

# The Usher's Handbook

By C. B. Constance



*Published for the*  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS  
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## INTRODUCTION

As our churches increase in size, congregations and branches grow in numbers, and the desire for dignity and beauty in worship is advanced, the ministry of ushering at the church meetings assumes a greater importance. In the small meetinghouse of an earlier day, the few families worshiping there could enter and take their places without assistance. But in the larger modern churches, the seating of the people may greatly affect the success of the service, and should not be left to chance. Visitors and strangers, and even the more timid members, are reassured and made to feel welcome when they are received and conducted to seats by trained and courteous ushers.

Ushering, like every other service, meeting, and activity in the local church is under the charge of the pastor and his assistants. In electing the pastor to office, the church lays upon him a responsibility he will earnestly endeavor to bear. He will want to give his people peace, confidence, and satisfaction in their church life. He is also responsible to the district president, the regional administrator, the apostle in charge, and to other general church officers. To meet his obligations, he must have authority to direct the activities of all assisting and standing ministers, officers, and workers serving in his branch. Ushering is one of his major concerns. His assistants represent him in providing a friendly and courteous reception for members and visitors, greeting them and conducting them to their seats for the services.

Ushering is one of the many duties related to the office of the deacon in General Conference Resolution No. 471, which includes the provision that the deacon is "to see that

the members coming in find seats." Doctrine and Covenants 83:22 directs that the deacon is to share with the teacher the responsibility "to watch over the church, to be standing ministers unto the church."

There may be conditions and reasons why the deacons should receive assistance in the ushering service from other members of the congregation or from special groups identified with the church. The deacons should make arrangements with the pastor to be sure that plans for such assistance meet his approval.

The author, past president of the Omaha Church Ushers' Association and for many years chief usher at Omaha Central, has made careful study and preparation for the writing of this manual on ushering. The manuscript of the first edition was prepared under the direction of Dr. F. M. McDowell, and was checked carefully by members of the First Presidency. This revision has been prepared by Elder Fred L. Young. It is commended to the pastors and the local officers of the church in the hope that it will meet the need and contribute something of value to the progress of the work of ministering to the people.

THE EDITORS

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## THE CHURCH USHER AND HIS OFFICE

### I. WHAT IS AN USHER?

*The church usher* is a servant of God and the church. His service makes a valuable contribution to worship.

*The word "usher"* is very properly applied to those who stand at the door to welcome and accommodate worshipers, for the word itself comes from the Latin word meaning "door." The usher's place is therefore at the door of the church. As such, the usher becomes the host of the church, greeting all who attend and seeing that they are comfortably seated in the sanctuary.

*Church ushering* differs materially from other forms of ushering. It is of much greater significance, for it is a service both to the guest and to God. It is an act of worship.

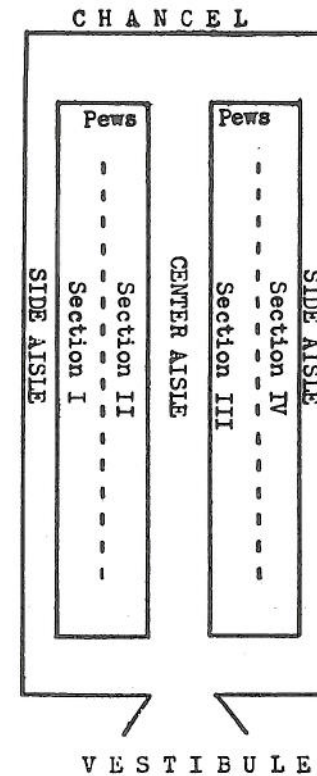
### II. ORGANIZATION

*The church ushers' organization* may consist of a *chief usher*, one or more *head ushers*, and a number of *regular ushers*. The chief usher is usually nominated or appointed by the pastor, and other members of the ushers' staff are chosen by the chief usher and the pastor. The size of the ushers' staff would, of course, be governed by the size of the church they serve. These constitute the staff of ushers.

*The head ushers* are in reality assistants or associates of the chief usher and are the ones on whom the chief usher must rely for the carrying out of his desires. In large churches the chief usher would seldom do any ushering himself, but would spend his time and efforts directing the work and seeing that everything ran smoothly and in order.

*Meetings of the ushers' staff* should be held regularly, either monthly or quarterly depending on the need and the size of the staff.

*Position occupied:* The arrangement of the church would determine to a great extent the position each usher occupies when on duty. If the church sanctuary has only one entrance and if there is a center aisle and two outside aisles, then the position of each usher is easily determined. With this type of arrangement, the head usher would stand in the door leading into the sanctuary. Two ushers would



service the center aisle and two would care for the two outside aisles. An additional usher would be stationed in the vestibule. It would thus require one head usher and

five regular ushers to meet adequately the needs of ushering at any one service in that particular church. In addition to this, a "spare" should always be on hand to fill in if one should not arrive.

*A church is usually divided into sections* and an usher appointed to care for each section. Although an usher may not be on active duty at every service, he should if possible always serve in the same section when he is on duty.

By so doing he will become acquainted with the worshipers who usually sit in that section, and can with better understanding serve them and meet their needs.



### III. THE USHER'S ATTITUDE

*The usher's mental attitude* should be such that guests will enjoy meeting him. He must take his job seriously and perform his duties with reverence and earnestness.

*The usher is the official greeter* of the church. The church's reputation is in his hands. When one approaches the front door of a home, he can usually tell what kind of people live there. Likewise, when a visitor approaches a church and its ushers, he can usually judge pretty well what kind of church it is. The usher should be friendly but never jovial. There should be no giggling or foolishness, for his task is a sacred one. He must set the example for orderliness, otherwise the congregation cannot be expected to be orderly. Good ushering is conducive to good order. Ushers should not discuss with other ushers or guests matters that do not pertain to their immediate job.

*God expects every church officer to do his best.* This includes the usher. *It is imperative that the usher be on time,* never letting guests arrive ahead of him. At regular services he should be at his post of duty twenty minutes before the hour of service. On special occasions he should be at his post one half hour preceding the time of service. He has a very important task to perform, and he must do it well, being careful, of course, not to overdo it.

*The best members make the best ushers.* Some people think that if a man isn't particularly fitted for any other job in the church, he should be used as an usher. This is not true. The ushers' staff should be composed of capable men. The job of ushering should never be given to anyone as a "consolation" prize.

*The usher should be devoted to his task.* When asked to enter into the work of ushering, some men have answered "I'll be glad to help any time I'm there." This is hardly

indicative of the right attitude, and these men seldom make good ushers. An usher must be so consecrated to the task that he will let nothing short of a major tragedy keep him away. Church ushers should serve with spring in their steps, joy in their hearts, and worship in their souls.

*Teachers and deacons usher as ordained ministers.* They should strive to let nothing interfere with their ministry. There are many tasks to be performed in the church but none quite so important as the particular

task for which the individual has been called. He, therefore, should give first consideration to the work of the priesthood of his calling.

### IV. THE USHER'S DRESS

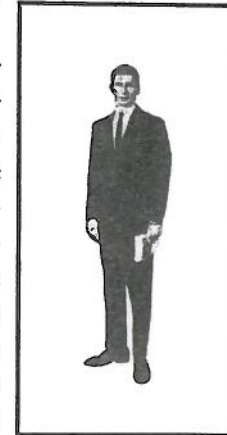
*A pleasant expression* is the first and most important part of the usher's dress. He

must at all times display a pleasant, worshipful countenance, but never a "put on" grin. Every expression must convey the idea of friendliness.

*The uniform:* The church usher should at all times dress with dignity. Certainly he should not, while on duty, wear sport clothes or sweaters or loud, flashy clothes. His dress should be plain yet well kept. While it is recommended that all ushers wear similar dress, it is not necessary that they be exactly uniform.

The usher's tie should not be so bright as to attract the attention of the worshipers. Subdued colors are preferred. Campaign buttons, etc., should never be worn, and pencils should be placed in the inside pocket where they will not show.

*Cleanliness is most important* in the usher's dress.





His body should be clean, fingernails clean and well trimmed, and face freshly shaven. His hair should be properly trimmed and well groomed. His shoes should be clean and polished, and his suit clean and neatly pressed. His shirt should be pure white and freshly laundered. His tie should fit the occasion and, of course, should be spotless. There should be no gum chewing, and no offensive odors such as bad breath.

*The usher should present a neat and well-groomed appearance.* This is imperative since the first impression counts most, and the usher is usually the first one to meet the guests. He should be well dressed but careful not to overdo it. In larger churches the coat should always be worn, even in hot weather. In smaller, rural churches it is permissible to remove the coat only when and if the minister removes his coat.

#### V. AGE OF USHERS

*There can be no definite age limits set,* for there are too many other, and more important, qualifications. A young man should be at least sixteen years of age before he becomes a member of the ushers' staff, and he must have the basic qualifications to make a good usher. From ages sixteen to eighteen, he works as an apprentice in learning the work. Unless he shows outstanding ability, he will not, during these two years, usher at the more important services. He could, however, usher at the services when the attendance is smaller, perhaps at some of the evening services including prayer service. After he reaches the age of eighteen, he can become a real part of the ushers' staff and can take his place among his fellow workers in that capacity.

*Many churches have both a junior and a senior group of ushers.* The junior team consists of young men from

eighteen years of age to twenty-one or twenty-two. Included also in this group are the sixteen- to eighteen-year-olds who are serving their apprenticeship. The senior team consists of those who are of age. There is no definite age breaking point between the two teams because there are many other determining factors. One man at twenty-two years of age may still be in school and not married and therefore prefer to usher with the junior group. Another man may be only twenty-one years of age but be married and have a family, and because of this he may prefer to usher with the senior group. There are limitations, of course, but one who has reached the age of twenty-three should be in the senior group whether he is married or not.

*Two or more head ushers, one or more for each group,* are required where there is both a junior and a senior group of ushers. The junior and senior teams can serve alternately from Sunday to Sunday, or the senior team could usher at the morning services and the junior team at the evening services, depending on the number of ushers in each group, and their qualifications.

*The length of service of an usher* is not based on years, but rather on ability and length of usefulness. Generally speaking, one who has grown older would not be as efficient as a younger person. His memory is not as good, and it would be harder for him to remember names. His steps are slower, and he would not be able to walk down the aisle with as much spring in his step. His hands are not quite as steady, so the chances of his dropping the offering plate would be increased. However, the qualifications of each usher must be carefully weighed, for although the older man's steps may be slow, he may still be a better usher than the awkward young man whose appearance is

not neat and who is loud and boisterous. The job of ushering requires an air of dignity and reverence. It requires personal neatness, friendliness, orderliness, promptness, and exactness. If one is dependable and can meet these qualifications, his age is not important.

## THE NEED AND IMPORTANCE OF USHERING

### I. USHERING IS IMPORTANT

It is necessary to have efficient ushering to see that the people are properly seated as quickly as possible and that the crowd moves smoothly without interruptions. The usher must be at his post of duty early enough to seat the first arriving guest.

*Church ushering can be helpful* only if it is properly handled. People can be seated in an orderly and effective manner by efficient church ushering and will give better support to a church that renders a better service.

### II. AS USHERING PERTAINS TO THE MINISTER

*The usher is the pastor's personal representative.* If the usher is to be the aide of the pastor, then they must be of kindred mind. They must have essentially the same beliefs and faith, represent the same ideas, and try to accomplish the same end or results.

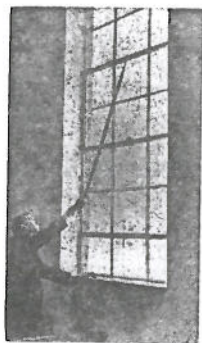
*The efforts of the minister and the usher are coordinated*—one at the pulpit and the other at the door. It is impossible for the pastor to be in both ends of the church at the same time, so he depends on the usher to take care of the door while he himself cares for the needs of his congregation from the front of the church.

*The usher greets the guests at the door* for the pastor. Those who have never before attended are *visitors* and not *strangers* or *outsiders*. There should be no strangers or outsiders in the work of God.

*The usher gets the names, addresses, and other valuable information* concerning visitors and presents this to the



pastor. Hostesses, appointed by the pastor, and regularly on duty at each main meeting at the church, generally give good assistance by getting visitors to sign names and addresses in a regular guest book. Appropriate cards can be sent to such visitors afterward, and the names and addresses are given to the pastor. With this information the pastor can execute the proper follow-up which may be the means of making a member of the visitor. The usher also gets information regarding those who are interested in baptism, or those who are already members but who have recently moved into the vicinity of the church and are interested in transferring membership. In this respect the work of the usher takes on a missionary aspect.



*The usher sees to the comfort of the worshipers.* Unless the janitor has been given the specific duty of seeing that the sanctuary is properly ventilated during the hours of service, the task should be performed by the usher, since the usher is on duty throughout the time of the service. As much as possible the

windows should be regulated before the opening of the service or during the opening hymns, so that it will not be necessary for the usher to move around in the sanctuary during prayers, special music, scripture readings, or the sermon.

*Improper ventilation* can ruin the best of sermons, so it is of utmost importance to the minister that the usher takes proper care of this part of his work. The audience must be comfortable if they are to be in a receptive mood. A temperature of sixty-eight degrees is recommended. As much as possible the switching on and off of the lights during

services should be avoided. No one except the chief usher or the head usher should operate light switches during the services. The usher not only sees that the worshipers are seated but *properly* seated for their comfort. The usher sees that there is order in the sanctuary and that everything that is done lends itself to reverence and worship.

*Efficient ushering is very vital* to the success of the service. The usher's greatest success has been attained when he can turn the congregation over to the minister in a worshipful attitude. When this has been done, the stage is set for a worshipful service. It is almost impossible to get the members of a congregation in a worshipful frame of mind without the usher. The most valuable aid to a pastor is an efficient corps of ushers.

### III. NEEDED IN ANY CHURCH

*All churches need efficient ushering.* None are too small and certainly none too large for this helpful service. In the large church there is tremendous need for ushering. It is next to impossible for the pastor to become personally acquainted with each worshiper, so he must rely on his helpers, the ushers.

*In the large church* there are more needs to be met, more faces to learn, and more guests to be comfortably seated. The "crowd engineers," the ushers, have much to do. The crowd must be kept moving without interruption, and yet each guest must receive a personal welcome and must be comfortably seated in a pew chosen especially for him.

*Churches located in vacation lands* should have the best of ushering. To these churches many visitors come. Generally they are members of the same faith, but frequently others will attend because there is no church of their belief in the locality, or for some other reason. Certainly the



usher has an enormous task here. He must see to the complete comfort of the visitors as well as those who comprise the regular membership. Visitors must be made to feel "at home" in the church. They must be introduced to the minister and members of the congregation and invited to return. The proper type of ushering will make vacationers want to return there to worship on their next vacation.

*The rural church and the small church* also need good ushering. What has been said regarding the large church will apply to the rural and the small churches in modified form. No church, regardless of size or the type of people who worship there, can afford to be without the services of an efficient corps of ushers.

*Nothing can fully take the place of good ushering.* The service of music should not be minimized in any way, but efficient ushering is often of greater importance and value to the spiritual results of the meeting than music. Certainly good music adds much to the service and is much to be desired. If, however, the music is poor, the minister can usually supply in his sermon that which may have been lacking in the music. Very few ministers have found a way to supply in their sermons that which was lacking because of poor ushering.

#### IV. GOOD USHERING IS GOOD ADVERTISING

*A wide-awake corps of ushers* is one of the best advertisements a church can have. Many people shop when it comes to attending church much the same as they shop around from store to store in their purchases. Some people grow up in a certain church and wouldn't think of attending elsewhere. There are others, however, who have no real church home, possibly because they have never found one which particularly fits their needs. To these people the

church usher can be of much assistance. By showing proper personal attention to them, the usher through his efforts may make them feel at home in his church and help them to find that *something* they have not found in other churches.

Thus they may be induced to become regular attendants and members of the church. As they tell the good news to their friends, others may be persuaded to attend. When a woman makes a good purchase at a store, she tells her friends. Likewise, when people find a church in which they enjoy worshiping, they tell their friends. Much like the clerk in the store, the usher in the church plays a very important part in seeing that the customer or worshiper is satisfied and will want to return and perhaps bring his friends with him.

*The usher is the public relations man of the church.* As such he can make a good or bad reputation for the church. If he does his job well, the worshipers are pleased, and they go from the meeting speaking well for the church. If he has not done his task well, the music, the sermon, the prayers, the entire service is impaired. Worshipers leave the meeting in a negative frame of mind if they have not received that for which they sought. Because of this they are inclined to tear down rather than build up the church, and it then receives poor publicity. The usher is the "front" man, and there lies within him the power to make a good or a bad impression for the church.

*When a member is absent* the chief usher should write or telephone the member, advising him that his presence was missed by the ushers. This act promotes a good relationship between the church and the individual. This personal attention also impresses the member with the necessity of regular attendance.

*The usher is a missionary.* No one in the church has a better opportunity to meet visitors and ascertain whether or not they are members of the church. In his position at the door, he has an opportunity to converse with visitors regarding their church affiliations and preferences. Through personal contact, he can invite all to return. Through this personal contact in welcoming, seating, and inviting the guests, all may be influenced to return again and partake of the worshipful spirit and receive the divine instructions brought by the minister. The usher can do much toward increasing the attendance and membership of the church.

Paul M. Hanson once said, "Two thirds of the work of winning members has been done when visitors have been made to feel at home." This is truly the work of the church usher.

#### V. REWARDS AND RESULTS OF GOOD USHERING

*Few workers in the church receive as much praise* for their work in comparison to work and time expended as does the church usher. The soloist must spend hours in preparation. The minister spends many hours, and even days, preparing a thirty-minute sermon. The church school teacher must read and reread the lesson and delve deeply into the books of the church in preparation for the teaching of the class. In contrast to this the usher spends relatively little time in preparation. He arrives at his post of duty twenty to thirty minutes before time for the service to start and begins his work.

*No one in the church has opportunity to meet more friends* than does the usher. This in itself is a great reward, for the fellowship and handclasps of friends truly minister to the usher. His position places him always in

the eyes of the worshipers, and as long as he does his work well, he will receive their friendly approbation.

*The results of good church ushering are manifold.* Certainly no church, regardless of size or location, should try to get along without it. By efficient church ushering, guests are properly welcomed and made to feel at home. They are comfortably seated so they can enjoy the service. There is order everywhere, and the spirit of quiet meditation pervades the sanctuary. The worshipers feel at ease because they know there are efficient ushers on duty to care for any emergency. The minister's task is easier, and the church service becomes truly a worship experience.



## GREETING THE WORSHIPER



### I. WHY PEOPLE ATTEND CHURCH

*Some people come to church with preconceived ideas.* Especially is this true of those who have never before attended a particular church.

They have some fixed notions about

1. What the church building will look like
2. What type of man the minister is
3. What type of sermon will be preached
4. How they will be received at the church—by the ushers, by the minister, by the congregation

Regardless of whether their ideas are right or wrong, the minister, the ushers, and the congregation must confront them. Naturally it is the desire of every pastor that his church be well thought of, and to this end he gives his best efforts. It is his desire not only to please the worshipers but also to have them take with them a message that will influence them to be more Christlike. The usher can help tremendously in this. Of course, the minister is the one who brings the sermon, but the usher—through efficient ushering—can help the guest to enjoy the service more and to glean more from the sermon.

*People attend church for many reasons.* Contrary to a general belief, most people do not actually go to church to worship. There are many reasons why they attend church.

1. For worship
2. For spiritual uplift
3. In response to custom or obligation
4. To meet friends
5. Because it is pleasant to be there
6. To associate with the group
7. For prestige in business or community
8. To see the church building
9. To learn what the church teaches
10. To wear new clothes and see what others wear

*The usher must make each one feel welcome,* whatever the reason for attending. Naturally, the usher must meet all the guests with the same friendly concern. *He may help them to change their thinking,* however, and by proper effort induce them to come to church to worship even though they have in the past been attending merely because of custom or obligation. The worshiper who comes to church for prestige in business or community may be able to see and feel the beauties of worship, and a complete transition in his life may result. Even those who come to “see and be seen” may discover some of the inward beauty in mankind and be led to follow the more excellent way.

### II. CONSIDER THE INDIVIDUAL

*The usher greets each guest individually.* Every guest approaching the church door has a very definite feeling as to how he should be received. The first thing he is interested in is *self*. With this feeling, he immediately looks to see if anyone is going to speak to him. If the worshiper is carrying a grudge against the church, he perhaps is hoping that no one will speak to him so he can leave the building and tell others that the people of that church do

not bother to speak. If the worshiper is saddened because of death or serious illness, he will appreciate the consoling words of the usher. Each person must be greeted by the usher as a separate and distinct individual. He has come to church for some purpose, however foreign to the object of worship it may be, and must thus be received by the usher.

*The usher impresses the worshiper by the way he greets him.* Those who are quiet in nature should be received in a quiet way. Some will want to shake hands but others will not. Most people prefer to shake hands because it means recognition for them. When the usher shakes hands with a guest, it should be a firm, sincere handshake and not a phony one. He should look directly at the guest and smile while shaking his hand. If possible, he should call each guest by name, for this is a pleasant form of recognition. For a brief moment he should give the guest his undivided attention and try to make the guest feel that he has just been waiting to greet him. Make him feel that the church considers him important.

### III. THE USHER'S ATTITUDE IN GREETING THE WORSHIPER

*The usher seeks to minister as he sees the needs of each guest.* Since people come to church for various reasons, and since each is a separate and distinct personality, it naturally follows that each should be received by the usher in a somewhat different manner.

*An usher first of all must be considerate.* He should ask about sick relatives and friends, inquire about those who are absent for various reasons, and in general show an interest in all. He should welcome back to church those who have been away because of business, sickness, vacations, or

disinterest. He should comfort the mourner and soothe the brokenhearted.

*The usher should guard against any undue familiarity* such as backslapping, etc. There is no place for this in the ushers' code of ethics. He must at all times be careful not to embarrass a guest. He should be friendly but not jovial or hilarious.

*The usher represents the spirit of the church.* The guests are about to be ushered into the house of God. It should be the usher's purpose to turn over to the minister the whole congregation in a worshipful attitude. Unless he can do this, he has not fully accomplished his mission.

### IV. THE SPECIAL GUEST

*Every church has a special guest occasionally.* It may be a prominent businessman, the mayor of the town, the president of the church, the governor, or the president of the nation. Naturally these special guests require some special attention.

*The usher should carefully guard against any favoritism.* He should properly recognize special guests, but he should not make a big fuss over the financial bigwig and forget the other worshipers. All are equal with Christ, and since the usher is engaged in Christ's work, he acts in the stead of Christ.

He should not receive his special friends more warmly than casual acquaintances or those he may dislike. In his capacity as an usher, he is not acting for self alone but as a servant of God. If a high church official is a special guest, the pastor should be notified immediately upon his arrival. It is well also to notify the pastor if other dignitaries attend, such as the mayor, the governor, the President, etc.



V. WHAT IS ACCOMPLISHED BY PROPERLY GREETING THE WORSHIPERS?

*The answer to this cannot always be expressed in words, for sometimes the answer resides in the innermost soul of man.*

Some people have gone to church for no apparent reason except to be going somewhere and with no thought whatever of worship. Because of the warm and sincere welcome given them by an usher, their hearts have been touched, and they have entered the sanctuary in a receptive mood, to worship. Others have gone to church feeling despondent, and the friendly welcome of the usher has given them new courage.

*Men's lives can be changed at the door of the church* where stands an usher filled with the Spirit of the Christ and earnestly seeking to do His will. His is a noble task. The usher remains on duty until the guests have departed. It is not only his duty to greet people when they arrive at church but he must also be there to meet them at the conclusion of the service, to introduce visitors to the minister and members of the congregation, and to invite them to return.

*The ushers should be near the exit at the close of services* to answer questions, to escort visitors, to assist the aged, and in general to make ushering as apparent at the close of the service as at the opening. This period of time also affords him a grand opportunity to pass out church tracts and other literature to visitors.

*The usher's work also continues throughout the week.* It does not end when the doors of the church close after the service. He continues to work while away from the church. When he meets someone he has seen at church, he should greet him and give some suggestion as "See you at church

next Sunday." Like the minister, the work of the usher never ends.

Through efficient church ushering is expressed in words and actions the Lord's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:29).



## SEATING THE WORSHIPER

### I. A MATTER OF EDUCATION

*People have to be educated to the services rendered by the usher.* Some people will at first resent the idea of an usher showing them to a seat. In the educational process, as well as the actual work of ushering, it must always be remembered that the usher is there to help and not to hinder.

The usher should first find out where the guest prefers to sit and then, if possible and practical, try to seat him there at each meeting.

*Ushering must be done only at proper intervals* during the service. There must be an understanding as to when to usher and when not to usher. There should be *no ushering during important parts of the service*, such as during prayer, special music, scripture reading, taking of offering, etc.

The guests have no right to expect to be seated during these periods, and most of them will be pleased to wait if the matter is tactfully handled by the usher. He does not, of course, reprimand them for coming late, because they may have a very good reason for being late. He does not restrain them with a remark such as, "You'll just have to wait until the prayer is finished." He could say, "I'll be very happy to seat you as soon as the prayer is finished." If there is a processional, guests should not be seated until it is completed.

By proper education and the right attitude exemplified by the usher, most people soon conform to the mode of ushering and are privileged to enjoy greater spiritual experiences as a result.

### II. HANDLING THE CROWD AT THE DOOR

*It is imperative that each usher should arrive on time* and be at his post of duty from twenty to thirty minutes prior to the opening of services, depending on the importance of the meeting and the size of the crowd expected to attend. *The chief usher appoints one to act as head usher* for the day (or week) and this man is stationed at the door of the sanctuary.

*Doubtless he has also selected the required number of regular ushers* to assist him, and each of these men now takes his place—one man for each designated section and one man in the vestibule.

*Every man then assumes his own responsibility.* The regular ushers in the sanctuary are the ones who actually seat the people, while the man stationed in the vestibule can be the official greeter, helping visitors dispose of their wraps and rendering any necessary service. He must also see that noise in the vestibule is kept at a minimum. He should especially watch this at the conclusion of the church school when members of various classes have a tendency to stop and talk rather than proceed quickly into the sanctuary.

If the church is small the chief usher could occupy the position in the vestibule, but otherwise he should spend his efforts in a supervisory capacity.

*After each regular usher has been given a section in which to usher*, he should at no time during the service usher in any other section, nor should he at any time leave his post without first consulting the head usher, regardless of the reason. It is usually best for the regular ushers who usher in the sanctuary to be stationed near the door so they can easily receive the guests assigned to them by the head usher.



It is desirable to have the team of ushers for any one service all the same height and size. This is sometimes impossible. It is especially important that any two men working closely together, such as the two who usher in the center aisle, be of approximate height and size. The ludicrous appearance of two ushers of vastly different size may call forth humor, and thereby detract from the spirituality of the meeting.

If four or more ushers have occasion to walk down the aisle together, they should be lined up by height—the shortest in front and the tallest in the rear.

*When guests arrive at the door of the sanctuary*, the head usher greets them and ascertains how many are in the party who wish to be seated together. If, for instance, there are four in the party, the head usher will turn to one of the regular ushers, and quietly say, "Four, please," and indicate to the guests with a slight motion of the hand that this particular usher will seat them. The regular usher should confirm this by looking the first person in the party directly in the eye, smile, and give a slight nod or bow so that there will be no questions in the mind of the guests as to which usher will seat them.

*The usher then turns and precedes the guests down the aisle* to the seat he has chosen for them, or the seat in which they usually sit. Neither the head usher nor the regular usher should touch the guest with his hand except as it is advisable to shake hands. Backslapping, etc., has no place in ushering. If an elderly, blind, or crippled woman is being seated she should be offered the usher's arm.

*Ushers should learn to associate families* and seat them together if they desire. If a part of the family arrives early, the usher should ask if the other members of the family will be in attendance, and if so, he should save room for

them and seat them with the rest of the family when they arrive.

If the husband has gone to dispose of his hat and coat, it may be best to let the family wait in the vestibule until he arrives and then seat the entire family at once. While waiting for him, the others should not be permitted to stand in the doorway and obstruct passage.

Frequently there are requests from guests that a seat be reserved next to them for a friend who will arrive later. Ushers should give these requests strict attention and see that they are properly handled.

### III. CONDUCTING THE GUEST TO A SEAT

*The usher should know where he is going to seat a guest* before he starts down the aisle. He intimates by this that he was saving that particular seat especially for this guest. He should never embarrass a guest by having to search for a seat while the guest follows him.

If he does not have a seat picked out for the guest, he should ask her to wait at the door while he finds a seat.

The usher should be constantly on the alert and check his section frequently to see where he has available space to seat guests. He should at all times know where he has room for a party of two or four, or any other number of guests.

*Guests should be seated where they prefer to sit*, if possible and practical. It may not be possible to seat them in a particular pew because it may be filled before they arrive. Do not crowd guests uncomfortably. Pews will hold only a given number of people, and the usher should not under any circumstances try to add another person, even though the guest insists on sitting there. True, it might be satisfactory to the guest he is trying to seat, but the other six people already seated in that pew might dislike the idea



of being so crowded. If this particular guest wants to sit with a friend who is already seated in that pew, then the usher should ask the friend to move to another pew where there is room for them to sit together.

It may not always be practical to seat a guest where he would like to sit. For instance, he may want to sit with a friend with whom he can talk throughout the service. Since it is the usher's duty to see that order prevails and that there is no talking, it naturally would be wise to discourage this arrangement. This situation must, of course, be handled very tactfully so as not to offend anyone.

*People who prefer to sit in the same pew at each service* should be afforded that privilege if possible, and the pew be reserved for them. In special seating arrangements of this nature, the seats should be held until the time of the opening of the service or perhaps a couple of minutes preceding this. If the guests have not arrived by that time, the pew may be used for the seating of other guests provided it is needed.

There are some disadvantages in reserving seats, but there are also some advantages, one of which is that the guest feels obligated to attend regularly to occupy the seat which is being reserved for him.

*It is sometimes necessary to make special reservations*, as when a baby is to be blessed. For this occasion seats are usually reserved toward the rear of the church and on the center aisle. They should be toward the rear of the sanctuary so that the mother can easily leave should the baby cause disturbance. This seating also allows the father and mother to walk up the aisle together with their child which adds to the beauty of the occasion. Space should be reserved in the same area for other relatives of the baby.

*For making this type of reservation, cords are used.* The cords can be purchased at a reasonable price and made up according to specifications. Usually a cord six feet long with tassels on each end will be adequate. The cord should be one inch in diameter and made of silk rayon. It should have four strands and these should be of the church colors—two purple and two old gold. The tassels likewise should be of these two colors.

To reserve a pew one of the cords should be draped across the back of the pew to be reserved and the pew immediately in front of it. If the entire pew is to be reserved, a cord should be placed on each end. If only half of the pew is to be reserved then one cord is placed on the end and another in the middle.

*It may be wise to reserve one or more of the rear pews* for mothers with babies; and if chairs are not available, one of the rear pews should be reserved for the ushers when they are through with their work. These reservations can also be made by the use of the cords.

*The usher should always walk at the speed the guest walks*, being careful not to run away from the guest whom he is seating. Generally he should move at a brisk pace, but some guests—especially the older people—will walk more slowly. If the usher precedes at too great a distance ahead, the guest may be inclined not to follow him and to stop at a seat nearer the rear of the church. Although this is somewhat disgruntling to the usher, he must not show it. He should merely smile and return to his post at the door.

The pastor can help to secure the cooperation of the congregation by explaining the service and making a few requests, in a kindly way, in regard to seating. The members may be asked to tell the usher where they wish to sit, and



then to follow the usher to the place, instead of letting him walk all the way to the front only to find he has lost them on the way.

*On arriving at the pew* in which he wishes the guest to be seated, he turns around facing the guest, hands him the bulletin and remains standing in that position until the guest is seated before returning to the door. He should stand in such a position as to leave no question in the mind of the guest as to which pew he is to occupy. Laying his hand gently on the end of the next pew will help to confirm this although this is not necessary.

*The usher should never point* to the seat and then walk away. He must remain standing there until the guest is seated to see that everyone is comfortable and has plenty of room. He should also watch to see that the guest does not sit on someone's hat. It is not good psychology to ask one who is already sitting in the end of the pew to move. It is, however, advisable to ask the first guest being seated in that particular pew to please be seated in the center of the pew.

Some who arrive early will attempt to sit near the aisle, causing those who arrive later to have to climb in front of them. This is awkward and confusing. The pastor again may request the cooperation of the members in filling the seats to the farthest point from the aisle. Ushers also can make kindly requests of members as they are seated. But—and this is very important—the matter should not be made an issue that would cause



unpleasantness. We need willing cooperation, not submission to an order that will cause resentment and loss of attendance.

*An usher should never sing while ushering.* He should give his undivided attention to those who are being ushered.

*The usher may help follow the minister whenever the Lord's Prayer is being given in unison.* This will relieve timidity of some worshipers and also assist in the unity of the giving of the prayer. During the prayer the head usher should watch the lips of the leader so he can pronounce the words at the same time, even though he may be too far away to hear the leader. If the congregation kneels in unison during the Lord's Prayer, or during the Communion prayers, the ushers should all kneel on the right knee and face the altar.

#### IV. THE CHURCH BULLETIN

*Every church, whether large or small, should issue a weekly bulletin.* The bulletin should be handed to the worshiper at the pew and not at the door. By so doing it serves as a magnet in the hands of the usher to draw the guest to the particular seat in which he wants him to sit. *The bulletin should be handed to the guest right side up in convenient position for the guest to receive and read.*

*Bulletins should be carried neatly* in the usher's hand so they can be easily separated and handed to the guest. The thumb should never be moistened to aid in separating the bulletins. *Not more than two dozen bulletins* should be held in the hands at one time, otherwise it may appear as the wholesale distribution of sale bills. The bulletins should never be folded, rolled, or otherwise wrinkled and should never be placed in the pocket. They should be kept neat and always held in the hands while ushering.



Before taking the offering, the supply of bulletins should be laid down near the ushers' post or handed to the head usher.

Each usher should become thoroughly familiar with the contents of the bulletin immediately upon his arrival, so that he can answer any questions regarding the service.

#### V. THE PSYCHOLOGY OF SEATING AN AUDIENCE

The ushers, as "crowd engineers," need to use much psychology in seating the congregation. If the attendance is small the crowd should be distributed throughout the sanctuary to give the appearance of a full house. As an example, if there are twelve pews on each side of the room, twenty-four in all, and each pew will comfortably accommodate seven people, the total seating capacity is 168. If on a certain Sunday the attendance was only 120 it would be much better to seat five people in each pew rather than seating seven people in each of 17 pews and leave the other 7 pews empty. If the attendance was only 96, then four people should be placed in each of the 24 pews. This is especially important in hot weather as it better distributes the crowd and adds to the general comfort of the worshipers.

This method of seating also aids materially in the receiving of the offering. There are, of course, limitations to this and it would not be wise to scatter a very small crowd all over the church by seating only two or three people in each pew. In this case it would be better to seat the entire congregation well front and leave the rear seats vacant, or seat them in the center of the room and leave the outside pews vacant.

If on special occasions the attendance is very large, it may be wise to add extra chairs, but this should not be done if they would cause a fire hazard. If extra chairs are used,

they should be removed quietly during the singing of the last hymn to facilitate the exit of the worshipers.

*If possible persons should be seated according to the facts known.*

Elderly people usually prefer to sit well front so they can hear and see. If hearing aids are provided by the church, all guests desiring to use them should have this privilege. Young teen-agers usually prefer to sit together in the rear of the church, but this is not always advisable. Talkative friends should not be seated together if it is possible to avoid it. Stout people usually prefer to sit near a window, but bald-headed persons, asthma sufferers, and anemics prefer a warmer place in the church. It is well to seat a visitor next to a regular member of the same sex, and one who would be inclined to greet the visitor at the conclusion of the service. It is permissible to introduce them when seating the visitor, if the service has not started. Business associates should generally not be seated together. They have been together six days in the week. However, if they desire to sit together, their wishes should be adhered to.

*It is best to seat visitors near the center of the sanctuary.* This will give them the warm feeling of the church, because there are worshipers seated all around them and they will not feel as if they are alone. This also gives time for members to meet them after church before they can slip out the door, as might be the case if they had been seated in the rear of the sanctuary. Visitors, however, should not be seated on the very front seat because here they would feel conspicuous.



## RECEIVING THE OFFERING



### I. THE OFFERING SHOULD BE TAKEN REVERENTLY

*The receiving of the offering should neither be hurried nor retarded.* It can be a very rich spiritual experience for the worshiper if proper foundation is laid and if it is properly taken. It is an *offering* and *not a collection*. Our ancient brethren of-

fered to God their burnt offerings and sacrifices, but today the offering plate is passed by efficient ushers to receive the consecrated offering of the people.

*There should be no special musical numbers during the receiving of the offering.* Special musical numbers and the receiving of the offering are each beautiful; but if both come at the same time, one detracts from the other. It is best to have the organist play softly while the offering is received.

*To give the proper preparation and setting for the receiving of the offering,* a prayer of dedication may be given or a passage of scripture pertaining to giving may be read. Following this a hymn could be sung while the worshipers prepare their offering. The singing of the hymn also affords the ushers the opportunity of seating those who may have arrived late, as well as taking their places in preparation for the taking of the offering. The preliminaries of the prayer or scripture and the hymn help to encourage giving and give the audience time to prepare their gift.

### II. WHY THE OFFERING

*The offering becomes one of the most worshipful parts of the service* when properly approached and when proper methods are used in receiving it. Too many times the offering is considered from a material viewpoint only, and its spiritual value is completely overlooked. The offering is not taken just to raise money to keep the church going. It has a higher and a holier significance.

*The spiritual standards of the worshipers are materially raised* because of their having given of their material blessings. They now have an investment in the church and are more inclined to feel that they are a definite part of the church. The spiritual contribution therefore becomes of much greater importance than the material contribution.

*The worshipers leave the sanctuary feeling that they have not only received but have also given* that others might receive, and the old axiom, "It is better to give than to receive," rings clearly in their ears.

### III. THE MECHANICS OF RECEIVING THE OFFERING

While the last stanza of the hymn is being sung, the ushers all take their places in preparation for receiving the offering. The bulletins are handed to the head usher, and he in turn hands each usher an offering plate. The head usher remains standing in the door, facing the altar while each regular usher marches to the rear of his designated section. After the hymn is finished and the organist begins to play softly, the regular ushers move toward the front of their section.

They should start with the left foot forward and walk in unison, carrying the offering plate in the right hand and at belt height. Their walk should be brisk but not hurried.



The men walk closely together, and those in the center aisle\* should walk at elbow's length apart and take thirty-inch steps. When four or more are walking together, those in the rear should walk an arm's length behind the two in front of them.

Each usher should walk to the front pew in his section even though there be no guests in that pew. At this point the ushers turn and receive the offering by working in unison toward the rear of the room and standing at a 45 degree angle to the pew they are serving.

They should never lean on the end of the pew but should bend slightly when handing the offering plate to a worshiper or in receiving it from him.

Here again, if the sanctuary has one center aisle and two outside aisles it is very easy to take the offering. In this type of structure four regular ushers would be required to receive the offering from those seated in the main part of the sanctuary—two ushers in the center aisle and one in each side aisle. The choir could be serviced by an additional usher approaching from the choir room, or a plate could be handed to the elder in charge of the meeting by one of the ushers servicing the center aisle.

The two ushers in the outside aisles set the pace and regulate the movement in receiving the offering. They watch each other, and when all have been served in one row of pews they move to the next.

Each of the two ushers working in the center aisle watches the usher in the outside aisle with whom he is working and moves with him.

The two men stationed in the center aisle should always

\* For churches having two off-center aisles rather than a center aisle, the procedure described here can be easily adjusted accordingly.

stand slightly behind the men in the outer aisles to give them a clear vision of each other.

Care should be exercised to prevent the passing of two plates in the same pew—one entering from each end at the same time. There should be a coordination of effort by the two men to see that one usher passes his plate in one row at the same time the other usher passes his plate in the next row. It is well to have a definite and permanent understanding regarding this.

A good rule to follow is for the usher in the center aisle to pass his plate to those in the first pew in which several people are seated and the usher in the outside aisle pass his plate in the following row, and so on throughout the room. If there are only one or two people in a pew, the plate should not be passed across but should be retained in the hands of the usher. Otherwise, release the plate to be passed from one end of the row to the other. It helps for the donor to handle the offering plate.

Worshipers should not be expected to get up out of their seats or reach great distances to pass the plate. This is the usher's job.

*The great question of "what to do if someone drops the plate"* always arises when consideration is given to receiving the offering. Of course, it is the duty of the usher to try to prevent this from happening. For this reason he should always keep his eyes on the plate, being careful not to appear to be watching the giver to see how much money is being given.

If the plate is dropped, it is usually better to immediately pick it up and proceed with the receiving of the offering as if nothing had happened.

The envelopes and money which were dropped can be picked up at the conclusion of the service.



It would, however, be best to pick up any which may have dropped in the aisle, as it might detract from the meeting since it is in plain view of many worshipers.

If the worshipers show much concern and proceed to assist in picking up the envelopes and change, the usher should wait until all is picked up before proceeding.

*Preparations should always be made in advance to take care of an exceptionally large offering.* If one of the offering plates becomes too full, the usher may take some of the envelopes and hold them in his hand. He must not, however, put them in his pocket, for this gives a bad psychological effect. It is usually better if the head usher has a spare plate, so he can exchange it for the full plate.

*In some congregations it is customary to have a blessing asked upon the offering after it is taken.* When this type of program is used, the following is suggested:

*When those in the last pew have been served, the two ushers in the center aisle stand facing the door while the other two regular ushers come to the door and deliver their offering plates to them.* They then take their place on each side of the door while the two center aisle men turn and together walk down the center aisle to the chancel for the blessing on the offering.

*After the offering is blessed, they return it to the rear of the sanctuary and deliver it to the treasurer's office.* Generally speaking this concludes the work of the regular usher until the service is over, and he should then be seated in the rear of the sanctuary—never going beyond the third pew from the rear.

If the offering prayer is given before the offering is received, a different procedure is followed. In this case all ushers walk to the pulpit from which the prayer is to be

given. The two center aisle ushers or those serving the center section lead with the other two directly behind them. When they reach the pulpit, the rear men move to the outside, placing the four men in a straight line.

In this instance the offering plates are carried down the aisle at the right side of the usher. The inside of the plate is turned toward the usher and he grasps it at its lowest point. As soon as the four ushers are in their place before the pulpit, they unitedly "present" the plates by displaying them face up at belt height, and being held by the right hand.

#### IV. CARING FOR THE OFFERING

*The envelope system is generally conceded to be the best form for contributing to the church* and most churches use this plan. Although a packet of envelopes is usually given to each member family each year, it is still necessary that extra envelopes be made available at each service for those who may have forgotten to bring their envelopes and also for visitors who may prefer to use one. For this purpose envelopes are usually placed in the little pockets on the back of each pew. In most churches it is the task of the usher to see that clean fresh envelopes are in these pockets.

*This task should be performed well in advance* of the opening of the service, and might well be done by the ushers immediately upon arrival at their posts of duty.

Immediately after the offering has been received and blessed, according to the local custom, it should be delivered to the church financial officer or placed in his office or some safe and accepted place. Care should be taken about counting it, that the noise of conversation, the rustle of paper, and the clank of coins should not be heard during the service.

This is especially true if the office is near the congregation or the pulpit.

## V. RESULTS

*Good ushering does things to and for people.* It might well be said that efficient church ushering will increase the number of financial contributors in a church and also the amount of money received. Through efficient ushering, people become more friendly to the church and desire to give of their means to help the advancement of the church. They are made to feel that they are a definite part of the church. They feel more obligated to give because they realize that these men, the ushers, are there for the express business of receiving their offering, and are doing it in an orderly, businesslike manner. Because of their having given, they now have an investment in the church and are more interested in its progress.

Any businessman who invests money in a project or scheme follows it to see how successful it becomes. So it is with people who give to the church. Good ushering can and does mean larger offering. The most important effect of the offering, however, is the giving of the individual and not the giving of his money, and the ushers can help materially in this also.

*A church cannot be built and maintained on money alone;* it takes souls. It takes sacrifice and giving.

## THE RELATIONSHIP OF CHURCH USHERING TO THE SERVICE

### I. PUTTING THE CONGREGATION AT EASE

*Efficient church ushering produces a restful feeling among the worshipers;* they feel assured that the ushers will handle any crisis, large or small, which may arise.

### II. MAINTAINING ORDER AND QUIET

*If two guests persist in talking,* or in other ways disturb other worshipers, the ushers see that this is discontinued. Usually this can be accomplished by the usher looking directly at the offenders. If this does not produce results, the usher may be obliged to speak to the offenders. In case they are defiant, let two ushers go together. If necessary they can quietly lead a disturber out.

*Quietude is much to be desired,* and two people should not be allowed to ruin the service for one hundred or more people. Care should be exercised, however, not to unduly offend. Physical force should be employed only in extreme cases.

*Mothers should know better,* but occasionally there is one who will permit her young offspring to wander aimlessly in the aisle of the sanctuary during the service. This distracts the attention of the worshipers and is annoying to the minister. It could be the means of ruining an otherwise good sermon, and the usher should therefore not permit it.

*One suggestion that usually gets results* is for the usher to recommend to the mother that the child be taken to the nursery or kindergarten. If this does not work, then stronger measures must be employed. This type of thing cannot



be permitted, even if it means the disciplining of the parents. There is no justification for permitting one or two people to ruin the service for many others.

*The same principle applies to babies who cry unceasingly in church or two children seated together making noise.* Naturally, small children should be brought to church by their parents; they should grow up in the church. But they should be taught to be quiet and orderly so as not to disturb other guests or seriously disrupt the service.

*Be reverent. Every church should be equipped to care for children in a separate room away from the sanctuary.* Through this arrangement, the parents as well as the children may receive more from the services.

### III. MEETING SPECIAL EMERGENCIES

*If it should suddenly begin to rain* the ushers should see that all car windows are closed. The guests can remain in the sanctuary throughout the service, knowing that the ushers have taken care of this. The confusion of guests leaving for this purpose is thereby avoided.

*The usher should be the telephone operator* if there is a phone in the church. He should handle all requests for cabs, and deliver messages when requested to do so.

The usher should assist the minister as may be needed. By signs he should indicate to the minister if he is talking too loud or not loud enough. He should also be able to interpret signs from the pulpit when necessary. If the minister develops throat trouble the usher may bring him a glass of water, being careful to set it on a cloth or paper so as not to mar the pulpit.

*Any emergency should be handled quickly by the usher* and should not be allowed to continue until the minister

and the guests become unduly disturbed. Although the regular usher usually has little to do throughout the remainder of the service after the offering is received, he is to help in any emergency when his assistance is needed. This is another reason why he should be seated in the rear of the sanctuary after the offering.

*The head usher's work is never done*, and he must be on active duty throughout the entire service. After the offering he takes his position just inside and to one side of the door leading into the sanctuary. Here he stands throughout the remainder of the service, so that he can quickly detect any irregularities in the service and observe the comfort of the worshipers. He cannot adequately do this while seated.

### IV. MAKING ATTENDANCE REPORTS

*The head usher is also to count and report the attendance* at the meeting. The attendance can be taken by the regular ushers as they are receiving the offering but this is not recommended. They should be concentrating on receiving the offering and should not have their minds diverted. It is well that the attendance be reported to the pastor immediately at the conclusion of the service, because most pastors are very much interested in attendance. A report of the attendance must also be made to the chief usher, who in turn includes this in a permanent record. The permanent report should also include any items of interest such as guest speaker, Easter Sunday, etc.

*At the end of each month, the chief usher should make a written report* to the pastor, covering the attendance for the entire month. The attendance record should include the total number worshiping in the sanctuary as well as a separate report for each age group meeting elsewhere. (A record



of each of these should be kept separately.) These then would be added together to get the total attendance at that particular hour.

*In addition to this, a separate count is made of the number of priesthood members in attendance at all services for the hour, and this number is recorded as a unit. Since the priesthood is supposed to be the backbone of the church, it is necessary to have a record of their attendance to see how well they are supporting the church.*

*Ushering is just as important at Wednesday night prayer service as it is at the Sunday morning service although usually not quite so extensive. The same record of attendance is kept for this service, as well as for any other regular or special services.*

## V. HANDLING THE FIRE ALARM

*Should a fire break out in the church building during a service, the ushers must place the alarm immediately and see to orderly evacuation of the building. Every usher on the usher staff, whether on duty or not, immediately reports to the chief usher for assignment unless permanent fire drills have previously been set up, in which case each usher would automatically take his place.*

*It is recommended that the city fire chief be asked to appear before the ushers' staff in a special meeting and outline to the ushers the best way to combat the fire hazard. These men are usually most willing to do this and can give much valuable instruction.*

*In smaller towns there is usually considerable anxiety among the worshipers when they hear the fire whistle and the fire trucks. To alleviate this restlessness, the usher should immediately find out where the fire is. If the worshipers*

know this, and also know that the usher will notify them if the fire is at the home or place of business of one of the worshipers, they will not be unduly alarmed at hearing the fire whistle and trucks. *This is an important help to the minister, for without this cooperation on the part of the usher many of his congregation might hurriedly leave the sanctuary and spoil the service.*

## VI. IS THERE A DOCTOR IN THE HOUSE?

*The usher should not wait for sickness or an accident before he starts looking for a doctor. If there is a doctor and a nurse among the membership of the congregation their help should be solicited by the usher. A reserved seat near the rear of the sanctuary may be provided for the doctor and nurse and they should always be seated there so they can be quickly summoned in case of emergency. Their assistance will be of untold value in case of sickness or accident.*

*Relatives and friends will find consolation in knowing that the usher is alert, and will bring one who is trained to render medical assistance to those in need.*

*It would be advisable for the ushers' staff to call a special meeting at which the city physician, a doctor, or a nurse could discuss this phase of church ushering.*

## VII. SPECIAL EVENTS

*Although every church should have a regular ushers' staff, it is sometimes advisable to turn over the ushering to others.*

*On Boy Scout Sunday it might be well to have members of the troop as ushers. They would, of course, need some training for this special work, but their presence in this position would add much to the spirit of scouting. They should be dressed in full scout uniforms (except hats) and these*



should be immaculate. Shoes should be clean and well shined and hair should be neatly combed.

*Mother's Day* is a good time for the young women to usher. Unmarried girls from sixteen to twenty-one years of age are preferred for this task. They may dress in street length dresses, or they may dress in formals. If formals are used they should be of the more modest type. Formals of the more décolleté type should not be worn. The only reason for the wearing of the formals is to add beauty and dignity. Properly dressed, carefully trained, and closely supervised, the girls can add much to the Mother's Day service.

Although this text does not discuss *ushering at weddings*, it goes without saying that *every church wedding should have good ushering*. If he is consulted, the chief usher of the church should give all help and instruction possible to this phase of ushering.

#### VIII. THE BEST IS NONE TOO GOOD

The church usher's motto might well be, "Give your best to the guest." An usher, to do his best work, must have a genuine love for people. He must be intensely interested in his work and have a keen desire to do a good job. If he is not this type of individual then perhaps he should not usher. There is no place on the ushers' staff for the individual who thinks only of "self" and is ushering merely for personal praise. It is a serious job and only those devoted to the task can succeed in it. A great reward awaits those who, in this capacity, serve well the Lord and his people.

"Let brotherly love continue. Be not forgetful to entertain strangers [visitors]; for thereby some have entertained angels unawares."—Hebrews 13:1, 2.