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THE PLACE OF PASTORAL CALLING  
IN  
THE WORK OF THE MINISTER

by

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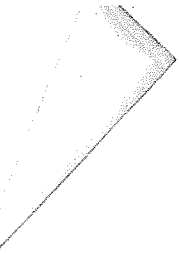
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**INTRODUCTION**

THE PLACE OF PASTORAL CALLING  
IN  
THE WORK OF THE MINISTER

INTRODUCTION

A. The Subject

1. Stated.

From the beginning of Christianity the work of the minister has been more than teaching, preaching, and officiating on formal occasions. As Jesus Himself described it for the twelve and for all who should follow, it is the work of feeding the hungry, of giving drink to the thirsty, of caring for the stranger, of clothing the naked, and of visiting the sick and the imprisoned.<sup>1</sup> If this conception of the Christian life is true for all those who are followers of Jesus, how much more is it true for those who are chosen as his leaders. James gives his definition of true religion as the visiting of the fatherless and the widows, and the keeping of oneself unspotted from the world.<sup>2</sup>

Throughout the ages it has been the duty of the pastor to serve as a shepherd of his flock. In the Greek word *ποιμνίῳ*, which is used for shepherd, the ideas which are involved are watching, protecting, and caring for the

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1. Matthew 25: 31-46.  
2. James 1: 27.

flock, leading and feeding it, even the giving of tender and sympathetic regard for each individual member with a willingness to sacrifice self for the good of the charge.<sup>1</sup>

Adams contributes an interesting statement in reference to the shepherding idea: "Any preacher who is faithful to his pastoral office will know something about the cross."<sup>2</sup>

And again it has been said: "If a man becomes a real pastor in his community, his church will not hold all the people he visits, if by some miracle they all bethink them to come to divine service on a given Sunday morning."<sup>3</sup> This statement points out one way in which one can be faithful to the pastoral office. It is the purpose of this study, therefore, to investigate the place of pastoral calling in the work of the minister.

## 2. Defined and Explained.

The entire work of the minister may well be divided into three fields of activity. Preaching is to be conceded the primary place of importance. Administrative duties are known to take much of the minister's time. His remaining duties are usually grouped under parish activities. Pastoral calling is related to each one of these. It contributes to each in its own peculiar need.

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1. Thayer, Joseph Henry: A Greek-English Lexicon to the New Testament, p. 527. Cf. Murphy, Thomas: Pastoral Theology, p. 51.
2. Adams, Hampton: The Pastoral Ministry, p. 61.
3. Slattery, Charles Lewis: The Ministry, p. 120.

However, it is probably more closely related to the work of the parish, under which heading it is generally classified.

### 3. Delimited.

In a study of this kind one can not expect to make an extensive investigation of the entire work of the minister. Other duties of the pastor are to be considered only to the extent that is necessary to present pastoral calling in its relation to them. It is to be expected that the major emphasis will be on the parish work because of the close relationship to the subject studied.

#### B. The Importance of the Subject

Adams begins his chapter on pastoral calling with these words: "Pastoral calling is not out of date. As long as the human heart yearns for sympathy and hungers for friendship the pastor may be assured that he is not wasting time when he visits his people."<sup>1</sup> This statement points out great possibilities in pastoral calling. It suggests the possibility of the call enriching one's life. The call might come when the heart needed comfort. It lays claim to the possibility of real friendships. A friend is one who may be expected to share in the sorrows as well as the joys of life. Pastoral calling may be "made one of the

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1. Adams, Hampton: The Pastoral Ministry, p. 58.

chief sources of his (the minister's) happiness if approached in the proper mood, and conducted according to certain fixed regulations."<sup>1</sup> Thus, its importance should be fully realized by the minister. It is possible by means of such calling to spread the Gospel and to bring back those who have strayed from the fold. "Most solemn is the obligation resting upon ministers to watch for souls as those who must give account."<sup>2</sup> Calling offers an excellent opportunity for the minister to improve his time in the winning of souls. This work is after a fashion that which was done by Paul. He pointed out to the elders of the Ephesian church that his ministry there had included, "teaching you publicly, and from house to house."<sup>3</sup> These calls may be educational, inspirational, for consolation, or because of joy and friendship. The fact that they may have such a variety of purposes makes them an important consideration in the ministry. The fact that these purposes are closely connected with the fundamental idea of the Christian ministry makes them even more vital.

#### C. Method of Procedure

In chapter one, the purpose is to set forth the aims and objectives of pastoral calling. The close connection between this chapter and the second is evident. Its

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1. Douglas, Lloyd C.: The Minister's Everyday Life, p. 103.
2. Murphy, Thomas: Pastoral Theology, p. 223.
3. The Acts of The Apostles 20:20.



aim will be to present the several types of calls and the methods suggested for each. It will also deal with the relation of pastoral calling to the nature of the community. A questionnaire was sent to a number of representative ministers whose churches are east of the Mississippi River. By means of this data, we shall attempt to estimate the views of the modern minister toward pastoral calling, and to ascertain the methods which he employs in that field of his ministry. We shall be interested in any general observations as to trends, methods and values that may be made on the basis of the evidence thus collected. In the summary and conclusion which follow we shall gather together the findings of our study and set forth such conclusions, general principles, and suggestions as shall have resulted from this research.

CHAPTER I

THE AIMS AND OBJECTIVES OF PASTORAL CALLING

## CHAPTER I

### THE AIMS AND OBJECTIVES OF PASTORAL CALLING

#### A. Introduction

"The ministry offers to a religious man the inestimable privilege of spending every hour in the day in the furtherance of true religion."<sup>1</sup> One can readily gather from this statement that the exercise of this privilege is left to the individual minister. If he sees fit to reap the greatest benefits, he can plan his ministry in a purposeful manner. His calling can grow out of definite objectives and aims. In this chapter it is the purpose to set forth some of the aims and objectives of pastoral calling.

#### B. Ministering to the Spiritual Needs of the Congregation

"His people are ever in the pastor's heart, although this may not appear in his ordinary manner."<sup>2</sup> He is interested in their material and spiritual welfare. As he calls, it is his aim to help them develop in Christ as normal Christians should. It is his objective in each visit, or in each contact, to further in some way the growth of the individual. This is especially true of his work which

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1. Slattery, Charles Lewis: The Ministry, p. 112.
2. Watson, John: The Cure of Souls, p. 216.

involves children.<sup>1</sup> In this manner he is attempting to build up a strong, positive, and protective faith that will see them safely through the storms of modern ideas that they must weather.

The pastor may be working with someone in an effort to bring him to Christ. Each visit will have as its aim the presentation of the message of the Gospel and the increasing of that person's faith. Even after conversion it is quite often necessary to carry on such a process of cultivation.<sup>2</sup> The new convert needs such encouragement and instruction as will set before him Christian ideals of life and enable him to grow in Christian character. He needs instruction in Christian doctrine. He needs to be given something to do in order that he may really become a part of the church. It is the pastor's objective in his successive contacts to overcome the evil habits and ignorance of the past and to plant in their place the glorious love and knowledge of the truth of God which will make all things new.

Every pastor should call upon those of his congregation who are in distress.<sup>3</sup> His aim may vary according

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1. Adams, Hampton: The Pastoral Ministry, p. 101. "Pastoral calling, therefore, enters very definitely into this long process of training children for church membership. Cf. Gladden, Washington: The Christian Pastor, p. 226.
2. Erdman, Charles R.: The Work of the Pastor, p. 72.
3. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 176; Cf. Bridges, Charles: The Christian Ministry, p. 322.

to the type and degree of the trouble, but it is quite evident that his general objective in such cases is to comfort. If the family is in need of physical necessities the pastor is often called. His visit is directed to help in both physical and spiritual want.<sup>1</sup> He is primarily an agent of the spiritual kingdom, and his interest in the physical is secondary, but in both cases his purpose is to eradicate as nearly as possible such needs.

If a person is in trouble it is the pastor's duty to help him. His objective is not only to comfort but to attempt to correct the thing that is causing the trouble. This may involve a psychoanalysis, but it is necessary to get at the root of the matter before he can help.<sup>2</sup> This will result in the desire on the part of the pastor to attempt to rebuild the personality of the one at fault, along Christian lines.

There is no distress more acute than a family that is disunited. It is possible in many cases for these troubles to be ironed out by a pastoral call or by a series of calls. It is the purpose of the pastor to do all that he can to prevent the breaking up of a home. "Certainly the shepherd of the church ought to be conscience stricken if he has allowed any home in his congregation to be des-

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1. Gladden, Washington: The Christian Pastor, pp. 448-475.
2. Stolz, Karl R.: Pastoral Psychology, p. 21.

troyed by divorce without having made an effort to save it."<sup>1</sup> The real purpose that underlies this aim to save the home is to attempt to bring the family into a closer contact with Christ.

Often it is necessary that he have a secondary aim in mind: the quieting of the person who is in trouble. When one is completely overcome by his troubles it is useless for anyone to work with him for a while. When he is quieted the pastor will attempt to build up his Christian life so that he will be able to meet the storms of life serenely.

The pastor may come in contact with some who have had a prison experience.<sup>2</sup> He should attempt to create in any such person that he touches, self-confidence and faith in man. With this accomplished, the pastor's next effort is to instruct the person in the Christian life. Nothing should give the pastor more genuine joy than to see a lost soul grow in Christ.

Sickness is a form of distress that combines the spiritual and physical needs. The pastor attempts to create a confidence that will lead to encouragement, but not to unreasonable optimism. Here the pastor is careful to avoid attempts to deal with the physical ailment. His concern

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1. Adams, Hampton: The Pastoral Ministry, p. 137.
2. Sanders, R. H.: The Men Behind the Bars, p. 151; Cf. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p.104.

is with the spiritual. He attempts to create a desire for prayer and a deeper spiritual life.<sup>1</sup> This will relieve the mind of the physical troubles and fill the soul with joy. This might well be called one of the chief aims of the minister as he visits the sick.

There are many aims that underlie the calls upon those in sorrow.<sup>2</sup> It may be that these people know the Christ as their Saviour and Helper. It may be that they need to know Him. Some one who is in the house might be brought to Him if the approach is properly made. The person who is in sorrow may have a rich spiritual life, but when the heavy days of sadness come on him he needs help. It is the minister's purpose to meet his needs.<sup>3</sup> Often one in deep sorrow becomes hardened. This is one of the most difficult problems which the minister has to face. He must first break down the barrier before he can actually help the one in need.

Discouragement is a mighty force of destruction when allowed to go unchecked. The pastor is continually facing this enemy of the blessed and fruitful life.<sup>4</sup> The discouraged feel that all of the doors of opportunity have

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1. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 175; Cf. Hoppin, J. M.: Pastoral Theology, p. 413.
2. Adams, Hampton: The Pastoral Ministry, p. 67; Cf. also Murphy, Thomas; Pastoral Theology, p. 249.
3. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 175; Cf. Dykes, Oswald: The Christian Minister and His Duties, p. 330.
4. Buttrick, George: In a special conference on pastoral problems with the class in Pastoral Theology of The Biblical Seminary in New York, held at the Madison Avenue Presbyterian Church, February 2, 1933.

closed against them. Life has acquired a sameness that is almost unbearable. When the pastor meets these people he should point out the fact that the greatest opportunity of all comes from above and not through doors. It is his intention to divert their attention to the Lord. Every true pastor knows the joy that comes when such people have been rescued from the depths of despondency and made into useful servants of the Lord.<sup>1</sup> The main objective is to turn the thoughts of the discouraged toward God and toward other people who need to be helped.

Another purpose that may be behind pastoral calling is the finding of those that have strayed to bring them back into the fold.<sup>2</sup> It is often difficult to make a contact with this group. Thus, one of the initial secondary aims is to find a moment that is convenient for a talk with them. The pastor seeks to gain their confidence, and then he attempts to re-establish them in the practice of Christian living.

In these days the pastor frequently meets with and must deal with various super-belief cults, such as Christian Science, New Thought, Theosophy, and Spiritism.<sup>3</sup> There are many people who have been drawn into the nets of these cults by their attractive systems.<sup>4</sup> "The pendulum

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1. Ibid.

2. Erdman, Charles R.: The Work of the Pastor, p. 81.

3. Cf. Wyckoff, Albert Clarke: Acute and Chronic Unbelief, pp. 77-93.

4. Erdman, Charles R.: The Work of the Pastor, p. 77.



of the human will-to-believe has within its range the capacity to swing from the one extreme of the sub-belief of atheism to the super-belief of occultism."<sup>1</sup> The period in which there appears to be the greatest danger from these cults is middle life. "It is the period in which we reap what we have sown as individuals, in the physical, moral, spiritual, social, intellectual and psychological departments of our lives."<sup>2</sup> As the pastor visits he can meet these victims of false teaching in their homes. He will desire to overcome these false teachings and to rebuild their lives as true Christian believers. Then, too, the people should be warned against any such teachings and an opportunity for it is found in a pastoral call.

### C. The Spreading of the Gospel

Jesus, in a parting word to His disciples, told them to go into all the world and preach the Gospel.<sup>3</sup> This preaching accomplishes so much more if the man in the pulpit is really known to those who are sitting in the pews.<sup>4</sup> It is easy to see the connection between visiting and preaching. The visits may prepare the people for the sermons, or they may cultivate the seeds that are sown

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1. Wyckoff, Albert Clarke: Acute and Chronic Unbelief, p. 69.
2. Ibid., p. 70.
3. Mark 16:15.
4. Slattery, Charles Lewis: The Ministry, p. 118.

from the pulpit.<sup>1</sup> In public or in private the minister has one supreme aim: carrying the Good News.<sup>2</sup> This Gospel is to be preached to the stranger that is within the gates. Among the strangers there is the foreign element that must be helped.<sup>3</sup> In this type of work it is often necessary to break down the barriers of race prejudice before the people can be brought to know the Christ. It matters not whether the home is that of native or foreigner, rich or poor, believer or unbeliever, the minister goes there for the purpose of spreading the Gospel and advancing the life of righteousness. His aim always is to bring the person visited into a knowledge of Christ in order that he might live the Christ-like life.

#### D. The Increasing of an Enthusiastic Christian Fellowship

"The pastor's friendly visits are as potent as any form of the church's ministry in building and holding securely together the fellowship: and it is through that fellowship that a world is to be rebuilt."<sup>4</sup> As one takes a backward glance the fellowship that was present in the early Christian group stands out.<sup>5</sup> In his calls, it is

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1. Byington, Edwin H.: The Minister's Week-Day Challenge, pp. 31,33. Byington has an excellent treatment of this subject.
2. Jowett, J. H.: The Preacher: His Life and Work, p. 177.
3. Davis, Ozora S.: The Opportunity and the Mission of the Church and Ministry Among Non-English Speaking People, found in The Christian Ministry and the Social Order, edited by MacFarland, Charles S., p. 174.
4. Coffin, Henry Sloane: In a Day of Social Rebuilding, p.180.
5. Acts 4:32.

the aim of the pastor to create, within the church, a working body of Christians who are enthusiastically interested in promoting the work of Christ on earth.<sup>1</sup> This purpose also includes the creating of a desire to enjoy the fellowship of other Christians. Such an objective is not easily accomplished as it depends upon the pastor's work with individuals. The church that overflows with a spontaneous and enthusiastic<sup>S</sup> Christian fellowship is not likely to have serious trouble in the form of disunion.

Where there is a possibility of friction the minister calls in an effort to prevent further trouble, and to encourage the persons involved to live more truly Christian lives. When this is the aim on the part of the pastor an enthusiastic fellowship which knows no serious disagreements is likely to result. It is the aim of the church not only to extend its own social and religious fellowship, but also to pervade that of the entire community with a spirit consonant with its teachings.<sup>2</sup>

#### E. The Building up of the Church Membership and Program

The pastor may call with the set purpose of adding to his membership; or he may visit with the entire program of the church in mind. It is possible for this

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1. Jefferson, Charles E.: The Building of the Church, p.59.  
2. Cf. *ibid.*, p. 60.

first aim to be distinctly evangelistic in nature.<sup>1</sup> The opportunity for personal work best presents itself in the home. A pastor should never lose an opportunity to speak to a person about his soul.<sup>2</sup>

However, it has been said of some ministers that their only interest in buiding up the membersip of their church is that they may thus be able to make a "bigger" impression on the world, and thus pave the way for a call to a larger church with an increase in salary. If a minister has this as his purpose, rather than the winning of true and loyal followers for the Christ, he is falling short of the high purpose of his holy calling. If he is really interested in saving souls he will lose no opportunity to preach the Word; he will "be urgent in season and out of season."<sup>3</sup>

The church program should included as many as possible of the church members in its working list.<sup>4</sup> Some members will offer their services and will gladly do all in their power to advance the work of the church. The pastor will call upon these people with a view to helping them in their own spiritual development in order that they may be better qualified as leaders. He will seek to know them more fully, both as to their talents and their experience.<sup>5</sup>

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1. Cf. Chapter I, Section C.
2. Watson, John: The Cure of Souls, p. 238.
3. II Timothy 4:2.
4. Erdman, Charles R.: The Work of the Pastor, p. 165.
5. See Appendix, Plate C.

He will seek to prepare them for a definite part in the work of the Church. In this way he will unify and spiritualize its entire program.

There are some members who are backward about participating in the program of the church. Yet, here the pastor will have the same objective in his visits. He will want them to ask for something to do. The cultivation of a sense of responsibility in them is quite essential. In this way the members will begin to find themselves. The young people will become active thus assuring the church of a working laity in the future. Teachers will be discovered and will be made to see the need for further preparation for their work. Such an objective should mean much in definite results for the church's program.

F. The Maintaining of the Minister's Vision  
of the People's Needs

The minister's eyes must ever be open to the needs of his people. "Watchfulness is one of the marks of a good shepherd."<sup>1</sup> As a minister visits he is trying to find out the needs of his flock. He is carefully studying those whom he visits. He is keenly alert to their actions. As he listens he is gathering information that will better fit him for service as the shepherd. There may be wolves in the flock. It is his duty to find them out and overcome them. The minister's program of study demands that he study

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1. Jefferson, Charles E.: The Ministering Shepherd, p. 39.

his people as well as his books. "One can get more out of books in a half-day than in a whole day, provided he uses the other half-day in a way to sharpen his appetite for further reading."<sup>1</sup> Pastoral calling will better equip one for further study. It will widen and direct his reading. It will fill the man with a desire to meet the needs of his people. This will result in sermons that are more vital.<sup>2</sup> A pastor's visits should serve as a charging station for his own spiritual life. Thus he may have his own growth as an objective in his calling.

He will be interested in his congregation's reading.<sup>3</sup> His aim here is to make constructive suggestions about their reading. His young people are coming in contact with the scientific interpretations of life. He should attempt to make the Biblical interpretation clear and attractive to them.<sup>4</sup> The early adolescents present problems to their families. The minister, in visiting where these are likely to be the center of the conversation, is interested in helping the parents handle a perfectly normal situation in a scientific manner.<sup>5</sup> If the people are in need it is the pastor's desire to help them. If they are growing

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1. Jefferson, Charles E.: The Ministering Shepherd, p. 150.
2. See Appendix, Plate B.
3. Dr. Albert Clarke Wyckoff, in his classes in religious psychology, at The Biblical Seminary in New York, is constantly emphasizing the need for the minister's knowledge of the reading done by his congregation.
4. Adams, Hampton: The Pastoral Ministry, p. 118.
5. Ibid., p. 107.

Christians they will need encouragement. If they have slipped backward it is his purpose to help them regain their place in Christ. It has been said that the minister uses his pastoral calls to feel the pulse of his congregation. As a doctor calls upon the sick to prescribe for their ailments, so does the pastor call upon his people to acquaint himself with their needs and to adapt his treatment to these needs.<sup>1</sup>

#### G. Summary

It has been shown that the aims and objectives of pastoral calling differ considerable. One may visit to minister to the spiritual needs of his people. Some of them may be growing Christians; they will need encouragement and guidance. The ones who are in distress will expect him to call. He will attempt to help them by sympathetic encouragement and proper spiritual nourishment. The bereaved expect the pastor to comfort them in their sorrow. Those who are in trouble will want advice and will need to be guided into a closer relationship with Christ. The pastor's visits to his people, in joy or in sorrow, are intended to help them to live better Christian lives.

Pastoral calling offers an excellent opportunity for personal work. Personal evangelism is one of the most

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1. See Appendix, Plate C.

effective ways of bringing people to Christ. No other field offers so excellent an opportunity for personal work as pastoral calling.

The pastor who is vitally interested in his people is desirous of moulding them into an enthusiastic Christian fellowship. This is a positive force working in the church for unity, joy, and growth in the Christian life. By the use of the proper methods in calling the pastor can help to bring this about. It will assure him of an active and unified church.

There is an old saying, "A house going pastor makes a church going people." This chapter has pointed out that the calling program has a higher ideal than merely to result in a church going people. A people to be Christ-like must be Christ centered. In order to make the campaign for church attendance and membership a success it must be a real attempt to bring souls to Christ. As this is done the work of the church is furthered. The church program that is boosted by that kind of calling will be a real success.

In visiting, the minister should realize that he is getting something of real value out of his work. He knows his people's needs. He sees things as his people do. This contact with life takes the minister out of his study into reality. His visits make his sermons fit the needs of the congregation. The pastor is aided greatly in his administrative work by his calling. It serves as a re-



cruiting agency. He knows what people he can use for certain types of work because he has come to know his flock by name. By going into the homes of his people he has entered into their hearts.

CHAPTER II

THE TYPES AND METHODS OF PASTORAL CALLING

## CHAPTER II

### THE TYPES AND METHODS OF PASTORAL CALLING

#### A. Introduction

Pastoral calling may be divided into two general types: those calls that can be grouped under the systematic program of calling, and those that are best designated as special calls.<sup>1</sup> The method used in the call will vary with the type. On the basis of our research an attempt will be made to set forth any basic principles to be observed as well as any definite methods to be employed. Occasionally it will be necessary to call attention to certain dangers which the pastor faces in this part of his work.

A section will be included in which the types and methods of pastoral calling are related to the nature of the community. There those features of the community which affect visitation will be considered.

#### B. The Systematic Program of Calling

##### 1. By the Pastor.

The calls that are generally placed under this heading are those that are made from house to house by the pastor in an effort to get closer to his people and to help them. They present an excellent means of contact with the

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1. Pond, Enoch: Lectures on Pastoral Theology, p. 66.

church membership.<sup>1</sup> This calling program should be carried on in a thorough, continuous, and systematic manner.<sup>2</sup> The visits should be planned so as to take in every member of the church and as many as possible who are outside the church.<sup>3</sup> It is quite evident that such a program will take much of the pastor's time.<sup>4</sup> Some ministers call every day and some call several days a week. These calls are best made in the afternoon or evening.<sup>5</sup> The usefulness of these calls justifies the time that they demand. "They are a part with which no faithful and wise pastor can be willing to dispense."<sup>6</sup>

Each call should be planned before hand. The purpose of this is to make it possible for the minister to open the conversation more easily if the situation is in any way embarrassing. This is not an iron clad plan for calling, but it is an effort on the part of the minister to meet the situation that he will face before it stares him in the face. This method will help to bring about a short devotional period before the pastor takes his leave. The calls should be arranged on a calendar. They should have a definite end in view.<sup>7</sup> They should be brief.<sup>8</sup> It

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1. Pattison, T. Harwood: The Work of the Ministry, p. 397.
2. Erdman, Charles R.: The Work of the Pastor, p. 55.
3. Pond, Enoch: Lectures on Pastoral Theology, p. 66.
4. Cf. Adams, Hampton: The Pastoral Ministry, p. 65.
5. Dykes, Oswald: The Christian Minister and His Duties, p. 316.
6. Pond, Enoch: Lectures on Pastoral Theology, p. 67.
7. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 172.
8. Watson, John: The Cure of Souls, p. 229.

has been said that the average pastoral call should not exceed twenty minutes in length. This can be determined by circumstances alone. Jowett has aptly called this type of pastoral calling "the ministry of sympathetic listening"<sup>1</sup> and "the ministry of sympathetic speech."<sup>2</sup>

There are dangers that must be avoided in these calls. Unless the order is systematically arranged there is a possibility that the minister will unintentionally show partiality.<sup>3</sup> It is not improbable that he will become more attached to some of the people of his congregation than to others, but he must remember that he is the shepherd of the entire flock. There is a possibility of creating gossip if the pastor is too faithful in his calls upon some woman in his congregation who is single.<sup>4</sup> The majority of his calls will be made upon the women, even if the pastor only calls upon those who are sick. This suggests another danger. There is a possibility of the pastor failing to call upon the men of his group sufficiently often.<sup>5</sup> It has been suggested that he work out some system of evening calls to offset this danger.

The pastor may be too cold and formal.<sup>6</sup> This

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1. Jowett, J. H.: The Preacher: His Life and Work, p. 188.
2. Ibid.: p. 192.
3. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p. 91.
4. Ibid., p. 103.
5. Dykes, Oswald: The Christian Minister and His Duties, p. 316.
6. Murphy, Thomas: Pastoral Theology, p. 235.

will prevent the person called upon feeling sufficiently at ease to talk and make the call worth while. Then, too, there is a possibility of the opposite extreme. This is equally as undesirable as the former. The pastor should avoid prying into the people's affairs on his visits.<sup>1</sup> He should neither gossip nor listen to it as either is dangerous to his work as a pastor.<sup>2</sup> From these suggested dangers one can easily perceive that there are many others that confront the pastor as he calls. One of the gravest of those unmentioned is likely to come as a result of the efforts of the pastor. He is likely to become discouraged and to feel that this work is not worth the effort that it takes.<sup>3</sup> He may feel that he has failed to help the person visited. He may feel that he is unqualified for this work as a pastor. This is one of the gravest of the pitfalls into which the pastor may fall.

Calls present a point of contact for the pastor with life.<sup>4</sup> He should observe the special interests of the people. By noting their facial expression he can often gain an insight that the people would deny him. However, he must ever keep in mind the fact that people who are conscious of being observed are never quite natural. There-

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1. Byington, Edwin H.: The Minister's Week-Day Challenge, p. 32.
2. Hoppin, James M.: Pastoral Theology, p. 406.
3. Dykes, Oswald: The Christian Minister and His Duties, p. 314.
4. See Appendix, Plate C.

fore, the observation must be carried on in the most casual manner.

The minister will often have invitations to come to the homes of his people for meals. This presents an excellent opportunity for him to get to know them, and to find them ready to talk and to hear. This makes it rather easy for the pastor to guide the conversation in such a way as will lead toward religion.

Murphy suggests that there are certain rules which might be laid down in reference to pastoral calling.

I. "There should be as little formality in the visit of the pastor as possible."<sup>1</sup>

II. "The pastor should watch the circumstances of the occasion, and be guided by them in each visit that he makes."<sup>2</sup>

III. "It should be the purpose of the pastor in each visit to leave some good impression upon the family."<sup>3</sup>

To these suggestions of Murphy we would add the following:

I. The pastor is to ever keep in mind the fact that he is a servant of the Lord.<sup>4</sup>

II. He is to remember that as the servant of the Lord he is the shepherd of the flock.<sup>5</sup>

III. As the shepherd of the flock it is his duty to become as well acquainted with his people as possible through systematic visiting.<sup>6</sup>

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1. Murphy, Thomas: Pastoral Theology, p. 235.

2. Ibid.

3. Ibid., p. 236.

4. Jefferson, Charles E.: The Ministering Shepherd, p.12.

5. Ibid.

6. Byington, Edwin H.: The Minister's Week-Day Challenge, p. 30.

IV. He is to set aside definite days for visiting.<sup>1</sup>

V. He is to set aside certain hours for calling.<sup>2</sup>

VI. He is to arrange to be accompanied by some one if the occasion demands.<sup>3</sup>

VII. The pastor must make every effort to become a good, attentive, and sympathetic listener.<sup>4</sup>

VIII. He is to allow as much time as possible for personal evangelism where there is a need.<sup>5</sup>

IX. He is to read or quote a short Scripture passage and pray if the occasion permits a short devotional service.<sup>6</sup>

X. The calls are to be brief.<sup>7</sup>

2. By the Church Visitor.

It is not possible for the pastor to do all of the necessary visiting in a large church. This condition makes it necessary for someone else to supplement his calls in order that the pastoral work may be kept up. In some cases the church employs a visitor. There are churches that combine the duties of the visitor and the church secretary.<sup>8</sup> The visitor works on a regular schedule. She is quite important in the work of the larger churches as it is through her work that the pastor is informed about the

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1. See Appendix, Plate A.

2. Ibid.

3. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p.103.

4. Jowett, J. H.: The Preacher: His Life and Work, p. 188.

5. Appendix, Plate A.

6. Coffin, Henry Sloane: Making of Social Rebuilding, p. 175.

7. Watson, John: The Cure of Souls, p. 229.

8. Appendix, Plate A.



people that he has not seen for some time. She is to inform the pastor of emergencies as they arise in order that he may visit immediately. The calls that she makes will differ from those made by the pastor according to the ability and training of the visitor. By listening and observing very carefully she can supply the pastor with an abundance of information. By being sympathetic and interested she can be of great help to those visited. A call such as this serves to keep the individual in the minds of the church staff, and to remind the person visited of the church's interest. It is wise to have a complete report made for each call. The records should reveal the facts that will be of interest to the pastor. If the family is a new one he will want a family card made for them, and any other information that may be of interest. If it is an old family he will want to know of their needs, progress, and anything of special interest concerning them.

Besides the paid visitors some churches have a Pastor's Aid elected or appointed by the women of the church to help in the visiting.<sup>1</sup> She may visit in conjunction with him, or she may work independently. However, her visits should be reported in the same manner as the church visitor's.

Some churches have voluntary visitors. The schedule of the places to be visited is arranged by the church

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1. Appendix, Plate A.

office. The visitors receive their lists as they leave the church office on the afternoon or evening of the visitation. They are to attempt to help the ones that they visit. They are to report the results of their visits upon their return to the church office. These reports should give information as to the circumstances and special interests of the people so that they will be of value to the pastor.

3. By the Church Staff.

The church staff in this study is composed of the officers of the church. It matters not what their titles happen to be. They may be called stewards, elders, trustees, deacons, or some other title depending upon the organization of their particular church. Some local churches work out a regular visiting program for their officers.<sup>1</sup> One church in Brooklyn has a system whereby each home is visited by the officers (elders, deacons, and trustees) three times a year.<sup>2</sup> The idea behind this particular kind of visiting is to keep the officers of the church interested in the people of the congregation and to give the people an opportunity to have some contact with the officers. This plan has worked remarkably well in that church. Such a program will serve as an unifying element. It will give the pastor

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1. Appendix, Plate A.  
2. Ibid.

additional information about his people. It will create a more sympathetic atmosphere for pastoral calling. These men who are the leaders of the church should be willing to lead in a short devotional service if the opportunity presents itself. Through this additional religious touch to the call a natural increase in the enthusiasm for a real Christian fellowship will result.<sup>1</sup>

4. By the Congregation.

This type of visiting can be unorganized or it can be organized as is seen fit. There are churches in which the pastor's only aids in the visiting are the ones who see fit to volunteer from the congregation.<sup>2</sup> This method of arranging for the visiting of the entire congregation is good in principle. It encourages fellowship among the members of the church. It creates an interest in the work of the church on the part of all the congregation.

However, this type of visiting in order to be most effective must be rather highly organized. Dr. Earl Kernahan has developed the idea of congregational visiting to quite a high degree.<sup>3</sup> His suggestion goes far beyond mere visiting by the congregation. He advocates evangelism through the people. This program requires an instructed

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1. Cf. Chapter I, Part D.

2. See Appendix, Plate A.

3. Kernahan, Earl: Visitation Evangelism, Its Methods and Results, pp. 84-89.

and a guided group in a campaign of visits. This system has been highly successful in short, well supervised, intensive campaigns. Dr. Kernahan suggests that the congregation be organized into visiting committees working under the direction of the pastor throughout the entire year. They have as their field of work those who are irregular in church attendance, those who are backward about entering into church work, strangers who have moved into the city, and those who are not connected with any local church.

One can readily see that such a system presents dangers as well as strong points. There is always a danger of the committees forgetting their instructions and closing the door of some house against trained religious workers. There is the possibility that they might make the joining of the church or the working in it the important thing rather than the magnifying of Jesus Christ as their Saviour and Lord.

These visits should be reported in full for the pastor's convenience. If the visits by the congregation are found to create a better feeling of oneness in the group the pastor should be allowed to benefit by reading reports of the work. If the work is not successful the reports will reveal that to him and he can seek to remedy the condition that is causing the trouble. The calls made by the unorganized congregation should be, for the most part, social. One wonders if it would not be wiser for most of the calls

by the visiting committees to be of that nature. There is no reason why a purely social call cannot be distinctly religious. A person who is a good conversationalist can easily lead the discussion to any subject that he wishes without forcing the topic upon the other participants in the conversation. However, it would appear quite unwise to attempt to make all such calls of that nature.

### C. Special Calls

"The regular visiting of a parish of course never takes the place of Special Pastoral Calling. Some pastors make no pretense at regular pastoral visiting, but confine themselves to special calls."<sup>1</sup> The calls that are to be studied in this section are:

#### 1. Calls Upon the Sick.

"Visiting the sick is one of the most precious privileges and one of the most necessary tasks of the pastor."<sup>2</sup> This is one of the difficult parts of the work of the minister because of the conditions that are involved. If the person has a communicable disease it presents a different problem than when the sickness is not contagious.<sup>3</sup> The duty of the pastor is with the members of his flock

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1. Pattison, T. Harwood: The Work of the Ministry, p. 403.
2. Erdman, Charles R.: The Work of the Pastor, p. 82.
3. Ingram, Arthur Foley Winnington: Work in Great Cities, p. 87.

who are in need, but he is also to protect the ones who are sound of body. This is a matter that only circumstances can determine. The pastor is expected to adjust his calling depending upon the severity of the illness.<sup>1</sup> There is one rule that is to be always kept in mind. Call upon the one who is sick as soon as possible after the illness has been reported.<sup>2</sup> One might well expect some cases of chronic illness or a few "shut-ins" in a community. These the pastor arranges to see at intervals, but not so often as to hinder his work.<sup>3</sup> In all cases of sickness, chronic and acute, the pastor is expected to co-operate in every way with the attending physician.<sup>4</sup>

A person who is ill usually overestimates his own importance and is quite hurt if he is not visited at once.<sup>5</sup> This is the result of the mental condition which is brought on by illness. It is possible for one who is confined to the bed to really endanger himself by allowing free run to his mental processes.<sup>6</sup> Cases where the mind is slightly affected require a psychological study and analysis. It is not at all unusual for the minister with his knowledge of modern psychology to be of considerable

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1. Adams, Hampton: The Pastoral Ministry, p. 65.
2. Douglas, Lloyd C.: The Minister's Everyday Life, p. 107.
3. Thomas, W. H. Griffith: Ministerial Life and Work, p. 209.
4. Gladden, Washington: The Christian Pastor and the Working Church, p. 187.
5. Douglas, Lloyd C.: The Minister's Everyday Life, p. 106.
6. Stolz, Karl R.: Pastoral Psychology, p. 198.

help to the physician.<sup>1</sup>

Murphy suggests certain rules which are well taken in reference to calls upon those who are sick. First, the visits should be brief.<sup>2</sup> This is a reasonable regulation. Those who are sick are in a weakened state and are easily exhausted or excited. When a visit is too lengthy it is likely that either one or the other of these two undesirable effects will be the result.

Second, the utmost tenderness should be used in praying and conversing with those who are suffering.<sup>3</sup> This is to avoid the possibility of alarming or hurting the patient. It is remarkable what wonders an expression of sympathy will do for one who is ill or in pain.

Third, it is often best that the patient be alone when the minister is there.<sup>4</sup> This is a pertinent suggestion. There is a greater freedom for the patient if he knows that only the minister will hear what he has to say. There is a possibility of the patient wanting to get something off his mind that has been there for some time. As long as this abides there it will hinder his progress, and it is desirable that he tell it to relieve the strain. This can best be accomplished with only the minister in the room.

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1. Stolz, Karl R.: Pastoral Psychology, p. 200.
2. Murphy, Thomas: Pastoral Theology, p. 239; Cf. McAfee, Cleland B.: Ministerial Practices, p. 115.
3. Murphy, Thomas: Pastoral Theology, p. 240.
4. Ibid., p. 241.

There may be questions that will arise in the mind of the patient that are more easily settled with no one else near.

Fourth, the pastor should strive to become clearly acquainted with the patient's state of mind.<sup>1</sup> The reason for this is obvious. This accomplished, the pastor is much nearer the source of the patient's real need for him.

Fifth, he should read or quote the Scriptures when it is possible to do so.<sup>2</sup> This offers a possibility of relief and comfort to the patient and helps the pastor in his approach.

Sixth, a great emphasis should be placed on prayer in the calls made upon the sick.<sup>3</sup> "There is no question as to the appropriateness of prayer on such visits."<sup>4</sup> This prayer should be short.<sup>5</sup> It should be designed to help and not to cause the patient to be too introspective for his own good. Thus it is wise to so word the prayers that no word be of such a nature as to carry a stinging message to the heart of the one for whom it is offered.<sup>6</sup>

Seventh, if the person visited is unconverted an effort should be made to bring him to the Christ.<sup>7</sup> One's thoughts tend to become more grave in reference to the

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1. Murphy, Thomas: Pastoral Theology, p. 241.
2. Ibid., p. 242.
3. Ingram, A. F. Winnington: Work in Great Cities, p. 94.
4. Murphy, Thomas: Pastoral Theology, p. 244.
5. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 179.
6. Pond, Enoch: Lectures on Pastoral Theology, p. 77. Cf. McAfee, Cleland B.: Ministerial Practices, p. 119.
7. Douglas, Lloyd C.: The Minister's Everyday Life, p. 120.



future in an illness that is of a serious nature.<sup>1</sup> This enables the minister to present the Gospel to a heart that will be hungering for it.

Eighth, in conversing and praying with the one that is sick it is well to attempt to benefit any who may be present.<sup>2</sup> Those who are about the sick bed are quite receptive to religious thoughts, and are often a fertile field for seed that are sown in this manner.

There are times when the patient will be in a hospital rather than in the home. In cases of this kind the visit is really under the supervision of the hospital authorities.<sup>3</sup> They have the right to place certain minor restrictions on the visits. It is well that the pastor conform to the hospital regulations.<sup>4</sup> When in the sick room in the hospital it is advisable to stand by the bedside for a few brief and hopeful words.<sup>5</sup> These visits should be brief. If the patient is in a ward it is a good practice to speak a pleasant word to the others in the ward.<sup>6</sup> This action pleases the patient and the ones who are about him. There is always the possibility that the minister may be of service to some of the others in the group.

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1. Murphy, Thomas: Pastoral Theology, p. 245.
2. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p. 96.
3. Ibid., p. 197.
4. Ibid.
5. Erdman, Charles R.: The Work of the Pastor, p. 83.
6. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p. 97.

## 2. Calls upon the Aged.

Pastoral calling can reach those who may not be touched by the Sunday sermon. Among those who are reached in this manner are the aged who are unable to attend the regular services.<sup>1</sup> It is true that many of the churches are broadcasting their services, and, in this way are bringing the church to those who are unable to attend. This feature was mentioned in one of the answers to the questionnaire.<sup>2</sup> This can not relieve the minister of his obligation to these people.<sup>3</sup> "Visits to the aged are often benedictions to the pastor."<sup>4</sup> They are inspirational. They are repaid many many times by the prayers of those who are given this opportunity to be with the shepherd of the flock.<sup>5</sup> It is to be expected that the conversation will be largely of the glorious days of the past. The aged like to bring their past experiences to the fore.<sup>6</sup> They demand an attentive and interested listener.

In this day of religious education there is a possibility that these older people, who are unable to take

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1. Gladden, Washington: Parish Problems, p. 183.
2. See Appendix, Plate A.
3. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p.99.
4. Adams, Hampton: The Pastoral Ministry, pp. 71,72: "Some of these old people have given more than a half century of devoted service to Christ through His Church. They know the blessings of a sustaining faith. . . The minister may well sit at the feet of these people. They will give him a message that refutes much of current cynicism."
5. Thomas, W. H. Griffith: Ministerial Life and Work, p. 208.
6. Pattison, T. Harwood: The Work of the Ministry, p. 404.

an active part in the work of the church, will be neglected.<sup>1</sup> This should not be. They are near the borders of eternity. They have spent the most of their earthly span and are waiting to go. Some of them may not be ready for the day when they will depart. This should create in the minister an extreme interest in their spiritual welfare.<sup>2</sup> These people who may be in real need of spiritual help are often neglected because they are trying to one's patience.<sup>3</sup> Even though the person may be a Christian, he is in need of strength to meet the life situations that are left. There is the feeling of being useless and a burden. There is the consciousness of the fact that another is doing the work that was once his. The pastor's visit can be made to bring a new thrill of living to this soul if he attempts to comfort him in the faith.<sup>4</sup>

### 3. Calls upon the Bereaved.

"The ministry of consolation may begin in the sick room when the recovery of some loved one has been abandoned, or even in the death chamber, if the pastor be present."<sup>5</sup> A minister may be called to the deathbed of one that he does not know. Here he is faced by the problem of what is best to say.

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1. Murphy, Thomas: Pastoral Theology, p. 251.
2. Ibid.
3. Pattison, T. Harwood: The Work of the Ministry, p. 404.
4. Murphy, Thomas: Pastoral Theology, p. 252.
5. Erdman, Charles R.: The Work of the Pastor, pp. 83,84.

"It will never do harm, and it will always do good, to make the Atonement as prominent as possible. He must be faithful at all costs, and, as far as he can, he must probe the conscience to find out any sin. But if for any reason this is impossible, he may rest assured that the quiet, simple, clear, positive statement of the Atoning Sacrifice for personal acceptance by faith will do its own work, and God's Word will not return to Him void."<sup>1</sup>

This ministry at the death bed is really the ministry to the sick, but due to the effect that it may have upon the ones who are closely connected with the dying person it is really the beginning of the ministry to the bereaved.

One is led to wonder when a minister should go to the house of sorrow. The answer is found in Adams' treatment of the problem: "The pastor should hasten to the house of sorrow. . . The first call to the stricken home cannot be delayed. Christians want their pastor when sorrow comes, and the pastor must put the sorrowing first."<sup>2</sup>

"Seasons of sorrow in families are opportunities which ought to be carefully improved by ministers."<sup>3</sup> In those days, the hearts of the family seem to open up to the truth of the Gospel as they seldom do on other occasions. Even in the limited experience of the author he has seen a wayward son realize the truth of the Gospel in a period of sorrow. The son was deeply attached to his father who lingered for a few days in a coma and died. As the father

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1. Thomas, W. H. Griffith: Ministerial Life and Work, p.210.
2. Adams, Hampton: The Pastoral Ministry, p. 78.
3. Murphy, Thomas: Pastoral Theology, p. 249.

approached death the son became more and more excited. He had no faith to fall back upon in a moment such as the one that he was facing. It was hard for him to be quiet except when the minister was around. He needed strength, he needed help, and the quiet talks about the great promises of God and the assuring words of the Gospel were gradually taking root in his soul. He did actually experience the Christ before his father's death. This one who would have undoubtedly been quite undone by the death was strong in his new faith. The ministry to the house of sorrow is filled with rich opportunities such as this one to win souls for the King.

This is an extended service. The ministry to those in bereavement begins immediately after the death of the loved one, and it is then that the family expects the minister to call.<sup>1</sup> It is considered best for the minister to call again at the time that the body is returned by the undertaker as these moments are usually quite hard on the family.<sup>2</sup> After the funeral he is expected again.<sup>3</sup> These are the moments when the minds of the group can be lifted by thoughts of the Eternal. These minutes are trying because there is a gap there that has not been filled. Since

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1. Adams, Hampton: *The Pastoral Ministry*, p. 80; Cf. also, Douglas, Lloyd C.: *The Minister's Everyday Life*, p. 137.
2. Adams, Hampton: *The Pastoral Ministry*, p. 80.
3. *Ibid.*, p. 89; see also, Harmon, Nolan: *Ministerial Ethics and Etiquette*, pp. 100, 101.

a member of the family is gone there can be comfort only in the spiritual. It is in the days which follow that the pastor can be of the greatest help to the family. They will be going through the period of readjustment, and calls from the pastor will help them materially.<sup>1</sup>

#### 4. Arising out of Family Problems.

The pastor as the shepherd of the flock should be quite interested in the welfare of each of the family groups in his congregation. He is interested not only in the father and the mother, but he also knows the children by name and he knows their little peculiarities that make their personalities real.<sup>2</sup> The calls of the minister may concern the family as a whole or some particular member.

There can be no one reason laid down for the pastor to make calls that are related to the children of the family. There may be some situation that will arise and necessitate the call. The visit may be the result of the pastor's interest in the children of the group. It may arise out of his interest in their becoming members of the church. Thomas quotes as interesting incident in this connection. "A Scottish shepherd was once asked how he was able to produce so fine a breed of sheep, and he answered,

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1. Erdman, Charles R.: The Work of the Pastor, p. 85; Cf. Adams, Hampton: The Pastoral Ministry, p. 89; Murphy, Thomas: Pastoral Theology, p. 250.
2. Byington, Edwin H.: The Minister's Week-Day Challenge, p. 29.

'By taking care of the lambs.'"<sup>1</sup> One way in which the church takes care of its lambs and prepares them for membership in it is through the Sunday School.<sup>2</sup> The pastor's visit may be in the interest of the Sunday School. The child may not be enrolled, he may be irregular in attendance, or he may have the qualifications necessary for a valuable recruiting agent. If the child is at home the pastor is to give him sufficient notice. He is to be enough of a child for the time to win the confidence of the child, and at the same time, retain his proper dignity as a minister of the Gospel.<sup>3</sup> It is possible for the child to be the means of bringing the entire family to the church.<sup>4</sup> This will come as the result of the interest that the family has in the child. If a visit results in the enrolling of the child in the Sunday School, and that in turn results in the bringing of even one member of the family to the church the visit has been fruitful. The pastor may make his approach through the week day school. His entire interest in the child is expressed in his desire to see him grow in Christ. He must make his approach through the avenue that will yield the best results with that one child. This requires a knowledge of the group. The work among the children is especially

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1. Thomas, W. H. Griffith: Ministerial Life and Works, p. 213.
2. Dykes, Oswald: The Christian Minister and His Duties, p. 342.
3. Hoben, Allen: The Minister and The Boy, p. 9.
4. Hulbert, Henry Woodward: The Church and Her Children, p. 70.

important when considered in the light of the findings of Dr. Athearn given in the statistics quoted by Erdman regarding the ones who became church members in one year that he chose to study. There were 6,194 people who were added to the church rolls, and the median age was fourteen years, four months, and twenty-two days.<sup>1</sup> From this one can see that much must be done while the child is yet young.

Probably one of the most difficult problems that the family faces is the handling of the adolescent.<sup>2</sup> Often the pastor is called to give advice to the troubled family.<sup>3</sup> They are perplexed as to what to do with their children. They have failed to see that the child is passing through an absolutely normal state. It is the natural thing for them to be at a high pitch. They will be intensely active at times and again they will be extremely quiet. In speaking of the boy, Hoben remarks:

"The entire body is unduly sensitized, and the boy is besieged by an army of new and vivid sense impressions that overstimulate, confuse and baffle him. . . . The wine of life is in his blood and brain. It is no wonder that somewhere about the middle of the adolescent period both conversions are at their maximum."<sup>4</sup>

This last statement, in itself, is sufficient reason for an interest that the pastor might have in this group. His calls may be made upon the parents because of the child,

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1. Erdman, Charles R.: The Work of the Pastor, p. 122.
2. Adams, Hampton: The Pastoral Ministry, p. 107.
3. Ibid., p. 108.
4. Hoben, Allen: The Minister and The Boy, pp. 32, 33.



or he may have in mind a conference with the child alone. The results that are desired are most easily attained by enlisting the one in question in some activity.<sup>1</sup> Often the pastor can learn to know more about the child through the work he does in the activities in which he has taken an interest. The visits made with the adolescent as the center of interest require a great deal of tact and policy. The method used must be one that will result in the child having confidence in and respect for the minister.<sup>2</sup> Once the pastor has gained his confidence it is much easier to interest him in some project for the improvement of community or even of self.<sup>3</sup> This may lead to the greatest of all projects and the one that the pastor has had in the back of the things he used for approach: the giving of self to Christ Jesus.

A friend who visited a certain New York church remarked, "There were no young people there." One wonders at a church without any young people. How did it get to be in such a plight? One answer might well be: "The pastor does not show sufficient interest in them." When he calls upon families that have young people in them he does not make religion a thing of interest. Something may be accomplished by interesting the son or daughter in the Young

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1. Hoben, Allen: *The Minister and The Boy*, p. 140; Cf. Adams, Hampton: *The Pastoral Ministry*, p. 109.
2. Hoben, Allen: *The Minister and The Boy*, p. 7.
3. *Ibid.*, p. 145.

People's Society or some other organization of the church.<sup>1</sup> The pastor through the use of leading questions can dominate the conversation until he has gotten them to express themselves on things that might be expected to be matters of interest to them. With this as a foundation he can attempt to win their confidence and support. In dealing with the young people of the church the pastor must ever keep in mind the fact that he is dealing with those who are in their prime physically.<sup>2</sup> They demand more things to do than people of any other age. The pastor's suggestions made while on his visit should lead to activity. The future of the church depends upon the young people just as much as it does on the children. The young people's group should have as one of its aims the building of the foundation for Christian homes.<sup>3</sup> It is the pastor's duty to enlist the youth of the church who are of the proper age in this work. He can do this most easily while on a visit to their home.

These young people with whom the pastor comes in contact may be facing real problems in their faith. The pastor in his calls should find the trouble if possible. If his call is sufficiently informal he should not return

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1. Pattison, T. Harwood: The Work of the Ministry, p. 371.
2. Stolz, Karl R.; Pastoral Psychology, p. 51.
3. Ibid., p. 54: "There is a definite correlation between the program of the local church and the moral quality of the adolescent life of the community. The young people of the church should constitute a fellowship in which friendship, love, courtship, and marriage are normal expectations."

home empty handed. He often finds that the problem that is most on the mind of his young people is the matter of the reconciliation of science and religion.<sup>1</sup> The minister can often meet this problem most effectively by first allowing the young person to talk. There will be much truth in the statements that he will make. The task that is the pastor's is to correctly interpret the things that the young person has been reading and thinking.<sup>2</sup>

The true pastor will want to be with his people in their trying and tragic experiences.<sup>3</sup> One often wonders if any of these exceeds in bitterness a love that is dead. Often the pastor can actually aid in preventing a break in the family by a call upon them in which he attempts to rebuild confidence.<sup>4</sup> It is altogether possible for some of these disputes to arise out of some domestic problem, and it is advisable not to intervene, but in an extreme case of conjugal disagreement the minister may attempt a reconciliation.<sup>5</sup> Where there is need for spiritual guidance it is the pastor's duty to do his utmost to lead the erring family to a closer relationship with the Christ. There would be few, if any, disputes of a serious nature if the spiritual life were what it should be. Thus, the work of

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1. Adams, Hampton: The Pastoral Ministry, p. 113.
2. Ibid., p. 117.
3. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 126.
4. Adams, Hampton: The Pastoral Ministry, p. 136.
5. Dykes, Oswald: The Christian Minister and His Duties, pp. 357, 358.

the pastor here is preventive as well as curative. He must, in his visits, do all that is in his power to prevent a break in a family. "Certainly the shepherd of the church ought to be conscience stricken if he has allowed any home in his congregation to be destroyed by divorce without having made an effort to save it."<sup>1</sup>

5. On Special Occasions.

A minister will want to be with his people in their moments of great joy and happiness.<sup>2</sup> Extreme gladness is as unsettling as great sadness. The pastor would relate these moments to the divine plan. He would keep the minds of the ones in joy turned toward God just as consistently as he would have the eyes of the sorrowful turn toward Him.

One of the great moments in the life of a person is the day that he is married. The pastor's duty to those who marry does not begin nor does it end with the ceremony. "It is a serious responsibility to seal and bless the union of those who marry. The whole structure of civilization rests upon the home."<sup>3</sup> The pastor's duty to the couple before the marriage might well amount to a call upon the individuals in order to arrange a pre-marital conference

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1. Adams, Hampton: The Pastoral Ministry, p. 137.
2. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 176.
3. Adams, Hampton: The Pastoral Ministry, p. 93.
4. Erdman, Charles R.: The Work of the Pastor, p. 110.

in the study or home.<sup>1</sup> This call and the conference will give the pastor excellent opportunities to mention the responsibilities of married life. He can well afford to give great emphasis to the religious nature of the act.<sup>2</sup> Through these periods of discussion it is possible to influence the religious life of the family that is about to be formed. Adams suggests that it is not unwise to propose that they pledge themselves to have a family altar and to be regular in church work and attendance.<sup>3</sup>

After the wedding the minister should keep in touch with the couple until they have definitely affiliated with some church.<sup>4</sup> If they are in his congregation they should be added to his regular calling list.<sup>5</sup> A call upon a young couple will assure them of the pastor's and of the church's interest in them. In this call the pastor may seek to enlist them in some regular church activity or work; at least, they should be encouraged to make a habit of attending church services regularly.

There are times when the family is extremely happy and the pastor is a more than welcome guest. A wedding anniversary is often made more impressive by a visit by the pastor.<sup>6</sup> A visit on the first anniversary causes the

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1. Erdman, Charles R.: The Work of the Pastor, p. 110.
2. Hoppin, T. M.: Pastoral Theology, p. 383.
3. Adams, Hampton: The Pastoral Ministry, p. 98.
4. Douglas, Lloyd C.: The Minister's Everyday Life, p. 160.
5. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 176.
6. Douglas, Lloyd C.: The Minister's Everyday Life, p. 160.

young couple to realize more thoroughly their connection with the church. It is to be expected that anniversaries such as the twenty-fifth, fiftieth, and up should be remembered by the pastor by a visit. After the fiftieth anniversary the visits of the pastor take on the form of visits to the aged. They should be given a special place in the calling program.<sup>1</sup>

The coming of a baby is an occasion of great joy. The pastor is wanted in the home then.<sup>2</sup> It is an ideal opportunity for him to impress the value of a religious life on the family. A prayer of thanksgiving often can be so worded as to be almost a prayer of dedication. The family is really in the mood for religious thoughts at a time like this and the pastor should give his visit a distinctly religious emphasis.

It is not at all unusual for one in reading the daily papers to see an account of a person who has been away for some time returning home. As one reads these accounts they have a feeling that there is real joy in that home. The one returning may have been away for a period of years, or they may have been entirely out of the life of the family for some time. It is well also to include in this grouping those who have been away for a few months. These reunions of the group are made more impressive by a

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1. Cf. Chapter II, Part C, Section 3.
2. Coffin, Henry Soane: In a Day of Social Rebuilding, p. 176.

visit from the pastor.<sup>1</sup> He can seek to place a spiritual emphasis to the occasion. He should lead in a prayer of thanksgiving for the gathering of the group as one body.

When a member of the family has just attained a place of recognition or won an honor, a visit by the minister is most welcome.<sup>2</sup> A son or a daughter may have graduated from school or college. They may have been accepted for college. They may have received an appointment of importance. Any of these things would justify a call by the pastor. His method here is naturally that of attempting to link the honor or occasion with the work of glorifying the Lord. This may be accomplished through a prayer or in the conversation.

#### 6. In an Emergency.

One never knows when an emergency will arise, nor does one know just what it will involve. Calls that demand immediate action on the part of the minister such as a request to come to the bedside of one who has just been seriously injured in an accident or of one who is dying might be grouped as emergency calls.<sup>3</sup> In these calls the minister is expected to help prepare the one visited for the fate that is his. If he is to die he should be

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1. Coffin, Henry Sloane: In a Day of Social Rebuilding, p. 176.
2. Ibid.
3. Ingram, A. F. Winnington: Work in Great Cities, pp.88,89.

prepared. If he is to be crippled or something of the kind he should be made ready to bear it. This is not an easy mission. It requires a brave soul and one with an infinite amount of tact. It requires a deep spirituality and a dependence upon God.

D. Pastoral Calling in Relation to  
the Nature of the Community

1. Geographical Distribution of the Congregation.

The membership of the church is often distributed over the entire surrounding area.<sup>1</sup> It is a physical impossibility to visit the members as often as it might be considered wise, because they are so widely removed from one another. In a crowded city the people will often live miles away from the church, and miles, in city traffic, are quite difficult to travel. There may not be enough members in one section to require an afternoon or evening, and it will be too far from another district containing members of the church to visit the two in an afternoon or evening. In the rural districts this point is even more noticeable. Possibly the pastor will serve a church whose membership will be made up of people living several miles from the center. They will be for the most part a farming folk, and often only one family will live in one particular section.

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1. Appendix, Plate C. Cf. Erdman, Charles R.: The Work of the Pastor, p. 213.



Thus, it is natural that one of the chief limitations to visiting will be time.<sup>1</sup> If the people were closer together this would not enter into pastoral calling to such a great extent, but when one must spend much of the time that is allotted to calling in getting to the place that he would visit, it is a bit difficult to visit many families in an afternoon.

## 2. Numerical Extent of the Congregation.

It is possible for one minister to make many visits in a year. However, he cannot give the proper pastoral attention to a large congregation alone. Dr. George Buttrick states that he makes one thousand call a year.<sup>2</sup> When one considers that his church membership is over two thousand this truth is evident. He cannot possibly give his entire congregation the attention that they want and need. One of the questionnaires revealed that one minister makes over fifteen hundred calls in a year.<sup>3</sup> This calling program amounts to practically five calls a day, allowing for no vacation. It is necessary for him to do a large amount of calling in his church because it is a large one, and he is the only visitor. If a person is serving a small

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1. See Appendix, Plate E.
2. Buttrick, George: In a conference granted to the members of the class in Pastoral Theology, of The Biblical Seminary in New York, at the Madison Avenue Presbyterian Church, February 2, 1933.
3. Appendix, Plate A.

church it is not difficult for him to visit his entire congregation three or four times in the year.<sup>1</sup> But when the membership is upward of three hundred the pastor cannot be expected to make all of the calls.<sup>2</sup>

Due to the physical impossibility of visiting every family with any degree of regularity many pastors have sought substitutes for pastoral calling. One pastor in Texas has attempted to meet this situation by meeting with groups of his congregation.<sup>3</sup> This enables him to meet at least one representative of the family in each season of the year. One wonders if through this arrangement the pastor gets to know the congregation as he should. It appears that the people would get to know much more about the pastor, through such an arrangement, than he would about them. Such a system, if worked as a part of the regular system of calling, should contribute to his ministry.

### 3. The Social and Economic Composition of the Community.

a. The Rural Community. The minister of a rural community is closely related to the entire group.<sup>4</sup> The trend toward a community spirit is usually strong in such a unit. The individual is lost in the whole. The pastor is expected to enter into the community as a part of it.

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1. Adams, Hampton: The Pastoral Ministry, p. 63.
2. Watson, John: The Cure of Souls, p. 210.
3. Munro, E. M.: In a personal letter on March 21, 1933.
4. Erdman, Charles R.: The Work of the Pastor, p. 213.

The people live in the surrounding territory. They have few interests and these they hold in common.<sup>1</sup> Their primary interest is in the land.<sup>2</sup> Due to their familiarity with one another they are more inclined to gossip than the people of the city. This forces the pastor to be exceedingly careful of his remarks and actions.<sup>3</sup>

He may meet with difficulties because of the geographic distribution of his people. The roads may hinder his visiting. He will find that in these rural sections he will meet an extreme sensitiveness on the part of a few of his people. They will not care to be the last on his calling list. They will expect him to visit them more often than he does others. These things may cause him real concern. Probably the best time for him to call is the middle of the afternoon. If the call is late in the afternoon it is likely to interfere with the chores. Evening calls in the country are not as effective as afternoon visits. The people of the country are early risers and must retire early. They would prefer that the minister not come between the evening meal and the time for them to retire.

b. The City Church. The people of the city have a varied social and economic background.<sup>4</sup> The pastor will

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1. Erdman, Charles R.: The Work of the Pastor, p. 213.
2. Ibid.
3. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p.91.
4. Erdman, Charles R.: The Work of the Pastor, p. 227.

have to take this fact into consideration when he plans his calls. He will find that the people of the city are naturally colder than those of the rural communities. He may even have a little difficulty in getting in the door of a house or an apartment. After he has gained entrance into the house he is not always assured of seeing the party he wishes to visit.<sup>1</sup> This appears to be a rather dark picture, but one can not expect the people to arrange their social calendars for the benefit of the minister. Many ministers who are in urban work have a foreign element with which to deal. These people depend to a large degree upon the church for care and evangelization.<sup>2</sup> They present a problem to the minister as they do not always understand why he is there. He must labor patiently with these people to bring them to a knowledge of the Christ.

He may have difficulty in finding both the husband and the wife at home. This may be due to their work, if both are employed. It is well for the pastor to acquaint himself with as many details as possible concerning the family before attempting to call; for instance, he should know the hours when its members are at work. This leads to the matter of the time for calling in the city. Dr. Buttrick

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1. Ingram, A. F. *Winnington: Work in Great Cities*, p. 71.
2. Davis, Ozora S.: *The Opportunity and the Mission of the Church and Ministry Among Non-English Speaking People*. Found in *The Christian Ministry and the Social Order*, edited by Charles S. MacFarland, p. 176.

suggests that the best hours are from four until six-thirty and from seven-thirty until nine P.M.<sup>1</sup>

#### E. Summary

It has been shown in this chapter that pastoral calling may be divided into two general types. In the first of these, the systematic program of calling, the minister visits his people in an effort to become better acquainted with them and with their needs. This program of calling makes a definite contribution to the work of the minister. It prepares the minister for a richer and a better service. It aids the minister in his preaching by preparing the people for it, and by helping them to understand it. The methods used on these visits vary with the circumstances. The pastor's best guide as to method is common sense. It is not possible for the social call to be used as an adequate substitute for these pastoral calls.

The visits by the church visitor, the staff, and the church members are of value to the pastor. They contribute to the minister's knowledge of the people, and aid in creating an interest in church activities among the people. These visits should be reported in full for the benefit of the pastor. It is important that these calls

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1. Buttrick, George: A special conference on pastoral problems with the class in Pastoral Theology of The Biblical Seminary in New York, held at the Madison Avenue Presbyterian Church, February 2, 1933.

be supplementary to pastoral calling rather than used in its place.

In the second of these types, the special calls, the minister has some particular cause for visiting his people. The calls made upon the sick are given the primary place in this section. These visits are of great value to the minister and to the one that is ill. They give added strength and encouragement to both. The minister must allow the nature of the illness to determine his method in these calls and the frequency with which he will call. Closely connected with this type of call is the visit to the aged. These visits may result in a real spiritual experience for the pastor and the person visited. In such calls the pastor must be a patient and attentive listener who is ever ready to add a word of cheer and comfort.

The ministry to the bereaved is exacting. The calls that are made should give comfort to the ones in sorrow. It is possible for the pastor to listen his way into their hearts. He can help them exceedingly by directing their thoughts toward spiritual things. His attention to the ones in sorrow is extended over a period of months.

In dealing with family problems the minister is treading on dangerous ground. He may have problems arise in relation to the members of the family or in connection with the unity of it. In either case he must be very tactful. By exalting the Christ and urging the Christian life

many of these problems can be met.

If the minister has shared the dark moments with a family it is natural that they would want him to share their joy. They desire his presence on special occasions of joy and happiness. The duty of the minister at such times is no less important than if it were a time of sorrow and distress. In joy people are more likely to take their minds off God than in sorrow and need. The minister in his visits endeavors to direct their thoughts toward Him.

Due to the geographic distribution of the congregation, calling is often quite difficult. One can hardly expect to visit as many people in an afternoon or evening where such is the case, as when the people live in a compact community. Frequent and regular calling also finds an obstacle in a large congregation. Because of the lack of time and the number of calls to be made the minister is not able to give each family the attention that he would like.

The minister who is in the rural community works with a people who are more homogeneous than the group with which the average city pastor works. These country folk are usually interested in the same things. On the other hand, the people of the city are of a varied social background, and their economic interests are different. This makes visiting in the city a much more complex matter. These things serve to point out the fact that the nature of the community affects pastoral calling.

It can be readily seen that this variety of types and methods of pastoral calling can contribute to the work of the minister. Through these various calls the minister is better equipped to serve his people as he has come to know them and their needs better. His work will be received with greater interest and respect because his people have come to depend upon him when they are in need. The congregation has been prepared to receive the message from the pulpit and the people are positive that that message will again be made clear when the pastor calls. One cannot afford to lose sight of the fact that pastoral calling contributes to the entire work of the minister.



CHAPTER III

PASTORAL CALLING AND THE MODERN MINISTER

## CHAPTER III

### PASTORAL CALLING AND THE MODERN MINISTER

#### A. Introduction

This chapter has a twofold purpose: to observe the actual practice of the minister with reference to his pastoral calling, and to set forth his views toward it. At the outset we indicated that there are some who say that there has been a decline in pastoral calling in the last two or three decades. We shall be interested in that problem. Our attention shall also be given to other problems such as: the present condition of pastoral calling in urban and rural communities; the adjustment that is necessary in the program of pastoral calling because of prevailing circumstances in both; the way in which the modern minister is meeting these situations, which may require a change in his entire program; and the present attitude of the clergy toward pastoral calling. If we can throw any light on these and other questions we shall have gone far toward making clear the purpose of this thesis: namely, showing the place of pastoral calling in the work of the minister.

The data on which the conclusions of this chapter are based is taken primarily from the results gathered by the questionnaire.

## B. The Present Condition of Pastoral Calling

### 1. In Urban Communities.

It is safe to say that there has been a decline in pastoral calling in some of the urban churches. However, it is unwise to say this of all of the urban churches. Visitation depends upon the pastor's attitude toward it for its increase or decline in emphasis. One minister in reply to the questionnaire said:

"I sometimes wonder if we have not exaggerated the decline in pastoral calling. It is true that the old-time manner and way of doing this has almost passed away (certainly in the cities), but I think that the majority of the ministers I know are faithfully trying to do regular pastoral work."<sup>1</sup>

Some city churches carry on an intensive program of pastoral calling. A pastor states that he averages more than fifteen hundred calls a year. Such<sup>a</sup> calling program demands a tremendous amount of time. In a church of from eight hundred to a thousand members this minister can touch nearly all of his people from two to four times a year. The minister's wife, his secretary, and the church officers also enter into this visiting program. One is not justified in saying that there is a decline of pastoral calling in this church.<sup>2</sup>

Dr. George Buttrick, pastor of the Madison Avenue

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1. Appendix, Plate A, No. 25.
2. Appendix, Plate A, No. 5.

Presbyterian Church, New York City, is under a rather heavy administrative burden. His church is very active in relief work in this day of great need. He is interested in each department of his church's work, and, in spite of these administrative duties, he manages to make one thousand or more calls a year. His advice to young ministers is to get to know the people.<sup>1</sup> There is no easier way to learn to know the members of the congregation than to meet them in their homes.

A third minister, who serves a church of twelve hundred members, gives information that is helpful here. His calling program includes approximately seven hundred visits a year. Since he is unable to reach his members as often as he would like he has devised a method whereby he can meet with groups at appointed places and times. These group meetings are usually social gatherings in some home, and through this additional means of contact the minister is better aware of his people's thoughts and actions. He is in direct contact with at least one member of each family no less than four times a year.<sup>2</sup> Another minister, who is the pastor of a church with a membership of twenty-five hundred, also employs this means of meeting with his people

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1. Buttrick, George: In a special conference on pastoral problems with the Pastoral Theology class of The Biblical Seminary in New York, held at the Madison Avenue Presbyterian Church, February 2, 1933.
2. Appendix, Plate A, No. 42.

with a marked success, but he allows this system to substitute to a greater degree for his pastoral calling than does the above mentioned minister.<sup>1</sup>

As yet, we have treated only those examples of ministers who have continued to be regular in their visitation program. It is interesting to note that the above mentioned ministers, with the exception of Dr. Buttrick, who did not receive a questionnaire, in their answers to the question, "How do you account for the wane in pastoral calling?" acknowledge it as an existing fact.<sup>2</sup> Bishop Manning, in the installation service for Dr. Sargent as the rector of St. Bartholomew's church in New York, pointed out the fact that the need of the church today is a renewal of the old pastoral calling program.<sup>3</sup> In this manner he attacked an existing weakness in the modern ministry.

Many pastors call only in case of an emergency.<sup>4</sup> In the larger churches this is an easily understood custom.

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1. Appendix, Plate A, No. 23.
2. Appendix, Plate C.
3. Manning, William T.: In the New York Times, Vol. 82, No. 27421, p. 17. "In these times of difficulty and trial, when so many are in spiritual doubt and in need of healing, I believe the greatest need of the church is a revival of the pastoral ministry to carry the help and power of Christ into the homes and lives of people. Without underestimating the importance of preaching I believe the greatest need of this church is the renewal of true pastoral visiting in the homes and personal ministry to the people."
4. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p. 87.

These calls alone will take a great deal of time where the church has a membership of upward of a thousand. Adams arranges to make his calls that are of a general nature in the time that is left in an afternoon or an evening after his special calls have been made.<sup>1</sup> One is led to wonder if this allows sufficient time for his regular pastoral calls.

In reply to the questionnaire, 25 out of 30 ministers gave reasons for the general decline in visitation. It was evident that in many cases the answers were general, and that the minister preferred not to mention his own pastoral calling program. However, in several cases, the data given by the minister revealed a lack of calling on his part. One said, "One afternoon is given to calling by the minister with his wife (partly social); otherwise, usually alone, as the need arises."<sup>2</sup> This quotation is from a minister who is serving as a pastor of a church of eighteen hundred members. Another minister sets aside a day for calling except when he is called in an emergency.<sup>3</sup> These extreme cases serve to show that there is a need for pastoral calling in some of the urban churches. To say that there is a decline in the calling of these churches cited requires more information than we were able to gather, but the need

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1. Adams, Hampton: The Pastoral Ministry, p. 64.
2. Appendix, Plate A, No. 37.
3. Ibid., No. 20.

for more calling is evidenced by the time set aside for it.

Before leaving the discussion of the urban minister's practice with reference to his pastoral calling, let us consider the data obtained on the method of organizing the visitation program. One minister who returned a particularly optimistic statement, "I have an idea that the temper of the times is changing to the point where people will expect to see more of their ministers for they feel a greater need for him," devotes much of his time to pastoral work.<sup>1</sup> He devotes each afternoon to pastoral work. No particular goal as to the number of calls a day is set, but the entire membership is visited as often as is possible. The new people or prospective members are given the right of way in his calling program. On calls, where it is thought advisable, his wife accompanies him.

Another minister has a card system whereby he can keep his entire calling program for a year in front of him.<sup>2</sup> He endeavors to reach each home one a year in regular pastoral visits. The emergency and special calls may alter the calling program. Each member of the staff fills out a report card after each visit. This card states the purpose of the visit, the result of the visit, and remarks about the circumstances of the family.

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1. Appendix, Plate A, No. 6.
2. Appendix, Plate A, No. 8.

A third pastor in answer to the question, "Do you organize your calling as to: days, etc.?" replies, "Not as systematically as I should. I generally spend about four or five afternoons, or parts of them, visiting. I seldom visit on Sunday afternoon and try to have one afternoon for recreation. I do not visit often in the morning. I call alone or with my wife, according to circumstances."<sup>1</sup>

These instances have been cited to reveal the condition of the organization of pastoral calling. We noted that in thirty out of forty-two cases the pastor had some system to his calling. However, eight expressed their dissatisfaction with their present arrangement. One of this group has no organized plan for his calling.<sup>2</sup>

## 2. In Rural Communities.

In discussing this point it is necessary to distinguish between the churches that have resident pastors and those that do not.<sup>3</sup> In many rural communities the minister is present one or two week-ends a month. This means that he will serve from one to five churches.<sup>4</sup> Many of these small churches are supplied by men in the home mission work for their church in that section. Several of the replies to the questionnaire indicated that the

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1. Appendix, Plate A, No. 25.
2. Ibid., No. 34.
3. For a full discussion of this point see, Morse, H. N., and Brunner, Edmund de S.: The Town and Country Church in the United States, pp. 99-100.
4. Ibid., p. 100.



ministers were in that type of work. One man states that he serves five churches.<sup>1</sup> Since his work with his membership takes all of the time that he can give to pastoral calling, he can give little time to those outside who are in need of the Gospel.

A second minister in home mission work states that he serves five churches.<sup>2</sup> However, one of his churches is located in a fairly large rural community, and he lives there and does most of his pastoral work in that community. In his work in the smaller churches, he is forced by a lack of time to confine himself to the membership. It is his practice to spend one day in calling in each of these centers when he goes there to preach. On these days he makes as high as twenty calls.

One man working in a small rural community suggests that there is a possibility of seeing too much of the congregation.<sup>3</sup> This is an interesting viewpoint that he takes when viewed in the light of the present criticism of the ministry for a lack of pastoral work. He takes precaution against this condition by making five or six calls a week.

Five ministers reported that they were not aware that there was a wane in pastoral calling.<sup>4</sup> This in itself is a thing that tends to make one optimistic about the country

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1. Appendix, Plate A, No. 10.
2. Ibid., No. 36.
3. Ibid., No. 2.
4. Ibid., Numbers 3, 32.

church. There is a great hope for the future of these parishes if they can be given the proper attention. It is hard for a minister to do this under the present arrangements whereby he will serve from two to five churches. Pastoral calling cannot be successfully carried on by a minister who comes to a church for one week-end out of a month. "A church does not respond any more readily to absent treatment than does a farm."<sup>1</sup> Without a knowledge of his people a minister cannot expect to be of any great help to them. "The chief source of knowledge about his parishioners must be his own personal contact with them."<sup>2</sup>

### C. The Decline in Pastoral Calling

Pastoral calling has declined in some churches. It is impossible, from the material in hand, to estimate the percentage of the churches that are affected. The reasons that are herein given are not meant to imply that the wane is in any way universal. They are the obstacles which the ministers themselves have encountered and which they have reported as causing the difficulty.

#### 1. As Revealed Through Data Obtained from the Replies to the Questionnaire.

Some causes have their immediate source in the minister. The first of these is not amongst those which have been mentioned most frequently, but it is one of the

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1. Morse, H. N., and Brunner, Edmund deS.: The Town and Country Church in the United States, p. 100.
2. Erdman, Charles R.: The Work of the Pastor, p. 215.

more severe in its accusations. Five ministers state that there is a lack of spirituality in the ministry of today.<sup>1</sup> This is indeed a terrible charge that is levelled at the shepherds of the flock. It is clear that this fault can easily result in a lack of emphasis on pastoral calling, as visits deaw more heavily upon the spiritual reserve than almost any other work. One of the ministers points out that the men in the ministry have lost the burning desire to save souls.<sup>2</sup> Another states that the ministers have lost the "Shepherd Heart."<sup>3</sup> These men imply that the lack of spirituality in the ministers is affecting their relation to their people.

It has also been reported that the minister has allowed his time to be filled with other things. One minister wrote, "Several influences have probably combined to bring it (the wane in pastoral calling) about. Among them, . . . the multitude of organizations in the average community that have to have programs and that over-work the minister because he has had some experience in making 'speeches'."<sup>4</sup> Another says, "The devil's work--loading a pastor with too many 'outside' matters, the value of which is often negligible or questionable. The various civic calls, addresses, etc., take too much time."<sup>5</sup> He continues by saying that

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1. Appendix, Plate C.
2. Ibid., No. 5.
3. Ibid., No. 14.
4. Ibid., No. 6.
5. Ibid., No. 8.

it is advisable to enter into these outside activities to a limited degree, but that it should not be carried to the extreme. These examples mentioned above are taken from the replies of two of the seventeen ministers who pointed out this cause for the decline in pastoral calling.

Fourteen of the replies gave the administrative and organizational work of the pastor as one of the causes of the decline.

"I believe the wane in pastoral calling is almost entirely accounted for by the executive demands made in other spheres upon the pastor of today. Whereas there may have been a time when his work as a preacher and a pastor was all that was expected of him; today, in addition he must be an executive, an organizer, a financier, and a man of community interests, with the result that pastoral calling suffers."<sup>1</sup>

"The minister is so busy with his 'Organizations' that he hasn't time to do pastoral calling."<sup>2</sup> "Organization threatens to absorb all his time, thought and energy, and the pastoral work threatens to be crowded out."<sup>3</sup> The above are a few excerpts from the data obtained by way of the questionnaire. There is no need to go into a more lengthy discussion of this point. It is evident that when a minister allows his pastoral work to decline he is impairing seriously his entire ministry.

Another cause for the wane in pastoral calling is pointed out by only one minister.<sup>4</sup> It is the lack of

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1. Appendix, Plate C, No. 29.
2. Ibid., No. 23.
3. Ibid., No. 18.
4. Ibid., No. 5.

adequate preparation for pastoral work. It is interesting to notice that Dr. Jefferson treats this same matter in his book, *The Ministering Shepherd*. This is really a charge against the theological seminaries. If a minister is called to a church because of his preaching, and he fails to develop as a pastor it is the fault of the seminary as well as the church that called him. The church should have investigated his pastoral interests and ability as carefully as they did his preaching. With reference to the statement that the seminaries are partly at fault for the weak pastoral efforts of their graduates, Dr. Jefferson says:

"A glance at the curriculum of the old-fashioned seminary is sufficient to show that pastoral theology was in the judgment of the doctors a subordinate branch of knowledge. Greek and Hebrew, comparative religion, the confessions and creeds, sacred rhetoric and elocution, homiletics in in all of its branches, systems of theology--surely these have had the uppermost seats at the theological feasts, and young men have been trained not to scoff at pastoral work, but to place it in a subordinate position."<sup>1</sup>

The difficulty of the task of pastoral calling itself was mentioned by two ministers as one of the reasons for its decline. One says, "Think it absolutely worth while and necessary but one of the hardest things to do."<sup>2</sup> This seems to be a matter of real concern to this man. His entire reply seemed to indicate that he was having difficulty in organizing his pastoral work. He is faced with

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1. Jefferson, Charles E.: *The Ministering Shepherd*, p. 23.
2. Appendix, Plate C, No. 17.

a real situation. He realizes the importance of the work, and yet, the very nature of the work itself keeps him from doing <sup>a</sup> great deal of it. The other minister merely pointed out the fact that pastoral calling is difficult and for that reason is neglected.<sup>1</sup>

Surely a lazy man has no place in the ministry. Three men state that that is one of the causes for the wane. It is interesting to note that the man who made this statement, "Many of us are just lazy," in which he includes himself, makes from eight to ten calls a day.<sup>2</sup> The other two men merely state that laziness is one of the causes for the decline.

Other reasons for the decline in pastoral calling place the responsibility upon the members of the congregation. It is to be remembered that these reasons for the decline are gathered from the data obtained from ministers. Some of these "charges" made by the ministers against the people are in reality an admission of their own failure and shortcomings. One may wonder why these "charges" were listed against the people. It is the purpose of this investigation to set forth the results as found in the replies to the questionnaire. If the people are at fault in any

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1. Appendix, Plate C, No. 31.
2. Ibid., No. 5.

way it is not our intention to relieve them of any responsibility. The reader may judge <sup>for</sup> himself where the responsibility lies.

One minister remarked, "No souls are yearning and no message is given.." <sup>1</sup> This minister is a very active pastor with a well organized program of pastoral calling. His remark shows that he has probably seen many calls go to waste because the people visited were not anxious for the Gospel. It is discouraging to see ones efforts fail to bear fruit. This minister seems to imply that because of the discouraging results obtained in pastoral calling many ministers have allowed their visits to decline in number.

Four replies indicate that the people are responsible for the minister's being occupied with so many outside duties. This has been discussed previously in another connection and for that reason we shall pass on to the next point. <sup>2</sup>

Much of the difficulty of the modern pastor is ascribed by many ministers to the pleasure seeking and worldly minded character of this age in which we live. Nine ministers mention the fact that the people are not at home as much as they once were. "We live on wheels and

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1. Appendix, Plate D, No. 7.
2. See pp. 68-69

are at home so little; never did the pastor find so many people away from home when he calls."<sup>1</sup> "People are away from home so much. Home life is greatly broken up in this busy age."<sup>2</sup> One minister says that the wane in pastoral calling is due to, "Pursuit of pleasure. . . worldliness of many church members, etc."<sup>3</sup> This continual rush has almost broken up the home life. "Our homes are depersonalized. Fathers and Mothers are on the go; so are the children."<sup>4</sup> The home has been considered a religious institution for many years. But today, it is pointed out that the home in many cases, is indifferent to religion. Although the wane in home life has increased the difficulties of pastoral calling, we doubt whether this is a legitimate excuse for the decline in calling. Such a condition should stir the pastor to work more industriously than before to guide his people aright.

It is remarkable how easy it is for one person to point out the faults of another, and yet, be unconscious of his own weakness and danger. One man answered the question, "Do you organize your calling as to: days for calling; etc.?", by, "Yes and no."<sup>5</sup> In some cases it would seem that the ministers were really attempting to keep their

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1. Appendix, Plate D, No. 18.
2. Ibid., No. 15.
3. Ibid.
4. Ibid., No. 23.
5. Appendix, Plate A, No. 32.



own method from being exposed. It has been previously pointed out that the other questions in the questionnaire helped to reveal weakness in some when the ministers had failed to give the requested information.

The majority of the reasons cited in explanation of the wane in pastoral calling can be summarized in this one: the minister is not convinced that a regular pastoral calling program is worth while. One minister states it this way: it is caused by, "The failure to realize the importance. . . failure to see people's need."<sup>1</sup>

## 2. As Viewed in the Light of Developments During the Last Fifty Years.

The discussion of the decline in pastoral calling is not a new thing. Gladden, in 1887, said: "It is to be feared that systematic pastoral visitation has fallen into disuse in many churches, greatly to the loss of both pastors and people."<sup>2</sup> Three years before, Hoppin had felt that there was a decline.<sup>3</sup> These men express themselves openly on the subject that Murphy approached in a guarded manner, in 1877:

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1. Appendix, Plate C, No. 9.
2. Gladden, Washington: Parish Problems, p. 179.
3. Hoppin, James M.: Pastoral Theology, p. 388. "Interest in strictly pastoral labors is, we fear, on the decline; yet, however this may be, there can be no doubt that the main usefulness of a minister of Christ lies in his pastoral labors; and although at first this may be tedious, and, for that reason, the most laborious part, it grows to be, with many pastors, the most useful and attractive department of the ministerial work. Indeed, it is the testimony of every experienced minister that few, if any, become members of the church who are not thus personally visited and cared for."

"Unless the pastor is in the habit of calling frequently upon the people of his charge it is difficult to see how he can keep up a proper interest in them. How can he have the necessary pastoral attachment to them if he never sees them except casually on the Sabbath?"<sup>1</sup>

This decline has come largely as a result of the gradual encroachment of organization and administration on the purely pastoral field. Gladden aptly terms this transition the change from the pastor's field to the pastor's force.<sup>2</sup> "In many large churches, the work of study, the organization of the parish, and the multitudinous public engagements make it difficult for the pastor to find time for such pastoral work as he wishes to do."<sup>3</sup> In speaking of pastoral visiting Dykes says: "No part of ministerial labour has suffered more in recent days."<sup>4</sup> This statement was made in 1909 along with, "Recent writers continue to disapprove of it, not only as a waste of time, but even as objectionable in itself." Thus, we can see the decline in pastoral calling is a movement which has extended over a period of years.

Dr. Jefferson, in 1912, as has been pointed out previously in this study, placed much of the blame for this decline at the door of the theological seminaries.<sup>5</sup> Young men upon entering the ministry think of the pulpit, and

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1. Murphy, Thomas: Pastoral Theology, p. 225.
2. Gladden, Washington: The Christian Pastor and The Working Church, p. 195.
3. Ibid.
4. Dykes, J. Oswald: The Christian Minister and His Duties, pl 314.
5. Jefferson, Charles E.: The Ministering Shepherd, p. 24.

openly say that they despise pastoral work. The ever increasing administrative tasks are slowly taking additional time from the work in the parish. "To a certain extent the old-fashioned pastoral call has been discarded today."<sup>1</sup> This can be largely attributed to organizations and to the complexities of modern life.<sup>2</sup>

In 1923, Beebe said, "To many pastors the most distasteful phase of their work is visiting from house to house. This antipathy expresses itself often is mere neglect; but occasionally, in a frank belittling of the task."<sup>3</sup> The following year Erdman wrote, "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."<sup>4</sup> These statements lead up to one made by Adams in 1932:

"When I graduated from the seminary eight years ago I believed that it would be necessary to do pastoral calling until the older generation passed on and the younger, and more enlightened, churchmen took charge. I anticipated house-to-house visitation as a matter of compulsion."<sup>5</sup>

These statements will tend to show that this movement toward a decline in pastoral calling really extends over a period of fifty or more years. It is not known how nearly universal the decline has become, but we do know

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1. Harmon, Nolan B.: Ministerial Ethics and Etiquette, p.86.
2. Appendix, Plates C and E.
3. Beebe, James Albert: The Pastoral Office, p. 273.
4. Erdman, Charles R.: The Work of the Pastor, p. 53.
5. Adams, Hampton: The Pastoral Ministry, pp. 58-59. In fairness to Adams, it must be said that he has altered that original view, and that he is now quite interested in pastoral work.

that it has attracted the attention of ministers and professors who are interested in the field. These men who have studied this movement say that it is a matter that depends upon the individual church and pastor.

#### D. Summary

This chapter has been an effort to set forth the view of the modern minister with reference to pastoral calling. The data which has been gathered from the questionnaire is one of the chief sources for this section. It is evident from examples cited that pastoral calling in some urban churches is a strong element in the program. In others it is a much slighted part of the work. It can be safely said that the condition of pastoral calling in the city church depends upon the church and upon the minister.

The rural church is not as fortunate as the one in the city. Many rural churches have part time ministers who attempt to make all of the necessary calls in one day. The general tendency to give pastoral calling its part in the work of the minister is much more evident here than in the city church. The people look upon pastoral calls as something quite important in the work of the minister.

Working on the assumption that there has been a decline in pastoral calling some of the data from the questionnaire is set forth. There are certain reasons which the ministers feel are underlying the decline in

pastoral calling. It is interesting to note that these are divided into three groups, as related to the pastor, the people, and the age. At times these group distinctions are hardly noticeable. Among the outstanding reasons for the decline are: a lack of spirituality among the ministers and people; the emphasis given to administration; the complexity of modern life; and slothfulness on the part of the minister.

This decline is a movement with a historical background. It dates back fifty or more years. Various men in different periods for the past fifty years cite evidences of it. Being a product of several decades this decline would seem to point to the conclusion that there is something fundamentally wrong.

**SUMMARY AND CONCLUSION**

## SUMMARY AND CONCLUSION

As we conclude this study it remains for us to review the points of the investigation and to summarize our findings.

In chapter one we endeavored to set forth the aims and objectives of pastoral calling. The minister visits to meet the spiritual needs of his congregation. He encourages the growing Christians. He attempts to help those who are in distress and trouble. He comforts the bereaved. He keeps ever in mind the fact that his great interest is in leading and keeping his people close to Christ. His visits offer him an excellent opportunity for personal work.

As the pastor calls he is interested in creating a greater Christian unity. This is accomplished by encouraging an enthusiastic Christian fellowship. It is natural that the minister wants to increase his flock. He may use his program of visits to encourage people to become members of his church. This is an admirable aim, so long as it is done out of the interest in the welfare of the souls of his people, rather than just for the purpose of increasing the figures on the yearly report.

Every pastor wants his people to be participants in the work of the church. His visits may be for the purpose of enlisting them in some organization and to stimulate

interest in the work of the church. Not only does the pastor visit to help others, but to help himself. He himself gains much from the visits. He comes to know the lives of his people. He lives more deeply. He serves his people better for having visited them and found out their needs.

Chapter two is closely connected with the first. It is obvious that the types and methods of the call will vary with the aim. The program of pastoral calling is divided into two general types of calls: those that are grouped under the systematic program; and those that are special calls.

The systematic program of calling may include visits by the pastor, the church visitor, the staff, and the congregation. The visits of all should contribute toward the work of the pastor. The calls that he makes prepare him for his work with his people. He gets to know them better, and they to understand him through these visits. The visits of the visitor, staff, and congregation should not only keep him in touch with his people, but should also keep the congregation aware of the activities of the church. The methods used in these calls will vary with circumstances. The judgment of the minister determines the method to be employed.

By special calls one may mean one of several kinds of calls. The calls upon the sick are given first attention in this section. A visit to the sick is an



important act in the minister's program. Its rewards are rich for him and for the one visited. The method varies according to the severity and nature of the illness. Closely related to the calls upon the sick are the visits to the aged. Among those to whom a minister should give very special attention are those in sorrow. Again, circumstances must determine the exact nature of the call, but the pastor always keeps in mind the fact that he is trying to lead his people into a greater knowledge of and dependence upon Jesus Christ.

Calls that are made because of family problems always demand the utmost skill and tact. The minister must determine his course and then embark upon it. This may result in a long drawn out process of rebuilding, or it may be a case requiring quick decision. The minister must depend upon his knowledge of human nature and his own common sense in such cases. Not only is the minister needed in times of trouble and sorrow, but also is desired on occasions of gladness such as, weddings, anniversaries, the birth of a child, reunions, and graduations.

The minister's calling program is often affected by the nature of the community. A city congregation is often scattered and hard to reach. The rural pastor may have to travel many miles in visiting his people. The minister often finds, if he is serving a large church, that the size of his congregation prevents him from giving each

family the proper attention. Surely, these things do enter into and affect the pastoral calling program.

In chapter three we endeavored to set forth the practice of ministers with reference to their visitation, and the attitudes that they have toward it. This chapter was largely the product of the data obtained from a questionnaire on pastoral calling. It was an attempt to point out the place that the modern minister gives his calling program in his ministry.

Pastors of city churches were quoted as to their practice in arranging their visiting programs. These men were pastors of large city churches, and they each gave pastoral calling an important place in their ministry. The practices of a second group who did not give much time to pastoral calling were cited. From the examples given one could easily see that the tendency might as well be toward gain as decline in pastoral calling. The entire matter depends upon the pastor and the church that he is serving.

The question as to the practice of calling in the rural communities depends upon the circumstances of the individual church. If a minister must serve several churches he cannot carry on a regular program of visitation. Examples of several rural pastorates were cited. A few ministers serving these churches were not aware of the wane in pastoral calling.

We next cited reasons for the decline. These were obtained through the use of the questionnaire. Some of these reasons placed the responsibility for the decline on the ministry and some on the people. Even where the burden lay on the people the ministry was in the background. The ministers are said to be lacking in spirituality. They give too much time to outside matters. They are too interested in administrative work. They are not prepared for the work. They are slothful. These may be summed up by: the ministers are not convinced that a regular pastoral calling program is worthwhile. The people do not stay at home. They demand too much of the minister's time. They are indifferent to religion.

This decline in pastoral calling is not a new movement. It has been extended over a period of approximately fifty years. At first, little was said directly, except in the most guarded manner. Today, young men are outspoken in their revolt against pastoral work.

We conclude, first, that pastoral calling has an important place in the work of the minister. It is closely related to his work as a preacher. Visitation will not only assist in the preparation of the sermon, but also will prepare the hearer for it. The minister is the richer for having been with his people. He has learned to know them and their needs. He is better prepared to meet these needs from the pulpit. Some one has described pastoral

calling as "Parlor Preaching." No better opportunity can be had for spreading the Gospel than the pastoral call.

The pastoral visit is closely related to the administrative work of the minister. As the people become acquainted with the program they are increasingly interested in it. No better way has been found for explaining the objectives of the church program than a visit. A call by the minister often leads to the enlisting of a person in some church activity. Through the knowledge that he gains of his people he knows better what person will fit the task and he is better able to secure the co-operation of such a one. Much of the minister's best work is done with individuals and not with groups. Through his house to house ministry the pastor gains the love of his people. This is absolutely essential to a successful pastoral relationship. Through this love the people come to have a confidence in the pastor that will inspire him, and, at the same time, they will be stimulated to put forth their best efforts. One can hardly imagine a minister being successful over a period of years without this relation with his people. Pastoral calling is indeed a vital part of the work of the minister.

Second, we conclude that pastoral calling to be successful must be systematically done. A minister will gradually allow outside matters to take the time allotted to calling if he does not adhere to a regular schedule.

Where there is no system there is wasted energy.

Third, we conclude that the decline in pastoral calling has made a general impression, but that it has been a marked decline is noticeable in only a few churches. Many ministers are not devoting the time to calling that they once did. The administrative work of the church has exacted much more of the pastor's time with each year. Thus, the city churches are more often suffering from the lack of pastoral care than the rural churches that have a resident minister. However, the economic condition in the rural communities has had its effect upon calling. The minister is forced to serve too many churches in order to to earn a living. This renders it impossible for him adequately to serve any of his churches as they should be served; all suffer neglect. It must be said in defense of the ministry as a whole that often we view this matter of the decline <sup>in</sup> is the light of the extreme cases. We must not, however, attempt to lessen the blame that is due any minister who has allowed the time allotted to pastoral calling to be encroached upon by other duties.

In conclusion, we quote Dr. Charles Brown, from his article, "If I Could Begin Again!":<sup>1</sup>

"I would be a far more diligent and sympathetic pastor than I have ever been. No man has any right to be in

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1. Brown, Charles: "If I Could Begin Again!", published in The British Weekly, Vol. 93, No. 2417.

the ministry who does not deeply care for the souls and circumstances of every member of his flock, and who is not prepared to spend himself in pastoral visitation. If it is a cross, and it is a heavy cross to men of a certain temperament, it is a cross that the minister should take up and carry after his Lord. There is a responsibility which he cannot shake off, for every member of 'the flock over which the Holy Ghost hath made him overseer,' and no cross should be too heavy and no labour too strenuous, if only that sacred trust be faithfully discharged."

From our survey of present conditions one of the outstanding impressions has been the need for a renewed interest in the study and practice of pastoral calling. As has been seen, the visitation work of the minister requires the most thoughtful and prayerful preparation, the most careful planning and systematic organization that can be given it. One is encouraged by the fact that not a few ministers at least, are aware of the importance of this part of their work. It would be unfair to a great many to say that visitation has suffered a universal decline. With some ministers and with some communities however there is evidence that this work is sadly neglected.

Pastoral calling, therefore, is a responsibility and a privilege. It is a powerful instrument, in the hands of the minister, whereby he can know his people, teach them, guide them, and bring them into a more glorious experience with Christ. Thus it is a vital and necessary part of the work of the minister.

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APPENDIX

QUESTIONNAIRE  
ON  
PASTORAL CALLING

1. What limits your pastoral calling: membership of your church; congregation; district of the city in which church is located; or city?
2. Who makes the calls: minister; staff; or both?
3. How is your staff constituted?
4. Do you distinguish between pastoral and social calls?
5. Do you have appointed hours to receive calls? Do you find such an arrangement worth while?
6. Do you organize your calling as to: days for calling; hours for calling; approximate number of calls a day; people upon whom to call alone; people upon whom to call with someone else?
7. Do you make special arrangements for calling upon those physically and spiritually in need?
8. To what extent does personal work enter into your pastoral calls?
9. Does pastoral calling contribute to the spiritual life of the community?
10. Does a congregation profit by pastoral calls?
11. What is the value of a pastoral call to the minister?
12. How do you account for the wane in pastoral calling?



# QUESTIONNAIRE:

	1	2	3	4	5	6	7	8	9	10
WHAT LIMITS YOUR PASTORAL CALLING: (1) MEMBERSHIP OF YOUR CHURCH; (2) CONGREGATION; (3) DISTRICT OF CITY; (4) CITY; OR, (T), ETC?!	1	4	2	2	4	2	1	2	1	4
WHO MAKES THE CALLS: MINISTER; STAFF; OR BOTH?	P	P	P	P	B	P	B	B	P	P
HOW IS YOUR STAFF CONSTITUTED?	<i>P. CHURCH OFFICERS</i>	P	P	P	<i>P. CHURCH. SEC.</i>	P	<i>P. CHURCH OFFICERS</i>	<i>P. CHURCH SEC.</i>	<i>P. CHURCH</i>	<i>P. CHURCH</i>
DO YOU DISTINGUISH BETWEEN PASTORAL AND SOCIAL CALLS?	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	No	Yes
DO YOU HAVE APPOINTED HOURS TO RECEIVE CALLS? IS IT WORTH WHILE?	Yes	No	No	No	No	No	No	No	Yes	No
DO YOU ORGANIZE YOUR CALLING AS TO: DAYS; HOURS; NUMBER; PEOPLE UPON WHOM TO CALL ALONE; PEOPLE UPON WHOM TO CALL WITH SOMEONE?	Yes	Yes	No	No	Yes	Yes	Yes	No	No	Yes
<i>Number of calls,</i>	Yes	Yes	No	No	Yes	Yes	Yes	No	No	Yes
DO YOU MAKE SPECIAL ARRANGEMENTS FOR CALLING UPON THOSE PHYSICALLY AND SPIRITUALLY IN NEED?	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes
TO WHAT EXTENT DOES PERSONAL WORK ENTER INTO YOUR PASTORAL CALLS?	1	3	3	2	1	2	1	1	1	2
DOES PASTORAL CALLING CONTRIBUTE TO THE SPIRITUAL LIFE OF THE COMMUNITY?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
DOES A CONGREGATION PROFIT BY PASTORAL CALLS?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

1. WORDS IN ITALICS COVER MATERIALS  
 2. NUMERALS ARE USED AS SYMB.

# PLATE A

9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	4	4	4	2	4	4	3	2	1	2		1	4	2	2	1	3	4	4	1	1
	T						T	T						T			T		T		T
P	P	B	B	P	B	B	P	B	P	P	P	P	P	B	P	P	B	P	P	B	
P	P	P, SEC.	P, SEC.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P
CH.	CH.	CH. DIR. RE. VOL. VISITOR	CH. DIR. RE. VOL. VISITOR	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS	CH. DIR. RE. VOL. WORKERS
NO	YES	YES	YES	YES	NO	YES	NO	YES	YES	NO	YES	YES	YES	YES	YES	NO	NO	NO	NO	NO	YES
YES	NO	NO	NO	NO	YES	NO	YES	YES	NO	YES	YES	NO	NO	YES	NO	YES	NO	NO	NO	NO	YES
				YES		NO	NO		NO	YES				YES		NO					YES
NO	YES	NO	YES	YES	YES	YES	YES	NO	NO	YES	YES	YES	YES	YES	YES	YES	NO	YES	YES	YES	YES
NO	YES	NO	YES	NO	YES	YES	YES	NO	NO	YES	YES	YES	YES	YES	YES	YES	NO	YES	YES	YES	YES
NO	YES	NO	YES	NO	YES	YES	YES	NO	NO	NO	YES	YES	NO	NO	YES	NO	YES	NO	YES	YES	YES
NO	YES	YES	YES	YES	YES	YES	YES	NO	NO	NO	YES	YES	YES	YES	YES	NO	YES	NO	YES	YES	YES
NO	YES	YES	NO	NO	YES	NO	YES	NO	NO	NO	YES	YES	NO	NO	YES	NO	YES	NO	YES	YES	YES
YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	NO	YES	YES	YES	YES	NO	YES	YES	NO	YES	YES
1	2	2	2	2	1	1	1	2	2	2		2	1	1	1	3	3	2	1	1	
YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES	YES	YES	YES
YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES

MATERIALS INTRODUCED BY THE MINISTERS IN THEIR REPLIES.  
 SYMBOLS: 1, REPRESENTS PLACE OF PRIMARY IMPORTANCE; 2, A MODERATE

25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42		
1	4	4	1	1	2	2	4	2	2	2	2	2	2	4	2	2	4	3	2
		T		T									T		T				
P	B	P	P	B	B	P	B	B	B	B	P	B	P	P	B	P	B		
P. CHURCH VISITOR			P. SEC. Min. of Ed.	P. CHURCH OFFICERS		P. CHURCH WORKERS	P. VISITOR	P. VOL. WORKERS	P. VOL. WORKERS	P. SEC'S		P. SEC'S		P. SEC		P. SEC		P. SEC. DIR. R.E.	
NO	NO	NO	NO	YES	NO	YES	YES	NO	NO	YES	YES	YES	YES	YES	YES	YES	YES	NO	
YES	NO	NO	NO	YES	NO	YES	NO	NO	YES	NO	NO	NO	YES	NO	NO	NO	NO	NO	
NO			YES									YES							
S. YES	NO	YES	YES	YES	YES	YES	YES	YES	NO	NO	YES		YES	YES	NO	NO	YES		
S. YES	NO	YES	YES	YES	YES	YES	NO	YES	NO	NO	YES		YES	YES	NO	NO	NO		
D. YES	NO			YES	YES	YES	NO	YES	NO	NO	YES		YES	NO	NO		NO		
S. YES	NO	YES	YES	YES		YES	YES	YES	NO	YES			YES	YES	NO		YES		
D. YES	NO	YES	YES	YES		YES	YES	YES	NO	YES			YES	YES	NO		YES		
S. NO	YES	YES	NO	YES	YES	YES	YES	YES	YES	YES	YES	YES	NO	YES	YES	NO	YES	YES	
3	3	2	1	1	1	3		1	3	3	1	1	3	1	2	3	1		
YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	A LITTLE	YES
YES	YES	YES	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES	YES	YES	?	YES	

PLIES.  
TANCE; 2, A MODERATE DEGREE; 3, VERY LITTLE, IF ANY.

PLATE B

What is the value of a pastoral call to the minister?

<u>Value:</u>	<u>Number of the Reply:</u>
Homiletic Hints	6 9 10 12 13 18 28 30 31 33 39
Knowledge of People	1 5 16 17 20 25 26 27 29 24 31 36 39 40 41
Knowledge of People's Joys and Sorrows	16 37
Knowledge of People's problems and Needs	1 5 9 12 14 19 22 23 24 25 26 27 29 35 36
Contact with Life	6 8 14 19 22 29 33 38
Opportunity for Personal Work	25
Increased Church attendance	4 28
Administrative Helps	25 29
Determines Effectiveness of His Work	29 30
Congregation is prepared for the Truths He Preaches	20 25
Gains Ability to Meet Problems of People	14 23 25 29
Expands the Truths that He Preaches	25
Becomes Acquainted with People	2 4
Gains Untiring Feet and Willing Hands	19 34
Stimulation	1 2 7 8 10 11 18 25 36 37 40
Gains a Sympathetic Heart	6 16 18 19 24 25 29 33 39

PLATE C

How Do You Account for the Wane in Pastoral Calling? \*

<u>Reason:</u>	<u>Number of the Reply:</u>
Lack of Spirituality	5 7 14 20 40
Lack of Preparation	5
Administrative Duties	2 3 6 11 12 17 18 19 21 22 23 24 28 29 30 31 33 34 39 40
Outside Duties	3 4 6 8 9 11 14 17 19 21 26 30 31 33 35 37 40
Difficult	17 25 31 39
Time Needed for Study	5 10 11 17 24 26 29
Failure to See the Importance of the calls	9 11
Failure to See the Need of the Calls	9
Lack of Time	2 17 37
The calls Have Become Social Calls and Are not Worthwhile.	7
Professionalism is Supplanting Personal Interest	27
Emphasis on Recreation	3
The Calls Are Superficial	25
Laziness	1 5 13 14

\*\*\*\*\*

\* This plate lists the replies to the questionnaire, by number, that placed the responsibility for the wane in pastoral calling on the minister.

PLATE D

How Do You Account for the Wane in Pastoral Calling? \*

<u>Reason:</u>	<u>Number of the Reply:</u>									
Call the Minister Outside Too much	3	4	6	8	9	11	14	17	19	21
	30	26	31	33	35	37	40			
Away from Home	6	12	15	17	18	25	27	33	37	
Lack of Spirituality	7	11	12	15						
Busy	6	27								
Expect the Minister to Give Too Much Time to Administration	19									
Do not Welcome the Minister as They did of Old	23	27	41							
Want Pastor only When in Need	37	38								
Recreation	3	27								
Self-sufficiency	25									

\*\*\*\*\*

\* This plate lists the replies to the questionnaire, by number, that placed the responsibility for the wane in pastoral calling on the people.

PLATE E

How Do You Account for the Wane in Pastoral Calling?

<u>Reason:</u>	<u>Number of the Reply:</u>			
Spirit of the Age	15			
Brief Pastorates	12			
Social Program of the Church	13	20	25	40
Pursuit of Pleasure	15	27		
Indifference to Religion	15	27	41	
The Complexity of Modern Life	2	18	25	34 38
Automobile	18			
Growing Formality	18			
Church Organization Takes the Place of the Pastor	22	23	25	
Homes Depersonalized	23			
Congregation Scattered	33			

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\* This Plate lists the replies to the questionnaire, by number, that placed the responsibility for the wane in pastoral calling on the age.

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