

MINISTERIAL DUTIES

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I. CHURCH GOVERNMENT

A. 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” (1 Corinthians 12:28).

Sometimes there is much unwise criticism of organization. This unwise and unjust criticism comes mainly from the following two sources:

1. A person who has been saved from the denominational church world desires to be set free from the bondage of the traditional church structure. He therefore swings to the other extreme of discarding all church government.
2. A person who refuses to submit to discipline adopts an independent attitude and spirit and promotes the so-called “free” church.

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

Let us quote 1 Corinthians 12:28 from Weymouth’s translation: “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 it be understood that the church is not an organization but a living organism indwelt by the Holy Spirit. The true church knows no denominational nor organizational barriers. The body of Christ cannot be restricted by walls erected by the will of man. The church of God cuts across denominational lines. Definitely, the church is not an organization but an organism—a body through whose veins and arteries pulsate and throb the very life and Spirit of Christ Himself.

Knowing this truth, the questions can now be asked: Is organization of God? Is it scriptural? Is there a necessity for it? To all three questions we may reply emphatically 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" (Weymouth). Here it is seen that the Antichrist is spoken of as the "lawless one" and the mystery of iniquity as the "spirit of lawlessness." This spirit of lawlessness can be seen everywhere to day. Crime, juvenile delinquency, divorce and strikes have all been greatly increasing in recent years. Man desires to be a law unto himself; he does not wish to respect government or acknowledge the rule of any man over him. This spirit of lawlessness has entered our homes until the children rule the home and marriages are broken up by rebellious and disobedient wives. 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.

Where there is no church government, every man is a law unto himself, and there can be no divine order nor discipline. This can lead only to confusion, disorder. The divine harmony and order of God's government is entirely disrupted. "God is not the author of confusion, but of peace" (I Corinthians 14:33). Everything that is created by or ordained of God has beautiful order and form. So it is with church government.

Church government and discipline are 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. Any man who cannot humble himself to obey those whom the Lord has placed over him is disqualified 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 man is exempt.

B. 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.

There are two extremes in church government, both of which are wrong:

1. Rule of the people: This is a democratic form of government which is best for the country, but has not been ordained by God for His church. Certainly the laity should never be ignored. They should be consulted and they should be permitted to freely express 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.

2. Rule of the Priesthood: This is a totalitarian form of government which causes the pastor to become a lord over God's heritage and creates a dictatorship.

A theocracy is a balance between these two extremes. The pastor is recognized 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 a Christian rebels against the admonition and instruction of his pastor, he is actually rebelling against God. It is a very serious offense for any man to put forth his hand against the ministry. "Touch not mine anointed, and do my prophets no harm" (I Chronicles 16:22). "Rebuke not an elder, but intreat him as a father" (I Timothy 5:1).

C. 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 given to the church is to preach the gospel to the whole world. The purpose of organization is to get the job done.

It is a well recognized fact that a group of people united together with system and order can accomplish much more than if each of them was working separately from one another. 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.

D. EACH LOCAL ASSEMBLY SHOULD BE SET IN ORDER

Every local assembly should be affiliated with the organization and have a pastor who has been properly installed and 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.

It is understood that a church cannot be set in order until there are some born again believers with the New Testament experience of salvation. In other words, a church cannot be set in order until there is a church, a group of saints who unite together to form a local assembly. However, as soon as there is such a group of saints, 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 taking care of the following matters of business:

1. Scripture reading and prayer
2. Appointment of a recording secretary so that accurate minutes of the meeting may be recorded
3. Recording of the names of the charter members of the assembly
4. Choice of the name of the assembly
5. Reading of the Articles of Faith of the organization and the adoption of same by the assembly
6. Installation of the pastor
7. Reading of the Church Constitution for the local assembly and the adoption of same by the assembly
8. Election of church trustees
9. Appointment by the pastor of all other necessary church officers and ratification of same by the assembly
10. Statement of affiliation by the presbyter to the assembly

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

When the pastor is installed by the presbytery, he is given a measure of prestige and a recognition of authority that it is difficult for him to receive in any other way. It builds confidence and the assembly is given to understand that the church is united. The assembly understands 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 assembly understands 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.

There are three main ways in which a pastor is chosen:

1. He may be a pioneer preacher and raise up the assembly through his own ministry. In this event, he would be installed when the assembly was set in order.
2. He may be placed there and appointed pastor of the assembly by the presbyter, bishop, or superintendent of the district.
3. He may be called by the majority vote of the congregation itself. In this event, the members of the assembly should only be permitted to vote on one prospective minister at a time. Never should there be an election of one man 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 men 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. He 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.

II. THE PENTECOSTAL PASTOR

A. 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).

His work lies mainly within the church. His 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?” But there was a truth that Jesus wanted impressed indelibly upon Peter’s heart, and so He repeated “Feed my sheep” three times. Peter learned his lesson well and later was able to exhort the elders: “Feed the flock of God which is among you” (1 Peter 5:2). The pastor’s great work is to teach, instruct and father the flock; his responsibility is to see that the church is healthy and spiritual (Ephesians 4:11-16).

In order to feed the sheep, he must be a constant student. A person simply cannot feed others until he has first been fed; he cannot give out to others that which he has not first digested himself; he cannot teach others that which he has not first learned himself.

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. There are many preachers. Men of ability, talent and training can entertain and sway an audience with their eloquence and personality; but few are the men who are willing to lay down their lives for the sheep. Pastors after God’s own heart who will sacrifice their own lives in order to shepherd the flock are not too numerous. Happy is that assembly which has for its pastor a man 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 his people. “Though ye have ten thousand instructors in Christ, yet have ye not many fathers” (1 Corinthians 4:15).

B. 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. In Ephesians 4:11-16 his work is defined as:

1. Perfecting the saints
2. Work of the ministry
3. Edifying the body of Christ

The church in such healthy condition will just naturally make increase of itself in love. In other words, if the pastor succeeds 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 that they be not led astray by the enemy. To keep a soul in the fold true to the Lord is more important than winning a new convert.

It is the backsliding of the people of God which turns a pastor's hair white and puts wrinkles in his brow. It is for the sheep who has wandered that he lies awake nights and for which he agonizes 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, each backslider takes down to the pit with him scores of souls who might have been saved if he had remained true.

C. THE PASTOR MUST LOVE THE FLOCK

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

The greatest characteristic of a pastor is that of love and sacrifice. The pastor is but an undershepherd being guided by the spirit and example of the Chief Shepherd. The Chief Shepherd died for the flock, and it is this spirit of sacrifice that must grip the heart of every Holy Ghost pastor. "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. The pastor should have a heart that is filled with love for his people. In his work, "heart power" will help him more than anything else. The majority of all people are 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 their battles and struggles that he might the better be able to help them with all of their problems.

For this reason, a pastor should live on the same level and standard of living as his church. For reasons which are quite apparent, he should be a married man with at least one child. If the pastor and his wife should be unfortunate and unable to have children of their own, they should adopt one child, if not two. Only a parent can understand the problems of parents and be able to advise and instruct in a spirit of love and sympathy.

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

When a pastor is installed into a new pastorate, the first few weeks are extremely critical. The new faces and new crowds will bring to him new inspiration. However, along with this new inspiration will come new challenges and new problems to be solved. There will be a honeymoon period which may be very deceiving to him. During this time he may permit himself to be influenced by the wrong people, and he may make errors in judgment that will never be forgotten by the people. He must remember that first impressions are sometimes lasting ones. He should be much in prayer and look constantly to the Holy Spirit to guide him in all decisions. Until he knows the church thoroughly, he should be very slow in making decisions that would affect the government of the church.

The new pastor must acquaint himself with all departments and workers in the church. He must check whether or not there is a church roll, and if there is, whether or not it is complete and up-to-date. If there is no membership roll, he must at once take steps to see that he has a complete list of all members and adherents with their addresses. Then he can proceed to visit systematically throughout the entire assembly that he might become familiar with every family and home.

After he has been installed and has acquainted himself with every department, the workers, and the saints themselves, his next great task is to win the confidence, respect and love of his flock. Many times the pastor is called upon to reprove and rebuke, and this most certainly is part of his ministry as a "father" to the flock (11 Timothy 4:2).

However, let the new pastor beware just what liberties he takes before he has won the confidence and respect of his people. "They know not the voice of strangers" (John 10:5). The fact that he is a good preacher does not make his voice the voice of their shepherd. The sheep must learn to know his voice. He must be firm, but with that firmness he must show great care and tenderness until they know his voice. Otherwise, he may create dissension and opposition that he may never be able to completely overcome.

E. THE PASTOR MUST MAINTAIN CORRECT ATTITUDES

A new pastor must remember that his predecessor has the affection and confidence of the church which has been won through possibly many years of faithful, sacrificial ministry. Never should he allow a spirit of envy or jealousy arise in his heart against the former minister. Never should there ever arise a spirit of competition between the two ministers, nor the comparing of their ministry to the disadvantage of one of them. Remember that both are ministers in the same body and working towards 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 also to add that the departing pastor should give his successor every opportunity and the only fair thing for him to do is to sever whatever connections he possibly can with his former pastorate. Once he has said farewell to the church, his responsibility is finished. And he should never be influenced to give advice to or interfere in the slightest way with his former flock.

There is a principle that the incoming pastor would do well to remember. If the saints speak well of their former pastor, in all probability they will speak well also of him when he leaves. If they are critical of their former minister, in all probability they will also be critical of him. Therefore, he should be glad to hear the praises of his predecessor. He must remember that he cannot hide his attitudes towards his fellow ministers. His sheep will detect his true attitudes and judge him accordingly.

III. THE PASTOR'S CHARACTER

There are two elements to preaching: truth and personality. The gospel is personal; Christ is truth. Thus, truth must be conveyed through the person. The message is delivered through the very life of the messenger. A preacher can never preach a stronger message than that which he lives. His very character and soul speaks to his people in every message that he delivers. The life that he lives before his flock and the example he sets preach a more convincing sermon to the church than all the words that he speaks. A man cannot lead his flock beyond the point he has gone. A man cannot lift his people higher than that pinnacle to which he has climbed.

In no other calling or profession is a man's work so greatly influenced by his own person and character. 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 most clever attorney in the city. But not so with the minister. He must practice what he preaches. In the ministry "to be" is more important and will carry greater influences than "to do."

In this study we are stating a partial list of qualities describing the character of a pastor. This list of characteristics is taken from *Making Full Proof of Our Ministry*:

A. HE MUST BE A CHRISTIAN

He must be more than a follower of Christ in profession only. He must know Jesus as a personal Saviour, having received full New Testament salvation and be living in full fellowship with his Saviour. He must be a Christian in word and deed. The minister must never stoop to anything that is wrong.

B. HE MUST BE A GENTLEMAN

He must be courteous to all and thoughtful of everyone. He must be a good mixer, moving freely and at ease among the flock. He must not only be able to move with ease, but he must possess the ability to make those in his company feel at ease. Thoughtful consideration of others is absolutely essential.

C. HE MUST BE AN INDIVIDUAL

The ministry is no place for a parrot or a machine. He must not be a mere "copy cat" or "recorder." He must be himself just as God made him.

D. HE MUST BE AN EXAMPLE

The preacher must always keep in mind that all eyes are fixed on him. The example he sets 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).

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

E. HE MUST BE A LEADER

The minister of the gospel is a leader. Sheep are to be led, not driven. There are many qualities that a leader needs such as confidence, poise, strength of convictions, and power of decision, but in the ministry the greatest qualities of leadership are true love for the people and sincere sympathy for them in all their problems. There can be no substitute for this. Let him always remember that he is a father to the flock, not a bully nor a dictator.

F. HE MUST BE A MAN OF DIGNITY AND GRAVITY

The Apostle Paul, in writing to both Timothy and Titus, stated that the minister must be sober. He also wrote that deacons are to be grave and even their wives must be grave and sober. This does not mean that the man of God is to be mournful or sad. At all times, even under great pressure, he must maintain a cheerful demeanor in public or in private. It does mean that frivolity and nonsense have no place in the minister's life. He is not a clown who will try to pull off stunts to entertain the crowds.

G. HE MUST HAVE A GREAT LOVE FOR SOULS

The minister's whole life is one of great sacrifice. One of the great compelling forces which will cause him to be willing to lay down his life is love. There is no substitute for it.

H. HE MUST BE A MAN OF DEEP CONVICTIONS AND SINGLENESS OF PURPOSE

He must know what is to be done and then allow nothing to interfere nor distract him from his purpose. He will know what he believes and be willing to die for his convictions. A man without convictions is unstable and useless in the ministry. At the same time, he must maintain a humble and teachable attitude. Strong convictions must not be confused with a “spiritually proud” and “self-centered dogmatic” life.

I. HE MUST BE A MAN OF COURAGE

Many times he will be called upon to stand alone against fierce opposition. He must stand for truth and righteousness, even if it means taking a stand against his best friends and most loyal followers. He must have no fear of man, sin or the devil.

J. HE MUST BE A MAN OF FAITH

Courage and faith stand together. He will be courageous if he has a living faith in his God. Faith will give him confidence and holy boldness to preach the gospel against all opposition. Faith will give him the victory over the very powers of hell itself.

K. HE MUST BE A SEPARATED MAN

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" (11 Corinthians 6:17). This is a separation from the world. Then the minister is separated by the Holy Ghost from the rest of the church for the ministry (Acts 13:2). This constitutes a dual separation for the Holy Ghost preacher.

L. HE MUST BE A MAN OF HOLINESS

Truth to be effective must come through a man and because of this, he must be a godly man. People must sense the fact that he knows God and God is in his life. His life must be pure and wholly free from wrong habits. "A bishop then must be blameless" (1 Timothy 3:2). "Keep thyself pure" (1 Timothy 5:22).

M. HE MUST BE FILLED WITH THE HOLY GHOST

It is the Holy Spirit who places him in the body; it is the Holy Spirit who cleanses, sanctifies and makes him holy; it is the Holy Spirit who separates and calls him to the work of the ministry; it is the Holy Spirit who endues him with the power to preach the gospel. Without the Holy Ghost a man has no business even considering the ministry.

N. HE MUST BE A MAN OF GREAT PATIENCE

The lack of response that a pastor might receive in his personal and public dealings with his people may sorely try his patience. Let the pastor remember that when he loses patience with confidence in an individual, his ability to help and minister to that person is ended. Even when he is called upon to faithfully chastise and reprove, he must do it with patience and long suffering. Sometimes a minister has to wait years for the harvest after faith-

fully sowing the seed. It takes patience to be a good fisherman.

O. HE MUST BE A MAN OF DISCRETION AND PRUDENCE

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

P. HE MUST BE A MAN OF HUMILITY

True humility is an attitude of the heart. It is just being "himself" with no airs or thought of vain glory. Any man, regardless of his experience, age, or degree of success, can become obsessed by an exalted spirit. Let the minister of God keep his self-life nailed to the cross; let him remember that his life is dead. It is only as he remains thus that God will be able to use him.

Q. HE MUST BE A MAN OF ABSOLUTE INTEGRITY AND UNQUESTIONED HONESTY

In all financial dealings, he must be honest to the last penny. How can he be a "steward of the mysteries of God," if he be unfaithful in the material things of life? The minister's word will be as good as his bond. He will be honorable in all of his dealings with his fellow man, and when he gives his word or makes a promise, he will keep his word, even though it means sacrifice on his part.

R. HE MUST BE A CONSTANT STUDENT

The pastor's great work is feeding the sheep. But before he can feed others, he himself must be fed by the Chief Shepherd from God's own Word. If he does not study, his ministry soon becomes stale. It is necessary for him to gather fresh manna from heaven daily if his ministry is to keep fresh and living.

S. HE MUST BE INDUSTRIOUS

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

T. HE MUST BE A MAN OF ORDER

His life must be well regulated. He should have a definite time for rising and retiring. His meals should be regular. He should have a definite time for study and prayer, rest and relaxation, and pastoral visitation. Only by keeping to a system and order can he keep from wasting time which is so precious. Regular habits also tend to keep him healthy and fit. The minister must be punctual and never be late for any engagement.

U. HE MUST BE A MAN OF PRAYER

His whole ministry depends upon his prayer life. A prayerless ministry is the undertaker for all God's truth. It will be the time that he spends in the closet that will make him a power in the pulpit.

V. HE MUST BE A MAN OF UNCTION

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

W. HE MUST RULE WELL HIS OWN HOUSE

Much prayer and attention must be given to his own home and family. Sometimes the minister is so busy with the problems and needs of others that he neglects his own household with the result that they get out from under his control. When this happens, his work in the church is made most difficult.

IV. 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).

There is no short-cut to success. If the young prospective minister desires to be at his best for Jesus and to be a success as a soul winner, he must be prepared to work hard and to study much that he might measure up to what the ministry demands of him. The young man entering the ministry should be willing and ready to devote his whole life to diligent study of God's Word that he might become a workman who will not be ashamed. Needless to say, if he is unable to rightly divide the Word of truth, there will be many times that he will be ashamed-ashamed of his own poor workmanship, lack of knowledge and inability. There is no easy road to success. Much prayer, study and hard work alone can ensure the minister that he need never be ashamed.

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

The starting point for any young minister after his call into the ministry is in his own local church, sitting under the teaching of his own pastor. He should purpose in his heart never to miss a service, especially Bible study and prayer meeting. He should always be punctual. He should always keep a teachable attitude and be willing to occupy a humble place in the church until such time when he is ready for advancement and promotion. He should willingly do whatever his 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 the young Christian can later be detrimental to his usefulness to Christ.

The young minister must remember that one day he will be the pastor of a church and will be teaching others. Therefore, he must maintain the same spirit towards his pastor as he will expect from his own young people in years to come. If he cannot be taught, he immediately disqualifies himself from being able to teach others. Certainly, the first step towards his training as a minister will be to sit at the feet of his own pastor and, with humility and respect, learn from the man of God. Not only should he faithfully attend all Bible classes, but he should seek out his pastor for spiritual counselling. There will be much he can learn in private discussions with the man who is his shepherd.

B. THE PASTOR SHOULD ATTEND A SPIRITUAL PENTECOSTAL BIBLE COLLEGE

After he has been proven in his home church for a few years, there will come a time when the young worker will desire to attend Bible school. In Pentecostal ranks in years gone by, there has been opposition to 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 his best for the Master.

A Bible school training cannot and does not make the preacher. God alone makes the preacher, giving him a special call, ministry and message. A Bible school training does not make a soul winner. Bible school is only the means of training, but the final 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, prepare and train 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 it is dedicated to Him. There are two outstanding examples of this in the Bible: Moses and Paul. Moses received all the learning the world had to offer in his day as he was forty years in Pharaoh's palace, and still 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. There is an explosion of knowledge in the world, and the wise pastor endeavors to prepare himself as best as possible to deal intelligently with men and women in all walks of life.

C. THE PASTOR MAY ENROLL IN A CORRESPONDENCE BIBLE COURSE

There are some men who are converted and receive their call into the ministry after they are married and have the responsibility of a home and family. Others may have heavy financial obligations that they have to meet which were contracted before their call into the ministry. In these cases, it is impossible for them to enroll in a Bible college.

The alternative is for the man preparing for the ministry to enroll in a correspondence Bible course. This should be a Pentecostal Bible course. Before the student enrolls in such a course, he should consult his pastor and have it endorsed by his pastor.

As soon as he enrolls, he should place himself upon a regular timetable and follow it faithfully. If he becomes careless in his studies, he will soon lose interest. His interest will be maintained if he keeps his studies to a regular time each week. The self-discipline needed is in itself good training and fine preparation for the ministry.

D. POSSIBLY THE BEST SCHOOL FOR A MINISTRY IS THAT OF EXPERIENCE

Possibly the best source of training is personal experience. This is the best teacher, for what 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 the young convert will have ways and means open to him for doing something for the Lord: testifying, praying at the altar, teaching Sunday school, playing in the orchestra, singing in the choir, acting as usher, taking part at street services or house-to-house visitation, etc. His part is to do everything as unto the Lord, faithfully and humbly, and willing to be directed by those over him in the Lord.

Although the school of experience is most profitable, one must remember that it is the school of "hard knocks" and there may be some bitter experiences that come with it. One must never be fearful of making mistakes. However, he must be willing to acknowledge mistakes and profit from them. A mistake need never be repeated.

There are many aspects to the ministry that the young minister can only learn by doing. Like swimming, riding bicycle, or playing the piano, a person only learns by doing. Therefore, the young pastor should take advantage of every opportunity to be active and gain experience.

E. THE PASTOR'S TRAINING IS NEVER COMPLETED

It should be clearly understood that the pastor's training never is completed. When he graduates from Bible school and assumes the responsibility of a pastorate, his training is actually only beginning. His study and training continue on throughout his ministry until the Lord is pleased to call him home to higher service.

No matter how many years of experience a pastor may have, there will be constantly new experiences and problems that will 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, he must be a constant student of the conditions in a changing world. Only as he applies himself as a student can he hope to keep abreast of current events.

His entire ministry will prove to be one continuous school of training to him. This will never be completed until he is called to higher service.

V. THE PASTOR'S CALLING

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

In the church there are various offices, ministries and gifts which the individual members are called upon to fill. These offices and ministries are not "man-made" nor "man-called," but Christ, the Head of the Body, has called every man 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" (1 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 every minister called by a special and personal appointment of the Lord Jesus Christ. This alone teaches just how important are the callings of God and how every Christian should endeavor by His grace to fill the office to which God has called him, not trying to fill the place of some other member but rather being obedient to his own call. It is possible for a minister to fail and to disobey, but the consciousness of that unanswered call will follow him into the grave.

"The gifts and callings of God are without repentance" (Romans 11:29).

A man can only be truly happy and fully satisfied when he has found his calling and dedicated himself to serving the Lord faithfully where Jesus Christ has placed him.

B. THERE ARE NINE MINISTRIES IN THE NEW TESTAMENT CHURCH

It is necessary to consider the offices and callings of the ministry in the New Testament church. There are nine:

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

In the early New Testament church there seemed to be little difference between presbyter, bishop, elder and pastor. In the church of today, the first two are considered similar in office and meaning, and the last two are similar. Today the bishop and presbyter are men set in the church as overseers of supervisors over the ministry, and as such their work is very important.

The term “elder” was handed down to the church from the Jewish synagogue. In the early church it seemed to be synonymous with “Pastor,” and 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 study is made of their qualifications as given in Acts 6 and I Timothy 3:8-13, it is readily seen 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 preaches that of a pastor.

New Testament prophecy is a forth-telling (not a foretelling necessarily) of Scripture 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.” There were the original twelve Apostles of the Lamb whose qualifications are listed in the first chapter of Acts, having been with Jesus throughout His ministry and a witness of His resurrection. However, there were other apostles listed in the Scriptures:

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

Whether or not there are apostles in the present day church is wholly a matter of conjecture. It is a matter which should be left with the Lord entirely. Most certainly, any man who would aspire to the office of an apostle has disqualified himself from such a place of responsibility. Let no man think himself worthy of such an office.

The proper attitude of the true man of God is to be ambitious to remain in the center of the perfect will of God. His whole heart should be to exalt Jesus before a dying world and to be a blessing to others, most certainly not that of honoring self. Paul wrote in I Corinthians 14:39, "Covet to prophesy," but prophecy is speaking unto men to edification and 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.

C. THE MINISTRIES ARE PLACED IN THE CHURCH TO MEET A NEED

The ministerial offices are in the church not for display purposes nor mere show. They are placed 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.

The Word of wisdom	Love
The Word of knowledge	Joy
Faith	Peace
Gifts of healing	Longsuffering
Working of miracles	Gentleness
Prophecy	Goodness
Discerning of spirits	Faith
Divers kinds of tongues	Meekness
Interpretation of tongues	Temperance
I Corinthians 12:8-20	Galatians 5:22-23

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. It is when there is a demand for it, when there is great temptation and sorrow, that the Holy Spirit gives the child of God long-suffering, meekness, and great peace and joy in his soul.

Now, apply the same truth to the gifts of the Spirit and the offices of the church. It is folly for one to try to manifest and to demonstrate to the church his so-called gift of prophecy or his gifts of healing. Let the saint live and walk in the Spirit and keep his 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 is there. At the same time the church will be edified, and the glory will be given to the Lord. Let no Holy Ghost minister be guilty of trying to demonstrate his gift or calling by showing and displaying his talents. Let him wait on the Lord until the need arises, and then yield himself to the Lord that the need might be met.

D. THE PASTOR SHOULD DESIRE THE PERFECT WILL OF GOD

Every young minister should be willing to start at the bottom of the ladder and joyfully do whatever his hands find to do. He should start with the small things, with menial tasks about the church, helping with cleaning and repairing jobs. Soon he will be teaching a Sunday school class, playing in the orchestra, singing in the choir, praying with the seekers at the altar, etc. If he is a humble and willing worker, he will soon find that there will be much more than he possibly can find time for.

The young minister should not be overly ambitious when accepting his first pastorate. Of course, he must pray through and hear from God because knowing the will of God here is absolutely paramount. However, it is easy to listen to ambition rather than the voice of God in these matters. If there is a choice at all, the young minister should choose the small country church rather than a town or city church. It is experience that he needs at this stage. He must make certain that he 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 any minister. This is the act on the part of the church of setting apart the young man to the work of the ministry. This should never be entered into lightly nor carelessly, but with much thought and prayer. In most cases, the young minister should leave this matter with the presbytery and the Lord, knowing that when he is fully proven worthy, the presbytery will approach him about the matter. When the moment does come, a deep sense of humility and his own unworthiness will overwhelm him.

E. TITLES USED SHOULD BE SCRIPTURAL

Titles should not be desired nor a premium be placed on such; but rather the work and office of the Christian ministry should always be respected, honored and as such 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 a minister's name to command respect and honor is no more necessary than wearing a clerical collar. If his ministry, character, and the office he fills do not command respect and honor, then he has proven himself completely unworthy of his office and the questionable honor of having titles to his name. However, if titles are to be used at all, let them by all means be scriptural ones, such as "Pastor," "Elder," "Bishop," "Evangelist," etc.

VI. THE PENTECOSTAL MEETING

A. 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. There is life in Pentecostal services and no two services are exactly the same. Man produces things that are identical and 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 is in charge. Jesus has promised to be where two or three of His disciples are gathered together in His name. Unless He is there, all is in vain. There is nothing more dead 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 every minister must strive in being in charge of meetings. He must watch himself that he doesn't get into any rut or fixed order in directing services. He must pray through until he has the mind of Christ. He must keep his heart open to the leadings of the Holy Spirit. He must be a man of discernment that he might detect quickly that which is of the flesh and not of the Spirit. Above all, he must keep himself out of the way so that the Holy Spirit will be free to work in the meeting.

B. WORSHIP IS ESSENTIAL IN EVERY SERVICE

Some meetings may be bound and stiff. In this case, the minister himself must be perfectly free. He must choose hymns and choruses that are of a liberating nature. He should lead the saints in worshipping the Lord. He 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 taken an active part in the service. Worship will bring the blessing of God down upon all.

True worship springs voluntarily from the heart of man. 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 Lord.

True worship is when it 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 the 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.

C. THE PASTOR SHOULD BE CAREFUL NOT TO QUENCH THE HOLY SPIRIT

A meeting may run away with fanatical, wildfire manifestations and fleshly excitement. It is here that the spiritual wisdom and discernment of the pastor are really put to the test. Any dead preacher can be in charge of a dead meeting, but it takes a Holy Ghost preacher to be in charge of a Holy Ghost meeting without quenching the Spirit. He must remember that it is better to have a little wildfire than no fire at all. Along with genuine manifestations of the Holy Spirit, there are generally some fleshly manifestations as well. The minister must use extreme caution that in trying to keep the meeting steady, he doesn't quench the Spirit and bring the people into spiritual bondage for many weeks. He must make sure he himself is in the Spirit before he tries to steady the ark. The best way is for him to keep steady himself, and as soon as he has 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, there should be no difficulty in allowing the saints to be free in the Lord.

Occasionally there is someone in the service who will want to preach when he stands to testify or to attract attention to himself with some manifestation. The best way to handle such a situation is to sing him down. Sometimes an open rebuke is needed, but this is seldom. The preacher 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 minister must make certain he has the mind of Christ, can be led by the Spirit, and has a thorough knowledge of the teaching of the Word of God on spiritual gifts and manifestations.

D. THE SERVICES SHOULD BE PLANNED TO MEET THE NEEDS OF THE CHURCH

The services of the week should be planned to meet the needs of the entire church. There will be a definite time provided for the various types of services needed. Definite time for each of the following should be planned and provided for:

Bible Teaching
Prayer Services
Praying for the Sick
Young Peoples

Evangelism
Tarrying for the Holy Ghost
Testimony
Sunday school, etc.

No definite order can be stated just how to arrange these services, for the need will vary from community to community, and from country to country. In many churches there is no longer a morning service on Sunday. However, where there is a Sunday morning service, this is usually set apart for the saints. It should be the one service in the week above all others when the saints feel free to exercise themselves in the Lord. It is a time of worship and spiritual manifestation. However, this is not always the case. Sometimes there are more unsaved attending the morning service than the evening service. The pastor has to be guided accordingly.

The Sunday evening service should be set apart for evangelistic effort and the winning of souls. The mid-week services may be given over to prayer, Bible study, young peoples, etc.

E. THE PASTOR MAY REMEMBER A FEW SIMPLE RULES

The following simple rules may be helpful to young ministers. These rules are copied from *Making Full Proof of Our Ministry*.

1. If only a handful of people are present, get them to sit together and go down near them yourself.
2. Talk earnestly in natural tones.
3. Talk in a conversational manner. Speak to the people, not at them.
4. Look at the people you are addressing.
5. Talk so plainly that even little children can understand you.
6. Avoid using the pronoun "I" as much as possible.
7. Do not talk while walking to the pulpit. Take your time. Be calm.
8. Act naturally—not too many or too few gestures.
9. A five second pause will stop whispering in the congregation.
10. Having the congregation stand and sing a chorus will help you to get attention.
11. Start on time regardless of the number present.
12. Do not delay in closing for those who wish to go. Dismiss on the top note of blessing.

VII. CONDUCTING SERVICES

A. INTRODUCTION

The intent of this study is to give some brief and yet practical guidelines concerning the conducting of various types of services. This is not intended to be an exhaustive study. The following suggestions might be called the “usual” order of services. However, we want to emphasize to you that each leader must be aware of his responsibility to pray and seek God for every service, and ask God what He would have him to do. There will be occasion on which the leading of the Holy Spirit will change the order of the service from the “usual.” One of the most important things for a leader to do is to develop the sensitivity of his heart so that the Holy Spirit can lead him even in the details of worship. At the same time, the purpose of the leader is to keep order in a service. The Apostle Paul said, “Let all things be done decently and in order” (I Corinthians 14:40).

B. 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 either by the pastor, evangelist or a songleader. The pastor 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, an opportunity should be given to express prayer needs.

An important part of an evangelistic meeting is that time given to the lay-members to tell what God has done for them. This time is for praise, not complaints and the telling of news, nor 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 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 def-

initely leads in an unusual manner. If there are announcements to be made, a good time to make them is immediately after the time of prayer for personal needs, made toward the beginning of the service.

After the preaching of the Word of God, attention should be given 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 are ready to repent of their sins and begin the Christian walk. There should be 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 administer 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 his house to a prospective buyer. Then, before he finds out if the customer is ready to buy or if he has any further questions, he 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 repent, and needs guidance.

It is obvious that much of this interest and conviction will be lost if not cultivated immediately. Thus, the people should be immediately invited 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.

Those newcomers who remain in the auditorium should be greeted by as many of the saints as possible and made to feel welcome. The addresses of those not accompanied by a believer should be written down and an offer of a visit by a trained worker should be made.

C. CONDUCTING A SONG SERVICE

It is obvious that the first qualification for a song leader is to be able to sing. Second, he must be able to start a song on the right key. Third, he should have a strong voice so that others may hear and be able to follow his leading. With these three qualifications, the other things 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 is the pastor, The song leader should be chosen because he is a good singer and, of course, a good Christian.

The song leader 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 leader 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 a time or two before going to service in order to be sure of the key, words, etc. 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 book, 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 who 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).

D. CONDUCTING A BIBLE STUDY SERVICE

Often this mid-week service is attended by fewer people. For this reason, there is a tendency 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. The 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" (11 Timothy 2:15). We cannot overemphasize the importance of every believer hiding the Word of God in his heart. The Psalmist David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). The believer's hope of survival in this world of so many

different voices is to fill his heart with the Word of God, It is in this Bible study service that the pastor has the opportunity to indoctrinate the believer 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 each believer a feeling that his needs and desires are important to all.

Usually an evangelistic message does not last longer than thirty minutes, for there are often those among the congregation who are not believers, and therefore not interested in staying a long time. However, on Bible study night, the pastor can get deeper into the Word of God, and this, of course, will take more time. One hour is usually considered by experienced ministers 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 be eternal in order to be immortal.

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.

There should always be an opportunity 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, good order should be observed and kept.

E. CONDUCTING A BAPTISMAL SERVICE

The minister should counsel with the candidate and explain fully the meaning and manner of baptism and question the candidate regarding whether or not he is ready for baptism. Actually, the only condition which must be met is that of repentance. The minister should make certain that the candidate's life is not entangled in a common-law marriage, concubinage, etc. If this be so, then baptism must be postponed until he has had time to get the affairs of his life straightened out.

Attention should be given in advance to suitable clothing. Never is it excusable to expose the body of the person being baptized. While the pastor and the convert are dressing (if there is a baptistry 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 and fill him with the baptism of the Holy Spirit, if it has not already been received.

The convert should then close the holes of his nose with the fingers of his left hand and place his right hand over his left. The pastor should put his left hand over the convert's hands (which are covering his nose). With his right hand he 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 resurrection, I now baptize you in the name of the Lord Jesus Christ, in obedience to the commandment of the Lord." As soon as this is said, the convert is lain backwards under the water (completely and only once) and quickly brought up again. (Be careful to leave enough room between the place the convert is standing and the edge of the baptistry so that he will not strike his head.)

Immediately upon coming up from the water, the convert and congregation 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 often times in this way souls are cheated from receiving the wonderful blessing of God that may mean the difference in their entire future Christian life.

The convert should be assisted out of the baptistry, for his feet are wet and there is always the 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, being filled with God's Spirit, and becoming an active worker.

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 there is a candidate to baptize. Visitors will think this part of the service very interesting, and it will be a testimony and manner of teaching them.

Outdoor Baptism:

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

A good swimmer should investigate the water if the river is of such size that there could be a drop off into which someone might fall. If possible, the pastor and converts should walk out to a place in the water where it is at least thigh deep. The convert's back should always be turned toward the on coming flow of water. Do not baptize a convert *down stream*, for there is the danger of his being carried away with the current should it be strong. 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 backward under the water when he is baptized.

The believers should gather together 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 or bathing in the river until after the service has been officially dismissed.

Often times, when a baptismal service is conducted 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.

F. 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*. *But* 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. The parents, with the child in

arm, should be invited 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.

The parents are called, with the 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 of Jesus that was 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 tend to 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 innocence and your eyes of understanding are opened, you will see Jesus, the Giver of eternal life."

Then taking the child in his 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. After the prayer, the child is returned 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, the words can be adapted to include all the parents and infants.

G. CONDUCTING A COMMUNION SERVICE

The communion service should be approached with deep reverence and a sincere examining of the heart. The pastor should give a great deal of time to prayer. He should admonish the believers to get out of their hearts anything that should not be there. If a believer has wronged another, he ought to ask

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).

After much prayer, a song service with the theme of Christ's death should be reverently conducted. After the song service, it would be good to praise the Lord for the wonderful salvation that He purchased for us with His own blood.

The bread and grape juice should have been prepared before the service and placed upon a table at the front of the church.

After the song serviced, the pastor should read from the Word of God about our glorious salvation.

There are several ways in which the communion can be served.

1. If the congregation is small and you have a dining room, all may sit around a table as Christ and His disciples did, and the emblems (bread and wine) may be passed to each one. This should be done prayerfully.
2. All can be called to the front of the church and two lines across the front of the church formed, facing each other. Then the serving elders pass down the middle of the line with each saint prayerfully taking a small portion of the emblems.
3. All may remain in their seats and the serving elders may carry the emblems to the saints, who prayerfully take a small portion. This part of the service should never be conducted in a hurry.

As the bread is given to the believers, 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.

H. CONDUCTING A FOOT WASHING SERVICE

As Jesus instituted the foot washing and communion service on the same occasion, they should be associated together. The communion and foot washing services are of such an important nature that an entire service should be given in order that there is no need to hurry. 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 service be conducted in a mixed congregation.

You will need water, towels and wash pans. After separating the men from the women, form two rows of seats facing each other, far enough apart so that each one 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 foot into the water. While you are washing his foot, pray for him. He should also pray for you and ask the blessings of God upon your life. Dry his foot and wash the second one. Then sit down yourself, and the brother already washed should in turn wash your feet. After this, both should stand and embrace each other and pray for one another, worshipping 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.

The 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).

I. 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, the minister must develop his sensitivity to a keen point, in order to follow the leading of the Holy Spirit. There are a few helpful instructions that will help the pastor or worker to have better results.

First of all, the sensitivity of your heart can be developed by a careful study of the life of Christ, the Book of Acts, and the letters of the apostles. This study should be coupled 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 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 him. *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 is a suggestion:

1. “Desire to receive with all your heart. God is a spirit, a Holy Spirit. When one receives the Holy Ghost, what has actually happened is that 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 works 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, the 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. Also, 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, the service would be directed as described before.

VIII. SPECIAL SERVICES

A. THE FUNERAL

People who never think of church or the ministry will want the minister's services in time of bereavement. The pastor will often be called upon to conduct not only the funeral service of saints and members of the church, but also of complete strangers. He must never allow the service to become one of mere formality, the act of giving mere professional service. He must always allow his heart to be moved and stirred with genuine sympathy for those who are suffering and sorrowing.

A few suggestions are given here for the consideration of the student and the young minister.

1. The pastor should visit the home promptly upon hearing the news of the death. At this time, he will simply and quietly give his sympathy and concern and lead the family in a season of prayers. 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. He 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 in a manner which 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. Old hymns are best.
5. The order of service should be typed out and given to the organist, soloist, and others who may be assisting.
6. The pastor should acquaint himself thoroughly with the life and death of the deceased. He also should know something of the spiritual experience of the deceased.
7. When the funeral service is concluded, it is proper for the pastor to take his 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 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 should surely do so, but it should never be overdone. His main duty is to point the living to Jesus Christ.

B. THE WEDDING

One of the most beautiful and joyful occasions that a minister has the privilege of being a part of is the Christian wedding. No attempt will be made to give in this study a marriage ceremony. Each pastor will develop a ceremony to his own liking, and there is such a wide choice here that it would be useless to attempt it in these studies. However, a few simple rules are given here to be remembered by the young minister.

1. The pastor should acquaint himself with the laws of the state, province, or country concerning marriage. These differ from state to state and province to province. He should read carefully the marriage law and at all times strictly abide by it.
2. The pastor must receive his appointment as a marriage officer and be authorized by the government to perform marriages.
3. The minister should counsel with the young couple before plans for the marriage are made final. He must make certain that he is free to marry them according to the Bible. He must satisfy himself with their spiritual status, etc.
4. The pastor must also familiarize himself with the customs of that particular country or community. By acquainting himself with the customs of the area, the minister need never be caught by surprise.
5. At the wedding, the bride is queen for the day. Wherever possible, her wishes and desires should be respected. She should plan her wedding the way she wants it. There is much freedom today allowed 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, the minister must never be frivolous.
7. The pastor should never refuse to marry a young couple unless the marriage is impossible according to the Word of God.

IX. OTHER DUTIES

A. PRAYING FOR THE SICK

There may be occasions when you feel led to conduct a special healing service. The song leader may be directed to choose songs about faith and healing.

After your 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 be increased and others may be healed.

There will be occasions when you will be called upon to pray in the home of those sick who cannot come to the church. Do not go alone if it is the house of a lady. The devil has used this trick to spoil some of the very finest of ministers. Take your wife with you, or if not married, another worker and his wife.

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

B. 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 he has been in other servic-

es for years without making any disturbance at all. But it may happen in a particular service that the person has come in contact with the presence of God, and the demon is 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 should continue to lead them in worship.

The pastor and workers will now be dealing with the demon possessed one 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 has) will be very demonstrative, often times 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 can seek the Lord and be filled with the Holy Spirit immediately. Such a one can then be brought 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. But if you are, do not be afraid, for God will deliver.

X. PASTORAL VISITATION

A. 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. Some of the Lord's greatest messages recorded were spoken to individuals such as Nicodemus and the Samaritan woman. Personal work will never be more fruitful than that which is done in the homes.

The pastor should be fully persuaded that he has a strong scriptural support for visitation. He should realize that some of his 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 every pastor should spend time visiting and ministering to the people in their own homes.

The example of the apostles in a house-to-house ministry may be found in the following Scriptures:

"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).

Further scriptural proof of the importance of pastoral visiting may be seen in the following Scriptures:

"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).

B. THROUGH VISITATION THE PASTOR LEARNS THE NEEDS OF HIS PEOPLE

To preach effectively from the pulpit with the largest possible results, the pastor must know his people. He must know their spiritual and material needs, their domestic problems, their cultural and social background. The preacher must not only know his flock, but he must love them. Not only must

he love them, but they in turn must have great confidence, respect, love and esteem for him. All preaching will be in a measure cold and mechanical without this mutual heart warmth on the part of both minister 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 the pastor can best accomplish his duties to his 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 he can do best personal work.

While in their homes, the wise pastor will be able to learn the actual needs of his people and will be guided accordingly when ministering to them. He also will be in a better position to judge the effect his preaching is having upon the people. In mingling among his people and in personal dealings with them, he can keep his finger on their spiritual pulse. He can be conscious of any trouble brewing, root of bitterness, or dissension in the flock that might hurt the flock. He can put his hand quickly upon any injurious teaching that may have crept in. Through visitation, the pastor is helping himself keep human and to live on the same plane with the people.

C. THE PASTOR MUST VISIT ALL WITHOUT PARTIALITY

The pastor must be careful that he has no favorites; all classes, rich and poor, must be visited equally. In fact, every member of the assembly has the same right to spiritual help and the same demand upon his 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 there is any priority at all to be given, the different groups in the church might be listed as follows:

1. The sick
2. Those having spiritual problems, domestic trouble, etc.
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 laid down as assemblies vary in size and conditions. However, under ordinary conditions and in a normal assembly of ordinary size, it can be recommended that a pastor 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. He 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 pastor's day of rest and relaxation while on Saturday his mind and heart are occupied

with the next day's work. As a rule, it is necessary to do some visiting in the evenings, for it is then that he will find more men and 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 the pastor may be systematic, it will be necessary for him to keep a record or diary of his daily calls.

D. PASTORAL VISITING IS NOT SOCIAL VISITING

Pastoral visiting is not social visiting. The object of each visit should be a religious one. Much time can be wasted with little or no good accomplished through social visiting. The wastage of time is sin and, of all people, the pastor has 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 pastor's business to see that he is in the home on the King's business and not just to enjoy himself.

He must discourage any gossip and refuse to listen to stories about other saints. Most definitely, he himself must never be heard saying a word of criticism of one of the saints nor repeating some rumor that he has 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, etc. The pastor should be a good listener 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 workman in his shop, the merchant in his store, the minister can get near his people and have them open their hearts to him.

It is generally expected that the pastor should pray, although he must be guided by circumstances. Embarrassment and resentment can be caused by a lengthy prayer that is spoken in a loud voice. A brief but earnest prayer is as a rule sufficient. As soon as the pastor feels that he has accomplished all the good that he can do, he should not linger, but bring his visit to an end.

The pastor should be very careful in visiting women in the absence of their husbands. For all such visits, he should be accompanied by his own wife. If he should be a single man, it will be necessary for him to leave some of the visiting to sisters in the assembly appointed for that work. If it is necessary for the pastor to call, let him make sure that the husband or other members of the family are present or let him take one of the elders of the church with him.

E. THE PASTOR 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 the pastor 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 pastor's time, but he must be patient and sacrificial. In dealing with the sick, his words should be few, calm, tender and every syllable point towards Jesus. He must be cheerful and attempt to build up the patient's faith.

F. THE PASTOR ENTERS THE HOME AS A FRIEND

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

He should avoid calling at meal times, but if he should be there while the family is eating, they should feel free to invite him 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 that is needed to maintain his influence over them. Happy is the minister who is able to maintain a wholesome attitude of fellowship and goodwill with his people without familiarity. Such a man will prove himself to be a true shepherd and the sheep will gladly follow him and feed out of his hand.

XI. COUNSELING

A. A PASTOR SHOULD BE A GOOD COUNSELOR

Every pastor should understand that some of his most effective ministering will be through counseling. This is very time consuming, and the pastor may feel that other duties are more important. However, he must remember that his ministry will only be as successful as he succeeds in helping individuals. He has no alternative than to plan his schedule to permit time in personally dealing with the problems and doing his utmost to help each one. Understanding this part of his pastoral duties should cause him to desire to prepare himself to the best of his ability for pastoral counseling.

There are a few ways in which he may prepare himself for this important work:

1. The pastor should have a thorough knowledge of God's Word. In most cases, he will find the answer in the Bible. He should be able to use the Scriptures freely as he counsels those with problems.
2. The pastor should develop a genuine love and interest in his people. Unless he has 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 or not the pastor is interested and will respond accordingly.
3. The pastor should be a student of human nature and try to understand his people. This does not mean that he will be a busy-body and pry into everybody's business. It does mean that he will understand the actions and reactions, the characteristics, and habits of those with whom he will be counseling.
4. The pastor should have in his library some reference books on counseling and have a working knowledge of what they contain.

B. ETHICAL STANDARDS ARE ESSENTIAL TO ALL PASTORAL COUNSELING

One of the first things to remember here is that all personal information should be held strictly confidential. A doctor, lawyer or minister is protected by

law from being forced to reveal confidential information. Such personal information must be guarded as a sacred trust.

In his personal dealings with his flock, the pastor will be confided in very often. Many of his people will unburden themselves and confide in him many personal and private matters. To him they will confess many times their sins and mistakes. The pastor will give them sympathetic hearing in order to help them, but under no circumstances should the confidences be betrayed. His mouth should be eternally sealed. Although there should be no secrets between man and wife, yet in this case there is nothing to gain by repeating such matters even to the pastor's wife. He 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 be given in inappropriate places such as a secluded corner or a parked car. Closed doors and secret sessions can lead to suspicion and criticism. The most ideal place is the pastor's office. Here is a familiar setting where both may relax and the person in need may receive help.

All physical contacts 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 and receive help, but they should be kept sufficiently brief that no emotional situation can develop.

C. THERE ARE A FEW BASIC RULES THAT EACH PASTOR MAY FOLLOW IN COUNSELING

No attempt is being made in this study to give a detailed and exhaustive instructions in the art of pastoral counseling. However, there are a few basic principles which each pastor may follow:

1. The counselor should be compassionate. Love and compassion are absolutely essential to effective counseling. After all, many times a person is reached through his heart. Most problems brought to a pastor are emotional and spiritual. These only can be dealt with on the emotional and spiritual level. Cold logic may be correct in its judgment, but can never help the individual in trouble. It is for this reason the counselor must be able to feel for the troubled and disturbed soul.

2. The counselor should be a good listener. The compassionate pastor will listen carefully to the problem. This does not mean that the pastor will probe endlessly into the person's past. But it does mean that the counselee is encouraged to talk. The best way to encourage him to talk is to let him know that he has an interested and concerned listener. Listening is an art and the pastor should seek to improve his 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 his problem after he has talked the problem out fully. It is possible for the pastor to lead the counselee to complete victory simply by listening with prayerful, compassionate attention. The pastor need never be surprised nor shocked with what is confided in him. He must remember that he is dealing with human nature with all of its weaknesses and failures. After all, if there were not a problem, the individual would not be there confiding in him. No matter just how shocked he might be, he must never allow it to change his attitude towards the person with whom he is dealing. If he reveals his feelings toward the sin committed, in all probability the counseling session might as well be concluded at once. He will be unable to help the troubled soul and generally the one in need will immediately refuse to confide further. The link of communication is immediately broken.

3. The seriousness of the problem should never be minimized. The matter may seem trivial to the counselor, but it may be a tremendous difficulty to the one seeking help.
4. The pastor should never give counsel until he understands the situation fully. All the facts should be prayerfully considered and sometimes it means several counseling sessions before the real problem is clearly revealed. Also, there are times when the pastor should hear the other side of the story before he comes to a conclusion and seeks to give advice. If the problem involves something that the pastor knows nothing about, he should admit his inability to give sound advice and refer the person to someone who can help him.
5. The final principle to be remembered is that the pastor should always seek out the solution to the problem and to encourage the individual to overcome rather than just endure it. Many times the minister will be tempted to take the way of least resistance and only 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.

D. THE PASTOR SHOULD NEVER WITHHOLD GOD'S ANSWERS TO A PERSON'S PROBLEMS

The pastor should not withhold from a troubled soul God's answers to his needs. The biblical solution should be faithfully presented. Then it is up to the counselee to accept it or reject it.

The counselor should not be stern and harsh. He needs to be firm but at the same time faithful, gentle, patient and loving.

If the individual 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 that he is not walking in the Spirit.

Always lead the individual to trust God and pray. The greatest help that can be given to trouble souls is to lead them to the Lord. The pastor must never condone sin; often correction is needed. However, such correction and reproof should be done tenderly and cautiously.

XII. CHURCH MEMBERSHIP AND FELLOWSHIP

A. PENTECOSTAL SAINTS SHOULD UNITE TOGETHER TO FORM ASSEMBLIES

The problem often arises when the gospel is preached in a new community whether or not the new converts will be able to continue worshipping in their former churches. The argument is put forth that if the newly baptized Pentecostal saint continues to worship in his previous church home, he will be letting his light shine in darkness, and through his testimony will win others. However, it has been proven over and over again that it simply does not work like this and also it is contrary to the will of God. The babe in Christ who tries to keep fellowship with his previous church soon finds out that if he testifies of his new-found joy and victory that he is no longer wanted, and that he is quite out of place among them. If he continues trying to maintain that fellowship, he is bound to yield to pressure, to compromise on truth, and it will be only a matter of time before he has 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 the 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 the work of the Holy Ghost. It is definitely not the work of man and this part of the work can be left completely in the hands of God.

B. CHURCH MEMBERSHIP IS NECESSARY IN LARGE CHURCHES

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

There are many strong arguments 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 quite sufficient. Membership cannot save. The pastor cannot know absolutely for a certainty 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.

C. MANY REASONS MAY BE GIVEN FOR CHURCH MEMBERSHIP

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

1. Every local assembly membership roll should only be 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 which 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 pastor to each member. Each pastor should know the souls under his charge. Without a membership roll, it would be quite difficult for a pastor to always know the souls over which he is placed as an overseer. In every church there are adherents and people who drift from church to church and the pastor naturally will give all the time he can afford to this group without showing respect of persons. Nevertheless, it is the "members" of his "flock" that he is 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 a backslider or a sinner who occasionally attends service is said by the public to be Pentecostal, or that he belongs to the assembly. If there is no membership, there can be no answer to the charge, for he attends the services which 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. A believer who wanders around without a spiritual home never gets too much help for his own soul and certainly he 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.”

D. FELLOWSHIP AND UNITY ARE ESSENTIAL TO AN ASSEMBLY

Saints do not lose their individualism when they are converted. They still have their own tastes, likings, 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? The Apostle Paul, realizing this, exhorted the Ephesian church to “endeavor” to keep the unity of the Spirit. It is something that every saint must work towards. It will take real effort and labor many times to keep this unity. It is something that every Pentecostal pastor should watch carefully. And through careful teaching, he should instruct his flock along this line.

Fellowship and unity go together. Unless there is the unity of the Spirit in an assembly, there can be little fellowship 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” (1 John 1:7). This then is the basic truth underlying all thought of fellowship and unity. There can be no fellowship 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.

E. THE PASTOR MAY REMEMBER SOME SIMPLE RULES IN PRE SERVING UNITY

It is part of the work of shepherding a flock to carefully foster the spirit of unity and to be on the watch for any sign of anything which would break the spirit of fellowship existing in an assembly Here are a few simple rules to remember:

1. Give the assembly regular teaching on unity.
2. Keep the saints busy working for Jesus.
3. Never show favoritism.
4. All signs of divisions and difficulties should be carefully and prayerfully dealt with immediately.
5. Keep all finances and business in a straight forward manner.
6. Visit the assembly regularly and faithfully.

XIII. CHURCH DISCIPLINE

A. 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. Any man who cannot humble himself to obey those whom the Lord has placed over him is disqualified 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 man 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 the pastor is careless and indifferent to such matters, it is surprising how rapidly worldliness can 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 the faithful pastor must remember. No matter how fearful and reluctant he is to deal with a matter, he must remember that the welfare and health of the entire flock must come first, and the consideration for individuals must come last. He is placed there to safeguard and protect the souls of the entire church; he dare not compromise nor lower the standard of holiness for the sake of one member. He may be accused of being without love and mercy, but this will be no reason for him to be unfaithful. He may be called upon to reprimand and reprove the most influential member in his church, but he still must be faithful even if it means that he must stand alone.

B. DISCIPLINE MUST BE ADMINISTERED IN LOVE

The pastor must remember that he is not a lord over God's heritage, but he is a spiritual father. It should be with a heavy and aching heart that he use any form of discipline. It is his first duty to try to restore the brother in a spirit of meekness (Galatians 6:1). He should watch eagerly for the first sign of repentance. The pastor should watch his own heart that it be kept filled with love for the individual. It is so easy to allow carnal thoughts to creep in and make it most difficult in dealing with wayward members, especially so if they are rebellious and take a stand against the pastor himself. Whatever he does, he must never let any act of discipline on his part develop into a personal quarrel between himself and the member. All discipline must be kept above any carnal level, and, if the pastor loves the individual as his own son or daughter, he will not find this difficult.

C. 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 that should be followed:

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 he withdraws from the assembly, it actually is a defeat for the pastor, for it is the pastor's business to bring him back in the straight and narrow path, to keep him within the fold. The pastor should not do anything to break confidence which he most certainly does if he rashly preaches in a manner which will draw attention to the trouble. Let it be kept secret until he is 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 then can bring him 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 wrong, and do right, there is only one thing that can be done. With aching heart, the pastor can disfellowship him. To be effective, this should be the act of the whole assembly. The pastor should be most careful here. If the individual has the sympathy of part of the church, he can easily divide the flock and bring the work of God to a stand still. 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.

D. 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” (1 Thessalonians 3:15).

“A man that is a 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 long suffering 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 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 his soul by bringing him to repentance through severe punishment.

E. SOME PRINCIPLES MAY BE REMEMBERED BY THE PASTOR REGARDING DISCIPLINE

Here are ten rules that the pastor 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, 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, backbiting do not make 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, etc.
10. Never impose discipline that you are not prepared to enforce and carry out.

XIV. CHURCH FINANCING

A. EVERY PASTOR SHOULD KNOW HOW TO HANDLE CHURCH FINANCES PROPERLY

The minister is an executive head of a great institution. As such, he must have administrative ability and be able to administer the business affairs of the church as well as have the oversight of the spiritual affairs. If he is capable of looking after the welfare of the souls of men and women, surely he 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. Every pastor should be thoroughly acquainted with the handling of the finances in his 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 at all times 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.

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

Never should a church be supported in any way but a scriptural way. God has given us a simple plan of financing His work which 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. Every man, regardless of where he is or what he possesses, can give the Lord one-tenth of his 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. The pastor should give regular teaching on tithing and instruct the saints to bring their tithes into the storehouse. The tithe is the Lord's and the Christian has no choice but to bring it into the storehouse, which is the local church where he worships and where he gets his 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, etc. There should be an agreed way in which tithes and offerings are received.

C. THE MINISTER IS WORTHY OF AMPLE REMUNERATION

It may be necessary for the minister to work at some other profession or trade while he is establishing an assembly. However, he should remember that this is only a temporary expedient and the moment he is able to give his full time to the ministry, he should do so. There may be other times when a working ministry is 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 successfully discharge his duties, the pastor needs all his time and strength, physical and spiritual. If the preacher attempts to work apart from the ministry, he is likely to end in wrecking both careers. The Scriptures are quite clear that the minister is worthy of ample remuneration. The remuneration should permit him to live a little better than the average of his congregation. He generally has to dress better and he has many demands upon him financially that his 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 scriptures 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).

D. THERE ARE THREE METHODS IN CHURCH FINANCING

There are three main methods in handling church finances:

1. The pastor receives all and finances all. He shoulders all responsibility and pays 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. Pastor receives all tithes for his 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 the pastor of having to be steward of large sums of money. The treasurer should be elected by the congregation and have his books audited annually by two auditors appointed by the church board or elected by the assembly.

The question sometimes arises whether or not a minister should be paid a salary. Much could be said on both sides of 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). There is no doubt that in an assembly the tithes will keep pace with a man's ministry and it is only fair that his remuneration should increase or decrease with the fruit of his ministry. Also 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, he 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 man of God be ever thankful for what he receives and deeply grateful to God for whatever remuneration he receives. Regardless of what method is used in his church, let him ever look to the Lord as the One who will ever provide for his every need.

Notes

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 1 and 2

Multiple Choice: Circle the letter of the correct answer.

Page

- 5 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
- 8 2. How may a minister be chosen?
- a. By pioneering the work himself
 - b. By preaching for the congregation
 - c. By deciding he has heard God's voice
 - d. None of the above
- 11 3. What is a pastor's greatest characteristic?
- a. He must be a faith healer
 - b. He must be fun
 - c. He must be a dynamic preacher
 - d. None of the above
- 5 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
- 12 5. What is one of the first tasks of a minister in a new work?
- a. To win the respect of his people
 - b. To have a revival
 - c. To have an increase in tithes
 - d. None of the above

- 10 6. What is the meaning of the word “pastor”?
- a. Leader
 - b. Ruler
 - c. Feeder
 - d. None of the above
- 6 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
- 13 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 9. If a minister is chosen by a vote of the congregation,
- a. all prospects should be listed at one election
 - b. members should only vote to accept or reject one prospective minister at a time
 - c. both ways are acceptable
 - d. neither way is acceptable
- 7 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

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 3 and 4

True or False: Circle the correct answer.

- | Page | |
|------|--|
| 16 | 1. In II Timothy 3:2, Paul admonished ministers to a holy life.
True or False |
| 14 | 2. In no other profession does a person's character and personality have more influence than in the ministry.
True or False |
| 20 | 3. The best training source is reading about the experiences of others.
True or False |
| 15 | 4. A minister's entire life is one of giving to others.
True or False |
| 18 | 5. A prospective minister should be active and faithful first in his home church.
True or False |
| 16 | 6. A man's ministerial life depends on his prayer life.
True or False |
| 19 | 7. To become a minister, a young man must attend Bible school.
True or False |
| 14 | 8. A minister should take care to be especially considerate to those who will be valuable to his church's growth.
True or False |
| 17 | 9. Organization of time is irrelevant to a minister's life.
True or False |
| 21 | 10. A minister's life must be one of continued learning.
True or False |

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 5 and 6

Evangelist	experience
Sunday evening	voluntarily
small things	presbyter
Deacons	near
sing	show

Fill in the blanks with the words listed above.

Page

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

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 7 and 8

True or False: Circle the correct answer.

Page

- 33 1. During a week day teaching service, it is profitable to allow comments and questions from the congregation.
True or False
- 35 2. During an outdoor baptism service, a minister should always baptize up stream.
True or False
- 30 3. A Pentecostal service should always begin with congregational prayer.
True or False
- 39 4. During a time of seeking the Holy Ghost, a person should be instructed to focus his attention on Jesus Christ and to worship Him.
True or False
- 31 5. A song leader's spirit should be the only consideration when filling this position.
True or False
- 34 6. Before a baptism service, a candidate should be closely questioned to make sure he understands the importance of the service.
True or False
- 41 7. Upon hearing the news of a death, the pastor should arrange to meet the bereaved at the funeral home.
True or False
- 37 8. A communion service should always be held with everyone being called to the front and receiving communion at the altar.
True or False
- 32 9. Bible study is a good time to teach new choruses to a congregation.
True or False

42 10. The wedding service should be one of joy and reverence.
True or False

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 9 and 10

Multiple Choice: Circle the letter of the correct answer.

- 46 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
- 43-44 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
- 43 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
- 47 4. To have successful visitation, the pastor should be a _____.
- a. good conversationalist
 - b. book businessman
 - c. good orator
 - d. none of the above
- 45 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

- 43 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
- 48 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
- 46 8. During pastoral visitation, _____ should be given priority.
- a. the poor
 - b. the sick
 - c. the elderly
 - d. the board members
- 45 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
- 47 10. The object of a pastoral visit should be _____.
- a. social
 - b. business
 - c. religious
 - d. political

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 11 and 12

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

Fill in the blanks with the words listed above.

Page

- 54 1. The Pentecostal saints will find _____ in a Pentecostal church membership.
- 49 2. Many answers to the counselee's questions will be found in _____.
- 56 3. All _____ must be kept in a straightforward manner.
- 53 4. A new Christian who tells of his new faith often finds himself _____ among his former friends.
- 49 5. Some of a pastor's most effective ministering will be through _____.
- 50 6. A pastor should give careful attention to the _____ chosen to counsel.
- 55 7. _____ is when there is sharing and spiritual communion.
- 51 8. A pastor should not give counsel until he has _____ to the problem.
- 56 9. To have unity, a pastor must _____ regularly on the subject.
- 49 10. All conversation during a counseling session is _____.

SELF HELP TEST

MINISTERIAL DUTIES

Chapters 13 and 14

True or False: Circle the correct answer.

Page

- 57 1. If a pastor has a need to discipline, he should so do with love and meekness.
True or False
- 59 2. A pastor should always remember that he is the leader and should administer discipline in a forceful manner.
True or False
- 57 3. Hebrews 13:17 applies only to the saints in a local assembly, not to the ministers.
True or False
- 62 4. It is spiritually advantageous for a pastor to have a secular job.
True or False
- 58 5. When discipline is used, a pastor should immediately call a meeting of the saints to discuss the reason and methods of discipline used.
True or False
- 62-63 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
- 62 7. In the pioneering stages of a work, the pastor often receives all monies and pays all debts.
True or False
- 58 8. In Matthew 18:15-17, Jesus gave the pattern for discipline.
True or False
- 61 9. Offerings are the same as tithes.
True or False
- 59 10. Admonitions are the mildest form of discipline.
True or False

