity, directness, and power; it is not prosaic or stereotyped, but imaginative, poetic, symbolic, and passionate.

The substance of the prayer should be elevated in thought and dignified in expression. It is proper to address the Father, the Son, or the Holy Spirit. More commonly prayer is offered to the Father, in the name of the Son, under the guidance of the Spirit; but in any case, one should avoid mentioning the divine names too frequently or uniting with them terms of familiarity or endearment. Dignity also forbids all witticisms or humor in prayer, and all that is repetitious, insignificant, and commonplace.

**b. Public prayer should be supplicatory.**

It is to be addressed not to men but to God. It should not be didactic, unfolding systems of theology or dealing minutely with Christian doctrine. It should not contain flattering references to visiting ministers, or compliments or rebukes intended for the congregation. Its effect upon the worshipers is not to be so much informing as inspiring.

**c. It should be representative.**

It must be framed to express the worship of the congregation and not the desires and experiences and emotions of the preacher. It should be directed to meet the needs of the people and to voice their interests, their sorrows, their hopes, and their wants. It should be in a true sense congregational and pastoral.

**d. It should be comprehensive.**

Not every prayer should be such, yet at the stated worship of the church a service of prayer should include the following commonly recognized parts: (1) Adoration. (2) Thanksgiving. (3) Confession. (4) Supplication, or petition for the congregation then present. (5) Intercession, including requests for all classes of men, for the Church, and for the State. There is always danger that public prayer may be either too personal, expressing only the sentiments of the leader, or too parochial, excluding reference to the community, the nation, and the world.

**e. Public prayer, however, should be brief.**

Even the "long prayer" should not merit the name; six or eight minutes should suffice; and the prayer of "invocation," the offertory prayer, and the closing prayer should all be short, concise, and pointed. A multitude of subjects will suggest themselves to the pastor, but they can be covered on successive Sundays and thus monotony and undue length can be avoided.

**f. It should be hopeful.**

Some ministers always assume in prayer not only an artificial tone, but also one that is funereal and sad, and the substance of their petitions is as depressing as their voices. Of course, there must be solemn adoration and humble confession, but the main notes of worship should be joy, peace, confidence, and cheer.

**g. Prayer must be Christian.**

It must be molded by revealed truth and offered in the name of Christ. When the Master rose to the supreme climax of all his instruction as to prayer, he taught his disciples to pray in his name, which did not mean simply with the mention of his personal or official title, but in virtue of all that he was and did as Lord and Saviour. When worship is offered with faith in his divine Person and in view of his redeeming work, it is sure to be acceptable to God.

**3. THE MUSICAL SERVICE**

No pastor should relinquish control of the musical service in his own church. He will act in harmony with his organist or choir leader, he may be aided by an intelligent committee, he must not usurp the authority of the session or official board. Nevertheless, as nearly one half of the public worship is occupied by preludes, hymns, anthems, solos, offertories, responses, and postludes, and inasmuch as these can either deepen or destroy the helpful impression of the other portions of the service, one who has the responsibility of conducting the worship must never leave the character of the musical service to the choice of assistants.

As for his other duties, so, for this important task, the pastor needs discipline and training. Happily some theological seminaries are beginning to give instruction in the important matter of Church music. Each pastor, however, must seek by private study to acquaint himself with the history, the forms, the importance, and the large possibilities of sacred music. It is a great advantage if he can read music, can sing, or can play an instrument. However, he needs no prolonged course of study or technical musical training to be able to understand and to apply the chief principles involved in rightly directing the musical services of the church.

**a.** The controlling principle is the religious purpose of Church music. This music is intended to aid in the worship of God and to deepen spiritual impressions. It is never an

end in itself. It is not pure art, but applied art, and, therefore, valuable only in so far as it serves its specific purpose. Thus the best Church music is not always that which most exactly conforms to an abstract, artistic standard, but rather that which is most perfectly adapted to express or to create religious feeling in a particular congregation, or on a specific occasion. Therefore, the pastor, who has carefully studied the needs of his people and who has in view a definite purpose for each service, can better determine the appropriate character of the musical selections than can the most talented musical critic, unless the latter has had a real religious experience and is in sympathy with the aim of the particular service.

b. Again it is to be remembered that while music makes a more direct and powerful appeal to the emotions than does any other art, mere emotion is not necessarily religious. It becomes religious only by the association of ideas. Music by itself has no moral or religious value. Its influence depends upon the thoughts with which it is associated. Therefore, the attempt never must be made to wed sacred words to secular tunes. Therefore, also, organ selections are of no help if out of harmony with the worship which follows or precedes. So, too, a solo is of no value if the words are not distinctly sung or if it attracts attention to the singer. Tunes are not desirable if the rhythm is too prominently accented; nor are anthems inspiring if so intricate and so marked by counterpoint and chromatics and surprises as to make the impression of being a musical performance. In short, the ideal Church music will not be noticed, but its effect will be felt and remembered.

c. With such principles in mind it is evident that the church organ, which can be of such help in giving a foundation for the music and dignity to the service, may be so abused as to be a great obstacle to worship. It may be played so boisterously as to drown the voices of the worshippers; an offertory may be of such a character as to make it difficult to follow it

with a sermon, while a postlude may be such as to destroy the whole effect of a solemn message.

d. So, too, a choir may be of help in three ways: First, it may lead the congregation in the service of sacred song; second, it may inspire the congregation through the noble but more difficult compositions of praise to God; and third, it may bring an impressive message to the congregation of worshippers. To accomplish the last of these purposes, a solo, marked by simplicity, sincerity, and emotion is best adapted. For the first two purposes, a chorus choir is best qualified. The least desirable form of choir is the quartet. In many churches nothing else seems available. It is probably better than no choir at all, but the best form is that of a chorus selected from the people of the congregation. It has its difficulties, but these are far outweighed by its obvious advantages, and, as far as possible, the chorus should be adopted in all churches.

e. Usually the most important parts of the musical service are the hymns which are to be sung by the congregation. These must be thoughtfully selected. Next to his Bible, the hymnal should be the book with which a minister is most familiar. In case three hymns are used in a particular service, the first should be a call to praise; the second, a more general expression of worship; and the third should have some more special relation to the message of the sermon. If the hymns are announced, such a portion of the first stanza should be read as to express a complete thought. At times, the intelligent reading of an entire hymn is to be commended. Only in exceptional cases should stanzas be omitted. An effort should be made to employ a wide range of hymns. The pastor should bring forth from his hymnal "things new and old." He should occasionally mention, in connection with a hymn, some interesting fact related to its composer, its author, or its spiritual message. Such congregational singing should be an inspiring feature of every service.

If the pastor keeps in mind the supreme purpose which may be served by Church music, if in advance he advises definitely

with his choir as to the exact character and themes of the coming services, if he enlists their cordial coöperation and support, he will find that the musical services will immeasurably increase the power and influence of all his pulpit ministrations.

#### 4. THE MIDWEEK SERVICE

The problem of the midweek service, or "prayer meeting," is increasingly difficult because of the complex character of modern life, its haste and absorption, and possibly because of a waning faith in the efficacy of prayer. In many places, this service has become a perfunctory, lifeless, and poorly attended reproduction of the Sunday-morning gathering. In other places it has been abandoned. The problem, however, is capable of successful solution. The degree of success will depend largely upon the time and effort the pastor is willing to spend. It is worth the cost. It develops the spiritual life of the church, increases the fellowship of its members, cultivates habits of Bible study, arouses interest in missionary enterprise, stimulates a spirit of prayer, and enables the church to accomplish its great task in the ministry of intercession.

There is no one solution of the problem for all churches or for any one church at all times. It demands study, observation, experiment, and perseverance.

a. Serious preparation must be made for this service. This includes: (1) The selection of topics and themes and the arranging of programs. Plans should be definitely fixed for weeks or even for a year in advance. It is well to publish the intended program for the season. (2) Announcements should be made from the pulpit, but without rebuking the congregation for poor attendance. Special features of the following meetings should be attractively stated. (3) Letters should be sent to members of the congregation, requesting a promise of attendance or even of participation in the service. (4) Members of the congregation must be taught to lead in public prayer. If a pastor will begin with the young men of



his church, he will be surprised at what can be accomplished by personal and private effort. (5) The preparation of the pastor himself for each service is of supreme importance. He should be in good physical condition and not exhausted by previous work; he should make such mental preparation as will be manifest not only in the message but also in the selection of hymns and in the arrangement of the entire program; above all, he should make spiritual preparation for his difficult task. (6) Committees may be useful, if intrusted with various features of the service, either in preparing the place of meeting or occasional programs, in extending a welcome to visitors, or in providing special music. (7) The room in which the service is held must be light, attractive, properly heated and ventilated.

**b.** The character of the service should be:

(1) Social. It should be of the nature of a family gathering, informal, pervaded by a spirit of friendliness. There should be simplicity in dress, in speech, and in prayer. Participation in the service by those in attendance should be encouraged. A psalm may be repeated in unison or read responsively. Scripture may be memorized, and recited as part of the service. Bible references may be read in connection with the theme assigned. Brief prayers may be offered, and The Lord's Prayer may be introduced.

(2) Spirited. This characteristic will be secured by promptness in beginning the service and in introducing its various parts. The leader must be alert and active. Long addresses or prayers should be discountenanced. The music must be made an attractive feature. A number of singers may be grouped about the piano or organ. New hymns may be learned and special musical features may be introduced.

(3) Cheerful. The service, while dignified and serious, must be hopeful and inspiring. Strength and courage should be given to the worshipers, who are in the midst of the toil and strain of the week.

(4) Purposeful. Even in a meeting which is held specifically for prayer, there must be a definite aim. Topics for

prayer should be announced and an opportunity given for presenting special requests.

(5) Diversified. Monotony is the cause of the decline of most midweek services. While the purposes of praise and prayer and devotion are the main objects to be attained, new features must be introduced continually, and large variety must be offered. Among the following features may be suggested: (a) The question box. That is, an evening may be devoted to answering questions relating to religious experience or to church work. These questions, either signed or anonymous, should be sent previously to the pastor by members of the congregation. (b) A praise service may be introduced. It will consist of hymns, which possibly may have been selected by the congregation, in reference to which the pastor may make comments and explanations as to the origin or message of the hymns and the lives of the composers. An "evening of favorite hymns" is always popular. (c) Bible study should be a prominent feature of the midweek service. At least one meeting a month should be devoted to the review of a selected book or passage. Favorite chapters may be selected by vote of the congregation. (d) The church organizations may be assigned occasional evenings in which to present their work, as, for example, the Sunday school, the Christian Endeavor society, the Men's Brotherhood. (e) Various reform movements and relief organizations may be assigned places on the yearly program and presented by forcible speakers. (f) The annual meeting of the church may be arranged for a midweek service and made peculiarly attractive and interesting. (g) The "preparatory service" preceding each communion may be made the occasion of a largely attended midweek service. In some churches it is possible to secure the presence of more than half the communicant members at such a service. (h) Holidays suggest programs which may be attractive for the midweek services preceding, as before Christmas, Easter, or New Year's Day. (i) The "missionary meeting" is the most important form of the midweek service. For many years it was known as the "missionary concert," and was a source of real strength and power to the church. Whatever the special

name, such a service should be held in every church each month of the year. Material is ready for the use of every pastor. The Mission Boards offer leaflets, lectures, and stereopticon slides, which present forcefully the work of various fields. People are also interested in missionary biography, in the advance movements of modern missions, and in the occasional review of a missionary book. (*j*) "Conference meetings" offering free discussion of the plans, methods, and problems of the church may be arranged. The various subjects should be considered first by a committee, and usually some one should be prepared to open the discussion of each problem. (*k*) Experience meetings may be held occasionally. They are helpful to young converts, and sometimes lead others to make a public profession of faith.

A word should be added as to "cottage prayer meetings." These may be helpful in leading to better acquaintance among the members of the church, and in ministering to the sick, the aged, and others who are confined to their homes. They also may be a means of reaching those who are outside the church fellowship. Such meetings frequently develop into strong outposts in the conduct of church work.

### 5. THE BAPTISMAL SERVICE

Most churches have adopted books of forms, which give to pastors sufficient guidance for a proper administration of the sacraments. The following suggestions, however, may afford some additional help in the matter of baptisms:

a. The pastor should study the teachings of Scripture and should occasionally instruct his congregation in reference to this sacrament.

b. He should observe the requirements of the laws and usage of his own Church.

c. He should memorize some dignified form to be followed in conducting this service.

d. Usually, baptism is to be administered in the church and in the presence of the congregation. The propriety of making exceptions to the rule is left to the decision of the pastor.

e. Baptism is to be administered but once to any person.

f. Baptism may be performed only by an ordained minister. According to Presbyterian law, for example, if administered by a layman, a Unitarian, a deposed or suspended minister, or by an impostor, it is not valid; the validity of baptism by a Roman Catholic is left to the judgment of the church session.

g. Unbaptized persons who apply for admission to the church, after a satisfactory examination as to their faith and character, are to be baptized, usually, in the presence of the congregation; and only after baptism are they to be regarded as members of the Church. This public baptism and reception into Church membership is commonly administered immediately before the observance of the sacrament of the Lord's Supper.

h. Children should be baptized if one of their parents is a professing Christian; or they may be presented for baptism by guardians or other persons who have undertaken to rear them, in case these persons are Christians and are willing to assume the obligations taken by parents in the baptismal service.

i. When unbelievers request baptism for their children, it should be explained to them that baptism is an ordinance in which parents confess their faith in Christ and promise to bring up their children as Christians, and therefore can be administered as soon as parents are ready publicly to acknowledge their allegiance to Christ.

j. In churches where immersion is not required, baptism may be administered by pouring or sprinkling water upon the person. In such churches it is unwise for pastors to be immersed, or to administer immersion personally, lest they may seem to discount the validity of other forms of baptism.

k. The baptismal service consists, first, of brief sentences of instruction, given by the pastor, as to the nature of the ordinance; second, of assent to appropriate vows and promises, either by the parents or by the persons who are professing their faith; third, of a brief prayer for the blessing of God upon the service. Then the minister, sprinkling water upon the head of the person who is being baptized, pronounces the given name, saying, "I baptize thee in the name of the

Father, and of the Son, and of the Holy Ghost." This simple service is then closed with prayer and benediction.

1. The pastor must be allowed to determine at how late an age children may be baptized as infants, or when they should be expected to assume for themselves the vows of professing Christians.

m. In the case of infant baptism, parents should give to the pastor the exact name of the child, the date of birth, their own full names, and their address. They should be instructed in advance as to the meaning of the sacrament, as to the exact form of service to be followed, as to the vows which they are publicly to take, and as to the exact time and place of the ceremony. On their arrival at the church they should be met by some officer who will welcome them, conduct them at the proper time to the baptismal font, and retire with them from the auditorium at the close of the baptismal service. The service should be introduced by an appropriate hymn, and during the baptism the child may be held by either parent or by the officiating minister.

n. Careful entry of each baptismal service must be made both in the private records of the pastor and in the record books of the church, and when letters are issued, transferring the membership of parents to any other church, these letters should contain the names of their baptized children.

## 6. THE LORD'S SUPPER

The frequency with which the sacrament of the Lord's Supper shall be observed is determined usually by each local congregation. In some churches there is a weekly observance; in no case should it occur less than four or five times a year. An occasional evening communion service is very helpful.

For the instruction of those who are intending to partake of this sacrament for the first time, a communicants' class should be conducted by the pastor, once or twice in the course of each year. A session of the class should be held each week for a period of six weeks, in the fall, and possibly again in the spring. This class should be open to all persons, but should be especially designed for young Christians and for

others who are expecting to become communicant members of the Church. Manuals to be used for conducting such classes are easily obtained. They include instruction concerning the Christian faith and profession, the Church and its sacraments, and Christian life and service.

Persons who are baptized members of the Church, and others who desire to unite with the Church on profession of their faith, are expected to appear at a meeting of the church session, or other church board, to be examined as to their knowledge of Christ and their fitness to partake of the Lord's Supper. The questions which they are asked at this time, usually by the pastor, should be serious but simple in character, and designed only to secure a confession of faith in Christ as Lord and Master and of a determination to serve him as members of his Church. Persons presenting letters of dismissal and commendation from other churches are received into the membership of the church at this time by vote of the session.

In many churches elders, or other representatives of the church, visit all the homes of the congregation some days before the Lord's Supper is to be observed, and distribute communicants' cards which are to be signed and left in the church at the time of the communion service. This enables the pastor to note the absentees and to learn of special cases needing pastoral care and oversight.

Immediately before the communion, a church customarily holds a preparatory service, usually on some evening during the week, which all communicants are expected to attend, although attendance must not be required. An address is delivered by the pastor with the purpose of fixing the thoughts of the people upon the character of the sacrament and upon the right state of heart and mind for its proper observance.

At the service when the sacrament is to be observed, it is well for the pastor to preach a communion sermon. This is frequently omitted lest the service may be too long. It is rather better to shorten all the usual parts of the service, but to include at least a brief message which may impress upon

the worshipers the privileges and possibilities of a rightful participation in the sacrament.

After the sermon it is customary to extend a welcome to such persons as for the first time are to partake of the sacrament or have recently been admitted into the membership of the church.

An invitation to partake of the communion should be extended by the pastor to all members of sister Churches who love the Lord in sincerity, but such an invitation should not be interpreted to include those who have not previously confessed their faith in Christ.

After the singing of a hymn, during which persons who do not desire to participate in the sacrament may be given an opportunity to retire, the pastor, taking his place at the communion table, reads the words of institution, from I Cor. 11:23-27. This is followed by a prayer of consecration, in which the worshipers recognize their personal unworthiness, thank God for his redeeming love in Christ Jesus, profess a trust in his atoning death, ask that the elements of bread and wine may be consecrated to a sacred use, and dedicate themselves anew to the service of God.

The pastor hands the bread and the wine to the elders, or other representatives of the congregation, who distribute these elements to the worshipers. The service closes with a prayer of thanksgiving, a hymn, and a benediction.

In many churches, before the closing hymn, an offering is taken for the relief of the poor.

The entire service must be conducted with dignity and solemnity, and with a feeling of tender emotion, yet also in a spirit of confidence, cheerfulness, and hope. Each detail of the service must be arranged in advance. All haste and confusion must be avoided, and every effort must be made to fix the thought upon the presence, grace, and power of the living Christ.

## 7. THE MARRIAGE SERVICE

Every minister who expects to conduct a wedding ceremony should acquaint himself with the laws of the state, the rules

of his Church, and the accepted customs of the community in the matter of marriages. When requested to perform such a ceremony, he should arrange for a conference with the prospective bride and groom. There should result a definite understanding as to the time, the place, and the character of the wedding, the plans for the rehearsal, and the form of ceremony to be used. A minister may show the similarity of the more familiar wedding services, and prove, at least to his own satisfaction, that the form adopted by his own Church is the most dignified and beautiful of all; but any form may be altered, and a bride must be allowed some latitude of choice in this regard. If, on principle and by studied preference, the word "obey" is not to be used in the ceremony, the bride may be interested in learning that she then consistently should wear no veil, as the latter is the symbol of that loving submission which involves no hardship but assures the unity of a Christian home. The minister must ascertain the exact given names the contracting parties wish to have used in the service.

It is wise to discourage the marriage of a Christian with an unbeliever, and to refuse to marry a divorced person or minors who have not the consent of their parents, or to perform secret marriages. A wedding ceremony may be performed on Sunday, but the practice should not be encouraged. A minister should offer to secure the use of the church, if it is desired; also he should learn the kind of certificate the contracting parties prefer, and whether he is to be responsible for publishing the announcement of the wedding.

The rehearsal is frequently directed by the bride, who then allows some one else to take her place at the time; otherwise, the minister is expected to give the necessary directions. For the processional, the "Lohengrin" wedding march may be played. As the party moves down the aisle, the ushers lead, walking two by two, arranged in the order of their height, the shortest coming first. Next come the bridesmaids, similarly arranged. The maid, or matron, of honor follows; flower girls, if there are any, come next, and last of all the bride, or her understudy, leaning on the right arm of her father, brother,



or near male relative. As the ushers reach the minister who, with the groom and the best man, has appeared from a side entrance and stands in front of the pulpit, they divide and take their positions on the right and left, far enough away to leave room for the bridesmaids, who also divide, half on each side, and stand in front of the ushers. The groom takes one or two steps forward to meet the bride who slips her left hand from the arm of her father and gives her right hand to the groom, as together they take their place before the minister. When all the party has been properly arranged, and their positions carefully noted, the Mendelssohn wedding march may be played as a recessional. The bride and groom go first, the bride taking the right arm of the groom; then follows the maid of honor, and then the bridesmaids and the ushers, in the order in which they entered. The best man usually retires with the clergyman.

Some such rehearsal should be planned either for a church or for a home wedding; the order is practically the same. In the latter case the bridal party will be much smaller; but under no conditions should there be any levity or undue waste of time.

On the occasion of the ceremony, in a church wedding, the front pews on the left, as one faces the pulpit, are reserved for the relatives of the bride, and those on the right for the relatives of the groom. Before the ceremony the persons last seated are the parents of the contracting parties. Of these the mother of the groom is escorted to the front pew on the right, by the head usher; he returns to the door and escorts the mother of the bride to the front pew on the left, and when on his return he reaches the door of the church, the wedding march should begin. At this time the congregation should rise and remain standing during the service.

When the members of the wedding party have moved down the aisle to their places, the minister should begin the ceremony, reading the service slowly and distinctly with sufficient voice to be heard in all parts of the church. As that part of the ceremony which concerns the ring is reached, in order that the ring may not be dropped, the best man places

it in the open palm of the groom; the bride takes it in her fingers and places it in the open palm of the minister, then the groom takes it in his fingers and slips it upon the finger of the bride.

It is customary for the bride and groom to kneel for the benediction. The congregation should remain in their places until the wedding party, and also the relatives of the bride and groom, have left the church.

As soon as convenient after the ceremony, the minister should sign a marriage certificate and present it to the newly married couple.

Any fees for the organist or sexton or use of the church should be paid by the family of the bride. The groom should give a fee to the minister. This is usually handed him by the best man; it should be not less than ten dollars; often it is, but a modern book of etiquette makes the thrilling statement that "it may be a ten-dollar gold piece, or one or two new one hundred dollar bills."

The minister must send to the civil authorities such immediate report of the marriage as the law demands, and make accurate entries both in the books of the church and in his own private records.

## 8. THE BURIAL SERVICE

In the conduct of a burial or funeral service a pastor can be a true minister of consolation and comfort. On the other hand, by any thoughtlessness, awkwardness, or blunder at such a time he may occasion the keenest distress. Therefore, in anticipation of such a service, one should acquaint himself with the customs which obtain in the community; he must also learn in any particular case the exact desires of the family or relatives as to whether the service is to be at the house or in the church, as to what other ministers, if any, are to be invited to participate in the service, and if so, as to what parts it is desired that they should take, and further as to the music or hymns or other special features. He then thoughtfully should plan all the parts of the service. These

parts usually follow in this order: Prayer, hymn, Scripture, address, prayer, hymn, benediction.

If the funeral ceremony is to be in a church, the pastor commonly first goes to the house and conducts with the family a brief private service of Scripture reading and prayer. At the church the funeral procession forms in the vestibule. The minister leads, and directly after him come the honorary pallbearers, if such have been appointed; they walk two by two, preceding the casket, after which follow members of the family and the most intimate friends. As the minister moves down the aisle, he repeats appropriate sentences of Scripture slowly and distinctly until the casket is placed on the stands in front of the pulpit. The honorary pallbearers take seats in the front pews on the left; the family are seated in the front pews on the right; the rest of the procession fill vacant places behind either the pallbearers or the family, while the actual bearers of the casket walk around to inconspicuous places on a side aisle. During this time the organ is played softly and the congregation remains standing.

After a brief invocation, a hymn may be sung by the choir, or may be read by the pastor.

The Scripture passages which then follow should have been chosen both to comfort and to instruct. They should be read intelligently and impressively. Among the many which bring consolation and solace are the following: Psalms 23; 46; 91; 103; John, ch. 14; Rom., ch. 8; I Cor., ch. 15; II Cor. 5: 1-10; I Thess. 4:13-18; Rev. 7:9-17; chs. 21; 22. From these and similar portions of Scripture an appropriate selection of brief passages may be made.

When an address is delivered, it commonly follows the Scripture lesson. However, except in a few localities, funeral addresses are becoming obsolete. If required, they should be brief and tender, free from fulsome eulogy, with little mention of the dead, and containing messages for the guidance and cheer of the living.

The nature of the prayer is a matter of very great importance. It should not be designed to stir the emotions, but to inspire quietness and peace of mind. It should express

gratitude for the truth revealed in Christ and for the hope of immortality, confession of conscious unworthiness, petitions for the bereaved, and intercession for the sorrowing circle of acquaintances and friends. A widow or parents or children may be specified in the prayer, but no attempt should be made to designate all the relatives. The Lord's Prayer may be used in closing. After a hymn, the benediction is pronounced.

When the service has been concluded, the procession moves out in the same order that it entered and, until it has left the church, the congregation remains standing and the organ is played softly. As he reaches the hearse, the pastor stands with bared head until the casket has been deposited, and then he enters a conveyance which is waiting before the hearse.

If the funeral is in a private house, the same order of service should be followed. At such a service, however, there are usually no honorary pallbearers, and the family and most intimate friends are seated in a room where they may be secluded from others who are attending but where they may be able easily to hear the voice of the officiating minister.

At the place of burial the pastor walks before the casket to the grave, and standing at its head, after the casket has been lowered, he conducts a brief service, consisting of Scripture passages, the sentences of "committal," prayer, and benediction. While the minister is uttering the words "earth to earth, ashes to ashes, dust to dust," it is usual for the funeral director to drop into the grave a handful of earth, or better still, a few flowers. At present it is customary for only the immediate family, with possibly the most intimate friends, to attend the service at the grave. However, if fraternal societies or other organizations, having their own chaplains and rituals, are given a place in the funeral obsequies, it is commonly agreeable for them to conduct the ceremonies at the grave, in which case the pastor completes his service at the church or at the house.

Sunday burial services are to be discouraged, and all ostentation and needless expense. A pastor need not refuse to officiate at a cremation, if given sufficient liberty as to the

character of the religious service. He may accept a fee for conducting any funeral service, if offered by persons of more than very moderate means, but he should expect no recompense other than the knowledge of having ministered helpfully to sorrowing hearts.

### 9. EVANGELISTIC SERVICES

The aim in an evangelistic service is not only to preach the gospel but also so to preach it as to lead to definite decisions for Christ and public confession of faith in him. This aim may be in the mind of a minister as he prepares and delivers many of his sermons during any year; yet it is well to appoint special seasons, when, during a period of successive days, the specific evangelistic appeal may be presented and repeated to the largest possible circle of persons who are not connected with the Church.

The leader in such services may be an accredited evangelist, under whose direction several churches in one community may be united, or, services may be conducted in the church by the pastor, or by some fellow minister whom he has invited.

The success of such services depends in large measure upon the preparation which is made for them. This should cover a period of several weeks. The chief feature of such preparation should be earnest and united prayer, not only at the regular times of church worship, but also at special meetings held in homes in various parts of the parish.

The coöperation of the whole church must be secured, and the Sunday school, the Young People's society, and the other church organizations must all be united in a common effort. Committees must be appointed on Publicity, on Music, on Ushering, on Prayer Meetings, and on Personal Work.

The music must be bright, popular, and stimulating. Solos or other special selections must be spiritual, brief, tender, appealing. A chorus choir will be a great asset; it may be composed of volunteers from the congregation, and may be very efficient under the guidance of an inspiring leader.

The sermons must be addressed to the mind and the heart and the will. They must contain enough of real gospel truth

to make plain the way of salvation through Christ. They must be characterized by enough of pathos and humor and passion and human interest to touch the emotions and to reach the heart; but supremely they must move the will and secure a true surrender to Christ and a dedication to his service.

An opportunity for expressing such decisions should be given. For this a definite method must be employed which is adapted to the particular congregation. Sometimes it is announced that the session, or officers of the church, will meet, at the close of the service, any who desire to confess their faith in Christ. At other times the address closes with an appeal and an invitation to all who have determined to begin a Christian life to come forward. Again, an after meeting is held for those interested, either by urging them to remain after the congregation has been dismissed or by inviting them to pass into an inquiry room, while the congregation is still singing. Again, some decisions are expressed by raising the hand, or coming to the front of the church, or signing a decision card. Personal workers should be stationed in the congregation, ready to give help to any who may so desire. They should be courteous and not overzealous.

The after meeting should be brief and informal, but intensely serious. Christians may be asked to rise, and to testify one by one as to some real benefits they have received from Christ. Others may be asked to state what difficulties they overcame in accepting Christ; others, what influences led to their decision. The leader may ask also that those who believe in prayer may state what results they have noted as answers to specific requests. An opportunity then may be given to those who desire to accept Christ to rise and possibly to come forward. To them should be carefully explained what is meant by following Christ, or what is included in a confession of faith. They may be asked to recite after the leader a specific prayer of conviction and consecration. Their names and addresses should be secured and given to selected workers who should call on them at the earliest opportunity and offer to be of any possible service.

Every convert must be induced to unite with the Church publicly at an early date, and must be enlisted in the life and activities of the Church. Such conserving of results is difficult, but it is an absolutely necessary effort in connection with all evangelistic services.

#### 10. SERVICES OF THE CHURCH YEAR

In the natural recoil from the burdensome observance of multiplied fast days, feast days, and saints' days, many Protestant Churches have lost certain rich benefits which may result from a wisely arranged Church year. More recently many special Sundays of a mixed and somewhat meaningless character have been selected for annual observance. While no one need feel bound by any special anniversary, there is much of inspiration and of instruction to be gained by uniting with great bodies of Christians in calling to mind each year some of the cardinal truths of our common faith. Christianity is a historical religion and the Church year properly commemorates definite events in the life of our Lord. From among the anniversaries which are most familiar, a pastor of the present day may wish to select at least the following:

a. Christmas is almost universally observed, and the great mystery of the incarnation is thus proclaimed to the world by this joyous festival of the birth of Christ.

b. "Family Sunday," commemorating the presentation of Jesus in the Temple by Joseph and Mary, is regaining something of its ancient prominence, and the first Sunday of February is becoming a day when united families appear in the house of God for reconsecration and dedication.

c. Passion Week and Easter are held sacred by thousands in all lands; and surely Christians then do well to unite in bearing testimony to the atoning death and glorious resurrection of their living and divine Lord.

d. Ascension Day might properly be given a more widely recognized place in the Church calendar, and thus might attest the fact that to the ascended Christ has been given "all power in heaven and on earth."

e. The wider observance of Pentecost or "Whitsunday" might lead to a truer understanding of the person and work of the Holy Spirit, the Sanctifier and Comforter; by magnifying his office there might result what the Church year always tends to foster, namely, "the unity of the faith, and of the knowledge of the Son of God."



## CHAPTER VI

### THE PASTOR AND CHRISTIAN EDUCATION

#### 1. THE RELATIONSHIP BETWEEN EDUCATION AND EVANGELISM

A rather confusing usage of terms has developed in the field where education and evangelism work together. The phrase "religious education" has acquired a technical sense which does not imply any prejudice as to the distinctively Christian character of the education which is meant. In this technical sense, religious education has to do with persons so long as they remain in the environment of the home, the home church, and the home community. Evangelical churches have Boards or departments of religious education with supervisory responsibilities in this field. The customary title of the pastor's associate who is charged with the immediate supervision of the educational work of an individual church is "director of religious education." The phrase "Christian education" has been more or less preëmpted for the institutional field—that is, the field of the Christian college and other institutions under Church control. This technical usage of the terms "religious education" and "Christian education" is widely understood, but the definition is not entirely satisfactory.

It is difficult to free the phrase "religious education" from the idea that it implies an education which is religious in the generic sense only. Christianity is indeed a religion, but it is a specific religion. To those who regard Christianity as the religion of redemption through the grace of God in Jesus Christ, the use of the term "religious education" to describe the educational work of the Church in the home, the home church,

and the home community, is evasive if not misleading. The phrase has too much the flavor of naturalism. It does not directly imply revelation or regeneration, or any immediate work of God in the soul.

Moreover, the use of the phrase with these possible naturalistic implications raises a false and harmful contrast between education and evangelism. Evangelism has distinct supernatural implications which the meaning and history of the word demand and which are carried to the ordinary Christian mind. The word "education" has no such necessary implications. When it is joined with a generic adjective, such as "religious," the allowable inference is that a purely natural process is meant. Evangelism and education are then in irreconcilable conflict.

But there is no necessary contradiction between evangelism and religious education. The terms may be correlative. They become correlative when education is defined in terms of supernatural Christianity. Let us say Christian education, instead of religious education, and have done with suspicion. The meanings of evangelism and education merge; we have an educational evangelism or an evangelistic education. Or to put the matter still more compactly, we have just Christian education.

In Christian education, to paraphrase a well-known saying, we must pray as though everything depended on God, and educate as if everything depended on us. Like good husbandmen, we must use all our resources of intelligence and industry to insure good crops, at the same time recognizing that it is God and God alone who can give the increase. In this chapter we are dealing with Christian education in the home, in the home church, and in the home community—that is, with Christian education in the field where the pastor is the teacher and the head of a teaching institution.

## 2. THE MISSION OF THE CHRISTIAN CHURCH

The Christian Church as a social organism realizes itself in so many ways in the life of society that it may seem difficult to define its mission in a way which shall be at once

sharp enough and broad enough. But there is one way of defining the mission of the Church which roughly meets all conditions. It is a way which we learn from the lips of the Founder himself. The mission of the Christian Church is to teach Christianity to all men everywhere, or, to phrase it more nearly to the original, to make disciples of all men everywhere. The first disciples were commissioned to make all men everywhere disciples of Jesus in the same full sense in which they were his disciples. If we use the word "teach" in its broadest and noblest meaning, we have a convenient word to describe the mission of the Church. It is a teaching mission in all that teaching can imply not only of formal instruction but also of personal association. To teach, and yet to teach, by every possible means and in every possible way to teach Christianity to all mankind, is the mission of the Christian Church. The Church is a teaching institution by way of eminence. All other functions or missions of the Christian Church are subsidiary and contributory to this supreme function and mission. A Church which no longer teaches no longer lives.

### 3. THE OPPORTUNITY OF THE CHRISTIAN CHURCH

The teaching opportunity of the Christian Church is coextensive with mankind. It must not be delimited in any way. Every class and condition of mankind offers an opportunity which can be neglected only at the Church's peril. Christian education, using the word in its broadest sense, despairs of no class or condition, of no age. Psychology and faith agree in holding that mature men and women live far below their capacities. It is the function of Christian education, on the human side, to seek to release the buried energies of the soul and to raise the life of the oldest and most habituated to higher levels.

But there is a class and a condition of mankind which cry aloud for Christian education. This class and condition offer the Church its supreme opportunity. This class and condition, in the very nature of the case, must be educated. Whether that education will be Christian or not depends

directly on the Christian Church. In no country has the Christian Church a greater responsibility than in the United States of America, as will be shown later on. This class and condition is the class of the young who are in the condition of teachableness. There is no need to labor a point so impossible to deny, but there is great need to sharpen it and drive it home to the conscience of the Christian Church. The young are teachable. They are born disciples. They will learn. Nothing can stop them from learning. Whose disciples they will become depends on the Christian Church. What they will learn depends upon their teachers.

#### 4. WHEN CHRISTIAN EDUCATION IS MOST EFFECTIVE

New confirmation of the fact that the teaching of the youth is the Church's supreme opportunity flows in from every side. For instance, there is confirmation from a side where evangelism and education merge, a confirmation from the age of joining the Church in five Protestant denominations. These results were secured by Dr. Walter S. Athearn in coöperation with the denominational Boards responsible for Sunday-school work in these denominations.

The age of joining the Church of 6,194 persons in 43 states for a given calendar year was studied. According to Dr. Athearn, the median age of joining Church of the 6,194 persons studied was 14 years, 4 months, and 22 days. The distribution of median ages of joining Church by denominations is as follows:

Methodist Episcopal . . . . .	11	years,	9	months,	4	days
Congregational . . . . .	15	"	,	10	"	, 14 "
Presbyterian . . . . .	14	"	,	8	"	, 18 "
Baptist . . . . .	14	"	,	1	"	, 28 "
Disciples . . . . .	14	"	,	0	"	, 6 "

The median is not an average age secured by adding all ages and dividing the sum by the number of cases in the series. It is a middle point secured by standing all the persons in line in order of their ages and selecting the point midway between the beginning and the ending of the series.

There are, therefore, as many persons below the median age as there are above it.

It is significant that the mode or period of greatest frequency falls within a short age range, and that the peak or year at which the largest number of persons join Church, varies but slightly in the denominations studied. The following shows the age range of greatest frequency and the peak, or age, at which the greatest number of persons join Church:

Methodist Episcopal	9-14	years inclusive;	peak at	10-11	yrs.
Congregational	....12-15	"	"	;	" " 13-14 "
Presbyterian	.....12-14	"	"	;	" " 12-13 "
Baptist	.....10-13	"	"	;	" " 11-12 "
Disciples	.....9-13	"	"	;	" " 11-12 "
All denominations	..10-14	"	"	;	" " 10-14 "

It will be noted from the above table (a detailed table not quoted here, giving the exact age of joining Church of the 6,194 persons studied) that one fourth of the persons joining Church were under the age of 11 years, 10 months, and 22 days. "One fourth joined the Church after they were 21 years, 4 months, and 22 days old. One half or 50 per cent of the Church accessions were people between the ages of 11 years, 10 months, and 22 days, and 21 years, 4 months, and 21 days—an age range of 9 years and 6 months.

"The fact that 75 per cent of the Church members are received before the age of 21 years, 4 months, and 21 days, justifies the startling statement that the chances are three to one that the person who has not joined Church by the time he or she reaches the legal age of 21 years will never join a church."

These conclusions need no further comment. They fall in with all known experience. They are eloquent witnesses at one particular point of the general conclusion which admits of no denial—the supreme opportunity of the Christian Church to exercise her supreme mission is in the Christian education of the young while they are still in the environment of the home, the home church, and the home community.

By every dictate of prudence and missionary strategy, the Christian Church ought to mass her resources of intelligence, money, and zeal on her providential opportunity. But this is not the policy of the Christian Church in the United States of America to-day.

**a. A submerged point of view.** The point of view which has been developed above will be admitted as logically sound by every intelligent Christian. But it is a practically submerged point of view. It is a point of view which is struggling upward into the consciousness of the Church. But it is still submerged in the rushing tide of the Church's adult interests. Neither the national policy of any Protestant denomination nor the parish policy of any considerable proportion of the Protestant churches of the United States is dominated by this point of view. In the last analysis both the national and the parish policies of the Protestant Churches are determined by the pastors. As a preliminary to the discussion in this chapter of a parish program of Christian education, from the pastor's point of view, it seems in place not only to state a point of view but also to show how it has been and is a point of view which is not now fully effective in Church policy and program.

**b. An unreached mass.** It is a well-attested fact that there are in the United States to-day 12,000,000 Protestant or nominally Protestant children of school age, that is, between six and eighteen, who are receiving no organized Christian instruction at all. They are not even enrolled in a Sunday school.

Dr. Henry F. Cope, in his "Week Day Church School," makes the following statement: "After investigations and studies covering every section of the United States and every type of community, and extending over nearly twenty years, two conclusions [one of them is reserved for the next paragraph] are reached:

"1. That the present systems of religious instruction in

Protestant Churches reach in any effective manner whatsoever not more than one fourth of their children."

Three out of every four Protestant children are without religious instruction. Reaching this unreached mass is not a major emphasis in any Protestant denomination in America.

**c. Inadequate provision for the favored few.** Dr. Cope draws a second conclusion as the result of his years of observation:

"2. That the present systems of religious instruction in Protestant Churches afford a continuous and effective system of religious education to much less than one tenth of their children.

"In summary the matter stands:

"Only one fourth of our children get as much as thirty-five periods of less than thirty minutes each annually, of religious instruction."

(1) *Apply the test of time* devoted to the Christian education of the young, and it appears how deeply the point of view upon which we have been insisting has been sunk beneath other interests in the policy of the Christian Church.

(2) *Apply the test of budget.* A church will spend money on what it regards as its major objective. Volume I of the Indiana Survey of Religious Education, by Dr. Walter S. Athearn, reveals certain facts about the budget situation in the Protestant churches of the American commonwealth selected for the survey, which are certainly typical of the situation throughout the country. Let two facts be isolated as representative:

(a) "For every dollar which the churches expended out of their treasuries for the support of church schools, the church schools put eleven dollars back into the church treasuries" for the support of the churches. The State could scarcely support a system of public schools on that financial basis.

(b) "Forty-seven cents out of every municipal dollar goes for the support of public schools; but only two and three tenths cents out of every church dollar goes for the support of the church schools." When the vital character of the service

which the public schools render to the democracy is taken into account, it may well be that more than forty-seven cents of every municipal dollar ought to be put into them. But of what value to the State is education without religion? The Christian Church in America does not spend substantial sums of money on the greatest service it can render to the democracy, which is at the same time its own greatest opportunity and obligation.

(3) *Apply the test of church buildings and equipment.* If a Church regards the Christian education of the children and youth as its major objective, it will build and equip its church buildings with the attainment of that objective clearly in view. But everyone knows that Protestant church buildings in America—take it by and large—are built and equipped for giving audience to a liturgy or a sermon on Sundays. They are not built and equipped for the Christian education of the young.

(4) *Apply the test of a trained leadership.* But after all, buildings and equipment and budget are not final tests. The final test of any educational program is the quality of its leadership. It cannot be said that teacher-training is a considerable element in the present program of the Christian Church in America. The contention that no specific training is necessary in order to equip the teacher of arithmetic, or history, or agriculture would meet with general scorn. But specific preparation to teach Christianity to the young, at the point of the Church's supreme mission, is commonly waved aside as a counsel of perfection. Given good intentions, what more is necessary?

Again, selected items from the Indiana Survey will be illuminating:

(a) "Sunday-school teachers are recruited from children and adults. Public-school teachers from middle and later adolescents. The church school neglects the young men and women at the very time that they are making their vocational choices."

(b) "The motives that led the Indiana Sunday-school teach-



ers to accept service in the church school are fundamental and worthy of highest praise."

(c) "The professional training of the Indiana Sunday-school teachers is almost negligible. The rank and file of Sunday-school teachers have had no courses in the Bible, religion, or religious education in any institution of higher learning."

(d) "The church colleges of Indiana have made little contribution to the training of the Sunday-school teachers of the state. They have established special departments for the training of public-school teachers; but they have given little attention to the task of preparing teachers for the church schools of Indiana."

The leading denominational colleges of Indiana devote "more than thirteen times as much energy to the preparation of teachers for the state as they do to the preparation of teachers for the church."

Or, to face the situation from another angle, it may be said that one of the leading denominations reports only about one Sunday-school teacher in any kind of regular training for each of its Sunday schools.

These somewhat superficial tests make it all too apparent that it is no exaggeration to say that the Christian education of the children and youth is not poignantly in the consciousness of the Protestant Church in America as at once its supreme responsibility and opportunity.

##### 5. THE SECULARIZATION OF EDUCATION IN AMERICA

Such facts as these need explanation. This condition is not directly chargeable to intentional or even conscious neglect on the part of the Church. The present situation is the result, at least in a measure, of a condition which has slowly developed and of which the Church has never been fully aware. To put the crux of the matter: The Christian Church in America does not realize that the entire responsibility for the Christian education of the children and youth rests upon it. It is so, but it was not always so.

In this country the principle of the separation of Church and State operated slowly. In the early colonial days all

education was primarily Christian. The purpose lying back of the foundation of all schools from the elementary schools to the colleges was just to provide a Christian education. In a sense the responsibility for Christian education was shared by the Church and the State. But gradually the principle of the separation of Church and State, so necessary to the preservation of religious liberty in a democracy, began to work. The population greatly increased in numbers and in cultural and religious diversity. Christianity faded out of the elementary schools as these schools became directly controlled by the religiously neutral State. The Church adopted the Sunday school as its separate school of religious instruction, but did not see how inadequate a provision the Sunday school could make for Christian education, when Christianity was excluded from the public schools, as compared with the tremendously increasing efficiency of the public schools. The custom of reading the Bible in the public schools—required in some states, allowed in others, and forbidden in still others—is a survival of the time when all elementary education was Christian, and has contributed to the deception of the Church into thinking that public education in a democracy can be specifically Christian.

The bare fact of the matter is that public schools, supported by general tax levies, cannot give a Christian education. This is not to say that the public-school system can be allowed to be antireligious or irreligious. It is only to say that the public-school system cannot be specifically Christian. There are moral and religious elements in the curriculums of the public schools which ought to be thrown into greater prominence than they are at present. But no allowable development of these moral and religious values will even approximate a Christian education. Christianity has been forced out of the public schools. They do not and they cannot give a Christian education. The Church must face the tremendous task of providing a system by which Christianity will be taught to the rising generation.

The exclusion of Christianity from the elementary schools has been slowly paralleled by developments in the field of

secondary and higher education. Secondary schools, such as academies established and maintained by the Church to give a Christian education, have been and are being slowly forced out of existence by the astonishing growth of the high schools. The competition of State colleges and universities has had the tendency either to force Christian colleges to the wall or to lead them into such an approximation of the spirit and method of the tax-supported institutions as to render them incapable of serving the Church in the way intended by the founders.

Compare the provision made by the State for the secular education of children, say from six to eighteen, in respect to the time devoted to it, the budget which supports it, the buildings and equipment maintained for it, the leadership trained for it, with the provision made by the Church for the Christian education of the same children. Is secular education so much more important than Christian education? Is it of so little consequence, to look at the matter from only one acute angle, that Christianity should be so overshadowed in the mind of the child by the immense provision made for its secular education?

#### 6. THE RESPONSIBILITY OF THE PASTOR FOR CHRISTIAN EDUCATION

Upon the Christian Church falls the entire responsibility for the Christian education of the children and youth. It may and it ought to seek the coöperation of the State, but its own responsibility is direct and inescapable. If there is any crucial question before the Christian Church in America to-day, it is the question whether the rising generation shall be taught Christianity.

The Christian Church is composed of Christian churches. Every Christian church is a teaching institution, and the pastor is the head of it. Upon him falls the heavy responsibility and the incomparable privilege of developing and maintaining an adequate educational policy of the church of which he is the head. He may delegate an administrative share of his responsibility to an associate, such as a director of religious education. He may share the general respon-

sibility with the governing board of his church. But the vital responsibility remains his. If Christian education holds the key to the civilization of the future, the pastor must take the key into his own hands and insert it into the lock before the lock rusts.

This responsibility of the pastor may be conveniently divided into three major parts which correspond to the three major ways in which the Church can and does give a Christian education to children and youth.

**a. The pastor's responsibility for Christian education in the family.** The Church gives a Christian education to children and youth by stimulating the Christian life of the small, compact social groups into which the children are born, which have entire control of the children for the early and fateful years of their lives, and of the social life in which the foundation of their education is inevitably laid. The Christian Church is composed not so much of individuals as of "believers with their children"—that is, of Christian families. These Christian families are the most powerful of all social groups for educational ends. The Church, therefore, discharges one of its major educational functions when, in every possible way, it encourages a genuinely Christian family life. Neglect here cannot be repaired by attention later on.

The policy of a church toward the family will be largely shaped by the pastor. There are many ways in which he can lead the church toward a proper evaluation of the Christian family in the education of the children and youth, and use the church to deepen that life.

(1) *The pulpit ministry and its relation to Christian family life.* The pastor is never more a teacher than when he stands in the pulpit, and, in an atmosphere of worship, unfolds the Christian message to his people. In two important respects the teaching ministry of the pastor is related to the Christian family.

In the first place, the pastor in his teaching ministry ought never to lose sight of the fact that he is teaching, not isolated individuals, but members of social groups, preëminently of

families. The Christian doctrines he expounds are to issue in a life which is social and which is primarily lived in the family. The Christian virtues which he enjoins, if they are practiced at all, must be practiced in the family. In short, the pastor ought always to be alive to the fact that he is preaching to individuals in family relationships. These relationships are the most important of all human relationships, and Christian preaching must keep them steadily in view, illumine them, and motivate them. This element in the pulpit ministry of the pastor will be a pervasive spirit, incidental to the specific themes of the sermons.

But in addition to this pervasive spirit in all the pastor's pulpit teaching, there is a distinct place for direct instruction concerning the nature of the Christian family, and in particular concerning the Christian family as an association of children with mature Christians for educational ends. Every preacher, after his own genius and manner, ought to pour into the main stream of his pulpit teaching, as an integral and indispensable part of it, instruction about Christian marriage and the Christian home in all its manifold relationships, and motivation for the creation of a genuinely Christian family life. Certainly no generation ought to be allowed to grow up in a Christian church without being well instructed in all that a Christian family life involves. The whole theme palpitates with life; the Bible is full of it.

(2) *The pastoral ministry and its relation to Christian family life.* The old practice of catechizing the children on the occasion of pastoral visitation seems to have gone. The motive which prompted it ought not to perish. Surely there is a middle ground between the formal—and often formidable—pastoral visit with catechizing and family prayer, and the social visit which has no religious purpose and only a negative religious result. When put on a spiritual plane, pastoral calls afford a unique opportunity to follow up the pulpit teaching concerning the Christian family.

There are special occasions in the life of the family which offer a special opportunity to the pastor in this regard: the

time of marriage, the time of the birth of a child, the time of the baptism of a child, the time of a child's decision for Christ.

The relationship of the pastor to Christian marriage ought not to be purely ceremonial and formal, but spiritual and dynamic. An informal interview with the contracting parties before the ceremony, a few tactful words and a prayer, a book on the nature of Christian marriage, or the maintenance of the family altar, may profoundly influence the life of the family about to be established.

When a child is born into a family, its evident physical and spiritual helplessness offers an opportunity for pastoral counsel and prayer and the presentation of pamphlets and books which will enable the parents to begin the Christian education of the child at the beginning. Some churches maintain circulating libraries of books for this very purpose.

From the side of the parents the baptism of a child is their claim on the rights and privileges of the covenant for their child, and their engagement to give the child a Christian education in the home. Too often the form is gone through but the substance is neglected. An interview with the parents before the ceremony, in which the nature of infant baptism is carefully explained, a prayer, the presentation of literature on Christian nurture, and a pastoral oversight of the life of the family in relation to the solemn vows assumed by the parents could not fail to have their effect.

The decision of a child in a nominally Christian home to confess Christ in his Church may arouse forgotten purposes and desires and may open the possibility of reëstablishing a neglected family altar for the sake of the child and its newly found Christian experience.

These are only hints of ways in which the pastor in his pastoral ministry may contribute to the development of a Christian family life in his parish, conducive in the highest degree to the Christian education of the children, which is alike the most pressing obligation of the Christian family and of the Christian Church.

b. **The pastor's responsibility for Christian education in the church.** There are larger social groups than the family by association with which the children and youth may receive a Christian education. Preëminent among these larger groups is the church itself as it meets for the services of public worship.

As soon as the child is old enough he ought to be drawn into the fellowship of the church's worship and work. Only by regular attendance upon at least the morning service will the younger child have the opportunity of growing up into the corporate life of the church, sharing in its worship, having the benefit of its pulpit instruction, and falling naturally into his place in the Christian enterprises undertaken by the church. The family pew is an educational institution only second in importance to the Christian family itself. Whatever system of Christian education the church may maintain separately for the children and youth, nothing ought to be allowed to effect the unnatural separation of the child from his association with his parents and other mature Christians in the church itself. The influence of the pastor and of the parents will combine to bring about this significant addition to the educational opportunities of the children.

The statement of the contribution which the public worship service may make to the Christian education of the child raises the question of the adaptation of that service to the needs and capacities of the child. Adaptation of the worship elements in the service—the use of Scripture, prayer, hymns, music, and the like—and of the instruction elements, primarily the sermon, is involved. There are some general adaptations and some special adaptations which may be briefly considered.

Is it too much to say that the whole service should be planned with the participation of the children in mind, when it is recognized that the supreme mission of the Church is the Christian education of the children? Of course, this does not mean that there should be an impossible attempt to provide elements in the service for each age group recognized in the standard Sunday-school organization. Nor does it necessarily mean that any particular elements of the service—a children's

sermon, a children's hymn, or the like—should be especially provided for children. Nor does it mean that there should be no worship or instruction elements in the service beyond the range of the child's experience or understanding. That would be bad pedagogy as well as impossible practice. But it does mean that when the service is planned it should be kept distinctly in mind that children will be present and that they must not be shut out from real participation in the service.

This principle, if applied with discretion, will work out greatly to the benefit not only of the children but also of the adult congregation. It is never too early for the children to learn and to appreciate the great hymns of the Church, which are the expression of the deepest Christian experience thrown into a poetic form which has its own peculiar appeal to childhood. When noble words are joined to noble music, their educational value is very high. There is scarcely a better vehicle for emotionalized Christian truth.

Dignified simplicity is not an unwelcome characteristic of public prayer. If it be so that true desire makes prayer, whether public or private, public prayer will gain greatly if it expresses the true desire of the worshipers, both old and young, as it arises out of the experiences of their daily lives, which are for the most part so intimately connected with their family relationships.

So far as the preaching is concerned, such a principle would serve to emphasize the teaching element rather than the hortatory element, which would be gain. It is a common observation in churches where a children's sermon is customary that the adults enjoy the children's sermon as much, or more, than do the children. That is an indirect acknowledgment of the fact that there are relatively few adults who find a pleasurable religious emotion in abstract discussions of Christian doctrine or whose wills are moved by any appeal which is not concrete. There are some who hold that the effectiveness of the pulpit teaching of the Church would be immensely increased if it were simple, concrete, imaginative enough to hold



the attention of children, say of the ages of twelve, thirteen, and fourteen.

There is, moreover, a great educational value in the sacraments of the Church when celebrated before the eyes of children who do not actively participate in them.

In addition to these general adaptations of the worship service, there are some special adaptations of the service for public worship which are more or less widely practiced. Preaching children's sermons which will be enjoyed by the children as much as by the adults is no doubt an art in itself, but it is an art in which the same principles obtain as those which govern the telling of stories to children. There is an abundance of good material for guidance in telling stories to children as well as for good children's sermons. Sometimes a special children's hymn is connected with the children's sermon.

Children's sermons and children's hymns are by all means to be commended. But a peril attends them if the children march out of the church service after the children's sermon has been preached and the children's hymn sung. The peril lies in the possible failure to make transition from partial attendance on the service to full attendance. If the children to whom the children's sermon is preached, the Juniors (ages nine to eleven), for instance, are regularly graduated into attendance on the whole of the morning service when they reach the Intermediate age (twelve to fourteen years), the peril is avoided. The same peril, in a greater degree, attends the custom of holding a children's church, in which the organization and worship service of the church is reproduced more or less faithfully in miniature. The advantages of such a children's church will be outweighed by the disadvantages if it erects any barrier in the way of the association of the children with older Christians in the worship and work of the church itself.

Enough has been said to indicate the great value of the church service, over which the pastor presides, in the Christian education of the children and youth. There are easily accessible manuals of various kinds which will assist the

pastor in making the full use of this and other church services in the educational program of the church for the children and youth.

**c. The pastor's responsibility for Christian education in the church school.** The term "church school" is used here with some hesitation. It is commonly used in so many different senses. Sometimes it is only an ecclesiastically flavored name for the school which is more generally called the Sunday school. Sometimes it is used to intimate that the Sunday school has become somewhat more than a school meeting one hour a week under certain traditional conditions. The term is used here in a still broader sense. It is used to indicate the specific and complete educational system which the church maintains for its children and youth, and it is so used to emphasize the fact that the church must maintain such a specific and complete educational system, in addition to the Christian education given in the Christian family and in the church, and the fact that there must be a unity in this specific educational system. There ought to be but one church school, however many weekly sessions that church school may have, and however comprehensive its program.

The pastor is the recognized head of the educational system, or church school, of his church. The literature on this general subject is so large, so varied, and so accessible, that this discussion will attempt to steer a straight course through the major elements of the pastor's responsibility, leaving details of program, organization, and administration to be filled in from this special, technical literature.

This discussion will deal first with some general considerations which will serve as guiding principles in the development of a church school. It will then enumerate and comment upon some existing elements in the educational program of the Protestant churches in America which may be taken up and assimilated into an educational system for the individual church. Lastly this discussion will indicate a possible succession of steps which may be taken in the general direction of creating such an educational system or church school.

(1) *Underlying considerations:*

(a) The Christian education of the children and youth is the responsibility of the Church. It is not the responsibility of the State, and cannot be the responsibility of the State in a democracy where the population is religiously heterogeneous. Christian education is an end in itself, and not a means to the end that the children of a democratic community should be educated for life in that democratic community, though Christian education will make a vital and necessary contribution to that democratic education.

It follows, then, that a Church system of Christian education, or church school, must be supported by the Church, as an integral and major part of the Church's whole enterprise. Protestant Churches have largely allowed their Sunday schools, which have been so far the backbone of their educational systems, to support themselves. This is not sound practice, and reveals a failure to grasp the significance of the educational program. Not only ought the church school to be a first charge on a church's budget, but the support of the church school ought to be as ample as the resources of the church will allow. There is no reason why teachers in the church school should not be paid, for instance: the pastor, who is the head of the church's teaching enterprise, is usually paid. For the same reason, proper buildings and equipment for the church school should be the first concern of the church.

(b) The developing needs and capacities of the children and youth ought to determine the nature of the educational program of the church school. The purpose of the church school is to give a Christian education to the children and youth, i. e., a body of vital Christian truth, a habit of effective Christian worship, and a skill in Christian living and service. But these objectives—expressed here so generally and untechnically—must be realized in terms of the needs and capacities of the child as he passes through the successive stages of his development.

A considerable body of knowledge with reference to the characteristics of children and youth in these stages of de-

velopment has already been accumulated by patient research. There is much yet to be learned, and much that has already been learned waits to be assimilated into educational practice. Present conclusions, tentative as they are, furnish an indispensable guide to the Christian educator.

The most complete available knowledge has gone into the grading of the standard Sunday school. Each departmental age group represents generally homogeneous needs and capacities, to which the program of Christian education ought to be adapted. These age groups, with their Sunday-school names, are as follows: Cradle Roll, birth to 3 years; Beginners, 4, 5 years; Primary, 6, 7, 8 years; Junior, 9, 10, 11 years; Intermediate, 12, 13, 14 years; Senior, 15, 16, 17 years; Young People, 18-23 years; Adult, 24 years and up.

It is to be observed that we are not now considering the Sunday school as such at all, but only the age groups into which educational practice grades the Sunday school. These age groups should be regarded as the units of the church school, and the whole educational program of the church school planned with the characteristics of these unit age groups in mind. They should continue to be so regarded as long as they continue to represent the best available knowledge in the grouping of children and youth according to homogeneity of needs and capacities. Fuller knowledge may change the details of the age-group divisions, but the principle will remain the same. It is on that principle that we are now insisting. The church school should be organized on the age-group basis. In some very highly organized church schools, public-school grading by single years may be followed within the age groups.

(c) The educational program for each age group should be comprehensive, making adequate provision for all the elements in a complete Christian education for the stage of development of each age group. In other words, the program should not be merely in terms of formal instruction, the impartation of religious information, even though in the imparting of this information the active nature of the learn-

ing process is fully recognized. The program must make provision for instruction, but it must also make full provision for actual worship and for practice in the acts of worship and in the use of the materials of worship. The vital part which worship plays in Christian education has not been sufficiently recognized either in theory or in practice. The acquisition of skill in Christian living and service, which is gained only by actual experience, must be provided for by the inclusion in the program of the necessary activities, which may very roughly be called the expressional elements in the educational process.

A full discussion of the elements in an adequate program of Christian education will be found in the easily available literature on the subject. The point to be underscored here is that a comprehensive program for each age group is a fundamental educational principle in the church school.

(*d*) The program of the church school should be developed in coöperation with the program of Christian education in the Christian family and in the church, and in such coöperation as is possible with the program of Christian education of other churches in the community and with the program of education in the public schools.

The educational program of the church should be unified. The Christian family, the church, and the church school, having a common objective, must work together to reach that objective—the Christian education of the children and youth. There are obvious ways in which the Christian family can coöperate with the church and the church school. The church and the church school must also coöperate with the Christian family. The church school can coöperate directly by providing specific training for parents in its regular curriculum, through elective courses in its Adult Department, through the Cradle Roll and the Home Department, and through mothers' classes, parent-training classes, parent-teacher conferences, and the like.

Coöperation between the individual church and other churches and religious bodies in the community may take various forms, as will appear later.

The educational policy of the church should be worked out in as close coöperation with the public schools as is possible. This coöperation is best established and maintained by contact between those responsible for the church-school policy, either directly or through some such organization as a community council of religious education, and those in control of public-school policy.

(e) The effectiveness of the church school depends not only on the warmth of genuine Christian feeling which pervades it, but also on the educational standards which are maintained. The competency of the teachers is the most important single element in the maintenance of high educational standards. The church must magnify the teaching office. It must hold to the New Testament standard: First, pastors; then, teachers. The church must take care to insist not only upon the Christian character, but also upon the professional training of those to whom it commits its supreme function of the Christian education of the young.

(f) The program of the church school should be under competent supervision. The primary responsibility for this teaching institution rests on the pastor. The official board of the church, by whatever named called, is intimately associated with the pastor in this responsibility as in every other responsibility involving the spiritual welfare of the church.

Many churches have found it of great advantage to delegate direct responsibility for Christian education to a representative church Committee or Council of Religious or Christian Education. Forms of organization for such a committee or council will be discussed later on. The principle needs to be established at the outset, however, as it obviously belongs among the first principles of a church school, which is designed to supply a comprehensive program of Christian education adapted to the developing needs and capacities of children and youth.

A church committee or council provides for general supervision of the church program of Christian education. But

many churches have found it necessary to add to the staff of the church a director of religious education, who shall be associated with the pastor as the officer of the church who is responsible for putting into effect the comprehensive program adopted by the church committee or council, and approved by the governing board of the church.

(g) In developing a church-school program on an adequate basis, an educational method must be pursued. In other words, a church must be taken at its actual point of development and carried along step by step toward the realization of the leaders' objectives. The educational program of a church cannot be developed beyond the educational consciousness of the church. With the actual condition among the rank and file of the Protestant churches of America such as has been outlined earlier in the chapter, it is necessary for pastors who are keenly aware of the Church's supreme mission to teach Christianity to the children and youth to be content to use slow-going educational processes to bring about the desired attitude in the church itself. To no one more than to a pastor whose educational thinking is in advance of his church does the promise of strength as the need of the day requires come with more force. Here, if ever, patience must have its perfect work.

*(2) Old and new elements out of which a church school may be built up.*

The discussion of principles could be greatly prolonged. The aim has been merely to state some major considerations in a general way as a background for dealing with the actual situation in the average Protestant church in America. The next step is to review the actual situation itself. In the average Protestant church there are existent certain elements of a comprehensive program of Christian education. There are other elements which are more and more widely entering into the life of the Protestant Church. The purpose of this section is to enumerate the more important of these older and newer elements in the situation, to comment briefly upon them, and

so to prepare the way for the discussion of method by which progress may be made in a given situation.

(a) The Sunday school. The Sunday school is an element in the situation in practically every Protestant church. In a large proportion of the Protestant churches it is as yet the only school for Christian education. There is no discounting the service which the Sunday school has rendered, and which it will continue to render, to the churches of America. It has suffered under severe limitations of time and leadership, but it has saved the day for the Christian education of the children and youth so far as the day has been saved. The Sunday school will be the nucleus around which the new educational system will be built. It has gathered into its service those who have the point of view of the Church's supreme mission and who have dedicated themselves to the realization of that mission in the rising generation.

If a church makes no other provision for the Christian education of its children and youth than the Sunday school, there is all the more pressing reason that the Sunday school should be made as effective as possible. Christian truth must be imparted in it; experience in Christian worship must be developed by it; skill in Christian living and service must be one of its outcomes. The literature on effective Sunday-school organization and administration is so abundant and so varied that a further study of the methods of Sunday-school efficiency can easily be made. The unit of the Standard Teacher Training Course, on "The Organization and Administration of the Church School," by Dr. Athearn, is especially to be commended. Denominational Boards can suggest other books in keeping with their denominational policies.

(b) The expressional societies. The obvious limitations of the Sunday school gave rise in the Protestant churches, and also outside the churches, to various organizations designed to supply elements in Christian education which were not within the competency of the Sunday school. The Sunday school meets only one hour a week. Its emphasis is on instruction,



the impartation of Christian information. It provides little opportunity for worship and training in worship. In various ways it does attempt to furnish through-the-week activities which have value in the development of skill in Christian living and service. But the origin of these movements in the direction of a more adequate educational program in the Sunday school was largely contemporaneous with the growth of other organizations which emphasized not so much instruction, which was recognized as the major function of the Sunday school, as the other elements in Christian education neglected by the Sunday school or crowded into its narrow time limits without the possibility of adequately handling them.

These organizations may be somewhat roughly divided into three groups:

(1) Societies of the type of the Christian Endeavor societies. These societies grew up largely in the Senior and Young People's age groups and their general purpose was to provide a training in Christian life and service through actual experience. As the typical mark of the Sunday school was "teaching the lesson," the typical mark of the young people's society of this kind was "taking part in the meeting" or service of one sort and another.

As the movement grew, similar societies for younger age groups—the Intermediate and the Junior—were organized. A more or less complete system was developed, with emphasis on Christian education by direct participation in Christian worship and service. Some Protestant denominations assimilated the movement into their own corporate life; others were content to cooperate with an interdenominational movement. In either case, the assimilation was not really complete. Societies of this type run, for the most part, a course parallel to the Sunday school. The grading is not the same as that of the Sunday school. The constituency is different. It has been estimated that only about twenty-five per cent of the Sunday-school constituency is enrolled in expressional organizations of this general type. The program stands in no definite relationship to the program of the Sunday school, and

does not merge with the Sunday-school program to form one Church program.

There should be no hesitation in recognizing the inestimable service these societies have rendered to the Church, not only in providing valuable training for thousands of young people, but also in calling attention to an essential element in the Church's educational program. It remains only for the Church to recognize the facts and to conserve the values represented by these societies within a comprehensive church school.

(2) Missionary organizations. The promotion of the missionary enterprises of the Church at home and abroad gave rise to the organization, among the children and youth, of a great variety of mission bands and societies, which pursued their own most laudable ends without any relation to the Sunday school and its program.

The grading of these bands and societies does not correspond to the standard grading of the Sunday school or with the grading of the societies of the Christian Endeavor type; the constituency is different; the program is developed without any distinct reference to the basic educational program of the Church. The Indiana Survey shows, for instance, that one denomination promoted the Sunday school with its standard grading; the Christian Endeavor societies in which the Junior society corresponded in age limits with the Junior Department of the Sunday school, the Intermediate society overran the age limits of the Intermediate and Senior Departments of the Sunday school, and the Senior society ran over the Young People's Department age into the Adult age; and a great variety of missionary organizations: (a) for home missions, an organization with age limits from birth to 16 years, an organization confined to the Intermediate age group, an organization for girls, ages 14 to 18 years, and an organization for girls, 18 years and over; (b) for foreign missions, an organization for children under 6 years, an organization for children 6 to 12 years, and organizations for girls of ages 14 to 18 years and for girls of ages 18 years and

over. Other denominations have a still more varied and confusing approach to the children and youth of their churches.

Again, no one can hesitate to recognize the initial necessity for these missionary organizations. They were necessary as agencies of missionary education in the day of the Church's lukewarm missionary zeal. They performed an inestimable service to the Church, even after the official missionary education movements got under way in the churches, for these official movements were in the beginning largely adult movements. The Mission Boards by promoting these missionary organizations served not only their own causes, but also the cause of Christian education by making it evident that missionary education is of the very essence of Christian education.

In the creation of the new educational system for the Church, the essential factor in Christian education represented by these missionary organizations among children and youth must be conserved. The imparting of missionary information and the inculcation of the missionary motive must form an integral and vital part of the Church's program of Christian education. The experience and zeal of the leaders of these organizations must not be lost to the Church, but rather released for wider service in the Church's educational life.

(3) Boys' and girls' clubs. The Indiana Survey shows that the same denomination which was cited above as an instance of the promotion of missionary organizations among children and youth, in addition to the Sunday school and societies of the Christian Endeavor type, all with an educational purpose, had represented in its churches certain other organizations for boys and girls. For the Junior age group, there were Cub Scouts, Blue Birds, and Brownies; for the Intermediate and Senior age groups, sometimes running over into the Young People's age group, there were Kappa Sigma Pi, Knights of King Arthur, the Christian Citizenship Training Program of the Y. M. C. A., Boy Scouts, Camp Fire Girls, and Girl Scouts. This is by no means a complete list of the organizations which compete for the time and attention of the boys and girls who

are affiliated with the Protestant churches, but only a list of the organizations for boys and girls actually existing in the churches of one denomination in one American state, and existing there alongside the Sunday school, the societies of the Christian Endeavor type, and the missionary organizations.

The national direction of these organizations is for the most part in the hands of those who are animated by a desire to supply certain elements in the program of Christian education which have been neglected by the Church. In various degrees these organizations are affiliated with the Church, and seek to serve the Church directly or to coöperate with the Church in the service of the nation. Their programs are of the "activities" type, and recognize more or less fully the fact that they are subsidiary to the Church's program of Christian education.

The service which organizations of this general type render to the boys and girls must be fully acknowledged. Again the Church is indebted to outside organizations, dominated however by a Christian purpose, for drawing its attention to important elements in the educational process which the Church was overlooking and for stimulating the Church to the repair of its neglect. In many cases, the Church cannot do better than to seek close coöperation with these organizations, assimilating elements of their programs into the program of the church school.

The immediate point of interest here is that these organizations exist in the Church or in close connection with the Church, and form a part of the situation which the Church meets when it endeavors to build up a comprehensive system of Christian education. It is obvious that it is not to the interest of the Christian education of the children and youth, already heavily burdened as they are by the demands which the public schools make on their time and attention, to suffer the time available for Christian education to be divided among three or four organizations operating on different, sometimes competitive, and hardly ever complementary programs under different leaders and cultivating different loyalties.

(c) Newer elements in the situation. We have been commenting upon agencies with an educational purpose which are typical of the situation in the average Protestant church. There are two movements in the educational life of the Church which are of comparatively recent origin, but which have made such rapid progress that they have already profoundly influenced the educational program of a considerable proportion of the Protestant churches. In developing a church school on a comprehensive program, the contributions which the schools of these two types can make to the whole should be carefully considered.

(1) The Daily Vacation Bible School. The summer-vacation period of the public schools offers available time for Christian education, and in recent years various types of vacation schools have been organized to take advantage of the opportunity. Like the Sunday school, one type of vacation school originated outside the Church with generally philanthropic and civic ends in view, seeking to serve primarily the neglected children of the slums and the immigrant centers of our great cities, while another type sought to provide a more adequate Christian education for the children of the Church or for the children of well-churched communities whom the Church was not reaching through the Sunday school. The original Daily Vacation Bible School movement, launched by Dr. Charles Boville, was of the former type; the Vaughn, the Lathem, and the denominationally developed and promoted schools are of the latter type, although they also reach large groups of children not reached by the Sunday schools. Within this latter type, however, there is considerable diversity of educational objective and program.

The great educational advantage of a school which meets on successive days, for a period of from two and a half to three hours, through a number of weeks, over the Sunday school which meets only one hour a week, is too evident to educational theory and too well demonstrated in the experience of thousands of churches to need further argument. The Vacation School, as an element in the educational program of the Church, has come to stay, unless there should be a

change in the public-school system which no longer leaves a summer vacation time available for this purpose. Not only does the Vacation School render great service to the children—though so far it has largely been limited to those of the Beginners, Primary, and Junior age groups, with some Intermediates—but it also enlists a new leadership in carrying out the Church's program and stimulates the educational consciousness of churches and communities to a surprising degree.

Full information about the various types of Vacation-School organization and program may be obtained from denominational and interdenominational service agencies. It is needless to say that these types of organization and program should be studied from the point of view of the church school, that is, from the point of view of the contribution which the Vacation School can make to the comprehensive program of Christian education which the Church is to provide.

(2) Week-day church schools. The movement for week-day religious instruction during the public-school year has been growing with great rapidity. There now are hundreds of communities in which some form of week-day religious instruction is carried on. The movement originated in the desire to find more time for Christian education, and to raise the standards of Christian education so that they would compare more favorably with public-school standards.

The underlying principle is thoroughly American. The separation of Church and State is fully recognized and properly safeguarded. On the other hand, the necessity for the coöperation of Church and State in the education of the children and youth is also fully recognized and provided for. The State needs to have the education which it can give in the public-school system, since specific religious instruction is excluded from this system by the operation of the principle of religious liberty, supplemented by the religious education which can be given by the Church or other religious bodies alone. Education, unmotivated by religion, cannot provide an adequate training for life in a democracy. In other words, the State needs the coöperation of the religious bodies to make public education itself effective. The State is, therefore, justi-

fied in principle in releasing children and youth from the public schools at stated periods in order that they may receive religious instruction from the religious bodies of the community, and in granting public-school credit for work done in these week-day classes or schools for religious instruction, provided that it comes up to the educational standards erected by the public-school authorities.

On the other hand, the Church needs the coöperation of the public schools in order to secure time for week-day religious instruction during the public-school year and to receive the stimulation of more direct contact with the educational ideals and standards of the public schools.

This is the general theory of week-day religious instruction. As a matter of fact, a large proportion of the existing week-day classes or schools for religious instruction are not held on public-school time, and a still larger proportion do not have public-school credit. This holds good for the week-day schools which take care of pupils from the grade-school ages. When the high-school age comes into consideration, the case is somewhat different. Credit in the high schools for work done in Bible study, for instance, becomes desirable and even imperative. A number of states make special provision for the granting of such credit.

There are three general types of organization for the conduct of week-day religious instruction for the grade-school ages:

There is what may be called the individual-church type, in which a week-day school, or class, is maintained by one church alone. In this type there is no interchurch or interdenominational coöperation, and full control is exercised by the individual church.

There is the denominational community type. In this type there is full coöperation not only between denominations but also among Protestant, Roman Catholic, and Jewish religious bodies. This coöperation is secured by the organization of a community board or council for the promotion of week-day religious instruction. The council is composed of representatives of the coöperating religious bodies, and acts for those

bodies in all matters connected with the public schools, such as securing public-school time and credit for work done in the church schools, in recruiting the child population of the community for religious instruction, and sometimes in the training of teachers.

While allowing for the fullest coöperation between religious bodies, this type of organization makes it possible for each church to control the week-day school to which its children go. In this type of organization, the week-day school becomes an integral part of a church's program of Christian education and can be incorporated into a unified and correlated plan, and the curriculum material is more to be in harmony with religious truth as it is held by that church and taught in its other agencies for Christian education, such as the Sunday school. It is, of course, possible under this plan for a number of churches of one denomination or of various denominations to maintain one week-day school for all the children of the various coöperating churches, provided the curriculum is correlated to a comprehensive educational program developed in common by them all.

There is a third type which may be called the interdenominational type. In this type a community council is organized, in which the religious bodies of the community may or may not be directly represented, and takes over the entire direction of the week-day religious instruction, maintaining a community school, or schools, of religious instruction to which the children go without distinction on the ground of religious affiliation. The community council determines the courses of study, selects the teachers, raises the money for the enterprise, and is in general responsible for it. This type excludes the Roman Catholics and the Jews from participation. Otherwise it provides for full interdenominational coöperation between Protestant churches, with only indirect control of the week-day school by the individual church. This type of school cannot be directly correlated with the educational system of any individual church.

Full information about these types of organization and the practical problems which arise in connection with them is



accessible in books and in literature for free distribution provided by denominational and interdenominational service agencies. The point to be emphasized here is that the movement for week-day religious instruction introduces a new element into the field where the pastor is seeking to build up an adequate system of Christian education, or church school, and that the type of organization and program of the week-day class or school should be chosen with a view to the promotion of that end.

We have now completed our review of the older and the newer elements in the situation which a pastor will face when he sets out to plan for a church school on a comprehensive program. Of course, we have not described any actual, concrete situation, but only a typical situation. The Sunday school, the expressional organizations of the Christian Endeavor type, of the missionary band type, of the boys' or girls' club type, are the older elements in the situation; the Daily Vacation Bible School and the week-day class or school are the newer elements. But all these types of schools or organizations either exist in any given church or may easily be organized. The problem is how to use them as elements in a new and unified program.

Having in mind certain general principles and a composite picture of the existing situation in an average church, we are now ready to consider what steps can be taken to develop a comprehensive educational program for the individual church.

(*d*) Steps in the development of a more adequate educational program.

(1) The first step to be taken is the organization of a church council of Christian education, representative of the educational leadership of the church. Preliminary contacts may be established with existing groups of Sunday-school leaders, e. g., a Sunday-school workers' conference may be used as a means of broadening the vision of those who are already devoted to the educational program of the church. But as the end in view is not merely the raising of the educa-

tional efficiency of the Sunday school, but the correlation of all the existing agencies for Christian education in the church, and the creation of a new and comprehensive program of Christian education for the church, it is essential that a council should be formed in which all the educational interests of the church are represented in the person of the active leaders. The first step in the correlation of programs is a complete understanding among those who are responsible for the programs, which can be attained only by regular conference in which the whole situation is kept steadily before the vision of the whole group. In setting up this organization it must be clearly recognized that most church workers are volunteers; that some of them have been working at specialized tasks for several years; some have plans and programs well established and working more or less effectively, but without sufficient correlation with other plans and programs for the same age group; therefore, the full sympathy of all these workers is essential to that successful correlation which is one of the major functions of the council.

It is needless to say that no steps should be taken to organize the church council without the full concurrence and approval of the governing body of the church. Indeed, the official movement to organize the council ought to come from the governing body through the pastor.

There are two general plans for the organization of a church council of Christian education which have proved themselves successful in actual operation. They are both based on the theory of securing representation of all the agencies in the church which are related to the church program of Christian education.

The following is the simplest form which can be recommended:

A. For churches having a membership of less than two hundred.

In such churches the council may be composed of the pastor, ex officio, one other member of each governing board ap-

pointed by the governing boards, the superintendent of the Sunday school, the superintendents of the divisions of the Sunday school, if there are such (Children's, Young People's, Adult), and one representative from each other organization doing educational work, for example, the Young People's society, the Intermediate society, the Junior society, the Women's Missionary society or societies, the missionary organizations for children and youth, the Men's Brotherhood, the church Committee on Missionary Education, and others. Any person in the church having special educational qualifications may be added to the council as representing the congregation at large.

B. In churches having more than two hundred members.

In such churches the council may be composed of the pastor, *ex officio*, together with two members of each governing board appointed by the governing boards, the director of religious education, if there be one, the superintendent of the Sunday school, and two representatives of each division in the Sunday school, one of whom should be the superintendent of the division, (in the case of the Young People's Division, the other should be a pupil) and one representative from each organization doing educational work, including the church Committee on Missionary Education. Men and women with special educational qualifications may be added to the council as representing the congregation at large.

The following more thorough form of organization is recommended. It involves the organization of age-group Guiding Committees, or cabinets, and the organization of the council out of representatives from these Guiding Committees or cabinets. The aim of these age-group cabinets is to correlate the work of all the organizations within the age group, to supply deficiencies of program, and in general to provide a comprehensive program for the age group, correlated, of course, through the council with the comprehensive programs for the other age groups.

The following grouping is suggested:

Age Group	Maximum Grouping for Church of 250 Members or More	Minimum Grouping for Church of Less Than 250 Members
I. Cradle Roll Birth to 3 years	Group I Birth to 8 years	Group I Birth to 11 years
II. Beginners 4, 5 years		
III. Primary 6, 7, 8 years	Group II 9-11 years	
IV. Junior 9, 10, 11 years		
V. Intermediate 12, 13, 14 years	Group III 12-14 years	
VI. Senior 15, 16, 17 years		
VII. Young People 18-23 years	Group IV 15-17 years	Group II 12-23 years
VIII. Adult 24 and up	Group V 18-23 years	Group III 24 and up
	Group VI 24 and up	

The group-cabinet organization may be effected by inviting all the adults having specific leadership responsibilities in any organization in that group to unite in forming a Guiding Committee, or cabinet, for that group. In addition, in all groups above the Intermediate age (12-14 years), there should be some representation from the young people. As an example, the Young People's group cabinet should include:

A. The officers of the Young People's Department of the Sunday school.

B. The teachers of all classes for young people.

C. The president or other representative of each class.

D. The officers and committee chairmen of the Young People's society of Christian Endeavor or other organizations.

E. One or more outstanding leaders of each specialized organization or club, such as girls' missionary society, Young Men's Club, Young Women's Club.

The cabinet may be made smaller if deemed advisable. Each cabinet should organize, elect officers, and assume responsibility for studying the full needs of the membership of the group, present the results of its study to the church council, and carry out the plans of the council for the group. An

outline of the organization and work of each age group may be had upon application to the denominational and interdenominational service agencies.

The church council may be formed on the basis of the group-cabinet organization as follows:

A. The pastor and one or more members of each governing board, elected by the governing boards.

B. Three members of each group cabinet, elected by the cabinet.

C. Any members of the congregation possessing special educational qualifications, elected by the governing boards.

It is impossible, within the limits of this chapter, to enter fully into the discussion of the functions of a church council of Christian education. Additional information, as has already been suggested, may be secured from the denominational and interdenominational agencies in this field. Some concrete illustration of the method of procedure must, however, be given, since in the work of this council lies the hope for the creation of a comprehensive program of Christian education for the individual church.

(2) The first business of the church council will be to secure a body of accurate knowledge with reference to the existing situation in the church. This body of knowledge can be secured only by a survey or series of surveys.

A general schedule, such as Professor W. C. Bower has worked out in Chapter VII of his book, "A Survey of Religious Education in the Local Church," might serve as a useful guide, with necessary adaptations to local conditions. The findings of "The Indiana Survey of Religious Education: Volume One: The Religious Education of Protestants in an American Commonwealth," by Walter S. Athearn and others, together with the scales and standards to be published in Volume Two, and the question schedules developed for the purposes of this survey and the codes accompanying the schedules to appear in Volume Three, have the highest scientific value in securing accurate information about the educational program of any church. When these thoroughly scientific

surveys are used, however, the assistance of highly trained experts is required both in gathering and in codifying the information. Such assistance can be obtained through denominational or interdenominational service agencies.

Less formal surveys will, however, prove practical and useful. The necessary information may be roughly classified as information about the constituency, information about the program, and information about the buildings and equipment. In other words, there should be a survey of the child population of the parish, a survey of the program of Christian education at present offered by the church, and a survey of the buildings and equipment with special reference to their adequacy for the purposes of Christian education.

The survey of the parish is a relatively simple matter, and should be undertaken by a committee of the church council. The survey should yield information about the child population of the parish served by the church, the church affiliations of their parents, the ages of the children, classified by sex and the standard age groups, their public-school standing, the opportunities for Christian education which they at present enjoy, i. e., in what organizations offering a program of Christian education they are at present enrolled, how regularly they attend, the state of their interest, and so forth. Simple schedules for securing this information can easily be devised. This information will be of use not only in evaluating the existing program of Christian education offered by the church but also in planning for the extension of the advantages of the church school to children and youth in the parish at present entirely unreached.

The survey of the program is a more difficult matter. But exceedingly valuable information can be gathered by patient study. The existing program of Christian education for each age group should be the unit of survey. If the church council is organized out of group cabinets, as suggested in the more thorough form of church-council organization, the survey of the program for each age group should be carried on by the respective age-group cabinet. If the church council is not organized out of age-group cabinets, those in the church coun-

cil responsible for the program for each age group should be constituted into a Survey Committee to study the existing program for that age group. When the age-group committees, or group cabinets, have finished their work, the results should be assembled and studied as a whole by the church council.

The Survey Committee for each age group should proceed somewhat as follows: It should first list the organizations at present existing which offer educational programs for the age group in question. It should analyze these programs as to their general character and effectiveness. A rough measurement would determine whether the program of each organization was primarily instructional, for the impartation of Christian truth, expressional in the sense that the emphasis was on the acquisition of skill in Christian living and service, missionary, or of the general "activities" type. It should then be determined whether the programs overlapped and were competitive. They should then be studied with a view to discovering whether, taken all together, they offered anything approaching a comprehensive program, in the sense that there was an opportunity for the necessary instruction in Christian truth, for actual worship and training in worship, for the acquisition of skill in Christian living and service, which includes, of course, the whole world-wide enterprise of the Church.

Finally, the actual outcomes should be studied from two points of view: First, what children in the age group are actually receiving the full program which the church offers, i. e., are in all the organizations maintained by the church for that age group, taking into account the factors of enrollment, attendance, and interest? Second, how successful are these organizations, taken as a whole, in reaching their objectives in the Christian education of the children; or, to put it in another way, do the children of the age group really receive a Christian education adapted to their needs and capacities in terms of instruction and worship and are they becoming skilled in Christian living and service?

Such a survey as this, if made as carefully as possible, and

with all available assistance from literature and service agencies, will at least open new vistas of educational efficiency, and will form the basis of an attempt to work out a comprehensive program for each age group as a contribution to the program of a church school in which all the existing agencies are correlated and such new elements as are needed introduced to produce a comprehensive program.

The survey of the buildings and equipment should be made by the age-group committee in connection with its survey of the program. The thousand-point standard used in the Indiana Survey and published in Volume One of that survey may be taken as a guide. If that proves too elaborate and technical, each age-group committee should get the best available information as to what would constitute an adequate equipment for the age group in terms of an assembly room, classrooms, seats and desks, lighting, blackboards, instructional equipment such as maps, handwork materials, and so forth, rooms and equipment for activities, and check the actual equipment by their findings. Ways of improving the existing equipment should then be considered. If a new building project is possible, great care should be taken that the plans make adequate provision for the church school. If old buildings must be used, it is possible that they can be remodeled. Consecrated ingenuity and determination can accomplish wonders with apparently hopeless buildings and equipment.

The suggested surveys are rough and ready, but they have the advantage of pursuing an educational method with the existing leadership, and no program can go beyond its leadership. No technically complete formula for program or equipment is handed the group of leaders as a finished product. They are invited to study the situation, develop their own ideas of a comprehensive program and an adequate equipment, in the light of their growing knowledge of the actual situation which they have to face and of what they can gather for themselves from the literature which is easily within their reach. When the findings of each age-group committee are studied by the church council as a whole, the comprehensive program will be well on its way.



(e) Some steps leading to the establishment of a church school. We are now ready to suppose that the work of the council is well under way, that a body of accurate knowledge has been assembled by the surveys, that the problem of correlation within each age group and as a whole has been studied, and that the contributions which can be made to the comprehensive program by the vacation school and the week-day school have been considered.

A new enthusiasm for Christian education is bound to have been kindled by the process in the minds and hearts of the members of the church council. One of the chief functions of the council is to communicate this kindling enthusiasm to the church as a whole and to keep it burning brightly. If what was said in the earlier parts of the chapter about the supreme mission and the supreme opportunity of the Christian Church is true, the church council must become the agency through which the church is brought to a realization of its mission and opportunity. There are several focal points toward which this new knowledge and enthusiasm should be directed. They will be considered very briefly, and only by way of illustration. Each concrete situation will have its own particular characteristics which will have to be dealt with in a particular way. As we have only a general, though typical, situation before us, all that we can do is to present general and typical steps that may be taken:

First, extension. The survey will reveal how many children and youth in the parish are unreached by the church's program of Christian education. They may be reached in various ways. A campaign for increased Sunday-school enrollment and attendance may be put on. A mission Sunday school or Daily Vacation Bible School may be organized in the outskirts of the parish.

It has often happened that the Daily Vacation Bible School has become a most effective agency not only in bringing under Christian instruction children in the parish hitherto unreached but also in carrying these children over into the Sunday school and other agencies for Christian education in the church. The same is true of the week-day class of school.

If the Daily Vacation Bible School and the week-day church school are not run as more or less independent agencies but are definitely assimilated into a church system of Christian education, they will be all the more valuable as recruiting agents for the church school. Recruits may also be expected through the "activities" programs provided for the age groups in the church school. The objective is, of course, the enrollment and regular attendance of all the accessible children and youth in the church school so that they may receive the advantage of the comprehensive program.

Second, correlation. How can the existing agencies in the church, such as the Sunday school, the societies of the Christian Endeavor type, the boys' and girls' clubs, be brought into one organization? If a week-day class or school is added, how can it be included in this organization? This is the problem of correlation, from one angle. It is a very pressing and practical problem. Unfortunately, it does not admit of a categorical answer which will be equally decisive for all situations. An organization, in any particular situation, will have to be built up slowly. The process may, however, be illustrated.

The process will be under the control of the church council, with its background of experience and knowledge of the actual situation. The first step, perhaps, will be the grading of the Sunday school according to the recognized standards, if that has not already been done, and the grading of the other organizations which it is proposed to merge into the church school in accordance with the same standards. The age groups may now be regarded as the units of the church school.

Illustrations of the method of dealing with the problem of the age groups may be of service. For instance, an experiment could be tried with the Junior age group. Suppose that there is a Junior Department in the Sunday school, a Junior Christian Endeavor society and Junior mission band. The Junior Christian Endeavor society and the Junior mission band may not strictly conform to the age limits of the Junior Department in the Sunday school, but they may be regraded

or temporary adaptations made. Remember that the superintendent of the Junior Department of the Sunday school and the superintendents of the Junior Christian Endeavor society and the mission band have been brought together with other leaders of the educational program for this age group in a committee of the church council or a group cabinet of the council. They are now in a position to plan a comprehensive program for the whole Junior constituency, covering perhaps the three hours already available for the three organizations which had heretofore existed independently. It may be that missionary education could be so effectively carried as a part of the comprehensive program that it would not be necessary or desirable to devote a separate hour to it each week. One of the three hours could then be used for week-day religious instruction, in which the impartation of Christian information, under public-school standards, could be emphasized. The Sunday-school hour could be devoted to worship, training in worship, and the emotionalizing of the Christian truth taught on the week day. The third hour might be devoted to a related expressional program. Full information about this type of three-hour-a-week program is available upon application to the Board of Christian Education of the Presbyterian Church in the U. S. A.

In the Intermediate age group, where the activities program is desirable for the boys and girls separately, the same general plan of correlation could be carried out as that suggested for the Junior age group, except that the "activities" program could be put on in a fourth hour. The Boy Scout program, or the Pioneer program of the Y. M. C. A., for example, could be adopted as the "activities" program for the boys of the Intermediate age group. Similar adaptations could be made of existing "activities" programs for Intermediate girls. The three-hour-a-week program referred to above as available for Juniors is also available for Intermediates, and provides for the addition of a fourth hour for Intermediate "activities."

When the Young People's age group is reached, to take another example, the problem is somewhat different. The securing of credit in the senior high school for work done in

the church school becomes important. The provision made in the state for this kind of credit should be carefully investigated, and advantage taken of any opportunities which are offered. Correlation can be effected between the Young People's Department in the Sunday school and the Young People's society. There is available a Young People's quarterly, for instance, which offers topics for the Young People's society meeting correlated with the Sunday-school lessons. In this way the program for Young People achieves a certain unity which can be expressed in an organization of the age group.

It must be remembered that these illustrations of correlation are only illustrations. Definite recommendations could be made only after the study of concrete situations.

Third, supervision. There is at present practically no supervision of the teaching in the Sunday school. With the growth of the church-school program beyond the limits of the Sunday school, supervision becomes more than ever imperative, in order not only that bad teaching habits should be corrected but also that there should be a real unity in the church-school program. Any correlation of agencies to be effective must be accompanied by a correlation of teaching. Supervision of the teaching and leadership of the church school is of primary importance.

It is highly desirable that a properly qualified director of religious education be secured to give this supervision. If it is impossible for a church to secure the services of a full-time paid director, a part-time paid director who combines a genuine sympathy with the purposes of Christian education and a pedagogical training and experience in the public schools or other educational institutions, or a volunteer director, may generally be secured in the church or the community.

Fourth, a trained leadership. It is almost unnecessary to say that the success of any educational program depends upon the quality of the teaching which it can command. The church school is in a large measure responsible for the training of its own leadership. There are two phases of the situation

to be kept in mind: First, a more adequate training for the existing leadership; second, provision for the regular supply of a thoroughly trained new leadership.

The existing leadership can be more adequately trained by the organization of a teacher-training class, taking the three-year Standard Teacher Training Course adopted by the International Council of Religious Education and denominationally issued. Institutes and schools of method put on by the individual church or by a number of coöperating churches may also make a contribution to this end. Community training schools are specially designed for this purpose.

For the training of the oncoming leadership, a teacher-training department in the church school is of the first importance. Prospective teachers in the church school can then be regularly recruited from the ages of sixteen to twenty, or thereabouts, and their training made an integral part of the church-school program. Full information about such teacher-training departments may be secured from denominational headquarters. Standard training schools, institutes, schools of method, and community training schools may also find a place in the leadership-training program, but nothing can take the place of a teacher-training department in the church school itself.

Fifth, service agencies. Reference has frequently been made to the assistance which may be secured from denominational and interdenominational service agencies. These references should now be made specific, and the service which they can render all through the process of creating an adequate program of Christian education for the individual church emphasized.

Each of the denominations has a Board or department of a Board which serves the whole denomination in the field of the Christian education of the children and youth. These Boards, or departments, through their headquarters staffs and their field representatives, and through literature of various kinds, stand ready to serve any church which desires assistance.

Practically all the evangelical Churches coöperate directly

with each other and with other leaders in this field of Christian education through the International Council of Religious Education, which is the result of a merger between the International Sunday School Association and the Sunday School Council of Evangelical Denominations. State and county Sunday-school associations are being reorganized in accordance with this merger, becoming state or county councils of religious education, in which the denominations are directly represented. These councils, and particularly the International Council, carry on the great coöperative movement of the evangelical Churches toward a more adequate program. They stand ready to give substantial help to any church or community. Contact ought to be established as soon as possible with these services agencies, both denominational and interdenominational.

## CHAPTER VII

### CHURCH ORGANIZATION

#### 1. ITS AIM AND METHODS

The adoption of wise methods of church organization and administration is one of the chief features in modern church life. This practice is in accordance with that of the primitive Church when, for example, a committee or board was appointed consisting of seven men whose duty it was to superintend the distribution of the poor fund, while to other officers of the Church were left the functions of preaching, of public prayer, and of the spiritual oversight and leadership of the congregation.

Church organization, therefore, aims to assign to each member of the church his appropriate duty, to provide properly qualified individuals and groups for the performance of the necessary functions of an active church, and so to systematize the work and the workers as to secure the largest possible coöperation and efficiency.

Thus organization is never an end in itself, but merely a means whereby some worthy result may be achieved; no committee should be appointed and no society formed simply to keep certain persons occupied. If any part of the church machinery is found useless, it should be abandoned. On the other hand, if any member is found idle, his resources and abilities should be linked by some means to the organized activities of the church.

Nor is church organization a substitute for other forms of pastoral service. Preaching and teaching and the care of souls are never to be neglected on the excuse that the pastor is occupied in perfecting an efficient organization of his

people. It is futile to debate the relative importance of different pastoral duties. All duties are sacred, and the performance of some does not relieve the pastor from the obligation of undertaking other important duties. A skillful coördination of forces will be an available supplement to all other pastoral services and will render the latter increasingly fruitful.

Again, organization is not a source of spiritual power. Indeed, the multiplication of machinery rather requires increased power for its operation, but skillful adjustments of machinery make possible the advantageous distribution of power and the attainment of results which otherwise would be impossible. The Holy Spirit dwells in individuals, not in committees or in societies, but he can accomplish more through individual believers when they are combined harmoniously in a common effort than when they are working as isolated units.

Nor is the work of organizing a church and systematizing its functions to be regarded as secular while other pastoral tasks are spiritual. The pastor may look for the guidance of the Spirit quite as truly while grading his Sunday school or when forming an organization of men as when preparing a sermon or composing a prayer. In all these cases he is providing channels through which the power of the Spirit may move in forwarding the work of Christ.

The methods of church organization are many and varied. No one is perfect or final or, in itself, complete.

The pastor must select that which appears best suited to his own field, or rather he may combine and adapt different methods as necessary may arise, aiming always at simplicity and efficiency and making such adjustments as will avoid friction, waste of effort, and loss of power.

One widely approved method of organization for an individual church is that of the formation and functioning of a church council. The membership of this council includes:

- a. The pastor.



b. Representatives of each one of the governing or official boards of the church.

c. A representative of the Sunday school, and one from each of the other active organizations of the church, chosen by their own constituencies.

d. The treasurer of the congregation.

e. The treasurer of benevolences.

f. Three or more representatives of the congregation at large, elected at the annual congregational meeting. If such a council is formed, there should be created within it a Committee on Christian Education, which should be constituted as suggested in Chapter VI, or the whole council, provided it contains suitable representation from the agencies in the church having educational programs, may function as a Committee on Christian Education.

The chairman of the church council is elected by the council, subject to the approval of the governing board of the church. Where an individual church is organized on the "group system" it is suggested that the group leaders be invited to the deliberations of the council from time to time.

The church council should serve to coördinate all the various activities and organizations of the church, and should correlate these activities in a harmonious and unified program.

This program should be charged specifically with the direction of stewardship, missionary education, every-member mobilization, the budget and every-member canvass, and the dissemination of information concerning the work of the benevolent Boards and Agencies of the Church.

It should appoint from its membership the following:

a. A director of stewardship.

b. A director of missionary education.

c. A director of every-member mobilization.

d. A director of budget and every-member canvass.

e. A director for the work of the missionary and benevolent boards. It is particularly desirable that the directors of stewardship and of missionary education should be members of the Committee on Christian Education.

Each director so chosen should have the privilege of asso-

ciating with himself or herself two or more persons, either within or without the membership of the council; such persons should, when approved by the council, be constituted as Committees on Stewardship, Missionary Education, Every-Member Mobilization, Budget and Every-Member Canvass, and Missionary and Benevolent Boards, in addition to the Committee on Christian Education.

Each committee, upon the request of the session or other official board of the church, should report to the council its proposed program for the ensuing year. These projected schedules should then be coördinated by the council, arranged into a chronological schedule which may be presented to the session or governing board of the church for its review and approval, and published to the congregation not later than the first of April of each year. This schedule should outline the constructive work of the year undertaken by all the organizations of the congregation.

The council may create any other committees which seem advantageous in the carrying on of its work.

The council shall report to the session at least once every three months, giving full outline of its plans and proposed program, and making such recommendation for sessional action as may seem desirable. The council shall receive from the session directions for the undertaking of any activities which it desires to see carried out in the congregation, and shall at all times be subject to the supervision of the session in its policies and activities.

The council should make a report at the annual congregational meeting to inform the congregation at large of its activities and plans.

## 2. THE GROUP SYSTEM

According to this method of organization the entire parish is divided into geographical districts, with a superintendent or captain over each district. All the members of the church and congregation in each district are then gathered into neighborhood groups and a leader appointed for each group. So far as possible each group contains representatives of the

Sunday school, missionary societies, men's and Young People's societies, and of the various church committees, councils, and boards.

This is one of the encouraging signs of developing efficiency in the Church to-day. It is the method Christ himself employed when he commanded his disciples to group the people in companies of fifty on the grass, that they might feed the multitude. It is the way Israel was organized, by tribes and families, about the tabernacle, each with an assigned task.

The pastor of a country church says: "We divided our eighty members into three groups, assigning an elder to lead each group, with a man and two women to assist him. Each group leader, with helpers in his district, promoted attendance at church, the Sunday school, the men's Bible class, the Endeavor society, and the women's organization. They made the financial canvass, called on newcomers and on the sick, and led their groups in every possible way."

A city church of over two thousand members is divided into eighty groups, arranged in sixteen districts, which in turn constitute two divisions. Over each division is a major for men and a major for women, who supervise the work of the division. The divisions compete as to activities and results. The majors oversee the captains of districts. Each district has a captain for women and a captain for men, who oversee the group leaders—one woman and one man in each group. The four majors and thirty-two captains are carefully selected and officially designated. Through the busy church seasons, they meet monthly for conference, to plan the coördination of their work with the church's complete program. Through these districts and groups, all church activities are promoted.

One church of a thousand members reports that its groups were first organized, as "eight-week mission" study and discussion groups," an average of two hundred and fifty-eight persons a week meeting in eighteen groups. The methods varied with the group leaders. In all cases, a chapter was read aloud, discussion being prearranged. These group mission-study meetings were also made occasions for sociability, for inter-

esting unchurched neighbors, for prayer and efforts to develop the devotional life of the church, and for promoting attendance and efficiency.

The following suggestions gathered from the experience of many churches will help to make this method successful:

- (1) Prepare the minds of officers first, and then of the people, before trying to organize.
- (2) Adapt as well as adopt the plan.
- (3) Do not attempt many or difficult things at first. District and group leaders must have time to find themselves and to learn to work together.
- (4) Hold regular conferences of church officers and all district and group leaders, for reports, discussion of plans, prayer, and fellowship. Written monthly reports from groups increase efficiency.
- (5) An every-member social visitation of the whole congregation, "a call without a haul," is one of the very best ways to introduce the group system into a church. Be sure to give the group visitors some communication, such as a schedule of coming events, to leave in the homes they visit.
- (6) Do not insist upon group leaders being the canvassers in the every-member financial canvass. There are often cogent reasons why they will not make the best canvassers.
- (7) Cultivate in group leaders a sense of fellowship with Christ in service. Cultivate neighborliness in the groups. One of the objects of this method of organization is to increase church family life.
- (8) Let churches which use the group system get together to exchange experiences, compare programs, and give mutual encouragement.

There are nearly 25,000,000 Protestant Church members in the United States. Nothing is impossible to this army of the Lord Jesus Christ if it can be mobilized under his leadership for his program.

The advantages of this method of church organization are at once manifest.

- a. It covers the whole parish.
- b. It reaches—in purpose and plan—every single member.
- c. It does not discard, but unifies and employs, all the societies and organizations that already exist.
- d. It recognizes central authority and guidance, thus making possible the coördination of all forces in behalf of a definite program.
- e. It provides a permanent organization always ready for any service.
- f. It makes it possible for a pastor and his officers to keep in close touch with the whole congregation, no matter how large, and to find quickly the strangers who may move within the bounds of the parish.
- g. With centralized direction, it still affords the individual member the largest liberty, and thus brings out and trains a multitude of workers.

This third method is being rapidly and widely adopted by churches both large and small, in the city, village, and country. The Methodist Episcopal Church calls it "The Unit System"; the Baptist Church, "The Family Group Plan"; the Presbyterian Church, "The Every-Member Group Plan"; Nearly all the leading Protestant denominations are promoting this method with gratifying success.

### 3. ORGANIZATIONS OF YOUNG PEOPLE

The group here considered includes the youth of the Church from birth to twenty-four years of age or thereabout. The characteristics and capacities of youth are so different at different ages that it is necessary to divide this group into subdivisions. The most acceptable subdivisions are those established as a result of Sunday-school grading. First, there are two main divisions:

- a. Children's Division;
- b. Young People's Division.

The Children's Division is divided as follows:

- (1) Cradle Roll Department—Birth to 3 years.

(2) Beginners Department—4 and 5 years.

(3) Primary Department—6 to 8 years.

(4) Junior Department—9 to 11 years.

The Young People's Division is divided as follows:

(1) Intermediate Department—12 to 14 years.

(2) Senior Department—15 to 17 years.

(3) Young People's Department—18 to 23 years.

The age lines suggested in this system of Sunday-school grading are not followed entirely by organizations other than the Sunday school, but more and more the tendency is to accept these age lines in determining the grouping in all different organizations for children and young people.

#### **a. Organizations for children.**

When organizing children for the broad program of Christian education in the church, the Sunday school is the organization almost universally established. It is recommended that there be a separate department with officers, room, and equipment for each of the following: (1) Cradle Roll; (2) Beginners; (3) Primary; (4) Juniors.

The Daily Vacation Bible School program usually includes Beginners, Primary, and Junior children. A varied program of worship, instruction, and activity fills the forenoons of every day except Saturday and Sunday for several weeks, twenty-one days of work being the standard. Results reveal that this is a very constructive supplement to Sunday-school work. All necessary textbook materials are available. In addition to the Vacation Bible Schools, churches are establishing the week-day church school. This plan gives one or more hours of instruction on a week day each week to religious education, sometimes in public-school time, sometimes after the public-school session. Courses of study especially prepared for week-day schools of the Primary and Junior groups in the children's-age group are available.

For the children there exist in a number of churches simple missionary organizations usually under the supervision of the missionary society of the local church.

The Juniors are often organized into a Junior Christian

Endeavor society or similar organization. For both the children's missionary societies and the Junior society the age lines as established in the Sunday school are not very carefully followed.

The church that seeks to handle constructively the program of Christian education for the children will correlate the leadership, the program, and the organizations so that there will be sufficient organization to make the program effective, but no more.

#### **b. Organizations for young people.**

It must be kept in mind that this group is divided into three age groups as follows:

- (1) Intermediates, ages 12 to 14.
- (2) Seniors, ages 15 to 17.
- (3) Young People, ages 18 to 23 or thereabout.

The fact that the name of the group as a whole, "Young People," and the name of the subdivision, "Young People," is the same is apt to cause a little confusion, but this can hardly be avoided. Only under most unusual conditions should the group be treated as a whole. The most generally maintained organization is of course the Sunday school. The church building does not always permit a separate departmental room for each group. In this case the Intermediates and Seniors may form one department and the Young People another, or where this is impossible, the class must become the basis of age-group division.

##### (1) Intermediate organizations.

The ideal seems to be an Intermediate Department in the Sunday school, with officers, teachers, department assembly room, classrooms, and equipment. Classes should be organized, and these classes often become the unit of organization for specialized clubs for boys and for girls. In addition to the Sunday school, Intermediate Christian Endeavor societies are quite common. The age lines for these societies are not so carefully drawn as in the Sunday school, but often include pupils twelve to seventeen years of age. Wherever practicable, the Intermediates of the Sunday school should be the

basis of organization for the Intermediate society. This society is organized with an adult superintendent or adult supervision, Intermediate officers and committees.

Specialized clubs for boys and girls are very numerous for this age group. The majority of them are extra-Church organizations. That is they are either interdenominational or nonsectarian. Many individual organizations are composed wholly of the boys or girls of a local church and are thus under Church control, which is recommended. These organizations capitalize the natural instincts and interests of boys and girls of Intermediate years and, through organization and adult leadership, often make a splendid contribution to character development. The great majority of these organizations are religious. A few are distinctly Christian in aim. The Boy Scout movement, the Pioneers related to the Young Men's Christian Association, the Knights of King Arthur, and the Kappa Sigma Pi, are a few of the well-known organizations for boys. The Girl Scouts, Camp Fire Girls, Girl Reserves, related to the Young Women's Christian Association, are a few of the well-known girls' clubs.

A few of the denominations have developed specialized clubs for boys and for girls, the most conspicuous being the missionary societies or organizations for girls, usually connected with the woman's missionary movement of the denomination.

#### (2) Senior organizations.

A Senior Department in the Sunday school is recommended whenever possible. An Intermediate-Senior Department is a second choice. Senior classes should be organized.

In the Christian Endeavor organization the Seniors are often included with the Intermediates, the society name being "Intermediate Society."

The club life for Senior boys and Senior girls parallels that for the Intermediates. All the national organizations for the promotion of specialized clubs for boys or girls receive them at twelve years of age and retain them through the seventeenth year. The Vacation Bible School includes pupils of



Intermediate age. The week-day church school is planned for both Intermediates and Seniors.

(3) Young People's organizations.

In this age group, young people are rapidly approaching adult life and the responsibilities related thereto. Their interests, capacities, and training are quite different from those of Intermediates and Seniors. A Young People's Department in the Sunday school is very desirable. The responsibility for its organization, leadership, and work should rest mainly with the young people themselves. However, an adult counselor is desirable as an officer, and adult teachers should be provided. In addition to an organized Young People's Department, the classes may well be organized.

The Young People's Society of Christian Endeavor has a program well adapted to the development of this age group and its greatest success has been within this group. The young people are the officers, committee chairmen, and leaders. Many societies have one or more society counselors. A comprehensive program is undertaken that supplements the work of the Sunday school.

Special clubs for young men and young women are not very numerous. The programs of the Sunday school or the Young People's society, or both, often include the special interest that the club has for boys and girls. Nevertheless, there are clubs in local churches which are seldom connected with any national organizations.

For young men there may be a brotherhood, an ushers' association, an athletic association or team, or some other form of young men's club.

For young women there is often a missionary society, an integral part of the denominational organization. Other organizations include such service organizations as a sewing circle, or athletic teams.

No church can embody in its program all available organizations. The aim of this section has been to present the possibilities. A well-rounded program of Christian education cannot be carried out successfully through a number of unrelated organizations challenging the same young people. The

leaders of all phases of work for the age group must come together. Through them a comprehensive program must be worked out and the organizations correlated. The young people themselves should have a large place in developing the plans. The work for the young people is related to the work for all others in the church through the church council of Christian education, which is fully outlined in another chapter.

#### 4. ORGANIZATIONS OF MEN

Men's work demands wise planning and supervision in every local church. Organization is as necessary here as in any other institution. There must be a clear understanding of the purpose of every organization and of the work which it is designed to accomplish. The purpose of men's work, in general, should be to enlist, to train, and to mobilize all the men of the congregation in the various activities in which they may be employed. Whether the organization be called a brotherhood, league, association, club, or an organized Bible class, its success will depend largely upon the definiteness and importance of its aim.

Many familiar causes of failure must be avoided:

a. Some organizations of men have been merely social clubs. Earnest men who are accustomed to serious tasks elsewhere will not be satisfied with a men's organization in the church which is simply social. A social organization cannot be grafted into a spiritual institution.

b. Other organizations have been nothing more than Bible classes. Too much emphasis cannot be placed on the value of a Bible class; at the same time, the men of a church must do more than maintain a class for Bible study which is a means of training rather than a form of service.

c. Many organizations have failed for want of leaders. The main responsibility rests upon the pastor, and if he does not

find men capable of being leaders, he must train men for such positions.

d. Still other organizations have failed because they have had no definite program of activities. Here again the responsibility must rest with the pastor. Many pastors spend a large part of their vacations planning church activities for the year. If a portion of this were given to framing a program for the men of their congregations there would be fewer failures and disappointments.

If men's work is to be successful, it will be necessary to make an annual canvass determining:

a. The men who are members of the Church; their number, their church attendance, relationships, and work.

b. The men of the congregation who have not joined the Church, the Bible class or other men's organization.

c. The men of the community who are not identified with any church.

The following departments of work may be established:

a. Bible-study and mission-study classes, with definite goals as to enrollment and attendance.

b. Public meetings and publicity. A series of public meetings may be held each year in addition to those of the study classes. Series of fellowship-dinner meetings are effective in promoting acquaintance and friendship; they provide opportunities also for discussion and for helpful instruction. The assistance of the men is secured in building up the Sunday-evening service, in arranging various anniversary programs, in aiding with the newspaper publicity, and in distributing the literature provided for the congregation by the Boards and Agencies of the Church.

c. Evangelism. Study courses in evangelism may be organized, and the men may be induced to coöperate heartily in supporting evangelistic meetings in the local church, or in conducting meetings in outside communities. They may be persuaded to help in meetings on the streets, in factories,

prisons, fire departments, and in other places where groups of men can be reached.

d. Boys' work. One of the annual meetings may be the boys' night. The boys of high-school age may be invited and assigned to a special table in the dining room. The men of the church may provide and supervise summer and winter recreations for boys, and hold meetings for vocational guidance.

e. Stewardship. The men of the church may organize classes for the study of stewardship; they may take part in the every-member canvass; may form tithing clubs, and may organize for the support of missionary work.

f. Spiritual life. The men of the church should be enlisted in united action aiming to secure the erection of family altars, the habit of daily Bible-reading, and the support of specific religious activities.

g. Community service. Each community will have needs demanding the service of the men's organizations of the local churches.

A men's organization which is to aid in the development of these important phases of modern church activity will do well to adopt a simple constitution, specifying: The name of the organization; its purpose; the conditions of membership; its officers; its standing committees; and the times of its regular business, social, and annual meetings. In some cases members are required to sign the constitution and to pay an annual fee, but more usually every man of the church is regarded as a member of the organization, and, if arrangements can be made, is assigned some definite work. Interest is often fostered by union or affiliation with state and national organizations of the same nature. One notably successful church is being aided in its work by the following committees of men: Church Attendance; Sunday School; Visitation; Hotel; Schools and Colleges; Entertainment; Newcomers; New Members; Prayer Meeting; Orphanage; Boys' Work; Care of the Sick; Church Extension; Publicity.

Every man in the church should be assigned a definite task in connection with one of such a list of committees.

## 5. ORGANIZATIONS OF WOMEN

a. The importance of women's work in the church and the various societies organized for different forms of work. For devotion, persistence, intelligence, and general efficiency the women's organizations of the local church are usually in advance of every other department, unless it be the Sunday school, and even there women have had much to do with the organization, teaching force, and success.

Besides participating in the general work of the church, the women have quite generally maintained an aid society and one or more missionary societies in the interest of home and foreign missions. The aid societies—pastor's or parish aids, as they are variously known—have long been a decided factor in the life of the church because they have met the needs which were unmet or which it seemed impossible for the church as a whole to meet. The women organized themselves in the early days of the Church in America, when its money resources were scarce, to keep in order and in repair the simpler furnishings of the church buildings. They further banded themselves together in prayer circles. They next met certain social needs of the main organization. Finally, in many a local church, the women became the dominant and deciding factor in the support of the organization, through their ability and willingness to raise money in various ways. These societies have supplied funds to meet every material need of the church, from kitchen equipment to manses and pipe organs. Some of these organizations also have done, and continue to do, much admirable local philanthropic and charitable work, and some have given assistance to the Boards of Ministerial Relief.

About three generations ago, a small group of women in the Church saw the need of women and children beyond the bounds of their own parishes. They began to organize mission circles, women's missionary societies, and auxiliaries for the purpose of spreading missionary information and raising a special offering with which to send the gospel to women and children in non-Christian lands, as well as to those in

our own country. Subsequently other women's organizations, such as the King's Daughters, various types of guilds, and organizations especially planned to meet the needs of the younger women of the church have come into evidence. The objectives of these are various, but in the main they have a missionary, philanthropic, or literary aim.

The opportunities for self-expression and for the development that comes through having responsibility are as necessary to women as to men. This fact, coupled with the spirit of sympathy, sacrifice, and service inherent in Christian womanhood, has ever made the women of our parishes active in church and missionary work. It seems needless to say that women have an individual and distinctive contribution to give to the development of the life of any church, and therefore should be related in as large a way as possible to plans and programs looking toward such development.

b. The best method of coördinating these societies in a local church. The spirit of combination and coöperation, characteristic of these times, the pronounced demand for more efficiency in all organizations, and the need for the conservation of time, is leading, in many instances, to the coördination of all the women's and young women's societies in a given church into one organization called a federation or women's association; for in some cases the aid societies and missionary societies have been divisive elements in the church and not properly coördinated and correlated with the rest of the church life. The factors needed to unify the women's work in the local church are three:

(1) A pastor who is sympathetic and intelligent regarding the missionary work of the church and the women's part in that program.

(2) A federated society combining in one organization, with the necessary departments, all the women's activities of the church.

(3) An understanding on the part of all the women of the church that in the past, as women, they have been securing too large a portion of their benevolent funds at the expense of

life, and not enough as a result of life, that the "serving of tables" is less important than the nurture of spiritual graces and the witness to Christian truth.

When the various organizations of women have been carefully correlated and well organized, they have proved most effective in bringing about the desired results of power and unity.

The following is the plan that has been followed most successfully in one church:

"The society is known as the Woman's Association. It aims to enlist the active or sympathetic interest of every woman in the church; the membership fee is made small (fifty cents) so as not to be a burden to anyone; sewing and missionary meetings are held on the same day of the week; knowledge of what each department is doing is given by a report from each, read at a united monthly meeting; sympathy and sociability are promoted by thus bringing together those who have various interests at heart. Tuesday is Woman's Day. All who are able, come at two o'clock and spend an hour in sewing, after which a varied program is presented. The first Tuesday in each month is given to the business meeting; the second, to Home Missions; the third, to the Home Department; the fourth, to Foreign Missions; and the occasional fifth, to a literary or musical entertainment.

The officers of the association comprise a president, three vice presidents, a recording secretary, a corresponding secretary, a treasurer, and an auditor.

"The association is divided into four departments, (1) Foreign Missions. (2) Home Missions. Each with a chairman, assistant chairman, secretary, and treasurer. (3) Home, aiming to help the mothers of the church and congregation in the spiritual, education and practical duties of the home. (4) Church Work, composed of the following subcommittees; (a) Entertainment, having charge of the monthly suppers, and other entertainments; (b) Work, charged with purchasing materials, preparing the sewing for the regular meetings, and having oversight of missionary boxes; (c) Relief, expected to aid the pastor in visiting and providing for the sick and needy; (d) Literary, responsible for programs of general interest when such are required; (e) Hospitality, assigned the duty of welcoming and caring for strangers; (f) Library, asked to secure, circulate, and care for best and latest literature for the departments; (g) Finance, asked to present a list of yearly appropriations and to devise plans for securing pledges and memberships; (h) House, charged with care of table linen and all kitchen utensils.

"This organization reported two hundred and sixty members. It is described with considerable fullness in order that other churches, according to their needs and as may be best suited to their conditions,

may be helped by it to unify the many organizations that sometimes tend to overlap or to get into one another's way. Above all, it illustrates forcibly the prominent and legitimate place that woman has won for herself in local churches and the stimulus imparted by her enthusiasm and devotion to all its activities."

c. Methods of conducting women's missionary work in a local church. Of the various societies or committees of women in any individual church, the most important are those which are engaged in supporting and furthering the work of Christian missions.

All local societies should be jointly organized for the work at home and abroad, as practically all the plans for the conduct and methods of work are identical. However, as separate apportionments come to the local society for home and foreign work, the budget of each society should keep these items distinct, and also separate from all other funds, whether for benevolences or for the expenses of the society itself.

All these apportionments and expenses should be included in the annual budget which the society adopts. In raising this annual budget, two different methods are in vogue. In many churches the women keep the budget of all their organizations quite distinct from that of the church budget, giving as individuals first to the budget of the church and then, as extra subscriptions, contributing to the budget of their own societies and securing additional gifts from interested people. According to the second method, the budget of the women's societies is united with the budget of the church and the whole sum is secured by an every-member canvass, a definite share of the funds contributed being then apportioned to the women's organizations. There are certain advantages in each method, as well as certain difficulties. The first capitalizes the intelligent enthusiasm and devotion of the women which otherwise possibly might be lessened or lost. The advantage of the second is that it binds into unity the entire work of the church, and brings into that work the spirit and energy which women have constantly shown in the prosecution of their own activities. As some one has said, "It substitutes a centralized goal for a target with different centers."



In the organization of the missionary societies of the local church, it is well to adopt the rule of rotation in office, the officers being elected in classes so that all do not go out of service at any one election. Then, too, there should be an effort to discover and to train new leaders upon whom official responsibilities may be placed. Ruts, stagnation and monotony in program, method, and effort are due largely to the failure to secure the services of new workers. Officers should be elected at least three months in advance of their term of office, so that the new Executive Committee, composed of the officers, may have time to make a complete survey of the local situation and to outline the policies for the ensuing year. Definiteness of aim is thus assured, and definiteness of aim makes for success.

One specific purpose of the new officers should be to enlist as members of the society all the women of the church and congregation. This may be done through a special Committee on Extension, or Membership, or Hospitality. Annual membership canvasses are conducted in some of the larger churches. Sometimes a town is districted, with special chairmen appointed for each of the districts. It is well to have a card catalogue of all the women in the church which may also give information as to the work in which each is engaged, or for which each is qualified. The pastor or clerk of the session should be requested to give to the secretaries of the women's societies the names of all the women who join the church.

In consultation with the pastor and the church council on Christian education, with the coöperation of the director of missionary education, a carefully outlined program of missionary promotion and education should be developed under the leadership of special Committees on Literature, Publicity, Program and Missionary Education. This education may be fostered through interesting and diversified monthly programs, the dissemination of missionary literature and magazines, mission-study classes, reading circles, reading contests, and well-chosen and wisely used missionary libraries. There should be active coöperation in reaching women, young people, and children in conducting one or more church schools

of missions, and in preparing a comprehensive program of missionary education for the whole church.

In coöperation with the pastor a Devotional Committee should develop a program of prayer by means of education and stimulation, thus securing a more universal practice of intercessory prayer for missions.

Steps also should be taken to awaken and develop in all the women of the church a true and Scriptural view of the stewardship of life and of property. Such instruction, however, will naturally form a part of the general educational policy of the whole church. When the principles of Christian stewardship have been accepted, when the specific missionary task of the women has been presented to their societies, and when the apportionments for home and foreign work have been accepted, the obligation of each local society will surely be met and the women's organization in the local church will coöperate faithfully with the efforts of the whole Church at home and abroad.

d. The relation of the local societies to Church Boards and Agencies. A local women's missionary society or department is one link in a carefully coördinated organization. There are a series of links from local societies to national or denominational Boards. The unit is the society in the local church, called the "auxiliary," the "circle," the "branch," or the "parish society"; next is the district organization in which a number of local societies are joined, known in the Baptist and Congregational denominations as the "Associational," in the Presbyterian and United Presbyterian as the "Presbyterial Society," in the Friends and Free Baptist as the "Quarterly Meeting," and in the Reformed as the "Classical Society." Next in rank are the state organizations called by the Presbyterian, Lutheran, and Reformed denominations the "Synodical Society," by the Episcopal the "Diocesan," by the Methodist and Christian the "Conference," by the Congregational, Canadian Methodist, and United Brethren the "Branch," by the Friends and Free Baptist the "Yearly Meeting," and by others simply the "State Society." The latter

organizations do not always conform to state boundaries, but in the majority of cases that classification holds good.

Although variously designated as a "Society," "Union," "Council," "Auxiliary," "Association," or as a "Board," the great general organization is that body which unites the women of a denomination either nationally or in a specific division of territory. Some of these Women's Boards are incorporated and independent bodies; some are auxiliary to the central boards of their churches; some are organic parts of the general Boards; in some cases representatives of the women's societies are elected to the Church Boards. In the last case the women usually constitute one third of the membership of the general Board, furnish usually one third or more of the secretarial force, and often send in recommendations through a Women's Committee. The Missionary Board of the Disciples of Christ consists of equal numbers of men and women.

The Boards usually formulate general policies and recommend a financial apportionment or appropriation for each branch or state organization. It is customary for these in turn to send down plans of work and an approved proportion of the state apportionment to each district organization. The local society in turn receives its instructions and financial apportionment and is auxiliary to the district organization.

e. The Need to Perpetuate Women's Organizations. Among the most distinctive contributions of the women's societies to missionary administration is this very highly specialized, subdivided, yet exceedingly simple organization by which they can reach from headquarters to the remotest auxiliary with appeal and information. Another contribution has been the demonstration of the power of small offerings frequently collected from a large number of contributors. They also devised the "light infantry of missionary literature," publishing leaflets, stories, poems, and admirable brief summaries of missionary news; and thus began the modern popularizing of missions.

The Women's Boards did not stop here, but were the

pioneers in the publication of textbooks for the interdenominational study of missions, in the promotion of the use of these books, and in the organization of summer schools of missions where leaders could be trained to teach these books.

Furthermore, the spiritual emphasis which has been characteristic of the women's missionary societies has resulted in the enrichment of the spiritual life of countless churches in America; it has resulted in the giving of thousands of lives to home and foreign missionary service; it has secured the funds to carry on a large part of the missionary work in which the evangelical Churches are engaged.

The women of the church not only have given loyally to the benevolent Boards of the Church and helped with much of the local church support, but they also have carried the heavy responsibility of special missionary work for women, and have made a large contribution to local philanthropy, social betterment, and the physical and social needs of their communities.

In the present movement toward the unification and consolidation of Church societies and agencies, the women's organizations in the local church must not be destroyed. They must be developed, projected, and properly related to all the other activities of the church.

#### 6. THE OFFICIAL BOARDS AND THE CHURCH COURTS

The relation of the pastor to the officers of his church should be one of wise leadership, of cordial coöperation, and of close fellowship. He must never assume the position of an autocrat, nor should he encourage any group of church officials to domineer over their fellow Christians. He himself should endeavor to show, and to impart to his fellow officers, a spirit of sympathetic oversight and of humble service.

Every proper influence should be used by him to see that men of the highest qualifications are chosen for positions of responsibility, trust, and spiritual leadership.

To prevent undue concentration of power, and to enlist the largest possible number in the most important activities of the church, it is becoming increasingly common to elect mem-

bers of official boards for a limited number of years, allowing no one to be a candidate for reëlection within one year after the completion of his term of service.

While no maximum number of members is usually specified, it is well to have the governing boards of a church as large as may be possible. The meetings of these boards should be at stated and not infrequent intervals and attendance upon these meetings should be regarded as a sacred duty.

In virtue of his office, the pastor will be expected to serve as moderator; as such he must convene and adjourn the meetings; he must propose the items of business; he must preserve order and see that all deliberations and actions are in accordance with the requirements of parliamentary law and of Christian courtesy; he must put all questions and call for all votes and, in case of a tie, must cast the deciding ballot.

It is unwise, however, for him to allow his official boards to be divided, even by a single vote, if this can possibly be avoided. When a very decided difference of opinion is evidenced in debate, it is best to defer action until a time when more unanimity can be reached. It is only in cases of absolute necessity that any serious work should be undertaken, or any important policy adopted, on a divided vote. In the courts of some large and prosperous churches, during long periods of years, every vote has been unanimous. Differences of view usually resolve themselves into questions of good humor, of perspective, and of patience.

The officers of the church should be appointed to serve on a number of special committees concerned with the music, the benevolences, the Council of Christian Education, the use of church buildings, and similar matters. Every effort should be made by the pastor to induce his elders to assume as large a range of responsibilities as they are willing to accept, not only for his own relief, but for their spiritual development, and for the best interests of the church.

He should advise his church officers to ascertain accurately the laws which concern their own responsibilities, which control the conduct of congregational meetings, and which define

the nature and the functions of the other boards and of the higher courts of the Church.

The pastor sustains relationships, however, not only to the official boards of his own church but also to the higher courts of his denomination. He must be faithful in performing his duties to the presbytery, the synod, the conference, the association, or other church court or assembly of which, in virtue of his office, he is a member. The seriousness of the responsibilities which devolve upon these bodies should make him willing to assume his part in the activities which determine in so large a measure the peace and purity and prosperity of the church. If possible, he should attend every meeting of these courts and assume his proportionate share of their work. Neglect of these tasks throws an unfair burden upon his fellow ministers, and denies to his own congregation many benefits which would result from his attendance upon the deliberation of the bodies with which his church is vitally connected. Upon these bodies rests the responsibility of adjudicating questions of discipline, of admitting candidates to the ministry, of appointing representatives to the higher courts, of formulating policies for the promotion of mission work at home and abroad, and of planning wisely for all that concerns the work of the denomination as well as of those sister Churches with which it is in fellowship and correspondence. It is very important that his personal obligations to these courts should be recognized fully by every pastor, lest, through selfishness, carelessness, or neglect, he may fail to take his full share in furthering the general interests of the universal Church.

#### 7. THE DENOMINATIONAL AGENCIES

When the care of the poor in the early Christian Church overtaxed the time and strength of the apostles, they were led by the Spirit to appoint a board of deacons to take charge of the work. In all ages since, the Church has thus been led to cope with its ever-expanding tasks by organizing Committees and Boards, to whose oversight specific duties could be intrusted. By such division of work and organization of

forces, the Church has steadily increased her capacity and her efficiency.

Through such organized Agencies in each denomination, the gospel is being preached, churches planted, hospitals for the sick and homes for the aged and orphans started and supported, the Bible disseminated, Christian schools and colleges founded and sustained. A very large proportion of the evangelistic, educational, philanthropic, and community welfare work of the Churches is done through these Boards. Christian denominations employ thousands of men and women, and annually gather millions of dollars in order to meet their delegated responsibilities.

These Boards are not outside agencies. They have been organized by their denominations in order to carry on more effectively the work committed by Christ to the Church. If there were no Boards, each Christian and each church would still be under overwhelming obligation to help make disciples and teach them, throughout this country and throughout the world, in obedience to the last command of Christ. The question arises: "How can the individual church and its members insure that their missionary and benevolent contributions shall be most wisely and economically invested?" In answer to this question, denominations have erected Boards to employ the most competent and consecrated leaders available, so as to assure all churches and their members of the largest results from their contributions. Such Boards create no obligation—they permit Christians to discharge, in the wisest way, their missionary obligations created by Christ.

Each pastor, as the executive head of his church, charged with developing its efficiency in service, has very definite duties towards the Agencies of his denomination:

a. He should be personally interested in their work since they are discharging duties devolving upon himself and his church. He should know in what fields they operate, what forces they employ, and what budgets they need. Their success or failure is an index of the progress of Christ's King-

dom. As a commissioned officer, he will strive to know the news from the forefront of the armies of his Lord. To be thus enlightened, he should study the reports issued by these Boards, together with leaflets, magazines, and books dealing with their work. The annual reports are valuable mines of information.

b. The pastor is also responsible for enlightening his people as to the work of such Agencies. His interest will kindle interest, but the fullest coöperation of all the members waits upon patient, persistent, organized education concerning these Boards, their opportunities and activities, and the responsibilities of the church for their adequate support.

In educating his people, the pastor will use sermons and other services, will provide paragraphs relating to the Boards in the newspapers and church calendars, and will refer to their work in conversation and in his prayers. These Agencies will gladly furnish pastors with interesting leaflets, illustrated lectures, missionary magazines with fascinating illustrations, textbooks for study classes, missionary pageants, dramas, and expositions.

These Boards have Departments at headquarters and trained workers in the field to help develop educational programs. Schools of missions are in operation in thousands of churches, wherein millions have studied correlated courses, setting forth the work of denominational Agencies. In multitudes of churches the midweek service is now turned into a "church-night program," usually with a church-family supper, followed by two periods, one devotional, the other occupied by classes for the study of the church's various responsibilities and activities.

c. Each pastor, too, is responsible for recruiting workers and gathering funds for the Agencies which represent his Church throughout the world. Without men and money they cannot do their work. Between them and the needed men and money, the pastor is the living link. He can make or break the connection. His is a solemn responsibility. To ignore the rightful claims of these Agencies because of local



pressure for improvements or for community work is to betray those whom their Church has sent to mission fields, forcing the home and foreign missionaries and their work to contribute to local causes.

The pastors and officers of increasing numbers of churches have adopted the motto, "As much for others as for ourselves," thus saving themselves from the temptations of ecclesiastical selfishness. Thousands of Protestant churches have already attained this standard. Some contribute two or three times as much as they spend on themselves. Even poor churches should seek to contribute from twenty to fifty per cent of their offerings for world-wide work outside their parishes. In such churches, young people will receive a high conception of missionary work. Its romance, its spiritual adventure, its opportunities for the investment of life will win their hearty support, enlisting many of them for life service.

d. The pastor will also contribute to the Boards for which he pleads. If his heart yearns for the coming of the Kingdom, if he is a real steward of the grace and gifts of God, if he knows the needs of the world, nothing can restrain him from sacrificial offerings. Only so can he expect to organize a successful every-member canvass or to teach stewardship and missions with power.

e. Furthermore, pastors must be willing to serve these Agencies as members of committees, and in volunteer field work. They will, without financial remuneration, find large compensation in the resulting enlargement of their own knowledge and vision, the development of their powers, and the joy of working with Christ.

f. Finally, it is also a pastor's privilege "to coöperate by prayer" for such Agencies and for those who manage their funds and work. If Paul needed such help, so do these self-sacrificing workers—secretaries, missionaries, teachers, doctors, colporteurs. Few duties resting upon pastors are more important than that of teaching their people, by personal example and public petitions, how to work by prayer.

## CHAPTER VIII

### CHURCH ADMINISTRATION

#### 1. ITS NATURE AND NECESSITY

Church organization and church administration are closely related, yet they are distinct in their nature, as the former is concerned with preparing instruments for service, the latter with using such instruments to secure desired results. It is one thing to set up a machine and another to run it. Some pastors are good organizers, but poor administrators; while others, who have little genius for organization, have been called to churches already well organized and there have succeeded admirably in carrying on the work which was already in operation. However, whether one possesses much or little genius for this part of his pastoral work, the opportunities of the present time and the demands of modern church life make it absolutely necessary for the pastor patiently and persistently to address himself to this task.

It demands sacrifice of time and effort. No one need imagine that the administration of a modern parish will care for itself, or that one who succeeds does so merely by virtue of peculiar endowments. Abilities do differ, but success here depends largely upon the ability to continue uncomplainingly at hard work. The pastor must be in sympathy with the workers. He must be a leader, if his church organizations are to function properly. He cannot merely command; he cannot employ laborers to do this work for him. He cannot stand at a distance and look upon what others are doing. He must cultivate close friendships with the heads of his departments, and must show his approval of their work and commend them for their fidelity. The workers demand continual supervision.

At frequent and stated intervals the pastor must meet with the responsible heads of the various organizations to acquaint himself with their problems, and must counsel as to the methods by which difficulties may be overcome and efficiency may be increased. While he himself does not do the work, he must be the directing head of all the church activities.

He must make a constant study of the field and its needs. Conditions are continually changing, and the pastor must be able to note these changes and to adapt the various societies and organizations to meet the needs of the new conditions. The work demands steadfastness of purpose, a constant determination to secure definite results, and perhaps even such heroic measures as disbanding any society which lacks an aim or is not adapted to accomplish some worthy work.

It demands proper equipment for the various forms of endeavor. The pastor must inspire his people by such a vision of the importance and possibilities of the work, that they will be ready to provide buildings, paid workers, and funds adequate to meet the needs of the enlarging activities.

All these demands upon the pastor who is successfully administering a modern church are indeed exacting and burdensome, but they are justified by the results which follow in vastly increased influence and power. One who neglects these duties of administration will see neighboring ministers, with perhaps much less ability as preachers, continually addressing far larger audiences than his own and accomplishing much more in the service of Christ. An excellent orator may, for a time, draw large congregations by the sheer force of his eloquence, or a gifted teacher may attract crowds by the stimulating character of his instruction; but most pastors will find that their pulpit ministrations are reaching decreasing numbers of people and are restricted in their influence, if the forces of the church are not organized and their activities are not wisely administered. The opportunities of the present day are so limitless, and on the other hand, the difficulties are so great, that every faithful pastor will be alert to discover the most efficient methods of organization, and will realize

that the wise administration of his forces is an absolute condition of success in the service of the church.

## 2. THE CHURCH BUILDING AND EQUIPMENT

The complete equipment of a modern church includes not only a dignified house of worship but also a manse for the pastor, and a building for religious education and for all the diversified activities of the congregation.

As to the church building proper, the first matter of importance is that of its location. A commanding site should be chosen, large enough to permit the advantageous erection of the structure with allowance for future additions. An obscure site on a side street, a plot of ground so small as to preclude expansion of the work, a location shut in by other buildings, or one incessantly subjected to noises from car lines and crowded thoroughfares, all greatly detract from the usefulness of a church edifice. In spite of any or all of these disadvantages, a church building may be useful when erected on such a site. Nevertheless, it is poor economy to purchase a site with such obvious disadvantages merely because it is inexpensive. If the plot of ground is desirably located, it usually increases rapidly in value. It aids greatly in strengthening the church organization and often it may be sold at a greatly increased price when a change of site becomes desirable.

As to styles of architecture, tastes differ, but there is never any virtue in erecting an ugly building for the worship of God. The two most approved styles are the Gothic and the Georgian, or Colonial. The Gothic church with its high, narrow nave and deep choir is best adapted to Roman Catholic, Episcopal, and other liturgical services, in which preaching has a less prominent part, and the altar is the chief object of vision. The Gothic church should be built of stone with cut-stone trimmings and stained-glass windows of real artistic merit.

A Georgian, or Colonial, church is much less expensive to build. It is easier to light and heat, and, as its width is much greater in comparison with its length, it will seat a larger congregation in proportion to its size and cost. It is more perfectly adapted to a service in which preaching forms a prin-

cipal part, as the acoustic properties are almost invariably better and the worshipers are more directly in front of the minister. It also facilitates the cultivation of congregational singing and of united worship. It may be built of brick or wood as well as of stone, if these other materials are more available. It does not require stained-glass windows. For all these reasons this style of architecture is far more economical, while, if treated in good taste, it provides a structure which is both dignified and suggestive of worship.

The interior of the church should be devoid of elaborate ornamentation and of anything which suggests secular associations. It should not be startling, but quiet, noble, beautiful.

The central object of attention should not be the organ, but in liturgical churches the altar, surmounted by a cross, and in churches which emphasize the prophetic office of the ministry, the pulpit. The organ does not form a suitable background for the preacher. It should be at one side of the pulpit or at the opposite end of the church.

The pulpit floor should be raised three or four feet above the level of the pews. In most churches, except the Gothic, the pulpit and reading desk are combined and placed in the center of the pulpit platform. This pulpit desk should be comparatively low, but made with a movable rest which may be raised and lowered for the Bible or manuscript. This desk should be furnished with an artificial light and with an inside shelf for books and papers. The pews should be in the form of cushioned benches. They should be placed usually in three blocks, with two side aisles. A center aisle is always distressing to a sensitive speaker and it is unfortunate that it is often regarded as a necessity for the greater convenience of weddings and funerals.

The church building should be kept scrupulously neat and clean. It should be well lighted, heated, and ventilated. In particular, the air should be changed before and after every service. Such ventilation is especially needed in case the auditorium has been previously used for the Sunday school or for some of its classes.

Every church, if possible, should have a parish house, the

first purpose of which should be to furnish accommodations for the Sunday school. The portion of the building designed for Christian education should include assembly rooms for the various departments and attached classrooms. It should be further provided with blackboards, class tables, maps, chairs, and other necessary accessories for Christian education.

The parish house should contain, in addition to the provision for the church school, rooms for the use of the various church organizations, including dining room and kitchen, combination gymnasium and entertainment hall, club rooms for boys and girls, parlors, and a church office.

### 3. THE CHURCH OFFICE

To some persons, who worship the past and are suspicious of anything new, the very phrase "church office" is a source of distress. They believe that a room for the transaction of business is displacing the study and the oratory in the life of the pastor. If the establishment of an office does mean less time for pulpit preparation, for prayer, and for pastoral visitation, then surely it involves loss and not gain; but if it means that sermons equally well prepared are to reach greatly increased congregations; if it means that prayers are to have wider scope and more definite purpose; if it means that the pastoral work is to be done with more system and more success, then it is certain that such an invaluable instrument should be provided for every pastor.

The purpose of the church office is to centralize the work of the church and to make its activities easier and more efficient. The office is the place where information may be obtained concerning any of the church activities, and the place from which information is sent to all the members of the congregation. It also may furnish a conference room, where at stated periods the pastor can meet with any person who desires to ask his counsel or advice.

Its location and equipment will vary with the size and character of the church. In the case of a small church, the pastor may need to combine his study and office, particularly if he has no assistant or secretary. Under these conditions, a

room should be provided in the manse or the church and furnished with bookcases, a desk, a typewriter, a telephone, and files for church rolls, for correspondence, for church calendars, and for church records and reports.

In a larger church, the study and office should occupy separate rooms, or even a suite of rooms. The office should be easy of access and its files and information and equipment should be at the service of all the various workers and organizations of the church.

Here, to facilitate correspondence and publicity, and to assist in the issuing of letters, announcements, invitations, calendars, and reports, many modern labor-saving devices may be introduced, and a mimeograph or addressograph or printing machine may be employed, although some congregations have a prejudice against any communications which appear mechanical and cheap.

However, such an office, where business methods are employed to keep in accessible and orderly form the addresses of the members, the rolls, records, and accounts, the lists of committees, the programs, and the countless other details of the activities in a modern church, cannot fail to be of the greatest service in the economy of time and effort, and in the rapid dispatch of necessary work.

Such a church office may also be used as an anteroom for the reception of visitors who come to consult with the pastor, and who can wait there until the time of their appointments or until they can be introduced. Thus the pastor is guarded from unnecessary and inconvenient intrusions, while at the same time his study is thus made a proper place, at convenient times, for private interviews with all classes of people.

#### 4. THE CHURCH STAFF

The establishment of a church office points toward the provision of a staff of workers trained for the accomplishment of technical tasks. These specialists are not appointed to do the work of the church members or to relieve the pastor of his proper duties.

The real purpose of a modern church staff is at least

threefold: first, to set the pastor free from unnecessary details, that he may give his whole time and energy to accomplishing work which he alone can do, and to supervise tasks in which others are engaged; second, to provide leaders who will give their attention to specific phases of church work, of which they have made a special study; third, to so organize the work of the church that no necessary task may be neglected, that new workers may be enlisted and trained, and that the various activities may be given continual personal supervision.

Usually the first paid helper to be provided for a pastor is a church secretary. For this position a woman is usually better qualified than a man. To the secretary is assigned the clerical work of the pastor and of the church office, including the constant correcting of the church rolls with their ever-changing addresses of members, conducting correspondence, preparing weekly calendars, sending out notices to church officers, committeemen, and other workers, furnishing announcements and church news for the papers, answering telephone calls relative to church work, receiving visitors and strangers at the office, and giving any possible personal help and information. The secretary in some instances makes a certain number of calls, particularly upon the sick, the poor, and the new members of the congregation. Such diverse and important duties constitute a growing field of usefulness for young women of ability and consecration who desire to be of service in the church and who are willing to train themselves for these tasks.

The second helper to be provided is usually the assistant pastor, or pastor's assistant. The province of this office should be more clearly defined, either by Church law, or by personal contracts, or by imitating the practice of the most considerate and best informed pastors.

Some ministers make the grave mistake of belittling the office by assigning to their assistants merely the work of errand boys or clerks, while some assistants, on the other hand, become presumptuous, ambitious, and disloyal, actual rivals of the pastors they are supposed to serve and support.



Other ministers fail to give their assistants any guidance or directions, and feel that they can shift upon them all responsibility for the pastoral work of the church, while under these conditions many assistants show lack of ability, training, initiative, and efficiency.

Usually an assistant should preach with some frequency, should take some part in the services every Sunday, and should occupy the pulpit regularly in the absence of the pastor. He should be assigned definite portions of the pastoral visitation, should relate himself to all the organizations and activities of the church, and should seek in every way to cooperate with the pastor and to relieve him of every unnecessary burden.

Sometimes the assistant is appointed to the task of director of religious education, but it is better if a separate officer can be employed for this particular work. Many churches, indeed, are so impressed with its importance that they secure such an educational expert even before they can afford to support an assistant pastor.

Other trained helpers who are being employed in increasing numbers are a director of work among girls, who organizes girls' societies, calls at their homes, and takes general supervision of all their activities; a director of boys' work, performing similar tasks; a trained nurse, who is at the service of the entire congregation and is ready to go to any house at any time, in case of sickness or need; a church hostess, who has the oversight of all the church buildings, sees that they are properly prepared for the services and meetings, and directs the preparation of all church suppers and other refreshments served by any of the clubs or societies; a church visitor, who should be a consecrated and tactful woman, whose work is more particularly with the poor of the congregation and community, who holds meetings in their homes, and who does the general work of a deaconess. Some churches also employ an assistant treasurer, who aids in collecting pledges, in disbursing salaries and current expenses, and attends to all the multiplying details of modern church finance.

## 5. CHURCH FINANCE

It is the duty of the pastor to secure the adoption by his church of a sound system of church finance.

a. This, first of all, provides for the adoption of an annual budget, which consists of an itemized statement of the probable revenues and expenditures for the ensuing year. These include both the items of church expense and the contributions for missionary and benevolent causes. The church expenses and benevolences should be fairly proportionate to each other as well as to the wealth of the congregation. An increasingly popular ideal is that of raising as much money for work outside the parish as is spent upon work within its bounds. Many churches, in fact some entire denominations, have attained this ideal, while some churches are spending three times as much upon others as upon themselves.

Among the items of church expenditure must be included the salaries of the pastor and the church staff; the cost of lighting and heating; the care, the insurance, and the repairs of the buildings; the music, and pulpit supplies; the care of the poor; printing, publicity, and incidentals. It is wise to place in the church budget all the expenses of the Sunday school, or church school, and to allow all the contributions of the pupils to be devoted to benevolent objects. So, too, it is wise to include the expenses of the various church organizations which otherwise distract contributors by incessant and conflicting appeals.

Generous salaries should be provided and liberal allowance made for necessary equipment; even self-interest would prompt this, for ministers and other workers cannot render efficient service if poorly paid and harassed by financial cares, and organizations cannot accomplish their appointed ends unless properly equipped and supported.

The budget of benevolences is prepared by each church, but it is usually done in the light of apportionments made by the higher courts of the denomination. These denominational missionary and benevolent budgets are adopted after laborious calculations and according to fixed principles. They should be

accepted by each local church, not as assessments but as goals which these churches earnestly should seek to attain. Such a system of apportionments impresses upon all contributors the fact that the benevolent Boards and Agencies are not organizations outside the church, but are agencies of the church itself. These Boards therefore do not appeal to the church for the support of outside work, but for the support of work which through their representatives the churches themselves have authorized.

b. In order to raise the budget which has been adopted, the church should endeavor to secure pledges of voluntary contributions from every member. Other methods of raising money have been in vogue, but are rapidly being superseded. Pew rents, suppers, fairs, bazaars, all have been tried and still have their advocates; but voluntary, weekly, individual, systematic, proportionate giving, is commending itself more and more widely to professing Christians as the only Scriptural, wise, and satisfactory method of church support.

A very large number of churches secure pledges by an annual every-member canvass. This is not wholly free from objections and is open to abuses, but when properly conducted it has occasioned little criticism and has resulted in largely increased contributions. For such a canvass, thoughtful preparation should be made both by information given to the congregation and by wise instructions given to the canvassers. Subscriptions should be secured from all the children and from regular church attendants who are not communicants, as well as from the adult church members. Each subscriber, should make two pledges, one for the support of the local church and one for benevolences.

The purpose of this every-member canvass has been stated somewhat as follows: "(1) To express the interest of the church in its members, (2) to enlist the interest of the members in the church, (3) to give information as to the whole work of the church, (4) to secure weekly offerings both for church support and for benevolences."

Preparation for the canvass should include: (1) continuous information during the year, through the church services and

societies, (2) a joint conference of the church officers, (3) the appointment of a committee on canvass, (4) the selection of canvassers, (5) the instruction of the canvassers, (6) securing subscription blanks and forms, (7) determining the exact budgets for church expenses and for benevolences, (8) fixing a ratio for dividing undesignated gifts, (9) special sermons and pulpit instruction, (10) sending an official letter to each member of the congregation, (11) prayer, and consecration of the canvassers.

The visitation should be made on a fixed day, preferably on a Sunday afternoon. The canvassers should go two by two. No canvassers should be expected to make more than a dozen calls. Each canvasser should return an exact report to the Canvass Committee.

The result of such a canvass should be that a subscription is secured for congregational expenses and for benevolences from every member of the congregation, according to the ability of each, for every interest of the church, to be paid as an act of worship every week, thus fulfilling the Scriptural injunction: "Upon the first day of the week let each one of you lay by him in store, as he may prosper."

To facilitate weekly offerings, two sets of fifty-two envelopes each, or one set of "duplex envelopes" with two compartments, are given every year to each contributor; these are dated for each Sunday in the year, numbered with the registered number of the contributor, and marked by him with the amount enclosed. Thus offerings for church support and for benevolences may be made weekly, and accurate accounts can be kept by the treasurer and his assistant.

One serious problem in this system of voluntary contributions is that of the large givers. Many congregations number among their members persons of wealth; the latter should be encouraged to give with ever-increasing generosity, but to give directly to the denominational Boards and Agencies and not to or through the treasuries of the local churches. To the expenses of a local church or through the channels of this church, no one should give more than his fairly proportionate share; otherwise the local church will be pauperized and its

members will pride themselves upon a generosity which they have not shown, and upon large contributions for which they have made no sacrifice and in which they have had no share.

c. In the collection of pledges and disbursement of funds, businesslike methods must be employed. Members must not be allowed to become delinquent in their payments, yet caution must be exercised to cause no offense. It is well to make a quarterly statement to each subscriber.

Great prudence also must be shown in accounting for church funds. No one man should be allowed to handle the money alone. For his own sake as well as for that of the church, the treasurer should have others associated with him in securing and counting and depositing all funds and in preparing reports for the congregation.

The benevolent offerings and the contributions for church support always should be kept separate; in fact, it is wise to have different treasurers for these two funds. All the financial obligations of the church should be met honestly and promptly, and missionary and benevolent funds never should be allowed to accumulate, but without delay should be remitted to the Boards and Agencies for which they were contributed. Otherwise, these missionary and benevolent societies lose large sums in interest paid on money which they would not need to borrow if the treasurers of local churches would make their payments monthly, or at least quarterly.

No system of church finance can be successful unless the members of each local church are faithfully instructed in the principles of Christian stewardship. The tithe should be held before each congregation as the base line for benevolence, below which Christian stewards should never fall and above which many will rise as prosperity and consecration increase.

## 6. CHRISTIAN STEWARDSHIP

The Spirit of God has implanted in the heart of the Christian a principle urging him to conceive his life in terms of stewardship. At the same time, modern missions turns the telescope of travel and understanding upon the non-Christian world and discovers its tragic need of the resources the

Christian has at his disposal through stewardship. The principle of sacrificial giving is rooted in the Christian heart; the need for sacrificial giving is deep-seated in the non-Christian world, at home and abroad. Therefore, stewardship and missionary education go hand in hand. If the former only were stressed, we might profess it as a doctrine but still be out of its vital control. If the latter only were emphasized, we should become, as people often do, case-hardened. It is when the principles enunciated by stewardship and the facts presented by missionary education are welded together that we have God's rounded plan for the supplying of human need and for the building of Christian character.

The first element in the pastor's program of stewardship is his own recognition of its importance and his surrender to its claims. Just as a pastor who does not whole-heartedly believe in the atonement for sin cannot successfully lead sinners to the Saviour, so the pastor who does not accept and adopt the principles of stewardship for himself cannot carry his people into the heights of character to which true stewardship always leads.

The pastor is appointed to be a steward "of the mysteries." He is a trustee of the gospel. His divine Lord has intrusted him with the sacred message. He must recognize, acknowledge, and fulfill that trust. As a part of his obligation he must be a faithful steward of his time and talents, as well as of his money. Lazy men in the ministry have violated their trust with God. Pastors who fritter away their time in profitless affairs are guilty of a breach of their ordination vows. On the other hand, nothing is more inspiring and nothing more widespread that the devotion of the men of God to their appointed tasks.

The pastor's peril is that because he regulates his own hours, determines and carries out his own schedule of study and visitation, he may become slack and lax. Stewardship, when its roots are deep down in the pastor's soul, brings forth the fruit of well spent hours and energies.

Then, too, the pastor is under the obligation to give his money just as his people are. The fact that his calling is set

apart from ordinary vocations does not release him from the necessity and privilege of practicing the principles of stewardship. He is under the same responsibility that rests upon the members of his church, to set aside a definite proportion of his income for others. If he does not, in the long run, he will not be able to induce his people to do it.

Granted, then, that the pastor, of all men, must be a personal steward of time and talents and money, how may he best lead his people into a fellowship of stewardship with himself and with Christ? At the outset, he has responsibilities toward those whom he receives into the church upon profession of their faith. Too often converts who come to the Lord Jesus Christ as their Saviour from sin are not sufficiently impressed with the companion truth that he is their Lord and Master. They are willing that Jesus should be a divine sacrifice to bear away their sins but they are reluctant to let him control their lives. The pastor who desires to implant the principles of stewardship in his congregation should begin with those whom he welcomes into the fellowship of the Church upon the profession of their faith. He should show them how vitally their whole lives must be brought under the sway of Christ as their Master. Such training, begun in the communicants' class and given memorable sanction at the public reception of members, must be continued with diligence during the months immediately ahead. Do the new members pray and read the Word of God? Are they regular in their attendance upon the services of the church? Are they interested in winning others? Are they growing in the grace of giving? These are questions which the pastor who is a true steward will seek to answer month by month.

Another place in which the seeds of stewardship may be sown with promise of an abundant harvest is in the church school. Even the Beginners may be brought under the influence of its teachings. Lesson-study courses are now being prepared which deal with this important subject. In addition to the formal study of a course of lessons in stewardship, there is the chance for a telling word in the introductory or concluding services of the school. The striking bit of missionary

information may properly be coupled with a stewardship incident from the Scripture or from the pages of Christian experience. In addition to the use of stewardship material for the formal services of the school, there are lantern slides, playlets, dialogues, and materials for stories which are available through the Stewardship Departments of many denominations. Not a few pastors have been able to develop some of their talented young people both in the production and in the presentation of stewardship messages from the platform and the stage.

It is doubtless in his pulpit and in his executive leadership that the pastor has his finest opportunity to present the claims of stewardship. Out of a large array of successful pulpit and pastoral plans, the following are suggested as among the most promising:

a. A series of stewardship sermons, dealing with the fundamentals of Christ's ownership of the Christian and moving forward through all the avenues of application toward the goal of Christlike service and character.

b. A series of midweek service topics, gathering about the theme of stewardship, based upon the teachings of Scripture and dealing with their application to modern life.

c. A brief course of stewardship study of one of the available textbooks, by a group either of Adults or of Young People, or of both. The midweek "school of stewardship," with a graded course of study, frequently held on the night of the midweek service, where the whole group gathers for opening exercises and then divides into a suitable number of classes, is receiving growing support. During a recent winter in a modest-sized town in an eastern state, two hundred and seventy people assembled in the midweek school of stewardship, on a night following one of the worst winter storms in years. It is little wonder that the church referred to has in recent years doubled and trebled its giving and that it has already gone beyond the fifty-fifty goal: "As much for others as for ourselves." The school of stewardship should not be continued for too long a period, in order that its results may be intensively developed and that other periods of the year



may be left free for the church school of missions and other related enterprises.

d. A judicious and frequent use of stewardship material, such as incidents, epigrams, charts and diagrams in church calendars and local church magazines where they are issued. Public bulletin boards on church property, so often inadequately used for several days of the week, may be employed to teach stewardship as well as missionary facts. Tell how much money the people are spending upon luxuries. Stress the claims of the church upon the people of the community. Call for recruits.

e. A pulpit ministry whose prayers are tinged and toned by the spirit of stewardship. Public prayers that are both burdened and lifted by the claim of Christ upon the Christian's life and his possessions, will be an inevitable source of inspiration toward the practice of stewardship.

f. An occasional use of the columns of the local papers, which are usually open to the alert and tactful pastor, to present stewardship as God's remedy for industrial and commercial strife. "What is the root of industrial unrest? Covetousness! What is God's remedy for covetousness? Stewardship!"

g. An employment of the group organization of the individual church to distribute regularly stewardship material—leaflets, pamphlets, and cards. Many of the denominations are constantly creating a new and increasing supply of such material. To distribute it through the pews is usually to reach less than half the membership and to waste a great deal. To send it through the mail is to add to the expense and to lose the personal touch. To distribute it through the group leaders to the entire constituency of the church is the most effective way of getting the material into the mind, the heart, and the conscience.

h. An earnest effort to secure stewardship enrollment of the members of the church. This is perhaps the most difficult thing to do. Not a few church officers will oppose it because they are not stewards and do not desire to have their delinquencies known. In some cases such officers have been

known to block an every-member canvass for years, because they did not want to have their niggardliness exposed to their fellow members. It is possible, however, even with such officers, for the pastor to secure permission, and from some quarters support, in carrying out stewardship enrollment. There is nothing to hinder him securing enrolled stewards by personal solicitation. He will have loyal support from many of his young people, his missionary workers among the women, who are now officially studying stewardship, and teachers in the Sunday school. It is highly desirable that he should attempt to do it on the day set apart by his denomination. The value of the enrollment is that it commits men and women to the principle of a definite surrender of income to Christ's work. They may be tithers or they may fix another proportion, but their registration puts them in line to be real, persevering stewards. A certain large congregation recently deprived of the services of its pastor because of his removal to a distant field, nearly a year after his departure and before its new pastor had been installed, reported that its income month by month for current expenses and for benevolences had been larger than ever before in its history. A leading officer of the congregation offered as the explanation of this unusual situation, the following facts:

- (1) We are thoroughly organized on the Permanent Every Member Group Plan.
- (2) We have a 100 per cent every-member canvass.
- (3) We have a large company of tithers and proportionate givers regularly enrolled and systematically contributing.

i. Not the least of the opportunities for the pastor to promote stewardship is in connection with the successful presentation of the principles and methods of coöperative benevolence, which in many churches has superseded the old "hit-and miss plan." The symbol of coöperative benevolence is the "budget." In itself the budget is wooden and mechanical. When, however, it is vitalized with the concrete facts of the world's need which it represents, and when it is inspired by

the principles of stewardship, it becomes one of the greatest agencies of the Church. By the budget system at its best, responsibility is distributed, area by area, group by group. church by church, and at last comes down to the door of every member and says, "This, at least, is your share!"

The record of recent years in many Protestant denominations is the thrilling story of great advances in giving for local support and for benevolences. There are certain defects in the budget plan which seriously need to be remedied but on the whole it represents a great advance in Christian giving. If the mechanical elements can now be made spiritual by undergirding the budget system with the abiding principles of cooperative benevolence and proportionate giving, the day may come when the budget scaffolding may be safely taken down and the edifice of an informed, enrolled stewardship-professing and stewardship-practicing Church stand out in all the glory of apostolic faith and triumph.

#### 7. CHURCH ADVERTISING

By wise and proper methods of publicity a pastor should seek to extend the influence of his church in the community, to attract to its services the largest possible number of attendants, as well as to instruct and stimulate the members of his own congregation. With the last of these objects in view, and remembering that he is a teacher as well as a preacher, he is under obligation to give information to his entire congregation concerning their duties as members, concerning the activities of the various organizations, and concerning the relation of his individual church to the work of the entire denomination. When he remembers that some eighty per cent of what a man knows is said to have come to him through the eye, the pastor realizes that he can succeed best in giving information if he puts it in print, and thus presents it to his people.

For announcing the various facts relative to the services and the work of the congregation, in an increasing number of churches, both large and small, weekly calendars or bulletins are being employed. This relieves the public worship from

the distraction and interruption of oral notices, and enables the people to take with them to their homes for reference the exact statements which they need.

To a considerable degree, however, these bulletins are being used to convey information of a wider range, and facts of a real educational value in reference to missionary and evangelistic work. Information concerning the activities of the Mission Boards, and the extent to which the denomination is fulfilling its obligations, is found to stimulate gifts and to raise the level of intelligence.

To announce that the ladies' aid society will meet on Wednesday at four o'clock may be important, but to tell the congregation that the total Christian population of India has increased twenty-two and four tenths per cent in the last decade, and that Hinduism is not increasing in the number of its adherents, is to lay the foundation for the further advance of the church in gifts and prayer.

The bulletin or calendar ought to contain the news of the congregation, but it should also remind the people that they are members of a denomination, and by giving information of the world-wide work of their communion, it should turn their minds to the needs of the world and to the work of the universal Church.

Then again, to impart such information, posters, charts, or even blackboards or bulletin boards, are placed in the vestibules or Sunday-school or lecture rooms of some churches. These educate the mind through the eye, and help the members to realize that church attendance is not the only necessary form of Christian activity.

A third method of publicity is that of placing a bulletin board on the outside of the church, announcing the services and the name and address of the pastor. Some, provided with movable letters, also announce the sermon subject and other facts of interest, and during the early part of the week, the space is filled with Bible messages. If such a bulletin board is dignified and attractive, it is a good means of legitimate advertising.

Then, too, the news columns of the local papers are open to

live items which are of interest to the general public. Proper use of this opportunity requires study and ability. The books on general news-writing, such as those by Hyde or Bleyer, will be helpful. The activities of the local church may be linked with those of the denomination or of the entire missionary enterprise, and such information or "news-letters" may be of real value to the papers. Publishers are usually very generous in allotting space for such news, but, while announcing facts relative to this particular church, the pastor should seek to give information which is of interest to a wider group than his own congregation, otherwise his material borders on the province of that for which payment should be made at advertising rates.

On the subject of paid advertisements, much might be said. It is a matter deserving careful thought and study. These advertisements are difficult to write if they are such as to serve any real purpose. When they fall to the level of being mere announcements of sermon subjects, they cannot be regarded as of much value. Display space, secured at the expense of church funds, should be designed really to attract the indifferent, and to make of them regular church attendants, and actually to aid in the proclamation of Christianity.

For the cost of bulletins and other means of advertising, each church should include in its annual budget about one dollar per member.

In many cases the pastor is fortunate enough to have the aid of experienced laymen to help him in this difficult work of church publicity. A Publicity Committee may be appointed to take charge of the church advertising. If newspaper or advertising men are in the congregation, their advice should by all means be sought. Many churches turn over to such trained men the entire preparation of the calendars, the news items for the papers and the entire matter of the church publicity. If there are no such men in the congregation, the pastor may well spend time in studying the subject and in training others to assume the task. A number of books may be secured which show how the scientific principles of advertising may be applied to church work.

Then, too, the pastor has the responsibility of making the gospel known outside his particular congregation. Some few ministers have the opportunity of broadcasting sermons by radio, but to many there are open the news and the editorial, as well as the advertising, columns of the local papers. A newspaper will go into thousands of homes which are never entered by the pastor or his brother ministers. It reaches the rural readers, and gospel messages are often brought thus to many who seldom if ever attend church services. Editors in small towns are often quite willing to print editorials on religious subjects. Some pastors edit a regular department in daily papers by which they reach in a week a thousand times as many persons as they reach from the pulpit.

The pastor should be a friend to newspaper men. He should show great courtesy to reporters, and try to give them news of interest, aside from the mere announcements of services; and he will find that they are usually willing to help him in any way within their power.

There is a growing tendency for churches to pool their advertising apportionment and use display space of considerable extent to set forth jointly some phase of the gospel message. These advertisements urge the reader to go to some church, the names of the churches being listed in small type. Local federations of churches are adopting this idea, thus presenting a solid front of Protestantism to the entire community instead of exhibiting an apparently competitive spirit by printing individual cards announcing only sermon themes. The whole subject is one of such importance as to merit study and thought on the part of every pastor.

## CHAPTER IX

### PROBLEMS IN PARTICULAR FIELDS

#### 1. THE RURAL CHURCH

There are two conditions which modify country church work. The first and the outstanding condition is the isolation of rural life. The farmer works alone and the rural family dwells apart from other families. The farm boy must do many things by himself and find the answer to many problems for himself. He does not learn how to use others, he does learn how to use himself. But the rural dweller has to pay for these gains in individuality, initiative, and resourcefulness. He is apt to find coöperation a difficult task. He is morally in danger of seeking personal ends without regard to the effect upon his neighbor or the distant consumer. He finds it hard to change old plans for new plans, especially if the new plans demand either his subordination to others or the domination of others for the common good.

The second condition which the rural pastor faces is the fact that all of his people have similar interest in life. The country storekeeper and the implement dealer, as well as the farmer, are all deeply concerned as to the effect of the rainfall or drought upon the wheat and the corn. This narrowing of interests is of advantage to the pastor. It is sometimes charged that sociologists demand that the country pastor know all about farming. To this critic it is fitting to answer that many city pastors would be more useful if they knew more about the daily work of the men in the pews, and that the advantage is all with the country pastor who has just this one kind of breadwinning work to study. And he must learn all he can about it. No one in his parish will expect him to teach agriculture, but no one will

long respect him if he has no concern to learn all that he can about farms and farming.

Upon the farmer himself this narrowing of interests has some serious results. It tends to make him antagonistic to other forms of business. He is apt to be bitter against organized enterprise, which sets his prices, and against organized labor, which sets the wages he pays. Upon some natures the monotonous round of farm life tends to morbidity. Rural graveyards hold an alarming number of suicides. The constant grapple with material forces and the overcoming of resistance presented by soil or weather or insect pests beget a materialistic philosophy. Ofttimes the continual struggle for the barest livelihood ends in wealth becoming the great end of life. Avarice is bred sometimes in sordid surroundings. The domination of this longing for money has its outcome in a pinched family life and in the revolt of the next generation against the farm. In the midst of such ideas will be found also generous spirits, families with broader outlook, the men and women who have found much more in country life than drudgery and sordidness; but they are in the minority. To the pastor of such a mixed community comes the challenge to broaden, to enlighten, and to inspire its members with a nobler view of life at home, and a fairer appreciation of the rest of the world. The church is always the emblem of the unseen. It ought to make the unseen concrete in the lives of men. The pastor ought to help to shape lives in which both tables of the Ten Commandments are made to live.

The foundation stone of a successful rural pastorate is personal confidence. The rural pastor must know the people and the people must know him. It is a great asset if he be the kind of man who commands respect, confidence, obedience. Of two pastors whom the writer knows, the younger and less experienced man, because of his personal power, has wrought apparently the greater results in his five years in a church. The older, more experienced man has won many souls by his ministry but he has apparently achieved smaller gains in building a church. Yet his spirit is fine, his outlook wise, and his life absolutely above reproach.



The pastor must gain much knowledge by personal effort. Sometimes he may do this through other persons. A rural pastor especially needs a wise, discreet, well-balanced, fair-minded man for a confidant who will tell justly all the truth about members of the community and then on the witness stand of the village store be able to forget that he and the pastor ever discussed these people. The country doctor, if he be of the same class as David Grayson's "Doctor North," or Ian Maclaren's "Weelum MacLure," is a most valuable ally to the pastor. But the man in a country church must be wary about discussing parishioners too freely with anyone. Even with the utmost caution he will be astounded at the ways in which unwise gossips have twisted his innocent remarks or actions. Of course it is nothing but the height of foolishness for him to be so loose-tongued that he will discuss his brethren with the hired men of the community. Dire disaster to his personal influence must follow so careless a course. While the new pastor will avoid all criticism of his predecessor and at first seem to slip into plans as he finds them, he had better avoid too many confidences from the man he follows. The new man ought to form independent judgments of people. To be sure he must do much of the work for a long time with the aid of those whom the last pastor trained, but he ought to be careful about accepting the judgment of the man before him that certain things "cannot be done here" or that "those people cannot be reached."

The chief source of knowledge about his parishioners must be his own personal contact with them. Pastoral visitation is not a lost art in the country. One of the great needs of a parish is to get the pastor to know everyone in the domains, and to have everyone acquainted with him. This takes time in the countryside. Calls must not be too hurried. Hearts of the farm folk are not reached in ten minutes of talk in the rarely opened front room, even if the call be closed with prayer. The country folk will resent the pastor's taking so little of his time and so much of theirs for nothing but a brief, desultory talk. If he be really welcomed, the pastor and his family will have invitations to sit down at the family

board upon more or less formal occasions. Let him beware of getting in at 6:25 for a 6:30 supper. His plans ought to allow for spending a considerable period before sitting down to the table and an unhurried departure afterwards.

However, the pastor will not fail to gain knowledge by means of the modern survey. He had better not be too quick about undertaking it in his new parish, but he ought not to neglect it. The apparatus is simple: a map of the area, some cards to record the facts, and sense enough to know what questions not to ask. The Post Office Department<sup>1</sup> or the Geological Survey<sup>2</sup> will supply the map, and the second need can be supplied either from the local printing office or from some dealer in church supplies; the third he must furnish himself. The pastor had better make his own survey. He will gain knowledge through personal contacts that will always be valuable, and what is more important, the people will gain knowledge of him. Mr. Mills<sup>3</sup> laid the foundation of his great work at Benzonia by walking over the country and living with the people. But the real value of the survey is in the plans which the pastor makes upon the basis of the knowledge acquired. A survey has no virtue in itself. A diagnosis is not a remedy. Neither will the presenting of shocking facts to the community itself guarantee improvement. Ofttimes the less said about some things the better. The pastor ought to take a long view. He ought to have plans in mind, more or less definite, looking toward goals a good many years ahead. Many of these he may well keep to himself. He must not expect that nearly all his people will believe in his dreams; his great end is largely achieved when they have become willing to believe in him. A chief of staff cannot have all the sergeants initiated into the details of the campaign.

The rural pastor who enters upon a new field will, like the new commander of a campaign, see strategical openings to be occupied by new combinations or new organizations. He will

<sup>1</sup> Third Assistant Postmaster General, Finance Division, Washington, D. C.

<sup>2</sup> Director, United States Geological Survey, Washington, D. C.

<sup>3</sup> Mills, "Making of a Country Parish."

do well to be slow in attempting very many new things. Usually the first call is to make present machinery effective rather than to scrap it and to bring in new devices. What is often needed is a new spirit in the midst of old wheels. The rural pastor needs this motto above his desk: "This work depends upon me." Surely he must develop workers and leaders, but every plan usually will need a good deal of personal attention from him for a considerable time after initiation. Brooders must be watched as well as incubators. There is a great gain for the pastor personally and for the whole work strategically when work undertaken is a success. Multiplying organizations is apt to endanger the success of all. Failure quickly breeds discouragement among the people and weakens confidence in the pastor's grasp of the affair. One rural pastor inaugurated five new organizations within the first six months of his service. One lived and the others hardly gasped before they died. A pastor who has been for more than twenty years in one parish, was asked by an enthusiastic beginner in another parish for advice about how to start some new things in his community. The older man wrote back that he had to stay in his field fifteen years before he even dared to think of some of these schemes.

How to hold meetings of various groups is very important. With the long distances to travel and the incessant round of care of animals on a farm, it is difficult for people to get together very often.

A few well attended meetings of a mission-study class, of a teachers' normal class, or of a Scout patrol, count more than a larger number of meetings with small, irregular attendance and little enthusiasm. Meetings of groups of various ages should be held at the same time, as otherwise older members of a family must often bring the younger members and then wait idly until the latter can go home. Then it is always wise to adapt plans and programs when circumstances clearly demand it. Dr. Warren H. Wilson had to give up a musical association at Quaker Hill, but the same people made a great success of a literary and dramatic club. The classes of older boys and girls in the Sunday school at Plainsboro, New Jer-

sey, are organized for social and athletic activities. There are no other organizations for these young people than these classes. Again, programs that are prepared by outside agencies frequently need revising. A rural every-member canvass is usually more successful in October than in March. A country Sunday school had better have a Rally Day in April than in September.

One of the most disheartening things the rural pastor has to face is the moral life of the community and of individuals in it. It is often hard to say to a farmer that he ought to sort apples more closely and safeguard the health of his cows more scientifically. High ideals of business ethics are not easy to inculcate in some minds. Then come the heartbreaking personal failures—not worse than those of the town, but relatively more conspicuous because of the neighborhood gossip. Local affairs are always apt to be magnified on the evil side. There is the glamour of the unusual and the unexperienced. The monotonous drudgery of country life is always apt to have reaction in the ways that have been easiest to gratify, namely, drink and social vice. The smuggler of liquor and the person of immoral character are usually near at hand. The rural pastor ought to avoid morbid views as to the evils he has to face. He will find a lack of community action even when the evils are well-known, but he must not conclude too quickly that all the parish is a sink of iniquity. Personal loss and personal relationships will make many of his people cowards. Maybe he can find a remedy through indirect approach. He will have to be very wise and careful as to the lapses that occur in the church. Sometimes he will find an evil heritage from the past. One pastor found the names of an immoral family on the roll of the church because after a preceding evangelistic meeting the woman and her daughters had professed conversion and had been received into the church. Of course prevention is the best cure. One pastor has a couple of wise, motherly, discreet women who keep watch over the girls of the community and invite those they fear are getting on to dangerous ground into their own homes and so by influence and motherly advice try to warn and safeguard

these young girls. The pastor and a few men try to safeguard the boys in the same way. General educational campaigns are often necessary, clearly, but not alluringly, pointing out the dangers of drink, gambling, and impurity.

Sometimes there will be no way but open fighting, even though leading a campaign against the forces of evil is highly dangerous service for a pastor. He must avoid directly attacking, if he can do so. Rarely will it be wise to speak of community evils in any public address. He must be wary of the opposition. When once aroused, the powers of evil will stop at no scheme to discredit him in the public regard.

The rural pastor faces some hard personal problems. He will be likely to find few kindred intellectual spirits in the parish. Sometimes the most liberally educated, broadest-minded individuals in the parish will have only the slightest connection with the church. He is in danger of alienating his most devoted workers by intimacies with those who are indifferent to the church. Usually he must find his companionship in his books and in the groups outside of the parish with whom he may meet occasionally. Again, he is apt to be disheartened by the petty differences which wreck church activities and Christian character. Neighborhood feuds are not confined to the mountains of Kentucky. One remedy is community enlistment in larger interests. Possibly the radio and the consolidated school will help here. Then it will be an unusual parish where actual personal and church poverty will not stare the pastor in the face. Rural life changes slowly and financial expansion is never rapid with farmers. The pastor and his family need to remember that their personal problems are largely those of the majority of the parish. His sympathy ought to deepen through this fellowship of problems. He must guard against bitterness of spirit when the family that pays twenty-five cents a week to church support buys the latest model of enclosed car. It is always better to talk frankly to those responsible for the finances of the congregation than to get soured in spirit over the situation. One compensation is the fact that the pastor is *ex officio* a leader among men. Others have to struggle to a position of prominence; the

pastor steps into it. He needs to pray for wisdom and grace and humility to enable him to use the opportunity. The very preëminence lays great obligations upon him. He shares with the rural teacher the opportunity to lead boys and girls into a broader and finer life. Sometimes he may lead the teacher to see what has never been within her vision. It will sometimes happen that the pastor will be called upon to aid and advise in emergencies which are chiefly concerned with pain and weakness of body. With the diminishing of that noble race of men, the country doctors, will come a new responsibility for the country pastor. To all his other cares he will need, like the foreign missionary, to add healing of bodies as well as of souls. Fortunate the pastor who has an interest in medicine and a wife who can be a kindly ministrant to her sisters in an hour of need. But always he must be a man who deep in his own soul has a love for country life and country people. If the wide views across meadow and forest, the quiet lanes by shady brooks, and the wind-swept snowdrifts glittering in brilliant sunshine, mean only hardships of isolation and travel, he ought to seek another field where God is to be met amid noise rather than quiet. For, like John Frederick Oberlin and Charles Kingsley, he must draw his chief consolation often from God's great out of doors if he would be a real minister among country men. He must always be the interpreter of the unseen but ever present. He must learn deeply the spirit and message of the Man of Nazareth, traveler over the hills of Galilee and friend of the rural folk in the Jordan valley. It is for him that the country pastor labors and to him that he must win the lonely dwellers on ranch and prairie.

## 2. THE TOWN CHURCH

No sharp line can be drawn dividing the town church from the rural church on one side and the city church, or better, the suburban church, on the other. The social characters of towns vary widely and so do the problems of the churches within them. There is a wider variety of pursuits in the town than in the country and sometimes widely differing, even

antagonistic, groups. The New Jersey Federation of Town and Country Church Workers divides its churches into two groups according to the occupation of one half of the membership. A church with fifty per cent of its membership country people is generally to be administered as a country church, and a church with a smaller proportion of rural dwellers becomes amenable to town-church methods.

The town church here discussed is situated in the midst of a farming region with social, business, and political relations to all the open country round about it. It has an element composed of industrial workers. Some enterprises not drawing raw material from the country and not finding markets in the vicinity are thus present. This means workers and office men who are regular wage earners, with the problem of good times and bad times in these industries. There are a number of retired farmers, usually much past middle life, most of them still owning farms and getting some part of their livelihood from these properties through tenants. There are various tradesmen whose business relations touch the townspeople and the country people as well. There is a certain professional and financial element, made up of bankers, lawyers, doctors, and persons who have the means of living from accumulated family capital, usually invested through the banks and through financial agencies elsewhere than in the town.

The churches have to gain a place and exercise an influence over this diverse population. Sometimes there is considerable civic pride in the town but often this is largely absent. The churches vary from the struggling little group with a membership of fewer than one hundred to the congregation with over five hundred members which prides itself on its imposing edifice on the principal corner of the main street, with the town clock and a spire a hundred feet high, and the names of the most wealthy families on its list of pewholders. The reason for any particular church's being there is found in family and traditional associations, racial affinities—the Scotch will be Presbyterians and the Germans Lutherans—certain social and financial class distinctions, and denominational pride and conviction. Sadly enough there is also

present sometimes an organization whose existence is due to warring factions in some older church. All these things lay the foundation for rivalry and jealousy among the churches. The need for income to maintain a church on even the lowest possible budget results in many devices to get money. Such schemes absorb much time and energy and are apt to result in bad feeling between the churches; sometimes they will antagonize the business men of the town. Well-meaning advisers from without say that the remedy is coöperation and possibly union of some of the churches. But they cannot see the rocks that lie just beneath the surface and upon which a new pastor wrecks his usefulness when he tries union schemes. In the beginning he should try to develop and train the spiritual and financial resources of his own plot rather than to attempt methods which will realign the whole area. He must not advance so fast that he loses his own support. He will have opportunities here, lacking in the rural field, to train and guide the young people, although he will also find the competition for their interest very keen on the part of the modern school, the voluntary social activities of the young people themselves, and the commercial amusements, not to speak of the less worthy enterprises bidding for the boys and girls. If he has studied modern social work, he may have strong temptations to propose remodeling his church or erecting a new building so that young people's activities may be carried on. The difficulty is not so much in getting buildings as in carrying on worth-while work in them. The writer has met pastors who were greatly harassed to find money and still more to find men and women of character and fitness to lead and manage the social and athletic activities for which buildings had already been provided.

The problem of competition among the churches is softened by certain well-tried expedients. There is the holding of union services, more or less regularly, and the carrying forward of plans for the common welfare, such as advertising, musical or literary projects, evangelistic campaigns, and so on. These must always be carefully handled lest the suspicion be raised that the pastor who proposes or urges them



forward has some ulterior motive such as personal prestige or the increase of names on his church roll at the expense of other churches. This last is one of the temptations hard for most church officers to resist. Disgruntled and troublesome members of one church, who deserve disciplining, will sometimes be received with garlands and songs of triumph when they go to another church in the same town. Some men bow down before the size of the church roll. Of course this is not true of all pastors but when small-town competition gets keen some will steal sheep. In many churches, however, there is comity and a proper regard for each other. One of the modern devices to check rivalry is the federated church. This is advisable when life seems no longer possible for the separate bodies. The organization of each church is kept intact, but a plan of worshiping and working together is found. Sometimes it has seemed best to organize an entirely new church on the now popular community-church basis and thus under one resident pastor bring the greater portion of the people together. However, community churches in this sense are mostly too young to be recommended as the cure-all for over-churched towns. It is difficult to see how mere change of organization will solve difficulties which have their root in personal feelings. What usually happens is that some one church, under wiser and more aggressive leadership, pushes ahead and becomes the dominating body. This means increased hardship for the other churches and possibly death for some of them. One of the chief dangers here is the effect upon the ideals of religion in the whole community. Dr. Wilbur L. Anderson says very truly: "Churches have chosen to die in independence rather than yield in reason to a prudent consolidation. This clears the field, but the process is painful and perilous, for religion may perish while the struggling churches are waiting for their competitors to die."

The automobile and the good-roads movement have seemed likely to bring the rural people into the town church and so to change the town and country-church problem. The results so far have not been very hopeful. The town church brings in some people from the country to its Sunday services, but

this number is comparatively small in relation to the whole population. Those reached are usually the Christian and moral element in the country and the portion which furnishes leaders for all improvement. By attaching these to the town church the whole rural section is weakened and local churches lying a few miles out are made less effective. The need here is to find a plan by which the power and spiritual resources of the town may be used to aid the country organizations. Here is a rich opportunity for the men's brotherhoods and kindred bodies in town churches. The town pastor ought to organize the lay leadership at his command to go out to aid, encourage, evangelize, and build up the rural spiritual forces. What has happened, so far too often, is the outcome so well expressed by Dr. Paul Douglass: "The killing range of the town church exceeds its service range." What can be done under modern conditions of communication to tie up the town and country church together still remains to be seen. But it will be disastrous finally for the town to draw off from its country environment the elements that are needed to Christianize the whole region. No get-rich-quick methods pay in church work. The pastor ought to plan for the situation as far ahead as he is able to forecast it, and he ought to take all future elements of change, growth, and power into account as he plans his present program. This church in this town is to be found at work for the good of men and the glory of God when the last trump shall sound.

### 3. THE CITY CHURCH

Like human nature, the work of redemption and the task of the church are essentially the same everywhere; the problems of the city pastor may duplicate those of the rural pastor, and *vice versa*. Wayside soil, the rocky ground, the thorns which spring up and choke the Word, as well as good and honest hearts, are to be found both in city and in country. As a rule, city churches are larger in membership, minister to greater populations, conduct more numerous services, maintain a greater variety of organizations, and in consequence expect more of their pastors than does "the little brown

church in the dale." Cities differ as to their history, racial characteristics, culture, social and industrial classes, measure of progress, and prosperity. The minister who makes a brilliant success in one metropolis may exhibit feeble candle power in another of the same magnitude. But there are a few general problems which practically every city pastorate has to face in one form or another.

a. There are the problems incident to shifting populations. Within twenty-five years a city community may change completely as to the character of its population and the kind of church work which needs to be done. The Fifth Avenue Presbyterian Church, of New York City, which has a hundred years of history, was first located on Cedar Street. It then moved up to Duane Street, afterwards to Nineteenth Street, and finally, to keep abreast of an uptown migrating congregation, located at Fifty-fifth Street, where the edifice is now being overshadowed by hotels and business blocks. The church which is in the vanguard of an advancing population has the easy and pleasing problem of ministering to a rapidly growing community, and being recruited by large numbers of Christian people, who are looking for a church home near at hand. The average pastor is credited with magnetism and exceptional popularity if he is fortunate enough to work in a community where everything is moving his way. The problem of the church in the stationary community is very different when the number coming in is hardly equal to the total exodus, and the struggling congregations vie with one another to attract the stranger within the gates.

Different again is the problem of the church with great traditions that is left behind. The few surviving members live at a distance, and continue their membership for sentimental reasons. They seem to think that the church of their fathers has been foreordained to remain in the old location whether it has a mission or not. This is the inaccessible church, surviving in a business district, which can render no service to homes or families because none are unprovided for.

Another problem still is that of the church amid the "migration of nations." It often happens that a church estab-

lished to minister to English-speaking people will become enveloped by Italians. These will move on and make place, it may be, for a wholly Jewish population. Thus it comes to pass that within a single generation the same church is called upon to minister to three distinct races of people, and it is quite evident that the methods of yesterday will not do for to-day, much less for to-morrow. Ministers coming to America from "the old country" are amazed by the new and varied forms of church organization brought immediately to their attention. But these there must be if the city church is to keep up with the procession. On the part of the pastor a large range of adaptability is required or on the part of the church frequent changes in the pastorate, because the man who is equal to the problems of a family church may be a total misfit for the intricacies of an institutional church.

b. Furthermore, there are in a city pastorate all the problems occasioned by competing interests. Here the thorns which choke the Word—care, riches, pleasures, worldly ambitions of all sorts—spring up and make a minister's work exceedingly difficult. There is little time for earnest thought and serious meditation, and preoccupation of mind is the prolific parent of skepticism and of indifference to religious interests. People are surfeited with entertainments of every variety, and the opportunities for culture in the way of libraries, lectures, exhibits, and the like, outrival the pulpit of the older days when it was almost the solitary vehicle of public enlightenment and progress. A higher standard of culture in the city parish demands a well-educated ministry and one of constantly expanding breadth of view, unless the parish be among a foreign element or confined to working classes. Even here, however, the up-to-date clergyman must be resourceful, alert, in touch with current and vital interests, and in every sense a spiritual leader. Above all things he needs to be a real authority in matters pertaining to Christian faith and life, strong and invincible in the determination not to know anything among his people "save Jesus Christ and him crucified." To know him and also the needs of an overoccupied, overwrought parish, so as to make our Saviour and Lord real and

indispensable, means a call of God to the unreserved consecration of a minister's all, body, heart, and mind.

c. The social problems of a city parish are apt to be exceedingly real and often baffling. The caste system is not confined to India and often finds its way into modern church life. There is the aristocratic family and influential caste, always expecting special prestige and consideration. There is the prosperous, commercial, enterprising and demanding class, which pays the bills and insists on efficiency. Then there is the laboring or servant class, made up of good, honest, dependable people, well-meaning, but often sensitive and stubborn and easily offended. All these are to be banded together into a Christian brotherhood, having all things in common so far as their religious privileges are concerned, the rich and the poor meeting together because the Lord is the Maker and the Redeemer of them all. In the complicated social life of our day, to embrace a large city congregation in one household and family of the Lord raises innumerable questions of a most complicated character, which the modern youth movement, so called, is intent on answering, but which have bewildered more mature minds and hearts. To-day, as never before, the Christian way of life, with its racial, social and moral implications, is being fearlessly studied, and the city minister is required to apply the gospel fearlessly and in the spirit of Christ to every relationship and every department of life. A mere student of social science or of anthropology will make little headway; it is the minister who gives the truth as it is in Jesus the right of way in his own heart and life and who is wholly genuine who inspires the confidence and enlists the coöperation of all classes.

d. One more city problem should be mentioned. It has to do with the multiplied beneficent activities of churches and of individual Christians. Within the church itself there are numerous organizations which would be altogether bewildering to the minister of fifty or a hundred years ago. Organization has been defined as the distribution of force most advantageously, and it creates few problems when there is force on hand to be distributed. But too often they are projected

to induce force, dormant or lacking, and this means friction, strain, and trouble. The city minister often undertakes to superintend his own Bible school in the hope that he will develop talent and in a short time make himself dispensable. As a rule he keeps on indefinitely. There are organizations outside the local church, ecclesiastical, civic, philanthropic, and so numerous that the "booked up" preacher would fain enact a closed season against any new form of organization or outside appeal. It is said of one of the foremost ministers of the American Church twenty-five years ago that it was nine o'clock at night before he could make his way to the quiet of his study through the perfect maze of exacting executive, administrative and pastoral duties placed before him by an inconsiderate congregation and community. The fight for character in a city pastor often means to establish the character which will say, "No," to all that interferes with the promotion of first things. "Mastery is acquired by resolved limitation," Lord Acton has said, and the advice given to E. B. Pusey at the beginning of his ministry, "Limit your work," is seriously applicable to those to-day who are under "the pressure of parochial pragmatism."

However, it should be said that no matter how numerous and how serious the problems of a city pastorate may be, they do not require for their solution on the human side impossible qualifications. All may not have the military genius of a "Chinese" Gordon, but they may follow him in those traits which his monument records: "Who everywhere and at all times gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

#### 4. THE CHURCH AMONG FOREIGNERS

There are very few churches located in the cities and industrial centers of America that are not confronted in some form by the problem of the foreigner. Most of our cities are now more foreign than American, and that great army of industrial workers which has made America the wonder of the world is composed for the most part of recent immigrants.

There are four different situations in which any church

that is alive to its responsibilities and opportunities will find itself forced to include the foreigner in its program.

a. There are American churches which find foreigners sifting into their parish, mingling with the native Americans and yet having no part in their community life, especially in their religious life. Italian shoemakers, Chinese laundrymen, Greek fruiterers, Czechoslovakian and Polish servant girls, and Jewish merchants, are often the first to make their appearance in American communities, there to challenge by their very presence the missionary zeal of the Christian people of the neighborhood.

b. Often an American church finds that, on the outskirts of the parish, a fringe of foreigners has made its appearance. Sometimes it is a "Dago town," filled with laborers upon some construction project in the town; sometimes the Polish, Russian, or Syrian hands of a local mill or factory camp down upon the edge of the town or city and create a foreign settlement. These colonies soon assume large proportions. In the larger cities any church is likely to find groups of foreigners pressing to within easy distance which, although not yet near enough to drive away the American residents from the neighborhood, are still near enough to be within reach of the ministry of the church.

c. It is now quite a common occurrence in our larger cities for American churches to find their old constituency driven out of the neighborhood by the influx of foreigners, and therefore faced with the alternative of selling their property and relocating in an American neighborhood or changing their program so as to meet the needs of the new constituency of foreigners.

d. Indeed in most cities the immigrants have arrived in such large numbers and settled in such large colonies that they present a problem too vast and too complex for any local church to solve alone, and the task is one which must be assumed by the combined churches as a gigantic missionary enterprise.

Few, indeed, are the ministers in urban communities who will not find themselves faced with one or another of these

situations after a thorough and conscientious study of the field. How is the minister to meet these conditions? What should be the policy and program of his congregation in relation to the alien population within his parish? This problem is so new that no one can set forth with authority the exact method to be adopted in each case; but the experience gained by various home-mission agencies in the last twenty years has taught something, and every pastor concerned with the problem of the foreigner should profit by that experience.

In the first situation described, the church has to do only with scattered individuals. Nevertheless a real service can be rendered by the Church members to those aliens with whom they come in contact. Bibles, Testaments, and religious literature now can be secured in almost every language; yet rarely do Church members think of giving a Polish maid a Bible or handing a copy of a Protestant journal to the Italian who mends their shoes, or a tract to the Greek who sells them oranges. In just such situations Americans have countless opportunities for intimate contact with foreigners, and yet very seldom do they use these opportunities to open discussions of religious matters. The fact that so many immigrants profess to be Catholics should not deter Church members; for it is a known fact that a large majority of most foreign groups are Catholic only in name. There is no field in which active, earnest witnessing for Christ could bear more fruit.

In the second situation, where a foreign population is located on the fringe of the parish, two methods of approach have been found useful. The first is for the local church to begin a mission work for the foreigners, starting with the Sunday school, or the Daily Vacation Bible School with group work for the children during the week, conducting English classes and other secular meetings, and ultimately establishing preaching services in the foreign tongue for the adults. Often, however, the best entering wedge is the children's work, carried on by a woman visitor, although occasionally where there is a nucleus of Protestants to work with, it is possible to begin work with a foreign-speaking minister.



In either event such an enterprise affords a splendid opportunity for service on the part of the young people of the mother church, and in that way reacts favorably upon the spiritual life of the church. In any case the work should be housed in respectable and if possible in worshipful quarters; and in the relations of the mother church to the work the attitude of superiority or condescension should be studiously avoided.

Many churches have found it possible in such situations to include the foreign group within their own program by opening up the Sunday school and other church activities to the children and arranging for special services and meetings for the adults. Such an undertaking is a severe test of the democratic spirit of the congregation, and should not be attempted in any field where the church is regarded as a club conducted for the benefit of its members only; but if pastor and people really believe that the church exists to minister to all, and that God is no respecter of persons, such a method of approach would seem to be ideal.

Where the church finds itself literally engulfed by foreigners, it is to be hoped that those in control will not desert the field and leave for the more comfortable sections of the city. Such a procedure is paramount to admitting that the church has no mission to the alien, but is an American institution for Americans, instead of a Christian institution designed to serve all for whom Christ died. Just what adaptation of program and policy must be made in order to minister to the foreign community depends upon many elements which vary in each situation, as, for example, the nationality and religious affiliation of the newcomers, the equipment of the church, and the funds and leadership available. In general, however, it may be said that such a church must introduce a well-rounded, seven-day program of such a character as to convince the community that the church is there to minister in the name of Christ. In all its activities the church should make it clear that its aim is to interpret, incarnate, and preach Christ. Social-settlement work of a purely humanitarian nature is no doubt needed in such communities, and the church will doubtless be called upon to introduce many features of the settle-

ment program, but the church, as distinguished from the settlement house, should aim first, last, and always at the proclamation of Christian truth and the development of Christian character. The readjustment of a long-established, American church to such a program is not easily made, and advice and assistance should be sought at the denominational headquarters from men who have made a special study of such problems.

In case the field is too large to be undertaken by any one local church all the churches of the denomination, or of the community, should unite in a common effort. Where the foreigners are largely composed of one racial group, a Sunday school may be established and a congregation built up by the services of a foreign-speaking minister.

However, as many foreign colonies are polyglot, as the populations speedily shift, and as the American-born children must be ministered to in English, there is an increasing tendency to make the point of approach to such foreign communities by means of a Christian neighborhood house or "friendly center." Here the contacts are made on a community rather than on a racial basis, and the organization is broad and informal rather than narrowly ecclesiastical; a seven-day program, with educational, recreational, and physical work is adopted. The aim is nevertheless religious, and the Sunday school and, ultimately, a church organization are at the heart of the enterprise.

Many and complex are the problems involved, but the presence of foreigners in their midst is a challenge to the churches of America and a test of their readiness to answer the call of the Master to go and teach all nations.

##### 5. THE MISSION CHURCH

The majority of Protestant churches in the United States enroll less than one hundred members each.

This fact reveals the vigorous life of Protestantism. It requires the apostolic zeal of home missionaries, and the sacrifices of devoted bands of believers to establish these churches. It requires organized faith to keep them alive.

It is popular in some quarters to condemn these churches just because they are small and numerous. We might as justly condemn grocery stores because so many of them are small. These churches have been established to supply the needs of a new country. The great majority of them are doing the necessary work of claiming the frontiers for Christ, or holding the older sections of the country amid inevitably changing conditions. Consolidation and elimination may be necessary some day.

What are the problems of these little mission churches? How are they to be solved?

a. The very first problem which one of these small churches faces is: How can we maintain the will to live and serve?

Organizing amid growing conditions, the little band of charter members is full of hope and enthusiasm. But how are hope and enthusiasm to be maintained year after year when the expected growth does not come? Or, how is the old church, once self-supporting but now reduced to a little band by removals and changed environment, to maintain the will to live and serve with no prospect of better conditions?

It is human to depend upon numbers. Elijah fled and cast himself down under the juniper tree, discouraged, because he thought he stood alone. The first duty of the pastor in such a small church is to gird his own soul daily, as he waits before God, with such thoughts as these:

"Jesus died to redeem these immortal souls; he has sent me to feed and lead them; their influence is needed to make this a Christian community; their light may shine around the world.

"The majority of the churches in this land are little churches; they must make and keep it a Christian land. Jesus wrought his great work through twelve disciples; why should I be disheartened because my church is small? He can make great leaders of some of these humble folk."

If the pastor's spirit is sustained by such thoughts, it will communicate itself, through sermons and prayers and conversations, to the spirits of his people, and they also will have the will to live and labor.

b. The next problem before such a small church is: What shall be our purpose and program? A railroad might as well try to succeed without a train schedule as a church to prosper without a recognized purpose and program. That is why hundreds of small churches fail. They have no aim, but to keep the church alive, and no program for doing that. But it is as true of a church as it is true of an individual, that, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

A church, small or large, is a missionary society. Its supreme business is to publish the gospel, to win men to Christ, to extend his Kingdom to the end of the earth; and no matter how small, it can have a program of evangelism, religious education, missionary education, Christian stewardship, community service, and can set every single member to going, giving, and praying.

A young pastor in a western town took charge of a little church of about fifty members. The church was poor, in debt, and ready to disband. He was puzzled as to what he should do to resuscitate it?

This is what the Spirit led him to do:

(1) To preach and pray about the value and importance of the task.

(2) To enlist the officers and as many members as possible in making a survey of the village and countryside for prospects for Church membership.

(3) To train a band of praying, personal workers and then to have some special evangelistic meetings.

(4) To preach missions and stewardship, and to make an annual every-member canvass for pledged subscriptions to church support, and to each of the Boards of the Church.

(5) To organize a women's missionary society and to conduct the monthly concert of prayer for missions with a carefully prepared program.

(6) To inaugurate a system of quarterly statements and payments of all pledges. The results of this program, seen within the year, were:

A fifty-per-cent increase membership; the church independent of the Mission Board; the debt paid; an offering made for every Church Board; a young girl pledged to foreign missions, and a thoroughly revived church. It was the missionary purpose and program, under God, that did it. The little church was thrown into gear with God's great purpose and program, and of course it began to "go" and grow.

c. A third problem in the little church is: Where can it find leaders and laborers? The pastor of a small church said, "We have three elders, not one of whom will lead in public prayer or teach a class in Sunday school." Another declared, "I have to teach the whole Sunday school as one class, because there is not a man or woman in the church who will teach."

Jesus himself had to face this same problem, and he spent three years in training chosen disciples to do his work. The first step necessary to winning the Great War was the training of officers. Lack of leaders is a challenge to the pastor's leadership. A pastor wanted to develop an interest in missions in his little church. Neither the officers nor women would assist him. He turned to a bright boy.

"John, will you do something for me?"

"Sure. What is it?"

"I want you to read this book." It was a carefully chosen, missionary story written for boys. The lad read it and brought it back.

"Now, John," said the pastor, "I want you to do something else."

"All right. What is it?"

"Read that book again, and mark the things you like best in it."

John began to be suspicious.

"What's the game, pastor?"

"Be a sport, John; do what I ask, then I'll tell you."

When John brought the book back well marked the pastor said, "Now John, I want you to sit down with five boys whom I have chosen, and tell them all you know about this story."

After some hesitation the lad consented, and the pastor invited the five boys to the manse to spend an evening. As a part of the entertainment John told his story. Of course the boys enjoyed it immensely. "Now boys," said the pastor, "I want each of you to do just what John has done."

Thus this tactful pastor developed six missionary leaders, and organized six missionary reading classes in his Sunday school. Of course the girls wanted to do the same thing, and in a little while he had a wide-awake missionary Sunday school and church.

There are undeveloped leaders in every little church. One of the most challenging and delightful tasks a pastor faces is to bring them out.

The every-member group organization, described in another chapter (Chapter VII:2) is the very best method for doing this. Because a church is small, it should be organized in working groups, in order to develop the largest working force possible.

d. The financial problem is also always thrusting itself to the fore in these little churches. Whether a mission church is on the frontier, in a declining farming community, in an industrial center, or in an immigrant ward of a great city, it must have a certain financial support to succeed. If any man needs to be a good financier it is the pastor of such a little church. The successful pastors are good financiers. They live decently, educate their families, and manage their churches on what, to the average business man, would be an absolutely inadequate income. They do it, not by discounts and donations, as some unjustly say, but by sacrificial economy and the use of Christian business methods. The pastor who takes the false position that he should have nothing to do with the finances of his church foredooms himself to failure. Jesus appointed a treasurer for the apostolic band. The apostles handled the offerings laid at their feet, and appointed a board of deacons to administer benevolent funds. Paul taught systematic and proportionate giving, and collected funds for the suffering saints at Jerusalem. The pastor is the executive

head of his church, and must lead in the financial management as in everything else. He must be a teacher, an exemplar, and a watchful guide in church finance, because Christian stewardship is an integral part of the gospel.

The whole secret of successful finance in the small church, as in the big church, is obedience to the Scriptural injunction: "Upon the first day of the week let each one of you lay by him in store, as he may prosper."

Every member giving every week a tithe or more in proportion to his income would solve the financial problems of most small churches.

How can we grow toward this ideal? By education, organization, and consecration.

(1) Education involves:

- (a) Making a budget and explaining every item and clause in that budget to the people.
- (b) Stewardship-teaching, missionary study, living relations to the great evangelistic and missionary work of the Church.

(2) Organization involves:

- (a) Some kind of group or every-member organization; an annual every-member canvass, and "follow up"; monthly or quarterly statements and collections.
- (b) Prompt payment of bills and remittances to the Boards.

(3) Consecration involves:

- (a) The cultivation of sacrificial loyalty to Christ and the Church.
- (b) Opportunities for self-denial to meet emergencies in the Kingdom.
- (c) "Helping by prayer"—definite, united prayer, which keeps the hearts of the members in touch with Christ and the work, and with the great company of the faithful throughout the world.

There will be little lack of money where these conditions are met.

## 6. THE CHURCH WITH JEWISH NEIGHBORS

The ghetto is not characteristic of Jewish life in America. The great majority of the more than 4,000,000 Jews now in this country live in American residential neighborhoods and in proximity to Christian churches. They are scattered over every state and territory. Spiritually they are in a sad plight. It is estimated that eighty per cent have abandoned the synagogue and are religiously adrift. These two facts—the movement of Jews into the neighborhood of Christian churches and their spiritual destitution—constitute a distinct challenge to American Christianity. There is surely a call of God to churches having Jewish neighbors, whether one family or a thousand, to respond to an unparalleled opportunity to give them the gospel. Certainly Jewish evangelization can no longer be thought of solely in terms of a mission in a ghetto. It must be regarded as part of the regular work of the ministry.

In a church's approach to the Jews in its own parish, the first step is to gather some definite information concerning them. This may best be secured through a community survey or other general canvass. When the individual church undertakes this service, it is advisable to get the desired information indirectly and informally. The Jews are a friendly people, but are apt to be suspicious of representatives of the Christian Church. On the first visit it will be sufficient to establish a friendly contact, get the name of the family and the synagogue connection, if any. Subsequent visits will afford an opportunity of learning something of their background, their personal characteristics, and their attitude toward the Church and Christianity.

The difficulties in the way of reaching the Jews with the gospel are exceptionally great. Though they have much in common with Christians, there are fundamental doctrinal differences not easily resolved. Through long contact with Christianity their religion has developed defensive measures especially designed to render all attempts at their Christianization ineffective. The most serious obstacle, however, is the



historical obstacle; namely, that through long centuries in Europe the Jews have suffered shameful injustice, oppression, and ill will at the hands of nominally Christian people. A leading Zionist has declared that one of the chief reasons for Jewish bitterness against the Messiah is the attitude of the Messiah's disciples against his people.

This stone of stumbling must be removed. Kindness alone will do it. Experience has demonstrated that the mightiest factor in Jewish evangelization is the sympathy and good will of Christians. The church, therefore, that would win the Jews must place intelligent and kindly personal contacts at the heart of its program. To insure such efforts, the members of the church should be carefully prepared. Prejudice and indifference must be removed and proper Christian attitudes developed. Sermons and addresses on such subjects as the Jewish situation in this country, our debt to the Jews, their religious need, and their place in God's plan for the world, do much to deepen sympathy and awaken interest in their spiritual welfare. Mission-study classes or a school of missions will prove invaluable as a means of training individuals for definite service. The Sunday school with its wide range of educational opportunity should be utilized to the full. Nor must we neglect the ministry of prayer—personal, social, and public—as the essential source of sympathy and devotion in any effort to win the Jews.

In the projection of an effective program by a church, there is need of much wisdom and spiritual understanding. Churches and communities differ so widely that no uniform method can be provided for all. Each must, in the light of its own resources and community needs, work out its own program. Speaking generally it would be a tactical blunder for a church to announce its purpose to evangelize the Jews. They have been so often singled out for attack that a special effort to make Christians of them would be interpreted simply as another form of anti-Semitism. They should be approached as members of the community for whose spiritual welfare the church recognizes its responsibility. Among the means which may be suggested are the following:

- a. The visitation of new families coming into the neighborhood.
- b. The inclusion of Jews in the church's visiting list.
- c. The judicious distribution of Christian literature.
- d. Inviting Jews to the regular services, and extending a cordial greeting to those who attend.
- e. Special services and public meetings dealing with topics of special interest to Jews.
- f. Work for the children, such as the Daily Vacation Bible Schools and the story hours. Clubs and classes of various kinds may be utilized to meet specific needs which will also afford an opportunity for Christian instruction and personal service.

Though there are difficulties in the way of reaching Jews with the gospel, there are also great encouragements. None need doubt its transforming power. Hundreds of churches bear testimony to the results of their efforts in behalf of the Jews, imperfect and desultory though they often have been. Some churches have as many as thirty Jews in their membership. Moreover the quality and worth of Jewish disciples have always been high. A disproportionately large percentage give themselves to the work of the gospel ministry, and others to forms of self-denying service. Jewish evangelization is a task eminently worth-while. The church undertaking it will itself receive a blessing, for it may confidently claim, in obedience to the expressed will of Christ, the unfulfilling promises of God.

## 7. THE CHURCH IN FOREIGN FIELDS

It is generally recognized that every congregation in the foreign-mission field should have a pastor chosen, whenever possible, from among the people of the country concerned. In the early stages of the work, however, this is, for obvious reasons, an ideal difficult of attainment. The foreign missionary frequently finds it necessary to devote a considerable share of his time and strength to the task of leading and guiding his little flock into such a condition of elementary organization and education as would justify him and his col-

leagues in recommending that it assume charge of its own affairs. This process is, in the majority of instances, very lengthy, the period required being contingent upon the national characteristics of the people, their general intelligence, and the degree of tact which their foreign leader is able to exercise in dealing with them. That such an arrangement, in not a few instances, should come to be regarded as permanent, is not surprising. It seems wise, however, to remark in this connection that many such congregations have fallen short of that growth and efficiency which is to be witnessed in other communities where the way has been thrown open, at the earliest possible stage, for the completely normal and natural functioning of a homogeneous organization.

That the European or American pastorate has ever been successfully transplanted into the great East, may be fairly doubted. That it should be so, is probably desired by very few. While gladly introducing our Western systems of Church government and ritual, in so far as these do not operate as hindrances to the growth of the Church, all will cheerfully admit that there is much to be gained by permitting the people to conduct their worship and the business of their congregations in accordance with their own national or racial preferences, with the least possible interference from us.

Those who have visited the mission fields will testify to the obvious fitness, charm, and efficiency which characterize those assemblages for public and private worship where the people assemble clad in their national garb, seat themselves as did their forefathers, and sing the praise of God in words set to the music of the country—all this in delightful contrast to the sight, which is fortunately growing rarer, where high, uncomfortable chairs and benches, English clothing, and English hymns translated and sung to the dear old tunes of the Western Church, impart to the service of worship an air of deadly artificiality. Within comparatively recent years a great alteration has taken place in the attitude of the churches of the mission field toward the mother churches of the West. A tendency to imitate almost slavishly the habits and customs of the nations through whose direct agency the gospel

was brought, has been succeeded by a spirit of more or less active desire to be recognized as capable of conducting their own affairs.

The churches have grown in number and advanced rapidly in education, and the general capacity of individuals as well as communities has been tested. Their feeling of responsibility for the evangelization of their respective countries is manifesting itself as never before. Along with this there has sprung up in most of the mission fields a more or less definite demand that, even though large and long-continued assistance in the shape of missionaries and money is essential to the accomplishment of the task undertaken, such assistance be given in the fullest coöperation with the church of the country within whose bounds the work is conducted.

This sentiment has given rise to not a few delicate situations where national prejudices have made themselves unduly felt. These have not been confined to the people of any one continent. Under existing circumstances diversity of opinion is inevitable, and the necessity for mutual love and consideration most obvious. That the Spirit of the great Head of the Church is guiding its great membership to such adjustments as will remove all signs of and occasions for division in the ranks of the toilers amid the unevangelized millions is surely not too much to hope for.

The foreign missionary goes forth not with the thought of becoming a leader in the control of the work being done by the mission and church, but rather as a helper in everything which aims at the upbuilding of the church. The church is eventually to be responsible for the accomplishment of the entire task. The mission has still its indispensable share in this enterprise, but this share will decrease, while that of the church will increase. It would seem to be true, in the light of experience, that where this principle is fully and practically recognized, the share which the church is capable of assuming is vastly greater than had been supposed. In the carrying out of this idea, the home church is asked and expected to intrust the representatives of the church on the field with a large portion of responsibility of the administration of mission funds,

in the fullest coöperation with her own immediate representatives.

Should the missionary sever his connection with the church at home and unite with a church on the foreign field? No single or simple answer can be given to this inquiry. It is obvious that our reply must take into account the diverse circumstances of the different areas. Unquestionably, in some cases, because of the newness of the churches, or because of other conditions, it is of the utmost importance that the foreign missionary should identify himself with the local congregation where he works. He is needed there; but that he and his successors should regard this relation as permanent is not in harmony with the wisest thinking on the subject. He longs to see the church grow and develop a leadership of its own, and as soon as he discovers that his presence is in any degree retarding the development of an indigenous leadership, he may be expected to withdraw from this relationship.

The great aim is to secure the establishment of a self-supporting, self-governing, and self-propagating church. The several missionary societies are as one in this desire, and the great bodies which they represent are according to them the fullest and most sympathetic support. The problem of self-support is as yet unsolved in many fields, but great advance has been made, and in this we may rejoice greatly, since we believe that it is only when a great measure of financial independence has been achieved that the individual congregations scattered throughout the vast unevangelized areas of the earth can advance to that stage where they can take the part which they ought to take in giving the gospel to those of their countrymen who are still without it.

## CHAPTER X

### THE PASTOR AND MISSIONS

#### 1. THE RESPONSIBILITY OF THE PASTOR

In no phase or function of his work will a pastor be subjected to a more acute or decisive test than in his success or failure as the missionary leader of his church. It is a trite observation to say that "the pastor is the key to the situation"; but as long as so many hundreds of ministers fail to realize that fact, it will be necessary to reiterate the statement. The word "key" exactly describes the situation in our modern church. Keys are used to open doors—but they also close and lock doors. Many a missionary door is now locked in our churches, and will remain locked, until the minister passes on to another field of labor. As Dr. John R. Mott expressed it so forcibly years ago: "The secret of enabling the Church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leader in knowledge and zeal, or surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely appointed office for guiding and inspiring the thought and activities of the Church. By virtue of his position he can be a mighty force in the evangelism of the world." When ministers generally awake to the wonderful possibilities of their world leadership, a new day will have dawned in the life and power of the Christian Church.

Part of the trouble arising from the present situation in many of our churches is due to the lack of a true appreciation of the real purpose of the Church, part is due to the lack of a spiritual or missionary character in the minister himself,

and part is due to a fundamental lack of information and training. A careful and unprejudiced investigation of our American churches would bear out the truth of the statement made by Dr. Henry van Dyke years ago that missionary churches are live churches and that nonmissionary churches are dying or dead. If any Christian minister is worried over the dying condition of his church, let him meditate on these words of Dr. James I. Vance, of Nashville, in an illuminating article in *The Missionary Review of the World*:

“If the church is really living, and not dead, the remedy for its stagnation and coldness and lack of vitality will be found in missions. The way to cure a sick, selfish church is to get it interested in the business for which it was created. The way to take the church’s eye off itself is to get it absorbed in a world campaign. The way to make it forget its own aches and pains is to stimulate its sympathies with a vision of world need. The way to quicken the pulse and thicken the blood of a sick church is to engage it in activities which call into play all the normal functions of the church. The way to warm up a cold church is to fire it with world passion. The way to heal the divisions of a sour and schismatic church is to unite it into a service where it has unbroken fellowship with the world Redeemer. . . . The church forfeits its spiritual assets when it turns its back on its world task. . . . Foreign missions is as essential to the Christian as it is to the non-Christian world. It is as much the salvation of the church at home as it is the hope of the lands whose torch is still unlit.”

Missionary leadership is not fundamentally a matter of machinery or mechanics. It is primarily an attitude, a conviction, a spirit—and right here is to be noted one of the outstanding causes of failure. Unless the minister is interested in the world outside his parish, unless he longs for the evangelization of the world, unless he has “the mind of Christ” towards the world for which Christ died, he cannot lead his people to have the mind “which was also in Christ Jesus.” It matters little whether a pastor says he is interested in missions; here, as elsewhere, life and action speak louder

than words. Much of the trouble regarding missions can be traced back to the days of preparation for the ministry. Many candidates for ordination, more or less versed in Hebrew, Greek, Church history and theology, are woefully ignorant regarding the world work of their own denomination, and are without any training for the missionary leadership of the churches which they have been called to serve. During recent years there has been considerable improvement in this respect, but there is room for a great deal more. Training in world leadership would seem to be as important as training in pastoral or dogmatic theology, and the place for such training is in the theological seminary, where a man has time to think and plan for his future life work.

## 2. THE NEED OF A MISSIONARY PROGRAM

Every minister should work out a comprehensive missionary program for his entire church, so that he may know what he is really trying to do, where his church is going, and what results are desired and likely to be realized. There is too much "hit-and-miss" leadership in missions, even on the part of informed and consecrated men. There is not sufficient space, within the limits of this chapter, to cover in any detailed manner such a comprehensive program, but certain suggestions can be made which, it is hoped, may prove helpful.

A comprehensive program for a missionary church will certainly include the following: Prayer, organization, education, life service, and financial support of the enterprise.

## 3. PRAYER AND MISSIONS

Prayer is placed first, because it comes ahead of everything else. It will not do merely to pray after the program has all been worked out. The greatest help in working out the program will come from prayer for guidance in preparing the right kind of program. The missionary enterprise itself was born in prayer, and the greatest missionary victories have been won through prayer. The minister can, therefore, enter this fellowship of prayer confident of victory. The minister's own interest in and contact with the non-Christian world will



be deepened and strengthened by prayer for that world, most of which is outside his local parish. "Deeper than the need for men, aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer." Prayer will not only start the program in the right direction, but will keep it in that direction. Frequent prayer from the pulpit and in the organizations and homes of the church for the missionaries on the field and for the conquest of the nations for Christ will enable the people to keep their eyes on the fields and will open their hearts to the needs of the fields for which they have been praying. Many Mission Boards publish "Year Books" or "Calendars of Prayer" containing helpful suggestions for prayer and a list of missionaries and objects of work for daily prayer. Every minister should procure one of these Year Books and use it frequently in his public prayers, as well as daily in his private devotions.

#### 4. ORGANIZING THE CHURCH

A missionary program for a church will be realized through a definite business-like organization. It may be necessary to project a new organization—most churches have too many organizations already—but some sort of coördinating committee or group is necessary, if the entire church is to be reached with the missionary program. In some churches a Missionary Committee has been organized, in others a Committee or Council on Christian Education, in others a Committee on Benevolence. Whatever its name, this committee should include a representative, or representatives, of every organization in the church, in order that all the elements in the life and work in the church may be enlisted, informed, and trained. To this committee, meeting at frequent intervals, should be assigned the responsibility of working out a unified, coöperative, and effective missionary program for the entire church, to the end that every member of the congregation may be reached every year with the missionary message and conception of our modern world, and enlisted in the

service of the world-wide enterprise for which the Church has been responsible. It is the business of the pastor to see that such a committee is organized in the most effective way and that it actually functions, but he should not attempt to dominate the committee, for its members will, themselves, become increasingly interested in missions in proportion to the specific responsibility placed upon them for actual, definite service. The ideal will be reached when the pastor can feel that the church has been organized for missions, not by himself, but by the members.

### 5. MISSIONARY EDUCATION

One reason why the Church at home has lagged so far behind the Church on the mission field, and one reason why Church members show so little interest in world missions, is that they have never been educated to think or to act in world terms. Too many missionary addresses are hortatory rather than informing. The ignorance of the average Christian regarding the needs of the world and what is being done to meet those needs is colossal, and his ignorance will in nowise be lessened, nor will his indifference be removed, by listening to addresses characterized by mere emotional appeals for foreign missions. One of the primary, compelling needs of the modern church is for fundamental, scientific, thorough-going missionary education, not as something optional, to be put on or removed as a garment, but as inherent in the life of the church. Fortunately, during the past few years there has been a growing and encouraging recognition of this fact in all the great denominations, and it is now a truism to say that "missionary education is an integral part of religious education." As Dr. Harold M. Robinson, of the Presbyterian Board of Christian Education, has put it, "Christian education cannot be Christian unless it produces a missionary person."

A missionary-education program for a church will inevitably include certain elements to which reference will be made in this chapter:

**a. Missionary sermons.** Several years ago one of our popular magazines conducted a symposium on the question: "Do Preachers Preach Missionary Sermons?" An analysis was made of eight hundred sermons preached from American pulpits during the preceding five years. These sermons were listed under seven groups, the last of which, entitled "Social," revealed the following significant facts:

Missions, Home, Foreign.....	0
Civic Purity and Progress.....	14
Temperance .....	2
Philanthropy, Social Service.....	5
Social Justice, Labor, etc.....	10

Dr. Alvin E. Magary, who conducted the investigation, commented: "The infrequency of sermons with direct application to the world outside the four walls of the church is one of the surprising results of the investigation. No pastor talked to his people about the great missionary enterprise of the Church, though two or three addresses by representatives of Mission Boards are reported." There has undoubtedly been a great improvement in this respect since the above investigation was made, and to-day, in hundreds of churches, missionary pastors are frequently and systematically preaching on missions; but it is still too true that many a pastor is neglecting this important and far-reaching pulpit opportunity. Many ministers excuse themselves by saying that they do not know how to preach a missionary sermon. The writer once asked the late Dr. A. W. Halsey, of the Presbyterian Board of Foreign Missions, one of the most informing and inspiring missionary speakers the Church has ever known, "What is the secret of a successful missionary address?" He replied: "A successful missionary address consists of facts, facts, and still more facts. Facts make their own missionary appeal." All who were privileged to hear Dr. Halsey will remember how his own addresses were packed full of new, impressive, and inspiring facts from every part of the world. Any preacher who is willing to prepare his

missionary sermons with this idea in mind can preach a good missionary sermon.

But he himself must first be informed. If, instead of throwing into the wastebasket the "Annual Report" of his own denominational Mission Board, he would read it through, he would be surprised to note the wealth of information therein available for sermons. Every minister should read an interdenominational missionary magazine such as *The Missionary Review of the World* which, month after month, assembles unusually interesting material from all over the world. If he prefers to delve more deeply into the problems of missions, he should read *The International Review of Missions*. He should also read his own denominational missionary magazine, and as many missionary books as he can obtain by purchase or loan. Emphasis should be placed on modern missionary biographies and narratives. From listening to some missionary addresses one might infer that nothing had occurred in the world of missions since the days of William Carey, Adoniram Judson, Henry Martyn, and David Livingstone. The modern crusade for Christ is full of compelling appeal, and the modern Church member should be brought face to face with the work of his own missionaries, the true and worthy successors of the great men and women of an earlier day. The Mission Boards all stand ready to render assistance to ministers in furnishing material for sermons, and pastors should avail themselves of these resources at their disposal. An especially effective method of missionary preaching is found in special sermons or brief addresses to children, the future missionary leaders of the church. Pastors will find it suggestive to read and to study books of missionary story sermons specially prepared to interest and to instruct young people and children.

**b. Intensive missionary education.** In another part of this volume the reader will find a somewhat extended and comprehensive treatment of the place of missionary education in religious education, together with specific mention of the

mission-study class, the school of missions, and similar organizations. It will be sufficient here to call attention to the latent possibilities in this intensive missionary education in a local church: The church has discovered in the mission-study class and the school of missions not only the best and surest method by which to inform and educate an entire church regarding the world-wide work for which it is responsible but also the basis for adequate training in Christian leadership. Many a minister, thoroughly discouraged over his failure to enlist and develop leaders through wheedling and coaxing, has had his faith renewed and his ministry invigorated through the development of young people of his church at summer conferences, where they have learned how to study missions and to lead mission-study classes. One minister recalls that, in his first pastorate, over seventy out of a total of one hundred and eighty-six members were enrolled in mission-study classes under the leadership of an enthusiastic group of young people who had just received their first vision and conception of this important part of the life of the church at a missionary institute in a near-by city. In recent years there has been a vast improvement in the courses and methods of mission study, and an enormous growth in the number enrolled. For instance, in a single year, over 150,000 Presbyterians have been enrolled in classes and other groups studying India.

Beginning with separate and somewhat unrelated classes, in recent years the idea of a school of missions for the entire church has taken form and found successful expression. Letters and testimonials have been published by ministers who have given the school of missions a fair trial and who have discovered undreamed of possibilities in it. One pastor found it possible to organize a class of forty-six interested men for the study of Japan; another reports that at least five hundred people connected with his church received some missionary instruction during the month; a third discovered, to his delight, that the school of missions produced recruits for the mission field.

c. **Other educational methods.** The limits of this chapter make it impossible to do more than to refer to some of the other methods. There is, for example, the Sunday school. Years ago the average Sunday school heard of missions occasionally, if at all, and the cause usually had to be dragged in, as something not necessarily related to religious education. To-day, whatever special presentation there may be, the missionary enterprise is being taught as an integral part of the lesson. The Sunday-school pupil to-day is being indoctrinated with facts not appreciated by an earlier generation—that Christianity is missions, that the Bible is a missionary Book, and that a true Christian must be a missionary person. All of the leading denominations have provided for Departments of Missionary Education and for secretaries who give their entire time to this work, many of them specialists in Sunday-school programs, courses, and methods. A wise pastor keeps in touch with the Department of Missionary Education, to secure the materials which are available and which are constantly being changed to bring them up to date. He also secures much valuable advice and counsel in this way from those who have made a thorough study of this form of work. The modern pastor has facilities placed at his disposal which were unknown to his predecessors in the ministry.

The Sunday school is the church organized for its task of religious education. This is the logical place to introduce systematic teaching concerning the missionary enterprise. Two principal means are open for the accomplishment of this purpose. The first lies in utilizing the opening period of worship. In most schools there are thirty minutes, at least, filled with the singing of hymns, the reading of Scripture, and prayer. It is possible to utilize this devotional period to create missionary atmosphere and to give missionary information. The other principal means is through the instruction in the classes. Much has been done, as intimated above, toward putting missions into the curriculum of the school. Much needs to be done in putting missions into the hearts of the Sunday-school teachers. Unless the latter object is obtained, the former will not produce results. One thing to

which the pastor ought to give special attention is the education of the Sunday-school teachers, so that they may have a missionary vision and be able to impart it to their classes.

Missionary literature, reading contests, stereopticon lectures and moving pictures, addresses by returned missionaries and world travelers, pageants, expositions, exhibits, and, last but not least, the missionary prayer meeting, afford a variety of methods which, wisely handled, cannot fail to educate a church for world service.

#### 6. RECRUITING FOR LIFE SERVICE

The thousands of missionaries who to-day are giving their lives for the evangelization of the world came out of our churches. Many of them first learned of the great world, and a large proportion of them first felt the call to world service, in their home church where they grew to manhood and womanhood. Several years ago a Committee of the Foreign Missions Conference of North America issued a pamphlet, "The Call to Foreign Missionary Service." The foreword contained the following observation: "No higher opportunity comes to the Christian minister than that of guiding the consecrated young life of the Church of Christ into those realms of service for which the individuals seem best fitted either by natural inheritance or by acquired training. Facts which are available seem to indicate that our pastors have not fully appreciated the wonderful opportunity they have in bringing the calls for world-wide service before the young boys and girls and the young men and women in their congregations, although all the evidence tends to show that this is the period during which life choices are made."

In every congregation there are numbers of young people on the verge of a life decision. They are looking for guidance. They are looking into every opening presented to them for consideration. Many friends will call their attention to the professional and business opportunities in the homeland; but unless their minister calls their attention to the work of the Christian ministry and to life service on the mission field, they will probably never think of these opportunities at all.

A minister has a peculiar responsibility for seeing that his young people decide upon their life work with all the facts before them and not with a scanty knowledge of the world's needs. To that end, the minister should familiarize himself with the needs of the world, especially with the need for recruits in the many different types of missionary work. Correspondence with his own Mission Board will answer many questions that may be in his mind. With such facts and calls before him, he should study the young people of his congregation, note their qualifications, aptitudes, and preferences, and speak to them as opportunity offers. Many a missionary engaged in happy, useful Christian service to-day, thanks his minister for leading him tactfully into a conscientious consideration of missionary service. When a pastor has reason to believe that certain young men and women of his church are qualified for service as missionaries, he should send their names and addresses to the Candidate or Recruiting Department of his denominational Mission Board, in order that they may be kept in touch with the enterprise under consideration.

It is not necessary to go to the ends of the earth in order to find opportunities for missionary service. The missionary spirit usually manifests itself in work for Christ close at hand. There is no community without the need of missionary effort, and the missionary pastor will strive to organize his people for Christian service in their own community. This sort of practical service in which he is able to enlist his own people will, in some instances, prove the first step in the direction of full-time Christian service in home or foreign missions. Prayerful, natural coöperation on the part of the minister with his young people at a time when they are facing their life work, is rich in its rewards.

#### 7. THE PASTOR AND MISSIONARY FINANCE

At no point in his leadership is the minister so likely to fail as in his attitude towards the benevolences of his church. Many ministers say frankly that they do not know how to "raise money," and that they do not feel any particular responsibility in this direction. Others know full well their



responsibility, but dodge it under one pretext or another. Entirely too many ministers seem to feel that they are called to "protect" their parishioners from appeals. This is one of the most pathetic sights imaginable—to find a man in a place of leadership who is unwilling to exercise that leadership for the sake of Christ. A leading church official, who had just returned from an extensive tour throughout the Church, declared: "It will be a great day for Zion when the Lord breaks through the guards ministers put up around the purses of their people." Some ministers say that they dislike "begging" for money. No wonder! Money is not raised by begging. Others seem to think that the donor is doing them a favor in making a small contribution, whereas the truth is that whenever we offer a man an opportunity to invest his money in the Lord's work we are doing him a favor. It is easy for some pastors to accept the "excuses" for failure to give, offered by parishioners not inclined to be generous. For instance, a minister will declare that a member of his congregation was very generous in giving fifty dollars to missions, and that he could not afford to give any more, when he knows quite well that this parishioner has just placed an order for a \$5,000 automobile or that he is planning to take his family of five around the world. The giving of the Christian Church is pitifully selfish; the average Christian is giving only a little over two dollars a year for the evangelization of the world. The next great revival must be a revival of Christian stewardship. When that day comes, the missionary work of the Church will leap forward.

In closing this chapter a few suggestions are presented to the minister who conscientiously desires to exercise his rightful leadership in missionary finance.

**a. Raise the budget of your church.** We begin with this suggestion, for most up-to-date churches to-day have some sort of budget, realized or partly secured through an every-member canvass. Do not say, "Our church cannot raise its budget." The church would think it could if it were encouraged so to think and so to do. The annual benevolent budget

of a denomination appears colossal if stated as being \$15,000,000; but when one remembers that in this denomination there are 1,800,000 members, then, in view of world needs, the budget appears pathetically small.

**b. Accept your budget as a minimum.** It should be merely a starting point, not a goal. Many ministers seem to think that in meeting a mechanical, mathematical "quota" their church has done its full share toward world obligations. From that point of view a budget becomes a wall to hide behind, not a stimulus to world conquest. When a minister tells his congregation that if they will raise the budget they will never hear another appeal for a year, he is doing his church an irreparable harm. Make your budget flexible enough to allow for emergencies—Chinese famines, Japanese earthquakes, and Armenian massacres.

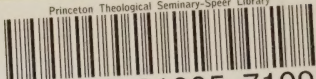
**c. Lead your church to definiteness in giving.** Encourage your church members to study "causes" intelligently and to designate their gifts for definite causes. One of the best methods yet discovered for producing definite, interested giving is the support of a missionary or a specific piece of missionary work. Hundreds of churches all over the country can testify to the great blessing and inspiration which have come to them from identifying themselves with a missionary on the field. Here is a sample letter received by one Mission Board from a prominent pastor:

"I am most happy in saying, without any reservation, that the impression which Dr. B. has made upon this congregation is of the finest. In a single week this congregation has gone farther along the road to intelligent and sympathetic interest in foreign-missionary work than it has for many years. The practical evidence of this is, that already the church has pledged \$5,000 for the building of a ward in the new hospital which Dr. B. hopes to build, and this gift is by no means the end—in fact, I think in years to come a considerable financial support may be expected from this congregation for the work of that station.

"I cannot begin to tell of the various ways in which Dr. B. has found his way into the hearts of the people here, but I consider it a most remarkable achievement for a single week. Many of our men are saying that if this is the type of missionary the Board is sending out, they are going to have a very much higher opinion of foreign-missionary work." Tying your church up to a definite work or worker, in America or abroad, is a scientific and sensible method of missionary leadership."

**d. Cultivate the wealthy men and women in your congregation by personal, patient, tactful, and continuous education.** The average man of means wants to use his wealth for the good of humanity, and he is waiting to be shown where that good lies. He should be encouraged to give large contributions for missions at home and abroad—much larger gifts than he could reasonably be expected to give through church offerings—and many a man has been led out into a happy, useful life of stewardship by his minister. It is instructive to note the remarkable financial leadership in this direction that has been made effective for the Christianizing of the world by pastors who realized that they were called to deal courageously with Christians rich in this world's goods. Conscientious Christians are looking for this kind of leadership, and they welcome it as a sign of spiritual power and missionary vision on the part of those who have been called to preach to them "the unspeakable riches of Christ."

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