

Pastoral Duties

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Chapter 1

CHURCH GOVERNMENT

I. CHURCH GOVERNMENT IS ORDAINED BY GOD

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (I Corinthians 12:28).

Sometimes unwise criticism of organization abounds. This irresponsible and unjust censure comes mainly from two sources:

1. People who have been saved from the denominational church world desire to be set free from the bondage of the traditional church structure. They therefore swing to the other extreme of discarding all church government.
2. People who refuse to submit to discipline adopt an independent attitude and spirit and promote the so-called “free” church.

One may meet other reasons for condemnation being directed against church organization. It is very important and necessary that Christians be fully persuaded that God has ordained church government and the Bible clearly teaches a divine plan for order in the church. Without organization, no government or discipline would be in the church. If these are both scriptural and necessary, then the logical conclusion is that organization is of God.

In *The New Testament in Modern Speech*, Richard Francis Weymouth translates I Corinthians 12:28: "And by God's appointment there are in the church, first apostles, secondly prophets, thirdly teachers. Then come miraculous powers, and then ability to cure diseases or render assistance, or powers of organization, or varieties of the gift of tongues."

To remove all misunderstanding, let everyone understand that the church is not an organization but a living organism indwelt by the Holy Spirit. The true church knows no denominational or organizational barriers. Walls erected by the will of man cannot restrict the body of Christ. The church of God cuts across denominational lines. Definitely, the church is not an organization but an organism—a body through which the very life and Spirit of Christ Himself pulsates through the veins and arteries.

Knowing this truth, the questions to ask are: Is organization of God? Is it scriptural? Is it necessary? To all three questions we may reply emphatically and without hesitation, "Yes, organization is of God."

One of the conditions of the days just prior to the coming of the Lord is the spirit of lawlessness and anarchy in the land. "For lawlessness is already at work in secret; but in secret only until the man who now restrains it is removed, and then the lawless one will be revealed" (II Thessalonians 2:7-8, Weymouth). Here Paul speaks of the Antichrist as the "lawless one" and the mystery of iniquity as the "spirit of lawlessness."

This spirit of lawlessness can be seen everywhere today. Crime, juvenile delinquency, divorce, and strikes have all been greatly increasing in recent years. Individuals desire to be a law unto themselves; they do not wish to respect government or acknowledge the rule of any person over them. This spirit of lawlessness has entered our homes until the children rule the home and rebellious and unfaithful spouses break apart marriages. This same spirit of lawlessness has entered the church until many professing Christians no longer are willing to abide under the preaching of sound doctrine.

Without church government, every person is a law unto himself or herself, and there is no divine order or discipline. The lack of divine order and discipline can lead only to confusion and disorder, disrupting the divine harmony and

order of God's government. "God is not the author of confusion, but of peace" (I Corinthians 14:33). Everything God has created or ordained has beautiful order and form. So it is with church government.

The local assembly—as well as in the church as a whole—needs church government and discipline. The ministry is subject to government and discipline as well as the laity. Individuals who cannot humble themselves to obey those whom the Lord has placed over them disqualify themselves from ruling over others. "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). This applies to both ministry and laity; no one is exempt.

II. THEOCRACY IS GOD'S FORM OF CHURCH GOVERNMENT

The form of church government given in God's Word is a theocracy. It is God ruling His people through a God-called, Holy Ghost ministry.

Two extremes in church government exist; both are wrong:

- A. **Rule of the people:** A democratic form of government may be best for a country, but God has not ordained it for His church. Certainly, one should never ignore the laity. They should be consulted, and they should be permitted to express freely their desires and convictions. They may influence the decision of the ministry, but at the same time, they must submit themselves to the final decision of their pastor.

- B. **Rule of the Priesthood:** A totalitarian form of government causes the pastor to become a lord over God's heritage and creates a dictatorship.

A theocracy is a balance between these two extremes. It recognizes the pastor as the head of the church ordained by God and through whom God may lead His people. It does not make the pastor a lord over God's heritage, but rather a spiritual father, a shepherd of the flock, a leader of the people of God.

A theocracy concerns, affects, and benefits only those who voluntarily submit to it. When Christians rebel against the admonitions and instructions of

their pastors, they are actually rebelling against God. It is a very serious offense for any person to put forth his or her hand against the ministry. "Touch not mine anointed, and do my prophets no harm" (I Chronicles 16:22). "Rebuke not an elder, but entreat him as a father" (I Timothy 5:1).

III. ORGANIZATION IS A MEANS TO AN END

The church does not organize in order to build a strong organization, but rather to evangelize the world. The mission of the church is missions. The Great Commission Christ gave to the church is to preach the gospel to the whole world. The purpose of organization is to get the job done.

That a group of people, united together with system and order, can accomplish much more than if each of them is working separately is a well-recognized fact. This is possibly one of the main reasons why God ordained organization in the church.

Organization must always be a servant to the church, never the church a servant to organization. Like so many other things such as fire, organization is a wonderful servant, but a very poor master. Organization is not the end in itself; it is the means toward that end.

IV. EACH LOCAL ASSEMBLY SHOULD BE SET IN ORDER

Every local assembly should affiliate with the organization and have a pastor who has been properly installed as well as other church officers that may be necessary. In order to accomplish this, the local church assembly should be set in order by the presbytery at the earliest possible date.

We understand that a church cannot be set in order until there are people who are born again believers with the New Testament experience of salvation. In other words, a church cannot be set in order until a group of saints has united to create a local assembly. However, as soon as a company of saints forms, no matter how few in number, a meeting should be called over which the district

superintendent or sectional presbyter should preside, and the church should be set in order.

The agenda for such a meeting should provide for handling the following matters of business:

1. Scripture reading and prayer
2. Appointing a recording secretary to accurately report the minutes of the meeting
3. Recording the names of the charter members of the assembly
4. Choosing the name of the assembly
5. Reading the Articles of Faith of the organization and the adoption of same by the assembly
6. Installing the pastor
7. Reading of the church constitution for the local assembly and adopting the same by the assembly
8. Electing church trustees
9. Appointing all other necessary church officers by the pastor and the assembly ratifying the same
10. Accepting the statement of affiliation by the presbyter to the assembly

V. EACH ASSEMBLY SHOULD HAVE A PASTOR INSTALLED BY THE PRESBYTERY

When the presbytery installs the pastor, the overseer gives the pastor a measure of prestige and recognition of authority that it is difficult for him or her to receive in any other way. It builds confidence and the members understand that the entire organization is standing behind the ministry of their pastor and they would do well to recognize the authority behind their pastor. At the same time, the people understand that they are given protection. In the event of their spiritual leader falling into sin, they would not be left helpless. The entire organization would be there to give them protection and support.

Pastors may be chosen in one of three main ways.

- A. Pastors may be pioneer preachers and raise up assemblies through their own ministry. In this event, they would be installed when the assembly is set in order.
- B. The presbyter, bishop, or superintendent of the district may place a minister in a congregation and appoint him or her as pastor.
- C. Assemblies themselves may call pastors by the majority vote of the congregation. In this event, the members of the assembly should vote on only one prospective minister at a time. Never should there be an election of one person over the names of others. Otherwise, there can be much confusion, disunity, and dissatisfaction over the choice. Also, it should be remembered that only the names of people approved and recommended by the presbytery should be considered.

In every case, the pastor must be placed there by the “Chief Shepherd” Himself. The method of choosing a pastor is of secondary importance. The will of God is the one thing that is all important here. The pastor must be there in the will of God. No wrong motives must influence the choice either on the part of the pastor or of the people.

Chapter 2

THE PENTECOSTAL PASTOR

I. THE PASTOR IS THE SHEPHERD OF THE FLOCK

The meaning of the word *pastor* is “shepherd” or “feeder.” Jeremiah spoke of this office. “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding” (Jeremiah 3:15). “And I will set up shepherds over them which shall feed them” (Jeremiah 23:4).

The work of pastors lies mainly within the church. Their first obligation is to feed the sheep. Jesus commanded Peter once to feed His lambs and twice to feed His sheep. Peter was grieved that Jesus should ask him three times, “Lovest thou me?” However, Jesus wanted to impress a truth indelibly upon Peter’s heart, and so He repeated “Feed my sheep” three times. Peter learned his lesson well and later exhorted the elders: “Feed the flock of God which is among you” (I Peter 5:2). The pastors’ great work is to teach, instruct, and father the flock; their responsibility is to see that the church is healthy and spiritual (Ephesians 4:11-16).

In order to feed the sheep, pastors must be constant students. Individuals simply cannot feed others until they have first been fed; they cannot give out to others that which they themselves have not first digested. They cannot teach others that which they themselves have not first learned.

One of the greatest needs in the present day church is for pastors with a divine call to pastor or shepherd the flock of God. Many are preachers. People of

ability, talent, and training can entertain and sway audiences with their eloquence and personality; but few are the pastors who are willing to lay down their lives for the sheep. Happy is that assembly that has for its pastor a person who will be more than a preacher and a leader, but will combine these qualities with that God-given quality of being a “spiritual father” to the people. “Though ye have ten thousand instructors in Christ, yet have ye not many fathers” (I Corinthians 4:15).

II. THE PASTOR’S MINISTRY LIES MAINLY WITHIN THE CHURCH

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Ephesians 4:11).

Of the many phases and callings of the Christian ministry, the work and ministry of a pastor stands out as being one of vital importance. Jesus Himself has placed pastors in the church to minister to the church. Ephesians 4:11-16 lists pastoral duties as:

- Perfecting the saints
- Work of the ministry
- Edifying the body of Christ

The church in such healthy condition will just naturally make increase of itself in love. In other words, if pastors succeed in bringing the church to a proper spiritual condition in Christ, souls will naturally be born into the family, and the Lord will add to the church daily such as should be saved (Acts 2:47). Many times it takes real effort, time, and prayer to keep saints walking the straight and narrow path, to lead them into deeper spiritual life, and to watch over their souls lest the enemy lead them astray. To keep a soul in the fold true to the Lord is as important as winning a new convert.

The backsliding of the people of God turns pastors’ hair white and puts wrinkles in their brows. It is for sheep who have wandered that pastors lie awake nights and for which they agonize in prayer many long hours. When the saints

are right with God, it is a simple matter to get sinners to give their hearts to the Lord, for each child of God is an influence for good. On the other hand, backsliders take down to the pit with them scores of souls who might have been saved if they had remained true.

III. THE PASTOR MUST LOVE THE FLOCK

“The good shepherd giveth his life for the sheep” (John 10:11).

The greatest characteristics of pastors are love and sacrifice. Pastors are undershepherds guided by the Spirit and example of the Chief Shepherd. The Chief Shepherd died for the flock, and this spirit of sacrifice must grip the heart of all Holy Ghost pastors. “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Matthew 10:39). “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24).

The writer has had some experiences along this line for which he deeply thanks the Lord. Pastors should have a heart filled with love for their people. In pastoral work, “heart power” will help more than anything else. The majority of all people is reached more easily through the affections than through the intellect. They are looking for love, sympathy, understanding, and patience. It is the minister’s business to try to understand the battles and struggles of the flock so that he or she might be better able to help the people with all of their problems. For this reason, ministers should live on the same basic level and standard of living as the church they pastor.

IV. THE PASTOR MUST BE WELL ACQUAINTED WITH EVERY DETAIL OF THE CHURCH

When pastors are installed into a new pastorate, the first few weeks are extremely critical. The new faces and new crowds will bring new inspiration. However, along with this new motivation will come new challenges and new problems to solve.

The “honeymoon” period may be very deceiving. During this time, pastors may permit the wrong people to influence them, and they may make errors in judgment that the people will never forget. Pastors must remember that first impressions are sometimes lasting ones. They should be much in prayer and look constantly to the Holy Spirit to guide them in all decisions. Until pastors know the church thoroughly, they should be very slow in making decisions that would affect the government of the church.

New pastors must become acquainted with all departments and workers in the church. They must check whether the church has a membership list, and if so, whether it is complete and up to date. If there is no membership roll, they must take steps at once to get a complete list of all members and adherents with their addresses. Then the pastors can proceed to visit systematically throughout the entire assembly and become familiar with every family and home.

After pastors have been installed and have acquainted themselves with every department, the workers, and the saints themselves, the next great task is to win the confidence, respect, and love of the flock. Many times pastors are called upon to reprove and rebuke, which most certainly is part of the ministry as a “father” to the flock (II Timothy 4:2).

However, let new pastors beware just what liberties they take before they have won the confidence and respect of the people. “They know not the voice of strangers” (John 10:5). The fact that the new minister is a good preacher does not ensure the flock will recognize his or her voice as their shepherd. The sheep must learn to know the pastor’s voice. Pastors must be firm, but with that firmness they must show great care and tenderness until the sheep know their voice. Otherwise, newly installed pastors may create dissension and opposition that may never be completely overcome.

V. THE PASTOR MUST MAINTAIN CORRECT ATTITUDES

New pastors must remember that their predecessors have the affection and confidence of the church, which they have won through possibly many years of faithful, sacrificial ministry. Never should new pastors allow a spirit of envy or jealousy to arise in their heart against the former minister. Never should a spirit of competition arise between the two ministers, or the comparing of the ministry of one to the disadvantage of the other. Remember that both are ministers in the same body and working toward the same end – not for self, God forbid, but for the establishment of Christ’s kingdom. One minister sows, another waters, and still a third may reap, but it is God who gives the increase (I Corinthians 3:6-7).

However, it might be wise to add that departing pastors should give the successor every opportunity. The only fair thing for former pastors to do is to sever whatever connections they possibly can with the former pastorate. Once they have said farewell to the church, their responsibility is finished. Moreover, they should never influence, give advice, or interfere in the slightest way with their former flock.

Incoming pastors would do well to remember one principle: If the saints speak well of their former pastor, in all probability they also will speak well of them when they leave. If saints are critical of their former minister, in all probability they also will be critical of them. Therefore, incoming pastors should be glad to hear the praises of the predecessor. They must remember that they cannot hide their attitudes toward their fellow ministers. The sheep will detect their true attitudes and judge them accordingly.

SELF HELP TEST

Chapters 1 and 2

Multiple Choice: Circle the letter of the correct answer.

1. From what source may criticism of an organization come?
 - a. Someone who refuses to submit to discipline
 - b. Someone who has spent much time in prayer
 - c. Someone who is uneducated
 - d. None of the above

2. How may pastors be chosen?
 - a. By pioneering the work
 - b. By preaching for the congregation
 - c. By deciding he or she has heard God's voice
 - d. None of the above

3. What is the greatest characteristic of pastors?
 - a. Being a faith healer
 - b. Being fun
 - c. Being a dynamic preacher
 - d. None of the above

4. How can the church be defined?
 - a. The United Pentecostal Church International
 - b. A living organism indwelt by the Holy Spirit
 - c. An assembly where a pastor is in total authority
 - d. None of the above

5. What is one of the first tasks of a minister in a new work?
 - a. To win the respect of the people
 - b. To have a revival
 - c. To have an increase in tithes
 - d. None of the above

6. What is the meaning of the word *pastor*?

- a. Leader
 - b. Ruler
 - c. Feeder
 - d. None of the above
7. To whom must the ministry be subject?
- a. Government
 - b. Discipline
 - c. Both a and b are correct
 - d. Neither a nor b are correct
8. If saints speak well of their former pastor,
- a. they probably wish the former pastor was back
 - b. they will probably speak well of the new pastor too
 - c. they are probably being hypocritical
 - d. none of the above
9. If a minister is chosen by a vote of the congregation,
- a. all prospects should be listed at one election
 - b. members should vote to accept or reject only one prospective minister at a time
 - c. both ways are acceptable
 - d. neither way is acceptable
10. What is the purpose of an organization?
- a. To make money
 - b. To grow very large
 - c. To build beautiful buildings
 - d. None of the above

Personal Study Notes

Chapter 3

THE PASTOR'S CHARACTER

Preaching has two elements: truth and personality. The gospel is personal; Christ is truth. Thus, truth must be conveyed through the person. The very life of the messenger delivers the message. Preachers can never preach a stronger message than that which they live. Their very character and soul speak to the people in every message they deliver. The life they live before the flock and the example they set preach a more convincing sermon to the church than all the words they speak. Pastors cannot lead the flock beyond the point they have gone. Pastors cannot lift the people higher than that pinnacle to which they have climbed.

In no other calling or profession does a person's character so profoundly influence the person's work. A doctor may be a heavy drinker but still be recognized in the community as a skilled physician. A lawyer may be dishonest but still recognized as the cleverest attorney in the city. But not so with ministers. They must practice what they preach. In the ministry, "to be" is more important and will carry greater influence than "to do."

In this study we give a partial list of qualities describing the character of a pastor. This list of characteristics is from *Making Full Proof of Our Ministry* by Ralph V. Reynolds.

I. PASTORS MUST BE CHRISTIANS

Pastors must be more than just followers of Christ in profession only. Pastors must know Jesus as a personal Savior, having received full New Testament salvation, and be living in full fellowship with their Savior. They must be Christians in word and deed. Ministers must never stoop to anything that is wrong.

II. PASTORS MUST BE A GENTLEMAN OR LADY

Pastors must be courteous to all and thoughtful of everyone. They must be a good mixer, moving freely and at ease among the flock. They must not only be able to move with ease, but they must be able to make those in their company feel comfortable. Thoughtful consideration of others is essential.

III. PASTORS MUST BE INDIVIDUALS

The ministry is no place for a parrot or a machine. Pastors must not be a mere “copycat” or “recorder.” They must be themselves just as God made them.

IV. PASTORS MUST BE EXAMPLES

Preachers must always keep in mind that all eyes are fixed on them. The examples they set will have profound influence upon the lives of all.

“But be thou an example of the believers” (I Timothy 4:12).

“In all things shewing thyself a pattern . . .” (Titus 2:7).

“ . . . being ensamples to the flock. . .” (I Peter 5:3).

V. PASTORS MUST BE LEADERS

Ministers of the gospel are leaders. Sheep are to be led, not driven. Leaders need many qualities such as confidence, poise, strength of convictions, and power of decision. In the ministry, however, the greatest qualities of leadership are true love for the people and sincere sympathy for them in all their problems. Nothing can substitute for this. Let pastors always remember they are shepherds of the flock, not bullies or dictators.

VI. PASTORS MUST BE PEOPLE OF DIGNITY AND GRAVITY

In writing to both Timothy and Titus, Paul stated that ministers must be sober. He also wrote that deacons are to be grave and even their spouses must be grave and sober. This does not mean the people of God are to be mournful or sad. At all times, even under great pressure, the pastor must maintain a cheerful demeanor in public or in private. It does mean that frivolity and nonsense have no place in the ministers' lives. Ministers are not clowns who will try to pull off stunts to entertain the crowds.

VII. PASTORS MUST HAVE A GREAT LOVE FOR SOULS

The ministers' whole life is one of great sacrifice. One of the great compelling forces that will cause them to be willing to lay down their life is love. There is no substitute for it.

VIII. PASTORS MUST BE PEOPLE OF DEEP CONVICTIONS AND SINGLENESS OF PURPOSE

Pastors must know what is to be done and then allow nothing to interfere or distract them from their purpose. They need to know what they believe and be willing to die for their convictions. People without convictions are unstable and useless in the ministry. At the same time, they must maintain a humble and

teachable attitude. Strong convictions must not be confused with a “spiritually proud” and “self-centered dogmatic” life.

IX. PASTORS MUST BE PEOPLE OF COURAGE

Many times ministers must stand alone against fierce opposition. They must stand for truth and righteousness, even if it means taking a stand against their best friends and most loyal followers. They must have no fear of man, sin, or the devil.

X. PASTORS MUST BE PEOPLE OF FAITH

Courage and faith stand together. Pastors will be courageous if they have a living faith in their God. Faith will give them confidence and holy boldness to preach the gospel against all opposition. Faith will give them the victory over the very powers of Hell itself.

XI. PASTORS MUST BE SEPARATED PEOPLE

The children of God are a separated people. This is necessary to be accepted as His children. “Wherefore come out from among them, and be ye separate, saith the Lord” (II Corinthians 6:17). This is a separation from the world. Then the Holy Ghost separates ministers from the rest of the church for the ministry (Acts 13:2). This constitutes a dual separation for the Holy Ghost preacher.

XII. PASTORS MUST BE PEOPLE OF HOLINESS

Truth to be effective must come through people, and because of this, the people must be godly. Other people must sense the fact that pastors know God and God is in their lives. The ministers’ lives must be pure and wholly free from wrong habits. “A bishop then must be blameless” (I Timothy 3:2). “Keep thyself pure” (I Timothy 5:22).

XIII. PASTORS MUST BE FILLED WITH THE HOLY GHOST

The Holy Spirit places individuals in the body. The Holy Spirit cleanses, sanctifies, and makes them holy. The Holy Spirit separates and calls them to the work of the ministry. The Holy Spirit endues them with the power to preach the gospel. Without the Holy Ghost, people have no business even considering the ministry.

XIV. PASTORS MUST BE PEOPLE OF GREAT PATIENCE

The lack of response that pastors might receive in their personal and public dealings with their people may sorely try their patience. Let the pastors remember that when they lose patience and confidence in an individual, their ability to help and minister to that person is ended. Even when they are called upon to faithfully chastise and reprove, they must do it with patience and longsuffering. Sometimes ministers must wait years for the harvest after faithfully sowing the seed. It takes patience to wait for the harvest.

XV. PASTORS MUST BE PEOPLE OF DISCRETION AND PRUDENCE

Ministers of the gospel must be students of human nature and understand how to deal with each person without causing offense. A hasty word sometimes can cause offense that will destroy the influence of many months of faithful ministry. "He that winneth souls is wise" (Proverbs 11:30).

XVI. PASTORS MUST BE PEOPLE OF HUMILITY

True humility is an attitude of the heart. It is just being “myself” with no airs or thought of vainglory. An exalted spirit can obsess people, regardless of experience, age, or degree of success. Let the ministers of God keep their self-life nailed to the cross; let them remember that their life is dead. It is only as they remain thus that God will be able to use them.

XVII. PASTORS MUST BE PEOPLE OF ABSOLUTE INTEGRITY AND UNQUESTIONED HONESTY

In all financial dealings, pastors must be honest to the last penny. How can they be a “steward of the mysteries of God,” if they are unfaithful in the material things of life? The ministers’ word will be as good as their bond. They will be honorable in all of their dealings with their fellow man, and when they give their word or make a promise, they will keep it, even though it means sacrifice on their part.

XVIII. PASTORS MUST BE CONSTANT STUDENTS

The pastors’ great work is feeding the sheep. However, before ministers can feed others, they themselves must be fed by the Chief Shepherd from God’s own Word. If they do not study, their ministry soon becomes stale. It is necessary for them to gather fresh manna from Heaven daily if their ministry is to keep fresh and alive.

XIX. PASTORS MUST BE INDUSTRIOUS

Laziness simply has no place in the ministry. No profession is as strenuous as the preaching of the gospel. It demands everything that a person has. Here, as elsewhere, there is no substitute for hard work.

XX. PASTORS MUST BE PEOPLE OF ORDER

Ministers' lives must be well regulated. They should have a definite time for rising and retiring. Their meals should be regular. They should have a definite time for study and prayer, rest and relaxation, and pastoral visitation. Only by keeping to a system and order can they keep from wasting time that is so precious. Regular habits also tend to keep them healthy and fit. Ministers must be punctual and never be late for any engagement.

XXI. PASTORS MUST BE PEOPLE OF PRAYER

Pastors' whole ministries depend upon their prayer life. A prayerless ministry is the undertaker for all God's truth. The time people spend in the prayer closet will make them powerful in the pulpit.

XXII. PASTORS MUST BE PEOPLE OF UNCTION

Unction is the rich anointing of the Holy Spirit that is essential to all true preaching. Divine unction is one feature that separates Holy Ghost ministers from all other preachers.

XXIII. PASTORS MUST RULE WELL THEIR OWN HOUSE

Pastors must give much prayer and attention to their own home and family. Ministers are so busy sometimes with the problems and needs of others that they neglect their own household with the result that they get out from under their control. When this happens, their work in the church is made most difficult.

Personal Study Notes

Chapter 4

THE PASTOR'S TRAINING

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

Success has no shortcut. If young, prospective ministers desire to be at their best for Jesus and to be a success as soulwinners, they must be prepared to work hard and to study much that they might measure up to what the ministry demands of them. Young people entering the ministry should be willing and ready to devote their whole life to diligent study of God's Word that they might become workers who will not be ashamed. Needless to say, if they are unable to rightly divide the Word of truth, many times they will be ashamed – ashamed of their own poor workmanship, lack of knowledge, and inability. No easy road leads to success. Much prayer, study, and hard work alone can ensure that they need never be ashamed.

I. A PASTOR'S TRAINING BEGINS IN THE HOME CHURCH

The starting point for all young ministers after their call into the ministry is in their own local church, sitting under the teaching of their own pastor. They should purpose in their heart never to miss a service, especially Bible study and prayer meeting. They should always be punctual. They should always keep a teachable attitude and be willing to occupy a humble place in

the church until such time when they are ready for advancement and promotion. They should willingly do whatever their hands find to do with a spirit of humility as unto the Lord. Promotion and responsibility in the church should come slowly. Too rapid promotion for young Christians can later be detrimental to their usefulness to Christ.

Young ministers must remember that one day they will pastor a church and will be teaching others. Therefore, they must maintain the same spirit toward their pastor as they will expect from their own young people in years to come. If they are not teachable, they immediately disqualify themselves from being able to teach others. Certainly, the first step toward their training as ministers will be to sit at the feet of their own pastor and, with humility and respect, learn from the person of God. Not only should they faithfully attend all Bible classes, but also they should seek out their pastor for spiritual counseling. They can learn much in private discussions with the person who shepherds them.

II. PASTORS SHOULD ATTEND A SPIRITUAL PENTECOSTAL BIBLE COLLEGE

After they have proven themselves in their home church for a few years, a time will come when the young workers will desire to attend Bible school. In years gone by in Pentecostal ranks, some pastors opposed Bible school training, but more and more the realization is growing that God is blessing our Bible schools. One simply cannot be too well prepared to be at one's best for the Master.

Bible school training cannot and does not make the preacher. God alone makes preachers, giving them a special call, ministry, and message. Bible school training does not make a soulwinner. Bible school is only the means of training, but the result rests with the individual and God. In other words, Bible school training can develop talents that may otherwise be unused, help students to know their calling, and prepare students for lives of greater usefulness.

God has used countless numbers of individuals who have had little or no training. Nevertheless, the fact still remains that God can use and does use training and ability when they are dedicated to Him.

Two outstanding examples of this are in the Bible: Moses and Paul. Moses received all the learning the world had to offer in his day as he lived for forty years in Pharaoh's palace. Nevertheless, God had to teach him for another forty years out in the desert. Paul was a learned man having sat at the feet of Gamaliel. After his conversion, Paul went into Arabia where he apparently learned many things from the Lord.

Education is never a liability when it is kept dedicated to the Lord. An explosion of knowledge is in the world, and wise pastors endeavor to prepare themselves as well as possible to deal intelligently with people in all walks of life.

III. PASTORS MAY ENROLL IN A CORRESPONDENCE BIBLE COURSE

Some people receive their call into the ministry after they are married and have responsibilities of a home and family. Others may have contracted heavy financial obligations before their call into the ministry that they have to meet. In these cases, it may be impossible or impractical for them to enroll in a Bible college. An alternative is for these people preparing for the ministry to enroll in a correspondence Bible course. This should be a Pentecostal Bible course. Before students enroll in such a course, they should consult their pastor and have it endorsed by their pastor.

As soon as they enroll, they should place themselves on a regular timetable and follow it faithfully. If they become careless in their studies, they will soon lose interest. Keeping their studies at a regular time each week will help maintain their interest. The self-discipline needed is in itself good training and fine preparation for the ministry.

IV. POSSIBLY THE BEST SCHOOL FOR A MINISTER

IS THAT OF EXPERIENCE

Possibly the best source of training is personal experience. This is the best teacher, for that which is learned through experience is certainly remembered. After all, knowledge and wisdom come either through personal experience or the experience of others. Much knowledge may be gained at a school, but wisdom, which is knowing how to use that knowledge, comes mainly either directly from God through inspiration or through personal experience. It will not be long before young converts will have ways and means open to them for doing something for the Lord: testifying, praying at the altar, teaching Sunday school, playing in the orchestra, singing in the choir, ushering, taking part at street services or house-to-house visitation, and so forth. Their part is to do everything as unto the Lord, faithfully and humbly, and to be willing to follow direction from those over them in the Lord.

Although the school of experience is most profitable, one must remember that it is the school of “hard knocks” and some bitter experiences may come with it. People must never be fearful of making mistakes. However, they must be willing to acknowledge mistakes and profit from them. A mistake needs never to be repeated. Young ministers can only learn many aspects of ministry by doing. Like swimming, riding a bicycle, or playing the piano, a person learns only by doing. Therefore, young pastors should take advantage of every opportunity to be active and gain experience.

V. A PASTOR’S TRAINING IS NEVER COMPLETED

One should clearly understand that pastoral training never is completed. When ministers graduate from Bible school and assume the responsibility of a pastorate, their training is actually only beginning. Their study and training continue throughout their ministry until the Lord is pleased to call them home to higher service. No matter how many years of experience pastors may have, new experiences and problems will constantly arise almost daily. Each of these new experiences and problems will be a school of learning to the dedicated minister of the gospel. Apart from this, pastors must be constant students of the conditions in a changing world. Only as they apply themselves as students can

they hope to keep abreast of current events. Their entire ministry will prove to be one continuous school of training to them. This will never be completed until they are called to higher service.

SELF HELP TEST

Chapters 3 and 4

True or False: Circle the correct answer.

1. In II Timothy 3:2, Paul admonished ministers to a holy life.
True or False
2. In no other profession does a person's character and personality have more influence than in the ministry.
True or False
3. The best training source is reading about the experiences of others.
True or False
4. A minister's entire life is one of giving to others.
True or False
5. Prospective ministers should be active and faithful first in their home church.
True or False
6. A person's ministerial life depends on his or her prayer life.
True or False
7. To become a minister, a young person must attend Bible school.
True or False
8. Ministers should take care to be especially considerate to those who will be valuable to their church's growth.
True or False
9. Organization of time is irrelevant to a minister's life.
True or False
10. A minister's life must be one of continued learning.
True or False

Chapter 5

THE PASTOR'S CALLING

I. THE PASTOR'S CALLING IS RECEIVED FROM JESUS CHRIST

The church has various offices, ministries, and gifts that individual members are called upon to fill. These offices and ministries are not “man-made” or “man-called,” but Christ, the Head of the body, has called every person and has placed each member in the body as it has pleased Him.

“But now hath God set the members every one of them in the body, as it hath pleased Him” (I Corinthians 12:18).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Ephesians 4:11).

Each office has been filled and all ministers called by a special and personal appointment of the Lord Jesus Christ. This alone teaches just how important the callings of God are and how all Christians should endeavor by His grace to fill the office to which God has called them, not trying to fill the place of some other member but rather being obedient to their own call. It is possible for ministers to fail and to disobey, but the consciousness of that unanswered call will follow them into the grave.

“The gifts and calling of God are without repentance” (Romans 11:29).

Individuals can be truly happy and fully satisfied only when they have found their calling and have dedicated themselves to serving the Lord faithfully where Jesus Christ has placed them.

II. THE NEW TESTAMENT CHURCH HAS NINE MINISTRIES

Consider the offices and callings of the ministry in the New Testament church. Nine are listed:

- | | | |
|----------------|-------------|---------------|
| 1. Apostles | 4. Pastors | 7. Bishops |
| 2. Prophets | 5. Teachers | 8. Presbyters |
| 3. Evangelists | 6. Elders | 9. Deacons |

In the early church, little difference appears between presbyter, bishop, elder, and pastor. In today's church, the first two are considered similar in office and meaning, and the last two are similar. Today the bishop and presbyter are those set in the church as overseers or supervisors over the ministry, and as such their work is very important.

The term *elder* came down to the church from the Jewish synagogue. In the early church, it seemed to be synonymous with *pastor*. In some churches still today both terms relate to the same office. In other churches, the elder is a senior official of the church over the deacons but under the pastor.

Deacons are subordinate officers in the church under the pastor, appointed to look after the temporal affairs of a church. When a person studies their qualifications as given in Acts 6 and I Timothy 3:8-13, one readily sees that this is no light calling. In fact, their qualifications are very similar to those of a bishop. Stephen and Philip were both deacons and at the same time mighty preachers of the Word. Philip was both a deacon and an evangelist (Acts 21:8).

An evangelist is a "publisher of glad tidings." He is one who preaches the gospel, the good news of salvation. Without evangelism, there would be no shepherding at all, for there simply would be no sheep. Therefore, the work of an evangelist precedes that of a pastor.

New Testament prophecy is a forth-telling (not a foretelling necessarily) of scriptural truths kept strictly within the framework of the Bible. It is simply speaking under the unction and anointing of the Holy Ghost without premeditation. It is similar to speaking in tongues with this difference—prophecy is spoken in the vernacular. Every New Testament preacher who preaches under Holy Ghost anointing is a New Testament prophet.

The meaning of *apostle* is literally “one sent forth.” The original twelve apostles of the Lamb, whose qualifications are listed in the first chapter of Acts, walked with Jesus throughout His ministry and witnessed His resurrection. However, the Scriptures list other apostles:

Matthias	Acts 1:26
Paul	I Corinthians 1:1
Barnabas	Acts 14:14
James	Galatians 1:19
Apollos	I Corinthians 3:6
Silvanus and Timotheus	I Thessalonians 1:1; 2:6

Whether apostles are in the present-day church is wholly a matter of conjecture. This question should be left with the Lord entirely. Most certainly, any person who would aspire to the office of an apostle has disqualified himself or herself from such a place of responsibility. Let no person think himself or herself worthy of such an office.

The proper attitude of the true people of God is to desire to remain in the center of the perfect will of God. Their whole heart should seek to exalt Jesus before a dying world and to be a blessing to others, most certainly not to honor self. Paul wrote in I Corinthians 14:39, “Covet to prophesy,” but prophecy is speaking unto people to edification, exhortation, and comfort. Still, Paul wrote of a “more excellent way” that is of love. “In honour preferring one another” (Romans 12:10). The humble way is always the best.

III. MINISTRIES ARE PLACED IN THE CHURCH TO MEET NEEDS

Ministerial offices are not in the church for display purposes or mere show. God placed them in the church to meet a need, to fulfill a definite purpose, to perform a necessary work for the church. In other words, they will always be revealed on demand – not for display.

This holds true for both the gifts and the fruit of the Spirit. Like the ministerial offices, they are nine in number.

Gifts of the Spirit

I Corinthians 12:8-20

The word of wisdom
The word of knowledge
Faith
Gifts of healing
Working of miracles
Prophecy
Discerning of spirits
Divers kinds of tongues
Interpretation of tongues

Fruit of the Spirit

Galatians 5:22-23

Love
Joy
Peace
Longsuffering
Gentleness
Goodness
Faith
Meekness
Temperance

It would be quite foolish to try to demonstrate or reveal the fruit of love when there is no need. However, under provocation when someone is doing great harm, the Holy Spirit gives real love for that person. The same truth holds true for all the other fruit. When there is a demand for it, when there is great temptation and sorrow, the Holy Spirit gives the children of God longsuffering, meekness, and great peace and joy in their souls.

Now, apply the same truth to the gifts of the Spirit and the offices of the church. It is folly for individuals to try to manifest and to demonstrate to the church their so-called gift of prophecy or their gifts of healing. Let the saints live and walk in the Spirit and keep their life surrendered to the Lord. In His own way, and according to His own plan and purpose, the gifts will be manifested and revealed when the demand and need are there. At the same time, the church will be edified, and the glory will be given to the Lord. Holy Ghost ministers should not be guilty of trying to demonstrate their gift or calling by showing and

displaying their talents. Let them wait on the Lord until the need arises, and then yield themselves to the Lord that the need might be met.

IV. PASTORS SHOULD DESIRE THE PERFECT WILL OF GOD

All young ministers should be willing to start at the bottom of the ladder and joyfully do whatever their hands find to do. They should start with the small things, with menial tasks about the church, helping with cleaning and repairing jobs. Soon they will be teaching a Sunday school class, playing in the orchestra, singing in the choir, praying with the seekers at the altar, and so forth. If they are humble and willing workers, they will soon find much more to do than they possibly can find time for.

Young ministers should not be overly ambitious when accepting their first pastorate. Of course, they must pray through and hear from God, because knowing the will of God is paramount. However, it is easy to listen to ambition rather than the voice of God in these matters. If given a choice at all, young ministers should choose the small country church rather than a town or city church. They need experience at this stage. They must make certain that they can handle every situation by the help of the Lord and make a success of every charge.

Ordination is one of the most important events in the life of all ministers. Ordination is the act on the part of the church of setting apart the person to the work of the ministry. This should never be entered into lightly nor carelessly, but with much thought and prayer. In most cases, young ministers should leave this matter with the presbytery and the Lord, knowing that when they are fully proven worthy, the presbytery will approach them about the matter. When the moment does come, a deep sense of humility and their own unworthiness will overwhelm them.

V. TITLES USED SHOULD BE SCRIPTURAL

Titles should not be desired or a premium be placed on such; but rather the work and office of the Christian ministry should always be respected, honored, and desired. How refreshing it is and how it displays the true spirit of humility to

hear experienced and honored men of God addressed as simply, "Brother." To have titles before ministers' names to command respect and honor is no more necessary than wearing a clerical collar. If their ministry, character, and the office they fill do not command respect and honor, then they have proven themselves completely unworthy of the office and the questionable honor of having titles to their name. However, if titles are to be used at all, let them be scriptural ones, such as pastor, elder, bishop, evangelist, and so forth.

Chapter 6

THE PENTECOSTAL MEETING

I. THE HOLY SPIRIT MUST BE IN CHARGE OF EVERY SERVICE

Pentecostal meetings differ from the services of other churches in that they are not formal with a prescribed form or order. Pentecostal services are alive, and no two services are exactly alike. Humans produce things that are regimented, performed by rote, without life. God can produce millions of things that are similar but not identical, and possessing life. No two people are identical; every leaf and blade of grass differs from the next one. So it is with every service that is directed by and filled with the presence of the Holy Ghost.

The most essential requirement in any Holy Ghost meeting is that the Holy Spirit be in charge. Jesus has promised to be where two or three of His disciples gather together in His name. Unless He is there, all is in vain. Nothing is deader than a dead Pentecostal meeting. It need not necessarily have a great deal of manifestation to be alive, but it must have the presence of Christ, the divine anointing of the Holy Spirit. Men and women must be able to sense the presence of God in the meeting.

It is toward this end that all ministers must strive when in charge of meetings. They must watch themselves that they do not get into any rut or fixed order in directing services. They must pray through until they have the mind of Christ. They must keep their hearts open to the leadings of the Holy Spirit. They

must be people of discernment that they might detect quickly that which is of the flesh and not of the Spirit. Above all, they must keep themselves out of the way so that the Holy Spirit will be free to work in the meeting.

II. WORSHIP IS ESSENTIAL IN EVERY SERVICE

Some meetings may be bound and stiff. In this case, ministers themselves must be perfectly free. They must choose hymns and choruses that are liberating in nature. They should lead the saints in worshipping the Lord. They might call on others to take part in the meeting and get as many as possible to enter into active participation in the meeting. People soon get on fire and blessed when they begin to take an active part in the service. Worship will bring the blessing of God down upon all.

True worship springs voluntarily from a person's heart. Because of this, the expression of worship will differ with every individual and personality. One must never make the mistake of condemning a loud expression of praise and say it is of the flesh simply because it is noisy. On the other hand, one must never condemn the quiet person who silently is lost in the Spirit with his or her Lord.

True worship comes from the heart, whatever the outward expression may be. Worship is a heart relationship between the saint and the Lord; it is the expression of a soul lost in adoration and love. When saints truly worship, the blessings of God will sweep over the meeting like waves of glory. It should be remembered that the Pentecostal service can become formal and dead with its hand clapping and boisterous chorus singing, just as much as the church service of a denominational church with its prescribed church order.

III. PASTORS SHOULD BE CAREFUL NOT TO QUENCH THE HOLY SPIRIT

A meeting may run away with fanatical, wildfire manifestations, and fleshly excitement. This is when the pastors' spiritual wisdom and discernment are tested. Any dead preacher can be in charge of a dead meeting, but it takes

Holy Ghost preachers to be in charge of Holy Ghost meetings without quenching the Spirit. They must remember that it is better to have a little wildfire than no fire at all.

Along with genuine manifestations of the Holy Spirit, fleshly manifestations are generally present as well. Ministers must use extreme caution that in trying to keep the meeting steady, they do not quench the Spirit and bring the people into spiritual bondage for many weeks. They must make sure they themselves are in the Spirit before they try to steady the ark. The best way is for them to keep steady themselves, and as soon as they have an opportunity, to raise a slow hymn. When the saints understand the teaching of God's Word and have confidence in the minister as their spiritual leader, allowing the saints to be free in the Lord should not be difficult.

Occasionally someone in the service will want to preach when he or she stands to testify or to attract attention with some manifestation. The best way to handle such a situation is to sing him or her down. Sometimes an open rebuke is needed, but this is seldom.

Preachers should never allow any manifestation to interrupt the ministry of God's Word. The Lord will never speak to a congregation in two different ways at the same time. The most important thing is that the ministers make certain they have the mind of Christ, can be led by the Spirit, and have a thorough knowledge of the teaching of the Word of God on spiritual gifts and manifestations.

IV. PLAN THE SERVICES TO MEET THE NEEDS OF THE CHURCH

Plan the weekly services to meet the needs of the entire church. Provide a definite time for the various types of services needed. Definite time for each of the following should be planned and provided for:

Bible teaching
Prayer services

Evangelism
Tarrying for the Holy Ghost

Praying for the sick
Young people

Testimony
Sunday school, and so forth.

No definite order can be stated just how to arrange these services, for the needs vary from community to community, and from country to country.

V. PASTORS SHOULD REMEMBER A FEW SIMPLE RULES

Following these simple rules from *Making Full Proof of Our Ministry* by Ralph V. Reynolds may help young ministers:

- A. If only a handful of people are present, get them to sit together and go down near them yourself.
- B. Talk earnestly in natural tones.
- C. Talk in a conversational manner. Speak to the people, not at them.
- D. Look at the people you are addressing.
- E. Talk so plainly that even little children can understand you.
- F. Avoid using the pronoun "I" as much as possible.
- G. Do not talk while walking to the pulpit. Take your time. Be calm.
- H. Act naturally – not too many or too few gestures.
- I. A five-second pause will stop whispering in the congregation.
- J. Having the congregation stand and sing a chorus will help you to get attention.
- K. Start on time regardless of the number present.
- L. Do not delay in closing for those who wish to go. Dismiss on the top note of blessing.

SELF HELP TEST

Chapters 5 and 6

Fill in the blanks with the words listed below.

evangelist	experience	show	deacons
Sunday evening	voluntarily	sing	near
small things	presbyter		

1. The office of a _____ is one of overseeing the ministry.
2. A _____ service should be set aside for evangelism.
3. True worship must spring _____ from the heart of man.
4. _____ means "publisher of glad tidings."
5. The best way to handle one who wants to attract attention to himself is to _____.
6. Every young minister should be willing to start with _____.
7. The _____ are appointed to look after the temporal affairs of the church and are under the authority of the pastor.
8. If possible, a minister should start by pastoring a small rural church to gain _____.
9. The ministerial positions of the church are not for _____.
10. If only a few people are present at a service, go _____ them to speak.

Personal Study Notes

Chapter 7

CONDUCTING SERVICES

I. INTRODUCTION

The intent of this study is to give brief and yet practical guidelines concerning conducting various types of services. This is not an exhaustive study. The following suggestions might be called the “usual” order of services.

Nevertheless, we want to emphasize that all leaders must be aware of their responsibility to pray and seek God for every service, and to ask God what He would have them do. On occasion the leading of the Holy Spirit will change the order of the service from the “usual.” One of the most important things for leaders to do is to develop the sensitivity of heart so that the Holy Spirit can lead them even in the details of worship. At the same time, the purpose of the leaders is to keep order in a service. Apostle Paul said, “Let all things be done decently and in order” (I Corinthians 14:40).

II. CONDUCTING A WORSHIP SERVICE

No true apostolic service should begin without prayer by the entire congregation. This should be earnest, heart-felt prayer, seeking the leading and presence of the Holy Spirit for the remainder of the service. Generally, this is followed by a good song service, led by the pastor, evangelist, or song leader.

Pastors should take a very active interest in every part of the service, including the singing.

A good song service should naturally lead to a time of genuine praise and worship on the part of the people. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2). "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Timothy 2:8). Following this time of praise, give an opportunity to express prayer needs.

An important part of an evangelistic meeting is the time for lay members to tell what God has done for them. This time is for praise, not complaints and the telling of news. Neither is it a time to give instructions to the other believers. It is a time to praise *and thank the Lord* for all His benefits (Psalm 103:2), His goodness, and His mercy. It is good to mix in a chorus or special song during the testimony service.

The song and praise service, generally held before the actual preaching of the Word, should not exceed forty-five minutes, unless the Holy Spirit definitely leads in an unusual manner. A good time to make announcements is immediately after the time of prayer for personal needs, toward the beginning of the service.

After the preaching of the Word of God, give attention to those who need healing for their bodies, those who desire to receive the baptism of the Holy Spirit, and to newcomers who want to know more about Christ, or to those who are ready to repent of their sins and begin the Christian walk. Provide a special place in the church where these people are invited before the service is dismissed. The greater part of the effectiveness of the meeting is lost if this is not done. Trained workers should go immediately to that area, or room, and minister to the needs of the people.

We could compare the service to the selling of a house. Imagine the owner explaining all the advantages of purchasing the house to a prospective buyer. Then, before the owner finds out if the customer is ready to buy or if he or she

has any further questions, the owner closes the conversation and walks away. This we can readily see is not good salesmanship!

Nevertheless, if we close and dismiss the service immediately after the preaching, we have in effect done the same thing. During the course of the service—the prayer, singing, praise, and preaching of the Word—the interest of the people has been stirred. Perhaps the sick have believed for their healing, or one is ready to receive the baptism of the Holy Spirit. Another may want to know more about Christ, or how to repent, and needs guidance.

It is obvious that much of this interest and conviction will be lost if not cultivated immediately. Thus, the pastor should immediately invite the people to come forward to the altar (or prayer room) where they may receive help and counsel. Those who do not care to stay for this part of the service should not linger inside the church in conversation. This will disturb those seeking God.

As many of the saints as possible should greet newcomers who remain in the auditorium and make them feel welcome. They should write down the guests' addresses and offer a visit by a trained worker.

III. CONDUCTING A SONG SERVICE

It is obvious that the first qualification for song leaders is the ability to sing. Second, they must be able to start a song on the right key. Third, they should have a strong voice so that others may hear and be able to follow their leading. With these three qualifications, the other qualities that make a good song leader can be developed with practice.

It is not necessary for the pastor to be the song leader just because he or she is the pastor. The song leader should be chosen because he or she is a good singer and, of course, a good Christian.

Song leaders should prepare before the meeting. This preparation should begin with earnest prayer, first for the meeting in general and for the teaching of the Word of God. Then, the leaders should ask God to direct in the choosing of

the songs He would have for that meeting. God will answer that prayer just as He will answer any other.

It is good to practice the songs with the musicians a time or two before going to service in order to be sure of the key, words, and so forth. It is very helpful to know the song (or at least the chorus) by heart, so it is not needful to look constantly at the hymnal, but rather to be able to look out on the congregation.

How the song should be sung depends entirely on its message and tune. Some hymns are meant to be sung slowly, with deep thought, perhaps closing the eyes and lifting up the hands. On the other hand, another type of hymn is meant to be sung in a manner of rejoicing, at a faster tempo, and at times with the clapping of hands. The message of the hymn would be spoiled if not sung in an appropriate manner.

A comment on the message of the song may be made occasionally, but it should not be lengthy.

From time to time, the congregation will naturally want to learn new hymns and choruses. It is good to have a special time apart from the regular Sunday school or Bible study session to learn new songs. Since an unfamiliar hymn may not be sung well, it will affect the rest of the service more than some realize. Perhaps a new song could be introduced by having it sung as a solo.

A choir is a great asset to a church when it is directed under the influence of the Spirit of God. For the larger churches that can have a choir, it is good to have a trained director who can instruct the singers to sing different parts. A good way to get people out to hear the gospel preached is to get them out to hear it in song. Good, earnest singing is a necessity in the church (Ephesians 5:19; Colossians 3:16).

IV. CONDUCTING A BIBLE STUDY SERVICE

Fewer people often attend mid-week services. For this reason, the tendency is to make careless preparations for the meeting, both in the presentation of the Word of God, and in the conducting of the service. This is a grave error, for indeed the Bible study service is very important to the believers. Apostle Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). We cannot overemphasize the importance of all believers hiding the Word of God in their hearts. The psalmist David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). The believers' hope of survival in this world of so many different voices is to fill their heart with the Word of God. It is in this Bible study service that the pastor has the opportunity to indoctrinate believers with this precious gift of God.

A good time of prayer should be held at the beginning of the service, followed with a spiritual song service. A prayer service, during which individual requests might be prayed for separately, can be a great blessing to the people. This will give the believers a feeling that their needs and desires are important to all.

An evangelistic message usually does not last longer than thirty minutes, for among those in the congregation are non-believers, and therefore not interested in staying a long time. On Bible study night, however, the pastor can get deeper into the Word of God, and this, of course, will take more time. Experienced ministers consider forty-five minutes to one hour to be a good length of time. If it is much longer, it may be too much for those who must arise early and work hard the next morning and who have already worked hard during the earlier part of the day. Remember, a sermon or Bible study need not last forever in order to be eternal.

It is good to stand closer to the people, perhaps on the same level with them (off the platform) during this teaching service. It is most interesting to the congregation when they have the right to make comments or ask questions. The listeners should be encouraged to make notes. In this way they will be able to remember many things that would otherwise be forgotten. An opportunity should always be given at the close of service for prayer. What was taught during the Bible study may have stirred the heart of the listener to seek God. If the opportunity is not given, the fruit of the message is lost by not immediately

cultivating and watering the seed that has been put into the heart during the message. As is true in all services, observe and keep good order.

V. CONDUCTING A BAPTISMAL SERVICE

Before baptismal services, ministers should counsel with the candidates and explain fully the meaning and manner of baptism and question the candidates regarding whether they are ready for baptism. Actually, the only condition that must be met is that of repentance. Ministers should make certain that the candidate's life is not entangled in a common-law marriage or other sexual sins. If this were so, then baptism must be postponed until such affairs are straightened out.

Give attention in advance to suitable clothing. It is never excusable to expose the body of the person being baptized. While the pastor and the convert are dressing (if there is a baptistery in the church), the song leader should lead the congregation in appropriate songs. Songs about the blood of Christ or of salvation are most suitable.

A good time for the baptismal service is after prayer and announcements (following the song service) and before the preaching.

When the pastor and convert come out, they should wait until the congregation comes to an appropriate place in the singing to stop. At that time, the song leader should stop the singing, and the congregation should give their worshipful attention to the pastor. Placing one hand upon the convert and raising the other to God, the pastor should then pray for the new convert, asking God to bless him or her and fill him or her with the baptism of the Holy Spirit, if it has not already been received.

The convert should then close the holes of the nose with the fingers of his/her left hand and place the right hand over the left. The pastor's left hand should cover the convert's hands (which are covering the nose). The pastor's right hand should grasp the convert at the back.

When the pastor and convert are ready, the pastor should say, "Brother (or Sister) _____, upon the confession of your faith and your willingness to be identified with the Lord's death, burial, and resurrection, I now baptize you in the name of the Lord Jesus Christ for the remission of your sins, in obedience to the commandment of the Lord."

As soon as this is said, the pastor lays the convert backward under the water—completely and only once—and quickly brings her or him up again. (Be careful to leave enough room between the place where the convert is standing and the edge of the baptistery so that he/she will not strike his/her head.)

Immediately upon coming up from the water, the convert should be encouraged to worship God. Often this results in the convert being filled with the Holy Spirit while still in the water. Do not be in a hurry, for oftentimes in this way souls are cheated from receiving the wonderful blessing of God that may mean the difference in their entire future Christian life.

Assist converts out of the baptistery, for their feet are wet and they are in danger of falling. While the pastor and new converts are changing their clothes again, the song leader should take charge of the service, or have a special song presented. When the newly baptized people have changed clothes, it is good to have them come to the front of the church and testify publicly. They should be welcomed warmly into the church and encouraged to go all the way with God, be filled with God's Spirit, and become active workers.

The service should be continued as usual. An evangelistic service is always best for the baptismal service; however, this service may be conducted at any time, night or day, whenever a candidate is ready for baptism. Visitors will think this part of the service very interesting, and it will be a testimony and manner of teaching them.

Outdoor Baptism:

If a baptistery is not in the church, it is best for all to meet there and then go as a group to a river or lake. They might sing together as they walk along, but the procession should be orderly. Allowing children to laugh, play, and talk loudly along the way will make an unfavorable impression upon onlookers.

A good swimmer should investigate the river for any drop-offs into which someone might fall. If possible, the pastor and converts should walk out to where the water is at least thigh deep. Always turn the convert's back toward the oncoming flow of water. Do not baptize converts *downstream*, because that would increase the danger of a strong current carrying them away. Always use two men to baptize in a river of any size. It is better to be overly safe than sorry.

If the water is not thigh deep but very shallow, the convert can sit down in the water and the pastor can lay him or her backward under the water to baptize.

The believers should gather as closely as possible and sing a good song or chorus. The pastor should then pray. The procedure is then the same as in a church. No one should go swimming in the river until after the pastor has dismissed the service.

Oftentimes, when a baptismal service is in the river, strangers will gather around to watch. Be sure not to lose this good opportunity to preach to them about Christ, and to explain to them what you are doing. Many unbelievers throughout the world have been won to Christ at just such an occasion.

VI. CONDUCTING A BABY DEDICATION

The dedication of children to the Lord is an important occasion for Christian parents. It may prove to be an important occasion for the entire congregation as well.

A dedication service should be clothed with all the meaning and warmth possible as we do not baptize *infants*. Who will deny that Hannah's presentation of Samuel to the Lord was impressive? It was also an awesome time when Mary and Joseph brought the infant Christ to Jerusalem to present Him to God.

A good time to conduct this service is during the Sunday morning meeting before the preaching of the Word of God. Invite the parents, with the child in arms, to sit on the front row of seats while the pastor reads the accounts

of Samuel (I Samuel 1:1-28) and of Christ being dedicated—or presented—to the Lord. Here the pastor might also make a few remarks.

Call the parents and child to stand before the congregation, facing the pastor. The pastor should then say something appropriate, such as, “To you, the father, I give this red flower as a symbol of the rich, red blood with which you build and defend the home into which this little one has come. May it remind you of the blood Jesus shed at Calvary to make your home a little suburb of Heaven. May your home be built firmly upon the words and teachings of Jesus. Let nothing enter your home that will destroy the faith, confidence, and mutual love without which no home can long endure. Let nothing enter your home that will injure the soul of a little child, or crowd out the Master who said, ‘Whoso shall receive one such little child in my name, receiveth me.’”

“To you, the mother, I give this white flower as a symbol of the purity of heart and purpose with which you have endowed the home into which this little one has come. If your child comes early to know the Lord, it will largely be because you have awakened the child’s latent faith to consciousness of God, and because you have nurtured the child in the things of God. It is from you, the greatest object in the child’s affection, that the child will get its first idea of God. As you bow, with the little one at your knee, from the purity of your eyes comes the assurance that God is love.”

“To you, _____ (child’s name), I give this small white flower as a token of your innocence and purity of soul in the sight of God. My earnest prayer as I look into your unsullied face, is that when you lose your innocency and your eyes of understanding are opened, you will see Jesus, the Giver of eternal life.” Then taking the child in his or her arms, the pastor may say, “As God’s minister I take _____ from you. (The infant can be shown to the congregation.) Now let us give _____ to the Lord.” The pastor then offers a dedicatory prayer and then returns the child to the parents with this charge to rear the child in the fear of the Lord: “Now we lend little _____ back to you to rear in the fear of the Lord.”

When there are several couples with respective children to be dedicated, adapt the words to include all the parents and infants.

VII. CONDUCTING A COMMUNION SERVICE

Approach the communion service with deep reverence and a sincere examining of the heart. Pastors should give a great deal of time to prayer for this service. They should admonish believers to rid their hearts of anything that should not be there. If a believer has wronged another, he or she should ask for forgiveness. We are all indeed human and will err. The only way to correct this is to ask forgiveness of the wronged one and of Christ (I John 1:9-10).

Before the service, place the bread and fruit of the vine on a table at the front of the church. After much prayer, reverently conduct a song service with the theme of Christ's death. After the song service, praise the Lord for the wonderful salvation that He purchased for us with His own blood.

After the song service, the pastor should read from the Word of God about our glorious salvation. The communion can be served in several ways.

1. If the congregation is small and you have a dining room, all may sit around a table as Christ and His disciples did. Pass the emblems (bread and grape juice or wine) to each one. Do this prayerfully.
2. Call the congregation to the front of the church. Have the people form two lines across the front of the church, facing each other. Then the serving elders may pass between the lines with each saint prayerfully taking a small portion of the emblems.
3. The congregation may remain seated and the serving elders may carry the emblems to the saints, who prayerfully take a small portion. Never conduct this part of the service in a hurry.

As the believers receive the bread, these words might be said: "This is an emblem of the Lord's broken body which was broken for you." The elder then passes to the next person and repeats this again. In serving the grape juice, he might say, "This is the emblem of the Lord's shed blood, which was shed for you."

When all have been served, including the serving elders, all should lift their hands and worship God together.

VIII. CONDUCTING A FOOT WASHING SERVICE

As Jesus instituted the footwashing and communion service on the same occasion, they should be associated together. Since communion and footwashing are so important, devote an entire service so participants can linger in the presence of the Lord. A Sunday evening is a good time.

Without dismissing the communion service, the men should retire to one part of the church and the ladies to another. In no case should the footwashing be conducted in a mixed congregation.

You will need water, towels, and wash pans. After separating, each group should occupy two rows of seats facing each other, far enough apart so that each person will have enough room to sit down and be able to set the pan down between them. Let those facing each other directly wash each other's feet, one volunteering to be first.

Fasten the towel around your waist, stoop down, and gently lift your brother's/sister's foot into the water. While you are washing his/her foot, pray for him or her. He/She should also pray for you and ask the blessings of God upon your life. Dry the foot and wash the second one. Then sit down yourself, and the person already washed should in turn wash your feet. After this, both should stand and embrace each other and pray for one another, worshiping God together. After all have finished, it is very good for all to embrace each other and pray for one another, praising the Lord together.

Apostle Paul said, "Finally, brethren . . . be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss" (II Corinthians 13:11-12).

IX. CONDUCTING A HOLY GHOST PRAYER SERVICE

We are aware that this service is one of the most important functions of the ministry. To be really effective, ministers must develop their sensitivity to a keen point, in order to follow the leading of the Holy Spirit. A few helpful instructions will help the pastor or worker to have better results.

First, develop the sensitivity of your heart by carefully studying the life of Christ, the Book of Acts, and the letters of the apostles. Couple this study with much prayer and faith that God will perform these miracles in your life and ministry. For indeed, He has promised to perform in our lives.

A good time for such a service is at the close of an evangelistic service, preferably in a special room or area prepared for this purpose. Workers and seekers should go to this room together. This would include all who want the baptism of the Holy Ghost or need healing from the Lord for their bodies. The pastor should be prepared to speak as the Lord directs. *This should not be a lengthy message*, but to the point and to the heart. It is best for all the seekers to sit (as on the Day of Pentecost). Before the people begin to pray, the pastor may give certain instructions for those who are seeking the Lord. The following are suggestions:

1. "Desire to receive with all your heart. God is a spirit, a Holy Spirit. When one receives the Holy Ghost, God has taken a part of Himself and given it to you. There is nothing in the world to compare with receiving this gift."
2. "Concentrate on Jesus Christ. Do not allow your mind to wander about—or even to think about the pastor. Visualize in your heart and mind what you think Christ looks like and hold your attention on Him."
3. "Have faith that in this very hour the Lord is going to give you the Holy Ghost (or heal you). The Scripture says, 'Without faith it is impossible to please God!'"

4. "Worship. Do not beg God for something that He has already promised to give to you."
5. "Yield to the power of God—relax. If you have obeyed the instructions, you will feel the power and presence of God. Yield to that power. Do not be afraid or hesitate. Do not close your mouth or scream. Do not close your fists or tighten the muscles of your body. This resists the power of God. The first words of praise will sound distorted. This is stammering lips. You should yield your tongue at this point (continuing to use your voice), just as you have yielded your body. You will then begin to speak words you cannot understand. This is 'tongues' and is the evidence that you are filled with the Holy Spirit."

After receiving instructions, seekers should lift their hands and begin to worship God. The pastor and workers will walk about, watching each seeker and laying hands upon those to whom the Lord directs. The prayers of Spirit-filled workers will inspire and help the seekers, and they should be encouraged to take an active part in this prayer service.

When a new convert begins to speak in tongues (the evidence of the Holy Spirit coming into a life), it is good to call the others' attention to them. This will inspire them to pray more earnestly, for indeed, God is there to fill if they will believe.

Pray that God will give to you the "gift of discerning of spirits" so that you may know the spirit of the devil when you see it. In addition, you may see merely an emotional response, which you must recognize. If the entire service is to be given over to healing and encouraging seekers to receive the Holy Spirit, you need not leave the main auditorium. Rather, instruct the song leader as to the songs God has laid upon your heart and sing these. After you have delivered the message, direct the people to remain in their seats (unless God has directed you otherwise), and worship God. From this point on, direct the service as described before.

CHAPTER 8

SPECIAL SERVICES

I. THE FUNERAL

People who never think of church or the ministry will want a minister's services in times of bereavement. Pastors will often receive calls to conduct not only the funeral service of saints and members of their church, but also of complete strangers. They must never allow the service to become one of mere formality, the act of giving mere professional service. They must always allow genuine sympathy for those who are suffering and sorrowing to move their hearts.

Young ministers should consider the following suggestions:

1. The pastor should visit the home promptly upon hearing the news of the death. At this time, the minister should simply and quietly express sympathy and concern and lead the family in prayer. After the family has had time to contact other relatives and the funeral director, the pastor may return to discuss the plans for the funeral. The pastor should always respect the family's desires and requests regarding the funeral service.
2. The minister should at all times be calm and conduct himself/herself in a manner that will build strength and faith in the hearts of the sorrowing.

3. The funeral service itself should be simple, brief, and orderly. The purpose of the service is to calm and soothe the bereaved and to point them to Jesus Christ. Experience has proven that Scripture can bring great comfort. Next to Scripture reading is prayer.
4. If hymns are to be sung, they should be chosen carefully. Well-known hymns are best.
5. Type out the order of service and give it to the organist, soloist, and others who may be assisting.
6. The pastor should acquaint himself or herself thoroughly with the life and death of the deceased. He or she also should know something of the spiritual experience of the deceased.
7. When the pastor has concluded the funeral service, the pastor should take his or her place in advance of the pallbearers.
8. The minister should always call at the home very soon after the funeral to offer consolation and counsel.
9. At all times, the pastor should remember that he or she is ministering to the living and not to the dead. If it is possible to say a few words of eulogy regarding the departed, he or she should surely do so, but it should never be overdone. The pastor's main duty is to point the living to Jesus Christ.

II. THE WEDDING

The Christian wedding is one of the most beautiful and joyful occasions that ministers have the privilege of participating in. This study will not attempt to give a marriage ceremony. Pastors will develop a ceremony to their own liking. However, the new minister should remember a few simple rules:

1. Pastors should acquaint themselves with the laws of the state, province, or country concerning marriage. These differ from state to

state and province to province. They should read carefully the marriage law and at all times strictly abide by it.

2. In some places, pastors must receive their appointment as a marriage officer and be authorized by the government to perform marriages.
3. Ministers should counsel with the couples before they finalize plans for the marriage. They must make certain that they are free to marry the bride and groom according to the Bible. They must satisfy themselves with the couple's spiritual status, and so forth.
4. Pastors must also familiarize themselves with the customs of that particular country or community. By acquainting themselves with the customs of the area, ministers need never be caught by surprise.
5. At the wedding, the bride is queen for the day. Wherever possible, respect her wishes and desires. She should plan her wedding the way she wants it. Today's society allows much freedom as far as weddings are concerned. The minister must be prepared to give advice when needed.
6. The marriage ceremony should be simple, solemn, and sacred. Although it is a joyful occasion, ministers must never be frivolous.
7. Pastors should never refuse to marry a young couple unless the marriage is impossible according to the Word of God.

SELF HELP TEST

Chapters 7 and 8

True or False: Circle the correct answer.

1. During a weekday teaching service, it is profitable to allow comments and questions from the congregation.
True or False
2. During an outdoor baptism service, a minister should always baptize upstream.
True or False
3. A Pentecostal service should always begin with congregational prayer.
True or False
4. During a time of seeking the Holy Ghost, the pastor should instruct the people to focus their attention on Jesus Christ and to worship Him.
True or False
5. A song leader's spirit should be the only consideration when filling this position.
True or False
6. Before a baptism service, the pastor should closely question the candidates to make sure they understand the importance of the service.
True or False
7. Upon hearing the news of a death, pastors should arrange to meet the bereaved at the funeral home.
True or False
8. A communion service should always be held with everyone being called to the front and receiving communion at the altar.
True or False
9. Bible study is a good time to teach new choruses to a congregation.

True or False

10. The wedding service should be one of joy and reverence.

True or False

Personal Study Notes

Chapter 9

OTHER DUTIES

I. PRAYING FOR THE SICK

On occasion pastors may feel led to conduct a special healing service. He may direct the song leader to choose songs about faith and healing.

After the message, in a reverent attitude, being careful to keep everyone's perfect attention (with soft music or softly spoken words), have those needing healing move out of their seats and form a line down one of the aisles. They will move along a line of the saints who will lay hands on them, and then move on to another aisle.

Pray for the lesser cases first. In this way it will build up the faith of the more difficult cases. If you pray for those who have been prayed for many times and who seemingly never gain faith, their lack of faith and absence of healing will hinder the others. Avoid getting "chronic seekers" at the front of the line, for they will be "faith killers." New believers will often believe with all their hearts, and God will respond to this sort of faith by answering their prayers. This in turn will enlarge the faith of others.

After all have been prayed for, praise God together and ask those who have been healed to testify. Faith will increase and others may be healed.

At times pastors will need to pray in the home of those who are sick and who cannot come to the church. They should not go alone if it is the house of a

person of the opposite gender. The devil has used this trick to spoil some of the very finest of ministers. Take your spouse with you, or if not married, another worker and his or her spouse.

Do not get in a hurry simply because only one person is there or you are in a private home. On many occasions unbelievers will be in the home and the pastor can witness to them, read from the Word of God a faith inspiring Scripture passage, claim God's promise, and pray with faith believing (James 5:14-15).

II. PRAYING FOR THE DEMON POSSESSED

Often in a Holy Ghost filled prayer service, a demon-possessed person will begin to make a great deal of disturbance when the Spirit of the Lord begins to move. This may happen even though the individual has been in other services for years without making any disturbance at all. However, when that person comes in contact with the presence of God in a particular service, the demon may be stirred.

The best thing to do in a case like this is for the pastor and a few spiritually strong workers to take (carry if necessary) this person to another room, leaving someone in charge in the prayer room.

The one left in charge should quietly and calmly explain that there is nothing to get upset about, for this sort of thing happened to Jesus and the apostles also. Then he or she should continue to lead them in worship.

The pastor and workers will now be dealing with the demon possessed person in another room. They should lay hands upon him (her), and in the name of Jesus command the devil to come out of the person. They need not be loud, but very firm. This sort of deliverance comes through fasting and prayer (Matthew 17:21). Very likely the one who is demon possessed (depending on the number of demons he/she has) will be very demonstrative, oftentimes foaming at the mouth and/or alternating between speaking good and terrible things. When delivered, the person will be exhausted physically and become very quiet. He or she can seek the Lord and immediately receive the Holy Spirit. Bring such a one back into the regular prayer service to inspire the faith of the others. If you

are not in touch with God, do not deal with this sort of person. However, if you are, do not be afraid, for God will deliver.

Personal Study Notes

Chapter 10

PASTORAL VISITATION

I. PASTORAL VISITATION IS SCRIPTURAL

Jesus, through His own example and ministry, showed the great importance of personal work. He preached to the five thousand, but He also spent much of His time with individuals. The Lord preached some of His greatest messages to individuals such as Nicodemus and the Samaritan woman. Personal work will never be more fruitful than that done in the homes.

Pastors should be fully persuaded that they have a strong scriptural support for visitation. They should realize that some of their most effective ministry will be accomplished in the homes. If Jesus Christ set the example and the apostles spent much time ministering in the homes, then certainly all pastors should spend time visiting and ministering to the people in their own homes.

Examples of the apostles in a house-to-house ministry are in the following Scripture verses:

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

“Publicly, and from house to house” (Acts 20:20).

The following Scripture verses give further proof of the importance of pastoral visiting.

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (James 1:27).

“I was sick, and ye visited me: I was in prison, and ye came unto me” (Matthew 25:36).

II. PASTORS LEARN THE NEEDS OF THEIR PEOPLE THROUGH VISITATION

To preach effectively from the pulpit with the largest possible results, pastors must know their people. They must know their spiritual and material needs, their domestic problems, and their cultural and social backgrounds. Preachers must not only know their flock, but they must love them. Not only must they love them, but the saints in turn must have great confidence, respect, love, and esteem for their pastor. All preaching will be cold and mechanical without this mutual heart warmth on the part of both ministers and people. This simply cannot be developed and nourished properly in church services alone. A warm handshake at the door is essential, but it is never a substitute for the pastoral visit with prayer at the Christian’s own home.

It is in the home that pastors can best accomplish their duties to their people as their pastor. It is here that people will open their hearts and confide in their spiritual advisor. It is in their own homes that pastors can do their best personal work.

Knowing the actual needs of the people will place pastors in a better position to judge the effect their preaching is having upon the congregation. In mingling among their people and in personal dealings with them, pastors can keep their finger on their spiritual pulse. They can be conscious of any trouble brewing, root of bitterness, or dissension in the flock that might hurt the assembly. They can put their hand quickly upon any injurious teaching that may have crept in. Thus, visitation helps pastors to understand the realities the people experience in their everyday lives.

III. PASTORS MUST VISIT ALL WITHOUT PARTIALITY

Pastors must be careful that they have no favorites; they must visit all classes, rich and poor, equally. In fact, every member of the assembly has the same right to spiritual help and the same demand upon their time and attention. This, of course, applies to those of normal health and spiritual condition. There are those who should and must come first. Visiting the sick will take up a considerable portion of the pastor's time. If any priority is given, the different groups in the church might be listed as follows:

1. The sick
2. Those having spiritual problems, domestic trouble, and so on
3. Young converts
4. The aged
5. The poor
6. The regular members having no immediate problems or needs

Pastoral visitation must be regular and systematic. No set rule can be given as assemblies vary in size and conditions. However, under ordinary conditions and in a normal assembly of ordinary size, the writer recommends that pastors visit every home at least two times each year. In large assemblies, once each year may be all that the pastor will be able to do. They should use the same afternoons and evenings of each week. The middle of the week is better than the end of the week. Monday should be the pastors' day of rest and relaxation while on Saturday the next day's work occupies their minds and hearts. As a rule, it is necessary to do some visiting in the evenings, for it is then that they will find more working members of the family at home. Sometimes the most good can be done when the entire family is present as a group. In order that pastors may be systematic, it will be necessary for them to keep a record or diary of their daily calls.

IV. PASTORAL VISITING IS NOT A SOCIAL VISIT

Pastoral visiting is not a social visit. The object of each visit should be a religious one. Social visiting can waste much time and accomplish little or no

good. Wasting time is sin and, of all people, pastors have no time to waste. There is too much to do for the Master. One of Wesley's rules for preachers was "Spend no more time in any one place than is strictly necessary." Some teaching on the matter at church can acquaint the people with the pastor's desire on the matter. At any rate, it is the pastors' business to see that they are in the home on the King's business and not just to enjoy themselves.

Pastors must discourage any gossip and refuse to listen to stories about other saints. Most definitely, they themselves must never be heard saying a word of criticism of one of the saints or repeating some rumor they have heard. A good rule to follow is to get the members of the home to talk about themselves, their needs, their problems, their work, the children, and so on.

Pastors should be good listeners and take a keen interest in the activities in the home. One farmer was won for the Lord just because the preacher walked across the field with him to see a machine with which he was harvesting peas. By visiting with the farmer in the field or stable, the worker in his shop, the merchant in her store, ministers can get near their people and have them open their hearts to them.

It is generally expected that pastors should pray, although they must be guided by circumstances. A lengthy prayer spoken in a loud voice can cause embarrassment and resentment. A brief but earnest prayer is as a rule sufficient. As soon as pastors feel that they have accomplished all the good that they can do, they should not linger, but end their visit.

Pastors should be very careful in visiting people of the opposite gender in the absence of their spouses. For all such visits, their own spouse should accompany them.

If the pastor is unmarried, it will be necessary to leave some of the visiting to people in the assembly appointed for that work. If it is necessary for the single pastor to call, he or she should make sure the husband/wife or other members of the family are present, or take one of the elders of the church with him/her.

V. PASTORS MAY BE CALLED TO THE HOME BY THE MEMBERS OF THE ASSEMBLY

Members of the assembly should feel free to obey the Scriptures and call for pastors to pray for the sick at any hour of the day. Calling on and praying for the sick will take a great deal of the pastors' time, but they must be patient and sacrificial. In dealing with the sick, their words should be few, calm, and tender and every syllable should point toward Jesus. They must be cheerful and attempt to build up the patient's faith.

VI. PASTORS ENTER THE HOME AS A FRIEND

Pastors enter the home not only as a spiritual advisor, but also as a friend. Such a spirit of confidence and affection should exist between pastors and the people that they should be welcome in every home at all times. Never should the busy housekeeper feel embarrassed if the pastor should call while she or he is in the middle of a washing and the house and children are not as tidy as could be desired. Pastors should be able to enter as free from embarrassment as a member of the family.

Pastors should avoid calling at meal times, but if they should be there while the family is eating, the husband or wife should feel free to invite them to join them at the table as one of the family. At the same time, there must not be a sense of familiarity, for this destroys the respect needed to maintain their influence over their people. Happy are the ministers who are able to maintain a wholesome attitude of fellowship and goodwill with their people without familiarity. Such men will prove themselves to be true shepherds and the sheep will gladly follow them and feed out of their hands.

SELF HELP TEST

Chapters 9 and 10

Multiple Choice: Circle the letter of the correct answer.

1. A pastor can do the best personal work _____.

- a. in the homes of his saints
 - b. in the church
 - c. at a rally
 - d. while preaching
2. If a demon possessed person should attend a Pentecostal service, the pastor should _____.
- a. ignore the individual
 - b. come into the congregation to cast the demon out
 - c. aided by another worker, take the individual to a private room and there cast out the demon
 - d. dismiss the service
3. During a special healing service, the song leader should _____.
- a. choose songs to build faith
 - b. choose whatever songs he feels impressed to sing
 - c. choose old songs
 - d. none of the above
4. To have successful visitation, the pastor should be a _____.
- a. good conversationalist
 - b. good businessperson
 - c. good orator
 - d. none of the above
5. To be most effective in his ministry, a pastor must
- a. have gone to Bible school
 - b. read many books
 - c. have much experience
 - d. know his people
6. If a minister is called on to pray for a woman who is ill, he should _____.
- a. go immediately
 - b. never go alone
 - c. only pray over the telephone
 - d. should anoint a handkerchief and send it

7. A pastor must not only be a spiritual counselor, but a _____ to those in his flock.
 - a. friend
 - b. preacher
 - c. ruler
 - d. none of the above

8. During pastoral visitation, _____ should be given priority.
 - a. the poor
 - b. the sick
 - c. the elderly
 - d. the board members

9. The importance of pastoral visitation can be seen in _____.
 - a. Acts 20:2
 - b. Matthew 36:25
 - c. James 1:27
 - d. Acts 6:42

10. The object of a pastoral visit should be _____.
 - a. social
 - b. business
 - c. religious
 - d. political

Personal Study Notes

Chapter 11

COUNSELING

I. PASTORS SHOULD BE GOOD COUNSELORS

Pastors should understand that some of their most effective ministering will be through counseling. Counseling is very time consuming, and pastors may feel that other duties are more important. However, they must remember that their ministry will only be as effective as they succeed in helping individuals. They have no alternative than to plan their schedule to permit time in personally dealing with the problems and doing their utmost to help each one. Understanding this part of their pastoral duties should cause them to desire to prepare themselves to the best of their ability for pastoral counseling.

Pastors may prepare for this important work in the following ways.

1. Pastors should have a thorough knowledge of God's Word. In most cases, they will find the answer in the Bible. They should be able to use the Scriptures freely as they counsel those with problems.
2. Pastors should develop a genuine love and interest in their people. Unless they have a real love and interest for the individual, it will be very difficult to give the right kind of counseling. A person will quickly sense whether the pastor is interested and will respond accordingly.

3. Pastors should be students of human nature and try to understand their people. This does not mean that they will be a busybody and pry into everybody's business. It does mean that they will understand the actions and reactions, the characteristics, and habits of those with whom they will be counseling.
4. Pastors should have in their library some reference books on counseling and have a working knowledge of what they contain.

II. ETHICAL STANDARDS ARE ESSENTIAL TO ALL PASTORAL COUNSELING

One of the first things to remember about counseling is that all personal information should be held strictly confidential. Doctors, lawyers, and ministers are protected by law from being forced to reveal confidential information. Guard such personal information as a sacred trust.

Members will often confide in their pastors. Many of their people will unburden themselves and confide in pastors regarding many personal and private matters, including their sins and mistakes. Pastors will give them sympathetic hearing in order to help them, but under no circumstances should the confidences be betrayed. Their mouth should be eternally sealed. Although no secrets should exist between husband and wife, yet in this case nothing would be gained by repeating such matters even to the pastor's spouse. Pastors must not even make inferences, as this breaks the confidence and makes the saints hesitate before confiding in their pastor.

A second thing to consider in dealing with ethics is that the place provided should be suitable. Counseling should not occur in inappropriate places such as a secluded corner or a parked car. Closed doors and secret sessions can lead to suspicion and criticism. The ideal place is the pastor's office. The office is a familiar setting where both may relax and the person in need may receive help.

All physical contact should be avoided other than shaking hands. If the counselee is of the opposite sex, the door of the office should be left ajar. The pastor should be friendly and cordial, but at the same time discreet.

Counseling sessions should be kept brief. They should not be so short that the counselee cannot unburden himself or herself and receive help, but they should be kept sufficiently brief that no emotional situation can develop.

III. PASTORS SHOULD FOLLOW A FEW BASIC RULES IN COUNSELING

This study does not attempt to give detailed and exhaustive instructions in the art of pastoral counseling. However, below are a few basic principles each pastor should follow:

1. Counselors should be compassionate. Love and compassion are essential to effective counseling. After all, many times people are reached through their heart. Most problems brought to a pastor are emotional and spiritual. These can be dealt with only on the emotional and spiritual level. Cold logic may be correct in its judgment, but it can never help individuals in trouble. It is for this reason the counselor must be able to feel for the troubled and disturbed soul.
2. Counselors should be good listeners. Compassionate pastors will listen carefully to the problem. This does not mean that the pastor will probe endlessly into the person's past. It does mean, however, that the pastor encourages the counselee to talk. The best way to help a person to talk is to let him or her know that the pastor is an interested and concerned listener. Listening is an art, and pastors should seek to improve their listening skills.

Many times just to be able to talk releases the pressure. Talking in itself is therapy. The problems look much different after having been fully expressed. Sometimes the disturbed person realizes the proper solution to the problem after he or she has talked it out fully. It is

possible for pastors to lead counselees to complete victory simply by listening with prayerful, compassionate attention.

Pastors need never be surprised or shocked with what is revealed to them. They must remember that they are dealing with human nature with all of its weaknesses and failures. After all, if there were no problems, individuals would not be confiding in them. No matter how shocking these revelations might be, pastors must never allow them to change their attitude toward the people with whom they are dealing. If they reveal their feelings toward the sins committed, in all probability the counseling session might as well be concluded at once. They will be unable to help the troubled souls and generally the people in need will immediately refuse to confide further. The link of communication is immediately broken.

3. Counselors should never minimize the seriousness of the problem. The matter may seem trivial to the counselor, but it may be a tremendous difficulty to the one seeking help.
4. Counselors should never give counsel until they fully understand the situation. All the facts should be prayerfully considered and sometimes it means several counseling sessions before the real problem is clearly revealed. In addition, at times pastors should hear the other side of the story before they come to a conclusion and seek to give advice. If the problem involves something that pastors know nothing about, they should admit their inability to give sound advice and refer the counselees to someone who can help them.
5. Finally, counselors should always seek out solutions to the problems and encourage the counselees to overcome rather than just endure them. Many times ministers will be tempted to take the way of least resistance and merely offer comfort to someone in adversity rather than sincerely try to find the answer. To inspire a person to overcome is much preferred to offering comfort and encouragement to endure affliction and misfortune.

IV. PASTORS SHOULD NEVER WITHHOLD GOD'S ANSWERS TO A PERSON'S PROBLEMS

Pastors should not withhold from troubled souls God's answers to their needs. The biblical solution should be faithfully presented. Then it is up to the counselee to accept it or reject it.

Counselors should not be stern and harsh. They need to be firm but at the same time faithful, gentle, patient, and loving.

If the counselee is not a Christian, this is the time to present the plan of salvation—God's offer of forgiveness of sin. If the individual is a professing Christian, this is the time to teach him or her to walk in the Spirit. Always lead the individual to trust God and pray. The greatest help that can be given to troubled souls is to lead them to the Lord. Pastors must never condone sin; often correction is needed. However, such correction and reproof should be done tenderly and cautiously.

Personal Study Notes

CHAPTER 12

CHURCH MEMBERSHIP AND FELLOWSHIP

I. PENTECOSTAL SAINTS SHOULD UNITE TOGETHER TO FORM ASSEMBLIES

The problem often arises when the gospel is preached in a new community whether the new converts will be able to continue worshiping in their former churches. The argument put forth is that if the newly baptized Pentecostal saints continue to worship in their previous church home, they will be letting their light shine in darkness, and through their testimony will win others. However, it has been proven over and over again that it simply does not work like this; in fact, it is contrary to the will of God.

Babes in Christ who try to keep fellowship with their previous church soon find out that if they testify of their newfound joy and victory that they are no longer wanted, and that they are quite out of place among them. If they continue trying to maintain that fellowship, they are bound to yield to pressure and compromise on truth. It will be only a matter of time before they have lost out with God.

When believers have received the Holy Ghost, it is wrong to bury themselves in congregations where they are not accepted, where they will receive little or no spiritual help. There is little or no fellowship between Pentecostal saints and the cold formal churches. "What fellowship hath

righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them and be ye separate saith the Lord" (II Corinthians 6:14-17).

The baptism of the Holy Ghost places believers into one body and calls them out of the world to form an assembly, or as Paul put it in Acts 20, a "flock." He also stated that the Holy Ghost has set over the flock overseers or bishops to feed the church. The work of forming assemblies and setting these assemblies in order with a pastor or shepherd in charge is definitely not the work of man, but of the Holy Ghost.

II. CHURCH MEMBERSHIP IS NECESSARY IN LARGE CHURCHES

In rural or small churches, pastors may not find it necessary to organize or set the church in order other than teaching the saints the Word of God. However, many problems arise in large and urban churches that make it necessary for the church to be thoroughly set in order and to be well organized. One of these essential steps is the forming of a church roll or the church membership.

Many strong arguments are against church membership, but it will be necessary to consider only the most outstanding and strongest of these. The strongest argument against church membership is that the pastor is trying to do God's job. To have one's name written in the Lamb's Book of Life is the great necessity and is sufficient. Church membership cannot save. The pastor cannot know absolutely in every instance just who is ready to meet the Lord or who isn't. This is God's business and the pastor should leave it in His hands. All of this is very good and cannot be denied, but on the other hand, much can be stated on behalf of church membership.

III. MANY REASONS MAY BE GIVEN FOR CHURCH MEMBERSHIP

Following are a few reasons why a church should have a membership roll:

1. Every local assembly membership roll should be only a copy of a part of the roll in Heaven. It is definitely not an attempt to duplicate the work of God, but rather to know His mind that the pastor might labor more effectively for Him.
2. By being a member of a church, the Pentecostal saint brings practical encouragement to fellow believers of like precious faith and testifies to the world that the church is united in faith and doctrine.
3. Church membership places spiritual and financial responsibilities upon the entire body that will be shared among all and not borne by a few.
4. It confines various forms of Christian service to recognized and responsible members.
5. Membership brings the personal benefit of spiritual care by the pastors to each member. Pastors should know the souls under their charge. Without a membership roll, it would be quite difficult for pastors to know the souls over which they are placed as an overseer. In every church, some adherents and people drift from assembly to assembly and pastors naturally will give all the time they can afford to this group without showing respect of persons. Nevertheless, it is the "members" of their "flock" that they are definitely responsible for before God.
6. Church discipline becomes almost impossible without a membership roll. This question is dealt with elsewhere in this study.
7. Church membership safeguards the public testimony of the assembly. Many times backsliders or sinners who occasionally attend service are said by the public to be Pentecostal or that they belong to the assembly. Without a membership list, no answer to the charge can be given, for they attend services that are for the public. However, if there

is a membership roll, the correction can easily be made and the testimony of the assembly safeguarded.

8. Every child of God should be a member of a “flock” and have a spiritual home where they can receive proper and prayerful spiritual shepherding. Believers who wander around without a spiritual home never get too much help for their own souls and certainly they cannot be much of a help to anyone else. Church membership helps to prevent this evil and causes the individual to be stable and not just a “rolling stone” or a “Pentecostal tramp.”

IV. FELLOWSHIP AND UNITY ARE ESSENTIAL TO AN ASSEMBLY

Saints do not lose their individualism when they are converted. They still have their own tastes, likes, personal desires, and ambitions; they still have their own cultural background, home training, education, and personality. The Holy Ghost baptizes them into one body and places every member in the body as He sees fit. People coming from different walks of life are thrown together continually in church. Is it any wonder that sometimes there is disunity? Apostle Paul, realizing this, exhorted the Ephesian church to “endeavor” to keep the unity of the Spirit. Unity is something that every saint must work toward. It will take real effort and labor many times to keep this unity. It is something that all Pentecostal pastors should watch carefully. Moreover, through careful teaching, they should instruct their flock along this line.

Fellowship and unity go together. Unless unity of the Spirit is in an assembly, little fellowship can be among the members. Fellowship is an intimate relationship in which there is a common sharing and spiritual communion. The fellowship of the saints is in the Lord; their unity is of the Holy Spirit. This can only be a reality as we surrender our lives to God and live a holy life in the Spirit. “If we walk in the light, as he is in the light, we have fellowship one with another” (I John 1:7). This then is the basic truth underlying all thought of fellowship and unity. Fellowship cannot exist between light and darkness, righteousness and sin, good and evil. To have true and lasting unity, the sin

question must be dealt with, and every known transgression repented of, confessed, and placed under the blood.

V. PASTORS SHOULD REMEMBER SOME SIMPLE RULES IN PRESERVING UNITY

A part of the work of shepherding a flock is to foster carefully the spirit of unity and to be on the watch for any sign of anything that would break the spirit of fellowship existing in an assembly. Below are a few essential rules to remember:

1. Give the assembly regular teaching on unity.
2. Keep the saints busy working for Jesus.
3. Never show favoritism.
4. Carefully and prayerfully deal with all signs of divisions and difficulties immediately.
5. Keep all finances and business in a straightforward manner.
6. Visit in the homes of the assembly regularly and faithfully.

SELF HELP TEST
Chapters 11 and 12

Fill in the blanks with the words listed below.

place	counseling	teach	finances
encouragement	fully listened	unwanted	the Bible
confidential	fellowship		

1. The Pentecostal saints will find _____ in a Pentecostal church membership.
2. Many answers to the counselee's questions will be found in _____.
3. All _____ must be kept in a straightforward manner.
4. New Christians who tell of their new faith often find themselves _____ among their former friends.
5. Some of a pastor's most effective ministering will be through _____.
6. A pastor should give careful attention to the _____ chosen to counsel.
7. _____ is when there is sharing and spiritual communion.
8. Pastors should not give counsel until they have _____ to the problem.
9. To have unity, a pastor must _____ regularly on the subject.
10. All conversation during a counseling session is _____.

Chapter 13

CHURCH DISCIPLINE

I. CHURCH DISCIPLINE IS NEEDED IN THE CHURCH

Church discipline is needed in the local assembly as well as in the church as a whole. The ministry is subject to government and discipline as well as the laity. People who cannot humble themselves to obey those whom the Lord has placed over them disqualify themselves from ruling over others. "Obey them that have the rule over you and submit yourselves" (Hebrews 13:17). This applies to both ministry and laity; no one is exempt.

The local assembly needs church discipline to safeguard the public testimony of the church and to deal with any known sin in the ranks of the people. "A little leaven leaveneth the whole lump." If pastors are careless and indifferent to such matters, worldliness can rapidly creep into the church and contaminate the entire flock. One rotten apple in the barrel can spoil all. Removing the one rotten apple will protect the entire barrel. This is a fact that faithful pastors must remember. No matter how fearful and reluctant they are to deal with a matter, they must remember that the welfare and health of the entire flock must come first, and the consideration for individuals must come last.

They are placed there to safeguard and protect the souls of the entire church; they dare not compromise nor lower the standard of holiness for the sake of one member. Some people may accuse them of being without love and mercy, but this is no reason for them to be unfaithful to their God-ordained responsibility. They may be called upon to reprimand and reprove the most

influential member in their church, but they still must be faithful even if it means that they must stand alone.

II. DISCIPLINE MUST BE ADMINISTERED IN LOVE

Pastors must remember that they are not lords over God's heritage, but they are spiritual fathers. It should be with a heavy and aching heart that they use any form of discipline. It is their first duty to try to restore the believer in a spirit of meekness (Galatians 6:1). They should watch eagerly for the first sign of repentance. Pastors should watch their own heart that it be kept filled with love for the individual. It is easy to allow carnal thoughts to creep in and make it most difficult in dealing with wayward members, especially if they are rebellious and take a stand against the pastor. Whatever they do, pastors must never let any act of discipline on their part develop into a personal quarrel between the pastor and the member. All discipline must be kept above any carnal level, and, if pastors love the individuals as their own children, they will not find this difficult.

III. JESUS GAVE US THE RIGHT STEPS TO TAKE FOR CHURCH DISCIPLINE

In Matthew 18:15-17, Jesus gave the correct order to follow in enforcing discipline in the church. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Here then is the scriptural order to follow:

1. **Privately:** The pastor should first pray much about the matter and then deal with the offender personally in the spirit of love. The whole matter should be kept as quiet as possible. Many pastors err here in the fact that they preach from the pulpit against the matter in such a manner that the whole church becomes acquainted with it. The

member concerned is naturally hurt and offended and withdraws from the assembly. The moment the person withdraws from the assembly, it actually is a defeat for the pastor, for it is the pastor's business to bring him or her back in the straight and narrow path, to keep him or her within the fold. Pastors should not do anything to break confidence, which they most certainly do if they rashly preach in a manner that will draw attention to the trouble. Let it be kept secret until they are certain that the member has no intention of repenting.

2. **Before the church board of elders or deacons:** When the offending member will not listen to the pastor, he or she then can bring the troublesome believer before the church board of elders or deacons. Even the most difficult cases generally can be dealt with here without going any further.
3. **Publicly:** This is, of course, to be used only as the last resort. If the offender still refuses to repent, confess his or her wrong, and do right, only one thing can be done. With aching heart, the pastor can disfellowship the person. To be effective, this should be the act of the whole assembly. Pastors should be most careful here. If the individual has the sympathy of part of the church, the person can easily divide the flock and bring the work of God to a standstill. Caution and great wisdom are needed. It is better to have a few tares among the wheat than to pull up some of the wheat with the tares. Disfellowshipping a member should only be done with aching heart when all other means have failed.

IV. THE NEW TESTAMENT GIVES CERTAIN FORMS OF CHURCH DISCIPLINE

The New Testament forms of church discipline may be classified under the following three headings:

1. **Admonition:** "Warn them that are unruly" (I Thessalonians 5:14).

“Count him not as an enemy, but admonish him as a brother” (II Thessalonians 3:15).

“A man that is an heretick after the first and second admonition reject” (Titus 3:10).

This is the most mild form of discipline and the one that the pastor will be called upon to use often. Paul exhorted Timothy to reprove, rebuke, exhort with all longsuffering and doctrine.

2. Removal from fellowship: “Put away from among yourselves that wicked person” (I Corinthians 5:13).

This should be done only for very serious offenses, never hurriedly, and it should be the act of the entire church. It simply means that the member’s name is removed from the church roll; he is not permitted to testify, or take communion. He becomes to the church the same as an outsider, “a heathen man and a publican.”

3. Delivering over to Satan: “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (I Corinthians 5:5).

This is the most drastic form of discipline of all with the purpose of saving souls by bringing them to repentance through severe punishment.

V. PASTORS SHOULD REMEMBER THESE PRINCIPLES REGARDING DISCIPLINE

Below are ten rules pastors should remember in administering discipline:

1. Pray much over every individual case. Deal with the offenders as sons and daughters.
2. Love, patience, firmness, discernment, and wisdom are all needed.
3. Get all the facts before expressing or committing yourself.

4. Be sure you hear both sides of the story if there are two sides.
5. Be slow in forming decisions; but when made, carry them out. Be firm but nevertheless patient and gentle.
6. Make certain every accusation is proven. Gossip, rumors, and backbiting are not sufficient ground for discipline.
7. Jesus alone knows their hearts. Never set yourself up as a judge but deal with known facts.
8. Believe everyone innocent until proven guilty.
9. Try the less severe forms of discipline such as admonition, probation, and so forth.
10. Never impose discipline that you are not prepared to enforce and carry out.

Personal Study Notes

Chapter 14

CHURCH FINANCING

I. PASTORS SHOULD KNOW HOW TO HANDLE CHURCH FINANCES PROPERLY

The pastor is an executive head of a great institution. As such, he or she must have administrative ability and be able to manage the business affairs of the church as well as have the oversight of the spiritual affairs. If the pastor is capable of looking after the welfare of the souls of men and women, surely he or she must be able to be trusted with the finances of the church.

Money matters cause trouble and dissatisfaction in an assembly as readily as anything. Pastors should be thoroughly acquainted with the handling of the finances in their church and see that the books are kept in a satisfactory manner. Strict honesty must be practiced in the handling of all church money. All finances must be handled in a way that is beyond suspicion and books must be kept up to date. Regular annual or quarterly reports should be given; the assembly has a right to know. The devil will use money matters, if possible, to wreck God's work, but he need have no opportunity to do so if proper care is taken.

II. TITHING IS GOD'S WAY OF FINANCING HIS CHURCH

A church should be supported only in a scriptural way. God has given us a simple plan of financing His work that is scriptural and practical for all to follow. That plan is tithing.

The Lord would not give us a plan that all could not follow. All people regardless of where they are or what they possess can give the Lord one-tenth of their increase. Thus, the church is supported and provided for whether it is on the foreign missionary field or in the homeland. God blesses materially and spiritually a tithing church. Pastors should give regular teaching on tithing and instruct the saints to bring their tithes into the storehouse. The tithe is the Lord's and Christians have no choice but to bring it into the storehouse, which is the local church where they worship and where they get their spiritual food.

Offerings should not be confused with tithes. Offerings are separate from tithes, and may be given for building funds, radio broadcasting, missionary work, and so on. Tithes and offerings should be received in an agreed manner.

III. THE MINISTER IS WORTHY OF AMPLE REMUNERATION

It may be necessary for ministers to work at some other profession or trade while they are establishing an assembly. However, they should remember that this is only a temporary expedient and the moment they are able to give their full time to the ministry, they should do so. A working minister may be justified when there are extra expenses and financial problems, but never to relieve the church from the responsibility of tithing and supporting their pastor.

To discharge their duties successfully, pastors need all their time and strength, both physical and spiritual. If preachers attempt to work apart from the ministry, they are likely to end in wrecking both careers. The Scriptures are quite clear that the ministers are worthy of ample remuneration. The remuneration should permit them to live a little better than the average of their congregation. They generally have to dress better and they have many demands upon them financially that their members do not have.

“The labourer is worthy of his hire” (Luke 10:7).

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (I Corinthians 9:14).

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward” (I Timothy 5:17-18).

IV. THREE METHODS IN CHURCH FINANCING

Three main methods in handling church finances are:

- 1 . Pastors receive all and finance all. They shoulder all responsibility and pay all debts. In this case, no report is needed. This method is used in the pioneering stage of establishing churches and should not be followed once the church is established.
2. Pastors receive all tithes for their own remuneration and all offerings should be handled in an understood manner and a regular report given to the church. This method is good in a self-supporting but small assembly.
3. All tithes and offerings go into the church treasury with yearly auditing and report. From this treasury the pastor receives remuneration by either
 - (a) a stipulated salary
 - (b) a stated percentage of the tithes.

This method is best in large assemblies with a large income. This relieves pastors of having to be steward of large sums of money. The treasurer should be elected by the congregation and have the books audited annually by two auditors appointed by the church board or elected by the assembly.

The question sometimes arises whether ministers should be paid a salary. Much could be said on both sides of the question, but it does seem that God planned that there should be a direct connection between the ministry and the tithes of the people. "But the tithes . . . I have given to the Levites to inherit" (Numbers 18:24). In an assembly the tithes will keep pace with a person's ministry, and it is only fair that the pastor's remuneration should increase or decrease with the fruit of his or her ministry.

In addition, it does seem that God desires the ministry to live a life of faith. A salary greatly destroys this personal dependency upon the Lord. As a result, the pastor is robbed of the blessing of being able to look to the Lord in the moment of financial need and see the Lord undertake. Looking at the question from every angle, it would seem that receiving a stated percentage of the tithes is much more scriptural and to be desired than a straight salary. Let the ministers of God be ever thankful for what they receive and deeply grateful to God for whatever remuneration they receive. Regardless of what method is used in the church, let pastors ever look to the Lord as the One who will ever provide for their every need.

SELF HELP TEST

Chapters 13 and 14

True or False: Circle the correct answer.

1. If pastors have a need to discipline, they should do so with love and meekness.
True or False
2. Pastors should always remember that they are leaders and should administer discipline in a forceful manner.
True or False
3. Hebrews 13:17 applies only to the saints in a local assembly, not to the ministers.
True or False
4. It is spiritually advantageous for pastors to have secular jobs.
True or False
5. When discipline is used, pastors should immediately call a meeting of the saints to discuss the reason and methods of discipline used.
True or False
6. The best method for large assemblies to handle church finances is for all tithes and offerings to go into a central treasury.
True or False
7. In the pioneering stages of a work, pastors often receive all monies and pay all debts.
True or False
8. In Matthew 18:15-17, Jesus gave the pattern for discipline.
True or False
9. Offerings are the same as tithes.

True or False

10. Admonitions are the mildest form of discipline.

True or False

Missionary Spotlight: **Mervyn D. and Marilyn Miller**

Mervyn Miller's healing of infantile paralysis – better known today as poliomyelitis – as a ten-year-old boy in Belfast, Ireland, led to his parents and grandparents experiencing the power of Pentecost. Later they heard the truth of the oneness of God, and that Irish lad grew up to be an apostolic evangelist. He immigrated to the United States in 1956 at the age of twenty-three. In 1958 he married Marilyn Dyson of Little Rock, Arkansas, and forged a team that has greatly blessed global missions.



A visit to Ireland to introduce his new family to his parents changed the Mervyn Millers' lives forever. The year was 1960 and God had blessed them with a baby girl, Tammy Erin. It was a strong awakening. The land of the United Kingdom was untouched with the new birth and Oneness doctrines. They returned to the United States with a deep desire to one day go back to his homeland with the truth.

In 1964 they met the Foreign Missions Board in San Antonio, Texas, and were appointed as the first UPCI missionaries to Great Britain. With their two children, four-and-a-half-year-old Tammy Erin and one-and-a half-year-old Mervyn Todd, they arrived in London, England. The challenge was formidable – sixty million souls in the United Kingdom, ten million of them in London.

Mervyn stated:

To God be the glory because He opened door after door and ours was to simply walk through. We found pastors who were so receptive to the truth and so willing to be rebaptized. After two terms, we were able to organize the United Pentecostal Church of Great Britain and Ireland.

Three outstanding miracles come to mind—along with many others. The first is the amazing purchase of a church built in 1891 and pastored by Charles H. Spurgeon. The building was owned by the Baptist Property Board. Others wanted to buy the building, demolish it, and erect apartments. The BPB was thrilled because the members did not want it sold to be torn down, but looked at our desire to buy as the answer to their wishes and prayers. In short, we purchased the church, deposited the down payment—and the BPB carried the mortgage interest free. Calvary Temple United Pentecostal Church became the focal church for our work. The second miracle took place in the Assemblies of God Bible College and resulted in several pastors coming into the Oneness truth. The

third miracle was my invitation to speak at an all-women's college. What a story!



seventies, Mervyn's responsibilities included the field superintendency of the UPC of Europe and the British Isles. In 1975, the Millers transferred to Rome to pioneer a church in the Italian capital.

As the founding missionaries of the United Pentecostal Church of Great Britain and Ireland, the Millers established a vibrant church in London's Camberwell area. By the early

In 1978 the Millers assumed the pastorate of the Apostolic Church, North Little Rock, Arkansas. However, foreign missions was never far from their hearts. In 1984 the Foreign Missions Board recommended Mervyn as the regional director of the Pacific Region. He served in this capacity until becoming the Foreign Missions Division's director of

promotion in 1991, a position he held for three years. After a short pastorate in Nashville, Tennessee, the Millers returned to St. Louis, and Mervyn became the director of Faith Promise Ministries.



Marilyn and Mervyn Miller enjoy a cup of tea with missionary Judy Addington in New Zealand.

The Millers are now retired and live in Jacksonville, Florida.