

And so the directing the activities of a particular congregation, you see, gets into a third matter of gov't. ~~Next~~ The matter of actual direction. And when we come into that, the basic principle is to let people have freedom and initiative. That is a basic principle.

Well, now, within the congregation, then, you have the one extreme where the whole congregation decides everything. And that is not as a rule workable. And the result is that within the congregation, within the gov't. of the individual church in the congregational system, entirely independent, you have a tendency to run to the other extreme, to the prolatical extreme. (end of record)

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You have ~~you~~ your minister whose word is law on everything. But you see, here are the two extremes. The minister, his word is law on everything, on the other hadn, everybody has to decide everything. Those are the two extremes. Well now, if you have a wonderful man as ~~minister~~ minister, it may be a grand system, where he can think things through ten times as fast as anybody else, and he decides how to go and they follow him gladly and they go forward. But it takes a very ~~unusual~~ unusual man for this type of setup. On the other hand, if your authority is simply divided equally among all people, it is pretty difficult to get definite action, definite progress. If you can have freedom of the people, so that they can develop different ways of advancing the work, just as much as possible as long as ~~there~~ there is a coordination of the efforts of the different people. If you get where you have half you ~~people~~ people determined we must have Sunday School before church and the other half determined that ~~we~~ we must have it after church, you have a system where you have to have a decision between the two. And how are you going to make the decisions. Are you going to count noses and see which way the most people are for. Are you going to have the minister decide this matter, and you have got to do it because that is what he says/ Well, there is the pres. system or the system of elders, in between the two. And that is the representatives of the people. Whether you call them elders, whether you call them deacons, whatever you call them, the third system is the system whereby you have a ~~group~~ group of represen-