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THE ORGANIZATION OF A CHURCH

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My convictions as to church organization are given at length in a volume entitled "The Reconstruction of the Church with Regard to its Message and Program." I am seeking to work out those convictions so far as they apply to my field. Here I can only mention the more noteworthy results.

First as to the service of worship: I am convinced that in the average church but one service is required on Sunday for Christian culture. The second service should be for propagandic purposes, to win recruits to the church and to make disciples for Christ. As ours is a neighborhood church, too far from the center of the city to reach the non-churchgoer, we have had one preaching service in the church on Sunday, and during part of the winter a theater meeting down town which aims especially to reach non-churchgoers. The "People's Sunday Evening," as we call it, is a public forum definitely religious but evangelistic only in the broadest sense. We discuss all questions, social, industrial, moral, and personal, which have a real bearing on life and which are related to the Kingdom of God. The meetings are managed by a committee of fifteen made up of men from various walks in life and of various points of view; three are labor leaders and only half of them are members of my church. Associated with me is Professor Walter Rauschenbusch, of the Baptist Theological Seminary, and we two are known as ministers of the P. S. E.

A distinctive and original enterprise of the church is its Social Service Department, under the lead of a trained social worker. We do work corresponding to that of charity organization societies, only better, because apart from those referred to us by members of the church we take only selected cases and turn the others over to the United Charities, with which we always co-operate. Men and women of the church are asked to serve on Committees of Family Rehabilitation which meet each week for a semester of ten weeks. The secretary investigates a family which needs relief and lays the facts before the committee who, with her, decide on the best plans for restoring the family to self support and self respect. This is not only a means of educating the congregation in big human problems, of which many of them had never heard before, but of rendering relief of permanent value. From thirty to fifty individuals or

families are under treatment all the while, with the help of from twenty to thirty friendly visitors who call from week to week at the homes involved. A large majority of the church's membership have been enlisted in the work of this department in one way or another.

The Social Service Department is the main organization within the church which is worthy of note. This is chiefly because I do not feel we ought to try to restrict church people to definite church activities. I emphasize constantly that "church work" is not confined to the church organization but that it includes whatever one does in his business, in his personal relationships, or in any other agency of the city which makes the common life better and happier and helps to bring in the Kingdom. As the result there is not an agency at work for the common good in which one or more members of the church are not moving spirits, and there are few in the church who are not engaged in some disinterested service.

THE CHURCH OF THE DISCIPLES, BOSTON

The Lend a Hand Club associated with the Disciples School at the Church of the Disciples, Boston, Mass., has recently given a very delightful performance of Alfred R. Gaul's cantata of "Ruth." It is a great thing to direct the dramatic instincts of young people into paths that give vent to the Spirit, and lead to new reservoirs of power. There is no lovelier way of binding the young people of the church at a time in their lives when conflicting interests annoy and sometimes mislead. The Book of Ruth with its exquisite treatment of intimate relations, the choice language, and its high ideals, makes a profound impression. Sufficient dramatic action was introduced through the skill of one of the young performers to make the story live once more. The chorus was trained by the organist of the church, who received extra compensation, and who was unwearied in his labors to bring the performance to a high degree of perfection.

The last scene was like a religious service. The young people in the chorus—the reapers and the gleaners—standing with bowed heads, as Boaz and Ruth, attended by Naomi, receive the benediction of the Elder. Then the chorus breaks forth, jubilantly "Rejoice, Rejoice, for blessings round us fall!" The influence of such a scene can not fail to go on in the lives of the performers. Dignity and