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Christian Church Manual

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“I speak concerning Christ and the church.” (Eph. 5:32)

Christian Church Manual

“Let all things be done decently and in order.” (1 Cor. 14:40)

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INTRODUCTION

This booklet is issued in response to many requests, including resolutions of the State Convention and recommendations of the State Board of The Kansas Christian Missionary Society.

These brief outline studies are sent forth with the prayer that they may be helpful. There is great need everywhere that officers and leaders, and the entire membership, give careful thought and study both to the fundamentals of the faith, and the practical every day methods of church work.

We hope these studies may be widely used, and may lead to that larger reading and study essential to a more efficient church. The booklet can be used in many ways.

**Distribution.** Try to place a copy in every home represented in the church membership. It is a good investment for the church to buy and present the booklets, asking all of the members to study them. (Or have a supply on a literature table and ask each member to leave a nickle or dime and take a book).

**Lecture - Discussion.** Use the Sunday evening, or mid-week service, for a period of six weeks; the minister preaching or lecturing on one chapter each evening, followed by a discussion period, with every one having a book to read and study.

**Efficiency Rally,** Sunday night to Friday night, inclusive; with a minister from some nearby church presenting one chapter each (Turn to Inside Back Cover)
Chapter One

THE CHURCH OF CHRIST

"Christ also loved the church, and gave himself for it." Eph. 5:25.

What is the church? It is more than just an association of good people to do good; more than just a group of people gathered for religious worship; more than just a piece of ecclesiastical machinery. The church is more than just a human organization; at its best it is a Divine institution. The church is the organized agency of the Kingdom of God.

Christ and the Church

"I speak concerning Christ and the church." (Eph. 5:32). In the New Testament writings Christ and the church are inseparably united. "What God hath joined together let not man put asunder."

The church has Christ for its builder (Matt. 16:18); and foundation (1 Cor. 3:11); and head (Col. 1:18); and guest (Matt. 28:20).

The church is "the body of Christ" and as Christ once "went about doing good," so now thru His body He still ministers to human need.

The church is "the bride of Christ," and joins with Christ in saying, "Come" (Rev. 22:17).

The church is the family of the redeemed, the household of faith, where we live and grow in the Christian life.
Authority in the Church

Jesus said, in the Great Commission, “All authority is given unto me”—not a little, or some, or partial, or temporary, but “All authority in heaven and upon earth.” Christ is “Head over all things to the church, which is His body.” (Eph. 1:22-23).

Some people think of the church as an autocracy, where authority rests in the clergy and the higher orders and the papacy. Others think of the church as a democracy, where authority rests in the people, and where every man does that which seems right in his own eyes. Both are partly right and partly wrong.

On the human side the church is a democracy. In matters of opinion and method and detail the will of the majority may prevail. But on the Divine side the church is a Theocracy, and all authority rests in Christ. Matters of faith and of the ordinances are settled by the “Thus saith the Lord” of the Scriptures.

Authority in the church does not rest in preacher or priest or pope. Authority does not rest in convention or conference or council or congregation. Supreme authority rests in Christ and in Him alone. “One is your Master and all ye are brethren.” (Matt. 23:8).

This question of authority was not settled by human vote, but by Divine appointment. The early church did not elect Jesus to a position of leadership; God made Him head over all things.
Two Sides to the Church

There are two sides to the church: the Divine side and the human side. Where the Scriptures speak we must obey. Where the Bible is silent we may use our best judgment.

"Where the Scriptures speak, we speak; Where the Scriptures are silent, we are silent."

The Divine side of the church has to do with fundamental doctrines; with the plan of salvation or the conditions of church membership, and with the Ordinances. We cannot hope to improve upon, and we have no right to change, the things which are divinely given.

The human side of the church has to do with details of organization, with plans and programs and procedures, with ways and means of doing the work. We should constantly be trying to improve upon everything on the human side.

The Divine Side

Jesus said, "I will build my church." (Matt. 16:18); and Paul declared, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11).

The Name was Divinely Bestowed. "Thou shalt be called by a new name, which the mouth of Jehovah shall name." (Isa. 62:2).

"The disciples were called Christians first at Antioch." (Acts 11:26). "Do not they blaspheme the honorable name by which ye are called." (James 2:7).

"Do not call yourselves Lutherans, but Christians." Luther.
Church of Christ and Christian Church are one and the same, just as Masonic Lodge and Lodge of Masons are the same.

**The Creed is a Divine Person.** When Peter said, “Thou art the Christ,” Jesus said, “Upon this rock I will build my church.” (Matt. 16:16-18)

“The church’s one foundation
Is Jesus Christ her Lord.”

The word creed means “I believe.” The creed of the church is not a doctrine or a statement, but a divine personality; not something about Christ, but the living Christ himself.

“Not what, but Whom do I believe,
That, in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give.”

**The Confession was Divinely Com­mended.** Jesus said, “Blessed art thou Simon” when Peter made the Good Con­fession, “Thou art the Christ the Son of the living God.” (Matt. 16:16-18).

“Whosoever shall confess me before men, him will I confess before my Father who is in heaven.” (Matt. 10:32).

“If thou shalt confess with they mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” (Rom. 10:9).

**Baptism is a Divine command.** “He that believeth and is baptised shall be saved.” (Mark 16:16). The three thousand who were converted on the day of Pentecost did not have a meeting that afternoon to decide whether to be baptised, or how; the command of Jesus had settled the matter.
"We were buried therefore with Him by baptism into death: that like as Christ was raised from the dead thru the glory of the Father, so we also might walk in newness of life." (Rom. 6:4).

The Lord's Supper was Divinely given.
"The Lord Jesus . . . took bread . . . and said . . . this is my body . . . this do in remembrance of me" (1 Cor. 11:23-30).

The early church did not decide by majority vote to have a communion service. Jesus provided the memorial. The Lord himself calls his disciples to the table of memory. Man has no right to invite or to debar. "Let every man examine himself." (1 Cor. 11:28).

"Upon the first day of the week, when we were gathered together to break bread." (Acts 20:7).


Jesus said, "Preach the Gospel." (Mk. 16:15); and Paul said that the Gospel "is the power of God unto salvation." (Rom. 1:16). Jesus gave the message.

When Jesus commanded us to go He told us where to go—"Go into all the world." When He commissioned us to preach He told us what to preach—"Preach the Gospel."

The Human Side
While on the Divine side the church is as perfect as its founder, on the human side it may be about as frail as its followers. The church, on the human side, can be only what its members and leaders make it.
If they are strong and faithful the church will be strong; if they are indifferent or inefficient the church will be weakened.

“What kind of a church
Would this church be,
If every member
Were just like me.”

A familiar old slogan, oft quoted and found helpful is “In faith, unity; In opinions, liberty; In all things, love.”

In Faith, Unity. The church does not vote whether or not to accept the Bible, or to believe in Christ, or to be baptised. These things are part of the “faith once for all delivered to the saints.”

The church does not select its own membership (as does the club or lodge or society). The Gospel invitation is to “Whosoever will.” No matter whence one comes, or what he has done, if in simple faith he will accept Christ, and in simple obedience will walk with Jesus, the doors of the Kingdom are always open.

In Opinions, Liberty. In all matters of opinion and method and detail the church is a democracy, and authority rests in the congregation, and in the officers whom the congregation chooses.

The congregation selects its location, plans and erects its building, determines its budget, calls its minister; decides how many elders and deacons to elect and for what terms; organizes its departments and supervises its work.

The church has the “right” to decide matters by majority vote but thrice blest is the congregation that is harmonious enough to
plan its work by unanimous, or nearly unanimous, consent.

We are exhorted to "Let all things be done decently and in order" (1 Cor. 14:40), and to "Keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

In all things, Love. The church is not a place of perfect people, it is a place to perfect people. We come to Christ "Just as I am without one plea," and then working together in the church we grow in the Christian life, and we help the church to grow into the ideal which Jesus has for the church.

"Jesus, with thy church abide,  
Be her Saviour, Lord and Guide,  
While on earth her faith is tried;  
We beseech Thee, hear us.

"Keep her life and doctrine pure,  
Grant her patience to endure,  
Trusting in thy promise sure;  
We beseech Thee, hear us."

Paul tells us that Christ will some day, "Present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:27).
Chapter Two

THE CHURCH AT WORK

"Teaching them to observe all things whatsoever I commanded you." Matt. 28:20.

The church is both Divine and Human, both universal and local. The church is a world institution: the congregation is the local unit or organization of the church. Each congregation is both independent and interdependent: each one is free and self governing, yet all are related and have mutual interests and responsibilities.

Universal and Local

"There is one body and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4). "We, who are many, are one body in Christ." (Rom. 12:5).

The "one body" or church is organized into as many congregations as may seem necessary for convenience and efficiency. So we read in the New Testament of the church at Antioch, and Ephesus, and Jerusalem, etc. The local congregation is the Christians living in a given locality.

Each congregation has full freedom in carrying on its own work, and calling and supporting such helpers and leaders as it needs.

All congregations should co-operate to help each other, and to spread the Gospel in their own communities, and to "the uttermost part of the world."
"We are not divided
All one body we;
One in faith and doctrine,
One in charity."

**Membership in the Church**

"According to the Scriptures" the church is made up of penent baptised believers. The Bible plan of salvation is—

- Hearing about
- Faith in
- Repentance toward
- Confession of
- Baptism into

The New Testament says nothing whatever about joining the church. When people are baptised "into Christ" they become members of the body of Christ, the church. There is no such thing as being a Christian outside the church; every Christian belongs to the body of Christ.

**Transfer of Membership**, from one congregation to another, by letter or statement, is a matter of convenience and orderly keeping of records. Ideally every Christian is a member of the church where he lives. (How can one be a Christian anywhere else?)

**Church Letters** are letters of introduction. They should be truthful, and personal letters are better than form letters. If one is a capable worker let the congregation to which he goes know about it.

It is better to send the letter (or a copy of it) to the new congregation, rather than expect the member to carry his own recommendation. Too often a member is tempted
to hold the letter and delay going to work in the church in the new home.

When one is received by letter or statement, inquire whether he has been immersed. (This avoids possibility of misunderstanding and confusion). The church from which he comes should be notified, so his name will not be carried on two membership lists.

**The Work of the Church**

The work of the church (the real work for which the church exists) is to win people to Christ and to build them up in Christ; to convert sinners and to edify saints; to make more Christians and to make better Christians; to increase the quantity and to improve the quality of the church membership.

All of the organizations and auxiliaries, all of the functions and activities, of the church are a success or a failure just in proportion as they do, or do not, contribute to the real work of the church.

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13).

**Evangelism**

Christianity is a recruiting religion. Jesus said, "Go, make disciples." The church neglects its duty and opportunity if it does not plan definitely for soul winning.

**Preaching Missions** or revival meetings have great value. There is cumulative power in the night by night preaching of
the Gospel. The majority of people now in the church were won to Christ in special meetings.

It may be a "big meeting" with special evangelist and singers; or a union meeting of the churches of the community; or a "home force" meeting by local minister and musicians; or an "exchange" meeting with the minister of another church doing the preaching.

Regular Services. Soul winning is the normal business of the church. "The Lord added to them day by day those that were saved." (Acts 2:47).

We need to renew, awaken and deepen the evangelistic spirit in the regular Lord's Day services of the church.

Personal Evangelism is individual work for individuals; the "Each One Win One" effort to win converts. Witness bearing is the responsibility of the pew as well as of the pulpit.

A personal workers class, meeting for prayer and study, and visiting prospective members to win them to Christ, can be a mighty force, both in the regular services and in evangelistic meetings.

Public Worship

"Not forsaking our own assembling together." (Heb. 10:25). The church has many departmental and group meetings of real importance, but none is as important and helpful as the regular Lord's Day worship. This is the assembly of the whole congregation and every member should attend regularly.
The Order of Service should be carefully planned to make it just as rich, beautiful and spiritually helpful as possible.

Order is heaven's first law—details are important: reception committee at the door, ushers to seat people and supply hymnals and Bulletins, attention to proper temperature and ventilation, the choir ready and in their places on time, reverent dignity in receiving the offering, every detail of the service prepared in advance, and a quiet worshipful atmosphere—all are important to make the hour of worship all that it should be.

The Lord's Supper is the central feature of public worship. "On the first day of the week when we were gathered together to break bread." (Acts 20:7).

Elders and Deacons should have the service so well planned that there will be no delay or confusion. If there is any spoken message it should be brief and largely in the words of the Scriptures themselves. The prayers of thanksgiving should be brief and appropriate. (All public prayers should be spoken clearly and loud enough for all to hear, so they too may pray in spirit).

The Unified Service is growing in favor: Having the worship communion and preaching first, followed by class period (with dismissal from classes, or from a brief departmental assembly). The effort is to bring all; adults, youth and children, to the worship service (with Primary and younger children in their own expanded session), and to keep all for the study period.
Sunday night, and other regular services, should not be neglected in the building of a great morning worship and teaching program. All services of the church are important.

**Education**

Evangelism and education go hand in hand. In the same Commission and in the same sentence Jesus says, “Make disciples” and “Teaching them to observe all things.” (Matt. 28:19-20).

**The Bible School** is the greatest teaching opportunity of the church, and the entire membership should be loyal in attendance and service. We need to reach more people and teach them more effectively. Here is also a great evangelistic opportunity, for many of our new members come from the school.

Christian Endeavor, Scouts, Week-day religious education, and Vacation Church School, are all definite and important parts of the educational work of the church.

**Summer Youth Conferences, World Fellowship Meets and Conventions** are co-operative educational ventures. And for wider study we have our Christian Colleges.

**Fellowship**

“They continued steadfastly in fellowship” (Acts 2:42). The church is a partnership, a sharing, a living together. Here we are dealing with that phase of fellowship that has to do with Christian acquaintance and association: the building of church morale and unity.
Much may rightly be said against church suppers and the like when they are chiefly to make money; but much may be said in their favor if they are chiefly for Christian association and the building of friendly good will.

Department, organization and class parties have real value and are to be encouraged, but the church itself needs occasional all-church parties or suppers to help us feel our oneness.

The Brotherhood Dinner, where once each year the churches everywhere meet on the same evening, and with much the same program, gives a touch of wider, worldwide, fellowship.

Shepherding the Flock

"Take heed unto yourselves, and to all the flock." (Acts 20:28). Recent surveys show that in the average church about 39% of the members attend, support and serve regularly; about 14% attend, support and serve irregularly; and about 47% can hardly be counted upon for any definite help.

"Feed my sheep" said Jesus A big job of the church is to develop its undeveloped members. It is just as important to keep people saved as to win them in the first place. Personal calls by minister, elders and committees will help. The use of tracts, bulletins and church papers will reach some. Giving them something to do and commending them for doing it will help many.

Discipline, where necessary, is a responsibility of the elders. Members must be
saved to the church or severed from the church. The indifferent member should be saved to the church if possible; if not, the church must be saved from him. Discipline is not a matter of revenge or even of punishment; it is rather an effort to preserve the church, and if possible to awaken and save the erring member.

Members should not be dropped from the church roll without being notified, and not until repeated efforts to interest them have failed. Revision of the Roll should be by action of the elders, and this action should be reported to the church board and to the congregation.

Names may be placed on “Active,” “Inactive” and “Non-Resident” lists for convenience and accuracy.

Those charged with the administration of discipline must have great patience, courage and love. “If any man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness.” (Gal. 6:1).

(Study 1 Tim. 1:20; 1 Cor. 5:5; Titus 3:10; Rom. 16:17; 2 Thes. 3:6-15; Matt. 18:15-17).

**World Vision**

Christianity is a universal religion. Jesus said, “Go ye into all the world.” It is important that every Christian realize that he is a member of the whole Church of Christ, around the whole wide world.

Missionary sermons, missionary teaching in the Bible School, observance of special days, missionary reading, an annual “School of Missions,” attendance at conventions,
and regular missionary giving help to make and keep church members Kingdom-minded.

"Where there is no vision the people perish." (Prov. 29:18). The church that thinks only in local terms seldom becomes a great force for righteousness.

"The church must go and grow and glow, And I must help to make it so."

Chapter Three

CHURCH OFFICERS

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15.

Church officers are church leaders, and the church seldom advances beyond the vision, ability and consecration of its leaders.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of the Lord, which He purchased with His own blood" (Acts 20:28).

General and Local Officers

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11). "Appoint elders in every city." (Tit. 1:5). "To all the saints . . . with the bishops and deacons." (Phil. 1:1).

The New Testament names as officers of the church Apostles, Prophets, Evangelists,
Elders and Deacons. (“Pastors and teachers” are, as to function, Elders or Evangelists).

The Apostles were the personal Ambassadors of Christ and as such have no successors in the church. Today we do not have apostles but we have the record of their finished work.

Prophecy belonged to the infancy of the church and Paul taught that it was to cease. “Whether there be prophecies, they shall be done away.” (1 Cor. 13:8). Today we do not have prophets but we have the complete New Testament to guide us.

The New Testament officers that continue for all time in the church are Evangelists, Elders and Deacons.

Qualifications and Duties

“Standards are valuable according to their perfection. No thinking man of lofty purpose will refuse to try to live a Christian life because God gave a perfect pattern in his Son; neither should he refuse to serve the church as an officer because the New Testament gives a lofty description of the office.” —George E. Lyon.

The church should always keep in mind the New Testament ideal as to character and qualifications of officers, and then select as officers those from its membership who most nearly measure up to the ideal.

Evangelists. To “Do the work of an evangelist.” (2 Tim. 4:5), is to preach the Gospel (the evangel), to gather converts into congregations, to see that the church is property organized and instructed, and
to “set in order the things that are lacking.” (Tit. 1:5) in the churches. Timothy and Titus were evangelists. Philip the deacon became an evangelist. (Acts 21:8).

The preacher is an evangelist. Whether he stays in a place twenty days and preaches every night, or stays twenty years and preaches every week, does not change his occupation. (The office of evangelist is higher or wider than that of elder, for the elder serves one local congregation while the evangelist serves the church wherever he is called. The clear inference also is that the evangelist is to give his whole time to his ministry).

The evangelist is not, strictly speaking, an officer of the local church (altho certainly he is the ranking officer in whatever church he serves). He is an evangelist of Christ, to serve wherever he is needed. He may go where there is no church to establish it (as home and foreign missionaries do); or he may be called to help a congregation in a special evangelistic effort; or he may, at the call of a congregation, locate with them to direct and lead their work.

Elders. Paul gives the qualifications for elders. (1 Tim. 3:1-7); “Without reproach,” “Husband of one wife,” “Temperate,” “Sober minded,” “Orderly,” “Given to hospitality,” “Ruling well his own house,” “Not a novice.”

Elders are called Bishops or “overseers” because they are to oversee or supervise the work of the church. They are called Shepherds, because they are to strive to be
like the Good Shepherd in feeding, guiding and guarding the flock of God.

Much of the work of the elder is similar to that of the evangelist. The congregation may not always have a full time preacher, and then this work devolves the more upon the elders. Where the church has both preacher and elders they must, of course, work always in close harmony.

Deacons. These should be men “of good report, full of the Spirit and wisdom.” (Acts 6:3). Deacons should be men who are genuinely religious — “full of the Spirit”; and good business men—“full of wisdom.”

“The deacon must be grave, not doubled tongued, not given to much wine, not guilty of filthy lucre, holding the mystery of the faith in a good conscience.” (1 Tim. 3:8-10).

A good deacon is a good business man who is ready and eager to use his business sense for the advancement of the Father’s business.

The work of all other officers that may be chosen really comes under the Scriptural classification of Elders and Deacons. They are Overseers, to supervise some part of the work, or they are servants (deacons) doing the particular work assigned to them.

Deaconesses. “I commend unto you Phoebe our sister, a servant of the church.” (Rom. 16:1). This word “servant” is from the same Greek word that is translated “deacon.”

Many churches elect Deaconesses, while in many others the wives of elders and deacons are considered as Deaconesses. (In some cases they are counted as regular members of the church board, and in other
cases not). They can render a superior service in many ways; in calling, in local benevolences, etc.

It is often assumed that the elders look after the spiritual work of the church exclusively, and the deacons after its material interests. It may be nearer the true New Testament teaching to think of the elders as the board of directors (Overseers), and the deacons as the operating staff (servants of the church).

**Trustees**, usually five in number, are the legal representatives of the church, as provided by law and by the church charter. They should qualify by taking the oath of office before a Notary Public.

The trustees hold deeds to property, sign mortgages and notes, as directed by the congregation, look after insurance; often have charge of upkeep and repairs; and may serve as the Equipment or House committee.

**Other officers** will include Financial Secretary, Current Fund Treasurer, and Missionary Treasurer; as well as heads of departments and chairmen of committees.

**Election of Officers**

The **Nominating Committee** should be selected in a way to really represent the entire church, and to avoid all criticism of “self-prepetuating Board” or “one man rule.”

For a committee of five the elders might select one elder, the deacons one deacon, the trustees one trustee, and the moderator or chairman select two from the church at large.
Or it might be one elder, one deacon, one representative of the young people, and two good women.

In some churches the elders are the committee. In some cases the "hold-over" members of the Board are the committee.

Usually the committee presents one name for each position to be filled. Other nominations may be made from the floor. When there are other nominations the election should be by written ballot. When there are no other nominations the vote to approve the report of the committee carries with it the election of those nominated.

Trustees must be elected by ballot. When there are no other nominations a motion is in order to instruct the clerk to cast the ballot of all members present for the ones nominated by the committee.

If there is division or friction (as sometimes happens) it may be wise to elect officers by a double ballot, without any nominating committee. On the Primary ballot let each member vote for the number of officers to be elected (without any previous nominations). When these votes are counted consider nominated twice the number to be elected. Then take a second ballot for the election. This gives every member equal voice and disarms criticism, but it is necessary only in unusual or extreme cases.

**Term of Service**

"The Bible being silent on this point, sanctified common sense, free from dogma, must guide us."—M. M. Davis.

In most congregations the elders, deacons, deaconesses and trustees are chosen for three year terms (so arranged that one-third of the places are vacant each time).
Clerk, Treasurer, etc., are usually selected for one year; whether elected by the congregation or chosen by the Board.

Officers who serve well are usually re-elected, but it is important also that new leaders be developed.

If an officer, failing of re-election, gets mad and quits the church, does he not show thereby that he was not worthy of the position?

Sometimes opposition develops to a superior man in the church, and he fails of re-election. Being one who loves the church, if he cannot lead the forces he will serve faithfully in the ranks. Such a one will usually come back into office with new and greater power of leadership.

**Installation of Officers**

A public installation service definitely commits the officers to their tasks, and impresses upon the congregation the importance of working with them.

The next Lord's Day morning after the annual meeting is a good time to install all officers (new and old) who are to serve for the year ahead.

The word "Install" is preferable to "Ordain," since ordination carries the idea of being set apart for full time, and life time, service. A man is ordained to the ministry once, but he may be installed at the beginning of each pastorate.

**Employed Workers**

Every congregation should have a preacher, either part time or full time, and the minister should be adequately supported. "Even so did the Lord ordain that they that proclaim the Gospel should..."
of the Gospel.” (1 Cor. 9:14). The first charge against the stewardship of the church is for the support of preaching.

Large churches often have other employed workers also: Director of Religious Education, Secretary, Chorister, Caretaker, etc. These are usually employed by the Board, upon recommendation or nomination by the elders.

The Preacher

The preacher is a specialist; who has dedicated his life to the ministry, and has been educated and trained for this work.

Calling a Pastor. When a minister is to be called the Elders, or a committee selected by them (which may include others as well as elders) should make careful investigation and then present to the Board the name of the one they recommend. With the approval of the Board this minister may be invited to visit the church for conference and acquaintance. Upon the recommendation of the Elders and the Board the congregation votes to extend the call.

No plan of securing a minister should be used that brings preachers into competition for the place. Consider one man at a time.

Do not invite a minister seeking a pulpit to preach just to have a sermon for the day. It is an injustice alike to preacher and church.

Do not call an unknown man, or be influenced by recommendation of people you do not know. The most unworthy man may carry the largest number of recommendations.
Investigate carefully as to character and record of work. Worthy preachers welcome investigation; unworthy ones need it. Get the facts thru churches and people you know. The state missionary office is glad to help the church, and it knows the ministers.

The call to the pastor is usually for an indefinite period, subject to sixty or ninety days notice by either party.

When the preacher has been called, stand by him and work with him. He cannot lead unless the congregation follows. Talk up the preacher, the church and the work.

Closing the pastorate. Often very difficult days are those when a ministry is to be terminated. The many who want the preacher to stay, or the few who want him to go, may work up a spirit that is harmful; and the preacher himself may be tempted to say things that should not be said.

The test of a great church is its ability to handle such a situation in a quiet, orderly, brotherly Christian way. This is best done thru the board of Elders in consultation with the minister.

The test of a minister's success is not necessarily the condition of the church when he has been on the field a short time, but rather the condition in which he leaves the church when he goes to another field.
Chapter Four

CHURCH ORGANIZATION

"Let all things be done decently and in order." 1 Cor. 14:40.

Organization and officers, departments and committees, are not an end in themselves, but means to an end. They are not a success unless they succeed. The church is well organized only if and when it functions serviceably.

Rules and Regulations

The New Testament gives us the plan and pattern for the church. Christ is "head of all things" and has "all authority," and the teaching of Christ and his apostles is our guide.

This Manual, with its brief outlines of church organization and work, will be found helpful and suggestive.

The Charter or Articles of Incorporation, received from the state, give the church legal standing as a corporation. The Charter specifies the Name, Purpose, Location, etc.

A Constitution or By-Laws, or "form of organization," or "Plan of operation," may be helpful in outlining somewhat in detail the ways in which the congregation works.

Roberts Rules of Order, or similar book of parliamentary law, should be followed in the conduct of business.
Units of Organization

A study of church organization needs to include a consideration of (1) The congregation itself, (2) The General Board and groups within the board, (3) Departmental organization, (4) The Cabinet, (5) Auxiliary organizations, and (6) The Pastor’s relation to the entire organization.

The Congregation

All authority in the church, on the human side, rests in the congregation itself, and after that in the officers whom the congregation selects. Some of these are definitely provided in the Scriptures, and others may be added as needs develop.

Officers. The congregation chooses its own Moderator (or Chairman) and Clerk, usually elected for one year terms. Many churches have the Chairman of the General Board act as Chairman of the Congregation, but as this Chairman must often present recommendations of the Board to the congregation, it may be wise for the church to have its own presiding officer.

The Clerk keeps the minutes of congregational business, and keeps an accurate record of the church membership.

Annual Meeting. The annual meeting of the congregation (which should be made an event of real importance) is the time for annual reports of all departments and organizations; the election of church officers; and the promotion of the program for the year ahead.

All members of the church have the right to vote (Some congregations provide that
where a written ballot is taken only members over 15 years of age vote). A majority vote decides questions, but usually business comes before the congregation on recommendation of the Board, and in most cases the vote is unanimous.

**Business Items** may be acted upon at any regular Sunday morning service. Where possible it is wise to have the business announced at least one week before it is to be acted upon.

**Special Meetings** may be called by the Moderator or the Board, when necessary, but should be announced in at least one Sunday morning service in advance.

**Major Matters** of business only are acted upon by the congregation; such as calling a pastor, authorizing a mortgage, decision to build, election of officers, etc. All other and detail business is delegated to the officers and departments.

**General Church Board**

**Who and How Many** shall constitute the Board is determined by the congregation, and should be a part of the by-laws or minutes.

In small congregations the Board may be just the Elders and Deacons; though usually the Trustees also are included.

Many churches elect Deaconesses, in which case the congregation decides whether they shall be regular members of the Board.

Often larger churches also make the heads of Departments; as Bible School Superintendent, etc., members of the Board.
Officers of the Board are elected for one year term: Chairman, Vice-Chairman, Secretary; Local Fund Treasurer, Missionary Fund Treasurer; Financial Secretary. (In larger churches the employed office secretary, where there is one, usually acts as financial secretary).

Groups. The Elders, the Deacons, the Deaconesses, the Trustees should each have their own Chairman and Secretary. Each group has definite work and responsibility, and will need to have its own meetings.

Board Meetings. There should be a regular time for the monthly meeting of the Board, and all board members should attend regularly. Much of the detail work will be done in departments and committees, but the Board is the governing group—the policy making group. Good Board meetings contribute much to the success of the church program.

Order of Business

Devotions
Minutes of past meetings
Reports: Minister
   Church Clerk
   Financial Secretary (or Dept. of Finance)
   Local Treasurer
   Missionary Treasurer
Reports of all Departments
Reports of Special Committees
Unfinished Business
New Business
Study and Discussion Period,
Closing Prayer.

As far as possible reports of Departments and committees should be in writing, and be kept by the secretary.
Most business comes before the Board in reports of the Departments: reports of what they have done, and recommendations of things that should be done. Each department should have “power to act” on minor matters, and within its part of the Budget, but should bring more important items before the full Board. This saves time and is good business.

The study period should be for self improvement; study of church work and programs; Scriptural qualifications of officers; what other congregations are doing, etc. (The Minister might take fifteen minutes in each meeting for this).

Let business be done in a businesslike way. Usually the entire Board meeting should not take much over one hour.

Departments or Committees

Larger congregations are usually organized by Departments or functions. The Chairman of each Department is chosen from the Board but the membership of the Department may include some who are not Board members. The usual Departments include:—

Worship (may be the Elders) in charge of pulpit supply, communion, music, prayer meeting, special services. There may be several committees in this Department. Choir leader and organist are under the direction of this Department.

Equipment (may be the Trustees) in charge of repairs, upkeep, insurance, heat and light, supervision of janitor service; use
of building by various groups, use of organ for practice, etc.

**Finance** (will include Treasurer and Financial Secretary) to promote Stewardship study, training all departments in the grace of giving, prepare the annual budget to submit to Board and congregation, secure and collect pledges, special campaigns when necessary, etc. (The big business of this Department is not to cut down expenses, but to bring up receipts to adequately support the church).

**Education**—Supervision of Bible School, Christian Endeavor, Leadership Training, Scouts, Vacation Church School, etc. The heads of these departments should be on the committee.

**Evangelism**—Promote evangelistic campaigns, personal visitation evangelism, secure prospect lists; Committee on Baptism.

**Missions**—(Will include Missionary Treasurer) Encourage missionary education and giving in all departments, see that offerings are taken, and that funds are promptly sent to the various agencies.

**Fellowship**—In charge of Ushers, decorations, greeting of visitors, promotion of social life in all departments, campaigns of church attendance, all-church suppers, etc.

**Publicity**—To keep the church before the public; items for the newspapers and church papers; church bulletin; circulation of leaflets; securing subscriptions for church papers, etc.
The Cabinet

The Pastor's Cabinet has proven very helpful in many good churches. It is made up of the Moderator of the congregation, Chairman of General Board, Chairmen of Elders, Deacons, Deaconesses, Trustees; Chairman of each Department of the Board. The Pastor is Chairman of the Cabinet. It meets monthly, or oftener if necessary.

The Cabinet does not take the place of any other officer or department; it does not assume any of the authority of the Board. It seeks rather to correlate, harmonize and keep moving all of the work of all departments and organizations within the church; that all of the programs together may be one unified program for the advance of the church.

Auxiliary Organizations

Bible School, Christian Endeavor, Missionary Society, Ladies Aid, Choir, etc., are not independent organizations; they are very definitely a part of the church, and under the supervision and direction of the Church and General Board. (The best direction often is directive rather than corrective. Formation is better than reformation.)

Each organization, class, etc., may select its own officers and committees, and largely direct its own work; but always in harmony with the whole program of the church. In this way many members get some training in church business and activity.
In many larger churches the Bible School Superintendent, Department Superintendents and Teachers; and Endeavor Sponsors, are selected by the Educational Department of the Board.

The Bible School will need its own monthly Workers Conference for all officers and teachers (with the Educational Department of the Board) to promote the many phases of its work.

It is an important function of the Pastor's Cabinet to help relate and correlate the work of all organizations and departments.

The Pastor's Relationship

The minister is the pastor of the entire congregation, and the sympathetic counsellor and helper of all departments. He should be consulted and kept informed about every phase of the church work. He should be considered a member, ex-officio, of all departments and committees.

But the minister should not be burdened with a multitude of details, which others can do as well or better. He cannot be a prophet of God if we make him a "hewer of wood and drawer of water."

Do not make the preacher, and do not allow him to become, an errand boy. Insist that he have time to read, to study, to visit, to preach. Let him be the spiritual leader of the congregation.
Chapter Five

CHURCH FINANCES

"See that ye abound in this grace also."
2 Cor. 8:7.


The way in which the church finances are promoted and handled has much to do with the success or failure of the whole work of the congregation.

Christian Fellowship

The early Christians "continued steadfastly in the apostles teaching and fellowship." (Acts 2:42). Fellowship is partnership, sharing—and sharing is of the very essence of Christianity. Paying is as definitely connected with salvation as praying.

The church is a family. In the family every member has rights and privileges; and every member has duties and responsibilities. Every member is entitled to the blessings of the Gospel, and every member should help bear the burdens of the work.

Church letters often speak of a member being "in good standing and full fellowship." Since fellowship is sharing, can one be in full fellowship who does not share in the support of the church?
Stewardship Teaching

According to the Great Commission conversion is to be followed by "teaching them to observe all things" that Christ commanded. Jesus had much to say about man's relationship to and use of money and property. The church fails in carrying out the Great Commission if it neglects to preach and teach stewardship.

God (not man) is the creator and owner of all things. "The earth is the Lord's." (Ps. 24:1); "The Tithe is the Lord's. (Lev. 27:30).

The early Christians regarded themselves not as owners, but as stewards. "Neither said any man that aught of the things he possessed were his own." (Acts 4:32).

As stewards we must render an account of our stewardship. The apostle Paul wrote, "As I gave command unto the churches of Asia, so also do ye; upon the first day of the week let each one of you lay by in store, as he may prosper." (1 Cor. 16:1-2). Every Christian should contribute regularly, promptly; and in proportion to his income or prosperity.

Long before there was any Mosaic Law we read that Abraham tithed (Gen. 14:20), and Jacob promised, "Of all that thou shalt give me I will surely give the tenth unto Thee." (Gen. 28:22).

Under the law Malachi accused those who withheld the tithe of robbing God and said, "Bring ye all the tithes into the storehouse." (Mal. 3:10).
We are not under the Law but under the Gospel. If the Jew was compelled by law to give a tithe, we should be constrained by love to do at least as much. Jesus said, "To whom much is given of him shall much be required." (Luke 12:48).

Christ is not inferior to Moses; the Gospel is greater than the law; Christianity does not sound a retreat. It is hard to imagine that Peter, James and John tithed regularly as Jews until the night before Pentecost, and quit tithing after Pentecost. It is hard to think that Paul gave more as a Jew persecuting the church then he gave as a Christian seeking to spread the Gospel. One can scarcely believe that God expects less of Christians than he demanded of the Jews. "God loveth a cheerful giver." (2 Cor. 9:7). "He that giveth let him do it with liberality." (Rom. 12:8).

The wise and continuous use of stewardship sermons, stewardship study classes and the distribution of stewardship leaflets will help to train the church in the grace of giving.

The Budget

Well in advance of the beginning of the fiscal year the Finance department should prepare the Local budget, and in conference with the Missionary department prepare the Missionary budget.

The Local budget will include pastor's salary, Pension percentage, caretaker, music, heat, light, water, insurance, repairs, supplies, etc. The budget should not be padded, but it should be adequate to meet the needs.
The Missionary budget will include State Missions, World Missions, Benevolence, Christian Education, and all other items for work outside the local congregation. This too, should be adequate.

The Budget should be presented to the Board for approval, and it is well to have it ratified by vote of the congregation. It is their work and they should feel responsibility for it.

Two Funds

The Local funds and Missionary funds should be kept separate, and each used for the purposes for which the money is given.

Either there should be separate pledges for local work and missions, with the use of the double offering envelopes; or else it should be agreed in advance that a certain percent of all pledges and offerings are for missions, and this agreement faithfully observed week by week (Some churches set aside 20% or 25% of all funds for missions).

There should be one Financial Secretary to keep the record of all individual payments, but there should be two treasurers, one for local work and one for missions, and the funds should be divided each week and kept in separate bank accounts. It is dangerous and dishonest to mix or "loan" or misappropriate sacred funds.

Every Member Canvass

Take time, by announcement, sermon, bulletins, circular letters, etc., to acquaint all of the members with the Budget, the
needs and program, and the detail plans for the canvass.

Carefully select the men and women who are to make the canvass. Prepare the visiting lists so that every member of the church will be seen. Impress upon the canvassers the importance of their work.

Begin with a “Loyalty” or “Enlistment” or “Rally” Sunday, when all who are in the services may make their pledges for the new year. At least half or two-thirds of the budget should be pledged in this way.

Send out the canvassers two by two on Sunday afternoon (having asked the members to be at home to receive them) to secure the pledges of those who have not already given their pledges in the “Loyalty” service. Where people are not at home, or not just ready to pledge, a second or third call may be necessary.

Give careful attention to the follow-up work, as right here is where the canvass succeeds or fails. It is not an “Every Member Canvass” until every member has been canvassed. The canvass is a success when (1) Every member has been approached, and (2) The total budget has been subscribed.

Have it understood that all pledges are on a “continuing basis”—the pledge goes on year by year unless or until the individual gives notice of increase, decrease or discontinuance.

See that each contributor has a box of envelopes with an offering envelope for each Sunday of the year.
Records and Reports

Careful bookkeeping is essential. The smallest gifts as well as the largest should be accurately recorded and reported. The Financial secretary will keep an individual record of each pledge.

Keep the church informed about its financial condition. People are interested in the things they know about. Keep each member informed about the standing of his own pledge. Give a report of the church finances and a statement of the individual pledge to each member at the end of each Quarter.

An Honor Roll may be kept posted, with the names of all contributors, and showing the date to which each pledge is paid. (Some churches include in the annual financial report a list of all contributors and the amount given by each).

The records of Financial Secretary and Treasurers should be audited regularly, for the protection of these officers against criticism, and for the information of the Board and congregation.

Pay Obligations Promptly

The business of the church should be handled in a businesslike way. All obligations should be paid promptly. The credit rating of the church should be the best of any organization in the community.

The minister, caretaker and other workers should be paid monthly or weekly. They should be paid promptly and in full so that they can meet their obligations the same way.
If the Budget is not fully subscribed, or for any reason the church is running behind, there is need of special work by the Finance department, with sometimes a special appeal for funds. It is best for the church not to have many "special appeals," but it is better to have an occasional special appeal than to have accumulating deficits. If the receipts cannot be brought to the level of the expenditures, and retrenchment is necessary, the Finance department should bring definite recommendations to the Board for its consideration.

**Missionary Money**

In the preparation of the Budget the Missionary department outlines how the missionary funds are to be divided between the various causes and agencies; and this is approved by the Board in approving the Budget.

The division of the church missionary budget will take into consideration the giving of Bible School, Women's Missionary Society, etc., so that the total missionary giving of the congregation will be equitably divided in accordance with the importance and needs of the agencies and causes. (Example: If the Missionary Society gives all of its funds to World Missions, then the church missionary funds will give a larger proportion to State Missions, the Christian College, etc.)

The missionary funds should be sent to the various agencies monthly, or at least quarterly. Do not keep the money lying idle in a bank or treasury when it is so much needed in Kingdom work.
Chapter Six

OUR BROTHERHOOD

"Love the brotherhood." 1 Peter 2:17.

Scripturally and ideally the whole church around the whole world is "one body in Christ." Unfortunately, in actual fact, the church is divided into many sects and denominations. What is the place of our brotherhood or communion in the religious life of the world?

The Plea for Unity

This Brotherhood or Communion (Christian Church, Church of Christ, or Disciples of Christ) came into being as a protest against divisions in the church and human tests of fellowship, and in an earnest appeal for the oneness of all followers of Christ, upon the Bible and the Bible alone.

James O'Kelly (North Carolina, 1792) dissatisfied in the Methodist church, organized the Republican Methodists. They afterwards took the name Christian, with the Bible as their only book of authority.

Abner Jones (Vermont, 1800) left the Baptist church and organized Christian churches, with the Bible alone as their guide.

Barton W. Stone left the Presbyterian church and in 1804 organized the Cane Ridge church in Kentucky that took the
name Christian, with the Bible alone as authority.

Thomas Campbell came from Ireland to Pennsylvania as a Presbyterian preacher. He organized the Christian Association for Bible study, and in 1809 issued the "Declaration and Address," in which he said that the whole church of Christ is "essentially, intentionally and constitutionally one."

Alexander Campbell came from the University of Scotland to join his father in his studies, and soon became a leader in the search for the fundamentals of the Gospel, and a basis of unity. He was a man of remarkable learning and culture. When he visited the city of Washington both houses of Congress adjourned to hear him speak. Robt. E. Lee said, "If I were asked to select some one to represent our earth on other planets, I would select Alexander Campbell."

In 1832 the Scott forces in Kentucky and the Campbell forces of Pennsylvania and Virginia, finding that they were preaching the same things, united, and the movement to restore the New Testament church grew very rapidly from that time.

The Plea is for Christian unity, in answer to the prayer of Jesus "That they may all be one." (John 17:21). Divisions in the church are sinful, because they hinder the fulfillment of the prayer of Jesus, and delay the salvation of the world.

"In faith, unity;  
In opinions, liberty;  
In all things, love."
**THERE IS ONE**

**Body**

**Spirit**

**Hope**

**LORD**

**Faith**

**Baptism**

**God**

**EPH. 4:4-6.**

The Plan for unity is thru "The restoration of the New Testament church; in its doctrine, its ordinances and its life." Oneness is not in creeds, but in Christ. The path of unity is by giving up the human things that divide, and by coming together in Christ and upon His word.

"No Creed but Christ,
No Name but Christian,
No Law but the Lord's,
No Book but the Bible."

In our preaching and church life we are not hindered by the necessity of explaining or defending human names or creeds or rituals or customs. We believe that "Bible things should be called by Bible names," and that "The Bible only makes Christians only."

The Purpose is "That the world may believe." (John 17:21). Christian unity is not for economy, or prestige or power, but for service. A united Christianity can win the world to Christ, and bring in the Kingdom of God upon earth.

When Christians are ONE,
The world can be WON.

**The Brotherhood at Work**

In all purely local matters each congregation is independent, to manage its own affairs and carry forward its own work, in harmony with the law and spirit of Christ.
In matters of general concern the congregations co-operate to help accomplish the great objects for which the church was established.

It is just as much a part of the New Testament plan that the congregations co-operate, as it is that they be independent. The various Conventions, Societies and Boards are organized to promote work that can be done better by the churches working together than by each one working alone.

There is no such thing as an "official" convention or agency, in the sense of having authority over the churches. Neither is there any such thing as an "independent" missionary or agency; all are dependent upon the Lord and the churches.

**Conventions**

Our conventions are a very important avenue of co-operation for all of our churches and members. In these conventions we learn to know each other better, and have opportunity to study plans and methods, and promote programs to advance the work.

**The State Convention**, held annually, is an opportunity for all of the churches of the state to help each other. It is a time for fellowship, information and inspiration. The convention reviews the work, and plans the program of state missions, and is something of a clearing house for institutions and agencies working in the state.
District conventions, County conventions, Ministerial Institutes, Convention-on-Wheels, etc., have all proven their worth.

The International Convention, for all of our churches in the United States and Canada, is held annually, to hear reports of various Societies and Agencies, and to discuss problems and plan programs for the advancement of the Kingdom of God.

The World Convention is held every five years, for fellowship, acquaintance and mutual helpfulness, and brings together leaders and workers from all countries in which we have churches at work.

Boards and Agencies

The State Missionary Society seeks constantly to promote evangelism, stewardship and Christian education. It gathers statistics, promotes conventions, helps churches to secure ministers, publishes the state paper, and seeks to quicken the spiritual life of the membership.

The Kansas Christian Missionary Society was organized in 1858. It has organized more than half of our Kansas churches, and thru its efforts more than 55,000 people have been added to the membership.

The United Christian Missionary Society, our largest organization, promotes missionary work at home and abroad, and supports missionaries, schools, hospitals, etc., in many lands. It promotes many types of Christian education, social service, etc.

The Women's Missionary Society, Guild, Circle, Triangle, etc., in the local congregation are auxiliary organizations to the United Society, and their offerings go to its work.
The Pension Fund receives offerings for Ministerial Relief for aged ministers, and provides the agency thru which ministers and churches co-operate to provide old age and disability pensions for ministers and their dependants.

The Board of Church Extension makes loans to churches to erect buildings, to re-finance old debts, and to build parsonages.

The National Benevolent Association maintains homes for children, and for the aged, in various sections of the country; where orphan children and dependent aged are cared for.

Christian Colleges, to train leaders for the ministry and missionary service, and to provide general education under Christian environment, are maintained in various sections of the country. Some are general colleges and some are Bible colleges in connection with state universities.

Other Institutions serve special sections, or groups, or interests. There are also missionaries, not under direction of the Boards, who make their appeal for support directly to interested individuals and churches.

Unified Promotion is an organized promotional agency by which some of the Societies and Boards make a joint presentation of their work, and a joint appeal for funds.

Unified Promotion includes the United Society, Pension Fund, Church Extension, most of the state Societies, and some of the Colleges, etc.
The National Benevolent Association, some of the state Societies, and most of the Colleges, etc., are not in Unified Promotion. The Kansas Christian Missionary Society, Axtell Christian Hospital, Kansas Bible College, Manhattan Bible College and Phillips University are not in Unified Promotion, and all offerings for their work should be sent directly to these agencies.

Leaders Must Be Readers

Church papers are important and valuable because they seek to "Interest those who are informed, and inform those who should be interested."

The State Paper lets all of the churches know what all of the churches are doing. It reports news, and promotes programs.

The Kansas Messenger is the oldest state paper in the brotherhood, and has been published continuously since 1896. One issue each year is the Kansas Year Book. Subscription is 25c per year.

World Call is a very attractive monthly missionary magazine, reporting and promoting the work of the general Agencies, and giving the news from many mission fields and causes.

General Weekly Papers bring the news of the entire brotherhood, tell of the the work of the churches, discuss problems and programs, and help all of the workers. The Christian Evangelist is published at St. Louis, Mo., and The Christian Standard is issued from Cincinnati, Ohio.

A Growing Work

From a very small beginning this Plea for simple New Testament Christianity has
grown, and today the Brotherhood circles the globe.

It has been estimated that at the death of Alexander Campbell in 1866 our churches had 400,000 members; and that at the death of Isaac Errett in 1888 there were 800,000 members; and at the death of A. McLean in 1920 there were 1,200,000 members. The membership in the United States and Canada, as reported in 1938 was more than 1,750,000.

We have a glorious history, in which we may take great pride; but we must not live in the past, but in the present, and for the future.

If we have the same sterling characteristics as the pioneers, with the same whole hearted devotion of a great cause, the work of God entrusted to us will continue to grow and prosper.

"I love Thy church, O God!
Her walls before Thee stand;
Dear as the apple of Thine eye,
And graven on Thy hand."
OUR WORK IN KANSAS

The first Christian church in Kansas was organized in 1855. Today we have just about as many congregations as there are days in the year. Our Kansas membership was about 300 in 1858; about 4,200 in 1875; about 36,400 in 1905; and 86,000 in 1939.

Kansas Christian Missionary Society; our state society was organized in 1858. More than 220 churches have been organized, and some 56,000 people have been added to the churches through the years by the state workers.

Among our Kansas pioneers were Pardee Butler, Solomon Brown, G. W. Hutchinson, J. H. Bauserman and many others. The state Secretaries the past third of a century have been W. S. Lowe 1899-1906; Geo. E. Lyon 1906-1922; John D. Zimmerman 1922-

Kansas Missions promotes evangelism, church efficiency, stewardship and Christian education; arranges District and State conventions; and seeks to help all of the churches in their work.

The Kansas Messenger is our state paper, and has been published for 40 years. One issue each year is the Year Book.

Colleges: Kansas people are especially interested in Phillips University at Enid, Okla., Kansas Bible College at the state university at Lawrence; and Manhattan Bible College.

Axtell Christian Hospital at Newton is our one benevolent institution within the state.
(Continued from Inside Front Cover)
evening. All should have books, and there should be opportunity for discussion.

Study Classes. Take two periods for each chapter, allowing time for more thorough study. This is a good plan for a study period in the Board meetings for one year; or for Adult classes or Youth groups for weekly lessons for three months.

Those who teach must themselves be students; those who would train others must train themselves; leaders must be readers; rulers must govern their own spirits; those who would promote an advance must themselves move forward.

A prayerful study of the Bible, and a careful reading of other available helps and suggestions is essential to the ongoing of the Kingdom and its work.

Study self; the strong points and weak points. Study the congregation; its problems, progress and power. Study the community; its prejudices and possibilities. Study the world, as the field for Christian conquest.

"What we need in the church today is a revival of patriotism for the Kingdom of Heaven."

"The soul of all improvement is the improvement of the soul."

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