

# THE NEW-YORK OBSERVER

## Loss and Gain

BY WILLIAM J. ROBINSON

The law of life controlling human forces  
Since history's dawn in nations long forgot,  
Had as their first and primal nascent instinct,  
Self-preservation as the central thought;

Till mid the roar of bloody human conquest  
Was heard a deathless voice upon the scene,  
And Heaven and earth have paused in hush to listen  
To the new gospel of the Nazarene;

He that shall save his life shall lose it,  
And so He taught the mæd of gain and loss;  
And losing it for Me, shall surely find it,  
And then He proved it true on Calvary's cross.

That gospel lives and triumphs all transcendent,  
Proves that His dying was not, is not, vain;  
When men our blood and kin on the Titanic  
Dying for others proved it true again.

Oh law of love, all other laws exceeding,  
Rule in our lives, and self will lose its sway;  
Then death will be as but a glorious ushering  
Into the splendors of eternal day.

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## A Shepherd or a Ranchman?

By CLELAND B. McAFEE, D.D.

**A** WORD to my brother pastors: My Brethren some of us are witnessing great changes in the demands on ministers. They are wise changes, inevitable changes, and our only caution must be against losing too much of the old in the great gains of the new. More and more a pastor is being converted into a ranchman. His work must be organized; he must find heads of departments; he must deal with work in the large and let others do the details of it; he is not to use his strength and time in work with individuals, but must lead and inspire movements and set other men at work with individuals. That is, he is not so much a shepherd of a flock as a shepherd of shepherds. Under the present pressure in a large church, anything else is almost impossible.

There are a good many to whom that is a very satisfactory plan of work. The old idea seems to them a mistake anyway. They strike off happy phrases about it, snappy at least. The later proposals make general, habitual pastoral calling almost impossible. Announcements of four afternoon committee meetings or conferences for next week are in my mail this morning, and I am a shrinking violet in such matters compared with my more efficient brethren. Very well, says the satisfied ones, "It is not a man's job to run around attending pink teas or holding old ladies' hands"; "it is a mistake to spend the afternoon pulling the doorbells until one becomes a mere lackey for the parish"; "let a man get into the real job of the church, battling with giant wrongs, and men will not care whether he trots around the parish all afternoon or not." Those are all sufficiently accurate quotations.

They are not quite satisfactory as definitions of pastoral calling, however. Dr. McGiffert says that scientific historians are always suspicious of dramatic events, because real events are not generally dramatic. And one is inclined to suspect phrases which make serious work look ridiculous, because serious work is not generally ridiculous. But it is perfectly evident, phrases or no phrases, that enlarging our functions into the directing of a ranch precludes any large degree of personal shepherding.

There is the same general movement in the plan for enlarging the staff of the church, so that there may be specialists in the various departments. There must be a special Sunday school leader, according to the analogy of the day school, and he must gather the teachers into training classes and bring his school up

to a standard of ten points so that it may receive a certificate to that effect and be put on the published list with honor. There must be a worker for men and boys to correct the evil of there being three million fewer men in the church than women. There should be a social worker, to keep the church in touch with social needs and movements and so to make it a force in the community. Then there must be an assistant minister for calling, funerals, reception of solicitors and other irksome details. These are all to make the Church more efficient, and they are necessitated by the fact that no one man can possibly do the work of a large church to-day. Only a blind man can fail to see that the need is as real as is here stated. Ask the pastor of any large Church whether he does not need all those helpers and more, if he could have them. I am perfectly frank to say that my own Church would be more effective if I had them all.

At the same time, it is evident that some one must manage and direct all the staff and that the pastor is the one to do it. And the more he does of it, the easier it is for him to get into long-range connection with his flock. My word just now is that all of us who are feeling the pressure of the new social service demands shall guard our own hearts that they do not lose their pastoral impulse. A Montana sheep ranch can be managed from a New York office, but the man who manages it is not apt to think so much of the lambs as they need. He delegates that, and both he and they miss a good deal by it. If we must become ranchmen, and we must, let us keep the heart of the shepherd. Having our organization, let us remember that individual human souls are our chief concern, and let us permit no man to take our crown. There are many pastors who set us good examples of the power of such a spirit. They keep their hearts warm by frequent personal contacts with men whom they are seeking for Christ or whom they are building up in Him. Such men are safe with any amount of machinery.

The men in danger are those of us who are led by the apparent bigness of the new tasks to undervalue the power of our highest mission—the dealing with human souls directly in Christ's behalf. We are social servants, but we are primarily seekers of lost men, to pray them in Christ's stead that they be reconciled to God.

*Brooklyn, New York.*