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MINISTERIAL ETHICS

By I. Parker Maxey

A Guide to Ministerial Ethics and Etiquette
"That The Ministry Be Not Blamed"
(2 Cor. 6:3)

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BACK COVER TEXT

A well written, thoughtfully prepared book by one of the finest preacher-teachers in the holiness circles. The subject matter is well outlined and indexed and adequately covers the need of pastor and people.

The material in this book was hammered out in thousands of classroom hours, along with extensive experience in the pastorate, and mission field.

Parker Maxey is Academic Dean at the Bible Missionary institute Rock Island, Illinois,
and serves as Editor of The Missionary Revivalist.

The Minister as a Man
The Minister and His Pulpit
The Minister and His Flock
The Minister as Evangelist
The Minister and the Public
The Minister and Contemporary Social Problems
The Minister and His Personal Life
The Minister as Administrator
The Minister and His Denomination
The Minister and His Colleagues
The Minister without a Charge

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DEDICATED
TO
all the former ministerial students
who sat in my classes studying to
become workmen of God,
"rightly dividing the word of truth."

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INTRODUCTION

There are some topics that can be most effectively and profitably expounded only by men of mature years and acknowledged success. One of these topics is the proper ethical conduct required of the Christian ministry in the modern world. That Ministerial Ethics will have a broad and extensive readership is assured by the fact that the author, Rev. I. Parker Maxey, is widely recognized as a dean of pastors among the conservative holiness churches.

Parker Maxey brings to this timely topic personal experience in many phases of the ministry. He has in fact had more than seventy years of exposure to the Christian ministry. His father was a holiness pastor and Bible college teacher. His children include several in full-time Christian ministry. Some of his grandchildren are already being called into full-time Christian service.

Parker Maxey holds the Master of Theology degree from Northwest Nazarene College. His pastoring experience includes more than twenty-six years--serving under the Church of the Nazarene for eighteen years in Idaho, Montana and Nebraska, and under the Bible Missionary Church for eight years in Texas and Illinois. For the past twenty-nine years he has been on the faculty of the Bible Missionary Institute in Rock Island, Illinois, where he has had a major formative influence on hundreds of men and women preparing for the pastoring, evangelistic and missionary ministries. Though he has served BMI in many administrative and academic capacities, he is best known and revered as the chairman of the theology department.

For more than fifteen years Parker Maxey has been a favorite speaker at scores of ministerial conferences. This ministry has many times taken him beyond the boundaries of his own denomination and beyond the boundaries of the United States. He has traveled very extensively throughout the U.S. and has made a major impact on pastor training in South America and Africa.

Many will need no introduction to the writings of Parker Maxey because of his active writing ministry over the past twenty one years as the editor of *The Missionary Revivalist*. His monthly editorials are considered by many the primary reason for subscribing to that periodical. Now that he has through the production of this book put himself even more forcefully to the task of writing we can only pray that this will be but the first of more to follow. We are very pleased to commend to our readers both the book and the author.

H. E. Schmul
April, 1987

* * * * *

FOREWORD

Ethics is the study of right and wrong. It is that part of philosophy dealing with moral conduct, duty and judgment. The book in your hand, *Ministerial Ethics* deals with guidelines and standards that ought to pertain in the life of a minister of the gospel. In a sense it is a formulation of professional rules of right and wrong, a system of conduct of behavior for preachers of the gospel. One of the most striking features of modern society is the rapidly changing concept of the minister. In no period since the Reformation has the popular appraisal of the work of the minister altered so drastically as in the last twenty-five years.

The unfavorable appraisal particularly of the Protestant preacher in novels, radio and television is well understood in the light of periodic nation-wide scandals of radio and television personalities.

Elton Trueblood notes, "There is no escape from the conclusion that the professional ministry is not as attractive as it once was and that it is difficult to attract the ablest men. There is no real chance of church renewal unless this problem is solved. The recruitment of the strongest leaders is absolutely necessary for the effectiveness of the church in the contemporary world. The urgent task is that of producing a new image of religious leadership which will be sufficient to enlist the interest of such men. If the expectation is altered, we must expect further decline in ruin and decay. That image must be changed!"

Someone has said, "We have been so busy looking for the lost coin, we don't have time to be out looking for the lost sheep." Perhaps this is because many of the ministers have a lack of profound understanding of their calling and the fuzziness of the image it reflects leaves ministers groping for identity in a modern society.

Christianity Today reported a scientific poll showing clergymen are down in public esteem and confidence. Doctors, bankers, scientists, military leaders, educators, psychiatrists and local retailers are ranked above ministers. Preachers stand just one step above truck drivers. The seething hostility to much of the ministry and a lack of respect for it stems directly from the lack of professional standards. Ministerial Ethics, by I. Parker Maxey, is published for that purpose.

H. E. Schmul

* * * * *

PREFACE

The doctrine and practice of the holy people of God is grounded in His written Word. Specific direction to those set apart by a Divine call to the ministry of the Word has been set forth in a number of passages throughout the Bible. One such key passage is the one from which we have chosen the title of this work:

2 Corinthians 6:1-10

1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3. Giving no offense in any thing, that the ministry be not blamed:

4. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8. By honour and dishonour, by evil report and good report; as deceivers, and yet true;

9. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed,

10. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Since there is no known textbook available that treats the subject of ministerial ethics and etiquette from the standpoint of the conservative holiness viewpoint relevant to the day in which we live, I have been requested by my church officials to prepare a work of this nature that can be used both for a study book in classroom teaching and also for a home study course. This book has been prepared with that in mind. Study questions at the end of each chapter will aid the teacher in presenting the material in a classroom setting and will also be an aid to those who seek to prepare themselves for a broader usefulness through home study.

I do not claim originality but have gleaned far and wide, as time and opportunity have allowed, from others who have written on this subject. I have also gleaned from my personal experience of over forty years in the fields of pastoral and evangelistic ministry; from the standpoint of an official in the church as head of a district; dean, vice-president and president of a Bible College; as classroom instructor; as editor of an official church paper for over twenty years; and in my younger days as district leader of youth.

It would be presumptuous to produce a work of this nature and put it on the market as the final and sole authority upon a subject that may be quite controversial at many points. Because of this I have requested a number of leading ministers and church officials to go over the manuscript carefully to evaluate it, giving suggestions and advice. This has been done, and whereas it would not be possible to gain one hundred percent approval at every point, in the book as it now appears I have taken into consideration the timely and valuable suggestions and constructive criticisms of those who have examined the following pages. On the whole it has been judged acceptable for what it professes to present. I am deeply indebted to those who have rendered this service and feel I can send this volume forth because of this with greater confidence that it will not only be a valuable guide to those preparing for the ministry but will also present a standard or measuring rod for all who are now active in the ministry.

My purpose has been threefold. First, since we are living in a day in which Christian morals and ethics as taught in the Bible and held by our church fathers have been largely abandoned and the philosophy of humanism, secularism and existentialism has predominated in this generation, I have felt it apropos to present an introductory chapter presenting the ground for Christian morals and ethics. In this chapter there has been a brief review of the various theories

that unregenerate men have proposed as guidelines for living down across the centuries --pointing out their error and then presenting the only true source and foundation on which man can base his course of action.

Second, it has been my purpose not to be exhaustive, but comprehensive. This book does not propose to lay out in minute detail ethical procedures, but present them in a more or less outline form in the way of general principles and as guidelines. On the other hand I have endeavored to be comprehensive, including a chapter on ethics in relationship to contemporary social problems we face in this highly scientific space age with all its ethical and moral involvements.

Third, it has been my purpose to present as far as possible a Bible basis--a Scriptural reference--upon which we are to found our actions in relation to those around us.

I am sending out this volume with a prayer that it will be an instrument owned and blessed of Him to whom we owe our life and breath and a tool that will be used to enhance the ministry of those who peruse its pages.

I. Parker Maxey

* * * * *

Chapter 1

THE FOUNDATION OF CHRISTIAN ETHICS

"We have an anchor of the soul both sure and stedfast." -- Hebrews 6:19

* * *

There are many ideologies abroad in the land--various systems of thought with regard to life on this planet. Each includes ethical elements and is confronted with such questions as: "What is the good life?" "What is the purpose of our life?" "To whom or what do our ultimate loyalties belong?" "Which attitudes and values are most important in determining our relationships with others?" "How am I to act in the role of life in which I find myself?" These questions have received a wide variety of answers in the history of ethical theory. Because of the moral autonomy and chaos of our time a variety of answers is implicit in the kind of lives that people live. Jersild and Johnson have captured this clearly, noting that "the style of a person's life is his own final answer to the question of the meaning and purpose of life."¹

In this twentieth century the two great powers of totalitarianism and technology have called into question the basic dignity of the human person in ways never before imagined. When to this is added the depravity of the human heart, making men rebels against God, ignoring Him and endeavoring to interpret the universe apart from Him, the question is raised as to whether or not there is an objective moral order discernible to man.

Before we begin the discussion of ministerial ethics and etiquette, the main objective of this book, it is apropos to consider the field of Christian ethics in general. The purpose of this chapter will be to establish the fact that there exists an objective moral order discernible to man and to which he is held eternally responsible. We will first define what we mean by "ethics," pointing out its scope and limitations. Secondly, we will consider the basic systems of ethics outside Christianity, pointing out their error. Finally, there will be a discussion of the Christian system of ethics, its ground and obligation.

* * *

WHAT IS ETHICS?

According to Webster's New International Dictionary, Third Edition Unabridged, ethics is "the science of moral duty; more broadly, the science of the ideal human character and the ideal ends of human action. The chief problems with which ethics deals concern the nature of the summum bonum, or highest good, the origin and validity of the sense of duty, and character and authority of moral obligation."

According to J. H. Hyslop, "ethics is the science of the phenomena of human character and conduct, and the art of directing the human will toward the ideal order of life."²

J. Arthur Springer states that "Christian ethics consists of the study and practice of moral conduct, positively and negatively, as set forth in the Bible and in nature and reason."³

In its simplest aspect, ethics has to do with the rightness or wrongness of any human course of action. For a Christian believer, it involves the Biblical concept of what is right or wrong. It is impossible to escape ethical involvements. An individual discovers that certain contributions he has made are being misappropriated. Should he say something about it? Should he ignore it? To know what to do or not to do involves a problem--an ethical one. Frustrations arise within families or religious groups involving differences. How should these be settled? A woman is disappointed in the man she marries. What should she do? A pastor becomes aware that members of his congregation are violating their religious and spiritual vows. His awareness obligates him. What will be his course of action? How long should a fussy child be allowed to disturb a public worship service? What is the mother's responsibility? The pastor's? Such are examples that make up the concrete subject matter of ethics.

But farther back and deeper down than this, ethics is involved not only in the rightness and wrongness of human actions, but intrinsically in actions as they express the purpose of a moral being. The act of an individual is the outward expression of an internal character that prompts and directs it. Conduct and character are two inseparable aspects of our lives--the Siamese twins of the moral life. To put it in another way, conduct is on the one hand the expression of one's character; and on the other hand, it is that which forms character. There is an intimate and inseparable relationship between what one does and what one is, and though it is customary to define ethics in terms of conduct, it must be kept in mind that character cannot be excluded.

In the final analysis, then, we can say that "the scope of ethics extends beyond the range of conduct. It includes all acts for which a man can be held responsible even when these are not of themselves purposive acts."⁴ That is to say that all acts, the existence and continuance of which a man can be held responsible for, because of his capacity and disposition to change them or not to change them by purposive action, fall within the scope of ethics.

What ethics is primarily concerned with, however, is not simply the recognition of particular situations as those mentioned above, but how best to resolve them. Is there a criterion to guide one or by which men can reach a sound judgment of what they ought to do? We can say at this point, without fear of contradiction, that there do exist basic guidelines for a Christian standard of ethical living.

The scope of Christian ethics must also be considered. Although proper ethical living does not and cannot ever bring salvation to any human being, no matter how moral he may be, nevertheless it is of greatest value to the individual who has been saved by God's grace through repentance toward God and faith in the Lord Jesus Christ. This value consists in showing him how he may bring glory to God by avoiding what is wrong and doing what is right. That ethics and morality are powerless to bring salvation is abundantly proved by Scripture. We read in Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf, and our iniquities, like the wind, have taken us away." Again note in Romans 3:20 and Titus 3:5 respectively, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

When it comes to the consideration of the ultimate source of moral good and why one thing is right and another wrong, we are confronted with a number of non-Christian ethical standards in contrast with the ethical standards set forth in the Word Of God. We are also confronted with the question of the ultimate source and origin of Right--does Right have an eternal dwelling place?

How men act depends upon what they believe about God, themselves, their origin, duty and destiny. Christians believe that the Bible is the revealed Word of God. They believe the Bible teaching that, after being created, man disobeyed God and brought sin upon the whole human race. Since then, all men are naturally rebels against God, seek to ignore Him and try to interpret the universe and their own existence apart from God. The Bible teaches that the mind of man is sinful and corrupt. The seriousness of this corruption cannot be over-emphasized. Apart from the grace of God, man wants his own way in everything. No matter how he may try to be unprejudiced, his anti-God disposition will cause him to interpret life from a selfish point of view. This is very apparent in the ethical systems that have developed in the history of mankind. We will briefly study the major non-Christian ethical standards that have been held, pointing out their basic error, and then contrast them with the ethical standards of the Bible.

* * *

NON-CHRISTIAN ETHICAL STANDARDS

1. Hedonism

In defining this theory of ethics, James Hastings states: "Hedonism properly denotes the creed or theory that pleasure is or should be the sole end or aim of human action or conduct, and that to it all good or well-being is ultimately reducible."⁵ It has been called the "pleasure theory" of life. It holds that man's chief aim in life is to be happy and to avoid pain. Everything which contributes to this happiness is right, and everything which interferes with or prevents this happiness is wrong.

The number who follow this system of ethics, consciously or not, includes no doubt the majority of humanity, including a great number of professed Christians. Although the greater part would not defend it openly, it is the most logical system to follow for one who has no belief in God or an after-life--"eat, drink, and be merry, for tomorrow we die."

This theory of hedonism fits perfectly the picture of the carnal, depraved, unregenerate heart with the "ego" lying at the center of all activity and motive. It is based on the principle of selfishness, which is an immoral motive power. A man who will always stop first to count the advantage that will accrue to himself when he comes face to face with a question of right or wrong, will be immoral, whatever course he may pursue. It is seen first in a child who by nature often resists the process by which his human impulses are channeled into the ways of culture. It is seen later on in life when the first idea an unregenerate soul is likely to have, once he gets somewhat free in his thoughts from the beliefs instilled in him by his culture, is the question why he should not seek the maximum satisfaction for his impulses and avoid so far as possible the artificial restraints of convention. Such a man is known as a hedonist.

Those who follow this system, seeking the coarser pleasures, are known as Epicureans. Those who make a qualitative distinction in pleasures are known as Eudaemonists. A man may be Eudaemonistic in his ethical practices and appear on sight to be a man of moral excellence and even of a deep religious turn. He may be a law-abiding citizen, an ideal father and a model husband, an excellent church man and industrious in his life. He may be all this from the standpoint and motive that he believes in this way his own happiness is realized and best increased. Thus at heart and in motive he is hedonistic. On the other hand, a man may be an Epicurean in his pursuit of happiness and turn out to be a vile drunken sot and a libertine, thinking that in this way he can get the most pleasure out of life.

It is not difficult to see that such an ethical system is basically contradictory. If the hedonists themselves make a difference in the quality of happiness, then it only proves that moral quality should be the standard to live by and not happiness. To seek happiness as an end in itself is the sure way to lose it, for it is not an end in itself, but a by-product that comes from moral excellence. Happiness springs from duty well done. Real joy is the effect of purity and not vice versa. Holiness and happiness are forever wed and while in this life good must often be purchased at the cost of enjoyment and even at the price of pain because of man's fallen, sinful condition, in the world to come holiness and happiness will dwell together in perfect accord.

Finally, we can only imagine what the world would be like if everyone sought to secure his own happiness alone and by any means he might consider to be right. Such a world could only end

in anarchy, for each individual would be his own judge as to what would bring him the most happiness and there would be no superior arbitrator or judge or police to enforce the law. If two people felt they needed the same thing to promote their happiness, only conflict would result. The only kind of world where a hedonist could live safely is where the majority of the people were not hedonists and at whose expense he could secure his own happiness.

It is apparent that the hedonists do not recognize any absolute moral standard nor seek for an ultimate source and origin of right, and thus they reduce ethics to mere expediency.

2. Utilitarianism

As an ethical theory utilitarianism is "the doctrine that the useful is the good, and that the determining consideration of right conduct is the usefulness of its consequences; esp., the doctrine that the aim of moral action is the largest possible balance of pleasure over pain, or the greatest happiness of the greatest number."⁶ Or, putting it in other words, "the utilitarian standard is not the agent's own greatest happiness, but the greatest amount of happiness altogether."⁷ It is hedonism applied to humanity as a whole and is sometimes referred to as universal hedonism.

It is not hard to see that utilitarianism has some commendable qualities, in that it takes into consideration, as a theory, the welfare of the majority as over against the individual. But to adopt it as an ethical guide to life for either an individual or a people would be very objectionable for the following reasons:

a. It is superficial. It does not inquire into an ultimate source of right. It does not probe beneath the surface to ask the question why some things make for human weal and others for woe. It offers no standards by which we can estimate the relative value of certain acts to society. It leaves no permanent system of ethics. Whoever is in power determines what they believe is best for society; thus the greatest good for the greatest number would never be permanently realized. One man's judgment is as good as another's and it would depend upon who was the most powerful. For an example of this we have but to instance the reign of Hitler, who imposed his standards of how society should be ordered upon the German nation, with an endeavor to make his rule world-wide. Or again, if we have no objective standard such as the Bible, how can it be shown that communism is basically wrong, even though they have to wade through blood to establish their ideology? There can be no doubt that some communist leaders of China and Russia have been actuated by altruistic motives in attempting to spread communism over the earth.

b. It ignores the testimony of conscience and violates the sense of moral obligation. The question of conscience is not "Is it useful?" but "Is it right?" Utilitarianism reverses the relative positions of the right and the useful. The genuinely ethical man readily declares that he will do right whether it proves useful to him at the time or not.

c. If usefulness is the norm in ethics, then there would be no point in declaring some states and actions right and others wrong. The proper thing would be to call some actions useful and others harmful. The very fact that humanity is imbued with the innate idea of right and wrong is proof that there is an objective reality.

d. In the final analysis, utilitarianism offers no motive sufficiently strong to induce men to work for the goal of the happiness of the human race. We have already pointed out that men's ideas differ widely as to what will produce the greatest amount of happiness, as well as what is the greatest good in itself. But they differ not only as to the goal toward which to strive, but as to the methods used to reach that goal. There are those who use revolution and coercion as a method; others use the ballot. However, it is a known fact, proven over and over by history, that people will seldom sacrifice for the common good if they themselves or their children cannot share in the fruit of their labors.

In summary, we note that the utilitarian theory is to be condemned on at least two counts. First, it offers no fixed or universal standard by which man's happiness can be judged. Man is left without a clear universal goal toward which to work. Second, even if such a universal goal might be conceived the utilitarian theory provides no sufficient motive for individuals to pursue it.

3. Stoicism

As an ethical system, stoicism is defined as "the principle or practice of showing indifference to pleasure or pain; impassiveness; repression of feeling."⁸ "The maxim of stoicism was 'virtue for virtue's sake.' It made virtuous character and conduct the highest good, the best achievement, which is to be sought, if need be, at the sacrifice of pleasure. Indeed, the Stoics were outspoken opponents of the Epicurean theories, maintaining that they were wrong and debasing. Said the Stoics, 'Sorrow, if it lies in the pathway of duty and rectitude, is to be borne with heroic and uncomplaining fortitude.' "⁹

To learn to live free from the whip-lash of fluctuating human moods is indeed a noble accomplishment. There are no doubt many people who have gained this "evenness" of life, but have never given serious thought to the ethical problem involved in a philosophy of stoicism. This philosophy falls short of the Christian standard for at least two major reasons.

In the first place, this system is superficial in that it does not push its quest for a true ethical course of living back to an Ultimate Reality. And in the second place, this system fails to correlate true morality and true happiness. In its opposition to hedonistic teaching it allows the pendulum to swing too far in the opposite direction. To despise pleasure for pleasure's sake, as the stoics do, is not necessarily immoral or innately selfish. Yet to hold pleasure in contempt and to adopt the motto, "Whatever cannot be avoided must be endured," is certainly not the Bible teaching nor the Christian way.

Stoicism leads to a gloomy, ascetic, pessimistic, cynical way of life. In many aspects the stoics are fatalists in their outlook, adopting a cold system of "rigorism" and lacking the warmth of a Christian outlook. The stoic bears trials out of necessity, while the Christian looks upon them as working together for his highest good and well-being. The Christian's view is not to condemn true pleasure nor to make a virtue out of misery. He does not seek pain or misery, nor look upon them as meritorious, but ever loves and follows that which is good, bearing pain and misery as it unavoidably comes in his pathway of rectitude, recognizing it as a refining and disciplinary agent gladly to be accepted as such.

4. Altruism

According to Webster's New International Dictionary, Third Edition Unabridged, "Altruism is an ethical term ... the opposite of individualism or egotism, and embraces those moral motives which induce a man to regard the interests of others." "It might be defined as 'Otherism' --that is, the pure seeking of the good of others with no thought of oneself."¹⁰

Commendable as this system is in its opposition to an egotistical, selfish way of life, as a moral theory unqualified, it has serious defects. To endeavor to carry out such a system universally would certainly be unrealistic. It would constitute a complete ignoring of self while thinking solely of others, and under such a system society could not exist. Such would only promote and encourage selfishness and dependence on the part of those who were not so inclined. While charity has its rightful place in ministering to the deserving needy, there is always a constant necessity to guard against imposition. It is indeed a fine art to be able to help others in a way that will do them the greatest good while not allowing them to "fleece" a willing philanthropist.

From the positive standpoint Scripture presents the most reasonable rule in harmony with the constitution of man when it instructs: "Thou shalt love thy neighbor as thyself." Self-love in the proper sense, then, is to be the norm of our love for others. It is a protection of a person's selfhood and, at the same time an elimination of selfishness. In this same vein, the Golden Rule becomes a fundamental law of social ethics. The Bible strikes a proper balance when it states, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" Matt. 7:12. It is reasonable to conclude that when the Bible instructs us to have a high regard for other men's personalities we should certainly make the proper appraisal of our own.

5. Opportunism

This is the "art, policy, or practice of taking advantage, as in politics, of opportunities and circumstances, or often, of seeking immediate advantage with little regard for principles or ultimate consequences." (Webster's New International Dictionary Third Edition, Unabridged)

It would perhaps not be to a great advantage to mention this in our study of ethics except to point out the fact that it does contain a truth that we should not ignore in life. As a working principle of life unrelated to ultimate values, however, it could only lead to social chaos and anarchy.

Alertness to every opportunity that is presented to us in the providence of God and under the direction of the Holy Spirit is commendable. As workers together with God, especially in the great redemptive scheme, we need to guard ourselves along this line of alertness lest we sleep the sleep of death.

However, from the standpoint of a working principle of ethics, opportunism is an evil in that moral principles are eternal and should never be sacrificed to gain temporary advantage. Opportunism as an ethic is hedonistic at heart.

6. Existentialism

Consciously or unconsciously, existentialism was the philosophy of the "beatniks" and "hippies" prominent in the 1960s. Though there were a lot of social innovations during that period the ethical underpinnings were not necessarily modern. As a working philosophy of life existentialism has its roots back in the days of Socrates. We are reminded of the words of "the preacher" in Ecclesiastes 1:9, "The thing that hath been, it is that which shall be; ... and there is no new thing under the sun."

To get an insight into existentialism we would refer our readers, among other good sources, to the Dictionary of Christian Ethics,¹¹ to which we are indebted for the following thoughts. "Existentialists make a virtue of not knowing what to do ... Living by laws, which is a way of knowing what to do, is regarded by existentialists as 'bad faith.' Any abridgment of human freedom is 'bad faith.' A legalistic ethic abridges freedom by taking decisions out of the hands of responsible selves." In other words, what they say is, "We are big enough and adequate enough in ourselves to know how and when we should act without the antiquated laws of past days to help us determine the course we are to take today." For them, openness to the future has primacy over conformity to the past, and a legalistic ethic abridges freedom by taking decisions out of the hands of responsible selves. Not that one annihilates the past--one simply "nihilates," which is to say, "suspends" it, in order to let the demands of the future emerge. The past tells a man what he ought to do. The future is a more reliable guide simply because it does not tell a man what to do but appeals to him to "invent" or "create" in the light of the emerging situation.

It may be a little shocking, but it certainly is not surprising to know that many existentialists, for the foundation of their belief, turn to the Bible and thus claim not to be remote from Christian thought. They cite Abraham. "Abraham," they say, "was a knight of faith because he remained open to God's word. His willingness to murder his son out of obedience to God is higher than ethics because it does not force the future to conform to revelations of God given for the past."

There is little, if anything, to commend in this view of ethics and a lot to condemn. The principle supporters of existentialism--Soren Kierkegaard, Martin Heidegger, and Jean-Paul Sartre-- "have had a wide influence and their writings constitute one of the sources of the 'Situation Ethics' which some religious thinkers are now advocating."¹² In other words, the existentialist is the creator of his own law, and out of this has arisen the irrationalism of modern art, rock'n roll music, beatnik and hippie way of life, draft-dodging, hijacking, sex craze, terrorism, etc. It is the result of a carnal, rebellious heart turned loose upon itself.

Atheistic existentialism has a wide following and is providing for some an intellectual substitute for faith in God and for His immutable moral law. Harold Blake Walker, in an article printed in the Chicago Tribune, July, 1972, reveals the workings of the existential way of life and its ultimate outcome.

[A quotation indicated by special margins in the book]

There is a great deal of talk these days about sex, as if we had discovered something new. At any rate, a lot of people are talking as if we had discovered a new set of rules for the road.

Some time ago a college girl said thoughtfully, "I've always felt it was wrong to go too far, but he says it is all right."

The girl's intentions were good, but he challenged the foundation of her good intent, insisting that love made everything right. But, let it be noted, love, if it be sincere and honest, is considerate, unwilling to violate the integrity of another personality.

The trouble with the assumption that love makes everything right is in the fact that moments always leave their marks on the years. What is more, we never can be sure how deeply the marks may be etched into personality. Many years ago my roommate in Boston was wrestling with the question and in a moment of deep wisdom he commented, "I've come to the conclusion that imagination is difficult enough, but memory would be infinitely worse."

We cannot separate the now from the forever, and the moment of the now inescapably leaves its mark on the rolling years to come. Our memories haunt our todays and in each today we need to recognize that nothing is more important than the integrity of the self under God. So, "Let not loyalty and faithfulness forsake you; bind them about your neck, write them on the tablet of your heart."

"Teach us, O God, not to spoil the years by yielding to some temporary and immediate desire whose marks will be etched into the fabric of our being. Amen."

[End of unmarked quotation]

Man is immortal and his life is made up of the sum total of moments --moments bound inseparably together by memory; moments and their acts which cannot be disconnected from the whole. Existentialists, in pursuit of the moments, tend to ignore their connections with the past and future and in thus doing, they dispute any ethical responsibility. The sad thing about it all is the fact that those caught in the mesh of a manner of life that denies there is an ethical way, find themselves at the extremity of a dead-end alley. It offers no security of life and the final outcome is defeatism, pessimism, despair, negativity and the feeling of meaninglessness and absurdity of existence. It is suicidal, for if one denies reality outside himself, why cling to life?

7. Intuitionism

"Intuitionism, as commonly held, has maintained that men possess an innate and immediate insight with regard to the rightness and wrongness of acts. To discover the moral quality of a deed one needs, according to this view, only to look at the deed itself in its own nature, without regard to its consequences. Certain acts are directly recognized as universally and unconditionally wrong. Falsehood, for example, is known to be wrong, not from its own incompatibility with social well-being, but from its very nature. Honesty is seen to be right in itself, and not because of its beneficent economic and social results. It has further been held by thorough-going intuitionists that moral insights have not been developed by education or long social experience, but have always been more or less clearly present as necessary constituents of human consciousness." All intuitionists "agree in making moral judgments necessary and

self-evident truths of reason ... just as we have an aesthetic taste, and approve or disapprove of a work of art, so we have a sense of good and evil in conduct."¹³

Intuitionism as an ethical system, however, is open to serious objections. The most obvious is found in the history of morality. Instead of the universal agreement in matters of conduct which is implied by the theory, the greatest diversity is seen among different people. Ethnological investigations have shown that murder, unchastity, falsehood, revenge and cruelty have, by some tribes, not only been uncondemned, but even approved. Or, where there has been a "tribal conscience" which disapproves of murder, theft, lying, etc., within the tribe, the same acts have been approved when committed against aliens. This diversity of standards reveals the futility of appealing to intuitions as guides to conduct. If two persons, possessed of a common moral intuition reach diametrically opposite judgments upon the same act, the intuition itself is clearly no criterion of right or wrong.

8. Rationalism

According to this theory, "there is in every man a spark of the divine reason which is sufficient, properly used, to discover the universally binding rules of conduct."¹⁴ Or, putting it in a different way, "A theory or system that exaggerates reason's independence from ... supernatural revelation in religion ... refuses even to consider the data of revelation, and thus cuts itself off completely from the highest source of human knowledge."¹⁵

It is not hard to see that rationalism, as an ethical system, deifies the human, but ignores the divine and infinite. It puts fallen, depraved man at sea without chart or compass and with nothing stable or secure to which he can anchor.

9. Divine Absolutism

According to Keyser, "This theory grounds the ethical entirely in the will of God. It is not inherently and eternally good in its character per se. No reason for God's willing one thing to be good and another evil is to be sought, (but) regards Him as an arbitrary Sovereign who knows no other rule than His own almighty will."¹⁶

In refutation of this position we only need to note that God does not act in a capricious or arbitrary manner in determining what is right and what is wrong. Good and evil are rather determined by the very character of God. He is first and foremost a holy Being. And since His character is holy, His will also is holy. Consequently, He wills only that which is consistent with His own nature. "The theory which teaches that rectitude results solely from the command of God, assumes that theft, murder, and vice are only worse than honesty, benevolence, and virtue because God has commanded the latter and forbidden the former; in a word, it destroys the essential distinction between virtue and vice. Surely a system fraught with consequences so revolting and absurd never can gain the sanction of common sense."¹⁷ To fully answer these questions--What is the ultimate source of moral good?, What is the basis of moral distinctions?, i.e., Why is one thing right and another wrong?, What is the highest Good for man's attainment?--we will have to turn away from the non-Christian ethical systems to the Christian system of ethics as revealed in the Bible, where we find the only satisfactory and ultimate answer.

* * *

THE CHRISTIAN STANDARD OF ETHICS

It is plain to be seen in the foregoing non-Christian ethical systems that we have not only no foundation, but no fixed criterion for rectitude, or for the distinction between right and wrong. A rational mind, however, refuses to accept the belief that the foundation of all morals is fitful and uncertain. Common sense dictates that right and wrong are principles eternal and immutable as the attributes of God Himself.

We come now to consider specifically the ultimate foundation of right and wrong. Ralston asks the question, "Is RECTITUDE an essential, inherent quality in actions, or is it the creature of adventitious circumstances? In other words, on what does the distinction between right and wrong depend?"¹⁸ What is the ultimate source and origin of Right--its eternal dwelling place? Why is one thing right and another wrong? What is the ground or foundation of moral obligation?

Having pointed out the false premises for ethical living in the preceding pages, we will state here the Christian view and then endeavor to prove its truthfulness. "The ultimate source of right is God, the Eternal, Personal, Self-existent and Perfect Creator and Preserver of all Finite Beings."¹⁹

To stop in our quest for the source of Right before we get back to an Absolute Being, or God, would be superficial. If we posit it in man's subjective, rational being, intuitively we ask, "Whence came man's rational nature?" If we say the source of Right is in the objective moral law, we cannot help asking, "Who framed the moral law?" Our thought can, and it does, go back of all these considerations. It goes back until it can go no farther--to the absolute and eternal Moral Personality. But when it has gone back to God, the Absolute Personality, it has reached its limit.

To arrive at this truth through logical reasoning we turn to the simple, yet profound, "cause and effect" argument, which states simply that every effect must have an adequate cause. There are only three possible answers for the origin of the world and all things therein as we know them to exist, including man, a rational moral being. They are: (1) Nothing; (2) Non-intelligence (blind matter); (3) A personal, intelligent, moral, self-existent, eternal being we call God.

To say that something came from nothing is absurd, for if there was a time when there was nothing, nothing could have ever come into being. We must rule out the first suggestion. On the other hand, to say that all that we know that exists--the cosmos with its apparent design, including vegetable and animal life and finally man, an intelligent, moral being--came from blind, non-intelligent matter, is to allow that a lesser can produce a greater which also is absurd. This leaves us with only one alternative for the explanation of the existence of things as we know them to be. To try to think farther back than God is to lose one's self in an infinite series of causes and effects which would be intolerable to the mind. To ask the question, "Who made God?" is contradictory, for if some other being made Him He would not be God. Since thought can go no farther back than God we must conclude that God is the ultimate Source of Right.

Furthermore, we are forced to conclude that morality of necessity must have an eternal and personal, rational ground. Eternal simply because (arguing from "cause to effect") if the moral was not eternal, it could never have come into existence or have evolved from the non-moral; nor could rational personalities come from the non-rational or the non-personal.

In order to establish the fact, finally, that right does have an eternal dwelling place, we conclude that the moral must be grounded in both the will of God and also His very nature. If God simply willed the right to be right, then what is now right would be wrong, and what is now wrong would be right, had God so commanded. "The theory which teaches that rectitude results solely from the command of God assumes that theft, murder, and vice are only worse than honesty, benevolence, and virtue because God has commanded the latter and forbidden the former."²⁰ This theory would destroy the essential distinction between virtue and vice.

On the other hand, if God "were not free to choose the right, He would not be a truly moral Being, for that which is determined by necessity cannot be considered moral. Morality can subsist only where there is freedom. Therefore God must will the right because it is right, and it must be right because He wills it. In the Absolute and Eternal Personality the ethically necessary and the ethically free must subsist in perfect harmony."²¹

Having traced the source of right back to the nature and will of God, we come now to consider the basis of moral obligation, or, in other words, why is one thing right and another wrong? Here we must simply note that morality is determined solely by conformity to the nature and will of a holy God. Since the Highest Good is God Himself, the Highest Good for man's attainment is likeness to God. Man's chief end is to glorify God by incarnating and cultivating all those moral excellencies existing in ideal form in the character of God.

Passing directly to the inspired Word, how forcibly does the truth flash upon the mind, that "moral obligation is founded on the revealed will of God."! One passage above all others stand out here--"Be ye therefore perfect, even as your Father which in heaven is perfect" (Matt. 5:8). As Ralston states, "If we are asked why we are under obligation to perform any moral duty our reply is, that it is according to the revealed will of God."²²

* * *

THE APPLICATION OF MORAL PRINCIPLES TO CHRISTIAN LIFE

Leaving now all theoretic speculations and coming to every day practical life, how are we to determine the rightness and wrongness of particular actions? At first sight, the New Testament seems an inadequate guide. It gives no immediate answers to so many of the pressing problems of our age. Sydney Cave observes, "Christianity, as the New Testament presents it, is not a legal religion, and does not provide us with a code of regulations dealing with every case of conduct. Instead, it speaks of the grace of God in Christ which evokes the response of faith which leads inevitably to love. That is why Christianity in its New Testament form seems incomplete to those who want precise answers to every moral problem."²³

Therefore, if by Christian Ethics we mean the provision of a detailed legal code, we will be disappointed in the New Testament, for from it no such legal code can be obtained. "It speaks, instead, of the divine Initiative in man's salvation and proclaims God's redemptive acts in Christ's Life and Death and Resurrection. It puts to us the question, What sort of men ought those to be, who have experienced God's grace in Christ? and, although it gives us no direct answer to the social and political problems of our time, it impels us to judge of these in this light of what we know our God to be."²⁴ Therefore, in this light, Christ must be our example in ethical living--"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" I Peter 2:21.

* * *

SUMMARY

In this introductory chapter we have sought to point out the fact that Right does have an eternal dwelling place. All non-Christian ethical standards of life are inadequate to satisfy the demands of mankind, not being founded on the ultimate ground of the Eternal. We found that the ultimate source of right is grounded in the nature and will of God and that to attain to the likeness of God in being and act is not only man's privilege, but his duty and obligation.

In dealing with the subject of ministerial ethics and practices we are well aware that situations and problems arise in which it would be difficult or impossible to give a hard and fast rule of conduct and procedure to follow. We must keep in mind that in every ethical situation there is one law that supersedes all others. That is the law of love. In brief, the disposition in all our ethical involvements should be "to be like Him"!

Since the Bible is the expression of the will of God and the ground of moral obligation, we purpose throughout the following chapters to present a Scriptural foundation upon which to judge each ethical situation as it arises.

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QUESTIONS FOR DISCUSSION OR TESTING

1. Ethics deals with the rightness and wrongness of human acts--is this all? Explain.
2. We have presented in this chapter a brief study of non-Christian ethical views - the errors into which they fall, and their failure to meet the deep needs of an intelligent moral being. Which system do you think would be the hardest to refute and why?
3. State the purpose this chapter seeks to attain. Give a clear definition of ethics.
5. Define hedonism.
6. Do you have to be a glutton to be a hedonist? Explain.
7. What is wrong with hedonism?
8. What is commendable about utilitarianism?
9. Wherein does utilitarianism come short as a satisfactory ethic?
10. What features of stoicism would be good for Christians to adopt?
11. Wherein does stoicism as an ethical system fail?
12. Define altruism, pointing out its fundamental defects.
13. What is good and what is bad about opportunism as a working principle of ethics?
14. Define existentialism.
15. How can you successfully meet and answer the views of existentialism?
16. Define intuitionism as a working ethical system.
17. How does this differ from rationalism?
18. Do you think intuitionism and rationalism could have been true working principles of ethics for man if he were not a fallen being? Explain.
19. Define Divine Absolutism.
20. Wherein does it come short?
21. Why cannot right be grounded alone in the Divine Nature of God?
22. Upon what is our obligation to obey God founded? Explain.
23. Does man have to understand right before he is obligated to do right? Explain.

24. Why did not God give us in the Bible a more detailed ethical code to live by?

* * * * *

Chapter 2

THE MINISTER AND THE MINISTRY

"Woe is unto me, if I preach not the gospel." -- 1 Corinthians 9:16

"I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me." -- Isaiah 6:8

* * *

Every preacher should be able to say without hesitation, "I have a right to be a preacher!" No, not because he is better than others; not because he is favored above others in the sight of God; not even because he has inherited a peculiar immunity to the common tasks of life. No, indeed not! In sincere humbleness of soul his words should be those of the Apostle Paul who said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach..." (Eph. 3:8)

* * *

THE CALL TO THE MINISTRY

In the first place, my right to be a preacher stems from the fact that I have a call to preach. How do I know I have a call to preach? This may be hard to explain--like telling someone how you know you have been saved. You know it is the truth. You do not feel adequate, but God has deigned to put His hand upon you for this purpose. You know this is your calling in life. God keeps affirming this to you through the days and years. You cannot lay it aside and be within the will of God. It is an abiding conviction with you. It was well put by brave Henry Erskine, who when brought before the committee of Privy Council in Edinburgh, in 1682, and asked if he would give his word to preach no more in conventicles, answered, "I have received my commission from Christ, and though I were within an hour of my death, I durst not lay it down at the foot of any mortal man."¹ If a conviction akin to this grips your heart, then in a strange and wonderful way, you have a right to preach!

Although in the final analysis a genuine call to the ministry is a convincing but somewhat inexplicable experience, there are some definite identifying marks to a call.

1. It involves God as the "Prime Mover," and is therefore first a calling rather than a profession. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16). Every preacher ought to be possessed by the inescapable conviction that he has been called by God. His choice of the ministry as a life work should not be self-instigated nor result from the desire for professional distinction, personal gain, increased leisure time or control over people. Pattison states that "the necessity of a Divine call is recognized in Scripture by precept and

example. In Old Testament times, entrance into the office of prophet, priest or judge apart from the appointment of God was punished by death In the New Testament Paul declared that his choice of the ministry was not the result of human motivation, but was prompted by Divine guidance."² "I have appeared unto thee," said Christ to the Apostle Paul on the Damascus road, "for this purpose, to make thee a minister and a witness" (Acts 26:16). Paul in his own testimony recognized his work was an assignment from God. Read his words: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ... But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:1, 15, 16). Paul is definite about how he became a minister of Christ when he says, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12).

The testimony of the Scriptures and the advice of Christian leaders through the centuries agree that unless one considering the ministry feels that he is a "man sent from God," he should not seek the office of the ministry. Hartley Coleridge once said that "every man who enters the ministry without a call becomes a worse man than he would have been had he remained a layman."³

2. It is also the choice of man. To the call of God it is both man's duty and his privilege to respond. It should be considered a high honor to be singled out by God and separated to the ministry.

If it be asked further, what are the principal characteristics of a genuine call? we will note:

(a) The origin of the call. A call to the ministry, originating as it must from God, will of necessity be introduced in one way or another to the consciousness of the individual. There is no set pattern here. It may come as a growing conviction from early childhood instigated around a family altar or in a service where God moved deeply; it may not come to one until in youthful days or early adulthood or even later on as "one born out of due season" (We must remember that the Gospel does not reach all at the same age. How fortunate those born in Christian homes around an old-fashioned altar!); it may come initially to one as an inner voice presenting itself to one's consciousness; it may come to another suddenly, unexpectedly, as a voice accompanied with thunderings of Sinai and a feeling of "woe is me if I preach not the gospel." Again, it may come as a response to the stirring appeal of the words of Jesus: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

There is a shortage of Spirit-filled, God-called preachers today. If every Christian home could send forth at least one into the full time ministry, the world would not be overstocked with ministers -- pastors, evangelists and teachers--proclaiming saving truth to all nations, peoples and tribes.

Often times the origin of a call to the ministry has been further back than the individual himself. On this point Daniel Steele once noted:

[A quotation indicated by special margins in the book]

Thousands have been trained in the theological seminary of a pious home. Bishop Simpson says that when an eminent preacher is needed the Lord first calls some praying mother, some Hannah, to train her Samuel for the service of his holy temple ... In many instances the stars which are supposed to belong to the minister's crown may rightfully belong to his faithful mother, some Monica wrestling with God for the conversion of her wayward Augustine, or some Susannah Wesley closeted weekly with each of her children in prayer and spiritual counsel ... If there were more of this offering children to God in the closet instead of sacrificing to the Moloch of fashion or of mammon, there would be fewer downfalls in the slippery paths of youth, and no scarcity of reapers in the ever-widening harvest field of the church of Christ.⁴

[End of unmarked quotation]

Thus it can be easily seen that the atmosphere of the Christian home has much to do with the question of ministerial supply and it is possible that one may grow up with a call burning on his heart and hardly be conscious of how or when he obtained it.

(b) The definiteness of the call. If the call is genuinely from God, whatever the initial experience may have been, it will be supported with the lingering persuasion, yea, the deep, abiding conviction, "This is what I ought to do with my life; this is none other but the work of the Spirit." There will be a dissatisfaction and a restlessness with any other pursuit in life. The devil certainly will not leave unchallenged a call of God to an individual singled out to promote the Kingdom of God. Nevertheless, an abiding, unshakable conviction will withstand, and outlast all attacks of hell if the heart of the individual is relentless in his determination to know and do the will of God. Steele notes, "God has nowhere rebuked an expressed consciousness of unfitness, if attended by a desire to obey as soon as the will of God is made known. Isaiah had the good sense to confess that his lack of qualification was a heart not yet entirely sanctified. For this is the inner sense of his statement, 'I am a man of unclean lips'."⁵ When Isaiah confessed his need of heart purity, he immediately received it and also the assurance of God's will for him.

(c) The acknowledgment of the call. The final seal of a work of Divine grace in the heart does not come until there is an open acknowledgment of it. "...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). Many times the manifestations of God are withheld until open confession has been made. The one whom God has singled out for the work of the ministry should therefore make public acknowledgment of his call. It is often times at that moment that God deigns to bestow upon him in a peculiar way His final seal.

A word of admonition, however, must be given at this point. Although a person may be overly cautious in settling a call to the point of grieving the Spirit, there is great danger of being too hasty and then being compelled later to retract (which is embarrassing) or continue on as a misfit in life (which is tragic). There must be time for rigid self-examination. We must be sure that we do not enter the vineyard of the Lord from mere personal motive, as a stepping-stone for social advancement, or as a means to a falsely supposed easier way of life. Hence the need of caution and self examination under the illumination of the Spirit.

There are those who, having failed in every undertaking they have entered upon, conclude that God is calling them to the ministry. There is certainly no reason to believe such would succeed if they entered this calling. The minister who makes his mark in this chosen vocation would most likely have made his mark elsewhere, had he not been called of God. Daniel Steele again gives emphasis to what we have been saying:

[A quotation indicated by special margins in the book]

Of all misplaced men, he who becomes a herald of Christ before he is sent is most to be pitied. He not only 'goes a warfare at his own charges,' but he goes into battle without the Captain of his salvation to meet certain defeat. On the other hand, a more frequent mistake is made by those who disregard the Spirit's call because it is not sufficiently loud and distinct. They suffer spiritual loss, and frequently they meet with disappointment and failure in the secular business or profession to which they have turned aside. They supposed that a genuine call of the Spirit would, like the trumpet of Sinai, 'wax louder and louder.' The gentle call would have increased in clearness and positiveness if its first intimations had been received in the spirit of perfect obedience. It is the duty of every youthful Christian to listen to every intimation of duty and to give it a prayerful and earnest hearing. Then will the voice of the Spirit calling you to preach become more and more distinct as you climb the mount of devotion and get nearer and nearer to the most excellent glory. In other words, if God is calling you to preach, you will find that the more spiritually minded you are, the more distinct is the Holy Spirit's call.⁶

[End of unmarked quotation]

(d) The supporting evidences of the call. We have indicated that the voice of the Spirit in the inner man in a deep and abiding conviction is the common denominator in every call to the ministry. Along with this there will be accompanying evidences that will be apparent sooner or later if a man keeps true to his call. Sooner or later, we say, because a man's background and his lack of education may, for a time, overshadow the real worth of the man and keep hidden from the eyes of others the accompanying evidences they would deem necessary before putting their sanction on him as a "man sent from God." Let such not despair, but apply himself diligently to the demands of his call and time will reveal his worth and vindicate God's choice of him as a preacher.

We list here briefly the chief supporting evidences:

1) A general fitness for the ministry: physical, intellectual, social, and moral.

2) The providential leadings of God. If God is in it no man will need to force the doors of providence. He will see them open before him under the leadership of the One who has burdened him with a call. The call to the ministry involves the necessity of a period of preparation. To ignore this and to rush into the active ministry too quickly is to cripple and limit one's effectiveness. Preparation of some kind and extent is an absolute necessity. The wise counsel of older, experienced men, the circumstances and providences surrounding an individual, along with the leadership of the Holy Spirit, should be sought to determine the time and extent of formal preparation. Far too many have cut short their days of preparation to enter what appeared to be an

open door only to discover too late their lack of proper preparation. As a result their ministry has been only a small measure of what it could have been.

3) The recognition and sanction of the Church and the approval and acceptance of God's people.

4) The ability to preach. It has been said that no one has heard the gospel preached until he has heard it proclaimed by a God called preacher under the anointing of the Holy Spirit. This cannot be achieved solely through formal education. All the book learning and classroom work in the world will never by itself secure to one this ability. These agencies can indeed help to equip one with the necessary tools. Yet the gift of preaching is God-given and matured only by active engagement in this holy calling. If you have a call to preach you should get at it without needless delay.

5) The evidence of God's blessing and approval in the salvation and establishment of souls. In writing to the Corinthians Paul said, "for the seal of my apostleship are ye in the Lord," (1 Cor. 9:2) and every God-called preacher who will pay the price to keep the anointing of God should expect the fruit of souls as a seal of his call.

* * *

THE WOE OF THE MINISTER

The Apostle Paul writing to the Corinthians, expressed his call to the ministry in these forceful words: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward. but if against my will, a dispensation of the gospel is committed unto me" (1 Cor. 9:16, 17). Concerning this passage Adam Clarke gives the following comment:

I cannot glory in being a preacher of the Gospel, because I am not such either by my own skill or power: I have received both the office, and the grace by which to execute the office, from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation: yea, woe is unto me if I preach not the Gospel. As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Woe to that man who runs when God has not sent him; and woe to him who refuses to run, or who ceases to run, when God has sent him.⁷

It is a high honor to be singled out by the divine One Himself for the work of the ministry and such should be entered upon with all humbleness and diligence; a call is certainly nothing to trifle with. It is clear from the word of God that a genuine call of God carries with it an obligation that cannot be refused without the forfeiture of God's smile and the individual's personal victory and final salvation. "Preach or burn" is not putting it too strong for one who has been singled out by God to that ministry. The call and the "woe" are inseparable, and this for three basic reasons:

First, the call partakes of the nature of a divine mandate. To be effective, the gospel must be preached with power and authority and "without the assurance of a divine sanction, men are

disposed to speak apologetically of the gospel. They indulge in speculation. They cater to the demands of the carnal and worldly members. They soft-pedal the rugged notes of the gospel message that makes demands upon the conscience. They dilute the doctrines that are pure and changeless. They think in terms of personal advantage and seek the praise of men. They do not speak with authority. The note of conviction and finality is absent in their pulpit utterances."⁸

In this context it is instructive to see the relationship between the ministry as a call and as a profession. We cannot approach the ministry on the one hand as the arbitrary creation of God nor on the other hand as the mere development of human genius. G. B. Williamson has noted that, "While a divine mandate is necessary to a large success in this holy calling, yet all the responsibility for fruitful service does not rest upon God. The ministry is a calling. As such, the choice is God's; but it is also a profession and, as such, requires that all who enter its ranks give their best to it. Every man must stir up the gift that is within him."⁹

Secondly, a sense of divine mission of necessity accompanies a call to the ministry. Williamson states:

[A quotation indicated by special margins in the book]

The awareness of a divine appointment gives one a sense of mission. It urges him on with a divine compulsion. Paul said, "The love of Christ constraineth us." Very naturally the man who looks upon the ministry as a vocation of his choosing will feel that, since he started by his own appointment, he may quit when he gets ready. That may explain why there are so many ex-preachers now engaged in secular pursuits. To every preacher there come times of discouragement when adverse circumstances multiply; but if he can rest back upon the full persuasion that it was in answer to God's call that he took upon himself the work of the ministry, new endurance, faith, and courage will be born in his soul.¹⁰

[End of unmarked quotation]

Thirdly, the consciousness of a divine message will also accompany a call to the ministry. With the "woe is unto me if I preach not the gospel," should also come the consciousness that I have a message from God to men. Pattison illustrates this aptly from the life of the venerable McLaren:

[A quotation indicated by special margins in the book]

Face to face with his congregation in Manchester, after a long memorable ministry, Alexander McLaren said, "The one thing that warrants such a relationship as subsists between you and me is this, my consciousness that I have a message from God, and your belief that you hear such from my lips. Unless that be our bond, the sooner these walls crumble and this voice ceases and these pews are emptied, the better." Natural gifts, and the culture which comes with training, the minister must have; but back of all, and beyond all comparison, the one thing needful for him to be assured of is that he has been called of God and "separated unto the gospel."¹¹

[End of unmarked quotation]

My right to preach must stem from more than just the fact that I claim a divine call, that I have an ability to sermonize, that I have a number of sermon outlines on hand, or how easily I can borrow outlines from others. It is dependent rather upon the message I have on my heart and the burning passion to deliver it to eternity-bound souls. As I face my people each week, that burning message out of God's word must find new and fresh ways of expression. People have a right to expect such a message from me. God has a right to expect it, and I myself must expect to have a message that burns on my heart.

To sum it up, without this authoritative "woe is unto me if I preach not the gospel," there would be no effective divine mandate to accompany the call; there would be no permanent sense of divine ministry; there would be no burning consciousness of a divine message to dying men and women.

Let us not, however, assume that the "woe is unto me, if I preach not the gospel" indicates a sense of professional bondage. A close study of the ninth chapter of First Corinthians deals with the right of the ministry to temporal support, although Paul, for reasons he makes clear, preached the gospel gratuitously. Among other considerations, he wanted to lay emphasis on the fact that the motive for answering his call was not from a servile state, but as a freeman acting from gratitude. He does not mean to minimize the dire consequences of turning deliberately away from a call of God to the ministry, yet he is very much a free man acting out his own desires. Paul could never have served Christ with genuine joy unless he was conscious of doing so in a condition of freedom.

Thus we are led to conclude that this "woe," although carrying a warning, does not primarily refer to a reluctant assent to the divine call under the pressure of fear of punishment. A man called of God to the office of the ministry is highly privileged. Beside this, there is in the heart of every child of God a filial fear lest he should not please his Maker or fulfill perfectly His will. We must think of this 'woe' in this light. We refer once again to Daniel Steele for clarification of this important truth.

[A quotation indicated by special margins in the book]

We are commanded, "Covet earnestly the best gifts." That this includes the office of the ministry of the gospel we are assured by the same inspired apostle, "covet to prophecy," or preach (1 Cor. 12:31 and 14:39). "He that desireth the office of a bishop (i.e., elder or pastor) desireth a good work"--not "a good thing." We have quoted these scriptures to refute the mischievous error widely prevalent that no one should desire to preach and that it is modest to hold back and refuse to go till God thrusts you out; that you are to refrain from preaching till he hangs a heavy woe like a millstone about your neck, or shakes you over hell fire. The advice is frequently given, "Don't preach unless you cannot help it." This advice is well meant, but it seems to savor of obstinacy. The attitude of the prophet Isaiah is preferable: "I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me." With perfect willingness to go, and possibly with strong desire, he was waiting for his divine commission. A model attitude of mind is this. It is more in accordance with the example of Jesus Christ who evinced the spirit of service to others, than the position of resistance up to the point of yielding as the only escape from

the perdition of ungodly men. A reluctant assent to the divine call under the pressure of fear of punishment, after the style of Jonah has never seemed to be a commendable method of settling this question.¹²

[End of unmarked quotation]

The question may be asked, does God ever release an individual in his lifetime from a call to the ministry? As we have already stated, since man does not rightfully enter the ministry on his own prerogative, he certainly has no authority in himself to leave it. There is no indication in the Scriptures that there is any exemption from this holy war. The ninth chapter of First Corinthians and the fourth chapter of Second Timothy evince the fact that God had set Paul on a chosen course from which there was no discharge until death released him.

Sickness, ill-health, and old age may incapacitate one for the active ministry, but if and whenever these disabling vicissitudes are removed, the obligation is still there. Some men, having fallen from grace, have become so involved in social and moral sins that they have eliminated themselves from the ministry, i.e., they have rendered themselves unfit. How sad is their plight. They still feel the call and this follows them to the grave. If perchance the grace of God reaches them to the salvaging of their souls from hell, their ministry can only be a shadow of what it could have been, if it has not been curtailed altogether. Whatever their case, the consciousness that they have been called of God still lingers.

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THE REPUTATION OF THE MINISTER AND THE MINISTRY

The reputation of the minister and of the ministry is bound up in two things--character and adaptability. The minister should be a man of sterling character. "Take heed to thyself, and unto the doctrine," wrote Paul to Timothy (1 Tim. 4:16). Character must come before preaching or teaching. It is the man behind the sermon who makes the sermon weighty and powerful. It is the minister who lives his religion who will lead others to do the same. The message of truth must be more than isolated declarations; it must be underlined by a life.

The minister must be a person of unquestioned moral integrity --unquestioned by his church authorities, unquestioned by his critics and enemies, and, above all, unquestioned by his own conscience. The gospel influence and reputation vanish away like a block of ice on a hot stove when honeycombed with superficiality, sham and moral laxity. A musician who has lost his hands must cease his work. A preacher who has lost his integrity has disqualified himself as a teacher or preacher sent to bring harmony to discordant souls. On the contrary, Daniel preserved his reputation as a messenger of heaven and his character before the throne of God and man by holding to his convictions through the crises he was called upon to face--crises that were engineered by wicked, jealous, scheming antagonists determined to knock him out. As a result, his messages bore the weight of eternal truth backed up by the high court of heaven.

In addition to an unquestionable character, a minister should have the adaptability and tact which will be the best proof that he is the right man in the right place. The ministry, in common

with other vocations, has its failures. To what is such failure due? In some cases it is due to lack of adaptability; in others to a carelessness or laziness in developing the art of preaching. It may also be to foolishness in preaching which argues lack of self control and balance, and possibly to unsound views of truth. But we are disposed to think that when the minister fails it is more often than not from a lack of what we sometimes speak of as tact, or in still plainer language, common sense. This is one of the things which no seminary can teach, although it may be acquired at the cost of hard blows and mortifying defeats in the battle of life. Pattison reminds us of old John Brown, of Haddington, who used to say to his students of the first year, "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for the grace, ye must alway pray for it; but if ye havena brought the common sense with ye, ye must go about your business."¹³

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THE SUBJUGATION OF THE MINISTRY

The minister must keep in mind that he is primarily a servant. Paul describes himself both as a servant of God and man. To really learn what this embraces we must turn to the example of Christ. To His disciples He said that whosoever would be great among them should find the path to greatness in becoming a minister. The chiefest should be servant of all. This teaching He lifted to its loftiest application when He set it in the light of His own example. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "Let this mind be in you," says Paul in reference to ministering to others, "which was also in Christ Jesus" (Phil. 2:5-8).

Paul classifies himself as "a servant of Jesus Christ," (Rom. 1:1) and to him this had priority. The word "doulos," which is here translated servant,

[A quotation indicated by special margins in the book]

...properly means a slave, one who is the entire property of his master; and is used here by the apostle with great propriety. He felt that he was not his own, and that his life and powers belonged to his heavenly owner, and that he had no right to dispose of or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the willing slave of Jesus Christ; and this is, perhaps, the highest character which any soul of man can attain on this side of eternity. "I am wholly the Lord's; and wholly devoted in the spirit of sacrificial obedience, to the constant, complete, and energetic performance of the Divine will." A friend of God is high; a son of God is higher; but the servant, or, in the above sense, the slave of God is higher than all;--in a word, he is a person who feels he has no property in himself, and that God is all in all.¹⁴

[End of unmarked quotation]

Finally, Paul classifies himself as a servant of others, and so must every true minister. Suffice it to say at this point that a preacher's primary calling is to minister to others and not to be ministered unto. Although pulpit ministry is important, a preacher does not always live behind the pulpit. When the sermon is over he must step down from the pulpit and walk in the midst of his

people as a shepherd that loves his sheep. Temptations to be any less or more must be firmly resisted. When the spiritual vision of the ministry diminishes it becomes easy to look at people as "prospects" who will help the preacher and his church beat an attendance record or pay the bills. Souls are to be loved and not merely used or abused. Paul said, "I am made all things to all men; that I might by all means save some" (1 Cor. 9:22). This should be the attitude of every servant of the Lord.

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THE SACRIFICE OF THE MINISTRY

In one sense of the word a preacher does not sacrifice to enter the ministry. Indeed, it would be a sacrifice for him not to. A genuinely called man of God has upon him the "woe is unto me if I preach not the gospel!" and if he is a Spirit-filled man, as certainly he should be, then he has within the "love of Christ that constraineth." For a man thus called and filled with the Spirit it would be a real burden, if not a sacrifice, if he were unable to fulfill his calling. How could it be called a sacrifice to enter upon the ministry to which he has been called and after which his heart throbs?

In another sense of the word, however, it does entail sacrifice. The word sacrifice means "to give up, lose, renounce, or destroy for a cause."¹⁵ In this respect the ministry will, of a truth, involve sacrifice. This sacrifice will touch a minister in three areas in which he will be set apart or in advance of others.

Let us speak first in regard to the secular. A minister must forever give up and renounce any pursuit of secular interest for the sake of the gospel. A call from God to the ministry, generally speaking, is a call to forsake the secular world. Paul is our example here as shown in the Book of Romans, where we read, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1). The church early saw the need of the ministry being separated and alleviated from secular responsibilities. It was shortly after Pentecost that they noted, "It is not reason that we (the apostles) should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:2-4). The ministry has suffered greatly across the years and the cause of Christianity has been curtailed beyond measure by men called of God who have diverted much of their strength and time to secular pursuits and interest. Much more effective will that preacher be, and far more spiritual will his church be, if he can organize himself and his membership so that he will be able to give himself to prayer, the ministry of the word and the spiritual interests of his flock. A pastor should strive for this goal and his success in kingdom work will, to a great degree, hinge on his ability at this point.

Sooner or later every preacher will be tempted with business opportunities that promise to make him a quick, easy, and apparently much needed dollar. Beware! Such, as a rule, is a trap of Satan. Often these adventures end up as the main interest while his ministry goes begging, his soul becomes backslidden, and instead of being a mighty, Holy Ghost-anointed preacher he is a real estate man, insurance salesman, cattle raiser or the like, who preaches a little on the side. The

Bible is clear here. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). Thus, according to the Word of God, a preacher is required to forsake secular pursuits, trust God for his financial and material needs and go all out in the work of the ministry.

The question should be raised here concerning working preachers. Is a preacher ever justified in turning to secular work in order to support himself and his family? Many cite the Apostle Paul as an example of a working preacher and thus defend the right of a preacher to work at a secular job while endeavoring to carry on the work of the ministry. It is certainly true that Paul worked at his occupation of tent-making because he "would no be chargeable unto any" (1 Thess. 2:9). Let it be noted, however that Paul's calling and task was to free the gospel from the wrappings of Judaism in order to offer it to the Gentile world in its spirituality. His manual occupation learned in his childhood was used primarily as a tool to make the preaching of the gospel, so far as he was concerned, without charge, in order to secure it from the false judgments of those he wanted to minister to, especially in Greece. The main, and indeed the only, purpose of Paul's secular labors was for the promotion of the gospel. Such, we feel, should also be the only motive behind every preacher who finds it necessary to labor at secular employment. The cry of a God-called Spirit-filled preacher will be, "whatever the cost, I must preach the gospel of God!"

At the same time, we must sound out a clear warning to working preachers--preachers who are holding down secular jobs while trying to carry on the work of the kingdom. A young man starting out in the ministry, if he is forced into secular work to meet his financial needs, should keep in mind that his calling demands his full time and effort and should earnestly seek the leadership of the Spirit to help him know how and when to launch out into full time ministry. Very few working preachers will ever cease to be so if they wait until they feel financially able. We are convinced that God will, sooner than one would deem possible, move a man out into full time service. "According to your faith be it unto you" (Matt. 9:29).

We have found it so by experience. While we were in our first pastorate, which was a home mission effort, of necessity we started out as a working preacher. In less than a year, while in prayer one day, the Lord whispered in our ear, "I want you to quit your job and trust me with your needs." There was no mistake. It was His voice. We arose from prayer and went immediately, drew out what money we had coming and notified our employer we would not be back. The church was unable to support us and there was absolutely no visible means to make it financially. But from that hour we have "lived of the gospel." The first two months were days of real testing, but God undertook. We never turned aside and God never failed. The Blessed Holy Ghost had moved us into the full time ministry! Our added efforts in building the kingdom soon resulted in an ever increasing congregation.

Preacher, unless your calling is to a life of pioneer, home mission work (and we recognize that some men are called to this), gear your faith to a full time ministry and do not fall prey to the trap of Satan that will enmesh you in worldly materialism that will rob you of a vision for the lost of the earth. This is a far more serious matter than most would allow. To miss God's will and timing here will curtail a man's usefulness to God and the Kingdom, if not cost him the loss of God's power and anointing.

The second area in which a minister will be called upon to make a sacrifice lies in the realm of the social, which involves the relationship of his ministerial life to people. If he is a true shepherd, and not a hireling, he probably lives the most lonely life known to man. The preacher's life is marked by a certain type of loneliness due to the peculiar social and spiritual conditions which circumscribe his profession.

Loneliness in the life of one who is almost perpetually surrounded by people appears incredible, an evident contradiction of facts. However difficult this may be to describe to others, the preacher himself will be aware of this peculiarity of the ministry, and often painfully so. It is a loneliness peculiar to his calling and must be accepted as part of the ministry and borne manfully. This demands a dispositional, temperamental and spiritual fitness becoming the office he holds.

This loneliness is due first to the fact that the minister is the only member of the congregation who does not have a pastor. Here he stands alone as far as humanity is concerned. He must be his own self-starter, his own dynamo. He must radiate faith when the clouds of despair hang low. He must be far-sighted and optimistic when today's news tells of defeat. He must laugh with others when his own heart is breaking. He must weep with the sorrowing when his own heart is gay. He must be poised when all others are excited. He must demonstrate faith when others are wavering. As a shepherd, the preacher must stand out in the lead, tall and strong. In these respects he is a lone figure.

The loneliness of the preacher is further seen in that as a minister of the Word he will be required to be much alone with his Lord and his Bible. However strongly the temptations or inviting circumstances may allure him away from this "aloneness" to be with others, he must not yield if he is to faithfully discharge his calling to "preach the Word." A minister is also a watchman. "Son of man, I have made thee a watchman" (Ezek. 3:17). He is in the extreme vanguard of God's army--a sentinel, stationed in advance of the pickets, to watch for an enemy and give notice of danger, to protect the army. A watchman stands alone. He dare not abandon his lonely post of vigilance. There is a price to pay to stand this lone watch and a true shepherd will not flinch here.

Nowhere in this discussion have we meant to indicate or imply that the ministry is a gloomy business; it is far from that. A person can be desperately lonely and yet not at all suffer from gloom; these terms are not synonymous. What we want to reemphasize with all the force of experimental conviction, is that the ministry is often a very lonely business or calling. The Great Shepherd has set the pace for the under-shepherds here. This Man of Nazareth walked a lonely road. Never did he become morbidly discouraged, yet there is abundant evidence of the most conclusive sort that He deeply craved companionship. On the night in which He was betrayed He bared His heart to the bickering, misunderstanding apostles. On the slopes of Mt. Olivet He said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me" (John 16:32). Is the servant above his master? If Jesus walked the lonely road, shall those who minister in His name expect less? Shall the Good Shepherd be lonely in spirit and His under-shepherds be exempt from a similar experience?

The third area of sacrifice lies in the realm of the spiritual. No man can lead a church into deeper depths or higher heights of spiritual life than he himself has attained. He cannot be a spiritual example and leader of his flock unless he himself is spiritual. How could he rightfully proclaim a "thus saith the Lord," if he himself had not heard from Him? If he himself has not walked in the presence of God, how could he rightfully accept the responsibility of the spiritual life and needs of a church?

The foremost responsibility of a pastor is to keep clear in his own heart what it takes to produce a Spirit-filled church--a church devoted to prayer, intercession, thanksgiving and praise; a testifying, witnessing church which speaks in the boldness of the Spirit in the church, home, school and shop; a membership devoted to a sacrifice of time, money and talents; a membership with a missionary vision and burden for the lost, heeding the admonition, "Go ye into all the world and preach the gospel." It is tragic if a man is not qualified spiritually to be the leader of "the church of God, which he hath purchased with his own blood" (Acts 20:28)

A preacher does not possess this qualification just because he has a call to preach or is in the office of a pastor. The pastor should bear in mind the fact that he must some day give an account of his spiritual stewardship. Deep spirituality calls for sacrifice. Many seem not willing to pay the price. A man to be spiritual must be completely surrendered to God and his inner life made a highway over which the power of God can operate. If this be so, self must cease to rule. To be spiritual will cost--it will cost death to self, crucifixion to the world and travail of soul that will move people out of spiritual death into life. It will cost time spent alone with God. The secular must give way to make place for the sacred, the temporal must give way to the eternal.

In concluding this section let us recommend to the preacher a careful and periodic reading of the book *Power Through Prayer*, by E. M. Bounds. Take this book to the secret place of prayer. Read it and let its truths move your heart to a deeper walk with God and through this to a more fruitful ministry as your own soul is schooled in the true meaning of sacrifice.

* * *

THE STEWARDSHIP OF THE MINISTRY

No man can be a success in life, and especially in the ministry, apart from the right use of his time and means. There is an irrevocable law that says, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10). While a minister of the gospel must strive for the right use of all things that pertain to life (which is clearly expressed in the holiness ethic revealed in 1 Cor. 10:31), his main concern must always be those things that pertain to the gospel. "Let a man so account of us, as of the minister of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

We reserve a fuller discussion of this phase of the minister's life for a later chapter.

* * *

THE DIGNITY OF THE MINISTRY

Preacher, your task is to bring dignity to the ministry. By dignity we mean "worthiness, nobility, repute, honor, respect; the state or quality calculated to inspire awe or reverence; impressiveness; stateliness."¹⁶ Although we are living in an age in which respect for the ministry has been largely lost, it is still the task of the preacher to inspire in the minds of the people the dignity due the gospel of Jesus Christ. What you are in your daily life will be the determining factor. "Let your conversation [manner of life] be as it becometh the gospel of Christ" (Phil. 1:27). The kind of language you use; the spirit you manifest toward sacred things--in the church, behind the pulpit, on the platform, in the vestibule; the things you permit yourself to talk about and listen to; how you act and talk at home and before sinners; how you dress; your spirituality or lack of spirituality; your readiness to exalt Christ and the gospel and your concern for souls will either bring repute or disrepute to the cause. How futile and how damaging it is to put on an imitation dignity and godliness when the real is not in evidence. Fearful are the judgments of God against counterfeits--glorious are the rewards of the faithful and genuine!

All these things we have mentioned are important considerations and will be dealt with in detail in a later chapter.

* * *

THE SPIRITUALITY OF THE MINISTRY

This chapter would be incomplete without at least a statement concerning the spirituality of the ministry. A preacher who is not spiritual and who does not promote spirituality among the people ceases to be a true minister. A true minister is a "watchman" over souls to help them on to God and heaven. His life and ministry should be wrapped up in a concern for their spiritual life. As a true shepherd he must not allow his sheep to become so wrapped up in the "here and now" that they lose sight of the "then and there." You would not expect a hireling shepherd to be thus spiritually minded. But by the same token, you would expect a true shepherd to be first and foremost a spiritual guide. Without this quality he is not worthy to consider himself a man of God or a qualified minister.

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CHAPTER 2 ENDNOTES

1 T. Horwood Pattison, *For The Work of the Ministry* (Baptist Publication Society, 1907), p 45

2 Lloyd Merly Perry and Edward John Lias, *A Manual of Pastoral Problems and Procedures* (Grand Rapids: Baker Book House, 1962), P. 3

3 Pattison, *op. cit.*, p. 46

4 Daniel Steele, *Jesus Exultant*, (Salem, Ohio: Convention Book Store, 1972), pp. 90, 91

5 Ibid, pp. 87, 88

6 Ibid, p. 86

7 Adam Clarke, Clarke's Commentary, Vol II, NT (Nashville Abingdon- Cokesbury Press), pp. 237, 238

8 G. B. Williamson, Overseers of the Flock, (Kansas City: Beacon Hill Press, 1952), p. 14

9 Ibid, p. 14

10 Ibid, pp. 13, 14

11 Pattison, op. cit., p. 46

12 Steele, op. cit., p. 87

13 Pattison, op. cit., p. 56

14 Clarke, op. cit., p. 36

15 Webster's New International Dictionary, Third Edition, Unabridged

16 Ibid

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QUESTIONS FOR DISCUSSION OR TESTING

1. God calls men to the ministry in an individual way, but in a call to the ministry is there not a "common denominator"? Discuss.

2. What is primary in a call to the ministry? Secondary?

3. Is the call to the ministry always accompanied by supporting evidences, or could a man have a call to the ministry and others not know it? Discuss

4. What are some of the supporting evidences of a call?

5. Are the call and the "woe" inseparable? Why or why not?

6. There are two distinct ways one may view the "woe is unto me" of the minister. What are they and which is closest to the truth? Discuss.

7. Does God ever release men from the call to the ministry? Discuss.

8. What does the author mean by "the reputation of the minister and the ministry"?
9. What does the author mean by "the subjugation of the ministry"?
10. Should a preacher be involved in secular interest? What does the Bible teach about this?
11. What does the author mean by "working preachers"?
12. What are the dangers that confront a working preacher?
13. What sacrifice faces a preacher in the social realm? Explain.
14. What sacrifice faces him in the spiritual realm?
15. What is involved in the stewardship of the ministry?
16. What is involved in the dignity of the ministry?
17. What part does spirituality play in the ministry?

* * * * *

Chapter 3

THE MINISTER AS A MAN

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." -- Proverbs 16:32

"Take heed unto thyself." -- I Timothy 4:16

* * *

Twice in addressing the ministry the Apostle Paul gave the injunction, "take heed unto thyself." The first time was in his exhortation to the Ephesian elders (Acts 20:28) and then again in his letter to Timothy. (I Tim. 4:16). We can be assured that if those who were trained, educated and in the active ministry in Paul's day needed admonition, surely we do today.

Williamson notes that "every preacher should work out for himself a fundamental philosophy of life which is soundly Christian. If one does not think through to such a working philosophy for the guidance of his own spirit, his decisions and judgment will be warped and his attitudes wrong. He will soon be ill-adjusted within himself and out of joint with people in general."¹ Don't allow this to happen to you. Read carefully the following pages, with a determination to make these truths a part of your life.

To start with, we note that it takes three men to preach and to carry out the work of the ministry--the physical man, the mental man, and the spiritual man. These three in proper balance make up the complete man that is essential to a successful ministry. It is essential, also, that this man be indued with certain basic characteristics and moral traits. He should be broad-minded, courageous, enthusiastic, courteous, considerate of others, patient, forbearing, exemplary in conduct, humble, intensely human, kind, possessing a love for people, neat, prayerful, sincere, frugal, studious, sympathetic, manly, rightly related to God.

No preacher becomes a success accidentally. In addition to the grace of God, it will depend upon his right use and exploitation of three basic raw materials all men have at their disposal--constitution, circumstances, and choices. By constitution we mean inherited traits and dispositions. These can be summed up in personality. Personality, next to the grace of God, is considered by some the greatest factor in a man's success. "Personality includes the whole man, physical, intellectual, moral and spiritual. What he attains in personal charm, intelligence, strength, and Godlike capacity will determine his accomplishments in the service of God and the church. His influence as a spiritual leader can never be greater than his own attainments would indicate."² All men are not equally endowed here and no man apart from the sanctifying grace of God will be able to fully exploit this birthright endowment to the enrichment of himself and his ministry. By circumstances we mean the environment in which one is surrounded and which is to be conquered and used. By choices we mean the exercise of one's own will power which makes him an accountable free moral agent.

In the ensuing pages of this chapter we design to deal with the minister himself: his manliness, his physical fitness, his mental alertness, his stewardship of time, his standard of etiquette, his financial obligations, his professional temptations, his relationship to his family, and his spiritual vitality.

* * *

THE MINISTER AS A MAN

"An old Scottish parishioner summing up the three successive ministries in a certain parish said: "Our first minister was a man, but not a minister; our second was a minister, but not a man; and the one we have at present is neither a man nor a minister. "³

The Word of God gives us numerous admonitions that relate to the proper qualities of Christian manhood. We are admonished to "Flee youthful lusts ... Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (2 Tim. 2:22; 1 Tim. 6:11, 12).

The minister is first of all a man, and should manifest qualities of manliness. By ministerial manliness we mean manliness in the work of the ministry, the manliness that is so forcefully expressed in the imperative mood and present tense of the verbs flee, follow, fight and lay hold in the above scripture. This "quality of manliness should run through all our nature: through our moral nature, saving us from the petty insolence of office, and from slavish fear of others; through our

intellectual nature, delivering us from the subservience either to tradition or to current opinion; through our social nature, making us superior to fashion and class distinction; through our physical nature, teaching us self-denial, bravery and endurance."4

The work of the ministry encompasses the entire man--his character as well as his accomplishments, his body as well as his soul. The minister is peculiar above all others in his calling in that his field of labor is in direct relationship to his moral character. A doctor, or lawyer, or mechanic may be excellent and even superior in his particular field and yet may be grossly immoral. The minister, on the other hand, must blend with the truth he preaches. A man may present eternal truth from an intellectual standpoint, but he cannot preach in the true sense of preaching unless he himself is of the truth. "A Christian must be something before he can do anything. That is, his character and person are greater than his work--or rather his work depends upon his personal character."5

This quality of manliness so vitally needed in every minister stands in danger of being obscured, if not obliterated altogether. We mention here some of the pitfalls that could rob a preacher of his manliness along with suggestions of how best to avoid them or successfully counteract them.

1. The popular, but somewhat perverted, conception of the minister in general. By many he is looked upon as somewhat of a mystery man unlike other men in his nature, and people have a tendency to exalt the man because of his relationship to the ministry, attributing to him the glory that belongs to God. When the impotent man at Lystra was healed by his own faith in God, but through the instrumentality of Paul, "the people lifted up their voices, saying ... The gods are come down to us in the likeness of men ... Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you" (Acts 14:11, 14-15). The people had inadvertently put a gulf between themselves as men and these apostles. Preachers of our Laodicean age face somewhat of a paradox. In many ways the masses have lost respect for the ministry and in many ways show no regard for them, running over them or past them; nevertheless, on the other hand, there is a tendency among people to put the preacher on a pedestal, making him more than human. This is due, at least in part, to the fact that there are so many superstitions abroad concerning spiritual matters, life beyond the grave, the charismatic side of religion. Added to this is the fact that people are prone to thoughtlessly attribute to the ministry the power to heal. Some preachers, taking advantage of these perverted ideas, have exploited the people, making themselves rich while contributing to their own damnation.

While it is possible for the man to obscure the minister, it is a calamity when any preacher allows the minister to obscure the man. Strive not to be more than a man anointed of God, a human instrument through which the Holy Ghost can do His work. Beware, preacher! It is spiritual suicide to lay hold of the glory due only to God.

2. The treatment he receives or is subjected to as an individual God has called to the ministry. Nothing will destroy manliness more quickly or effectively than for a Christian constituency to make a charity case out of its minister (especially young preachers in the making), or for the ministry to have a "hand out" attitude toward the public. To avoid this pitfall it would be

well to keep in mind the words of Phillips Brookes, who said "I am convinced that the ministry can never have its true dignity or power till it is cut aloof from mendicancy (begging)--till young men whose hearts are set on preaching, make their way to the pulpit by the same energy and through the same difficulties which meet countless young men on the way to business and the bar."6 Be thankful, young preacher, and expressive of your gratitude for all the help you get along the way; don't ignore it or go out of your way to shun it. It may be God's method of helping you in your need. But don't allow yourself to come to the time or the place where you expect it, feel worthy of it, or think others owe it to you.

A brief word should be mentioned in this connection concerning the pastor's salary. Some people look at a pastor's salary as a gift, or get the idea that they are paying the preacher. The preacher's salary is an honest, and for most preachers inadequate, payment of wages he has earned through his labors. True, the preacher is paid out of the tithes of the people, but they do not pay his salary. They pay their tithes and offerings to God. Preacher, never feel in bondage to your people at this point. "They which preach the gospel should live of the gospel" (1 Cor. 9:14).

3. The material gifts he receives because of his position. The minister, because of who he is, is the recipient of gifts more than the ordinary person. There will be times in a minister's life when the wisest thing to do is to decline a gift. The Word of God declares this: "And thou shalt take no gift: for the gift bindeth the wise, and perverteth the words of the righteous" (Exodus 23:8). Some offered gifts are in the nature of a bribe, deceitfully and adroitly camouflaged, of course. By receiving them preachers have found their ministry hampered and their tongue silenced where it should speak out.

Gifts must not be looked upon with expectancy. A preacher's attitude here can be quite revealing. Again we read in the Word of God, "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards" (Isaiah 1:23). We must not lose sight of the danger there is in receiving gifts. In yet another warning from the Bible we read, "Surely oppression maketh a wise man mad; and a gift destroyeth the heart" (Eccl. 7:7). But we also read from the same source, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live" (Prov. 15:27).

This does not lead us to conclude, however, that all receiving of gifts on the part of the ministry is to be avoided. For the most part gifts are the sincere expression of the love and gratitude people have for their pastor and should be received in a like spirit of gratitude and humbleness regardless of their size or costliness, and in a way that will leave the preacher without bondage to the donor. A preacher must maintain his personal liberty to be an uncompromising voice of God to the people as he takes his stand for truth.

4. His manner of dress and appearance. These can be either an asset or liability in the ministry. Let us observe several things a preacher should take note of here:

a. Neatness. More times than not it is "the little foxes that spoil the vine." A careless attitude or "What does it matter, anyway?" attitude, or "It doesn't amount to that much, after all" attitude can only come from an irresponsible, thoughtless individual. We could ask that person, "What, after all, is wrong with being neat?" It surely is no sin and it does help! Neatness would

include all that it means in being well groomed, such as keeping one's trousers pressed, the hair cut and combed, buttons sewed on, shoes shined and dressing appropriately for the occasion.

In fact, neatness should run through every aspect of a person's life--neatness in his person, his home, his study. It is a known fact that an individual can work more efficiently and effectively if he or she is neat in their person and keeps their surroundings neat and in order. It adds to a person's dignity, self-respect and productiveness.

b. Cleanliness. Regardless of the condition of one's attire--whether threadbare or shining with newness--there is no excuse for filth. Soap and water are not costly and a little effort can keep a person clean and presentable both in body and dress. The body bathed with water and the grease spots and dirt kept from clothes will go a long way in keeping a preacher on the front line of effectiveness for the Lord.

c. Dress for the occasion. For the most part a preacher, because of the type of work he is in, will wear "dress up" clothes. However, he should not feel himself above putting on work clothes when the occasion demands and doing manual labor. His work clothes should be as neat and clean as possible. While thus working he should keep in mind that he is still a God-called man and his conduct and conversation should always be kept above reproach.

A word should be said here concerning the conduct of a preacher who finds it necessary to work at common labor (or at any job) to supplement his income. The old saying, "familiarity breeds contempt," should be kept in mind. Congeniality with the men he works with is certainly to be desired and sought after. A preacher, however, should maintain a certain reservation (not aloofness) with other men at all times. He can curtail his ministry and lose his opportunity to help men spiritually if he allows himself in conversation and conduct to become just "one of the boys."

d. Inoffensiveness. Body odors and offensive breath are definite detriments to an effective ministry and should not be ignored or unattended. Teeth should be brushed regularly. A person's health and the condition of his teeth, etc., may contribute to this problem, but a preacher should do his best to be inoffensive in these matters for the gospel's sake.

e. Modesty. This includes both a preacher's appearance and the costliness of his wardrobe. The purchase of "cheap" clothing could prove in the long run to be the most expensive. On the other hand, there is "costly array" that is not consistent with holiness. Certainly, the preacher as an example to the flock he shepherds should be modestly dressed at all times.

f. Don't be a pace-setter in your dress. No preacher should consciously or unconsciously, allow himself to be a "pace-setter" for the shifting styles of dress. He is the spiritual leader and should be the "spiritual pace-setter" for his followers, especially the youth under his influence, as well as the young and tender lambs of his flock who so readily mimic what the preacher is and does. The preacher should dress in a way that would not call undue attention to himself or give the youth and weaker ones occasion to stumble, or to influence them along the road to a worldly trend. A good rule to follow concerning the constantly changing styles could be summed up in these words:

Be not the first
By whom the new is tried;
Nor yet the last
To lay the old aside.

Remember this, preacher, if you in any way lean toward a worldly appearance or are borderlining your living, you are lending your influence to a downward trend of the Church of God. It is other people's business and above all, God's business, what you allow in your dress and appearance!

5. "The danger of becoming "like people, like priest" (Hosea 4:9). While the preacher should not be a pace-setter in regard to dress style, he should be a pace-setter in spiritual matters. He must not let the spirit of the age he lives in or the influence of people drag him down, but must ever be on the stretch, striving for higher ground.

6. The criticism he faces. Criticism has too often been a very effective tool to break the composure of God's man. A pastor, following a rigid diet prescribed by his physician, was eating out of his jar of baby food at a noon luncheon as the other men began to eat the noonday meal. An old man across the table looked kindly into the eyes of the young pastor and said, "Son, it isn't what you eat that causes ulcers, it is what is eating on you." Criticism can be either profitable or destructive, depending on how one faces it and acts or reacts toward it. Enemies attack a person, as a rule at his weakest point, a point where friends are too charitable to speak out. If a man is honest about making improvements where they are needed, his enemies may be made instruments to help him develop in the weakest areas of his life. One need not have the same chorus of criticism follow him all his life if he will profit by his critics. "Self-discipline is one of the greatest needs in a minister's life, and the wise minister can make his critics become his allies in a continuous program of self-discipline."⁷

Unjust or false criticism will test the fiber of a man's soul. Hold steady, brothers! Time solves most problems. Tell your troubles to God; ask for wisdom from above. Far too many do a right thing in a wrong way and with a wrong spirit. God will help His sanctified ones to keep calm and do whatever they do in the right spirit. You may be tempted to stand up and defend yourself, but remember what God says: "Vengeance belongeth unto me, I will recompense" (Hebrews 10:30), and leave it with Him.

7. His inner fortitude. A preacher's real strength and character lies within his inner being. The inner soul becomes a source of power and victory or of sin and decay. As a man "thinketh in his heart, so is he" (Prov. 23:7). Genuine manliness cannot survive decay of the inner man. The real battle between God and holiness and sin and the devil is not fought in the church or community, but in the centrality of man's being. If the devil wins the victory here it will sooner or later show up in the outward life. Daniel purposed in his heart that he would not defile himself. His purpose went deeper than his words and his thoughts and got into the inner core of his being. He was thus able to survive all the subtle conniving of wicked, devil-inspired men to wreck him. So it is with all men. Preacher, guard your thoughts, your motives, your ambitions, your appetites. You may at times become "punch drunk" by the fierce onslaughts of the enemy. Your reputation

among men may be in question, but if in your inner being you remain pure, your character untarnished, you will by the grace of God, be able to "bounce back" in God's time and season.

And now a final word in connection with the manliness of the minister and how to maintain it. It will take self-denial. "Especially must the Christian minister beware of subtle forms of selfishness: the undue care of health, the slavish forms of bondage to habit, the temptation to make mere trifles matters of prime importance."⁸ Simplicity and humility are not among the least of the qualities that make for manliness and the great pattern to follow here is Christ, who said, "I am meek and lowly in spirit; learn of me."

* * *

HIS PHYSICAL FITNESS

Far too many preachers, including those in student days, have acted as though they were spirit only and had no body to which any thought was due. But without a body man is not man, either in this world or the one to come. Man is not body alone and neither is he soul only, but he is soul and body. "Without the body the soul can do nothing on this earth, and therefore the study of the body and the care for its development are as indispensable in every rational system of education as is attention to the soul. A minister cannot preach without his body, and, other things being equal, the sounder his body, the more effective will be his preaching."⁹ Health is a prime requisite to ministerial success for, as Emerson says, "Health is the first wealth." Therefore, the prime duty of every person is proper care for the body.

Concerning the physical man, there are some basic things to be considered and some admonitions and warnings to be heeded. Let us FIRST consider some basic things a preacher should give heed to as a man with a physical body.

1. There is a Christian philosophy of the body which one must not forget: "Your bodies are the members of Christ." That disease is the natural state of the Christian is taught neither by word nor example in the New Testament. It was John, the beloved disciple, with whom we naturally connect the things of the spirit rather than the things of the body, who wrote, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). The body is the temple of God's Spirit and an instrument consecrated to God for His service. Every reasonable effort should be made to keep it well. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

2. Breathe fresh air. An abundance of fresh air contributes to physical vitality. Therefore, study in a well-ventilated room. A current of fresh air ought to flow through your bedroom. People catch cold, not because they have too much fresh air, but because they have too little. You cannot breathe poison all night and waken with a mind fresh for work in the morning. The mind can be stupefied and study become profitless by breathing a surplus of carbon dioxide in a room insufficiently ventilated. A preacher can lose precious time in his study if he does not keep himself alert, and one of the best ways to do this is to see that he has plenty of fresh air to breathe.

3. Get sufficient rest. A preacher should get all the sleep he needs. No book or person can tell you how much this is. It may be six hours, or seven, or eight, but whatever the amount is you must take it, no more or no less. He who does not take it, fails to do so at his peril. There are some sins which the nervous system refuses to pardon and one of these is throwing away sleep. Sleep is necessary to health and a pastor's performance. The ability to relax and sleep when bedtime comes is a thing to be coveted and worthy of attaining. It is well put that the minister "lives miserable who lies down like a camel under a full burden." The bed too often becomes a work bench upon which a preacher endeavors to work out his problems or messages. You would profit by spending some money and time on books that deal with the art of relaxing. Much time and energy could be saved if preachers knew and practiced the art of relaxing when they retire at night. As a general rule, eleven o'clock is a reasonable time for retirement, rising no later than seven in the morning refreshed in body and mind for another day's work for his Lord and Saviour. More will be said about the preacher's schedule in another chapter.

4. Eat proper food. Good health is largely a problem of eating. "Indulgence in eating and at irregular hours has undermined the health of many preachers and brought them to an untimely end. Eating three times a day at regular hours and with moderation is a safeguard to good health."¹⁰ Overeating and especially heavy eating late at night is all but suicidal and is certainly the cause of much ill health and harmful obesity. We are living in an extremely tensed-up age and occupied with a calling that constantly takes its toll on the nervous system. One almost unconscious reaction is to eat too much at one time, too fast, at too irregular intervals and too late at night or close to bedtime. Stern discipline will have to be exercised in the matter of proper eating lest we reap adversely in our bodies and grieve the Holy Spirit whose temple our bodies are. Far too many preachers sin against their bodies by allowing themselves to be bound by customs and ministerial practices that are the enemies of good health.

5. The place and importance of recreation. Recreation is defined as "refreshment in body and mind, as after work, by some form of play amusement, or relaxation."¹¹ The minister should recognize the importance of recreation, but he must not allow it to get out of bounds in his life. Some ministers pursue a chosen hobby as a form of recreation, which we would not condemn. However, a preacher will need to guard this lest his hobby tyrannize over him in costliness of both time and money. A positive affirmation, nevertheless, can be made about ministerial recreation. It should be apart from and in contrast to his regular routine. A postman would not take a walk on his day off and neither should a preacher spend his time off in deep study. The Word of God gives us the right balance here, "For bodily exercise profiteth [a] little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

With the pressure of sermon preparation, study, reading, visitation, church meetings and family obligations there needs to be some time for recreation, but not recreation just for recreation's sake. When it comes to dealing with the earthly and physical we must not allow our values to become confused. "Recreation to a minister must be as whetting is with the mower--that is, to be only so far as is necessary for his work. May a physician in a plague time take any more relaxation than is necessary for his life when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say, "God doth not

require me to make myself a drudge to save them?"¹² Preacher, you can overdo recreation or neglect it. Either is dangerous to your work as a minister.

6. The preacher's time off. As it is a minister's duty to keep physically fit, a weekly holiday and an annual vacation should be taken for rest and improvement. God has provided a weekly rest in the Sabbath. One day in seven is to be devoted to rest. There is no commandment in the decalogue so easily forgotten as the fourth. God knew this, so He began it with the solemn, "Remember." It is a commandment more disregarded by ministers than by any other class of believers. Much could be written at this point but space forbids. Suffice it to say that no one can ignore God's moral laws without suffering. Sunday is perhaps the preacher's heaviest work day and to fail to take one day in seven off will eventually take its toll in health and accomplishment. Some preachers take Saturday as their day of rest, others take Monday, some take Wednesday. Let every preacher "work out his own salvation with fear and trembling" at this point.

Besides a weekly Sabbath of rest it is well that a preacher take at least two weeks of vacation time during the year. The type of vacation and the time should be worked out between the pastor and his congregation. Some divide their time up--part in summer and part in winter. This would be determined by the minister and he should by all means include his family in his planning

7. Physical examination. Evidence of a minister's good health should be seen in his appearance and the freedom from offensive odors. To keep sound in body it has been recommended that a person should have a complete physical examination by a medical doctor at least once a year--advice that is wise and too little heeded. Serious physical problems that could shorten one's life or terminate it suddenly could be averted if discovered in time. There is value in periodic physical checkups.

8. Proper care of the voice. A preacher without his voice would be out of business; therefore, proper use and care of the voice are essential. A preacher should know how to preach without straining his voice and in a manner that adds to the weightiness and importance of his message. Any manner of speaking that would divert the hearer from the message should be avoided as far as possible. A preacher should learn to adjust his speaking to the size of the building and congregation he is addressing. Speech courses in training years are an essential part of the curriculum of the ministerial students. God has ordained through preaching to save them that believe. What an important part, then, does a preacher's manner of speaking play! Preacher, learn to use your voice in a pleasing manner for the glory of God and the salvation of souls.

In the SECOND place we will note briefly a few admonitions and warnings that should be sounded:

1. The first and highest reason why good health should be cultivated by the minister is for the glory of God. Men who have done most for God's glory have been men of sound bodies. The once popular conception that associated ill health and piety closely together is not necessarily true. Ministers should covet strong, healthy bodies for Jesus' sake and then be good stewards of that strength.

2. One must note carefully the value of unity in the inner life. A minister may work hard, expend energy and engage himself in the issues of the day and find his health strengthened if his inner life is correctly integrated. But if the inner life is divided, all the commandments of good health, good diet and regular medical examinations cannot assure good health. Thus we must recognize that soul health is the sure foundation on which physical health must rest. Many of the physical ailments of mankind have a spiritual basis and the preacher is no exception here. To have a clear faith in one's salvation and entire sanctification, followed by a humble walk of obedience, will go as far in assuring physical health as any one other thing.

3. We must beware of knowing and not doing. No one will deny that some time and thought need to be given to the body, but the pity is that a minister will recognize this fact, agree to the entire list of obligations which he owes himself in the line of recreation and exercise, and then straightway go and forget what manner of man he is. Too many ignore the whole physical basis of life and reap as a result collapse in middle life or are handicapped for their remaining years by some physical disability.

4. The minister must heed the warning of the Apostle Paul in this area. Paul was not unaware of the danger to the soul that could stem from the physical body. He exercised temperance in all things concerning the body and its appetites and a strict subjection of the body to the spirit. Listen to what he says: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). A preacher can preach only as his body is a functioning organism, but he must never become a slave to those legitimate bodily appetites that cry out. His eating, his sleeping, his sex life, must be kept within the bounds of temperance. The body must be kept as a servant to the man and not man to the body, lest he become a castaway.

5. The preacher must be particularly careful in times of crisis. Emergencies arise that demand attention beyond the normal line of duty. In such times as these the minister must respond with a readiness to forego sleep and food to meet the demand of the hour. We will say more on this in another chapter dealing with the minister and his congregation.

To sum it all up, the pastor must guard his health so that he is able to expend all the energy he has for the glory of God and the furtherance of His kingdom on earth.

* * *

HIS MENTAL ALERTNESS

As has previously been mentioned, man is a triune being--body, mind and spirit--and the entire man must be taken into consideration if he is to please and glorify His Maker and be what God designed him to be.

An essential ministerial duty is the cultivation of the mind and the corresponding improvement of professional and spiritual powers by application and study. Long ago William G. T. Shedd said that the holiest men have been the most studious. Even John Wesley, who was

jealous of every moment of time both for himself and his preachers, gave the strictest injunctions to his not always educated men as to the duty of studying and reading. Wesley insisted:

[A quotation indicated by special margins in the book]

Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four-and-twenty. "But I read only the Bible." Then you ought to teach others to read only the Bible, and, by parity of reason, to hear only the Bible: but if so, you need preach no more ... If you need no book but the Bible, you are above St. Paul. He wanted others too ... "But I have no taste for reading." Contract a taste for it by use, or return to your trade.¹³

[End of unmarked quotation]

Just as a photographer has a studio, and a business man an office, a preacher should have a study. Whether this be in the parsonage or the church, it should be a place where he can have privacy and be away from anything that would distract him, including the telephone. It should be understood by everyone involved in his life that his study time should never be interrupted except in the case of emergency. His place of study should be well-lighted, well-ventilated, well-ordered and neatly kept. An orderly, studious mind is aided by pleasant, commodious surroundings that are kept in good order. On the other hand, a cluttered, poorly ventilated, crowded, small study has an adverse, though unconscious, influence on one's mind.

In a later chapter we will be dealing more fully with the subject of sermon preparation and the things related to it. What we want to stress here is the need of the preacher to keep his mind alert and the dangers that would militate against a mental alertness. The demands for effective preaching will require a man to be a student. A preacher will soon go dead mentally if he ceases to be a student. He will have to guard against too little study on the one hand and misdirected study on the other hand. He must study to avoid becoming a stale thinker, lest he unwillingly become known as a contentless or boringly repetitive preacher. The chief duty of a preacher is to preach, and people know when a preacher does not spend adequate time in his study and has not kept himself mentally alive.

We will append here some good rules to guide a preacher in his efforts to keep mentally alert:

1. Time and system must regulate ministerial habits of study as well as everything else. Morning hours have proved to be best for this.

2. The pastor must form and maintain studious habits or he will soon go dead mentally and be out of demand.

3. Late in the day hours are considered best for non professional reading. General reading is of professional help in that it keeps a man in touch with the thought of the day and with the thinking of his people.

4. A preacher should be zealous to discipline himself in the reading of newspapers and magazines, and if he is wise he will not subscribe to a morning paper.

5. A minister should endeavor to grow in his work through comprehensive (but carefully selected) reading, careful study and by attending conventions and conferences.

6. A preacher should never consider himself to have attained all there is to know. He must be willing and open to learn from others, even the lowliest.

7. A preacher should endeavor to keep in touch with the best religious thought of his day.

8. A preacher must develop the capacities for logical reasoning.

9. The pastor should avoid any habit detrimental to personal efficiency, especially in his thought life.

10. One excellent way to maintain and expand in mental alertness is to engage in writing for publication.

11. When time and opportunity present themselves, travel is an excellent means of broadening one's knowledge.

To sum it up: a preacher's reading should include the Scriptures (first and foremost), sermons by other men, church history, secular history, literature (so that the writings of the poets and authors of prose can be quoted with some degree of familiarity), philosophy, science, and the news of the day. All these must be kept in their rightful place and proportion. We will have more to say concerning this matter in the chapter on "The Minister and His Pulpit."

* * *

HIS STEWARDSHIP OF TIME

Time is the essence of life. Of all the waste of which men are guilty, the greatest is that of time. In his book, *Preacher and Prayer*, E. M. Bounds quotes Richard Cecil as follows:

"Misemployment of time is injurious to the mind. In illness I have looked back with self-reproach on days spent in my study: I was wading through history and poetry and monthly journals, but I was in my study! Another man's trifling is notorious to all observers but what am I doing? Nothing, perhaps, that has a reference to the spiritual good of my congregation."¹⁴

Every new day presents to all alike an equal amount of this commodity we call time. There is enough time in a day to accomplish everything that is necessary to accomplish in that particular time span if put to the right use. Success is the right employment of time. Preacher, you must learn to use this precious commodity wisely. We are accountable to God for our stewardship of time.

We are living in a day of supposed time-saving devices that sometimes have a way of demanding more time than they save. Beware! For example, a telephone is a tremendous time-saving device, but it also increases accessibility that often becomes a thief of time; rapid transportation is also a great time-saver, but can draw a person into unnecessary running, which in the end robs him of his right use of time.

Let us note a few things that are involved in being good stewards of time:

1. The preacher must recognize that the ministry is a life work demanding all of his consecrated energies, talents and hours. This concept of Christian service demands effective discipline which will lead the busy minister into a stewardship of time in keeping with his high calling. By all means, preacher, gear the use of your time to the fullest accomplishment of your calling!

2. Since a preacher controls his own time, he should make it a point of honor to give full service to his church. He should be conscientious in giving his church an honest day's work in return for the home he lives in, the salary he receives and the side benefits that come to him because of his position. Besides this, he should be willing to go beyond legal demands and reasonable expectations with joy and not grief.

3. A preacher must guard his days so as to include the most essential tasks. His only help here will be his own vision of what he deems important, along with his power of self-discipline. He has no clock to punch and no one to whom he must account for the time he spends except God. He will face many interruptions from many sources. In the investment of his time a preacher has excellent opportunity for demonstrating strength of character. A preacher must shun slothfulness, and be careful to redeem the time. (Heb. 6:12; Rom. 12:11; Eph. 5:16; Col. 4:5)

4. Proper arrangement of things in the scheduling of time is of utmost importance. It is not alone what you do, but when you do it. Prayer and Bible reading and meditation should occupy the first waking hours of each day. (Matt. 6:33) Much time can be wasted by not taking time to get started right. Our waking hours should be filled with the atmosphere of prayer. (1 Thess. 5:17; Col. 4:2; Jude 20)

5. A pastor should regard time for sermon preparation as sacred. It is unethical to go before a congregation unprepared. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order to thoroughly apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

6. A preacher needs to make some vows concerning his stewardship of time. It is Biblical to make vows, but at the same time it is a serious matter. God requires us to pay the vows we make. "When thou vowest unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed" (Eccl. 5:4). "Offer unto God thanksgiving; and pay thy vows unto the most High. (Psalm 50:14)." "I will dedicate my time and energy to my Christian ministry and will maintain strict standards of discipline," is a good vow for every preacher to make and then keep.

7. A preacher who wants to stay alive mentally and spiritually should arrange his schedule to include time for general reading and study and set a minimum goal of reading at least one book a week, and then do his best to double that. To many it will prove profitable to be reading several different books concurrently. One could have these books available to pick up and read wherever there may be a spare moment that would otherwise be lost. Have a book available in the glove compartment of your car, by the easy chair in your living room, in your study, etc. Learn to redeem the moments that most people waste.

8. A preacher should learn not to undertake more than he can do or to accept more tasks than he can perform. He should learn to stay within his limitations. It is human, however, for a person to work below the level of his competency and do less than he is really able to do. A preacher will find his limitations expanding if he stays on the stretch to do his best.

9. To be a good steward of time a preacher must resist natural human inertia, the way of least effort, and laziness. The temptation to yield to these is common to all men, but doubly so to the preacher due to the lack of externally imposed discipline in his work.

10. To be a good steward of his time a preacher must resist being preoccupied with things that are incidental, to the neglect of the things that are primary. Preoccupation is one of the most common forms of failure--so many things to be done that are thought necessary. It is a case of the good being the enemy of the best. This results in a person being caught in the mesh of trifling matters while the great things to which he has been called remain untouched. And the great tragedy of the misuse of time is that the preacher does not grow into the man of God, becoming the great mind and spirit he could be, but is dwarfed by petty things.

Let our concluding note on the stewardship of time be with the words of Bishop Temple: "'Of all work which produces results, nine tenths must be drudgery.' Much of the minister's success will depend upon his fidelity to details. In the faithful performance of duties, trifles in themselves, people will discover that we are doing our best, and faithfulness is one of the watchwords for success in the Christian ministry. Nothing else can take its place."¹⁵ Preacher, be a good steward of your time!

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CHAPTER 3 ENDNOTES

1 G. B. Williamson, *Overseers of the Flock* (Kansas City: Beacon Hill Press, 1952), p. 21

2 Ibid, p. 26

3 T. Howard Pattison, *For the Work of the Ministry* (Baptist Publication Society, 1907), p. 27

4 Ibid, p. 26

5 Nolan B. Harmon, *Ministerial Ethics and Etiquette* (Nashville: Abingdon Press, 1928), p. 34

6 Pattison, op. cit., p. 28

7 Adolph Bedsole, The Pastor in Profile (Grand Rapids: Baker Book House, 1958), p. 147

8 Pattison, op. cit., p. 31

9 Charles Edward Jefferson, The Minister as Prophet (Grand Rapids: Baker Book House. 1905, p. 40

10 Williamson, op. cit.. p. 23

11 Webster's New World Dictionary, Third Edition, Unabridged

12 E. M. Bounds, Preacher and Prayer (The Witness Press), p. 3

13 Nolan B. Harmon, op. cit., pp. 40, 41

14 Bounds, op. cit., p. 3

15 Pattison, cp. cit.. p. 30

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QUESTIONS FOR DISCUSSION OR TESTING

1. What is significant in Paul's injunction, "take heed unto thyself"?
2. "Every preacher should work out for himself a fundamental philosophy of life which is soundly Christian." Why is this so vital?
3. Among the basic characteristics and moral traits listed in the beginning of this chapter, which ones do you feel you need personally to improve most in?
4. Name and discuss briefly the three basic raw materials men have at their disposal.
5. What is involved when we say that the ministry encompasses the entire man?
6. How best can a minister overcome the pitfall of being thought of as a "mystery" man unlike others in his nature and still maintain his status as a God-called man?
7. What should a pastor's attitude be toward money matters such as ministerial discounts, salary, etc.? Discuss.
8. When is it best for a pastor not to receive a gift? When and in what manner is it proper to receive gifts?

9. What place do neatness and cleanliness have in regard to the ministry and what areas are involved in these matters?

10. In what ways can a preacher be a detriment to the ministry in regard to the way he dresses and cares for his body?

11. A preacher must not let the spirit of the age he lives in nor the influence of people drag him down. How can this best be done? Discuss.

12. How best can criticism, even unjust criticism, be faced in a way that will be a benefit in place of a detriment to a preacher?

13. What is the preacher's real strength of character? Explain.

14. What emphasis should be placed on the "physical" man? How are we to treat our physical bodies? Discuss the proper care of the body in regards to fresh air, proper rest, proper food, proper eating, proper recreation.

15. Should a preacher take a vacation? Is it really important Discuss?

16. Among the admonitions and warnings listed in regard to the minister as a man, which one or ones impressed you as being the most important?

17. In regard to a preacher's mental alertness what place should be given to this in relationship to physical fitness and the spiritual life? Discuss. What are some of the more important rules listed to keep mentally alert?

18. In regard to a preacher's stewardship of time what devices are most apt to rob him of precious time and what is the secret of spending time wisely?

19. What are some of the tragedies that can come from misspent time?

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Chapter 4

THE MINISTER AND HIS PERSONAL LIFE

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." -- Philippians 2:15

"A bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." -- Titus 1:7-8

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This chapter will deal primarily with the minister in relationship to himself: his standard of etiquette, his professional temptations, his spiritual life, his adaptability, his personal finances, and his relationship to his family.

* * *

HIS STANDARD OF ETIQUETTE

We, as ministers of the gospel of Jesus Christ, are called upon to "adorn the doctrine of God our Saviour in all things" (Titus 2:10), and to have a "good report of them which are without;" (1 Tim. 3:7). Only God can see and judge the heart but "man looketh on the outward appearance" (1 Sam. 16:7) and by this we either enhance the influence of the gospel among men or hinder it. There is no virtue in the slovenliness of a preacher's manners or appearance.

Manners are an indication of character and every pastor should major in courtesy, politeness and consideration of others. These qualities are best expressed by conforming to those standards of etiquette that have been set forth as accepted standards of conduct. A number of books are available in any public library that will be a helpful guide to better manners, and the proper acceptable procedure to take in any situation, for any one who will take the time and pains to acquaint himself with them. However, we do want to present a few areas that are especially applicable to preachers and in which they are most likely to err.

1. In regard to conversing.

Ideal conversation is an exchange of thought and not an eloquent exhibition of wit or oratory. Conversation should be a matter of equal give and take. The faults of conversation are committed not by those who talk little, but by those who talk much. "Most people know how to say nothing but they don't know when," is a clever saying that illustrates the point at hand. A few good rules of etiquette to follow here are:

a. Avoid interrupting a speaker. Emily Post suggests that the old sign at the railroad crossings--STOP, LOOK, LISTEN--is excellent advice in many circumstances other than when waiting to cross the tracks. "in conversation, 'STOP' means not to rush recklessly forward; 'LOOK' MEANS to pay attention to the expression of the person with whom you are talking; and 'LISTEN'--meaning exactly that--is the best advice possible."

Cultivate the art of listening, giving your undivided attention to the person speaking. The endless effort to keep on thinking of further remarks is dismaying and the result is that the compulsive talker hears not a word said to him because he is desperately trying to think of what to say next.

b. Avoid arguments in conversation. It is proper, however, to indicate your disagreement.

c. Think before you speak. Most faults or mistakes in conversation are caused by not thinking and by lack of consideration.

d. Avoid criticism of a speaker in front of others or immediately after his performance.

e. Avoid jesting and all crudities of language and jokes. Jest is too apt to turn into jeering, and what was meant to tickle makes a wound. It is a pity when one's mirth is another man's misery. Before we rebuke another we must consider and take heed that we are not guilty of the same thing, for "he who cleanses a blot with inky fingers makes it worse."

2. In regard to introducing.

Be sure that deference is always paid to the lady, to the older person, or to the more distinguished. Others are introduced to them and not vice versa. Speak the name of the lady, the older person or the more distinguished first and follow it with, "I would like to introduce (name of other person)" or, "May I present _____," or, simply "Mrs. Smith ... Mr. Jones." As a good way to remember the how of introduction keep the following rules in mind:

A young person-----to an older person

A man-----to a woman

Lower rank-----to higher rank.

Be sure to speak names distinctly. Do not hesitate to repeat them until you are sure the others have understood. If possible, tell each party something about the other that will open a bridge for friendly conversation. If you forget someone's name, it is best to apologize, rather than try to cover up.

3. In regard to being introduced.

a. Be sure you hear the name of the other person clearly and if necessary have the name repeated. It would not be out of place to ask that the more difficult names be spelled in order to more firmly fasten them in the memory. You should respond by, "How do you do, Mr. (Or, Brother) _____." If you still have not heard the name clearly it is perfectly correct to simply say, "How do you do?" or, "I'm very glad to meet you."

b. On shaking hands. Gentlemen always shake hands when they are introduced to each other, even if they have to cross a room to do so. When a gentleman is introduced to a lady it is her place to offer her hand or not, as she chooses, but it is considered no real breach of etiquette for him to offer his hand, and when he does she should respond. In general, it is the place of the gentleman to whom another is being introduced to offer his hand first, but usually the gesture is simultaneous.

A handshake may create a feeling of liking or of irritation between strangers. No one likes a "boneless" or "fishtail" hand shake nor a vise-like handshake that makes one wince and temporarily paralyzes the fingers. The proper handshake is made briefly, but with feeling of strength and warmth in the clasp, and one should at the same time look into the countenance of the person whose hand one takes.

4. Exceptions in introducing.

Never introduce the woman to the man unless he is a clergyman, the president, a governor, a mayor, etc.

5. When introductions have been overlooked.

This should not be allowed to happen, but it does occasionally and leaves the individual in an awkward, embarrassing position. On occasions like this it is quite proper to introduce yourself, but not by interrupting a conversation that may be going on between the two or more people you may be with. Wait until there is an opportunity and then say, "Brother (Or, Mr.) _____, are you not from _____? I am John Jones," or, simply, if the stranger's name is unknown, "I am (give your name)" and offer your hand. If you are the one who is being addressed, you should respond with "Yes, indeed I am; I am glad you spoke to me," or words to the same effect. "Under all social circumstances, a man of any age does not use 'Mr.' before his name when introducing himself; he says 'I am John Jones.'"1

6. In regards to names and titles.

a. Use of first names. Today, respect for the ministry as well as that of older people is not as prevalent as it was a few generations ago. It has always been considered a flagrant violation of good manners for children to call their parents by their first names or for the youth to address their elders by their first name. So also it is considered disrespectful to the ministry to call a pastor by his first name. A preacher is never at liberty to divest himself of his essential character in any company, and there is a sense in which a minister is never "off duty." Therefore, due respect for the minister must be shown at all times and especially in the manner in which he is addressed.

First names are permissible to use between fellow preachers with mutual consent, but they should not address each other in this manner in public. It is a respect due to the office of the ministry.

Members of the congregation should never address their pastor by his first name or be encouraged to do so. The younger members of the ministry should never feel at liberty to call an older minister by his first name unless the older one gives his consent. The breakdown in respect for the ministry often is instigated by the ministers themselves through carelessness and disrespect for each other at this point.

b. Use of titles. The question we face here is the proper use of the term "Reverend" as it relates to a man who is a minister. Historically There are two ways this title has been viewed. The Episcopalian form considers "Reverend" as an adjective, and this is the way the majority of etiquette books recommend its use. This use of the term "Reverend" "Reflects accurately the feeling of many, if not most, clergymen"2 taking into consideration all the clergymen in the world. The Episcopalians, Unitarians, along with the more formal type churches fall into this category.

There is another view, however, called a "dissenting view"³ that does not hold the Episcopalian form as normative for all the Protestant Groups but treats the term "Reverend" as a noun. Certainly, we as conservative holiness people would be included here.

(1) For those who treat "Reverend" as an adjective we list here some of the "do's" and "don'ts" in the use of the title.

The title "Reverend" is never correctly used as an adjective by itself as "Sir" can be in speech and "Dear Sir" in writing. ("Yes Reverend," "Ask the Reverend," and "Dear Reverend" are considered wrong.

"When spoken or written, 'Reverend' should be followed by both a first and last name, or by a title and last name. (Correct uses include 'the Reverend John Smith.' 'The Reverend Mr. Smith'--but 'Reverend Smith' is wrong....")⁴

" 'The' is always used on an envelope preceding 'Reverend.' " Any title incorporating 'Reverend' can be written on the same line with the name: The Reverend John Smith. Also correct, if the full title and long name would crowd one line, is:

The Reverend Dr. John Smith Jones (or John Smith Jones, D.D.) " 'Reverend' is best spelled out, when possible, but 'Rev.' and 'Rt. Rev.' 'V. Rev.' are not incorrect...."

"The initials standing for a doctoral degree are never used in addition to 'Dr.' Correct forms are 'Dr. John Jones' or 'John Jones, D.D.'--but never 'Dr. John Jones, D.D.' "⁵

(2) For those (and we can say "we") who treat "Reverend" as a noun, they use it as a title before his last name. Most Protestant congregations find it awkward to call a minister "Mr. Jones." "Rev. Jones," omitting the given name is the preferred form and has been for at least 150 years. However, in addressing an envelope, the first name, or the initials should be included as, "Reverend John Jones" or "Rev. John Jones."

"Pastor Jones" is more strictly used among Lutherans, though not exclusively. In the case of Roman Catholic priests and some Episcopalians, "Father John" is used. However, because of Jesus' admonition to "call no man your father" (Matt. 23:9), it is preferable to address a Catholic Priest as "Priest John," rather than "Father John." "Father" here does not refer to a child's right to call his own parent "father."

Among evangelicals and especially holiness people it is very proper and fitting in addressing each other to use the words "Brother," or "sister," along with their last name. In situations where it might be proper for ministers to address each other by their first name, or for an older minister to address a younger minister by his first name, it would be a good practice and an indication of respect for the ministry to preface the name with "Brother" ("Brother John"), but it would not be incorrect not to do so.

One further word needs to be appended here concerning the term "reverend." The term appears only once in the King James Bible ("Holy and reverend is his name" Psalm 111:9), and

that in reference to God. The word, quoting from Clarke, "comes to us from the Latin, *reverendus*, and is compounded of *re*, intensive and *vereor*, to be feared; and most or right reverend, *reverendis simus*, signifies to be greatly feared.... reverend means terrible: Holy and terrible, or holy and tremendous, is his name. This title belongs not to men."⁶ Thus it would be more fitting if the term "reverend" were not applied to men in the ministry. C. H. Spurgeon also shares this opinion: " 'Holy and reverend is his name ... It ought not to be spoken without solemn thought, and never heard without profound homage. His name is to be trembled at, it is something terrible; even those who know him best rejoice with trembling before him. How good men can endure to be called 'reverend' we know not. Being Unable to discover any reason why our fellowmen should reverence us, we half suspect that in other men there is not very much which can entitle them to be called reverend, very reverend, right reverend, and so on. It may seem a trifling matter, but for that very reason we would urge that the foolish custom should be allowed to fall into disuse."⁷ we feel that terms such as "brother," "pastor," "preacher," would certainly be more fitting titles to be employed in addressing ministers of evangelical persuasion.

For further information on the use of titles, etc., we would refer the reader to a good dictionary, or, for example, the one we herein quoted from, *Harper's Dictionary of Contemporary Usage*, edited by William and Mary Morris, Harper & Row Publishers.

7. In regard to visiting.

A few simple rules to observe here may prove helpful:

- a. Be prompt! There is no excuse for habitual tardiness either at someone's home or office.
- b. Be sensitive to overstaying your welcome. Remember that a person may be extremely busy, or that the time of your call may be inconvenient, and act accordingly.
- c. Be careful about your posture and general alertness. Do not slouch on the furniture and never tilt back a chair on two legs. It is uncomely to do so besides being hard on the furniture.
- d. Be considerate in fitting into a household schedule. This is particularly important when you are an overnight guest. Be prompt at all meals (including breakfast). Be careful to keep your room neat and your bed made. Always clean the bathtub or wash bowl after use.
- e. Observe all rules in visiting institutions and hospitals. most hospitals and institutions are lenient with ministers and allow them visiting privileges beyond what they allow the general public. Do not take unnecessary advantage at this point. The public image of the ministry can be rendered obnoxious by some preachers who seem to never have a sense of propriety at this point.

8. In regard to table manners.

All the rules of table manners have been made for a very few basic reasons--to avoid ugliness, to give direction to table procedure, and to promote social congeniality while eating. The observing of them will automatically solve many problems and will go a long way in making one

socially acceptable. If before doing some thing one will consider the impression it will make on the others at the table, few problems will arise that cannot be solved by common sense alone.

a. What to do:

(1) With your napkin. It should be placed in your lap as soon as you are seated and placed at the right side of your plate when finished.

(2) When to start eating. When the crowd is small, as soon as everyone is served, the hostess should pick up her implement first and others follow; when the crowd is large, after two or three are served. Otherwise the food will get cold. "Watch the hostess" is the general rule to follow on what implements to use and when.

(3) When food is too hot. Never spit it out. Quench with water.

(4) With spoiled food. Push it to one side of your plate or, if in your mouth, take it out as unpretentiously as possible and conceal the best you can.

(5) When accidents happen at the table. Use a clean knife or spoon and lift the offending substance off, dip the tip of your napkin in your water glass, lightly rub the spot. After you have done this forget it. The real social gaffe is in making a mountain out of a molehill.

(6) When you cough at the table. Do so behind the hand unless coughing cannot be stopped. In that case leave the table at once.

(7) When you blow your nose. If the nose must be blown at the table, it should be done as quickly as possible with the head turned away from the table and without excuse to draw attention to the fact.

(8) When you find foreign matter in the food you should remove it with the thumb and forefinger or if a gnat or the like gets into the beverage lift it out unobserved if possible or, if it would become too odious, leave it untouched.

(9) When you need a "pusher" a bit of bread can be used to push the food on to your fork. Never use your fingers.

(10) Before you take a drink of water always use your napkin to wipe your mouth--a good precaution even if you think your lips are not greasy.

(11) When eating take your time to eat leisurely and comfortably and in an endeavor to keep pace with others.

(12) Always remove your spoon from a cup or tall dish.

(13) Always sit down and get up from the left side of your chair.

(14) Always eat from the side of your spoon.

(15) Always endeavor to eat what is set before you with thankfulness.

(16) Always answer definitely when asked to state your preference. It is a real help and courtesy to the one serving you.

(17) Always practice good table manners at home. You will not have to fear bad habits when you are away from home.

b. What to avoid:

(1) Never do anything to emphasize the fact that you are eating. Food is to be seen and eaten, not heard.

(2) Never sniff suspiciously at unfamiliar foods.

(3) Never lick your spoon or fork or serve yourself with your own silver.

(4) Never sprawl your legs out far enough under the table to encroach upon the territory of others.

(5) Never gulp water. Drink from the glass quietly between bites.

(6) Never let your plate look messy.

(7) Never help yourself too generously or study a dish before deciding upon the choicest bit.

(8) Never say, "I don't like it" about any food that is offered you.

(9) Never talk or drink with food in your mouth.

(10) Never scratch your head at the table or be careless about your personal appearance.

(11) Never load your fork or spoon too heavily or take bites too large to control easily.

(12) Never tip back in your chair, yawn or stretch or be slouchy in your posture at the table, nor place your elbows on the table.

(13) Never monopolize the conversation or sit in gloomy silence.

(14) Never reach across the table in front of anyone.

(15) Never cut up all your food before beginning to eat.

(16) Never put your fingers in your mouth.

(17) Never appear greedy at any time.

(18) Toothpicks, when needed, should be used as inconspicuously as possible and then left on the plate before leaving the table.

(19) Never criticize the table manners of those of another nationality or generation. Customs vary with time and place.

(20) Never stare at the handicapped--crippled, deaf, blind--but treat them as normal people. Be ready to assist in any way possible.

9. In regard to being well groomed.

We can say without apology that the personal appearance of a pastor is important. "A man's clothing and appearance always reflect his personality, and the minister is no exception."⁸ A minister should not forget that here again he may not divest himself of his essential character in any company; "and there is a sense in which a minister is never 'off duty.' There is a time for both shirt sleeves and for work clothes, but in public or on the street no minister can afford to let his profession down."⁹

A preacher's clothing need not be costly or new. They should never be extravagant or out of harmony with circumstances he finds himself in. He should not look as if he had just emerged from the tailor's shop, while his wife and family are shabby. In all circumstances he should be clean, neat, and well groomed. A vest bespattered with gravy, baggy trousers not reaching below the ankles, a coat sprinkled with hair and dandruff and with buttons missing, a soiled shirt collar, with tie hanging loosely below the collar button, and unshined shoes are all without excuse. Soap, water, cleaning fluid, a clothes brush, shoe polish, and a pressing iron can all be had for very little.

A pastor should observe the rule of taking a daily bath; he should shave regularly, make adequate use of mouth washes and deodorants, and brush his teeth after each meal. He should cultivate a becoming posture, with shoulders erect. Whether sitting or standing, he should avoid careless and vulgar positions. By all means he should combat excessive weight by disciplined eating and proper exercise.

10. In regard to escorting.

a. When you arrive in your car to meet a lady, go to the door, and upon returning, escort the lady to the door. Never leave until she is safely inside the door.

b. A man should open the door ahead of a lady and step aside to let her pass through. He should help a lady in and out of a car.

c. When riding in a public conveyance the man will precede the lady in getting off, and then offer assistance.

d. When entering an auditorium where there is no usher, he will precede her down the aisle, step aside and allow her to step into the row of seats.

11. In regard to automobile transportation.

a. Practice good manners when you drive your car. Use courtesy toward the driver in the other car. It is surprising how courtesy is left behind when a man gets behind the wheel of his car and tries to outdrive, crowd in, or get ahead of the other fellow. Christian courtesy should be applied behind the wheel of a car as much as in any other situation.

b. Be law-abiding. It is curious how so many otherwise law-abiding people feel they can break driving laws with impunity. For conscience sake and influence sake stop at stop signs, obey the speed limit, plug the parking meters, etc.

c. If picked up for excessive speed, be courteous to the officer. Policemen are human also. If you have been in the wrong, an immediate admission of the fact instead of an argument may get you off with less penalty than otherwise.

d. In case of any serious accident involving your car, do not leave the scene until the police have arrived and taken down all the information.

e. Drive a car you can afford. Cars are a necessity in these days whether we can really afford them or not. A preacher should not drive a bigger and more expensive car than his income or position in life would warrant. When selecting an automobile use common sense along this line. An old beat-up rattle-trap of a car is very poor advertisement for a preacher representing an Infinite God who owns all the wealth in the world. It is surprising how God will help a preacher at this point if he will seek His help. What ever model a preacher drives it should look respectable and be dependable in operation. A car is a means of transportation and not an item on which to vaunt one's pride.

12. In regard to correspondence.

a. The "don'ts" of correspondence:

(1) Never type an invitation, an acceptance, a regret, letters of congratulations or thanks, or notes of condolence.

(2) Never write a letter to anyone--no matter whom--that would embarrass you were you to see it in a newspaper above your signature. If you write a letter that might be questionable, put it away overnight in order to reread it and make sure that you have said nothing that may sound different from what you intended to say. You should keep in mind that written words are not the same as spoken words. Ill-spoken words melt with the breath of the speaker once the cause is forgiven; written words on the page fix them everlastingly.

Watch how you begin and end a letter. Greetings should be warm, endings should be friendly and affectionate. When you write a letter begin at the beginning of what you have to say, go on until you have finished, and then stop.

b. The "do's" of correspondence.

(1) Be prompt in your correspondence.

(2) Do not ignore letters that request an immediate answer. Unanswered correspondence is one of the greatest "sins" of the ministry. It is impolite, a sign of disrespect and an indication that a preacher is not on the job. Form good habits early in life in regard to this.

13. In regard to the telephone.

There are some basic "do's" and "don'ts" that need to be observed that go along with good telephone manners. These need to be observed especially by the ministry. The following list is not exhaustive but suggestive and should be instructive.

a. Some "do's" of telephone courtesy.

(1) Guard the quality of your voice. The quality of your voice and your ability to express yourself clearly and concisely are of utmost importance (especially in business calls). The person at the other end of the line cannot, after all, see your facial expressions or your features, and the impression he receives must depend on what he hears.

(2) When placing a call, have the correct number ready. It is good to identify yourself, and unless the person you are calling knows you well, your organization.

(3) Make your conversation with business people as brief as possible.

(4) When the number called is not answered quickly, wait long enough (at least five rings) for the individual to get to the phone.

(5) When you call a friend during business hours--this should not be done except in emergency--who is inclined to talk a long time, offer to call them when off work or after hours.

(6) Treat wrong-number calls in a tone of politeness instead of ill-tempered annoyance.

(7) Make short calls on other people's phones. They may be expecting a call or someone may want to get in touch with them.

(8) When you make long distance calls keep on the tip of your tongue what you have to say and say it promptly, or write the list down so you will not have to extend your call beyond what is necessary.

(9) It is an established rule that the person who makes the call ends it. The person called is expected to allow the caller this courtesy. Since this is so little observed it cannot be strictly adhered to.

(10) When you make a phone call of any length ask if the other person is free to listen or whether to call back at another time.

b. Some "don'ts" of telephone courtesy.

(1) When you have dialed a wrong number don't ask, "What number is this?" Rather ask, "Is this 762-3456?"

(2) Don't let young children answer the phone. In the first place it is disconcerting, and in the second place an incoming long distance call could cost the caller extra dollars by the delay or confusion it would create. If a child is old enough to handle phone calls, teach him good phone manners and how to correctly handle a call or forbid him answering the phone. When the phone rings it should be answered with a warm "hello" and the identification of the one answering.

(3) Do not make a call that would interfere with the occupation of any person except in extreme emergency.

(4) Don't answer your phone and then say, "Would you hold on a minute?" then keep whoever called waiting while you vanish on some errand or go to answer the doorbell. If you cannot tend to the call at that moment, excuse yourself (except in the case of a long distance call) with the promise you will call back in a few minutes, and then do so.

(5) It is not a good practice to make long distance calls on your neighbor's phone even if you pay them cash on the spot. Better use a telephone credit card for long distance calls away from your home or go to a pay phone. If in an emergency you make a charged call on a neighbor's home, be sure to get the toll charge plus the tax fee from the operator and have the money on hand to pay the call.

(6) Never listen on an extension unless both parties know they are being overheard. Eavesdropping is taboo by all standards of ethics.

(7) Avoid making calls from any busy business phone.

14. In regard to conducting business meetings.

Meetings should be run in strict accordance with the rules of parliamentary procedure and according to the discipline (or manual) of the church the minister serves. Of necessity there will be a certain formality to follow but such meetings need not be uninteresting or lack the touch of the Spirit. Since the pastor is the chairman, the atmosphere of such meetings will depend largely on him. Unnecessarily prolonged business meetings need to be guarded against. It is unethical to waste the other people's time.

15. In regard to radio preaching.

Take advantage of it if at all possible. It is one means of getting the gospel out. If you keep in mind that you are a guest in the home (or to the ears) of a listener, it will help you. How would you talk to sinners if you were sitting in their living room? The most effective radio ministry is a warmhearted, Bible based, Spirit anointed, and on a one-to-one basis ministry. Don't underestimate the intelligence of your listeners but, on the other hand, since they have elected to listen to you, don't overestimate their knowledge. Radio ministry can be effective if a preacher will take into consideration some of these factual things.

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HIS PROFESSIONAL TEMPTATIONS

Through more than forty years of ministry we have observed numbers of young men who, at the start, gave promise of great success, but for one reason or another, leveled off into mediocre, non-producing ministry or nearly so, or left the ministry altogether. Bewildered, they never realized their problems as personal and that with a little adjustment they could have been remedied. Thus a door of effectual ministry was closed to them.

Perils are the attendants of privileges. It is a higher honor to be the pilot of a commercial jetliner than it is to be a stewardess but the responsibility of the one over the other is incomparable. And so it is with the ministry over the laity. There are perils, or we could call them temptations, connected with the privileges of the Christian Ministry that confront the preacher today. Let it be said at the start that nothing can substitute for a holy, Spirit indwelt life when it comes to facing temptations realistically.

We list some of the main temptations and perils every preacher faces at one time or another. In the words of the apostle Paul to Timothy we admonish you, preacher, "take heed to thyself" if you desire your ministry to be a success and to bear fruit to the glory of God.

1. Temptations and pitfalls of the inner life.

a. Familiarity with the sublime until it has a deadening effect on the soul. Of necessity a minister is dealing constantly in the realm of the spiritual, digging in the Word, sermonizing, and if he is not careful to keep his soul and mind bathed with the presence of the blessed Holy Spirit his study will turn into a workshop instead of an upper room. He will be a preacher of holiness when he himself will lack inner holiness. Preaching carries with it no proof of piety. A man can learn to preach and can run on past momentum but when this happens he loses his effectiveness as a true shepherd over the flock of God.

b. Familiarity with the common life until it deadens one's spirit of compassion. There is a grave danger of becoming mechanical in dealing with the tragedies that befall people or the neurotics that must be dealt with until one loses his compassion or his empathy toward people and unless there is a consistent renewing of one's spirit through God's Word and prayer he will be like the killer who can murder with no feeling for his victim.

c. Crystallizing of the emotional life. Maturity in the emotional life is of great value but even this has its perils. Of necessity a preacher must have a certain amount of emotional fervor--he must feel his message whatever it takes. He must in all sincerity "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). But there is a danger here. Emotions can be perverted, unhealthy, neurotic, worked up. Preaching and pastoring that calls for nervous output also calls for times of relaxation and a renewing of the emotional life lest it becomes hypocritical in its expression.

d. The temptation to indifference. A lack of concern for the glory of God and the salvation of souls and the best interest of the church will slam the door shut to an effective ministry. The ministry enjoins a great responsibility; it calls for sacrifice and requires assiduous and painstaking endeavor. Indifference on the part of the minister breeds lightness and unconcern and results in a failure to maintain a consistent devotional life. The mind is not being constantly filled with rich biblical truths, thus his hopper runs empty and his sermon is dry. The preacher may try to make up the difference in noise but the people go away hungry.

e. The pitfall of worldly mindedness. This comes from a lack of vision which the call involves. It comes from the glitter of money, the desire for the riches of this world, the pride of this world, the ease of this world, and the cares of this world. It comes from looking for popularity, position and the praise of men.

f. The peril of battle fatigue. There will be times in the preacher's life when the most religious thing he can do is to get away from it all for a season for rest and renewal of his own physical nervous system and spiritual insight lest Satan take undue advantage of him.

g. The rubber stamp peril. By this we mean the loss of personal identity and individuality to the extent one becomes like a robot parroting what others have said and done. God is jealous over every individual to preserve him in his individualism. We have this exemplified in the Bible. Look at Moses, Joshua, Samuel, Isaiah, Jeremiah, Ezekiel, Daniel and others both in the Old and New Testaments. How refreshing it is to meet men that are with the Spirit's anointing what God made them to be and not just imitators of others. This does not call for total independence. We must all work within a certain framework and under God-chosen leaders but with our own individuality.

h. The peril of contentment. Isaiah exhorts us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2). A preacher should never be content to accept smallness. Neither should he be content in investing "small effort.?" How many preachers have given way to contentment with small crowds, small buildings, dirty premises, overgrown lawns, peeled paint, and dirty windows?

"Show me your vision and I will show you your future," is a statement that has proven true across the years. The Pentecostal experience produced visions: "your young men shall see visions" (Acts 2:17). Seeing comes ahead of possession--"(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth

those things which be not as though they were" (Romans 4:17). However, it is one thing for God to give one a vision of what He wants to accomplish through him and another thing to keep that vision alive and see it fulfilled. Nothing short of fasting and prayer and obedience will bring such to pass.

i. The pitfall of a carnal heart. There are men who are looking for position and popularity and miss the main issue of what it is all about. They are blind men who are not tuned into the real battle. From a carnal heart springs the peril of willfulness--exerting one's own will, not God's--and results in being self-impressed, demanding one's own way, becoming harsh, not cooperative. It issues in self-centeredness and the loss of genuine love for souls.

2. Temptations and pitfalls of the outer life¹⁰

a. The pitfall of expediency that comes to a preacher unavoidably from living and ministering to people. A pastor must, in the proper sense of the term, practice expediency--using the right means to bring about certain ends. He must be tactful, diplomatic sociable, friendly. But herein lies a great danger. He must never become a "policy man," hypocritical, deceitful, a compromiser in his use of these elements in his ministry. The doing or consideration of what is of selfish use or for selfish interest or advantage rather than what is right must be conscientiously and religiously avoided.

b. Temptation to indolence. Above all professions, a man in the ministry is subject to the temptation of becoming lazy and idle about the things with which he should be occupied. The minister and his stewardship of time was dealt with in Chapter Three. More needs to be said here along this line. A preacher's temptation to indolence is directly related to his stewardship of time. There is no time clock for the preacher to punch and no one to whom he is apparently responsible. If he has working hours, he arranges them to suit himself. a minister's varied duties permit an unlimited exercise of liberty. He May become lazy in his duties of visitation, Bible study, personal devotions, sermon preparation or time of rising in the morning. He may occupy himself with building air-castles of the church he hopes to have some day while neglecting the seemingly insignificant duty at hand. Far better to major in the "little" one can do now than on the much one might do in the vague tomorrow.

Laziness in the ministry pays off in tears of defeat, and a parade of pastorates. It requires less brains and sweat to move to another pastorate than to be a success where you are. The result of laziness is dwindling congregations and the absence of the cry of new born babies in Christ. The cure of laziness is to have a well-planned, well-balanced schedule and stick with it by maintaining rigid personal discipline. Work, work, work! Results will tell their own story. A Preacher will not have to be forever telling what he is going to do.

c. The pitfall of incompetence. Nothing will close the door in a preacher's face quicker than his inability to produce. This may show up in his inability to preach. The burden and zeal to preach and in preaching should accompany a divine call to the ministry but must be kept alive through prayer, study and a genuine concern for the souls of men. Preaching that is not born of prayer, founded on God's word, preached in the Spirit and backed by a holy life is not preaching. If a preacher starting out lacks in the mechanics of preaching he need not despair. Such will improve in time providing the burden and zeal are kept alive.

Incompetence may be reflected in his inability to organize his forces and to lead his people. Through study and observation a preacher with a vision should be able to improve himself in this area. People are like sheep, they are to be led and not driven. Scolding and brow-beating people is uncalled for in the ministry.

d. The pitfall of indecision, or the inability to be certain. This includes indecision as to one's personal relationship with God. A minister plagued with indecision at the point of being genuinely saved and entirely sanctified will be a dead beat in the ministry, a dropout altogether, or affiliate himself with some nominal group where evasion of personal Christian experience is the rule.

A minister may be plagued with indecision as to a divine call to preach. A divinely called man will not be constantly agitated with fears and doubts but the fact that he is a God-called man will motivate him and his gifts toward an effective ministry.

It is possible that a preacher may be plagued with indecision as to doctrinal spiritual and moral issues as well as Bible standards of holy living. Such, however, destroys objectivity, it kills incentive and will lower the resistance to the call of the secular world. A preacher of this caliber will be a curse instead of a blessing unless he can arrive at a place of certainty and stability at these points.

e. The pitfall of encumbrances. Many a prospective minister has closed the door of opportunity in his own face simply because he was too encumbered with secondary things. There are particular areas where the minister must be on his guard:

(1) A multiplicity of side lines. St. Paul said, "this one thing I do." Many preachers say, "these many things I dabble in." Many a church has suffered great loss because the minister was so engrossed with personal interests and a multiplicity of side lines until the weightier matters of the ministry went begging.

(2) Encumbrances of domestic relationship: a wife who is unspiritual and who excels in telling every tale and spending every cent; allowing himself to become a "honey-do" man, a chore boy running at every demand of a thoughtless, lazy wife; marrying a "mother type woman" who tends to treat him like a son; failing to keep his children in subjection by proper discipline.

(3) Yet another area of possible encumbrance is in the financial realm. The unwise planning of his finances, the uncontrolled use of credit cards (if he should even have such), his going into debt unwisely, he along with his family living beyond his means. All this can weigh a man down until he is strapped to the place he puts himself out of the ministry in order "to get my finances in shape"!

f. The pitfall of inconsistency. Of all the faults a minister may have, perhaps the hardest for lay members to overlook is that of inconsistency. For a preacher to preach higher than he lives or to seem so heavenly in the pulpit and so materialistically minded when out of it is hard for the average lay member to reconcile.

For a preacher to preach against worldliness, then dress like a sheik or let his haircut or lack of haircut associate him with worldly styles is sheer folly and cause for a closed door. Such a minister has fallen into the peril of mere professionalism and is not a "minister of Christ" but a Chamber of Commerce backslapper, mixer, good-fellow, a community figure but not a pastor and shepherd of his own people.

g. The temptation to incontinence. The man who becomes morally incapable of restraint or who is unable to hold confidences has no place in the sacred ministry. This need never be so of a Spirit-filled, God-called minister. However, he should be constantly aware of dangers that lie in the pathway of duty. By the very nature of his work he is put into the presence of the opposite sex as he is called upon to minister to them in spiritual matters. Good common sense and extreme caution must be exercised. A minister should never be in a home alone where the wife or a member of the opposite sex is. He must guard against the danger of allowing affinities to build up between himself and a member of the opposite sex.

A layman should be confident beyond question that he or she can confide in their pastor and be assured that their confidence will not be betrayed. Unless this is so the preacher will be avoided and will greatly curtail his ministry to burdened and distraught souls.

h. The peril of bondage to an ideal situation. Some men are inclined to blame situations they face for their failure. They lack the ability to work unless situations are more or less perfect. Whether the crowd is small or large, whether the music is exactly what it ought to be or not, whether the "amens" are plentiful or not, a minister must be prepared to face all kinds of situations and work at the job of bringing the church he pastors always to a higher standard in every area. There are many things he will have to suffer in patience to reach his desired goal.

3. Temptations and pitfalls in relationship to people.

a. The peril of fearing people. A man who will allow himself to get into bondage to people will cease to be an effective minister. Jeremiah was exhorted to "be not afraid of their faces" (Jer. 1:8a). In Proverbs we read, "The fear of man bringeth a snare" (29:25a). The fear of man will disqualify a preacher to be a leader of his people in financial, social and spiritual affairs of the church. When it comes to preaching, a man who fears people will fail to declare the whole counsel of God. The Word of God preached in its fulness under the anointing of the Holy Spirit is often offensive to carnal people and to soften the blow because of fear will take the work of conviction away from the Holy Spirit. God's words to Ezekiel were, "And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt; speak my words unto them, whether they will hear, or whether they will forbear" (Ezek. 2:6 7).

b. The peril of blaming people wrongfully. People may not like you but you can't help them if they don't. It is up to you to be likable, lovable and kind. The initiative is on your part to win them over. People don't have to like your way of doing things. Don't blame them for opposing your

ways. They may have a better way or there may be two different ways of accomplishing the same end. Do it their way if possible.

Some people will be problems to you and you may be equally a problem to them. If you can find a way of ceasing to be a problem to them, they will cease being a problem to you. But there are times when you can't quit being a problem because of their sinful, carnal, small, resentful ways. In that case you must endeavor to help them by loving them and breaking down barriers.

If people do not follow your leadership, then you should take a good look at your leadership. Giving orders is not leading people, but exploiting the abilities of your followers is. You cannot get rid of problems by blaming or getting rid of people. Keep in mind that men are immortal, for whom God gave you responsibility.

c. The peril of over-reacting. A preacher's life should be one of aggressive activity but it is fatal to such a man and a great misfortune to overdevelop the combative side of his nature, firing at every head that he sees above the battlements of the enemy. It is of utmost importance that he should be a good soldier of Jesus Christ but he will have need to maintain a deep devotional life to keep himself in balance.

Resentment ruins many preachers; it erodes the souls of men. Resentments will cause one to divide congregations over himself and are certainly unchristian. Jesus never stooped to such attitudes but continued to love all people. Look to Jesus for your example. "Seek first the kingdom of God and His righteousness." Give yourself to positive, responsible living.

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HIS SPIRITUAL LIFE

As a code of ethics for his spiritual life a preacher should adopt something equivalent to the following: I will cultivate my devotional life, continuing steadfast in reading the Bible, meditation and prayer.

Absolute and essential, and we would add, primary to his calling and work, is a preacher's duty to cultivate his own spiritual life. Some may be prone to think that since they give all their time to the work of God they may be excused from setting aside specific time for the nurture of their own soul. If this is not in their thoughts, at least it works out to be in their lives. It is impossible to fulfill one's own devotional needs while he travels around in his car in an effort to minister to others. Family devotions with the members of his immediate family, corporate worship in the church services are necessary and helpful to the minister but cannot take the place of the private devotional periods in which he must quietly commune with God. There should never be a long lapse of time in which the preacher does not touch God in a new and enriching way.

St. Paul stressed the primacy of a preacher's personal devotional life when he wrote, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). We must take care that we do not disturb the divinely inspired order of Scripture. The exhortation here is first to the man himself, "take heed to

thymself," and after nurturing his own soul, then he was to give himself to thorough study of the Word of God so that his instructions to others were Biblically sound. He could be assured then, and only then, of his own eternal salvation as well as those to whom he ministered.

Care must be exercised that a man's familiarity with sacred things not breed spiritual obtuseness in him until the Bible becomes a quarry out of which to dig texts and not a reservoir from which he can draw spiritual refreshment to his own soul; until prayer is something done for others and not for himself. The quiet hour alone in prayer, the rigid discipline the preacher would like to see carried out by others, should certainly be carried out by himself if he is to be the man God would have him to be.

Apart from a consistent devotional life a preacher will find it necessary, if he is of a mind to keep his heart vibrant with the blessing of God, to set aside special seasons for retirement, quiet meditation and prayer. These times should precede his ministering to others the Word of God. We need to keep in mind always that a preparation of heart is quite as essential as preparation of the head to perform perfectly the duties with which we are entrusted. The Bible and church history are filled with illustrations of those who abounded in this very thing we have been presenting. We could mention David who "sat before the Lord;" Daniel who "set his face unto the Lord God;" Jesus Himself where we note that hour of great action followed constantly on the hour of special devotion (note Mark 1:35; Matt. 14:23). Many others could be cited but space will not allow.

We suggest that devotional readings will be found to be a great aid to any minister as he engages himself in this important exercise.

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HIS ADAPTABILITY

We would speak first of a minister's social adaptability. A pastor must mingle with people. He must have respect for people and keep his eyes open toward men. A preacher must conduct himself in such a way as to be pleasantly received by others. A pleasant look or even a smile will make a far better impression than a frown or a downcast look. A genuine, heartfelt interest in others reaches far into the heart of people. A man's name is to him the sweetest and most important sound in his native language. To be a good listener, encouraging others to talk; allowing the other man's interests to dominate the conversation; letting the other person do much of the talking--these are things to be observed and will often be the means of helping people spiritually.

There are two sides to every coin, and the other side is that a pastor should seek to be a good and interesting conversationalist. He should be well enough read to be able to discuss intelligently the happenings of his day. He should have at his command a good vocabulary and know how to use the language he speaks intelligently. He should avoid egocentric conversation. By all means he should avoid gossip about other people. It has been said that mean people talk about others to their own discredit; little people talk about things, big people talk about ideas and ideals. The practice of the right kind of conversation in the pastor's home with the members of his own family will make it natural elsewhere, and for the sake of his own family it should be practiced.

Second, we would speak of a minister's adaptability to his calling. There is a price to the ministry. It demands that one go through life with his hands turned over to give rather than to get. Herein lies the price of responsible stewardship--spending life for the interests of others, building churches you go off and leave. We could mention the discipline of a fixed purpose (unwavering dedication to the call and purposes of God, never looking back, holding firmly to the plow); the loneliness of a prophet (you must preach the truth and live with your preaching); the transiency of a pilgrim (you will invest your life and leave the investment in possibly many communities); the publicity of a goldfish (everybody entertains themselves watching your every move). But you must have the faith of a man sowing high price seed, giving yourself away, believing that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

* * *

HIS PERSONAL FINANCES

The ethical principles in regard to a minister's personal finances can be set forth briefly in the following way: A minister must measure his work in terms of service rather than salary. He must live within his income and pay all bills promptly. He must be absolutely exact in money matters. He must be liberal with his means in faithfully tithing and giving offerings.

Living in physical bodies in a mundane world is a necessity. Nevertheless, it is a snare to the souls of men. Although a pastor's calling involves him with things that are spiritual and other-worldly there is grave danger lest he become a victim of Satan's subtle intrigue until he allows himself to be damaged or overcome with concerns involving money. Paul warns,

[A quotation indicated by special margins in the book]

6. But godliness with contentment is great gain.
7. For we brought nothing into this world, and it is certain we can carry nothing out.
8. And having food and raiment let us be therewith content.
9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
10. For the love of money is the root of all evil. which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. -- 1 Timothy 6:6-12

[End of unmarked quotation]

We note here several things related to a minister and his relationship to money:

1. Things to be avoided. One is being overly concerned about the level of income. Hidden love of money may become a root of evil. The buying of items which do not coincide with his income level; taking advantage of the expense account offered by the church when he goes to conventions and the like; borrowing from tithes and offerings that belong to God; a hand out attitude from businesses, doctors, dentists, etc., or expecting more than established discount policies. By right behavior in money matters a preacher can let others know that he has set his "affections on things above, not on things on the earth" (Col. 3:2). Above all, one should avoid being stingy with his means.

There are other things to be avoided. If at all possible, a preacher should avoid installment buying. If this cannot be avoided, then one should never allow it without reasonable plan to repay. Again, a minister should never spend money from anticipated raises in salary.

Business ventures for the preachers are taboo and if a preacher has to work to secure livelihood for himself and family he should consider it only a temporary expediency. His call involves a full time ministry and forsaking worldly occupations at the earliest possible date. It might be surprising to find how soon a church would undertake to pay a living wage if the preacher would cast himself upon the generosity of his people and trust the faithfulness of God. It is possible for a man to so divide his energies between the ministry and secular interests until he spoils his own chances in the ministry and spoils a church at the same time. If the question is raised as to why such diverted attention is wrong it cannot be answered by a dogmatic denunciation of it as a sin but it does something to a preacher that is hard to define. It takes away from him utter reliance upon God which makes for strong faith, cools the passion of a preacher's soul, makes it easy for him to lose his holy recklessness and abandon, causes him to slip unconsciously into a smug, complacent state of mind, dulls his ability to preach on consecration, faith and dependence on God with freedom and power, for a preacher must live as he preaches.

While those who lack money may be ensnared by covetousness, it is equally true that those who have it may depend upon it and grow selfish, indulgent, and worldly. The safeguard is to love God with all the heart, soul, mind and strength and to set one's affections on things above and not on things on earth--literally to lose one's life in saving others and building the kingdom of God. After having said all this it yet remains to be said that whenever possible to do so, for a preacher to make wise investments in a home of his own or in other savings is not sinful but wise as long as he can keep his heart detached from the love of money. To secure a good book or take a course that gives sound instruction in the how of handling money is highly recommended.

2. Meeting emergencies. Unexpected financial emergencies are bound to face a minister. Thus a minister must learn to keep his credit good when times are good. Regular investments in insurance will provide an honest source from which to borrow in times of emergency. One should by all means build a savings account however small it may be. Foremost, however, in times of emergency one should rely on the faithfulness of God to meet his need providing he has not lived presumptuously and spent his means unwisely.

3. Should a preacher go in debt? A further word needs to be said at this point. To those of limited means there is danger and debt is always bad for a preacher. A preacher should establish good, sound financial habits when he is young, disciplining himself to stay within his means. If his income is limited, he should establish the habit of making cash purchases and should never, never go into debt for groceries, gasoline for his car or anything else that would soon be gone, leaving no monetary equity to offset the debt. The saying goes, and it is true, if a preacher cannot finance himself, he cannot finance his church.

If borrowing money is absolutely unavoidable, a preacher should never borrow from the treasury of his church or from a member of his church. The best place to borrow money is from the bank. Buying a car should be done wisely both with regard to the car that is purchased and the means of financing. A preacher should not jeopardize his financial solvency in buying an automobile. Neither should the family be deprived of the things they need in order that a better car may be driven.

4. Accepting discounts, receiving various fees, etc. Clergy discounts from businesses, doctors and such is not the common practice it was some years back. Nevertheless, it is considered unethical for a preacher to use his ministerial status to seek these favors. On the other hand, it is not wrong policy to accept such discounts when offered. People offer them in respect to the ministry and not always as a personal favor. A thoughtful minister will see that such favors are recognized in some tangible way.

5. Concerning wedding, funeral and baptismal fees from church members and outsiders. Funeral directors as a rule include in the funeral expenses a fee for the preacher. When a loved one has been taken in death most people may be hurt if their kindly gift for their pastor's services is not taken. Their respect and love for the departed one is expressed in part in their monetary gift to the minister in charge. From the preacher's standpoint, however, his services to his people are without charge. For services to those outside the church a fee may be accepted with gratitude when offered.

Baptismal fees are rarely, if ever, a part of our fellowship. However, wedding fees are to be accepted.

6. The pastor and the church money. Strict caution should be taken at this point. A pastor or his wife should never be the treasurer of an established church. If money passes through his hands he must never dip into it for his own use. Although he is the instigator of financial giving and sets the pace of giving in his church, he should not be the one to handle the church money. He had better lean over backward in regard to the money matters of his church, for if a preacher's integrity in money matters is questioned his whole ministry is at stake.

7. Getting a raise in salary. It is best not to ask for a raise. When churches become able some good layman will see it and suggest a raise, or the district leader can handle it. If these fail, pray for a revival, preach kindly on holiness, consecration, stewardship and the like. It is better to do without what one deserves than to gain it by hurtful means.

* * *

HIS HOME

It is abnormal for a minister of the gospel not to marry, from the standpoint of both reason and revelation. Those eminent preachers that have not married certainly would not recommend celibacy. A preacher is to be in all things a pattern of good works and this would include him in the role of a man with a family.

1. His courtship and marriage.

By his choice of a wife a preacher very well determines what his home life will be. Time should be taken here. Engagement and marriage should be agreed upon only after there has been adequate time for both parties to have a mutual knowledge of each other. Divorce for a preacher is tragic. A man should be assured that the woman he intends to marry is in full sympathy with, and has an understanding of, what is involved in being a preacher's wife. It is well to look into the background of the girl he intends to marry. He can often get a good picture of whom he is marrying by looking at her mother. "Like mother, like daughter" is not misleading, or, as the Chinese proverb has it perhaps a bit humorous but not without some truth), "Watch how a young lady peels a potato. If the peeling is too thick, she is a wasteful person, if too thin, she tends to stinginess, if the eyes are not dug out she will tend to be dirty." He should keep in mind that he is marrying a lifelong companion, the keeper of a parsonage and the mother of his children. Short engagements have worked for some, but for the most part they are risky and should be avoided.

Foundational to making a successful union between a man and a woman is mutual love. If there is not mutual attraction, the one for the other, there is not a sure foundation to build upon. A preacher certainly will need love and understanding in this, his most intimate relationship, if he is to weather the life of a minister as he should. There should be social and intellectual equality. It is sad when a preacher would rather not present his wife on any and all occasions--sad for him and cruel to his companion. Equality in intellectuality need not include equality in educational advantages. A man may go on to higher education where his wife would not have that privilege.

2. His wife.

A preacher needs a wife in full harmony with the doctrines and standards of holy living. Harmony here is vital in the mutual bearing of the load of the ministry and in effective ministry to others. The women in the churches he may pastor will be highly influenced spiritually and in their dress standards by the standard his wife sets in both these areas. Observation is a witness to the truth of this.

The wife is the queen of the parsonage and if she "is all she ought to be, the problems of that home are solved, or will be."¹¹ A wife is the one who is most influential in setting--the atmosphere of the home. Her principal contribution to a church is making the parsonage the home it ought to be--the atmosphere heavenly, the house and children marked with cleanliness and order and devotion to her family impeccable.

Paul sets the standard of relationship between husbands and wives, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it...So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Eph 5:22-25, 28)

In speaking of the role of the pastor's wife, particularly as it relates to the life of the church. Williamson makes the following helpful observations:

[A quotation indicated by special margins in the book]

The preacher's wife cannot do all that some people think she should in the activities of the church and make her home ideal. To be sure, she cannot be a disinterested, inactive member of the church or be unfriendly and non-communicative with the people...It is seldom wise for the pastor's wife to serve on the official church board...Her place in the church might be comparable to that of a leading lay woman of ability equal to her own. If she be a woman of spiritual insight and strong character, she will be obliged to give many hours to others in counsel and prayer.¹²

[End of unmarked quotation]

Among all the qualities a pastor's wife may possess, a good disposition and common sense are among the most desirable. "It is said that Bishop Joyce in lecturing to young candidates for the ministry said: 'Young men, get married. If possible, get a woman who has both sense and religion. If there are none available who have both, then marry one who has good sense, and if she has sense, she will get religion.'"¹³

A happy radiant wife who loves her home and her husband will prepare palatable meals, keep the home attractive, maintain secret devotions, show kindness to all and partiality to none. There will be times when she will prepare "dress up" meals--Sunday dinners, Thanksgiving day, Christmas, etc. She will highlight the birthdays of her family, making such occasions delightful and not to-be-forgotten. She will individually counsel and pray with her children.

3. Family planning.

Wisdom and good common sense need to be taken into consideration in the matter of bearing children. To avoid bearing children is sinful. Barrenness with some cannot be avoided but should be a keen disappointment and regret for Christian husbands and wives. Children coming into the home should be the happy anticipation and should not be postponed for a long period of time after marriage. On the other hand, for a woman to bear children too frequently can prove detrimental to the health of the wife and to a preacher's best interest. It is best, however, that the children be not too widely spaced to prevent their being companions to one another. A trustworthy doctor with a conscience and who understands the physical ability of the woman to bear children can give good counsel in the number and frequency of children.

Children can be one of the greatest assets to a preacher if they are well-trained and brought up in the nurture and admonition of the Lord. They need not be a liability. His children will help in the youth activities of the church and will be a drawing card helping to bring the youth into his church.

4. His children.

Children need to be taught obedience. This will take discipline. It is one thing to tell children to obey, it is quite a different matter to teach them obedience. This will take time and patience and discipline. They need to learn to obey when first spoken to, whatever means need be employed. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). Paul admonishes, "A bishop then must be ... One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:2a, 4-5). We would certainly put from the ministry a man who had more than one wife but this sin is put right along side the duty of having children in subjection. We ask then, what right does a man have to be in the ministry if he does not or cannot have his children in subjection? (read also Eph. 6:4; Col. 3:21) It is vital for the good and even the salvation of the children that both husband and wife be in agreement when it comes to the matter of disciplining the children. A child will play one parent against the other unless this is guarded.

One of the secrets for successfully raising children is to keep them occupied. Idle minds and idle hands soon become the devil's workshop. Remember, pastor, your child is born with the sin principle in him and that child will sin. A child that is constantly occupied will not have time or occasion to get into deep sin. This will take time and planning for both the man and his wife. The minister should carefully budget his time so as to allow opportunity for relaxing hours of family fellowship. To keep a child's waking hours occupied there will need to be work time, fun time, and a time when the entire family can be engaged in some activity or hobby. It is the duty of parents to know where their children are and what they are doing every minute of their waking hours. God did not give us children to raise for the devil but for God and heaven and it is a bigger job than most will admit or undertake.

Home training for a child will involve good table manners including sitting quietly at the table until excused by the proper one (usually the head of the home). It certainly will include family worship. Family devotional time should include singing, praying, reading the Bible, quoting Scripture from memory, openness with each other. Children should be drawn out until they will be open with their parents and one another. The family worship should be creative and varied and geared to the ages of the children. Spiritual life cannot be forced upon children but they can be instructed, challenged and led into it. At an early age a child should be trained to have a regular time when he or she reads the Bible and has his own private devotions. This devotional time of the child should be recognized and given a definite place and time.

A child's education should be guarded carefully by his or her parents and good parents will know what their child reads and listens to and give proper supervision. With a world where the devil is bent on damning our children through pornography and rock 'n roll music, and the

abnormal emphasis on sex, how watchful parents must be as to what goes into the minds of their children through the eye and ear gates.

To offset the evil influence of this world, besides what has been suggested, parents need to keep their children in a spiritual atmosphere as much as possible--the regular church services, revival meetings, camp meetings, vacation Bible schools, etc. Above all, parents need to let their children know they are important to them. Too often children are made to feel that other people are more important.

5. Some basic rules.

If a minister fails as a husband or a father, he has also failed as a minister. A pastor's relationship to his family should be an example and pattern for his people to follow to build strong family units.

The first duties a minister owes are those to his own family, and chief among them is a living. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). This does not mean that a minister will give his family wealth or luxury, but he should see to it that the common things of life the average family possesses be granted his family.

The minister should seek for ways to share with his children the delights and satisfactions of his work. He should guard them from the annoyances and irritations he experiences but should display to his children, as well as to others, a gracious and forbearing attitude, even during times of discouragement and misunderstandings.

His children's welfare should not be sacrificed for family pride. He must seek to establish emotional stability in the home, and to maintain a proper balance, he must take an objective view of his own home.

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CHAPTER 4 ENDNOTES

1 Lewellyn Miller, p. 342

2 William and Mary Morris, Harper Dictionary of Contemporary Usage, p. 591

3 loc. cit.

4 Lewellyn Miller, pp. 210-212

5 Ibid, pp. 21-212

6 Adam Clarke, Clarke's Commentary, Vol III, OT (Nashville: Abingdon-Cokesbury Press), p. 588

7 C. H. Spurgeon, *The Treasury of David*, Vol III (McLean, Virginia: MacDonald Publishing Company), p. 198

8 Nolan B. Harmon, *Ministerial Ethics and Etiquette* (Nashville: Abingdon Press), p. 198

9 Ibid, p. 198

10 We are indebted in part for this section to the late F. J. Goins in his article, "Why Ministers Fail...", taken from *God's Missionary Standard*, March. 1980.

11 Williamson, *Overseers of the Flock* (Kansas City: Beacon Hill Press, 1952), p. 31

12 Ibid, pp. 31-32

13 Ibid, p. 31

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QUESTIONS FOR DISCUSSION OR TESTING

1. How important is it that a minister practice good etiquette?
2. What main rules should be observed when it comes to the matter of conversing?
3. What are the rules to follow in regard to introducing and being introduced?
4. What problems may be confronted in the matter of introductions?
5. How important do you regard the proper use of names and titles? Please comment.
6. What rules should be followed in regard to visiting--in homes, in hospitals, in places where people work?
7. In regard to table manners, which ones impressed you as being the most important; the ones most frequently violated; the importance of having good table manners?
8. How does a person manifest discourtesy in driving his car?
9. Do you think it of importance for a minister to obey all traffic regulations? Discuss.
10. Name and discuss some of the "do's" and "don'ts" of correspondence.
11. In regard to telephone courtesy what are some of the more important "do's" and "don'ts"?
12. Should a preacher allow his children to answer his telephone? Discuss.

13. What is the proper procedure to follow in conducting a business meeting?
14. Should a pastor endeavor to put on a radio broadcast regularly? Give the pros and cons.
15. What difference is there in radio preaching and regular church preaching?
16. In looking over the temptations and pitfalls of the inner life, which one or ones, to your mind, are the most to be guarded against? Discuss the reasons.
17. In looking over the temptations and pitfalls of the outer life, which to you is the one most to be guarded against? Why? Discuss.
18. In looking over the list of temptations and pitfalls in a minister's relationship to people, which to you is most detrimental to the work of the kingdom? Why? Discuss.
19. Why is it so important for a minister to observe his devotional time the first thing in the beginning of the day?
20. What all is involved in a minister's "adaptability"? If a minister was weak in adaptability how would this militate against his ministry?
21. When it comes to money matters should a preacher seek discounts because of his position or should he shun them even when offered? Discuss.
22. How important to the ministry is a preacher's relationship to money? Discuss.
23. Should a preacher ever go into debt? Discuss.
24. If a preacher has to borrow money what is the best way? Discuss.
25. Should a preacher receive fees from his people for funerals? Weddings? How about receiving fees for such from people outside his church? Discuss.
26. What dangers are there in a pastor handling church money? How should church money be handled?
27. If a pastor feels his church is able to give him a raise in salary how should he go about securing this? Discuss.
28. What basic rules should a called preacher follow in his courtship and marriage?
29. What are the qualifications a preacher should look for in seeking a wife?
30. What role should a pastor's wife play in the home? In the church?

31. Do you think family planning is wise and how should one go about this?

33. What does the home training of a child involve?

34. What is perhaps one of the greatest secrets in raising children?

35. What is the first duty a minister owes his own family? Do you agree with the author?
Why or why not?

36. How important do you think it is for a pastor to share with his children the delights and satisfactions of his work?

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Chapter 5

THE MINISTER AND HIS PULPIT

"Preach the word." -- 2 Timothy 4:2

* * *

INTRODUCTION

The pastor is first and foremost a preacher. He is a proclaimer of the Word of God. "Preaching is the mediation of the truth of God to man through human personality."¹ It contains the element of the divine. It has rightly been said that no one has really heard the gospel preached until he has heard it preached under the anointing of the Holy Spirit through the lips of a God-called man. Leave out the element of the divine and supernatural and a preacher becomes a mere lecturer without divine commission or authority. The secret of effective preaching is embodied within the preacher himself--his own conviction of this task. Thus it can be concluded that "the most accurate measure of the man (when it comes to the ministry of the Word) is his own conception of this great task."²

Preaching is important for at least three basic reasons. First, it was central to the ministry and teaching of Christ. Christ commanded His followers to preach. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Christ gave further evidence by His own example that ordination to the Christian ministry is an ordination to preach. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14). Furthermore, He was unwilling to accept any excuse for neglecting the preaching of the kingdom. "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God" (Luke 9:59, 60).

Preaching is important, secondly, because it helps people. When a preacher enters his pulpit he faces people who look to him for help and for the healing of their souls. His greatest

means for helping them is through the ministry of the preached Word. Provided that he has qualified himself properly for that task, his preaching will be his major means of helping his people.

In addition to this, preaching helps the preacher himself. He can only learn to preach by preaching and his preaching, providing it is accompanied with the unction of the Holy Spirit, will feed his own spiritual life.

Good preaching does not come about by accident; it is not the result of wishful thinking. And while preaching is important, it must not be assumed that it is easy. On the contrary, good preaching is difficult. We would like to note three crucial and costly elements which are required in good preaching.

First, preparation and preaching of good sermons requires quality time. In a previous chapter we considered the minister and his stewardship of time. A further look at the use of time in relationship to the preaching ministry is needful. One of the greatest battles a preacher faces is the struggle to bring order to his own private world. Personal organization in the private dimensions of one's life is a universal human struggle. A preacher may be quite well organized and regulated in the public dimensions of his life but the same man behind the scene may be crying out from his inner, private being, "I'm so disorganized; I can't get my act together; the ordering of my private life is a constant struggle."

When we say that preaching is difficult because it takes time, we are implying just what we have said--there is a great struggle to bring order to one's private world so he can be an effective minister of the Word. This certainly involves the right use of time. Is there any help that can be offered at this point? Space will allow only brief suggestions.

We go first to the admonition found in God's word. One writer of Proverbs put the principle of the inner world in these words:

Watch over your heart with all diligence, for from it flow the springs of life (Prov. 4:23).

This is simply saying that no one can bring order to the dimensions of his inner, private life, or having done so can maintain it without rigid discipline. A man or woman may be multi-talented, possess enormous intelligence and remarkable communicative gifts, and yet end up squandering it all because of an inability to seize control of time. A few pithy quotations will point up basic principles of a well ordered private life:

[A quotation indicated by special margins in the book]

If my private world is in order, it will be because I am convinced that the inner world of the spiritual must govern the outer world of activity.... If my private world is in order, it will be because I make a daily choice to monitor its state of orderliness.... If my private world is in order, it will be because I have made a daily determination to see time as God's gift and worthy of careful investment...If my private world is in order, it is because I have begun to seal the "time

leaks" and allocate my productive hours in the light of my capabilities, my limits, and my priorities.³

[End of unmarked quotation]

It is our conviction that every preacher should have his time well organized and set out clearly day by day lest he discover too late that precious moments have slipped away that could mean the difference between a mediocre or successful preaching ministry. It should be kept in mind that any plan set down must be somewhat flexible. However, there will be far less flexibility in a well planned life than one might suppose.

Second, good preaching is costly because it takes hard work. In good preaching there must be a diligent cultivating of every capacity God has given. It will take mental sweat. If a preacher takes a prepared mind to the pulpit he will have to exercise it vigorously through many preceding hours. Sermons cost blood--the blood of the mind and of the heart. Preaching costs a broken heart. There are no short cuts to success here. The sad fact is that some preachers are actually just plain lazy. We could say they are "indolent," "averse to labor," "disinclined to action," but this all sums up to laziness. And if we are honest we will have to admit that many preachers fall into a pattern of laziness that would not be tolerated in most other vocations.

[A quotation indicated by special margins in the book]

A preacher is not driven and crowded to his work like many other persons. The mechanic is routed out by the alarm clock....The farmer is pushed to his work by the weather or the urgency of the season, but none of these things affect the preacher. He may, if he is so inclined 'take it easy.' He can do now what is to be done, or he may put it off until another time. There is no one who is authorized to make him go or do. Unless a preacher takes himself in hand and forces himself to his duty of sermon preparation it is quite easy to become careless, then indolent and then lazy.⁴

[End of unmarked quotation]

To solve this problem of indolence and tendency to laziness and to apply himself to the hard work of the ministry a preacher must be gripped with the sense of his accountability to God. He must give himself to God by a special and peculiar dedication.

Third, we must emphasize that one of the most critical elements in preaching is genuine love for Christ and people. Preaching is difficult or impossible if the element of love is lacking. We are commanded to love. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself" (Mark 12:30, 31). Love is a matter of the will, not primarily of the emotions. Only divine grace can bring this enablement. How difficult and laborious preaching can be when it is entered into from a sense of obligation only; but what a romance it can be when divine love in the heart sets a preacher's priorities.

* * *PREACH

1. What it takes to prepare a preacher.

"The soil out of which powerful preaching grows is the preacher's own life. The minister's life is the life of his ministry."⁵ In a life clothed with power comes powerful preaching. Looking into the scripture we see four interrelated connections between the message and the man who is preaching it. First we note a direct relationship between the power of the gospel and the kind of a man who preaches it. No better example can be given here than the Apostle Paul himself in his own words: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thess. 1:4,5). Second, there is the direct relationship between the manner of his life, and the effectiveness of gospel power. Again this is exemplified in the Apostle himself when he writes, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.... For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:10, 11, 13). Third, we note the relationship between a carelessness in personal life and its deadening effect upon a man's influence. The Apostle Paul warns here, "Take heed unto thyself, and unto the doctrine; continue in them. for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). In the fourth place there is a direct relationship between the power to hold out the Word of Life, and a preacher's own personal experience of grace. This is clearly evident in Paul's declaration to Timothy, "The husbandman that laboreth must be first partaker of the fruit" (2 Tim. 2:6).

Having understood that the preparation of a good sermon is first the preparation of the preacher himself, let us note some of the essential ingredients in the life and character of the preacher.

a. Growth and development before God or, a pastor's personal devotional life. The root of preaching has its foundation in a systematic personal devotional life where the Word of God is first assimilated by the preacher to his own heart for the upbuilding of his own spiritual life. Without this the head may be correct and the hands busy, but the heart will be cold and the Bible will become only an official manual in the administration of official duty.

"Take heed to thyself" should be a neon sign on the study door of every pastor flashing on and off until its message is etched into his very consciousness. The text of scripture found in 1 Timothy 4:16 comes with a command to intense watchfulness to the preacher, first "to thyself," and then "to thy teaching." It comes next as a charge to persevere in the ministry in this two-pronged watchfulness. It is in the present imperative mood indicating the need of a constant watchfulness. Finally we note that it is accompanied with a gracious promise that in so doing God's saving purpose will come to fruition in the servant of God and through him to those who listen to him.

To sum it up, a minister's first and greatest responsibility is the nurture and cultivation of his own heart and life in the presence of God--not the preparation of sermons nor his ecclesiastical engineering. Unless this truth becomes a conviction of the heart there will not be the spiritual discipline necessary to obey the command. We must take heed that we are not crippled with

unscriptural patterns and habits in our life. We are facing a divine mandate here, brethren. God must be FIRST. We are in danger of allowing things to crowd in until we can no longer TAKE HEED TO THYSELF!

b. Growth and development intellectually. If a preacher's spiritual life is to be marked by this expanding, varied and original walk with God, then his mental or intellectual life is to be marked by a growing, maturing and increasingly accurate perception of the truth of God. Although we separate for the sake of teaching the spiritual and intellectual, these things are not in such air tight categories when it comes to the scriptures. Whatever touches the heart must of necessity touch the mind as well, and it stands to reason that if mental arthritis and intellectual rigor mortis set in on a preacher it will prove death to him and his people. If a man's preaching is to have in it real intellectual vigor and freshness, he himself must have a growing, maturing and increasingly accurate perception of the truth of God. This can only be accomplished by a planned and disciplined digging into the great truths of God's Word.

c. Growth and development in practical piety. By piety we have in mind the qualities of devotion, devoutness, godliness, respect, loyalty, dutifulness, and humility. By practical we are referring to the three areas in which this piety should be manifest in a preacher's life--his personal life, his home life and his public life.

(1) His personal life. By a minister's personal life we are referring to that part of him that is strictly private, where no other individual can penetrate, only an omniscient God--call it "no man's land"--where God and Satan battle for possession. This inner being may be a source of power and victory, or sin and decay. It is the source of a minister's influence, and who can measure its reach? It is incalculable and sobering. No man can ultimately be defeated or overcome as long as he remains strong in his inner personal life. Yet if the devil wins here it is only a matter of time until defeat comes out in the open.

Preachers who are able to continuously come to the pulpit on fire and preach with heavenly power; preachers who are able to lead a church over all obstacles and overcome difficulties; preachers who remain unselfish in a selfish world; who endure persecutions and keep calm and victorious; who have been able to resist the sordid sins of the day and keep their souls unseared in the world are those who have remained strong in their inner, personal life.

A minister's personal life includes the control of his own speech. Nothing reveals what a man is any more than his speech. The Bible is not silent at this point. David prayed, "Let the words of my mouth ... be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:14). Again, in Matthew 5:37 we read, "But let your communication be, Yea, yea, Nay, nay: for whatsoever is more than these cometh of evil." The meaning here is simply that one is to use in conversation only simple affirmatives and negatives, enforced by no violent adjurations. Keep your language clean and simple. Inelegant and unauthorized popular language (slang) has no place in a Christian's vocabulary. Unconsciously our speech tells on us. The scripture admonishes us, "Let your speech be alway with grace seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). The Apostle Paul exhorts along this line, "In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound

speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to you" (Titus 2:7, 8).

(2) His home life. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitalityOne that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)...Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Tim. 3:2,4-5,11,12)

The pulpit ministry of some preachers has been nullified to a great degree by the failure of practical piety in the realm of his home life--lack of rulership over his own house; failure to bring his children into subjection; failure to bring his wife into subjection in the area of her dress and her careless, wagging tongue; failure to be "priest" over his household.

Space will not allow an exhaustive study of the responsibility a preacher has in regard to his own home life, and how this reflects itself in his ministry to the church he pastors; the relationship of the pastor to his wife as well as her relationship and place in the home; his relationship to his children and their part in the home. We have already dealt with this in Chapter IV. In the final analysis the responsibility and burden of a preacher's own household is scripturally placed in his own hands. Commenting on the scriptural statement that "if a man know not how to rule his own house, how shall he take care of the Church of God?" Adam Clarke has this to say:

[A quotation indicated by special margins in the book]

Method is a matter of great importance in all the affairs of life, even the least. He who has a disorderly family has no government of that family; he probably has none because he has no method, no plan, of presiding.... Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil."6

[End of unmarked quotation]

(3) His public life. In Chapter XII we will deal more specifically with the preacher's relationship to the public. Here we are considering how the relationship a preacher's life in public relates to the preaching of the Word. To what has already been said in the previous paragraphs in considering the minister as a preacher of the Word of God, let us add the note that the manner of life he lives in public outside the pulpit and beyond the boundary of his own home will have a direct effect on the force and effectiveness of his pulpit ministry. Careful heed must be given to his day by day life lest he unsay with his life what he says with his tongue from behind the pulpit. One proud or lordly word, one needless contention, one covetous action may cut the throat of many a sermon and blast the fruit of all that he has been doing.

d. Growth and development in purity of motivation. By purity here we mean consistent, clear, unadulterated. By motivation we are referring to impetus, driving force, incentive, purpose, etc. What is it that motivates a preacher to preach and from where does this motivation arise? It has its origin in three main sources:

(1) A motivation emanating from the fear of God. "The fear of the Lord is the beginning of wisdom...The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Ps. 111:10; Prov. 1:7). The Bible commands us to fear God--the fear of veneration. Next to love, the fear of God is the greatest thing to possess; the frown of God is the greatest thing to regret. We are not to fear people. "The fear of man bringeth a snare" (Prov. 29:25; see also 2 Cor. 4:1,2; 2:17; 1 Thess. 2:3-6).

(2) A motivation founded upon love of the truth. The Apostle Paul is our exemplar here--"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27). Jude gave emphasis to this when he wrote: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith [the entire body of God's revealed truth] which was once delivered unto the saints" (Jude 3). To lack "love of the truth" would mark a preacher as an hireling, not a true shepherd.

(3) A motivation springing out of a love for man. One of the marks of a true preacher of the Word is that of proclamation. He comes as a proclaimer of the unadulterated truth of God, knowing that if he sticks with the message in God's word men will be turned off. The truth of God bores in on the sinful heart until men feel exposed and wonder who may have told the preacher their inner secrets. A preacher who possesses true love for the souls of men will not shun to preach the full counsel of God. Paul's words are clear at this point: "For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2:3, 4). No wonder Paul stated in another place, "And I was with you in weakness, and in fear, and in much trembling" (1 Cor. 2:3). The Apostle knew that he must not pander to carnal prejudices of people but, having proclaimed truth without fear or favor he was shut up to the power of God to change men's minds and hearts. How else could his love for men be expressed?

2. What it takes to prepare a message.

In a baseball game, if the batter moved up to the plate with a lead pencil for a bat we would know immediately that he would not be able to deliver the ball. The problem would not be with the man, but with the instrument he was using. And so it is in preaching. The man may be of a deep devotional turn, be a man of practical piety and pure in his motivation, but without a prepared message he is inadequate as a preacher. The man and the message cannot be separated.

a. The sources of preaching material.

(1) The Bible. The Bible is the one source book of all gospel preaching and furnishes adequate material to meet every conceivable need and hunger of the human heart and mind. No preacher should allow himself to be a "one string" preacher, but proclaimer of the entire body of God's revealed truth. From a preacher's devotional reading of the Bible and from his studious reading of the Bible texts and themes will arise that which will prove to be the germ ideas for his best sermons. Expositional preaching of the Word of God is by far the most effective and

productive in pastoral pulpit ministry, and such has its proper origin in the careful reading of the Word of God.

(2) The preacher's own library. Besides the Bible a preacher should early in his ministry begin to build his own library. He should be careful and selective in this. Books are a preacher's tools. A good library will include a dictionary, analytical concordance to the Bible, Bible word study books, devotional books, books of sermons, theology books, books on history, biography, apologetics, and commentaries on the Bible. His reading should include his denominational periodicals and literature that keeps him abreast of contemporary news of what is going on in the world.

(3) Personal contacts. His life among the people and his pastoral visitation will acquaint him with the deep needs of his people and he will be more able to minister to their needs through applied Bible truths. The preacher should be able to say of his parishioners, "I sat where they sat." A pastor who fails to get out where his people live will not be able to be as effective in his ministry to them as he could be.

(4) Observation and experience. Through his knowledge of community, national, and international affairs and his own observation in traveling he will be able to enrich his ministry with timely and applicable truths and with fitting illustrations which will relate the Word of God to men's spiritual hungers and needs. A preacher must remain a lifelong student, a learner until the day he dies. He will profit much in how to do and not do by his observation of his fellow ministers in the pulpit and out of the pulpit. To assimilate into his own ministry and mannerisms the strong points of his contemporaries and shun their idiosyncrasies is an art to be desired.

(5) Other sermons. Hearing and reading sermons by other men is very stimulating. Seed thoughts will be gathered that will enrich one's own preaching ministry. A question may arise here as to how far a man should go in using another preacher's material or sermon. Several things should be considered. In the first place, few if any possess absolute originality. As one man expressed it rather humorously, "Cursed is the man who speaks my original thoughts ahead of me." However, every preacher should make it a habit to get his inspirations and seed thoughts from his own reading and study of the Word of God. This should be prior to his going elsewhere for help--commentaries, word study books, other men's sermons, etc. There is nothing objectionable to using thoughts, outlines, illustrations from others providing the preacher absorbs it into his own final production. Putting it simply, we might say that you may "milk ten cows but you had better churn the butter yourself." The message a man preaches should be more than a sermon. Unless the truth first burns on his own heart it will not burn on the hearts of those to whom he preaches.

(6) Many hours of hard work. A preacher of God's Word must not allow himself to be diverted from sermon preparation by becoming a "chore-boy" for his congregation or a "honey-do" man for his wife. It is far easier to ride around and pile up miles on his car than to spend ample time in his study in order to be adequately prepared to deliver God's message to a hungry, needy people.

b. Long-range planning. It is extremely advantageous to outline a preaching program at least a month ahead and if possible even a year in advance. Some object to this by saying that it

does not leave room for the guidance of the Holy Spirit. However, we ask, could not God who has written history in advance and knows the end from the beginning, direct a prayerful, studious, concerned pastor to form a general plan for a year's preaching program? Long-range plans must be kept subject to change; but is it not safer to make plans, even though at times they would need to be changed, than to have no plan and go ahead on a hit-and-miss course?

The advantages of long-range planning are many. For example, preaching through the Bible in a year will develop an expositional type of ministry that is second to none; it will eliminate the Saturday night battle over what to preach; it will give a preacher a sense of direction and a goal to strive for; it will guarantee a proper balance in preaching on the various themes of the Word of God; it will provide a well-balanced diet of Bible truths. The benefits of long-range planning far outweigh any possible disadvantages.

A further word needs to be added concerning a pastor's sense of direction and a goal for which to strive. He needs to take a good look at why he is a pastor and what the ministry involves and the goals he has set, or failed to set, for himself and his church. There are far too many pastors who are merely "baby-sitting" their church--going from Sunday to Sunday with no particular goal in mind. Proper goals will aid the pastor in his long range pulpit ministry and help him accomplish God given visions and goals-- the salvation of the lost, the edification of the saints, the sending forth of laborers into the whitened harvest fields of the earth. Every church should be a productive church, and every wise pastor will have a keen sense of goal and direction about reaching that productivity.

c. The sermon itself. In considering the final product that the preacher presents as he stands before his congregation to deliver his message, there are two basic elements that must be intact. Let us look at them briefly:

(1) We note first the mechanics of the message, or the elements in its construction. This will certainly involve three things:

(a) Choice of theme. Here is the heart of his message and the starting point of his sermon construction. The chosen text of scripture will in most instances carry with it the main thought that will be developed in the message. Even though a pastor may be working with a long-range preaching plan, it need not deter him from seeking leadership from the Spirit of God to know how to fit each message into the pattern, and keep the theme relevant to his congregation's needs.

(b) Accumulating material. Most preachers will have a number of messages in the making and material will be accumulating for these over an extended time, yet there will be a final gathering together of the material that will be incorporated into each particular message. Once a theme or scripture text has been chosen the preacher can begin to use his study tools and personal files to amplify his thoughts.

(c) Forming the outline. This is a great day for alliteration in setting down the main points of the message. Whether alliteration is used or whether it is not is immaterial to good, orderly and logical setting forth of the message the preacher is burdened to deliver. The main thing is to present the truth in an attractive and logical way that can easily be understood and mentally

grasped to move the emotions of the hearers and activate their wills to accept the truth and make it a part of their lives.

(2) In addition to the mechanics of the sermon, the Biblical and doctrinal content must also be considered. Every sermon should be:

(a) Bible based. We are exhorted to "preach the Word," not just the preacher's own ideas. Ill-informed "inspiration" can never substitute for hard hours of knowledgeable research into the Word. The preacher must dig out the meaning by hard work and the help of the Spirit.

(b) Doctrinally sound. We, as "second blessing" holiness people are of the Wesleyan-Arminian persuasion. Our messages must conform doctrinally to what we are persuaded the Bible teaches. Only then can we be true to our calling and to the souls of men who will live forever beyond this life.

(c) Relevant to the spiritual needs of the congregation as well as to the time and season at hand. Every true pastor should have a sense of the "eternal fitness" of things and, we are persuaded he will have such if he is a Spirit-filled man and will seek constantly the divine favor.

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CONDUCTING THE SERVICE

1. The order of the service.

a. Well-planned ahead of time. There is no virtue in the idea of just "letting the Lord lead," and trusting the service to that. The public service should be well-planned and even written down in advance as to the order of what will take place from beginning to end and not given over to chance or the last minute of hopeful inspiration. A well-planned service will include what songs will be sung, when prayer shall be offered and by whom, the place of the offering, the special song, the message, and how the service will be concluded.

b. The place of the preached Word. The preaching of the Word should be the major and climaxing part of the service. No part of the service should be considered unimportant. It all should add to the spirit of worship and should set the stage for the main part of the service, which is the preaching of the Word. The preaching of God's Word should never be shoved into the last few remaining minutes of the service and thus given an inferior place.

c. The place of the Spirit in public services. We are both liturgical and informal in our worship. In other words, we believe in a well-planned program to guide our worship, but also in being open to any intervention of God's outpoured Spirit on the congregation. The presence of the Holy Spirit should predominate the atmosphere of the entire service. The spirit of the service should not be humanly "worked up" but prayed down, and the order of the service as pre-planned should follow through with the expected blessing of God on it all. This should be the rule, recognizing and making way for exceptional outpourings of the Holy Spirit when the outlined program would be set aside.

d. The place of prayer in public services.

(1) The pastoral prayer. It is fitting in the Sunday morning worship service of the church for the pastor to lead the congregation in prayer. He, above everyone else in the church, knows the joys, sorrows, burdens and problems of those in the congregation and it is an appropriate time for him to lift his people to the throne in prayer. If the pastor would prepare his heart and mind ahead of time for the Sunday morning pastoral prayer, not in any sense of being formal in it but in a sense of lifting his congregation into the presence of God, he would go a long way in preparing them to receive the truth from God's Word which he is about to proclaim and in the long run would enable him better to fulfill his office of Shepherd of the Flock.

(2) Public concert praying. The blended voices of the saints of God in genuine, heartfelt concert praying possess a beauty and symmetry and gripping power that defy description. Concert praying--audible expressions--of supplication, praise and adoration to the Almighty God, is Biblical. It is a mark of Christian liberty and an antidote to formalism. Concert praying should be united praying and purposeful praying. United, concert praying should be praying that unites with the one particular individual who has been chosen to lead in the public prayer. Concert praying was practiced in Old Testament times and is still used among the orthodox Jews. When we turn to the New Testament we find this kind of praying practiced. In Acts 4:24 we read, "...they lifted up their voice to God with one accord..." As a result of this mighty concert praying, prompted by the spirit of humility and faith and entered into by a "one-accordness," "the place was shaken," the heavens were opened and a mighty manifestation of spiritual power came upon them all.

Pastors need to understand what public, Biblical concert praying is and what it is not. First, it is not everyone praying a prayer of his own making which is unrelated to the spirit of the service and the prayer concern at hand. It is not praying so loudly that others cannot hear and join in with the prayer that is being offered. Not everyone is vocally endowed to lead in public, concert praying. A person with a weak, quiet voice should as a rule not be chosen to lead the prayer. A wise pastor will take all this into consideration in this matter of united public praying. When the one leading has concluded, that should end that particular prayer time unless otherwise directed by the one in charge of the service or unless a spirit of prayer continues to linger.

2. "Do's" and "Don'ts" of Conducting a Service.

Space will not allow a lengthy elaboration of each point. However, the serious minded student will ponder each point and with his Bible at hand find and read the passages referred to.

a. "Do's" in conducting a service.

(1) Guard the dignity of the pulpit. (Eph. 4:29; 1 Cor. 2:4)

(2) Keep the service in hand. It is an art to properly manage a service, and also a matter of proper decorum. (1 Pet. 5:3)

(3) Begin on time. (Ps. 119:60; Eph. 5:16) Consciously or unconsciously, preachers either train their people to be purposely on time or habitually late for service.

(4) Respect church authority. The pastor has control of the pulpit. He is not obligated to invite everyone who comes along to preach, and there will be times when in defense of the truth he will have to bar some. (Matt. 7:15; 1 Tim. 1:6, 7; 6:3, 2 Tim. 4:3; Titus 1:11; 2 Pet. 2:11; Gal. 1:8)

(5) Participate in the service. (Ps. 100:2) Stand when the congregation stands; sing when they sing. Preacher, you might be surprised how your enthusiasm in entering into the spirit and participation of the service will catch fire in the pew.

(6) Be brief with preliminaries, leaving out the trivial. (Matt. 5:37) The announcements and offering should be made part of the worship service but should not be mishandled so as to distract from a sense of worship.

(7) Speak to be understood. Avoid monotonous speech, singsong delivery, and staccato-like tones. (2 Cor. 3:12; Prov. 16:24; 25:11)

(8) Preach to reach the heart as well as the ears. (Prov. 18:21; Zech. 4:6; 1 Cor. 4:20; Acts 18:26; Col. 4:3)

(9) Preach with certainty. (2 Tim. 1:13; Titus 2:8; 1:9; Jude 3) People should not have to guess what the preacher means.

(10) Let God's Word predominate. Anything that detracts from the preached Word should be avoided. Plain preaching is better than preaching over people's heads. (1 Cor. 2:1,2)

(11) Always preach your best. (Eccl. 9:10; 1 Tim 4:15)

(12) Make adequate preparation for each service. This will include both the head and the heart.

(13) Scripture reading should be carefully studied beforehand so that it can be carefully read with no stumbling at proper names or unfamiliar constructions. It should be announced in order of book, chapter and initial verse. Scripture should never be read in a dead, toneless, unimpressive way. Commenting upon the Scripture lesson while reading is not the best. Let the Word be its own witness. This is not a hard and fast rule, however.

(14) The pulpit should be treated as a place of privilege and not just a place to perform a task.

b. "Don'ts" of conducting a service.

(1) Refrain from pulpit warfare. A preacher should not scold the audience nor deal in personalities. The pulpit is a place to preach the Word. (Eph. 4:31)

(2) Refrain from wrong methods in getting attention. Scolding the audience will not guarantee attention. A wise preacher will quit when he gets through. When people are whispering or talking in the audience, an effective way to correct it is to stop preaching until quiet prevails, then proceed without comment. (1 Cor. 7:35)

(3) A preacher's reference to his own person in his sermons should be carefully handled. Personal illustrations occasionally however, are not forbidden.

(4) Talking needlessly or laughing with a brother minister on the platform should be avoided. Such conduct breeds irreverence in the pews and disrespect for the ministry.

(5) Gazing vacantly about instead of being occupied with the duty of the hour will tend to create a sense of unimportance and irreverence for the gathering.

(6) Smoothing the hair, arranging the tie, or in any way putting the finishing touches on one's personal toilet before the congregation; blowing the nose loudly or conspicuously are all of very poor taste and should be avoided.

(7) Incorrect posture while seated on the platform, lounging or slouching down are improper.

(8) Failure to set an example before the people of absolute reverence in attitude and bearing when someone else is leading in prayer by running around to make last minute preparations or giving instructions while the congregation is in prayer should be strictly avoided.

(9) Avoid sensational preaching. There is a difference between preaching which produces sensation and sensational preaching. The gospel itself is a sensation.

3. Preaching.

a. The delivery of the message. This presupposes that there is a message to deliver, and that the one to deliver the message has the gifts and graces and character that will justify his standing behind the sacred desk. A preacher should study to present truth clearly, uniquely, attractively and convincingly. The effectiveness of the message will depend greatly on these things if they are accompanied with the anointing of the Spirit.

b. The mechanics of delivery.

(1) Gestures, posture, facial expressions, speech (grammar, etc.): all of these things plus certain idiosyncrasies either help or hinder in getting the message across.

(2) Distinctness in speaking is important.

(3) Eye contact with the audience and directness in speaking to them brings both preacher and congregation together.

(4) The voice is the instrument of conveying thought. The pitch of the voice, the rate of speech and the volume and quality of voice can all be used very effectively. Ear-splitting loudness and extreme lowness of voice can be very detrimental to effective preaching.

(5) Earnestness, sincerity and humbleness are effective in the delivery of a message. Humor and imagination have their place. However, humor in the pulpit needs to be guarded and joke cracking is out of place.

4. Preaching with aim.

a. Pastoral preaching. As has been indicated earlier in this chapter, every pastor should have a long-range preaching program in mind that would include:

(1) First and foremost, preaching that edifies. The great truths in the scriptures that stir and edify the preacher himself, when preached to his people under the anointing of the Holy Spirit, are sure to stir and edify them.

(2) Acquainting his people with the Word of God. Preaching through the Bible while he encourages his people to read through the Bible has been a plan fruitfully used by successful pastors. This will take advanced planning.

(3) Building up his people in their faith and Christian life through Bible preaching. The pastor must constantly administer to them the Word in order to strengthen them in meeting life's vicissitudes.

(4) Preaching to get his people off the pews and out into their world in soul-saving ministries.

b. Evangelistic preaching. Successful evangelistic preaching will include on the one hand a deeply burdened heart marked by a cultivated love for the lost, and a carefully prepared sermon characterized by a definite aim of getting people saved and entirely sanctified. As a rule the Sunday night service should be geared to this--the music, the preaching, and the altar call. The entire church should be geared to this pattern.

c. Preaching for results. A preacher should have definite goals in mind for his ministry. Every message should have a definite motive and purpose behind it:

(1) For his own growth, edification and education;

(2) For saintliness in himself and his people;

(3) For increase in attendance and membership;

(4) For unity and financial solvency;

(5) For developing a positive force for righteousness in his community;

(6) For developing a world-wide vision for himself and his people;

(7) For solving problems that arise in his congregation. The Word of God holds the answer to every problem that faces humanity. A great percent of the counseling that people are in need of can be administered through the anointed preaching of the Word. Preaching will be the one instrument the pastor has at his disposal in order to solve most of the problems that will arise. More will be said about pastoral counseling in a later chapter.

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SPECIAL SERVICES

1. The Sacrament of Baptism.

a. The place and importance of water baptism. Baptism is the application of water in the name of the Father, Son and Holy Ghost, as an outward sign of an inward work of grace; a divinely appointed method of confessing faith in Christ before the world. It is commanded of Christ (Matt. 28:19), practiced by the apostles after Pentecost, and recognized as a sacrament to be practiced by the church down through the ages. It is the solemn duty and privilege of every born-again individual to be baptized and it is the responsibility of the pastor to see that opportunity to be baptized is made available to qualified candidates.

b. Preparing the candidates for baptism. All new converts should be instructed in the Biblical command to be water baptized and provision made by the pastor for their baptism as soon after their conversion as convenient

c. The baptismal service. When there are candidates to be baptized a service should be planned. The type and length of service would depend somewhat on where and when the baptism is to take place. A regularly planned service with an appropriate message followed by the baptism of the candidates would be a normal procedure. Preparation for the service should include:

(1) The setting of the order of the service.

(2) The selection of the place of the service.

(3) Spiritual preparation for the service.

(4) Appointing the time of the service.

2. The Sacrament of the Lord's Supper.

a. The importance of the sacrament. This sacrament was instituted by our Lord Himself (Matt. 26:26-29; Mark 14:14-20; Luke 22:14-20), and commanded to be participated in by His Church (1 Cor. 11:23-26).

b. The frequency of administration. There is no scriptural direction given as to the frequency of administering this sacrament. Some churches administer it weekly, others quarterly, and still others once annually.

c. The preparation and administration of the service. As a rule each denomination has in its discipline or manual directives concerning the administering of this sacrament. A wise pastor will seek out all the help he can get for this type of service.

3. The Reception of Church Members.

a. Preparation for membership. Candidates that qualify for membership should be given instructions and be encouraged to become members as soon as possible. Each local church should have a membership committee, acting in conjunction with the pastor, whose duty would be to seek out and encourage those who qualify to join their local church.

b. Signing of the church pledge. Where signing of a church pledge is required, this should not be overlooked. To be a member of a local church should be looked upon as a privilege but it is also a serious matter and should be considered such by both pastor and people.

c. Receiving into membership in a public service. When candidates are to be taken into membership a service should be arranged and a time set for a public reception. This need not take the entire service, but it very well could, with an appropriate message preached, followed by the reception of the candidates.

4. Dedication of children.

a. Preparing for dedication. This would involve a visit by the pastor with the couple who is desirous of having a child dedicated to the Lord. During this time of visitation the pastor should make opportunity to counsel with the couple regarding the significance and importance of dedicating a child to the Lord.

b. The dedicatory service. As a rule this does not occupy the entire service, but should be a sacred and meaningful time for the pastor, the couple and the church. However, it might well occupy an entire service with an appropriate message followed by the ceremony of dedication.

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A CODE OF ETHICS FOR THE PULPIT

1. Visiting preachers should receive instructions before going on the platform. The pastor will lead the way to the platform, then step aside and indicate to him which seat to occupy.

2. Good pulpit manners must be cultivated. Talking or laughing with a brother minister in the pulpit should be avoided. Sit up straight, be alert, avoid crude jokes and slang.

3. When presiding, a pastor should avoid being the center of attraction or calling attention to himself. He should check up on the frequency of "I," "me," "my," or "mine" in his messages. He should preach Jesus, not himself. Home life is sacred and should not be displayed or its intimacies bared in public.

4. While praying in public, prayer should be made to God, not to men. In addressing God, the second person singular--thou, thy, thee, thine--is preferable. The prayer posture, whether standing, sitting, or kneeling, should be determined by the occasion or circumstance. As a rule, kneeling is to be preferred.

5. Avoid plagiarism. Taking a message of another and giving it as one's own is known as plagiarism. All ministers' codes and ministers everywhere condemn plagiarism and a preacher should not pass off the work of another as his own. (Gal. 6:4) Borrowed material should be acknowledged. (1 Thess. 5:22) We are debtors one to another and there is no such thing as absolute originality. Some of our debts we can trace, but of most debts we are unaware. There are a few standard plans that do not belong to anyone and it is not wrong to use them no matter how many others have done so. A wide-awake preacher will keep handy a notebook and will eagerly jot down sermon suggestions from any source, keeping far ahead of his immediate need. This is considered grist that comes to his own mill and if he does his own grinding the flour will be his own.

6. To study one's notes or sermon outline after he has come to the platform while the service is in progress is considered a breach of etiquette.

7. The preacher must exalt the Bible and be true to his own convictions.

8. A preacher should be himself, use no unnatural tone or be a deliberate mimic of another.

* * *

CHAPTER 5 ENDNOTES

1 G. B. Williamson, *Overseers of the Flock* (Kansas City: Beacon Hill Press, 1952), p. 49.

2 Ibid, p. 49

3 Gordon MacDonald, *Ordering Your Private World* (New York: Thomas Nelson Publishers, 1984), pp. 12, 19, 23, 63.

4 E. E. Shelhamer, *Heart Talks With Ministers* (Kansas City: Nazarene Publishing House), pp. 10, 11.

5 Albert N. Martin, *What's Wrong with Preaching Today?* p. 3.

6 Adam Clarke, *Clarke's Commentary*, Vol. VI (Nashville: Abingdon- Cokesbury Press), p. 596.

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QUESTIONS FOR DISCUSSION OR TESTING

1. How important is preaching? What makes it difficult?
2. What is involved in preparing a preacher for preaching?
3. How should a preacher go about preparing a message? What will be his source of preaching material?
4. What advantage is there in a long-range plan of a preaching program? What disadvantage?
5. In the planning and forming of a particular message what should be kept in mind?
6. How much detailed planning should go into a particular church service and how valuable is it to have a well-planned service?
7. What place should the preached Word have in a service?
8. Does a well-planned service necessarily set the Spirit aside? Explain.
9. What place and form should public prayer have in a church service?
10. In the "do's" and "don'ts" of conducting a public service as presented in this chapter which ones, in your thinking, were the more important?
11. In the section on "preaching" what impressed you most as being helpful to you?
12. In the section on "preaching with aim" what impressed you most as being helpful to you?
13. How important do you feel it is to press water baptism on new converts?
14. How important in your mind is it to have regular times planned in order to conduct the sacrament of the Lord's Supper? How often should this be administered?
15. In considering new converts for membership in the church what procedure should be followed and how soon should they be considered for membership?
16. If an unsaved couple requests their child to be dedicated to the Lord, what course should the pastor take?
17. In the code of ethics that is presented at the end of this chapter which one stood out most in your mind? Explain.

* * * * *

Chapter 6

THE MINISTER AND HIS FLOCK

"Take heed therefore unto...all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." -- Acts 20:28

"And he gave some...pastors." -- Ephesians 4:11

* * *

The word "pastor" both in the singular and plural forms is used only eight times in the Old Testament and found only in the book of Jeremiah. It means literally, "to feed." "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15). The word is used once in the New Testament and carries the thought of a "shepherd," or "feeder" (Eph. 4:11). The word "shepherd" is used much more frequently, both in the Old Testament and the New Testament. It means "to tend a flock or pasture a flock." The term can be traced to the Old Testament usage where Jehovah or Yahweh is called The Shepherd of His people, and where those who are called "shepherd" are appointed to serve His people in His name. In the New Testament, our Saviour calls Himself the Good Shepherd. He commissioned Peter to "feed my sheep."

Is it not to be understood then, that the work of a pastor is to care for his flock properly in a way that pleases the Great Shepherd? To accomplish this he must have a shepherd's heart. He must love his flock not because of what they pay him or what position they can give or what they can do for him but because of what they are and his responsibility to them as an under shepherd.

The pastor with a shepherd's heart will give his life to see that his sheep are brought safely within the fold. He will set before them a godly example and will be able to say "Follow me as I follow Christ." The pastor, as leader, must be a step ahead of the people if he is to inspire them to be active for God. He must be able to see the value of a soul and the unseen potential of each person.

The secret of being a good shepherd is found in his love for the flock. Paul summed it up by saying, "For the love of Christ constraineth us" (2 Cor. 5:14). The word "constrain" means to coerce, to control, to press hard, to harass so that there is no rest save in pushing on for Christ. It leaves one no other choice. Such is the spirit that should possess a truly God-called pastor and shepherd of the flock.

* * *

PASTORAL VISITATION

We have learned in the previous chapter that preaching is the primary responsibility of the pastor, and here again this truth is affirmed and confirmed by the term "shepherd," as feeder of the flock. However, when we come to the responsibility of pastoral visitation we find that this ministry is also implied in the term "shepherd," or tender of the flock. So essential are both of these responsibilities that neither can reach the highest effectiveness without the other.

A Pastor who would minister effectively to his parishioners and his community will profit beyond measure by spending time in the homes of the people. It is said of Ezekiel as he ministered to his people in Babylonian captivity that he sat where they sat, and remained there astonished among them seven days. (Ezek. 3:15) A pastor will often be astonished at what he will see in the homes of the people--their sins, their temptations, their surroundings--and thus he will be better prepared to adapt his pulpit ministry to those who listen to him.

In his book, *The Pastor and His Work*, Homer A. Kent makes the following cogent observation: "In Jeremiah 23:1-2 a woe is pronounced against the shepherds of Israel because among other things they had not visited the flock of God. The reference here, no doubt, is to the rulers of Israel who had remained so aloof from the people that they did not know their real problems and burdens."¹ The same principle applies to a preacher who lives so far removed from his people he does not know their needs.

Pastoral visitation is one of the most vital parts of the ministry. This is exemplified in Acts 5:42, where the early apostles were "daily in the temple, and in every house...[and]...ceased not to teach and preach Jesus Christ."

1. The Purpose of Pastoral visitation.

Pastoral visitation should not be without definite purpose and before a pastor makes a call he should determine the purpose of that call. We suggest here some of the more important purposes that would prompt a pastoral visit.

a. To comfort and encourage the sick. It is the pastor's responsibility to immediately respond by a personal call and continue to be in frequent contact with the sick. In times of need and especially in time of sickness people naturally turn to their pastor for support. An alert pastor will train his people to notify him immediately of sickness of which he may not be aware. There have been times when sickness has overtaken some within the circle of a pastor's responsibility without his knowledge--especially among those who attend the Sunday School or who are non-members. There have been cases where sickness and even death has overtaken an irregular Sunday School attender without the pastor's knowledge. This should never be and will not happen where a pastor makes sure there is a well organized church and Sunday School with an accurate accounting of absentees and with an effective follow-up system.

b. To seek out absentees. At the close of the Sunday services a pastor should have in his hand a list of all who were absent from Sunday School and the regular morning and night services and will acquaint himself as quickly as possible with the reason for the absence. Where it is needed he will follow up that absence with a pastoral visit as early in the week as possible.

c. To welcome newcomers. It should be considered an honor and a privilege to call on newcomers and an alert pastor will quickly obtain information about them, why they attended and if they are prospects for continued attendance. His visiting them in their home at the earliest time possible should not be neglected and will be his greatest means of keeping the door open to further minister to them. At the same time, it is considered unethical to make a pastoral call on people who drop in for a service but who are already members of another church. If perchance they would request a pastoral visit, they should tactfully and in a kind way be referred back to their own pastor.

d. To keep close contact with new members. Visiting in the home of new members should be high on the list of a pastor's calling program. It takes time to properly adjust into a local church body and a pastor in his calling can give valuable guidance and encouragement.

e. To contact prospects. A properly organized and supervised calling program in his church will provide a prospective list for the pastor to follow up. Pastor and people laboring together in this ministry will produce fruit for the Master. Prospects also include those in attendance or in occasional attendance but who are in desperate need of spiritual help. A pastoral call could very well be the means of saving them to the church.

f. To bring cheer to the aged and those unable to get to the house of God. There are battles peculiar to every age and stage in life. Older people as well as shut-ins are removed from the main stream of activity and fight the battle of loneliness and the feeling of being left out. An understanding pastor will not neglect these but will call on them regularly and with appropriate words of comfort and cheer. Also it would on occasion be a mark of courtesy to give older people some kind of recognition in the public service of the church.

g. To learn the home conditions of the people he ministers to. A pastor cannot afford to have only a secondhand or hearsay knowledge of the home life of the people he ministers to. Faithfulness in pastoral visitation in their homes will prove to be a blessing to both pastor and the homes he visits. A home visit could be the means of correcting a wrong impression of people and give the pastor an empathy or a concern for them he otherwise would not have.

h. To assist couples facing marital problems. To preserve the sanctity of the marriage bond and to build strong family units should be the goal of every pastor and he should go as far as possible in accomplishing this end. Where there has been infidelity to the marriage bond couples should be guided toward forgiveness and reconciliation rather than to separation and divorce. Much prayer and wise counseling on the part of a faithful pastor is desperately needed in these days when Satan is all out to destroy every home he can.

i. To encourage and promote the family altar. As has just been stated, one of the goals a pastor should have in his ministry is to build, with the help of the Lord, strong family units. A wisely planned and conducted family altar with the husband and father in charge is one of the greatest, if not the greatest means for accomplishing this purpose. A concerned pastor, as a very vital part of his pastoral ministry, can give needed assistance and guidance at this point. He will discover that many families, more than might be assumed, need help in getting a family altar started. Where the head of the home is not a Christian, often times the wife, in her burden and zeal

for the children's spiritual welfare, will unwisely assume the leadership in conducting the family altar. But when she does, in that degree and at that point, she usurps a position in the home that under God belongs to her husband. This consciously or unconsciously brings a division in the home--wife and children in one camp and husband in another and to that degree he feels separated from his family.

Although an unsaved man would not be likely to conduct a family altar, still he as head of his household should be the one to order it even though he might not actively participate in it. A wise pastor, during a pastoral visit where he meets with both husband and wife together, can adroitly point out to the couple God's order for the home and encourage the man to take his God-given and responsible place as head of his home and assume leadership even at this point, calling his wife and children together and then letting them go ahead with Bible reading and prayer. If rightly handled, and with God's help and blessing, this could gain and has gained the pastor respect in the eyes of the unsaved husband and been the means of his salvation and the establishing of a strong family unit. Too often the unsaved husband has been set aside or ignored in this matter.

However, if an unsaved husband is totally uncooperative in the matter of a family altar, the least a wife could and should do would be to go ahead for the sake of her own soul and that of her children, but with as full an understanding as possible between herself and her husband.

j. To stimulate attendance. However trite it may sound, it is still true that a home-going preacher will make a church-going people. Consistent pastoral visitation at regular intervals does produce results in church attendance.

k. To represent Christ and the Church, and always in that order. Christ is the primary need of every person, (Phil. 1:21) and every one needs a good spiritual church home.

2. Characteristics of Pastoral Visitation.

a. A pastor should set not less than a thousand calls as a normal annual goal. To accomplish this he will have to discipline himself to a systematic daily and weekly goal.

b. The purpose of each call should be considered before the call is made. There would be no point in making calls just to reach a set goal.

c. A pastoral call need not be long but should be long enough to fulfill the purpose at hand. After a brief greeting a pastor should come directly to the purpose of his visit. While a pastoral call need not be lengthy it should not have the feeling of being rushed.

d. The heart of the conversation should center along spiritual lines. Gossip of all kinds should be avoided both by himself and those he is visiting. It is well to keep in mind the familiar saying "Great minds discuss ideas, average minds discuss events, small minds discuss people." A pastor should be a good example along this line and not forget that one good example is better than a thousand admonitions.

e. Interest should be shown in the personal problems of every member of the family. Without fail a pastor should know every one in the family and be able to call them by their name. Success in this area is determined by set purpose--pastor, be determined to know by name each member. This may take some doing if you have a large Sunday School with some coming from non-member families.

f. The call should be concluded with the reading of a short passage from God's Word and a prayer offered by the pastor. In such a prayer it would be very appropriate for the pastor to call each member by name.

g. A record of every call with the date noted should be kept by the pastor. He must not depend on his memory alone. An accurate and complete record of a pastor's calls is indispensable to keep a pastor abreast of his calling responsibilities.

h. A pastor should leave a calling card where folk are absent from home when he calls.

i. Members living at long distances from his church should be contacted regularly, if not by frequent pastoral calls, at least occasionally by phone or letter, and an occasional visit to the home should not be neglected.

j. Where a pastor has young children at home much of his calling will be done alone, but there are calls to be made where he will need his wife to accompany him--where a woman lives alone, when calls are needed in a home where the husband is away, when it would be best for the wife's sake that his wife accompany him, etc.. It is always good when the pastor and his wife are able to call together.

3. Methods to Be Used in Pastoral Calling.

a. Calling on members and those who regularly attend church. The number of times a pastor will call in these homes annually will depend on several things--the size of his congregation, whether he is full time in the ministry or must work to supplement his salary, the distance his people live from his church, etc.. Whatever his circumstances he should arrange to get into the homes of his people several times each year.

(1) Seasonal method--fall, spring or some other special season can be set aside when the pastor makes an effort to call on every home represented in his congregation. When all families receive a call from the pastor within a given period of time it has an advantage of creating a warm atmosphere throughout the church body. From the pastor's standpoint these calls need not be lengthy but meaningful and with the feeling of sincerity.

(2) Weekly goal plan--the pastor plans on a regular weekly basis the number of homes he will be calling on. This is a very workable plan, but must be well organized to be sure no family is overlooked.

(3) Time-budgeted plan--the pastor sets aside certain periods of the week, usually afternoons, for pastoral calling. As can be readily seen, this plan would be a way of initiating the other plans mentioned herein.

(4) Alphabetical plan--calling on the membership according to the order of the alphabet. This method may or may not be advantageous.

(5) Sectional plan--the listing of the membership according to the geographical location. The advantages in this plan would be to save on transportation costs especially in large city areas and in country churches where the membership is wide spread.

b. House-to-house visitation. This is a canvas-type calling to locate prospects and a pastor should enroll the members of his church to aid him in this type of calling. Where there are strong laymen in the church that can head up this kind of calling it should produce enough prospects that would keep a busy pastor occupied with a follow-up ministry.

c. Visiting jails. Where it is possible to do so a pastor should take advantage of calling in local and county jails and in penitentiaries. There can be a very rewarding ministry in this area and a pastor should be very careful to follow all the rules and directions laid down by those in authority. Laymen can be enrolled to assist in this type of ministry.

d. Hospital visitation. This will be fully dealt with later on in the chapter.

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HIS RELATIONSHIP TO WOMEN

The pastor should guard carefully his relationship to the women and girls of his congregation. He should be very careful not to put his hands on them. John Wesley gives a plain sensible rule at this point: "Converse sparingly and conduct yourself prudently with women." There is no justification for a pastor, in shaking hands with a lady, to hold her hand unduly, pat her on the back and the like, even though he should shout "hallelujah!" while he is doing it. There is no justification for a preacher holding private conversation or private correspondence with certain female members of his congregation even though they be ostensibly on spiritual matters. There is no valid excuse for a preacher to labor chiefly in trying to help the female sex. Some preachers seem to feel specially called to labor with girls and women. To instruct them and help them is in itself not wrong, but it is paying an excessive amount of attention to them, and that to the neglect of others as needy and worthy, that should be guarded against. Beware of cultivating what is generally known as "spiritual affinity" outside one's own family relation. "Spiritual affinity" is almost sure to become fleshly affinity and if allowed to run its course will end in free-love. Preacher, beware! When a member of the opposite sex attempts to build up personal interest in her pastor beyond normal acquaintance, his own safety and integrity would demand an immediate cut off.

The greatest asset to a pastor at this point is a good wife. This subject has been dealt with elsewhere in this book. Suffice it to say here that a pastor's wife can be of service in the matter of

certain calls that need to be made. And again, the pastor's wife may exercise a very precious ministry among the women and girls of the congregation by her consistent walk and example of ideal Christian womanhood. She can be of untold value in counseling women and girls in company with her husband as well as by herself.

A minister should refrain from riding around alone with women in his car. His wife can be a great asset here when it becomes necessary or a courtesy on the part of the pastor to provide transportation for members of the opposite sex. A pastor invites unneeded criticism and trouble to himself when he becomes overconfident in thinking he can get by at this point. His reputation may be ruined by town gossip and there are too many instances on record where ministers were tempted and fell, to allow carelessness in any relationship with women that can raise questions.

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VISITING THE SICK

In addition to what has already been mentioned in this chapter, there are a few things a preacher should observe in ministering to the sick.

1. The prominence it should have. Ministering to the sick is one of the most precious privileges of the pastor. It is also one of the most urgent responsibilities that he dare not neglect. For this reason a pastor should elicit the support of the entire congregation, informing him of sickness of which he may not be aware. Calling on the sick must be prompt lest his coming be too late. Often times sick calls will need repeated and daily attention.

2. Proper preparation and visitation. A pastor should go prayerfully seeking divine help in searching for the proper Scripture for the particular situation and the proper words to say. He should acquaint himself as far as possible with the nature of the illness or injury. He should respect the authority of those in charge if it be a hospital call. When the patient's door is closed it is wise to find out the exact situation. If it is fitting, the pastor should carry some helpful literature. He should be willing to visit the sick at any time needful, whether day or night. A preacher is granted visitation privileges in making hospital calls beyond the regular visiting hours, but a wise pastor will not take undue advantage of this. He will be courteous and respectful in his conduct toward hospital personnel.

As a rule the visit should not be long nor should it be hasty or of a professional air or character. A call should be made in a calm, cheerful manner, exhibiting the grace of sympathy. Above all it should be spiritual and include a proper Scripture reading and prayer.

3. Precautions to observe. There are times a pastor will call upon those who have contagious or infectious diseases. Here a preacher must not be presumptuous, but observe those precautions that will be a protection to himself and his own family. He must heed those laws and regulations which have been established for the welfare of all concerned.

4. Practical benefits. It will be a pastor's privilege and responsibility to strengthen the saints of God in their time of suffering. It will afford him a special opportunity to minister spiritual

help to those who have grown careless. Sick room ministry can be an opportunity to reach the unsaved. A call on the sick who are also in spiritual need must be backed with earnest prayer and the call itself with tact and a prayerful dependence on God.

Sick room ministry can be a benefit to the minister himself in helping him develop a spirit of empathy. He must not allow a callousness of nature toward the suffering to overtake him.

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COMFORTING THE BEREAVED

A pastor should be aware of his responsibility at the time of bereavement. What to do when he is faced with a death in his congregation can be frustrating unless he has in mind certain guide lines to follow. Space will allow only a few general suggestions.

1. There should be no delay in visiting the home where death has come. Condolences should be offered and comfort to grieving hearts sought in the Scriptures. A good approach to make is to point out the Scriptural reminder that "it is appointed unto men once to die" (Heb. 9:27), and death of a loved one is an experience common to all mankind. Sooner or later death is an experience certain to come to each of us.

Although we cannot understand here and now the counsels of God concerning our own destinies, He only can fix the hour of death and He never acts without reasons. When He permits death to take a loved one, He has a purpose for doing so. We must believe this because it is so. Romans 8:28 is a consoling Scripture to us and also Job's words found in Job 1:21. The universality of death is a fact and we are all moving in that direction. Prayer should be offered and each one present should, by name, be lifted to the throne of God for comfort and strength to bear the loss.

Young people as a rule have a harder time adjusting to the death of a loved one than do older people, especially when death appears to be very untimely. They will be in need of pastoral help and counseling even for days following. Even though we live in the warmth of Gospel truth and can lean on that for consolation, all that are left behind feel the chill of death. To offer consolation to loved ones of the unsaved who die is far harder. A pastor can assure them that they are in the hands of a just God and it is the part of wisdom for each individual to prepare for their own hour of death which is sure to come.

After offering heartfelt condolences, and a few comforting words scripturally based, and an appropriate prayer has been offered a pastor should offer his help in any way that might be needful--sending telegrams, making phone calls and whatever assistance may be necessary to give the family at such a time. Above all, he must not undervalue the fact of his presence with them even though he may not be able to render a great deal of service.

2. Funeral arrangements. Soon after the death of the loved one the pastor will confer with the family about arrangements for the funeral service, though this should not be a part of his first condolence visit. He should comply with the desires of the family as far as possible. In his visit

with the family there are certain things he will want to get clearly in mind. In this time of grief a pastor can make sure that in the arrangement no detail is overlooked. He should have with him, in mind if not written down, a list of things that will need to be taken care of.

a. Where the funeral will be held--at church, funeral parlor, or the graveside.

b. Whether the family desires a brief meeting with the pastor just prior to the public service. If so, where and at what time? Customarily the immediate family and near relatives meet together and go from there to where the service is being held. It is good, unless the family would indicate otherwise, for the pastor to meet there and offer a prayer for help and strength in the service and burial about to take place.

c. The time of the public service. When this is determined it should not be assumed that all will automatically know. Adequate announcement must be made.

d. Who is to assist the pastor? It is assumed that the pastor will bring the funeral message, but this must not be taken for granted. Who will be the singers, the pallbearers, the pianist or organist, the one to read or give tributes to the deceased?

e. Whether the body will lie in state. If so, where and when?

f. Whether there is to be an obituary, and if so, who will supply this information and who will read it at the service?

g. An order of service should be agreed upon and copies made for the funeral director, singers, organist and/or pianist, pastor's assistants if there be such, and the pastor.

3. The funeral service.

a. This should be carried out as previously arranged.

b. The sermon should not be long but appropriate.

c. At the end of the service the pastor should stand at the head of the casket while those in attendance march by. It is customary, after all others have vacated the church or funeral parlor for the loved ones to gather around the casket. The pastor and his assistant should remain and be ready to assist members of the family if needed. After the family has been ushered to their waiting cars, the pastor shall remain and go ahead of the casket to the funeral coach.

4. At the graveside. At the cemetery the pastor should go a once to the funeral coach to await the removal of the casket and to precede it to the graveside. The minister usually stands at the foot of the grave looking toward the head of the casket and as soon as all have gathered around he should proceed with the committal and final prayer. (Further instructions can be obtained from a recommended funeral manual.)

5. After the funeral. Immediately following the funeral a meal is usually provided for the bereaved family by the congregation. When this is all in the past the immediate days following are lonely and trying for the bereaved when they come face to face with the stark reality of their loss. The minister should not forget the family in this time.

6. Funeral fees. Funeral fees should not be accepted from church members except in cases where the family insists or where the fee has already been included in the funeral director's expenses. As a rule the bereaved family feels much better if they are allowed to express their appreciation to their pastor for his services with a financial expression of some kind.

* * *

PERFORMING WEDDINGS

It should be considered an honor and a privilege to conduct a wedding where two Christian people are being united to form a Christian home. On the other hand, a minister is not required to accept weddings and he should not bring reproach upon his church or himself by uniting in marriage those who are not properly qualified. When a preacher conducts a wedding he is acting as an officer of both church and state. He should be familiar with the marriage laws of the state in which the ceremony is being performed and with the requirements of his church. He should take the pains to know what these are and abide by them.

A good marriage manual can be obtained to guide the preacher in the mechanics of the wedding. In general there will be the preparation preceding the wedding, including premarital counseling (see further on in this chapter under "the minister as counselor"), the wedding itself, and the reception that follows the wedding. Following the ceremony the preacher should fade into the background and let the newlyweds have the limelight.

* * *

MINISTERING TO DIFFERENT AGE GROUPS

A good pastor will not neglect any age group from the crib to the aged. This will involve alertness, the warmth of interest, ingenuity, hard work and long hours.

1. Ministering to children. It has been said that he who pats a child on the head has touched the heart of the mother. An alert pastor will enlist help and delegate responsibilities in order to carry out a full orbed program for the children of his congregation. He will work to have an active cradle roll, departmentalized Sunday School, Junior Church and a D.V.B.S. When circumstances dictate its necessity, he will organize and assist in a day school for the children of his congregation. He will not overlook the children in his pastoral calling.

An active cradle roll department can open up doors of opportunity in reaching young couples for the Lord. By watching the local papers and following up leads, a cradle roll secretary will be able to contact the parents of the newborn babies. By enrolling the babies on a cradle roll

a follow up program can be initiated in that home and thereby many otherwise unchurched families may be reached.

Where there is a large and growing Sunday School a pastor could occasionally bring an illustrated message on Sunday morning that would hold the attention of the entire Sunday School attendance including children and still get some truth across that would apply to the older ones. It would also be an ideal time to go in an all-out effort to appeal to the unchurched parents of children that attend the Sunday School to attend on that particular Sunday. Children furnish an ideal door into spiritually needy homes and hearts of unchurched people.

2. Ministering to youth. It is a pastor's responsibility and privilege to work with the youth of his church. He must keep a direct contact with them and work through others to keep alive a youth program in his church. The youth of a church need to be kept active and a lively program that will keep them busy will attract others of their age group. Young people respond to a spiritual program--prayer meetings of their own, calling programs, rallies and the like. Social times can be arranged that are in keeping with the standards and convictions of the church. However, young people need more than just to be entertained. They need to be put to work for the Lord and they will readily respond if rightly challenged.

3. Ministering to adults. This will include both the married and unmarried as well as those who have reached retirement age and beyond. No age group should be neglected, and especially older people. Special times of getting together should be arranged outside of the regular church services--all church picnics around the fourth of July, church dinners during the Christmas season and the like, furnish an ideal time for all church fellowship.

* * *

GUARDING THE SPIRITUAL LIFE OF THE FLOCK

The primary responsibility and burden of a pastor is to be a watchman over the spiritual life of his church. No church can be stronger than the individuals and families that make up the church. Strong family units are the vitality of a nation and likewise it is so of any church. Thus the predominant interest and desire of a true shepherd of God's flock will be in the area of the spiritual life of each individual and even beyond that he will work toward building strong family units.

1. Ministering to Swing-Shift Workers.

In almost every area of the world today work schedules for the laboring man and woman are such that there are usually some who are shut out of the regular weekday services of the church. An alert and concerned pastor will not consider his pulpit ministry fulfilled by preaching Sunday morning and Sunday night and conducting midweek, Wednesday or Thursday night prayer and praise service. The midweek service must be considered essential, along with the Sunday services, in maintaining the spiritual life of the individual. A Wednesday or Thursday morning midweek service should be provided if at all possible for those whose work schedule prohibits their attendance at the regular midweek service. Likewise during scheduled revival services, if at all possible, a morning service throughout the week should be held as well as a night service.

Many of those who are able to attend the night service, as well as those who are not able, will benefit beyond measure where this can be arranged.

2. Initiating a Prayer Program.

Prayer is essential in maintaining a high level of spirituality in a church. Special prayer times have been planned and included in the regular schedule of the church by most concerned pastors. Times of fasting have also been urged. Many pastors have called their church together for a once-a-week prayer and fasting time. This has usually been set for a Thursday or Friday noon time. Besides this, cottage prayer meetings have been arranged where people are invited to meet in a home one evening out of the week for a special prayer time. Others have chosen to meet at the church in the early morning hours of a set day or days during the week to pray together. Whatever plan best fits the local situation should be used, but by all means a prayer program should be initiated for the spiritual good of the members and to enter into a united burden for the lost.

3. Establishing a Church Library.

Beyond attending the means of grace provided in the Sunday services and midweek prayer service, the reading of good spiritual books and literature has been considered across the years as a vital part in the development of Christian piety. Realizing this, a pastor should take the initiative in setting up a church library containing books that will edify his people. Means for obtaining the right kind of books would need to be arranged. The library should be well organized with a responsible person as librarian and a regular circulation system adopted.

* * *

THE MINISTER AS COUNSELOR

It is not within the scope of this book to give a course in pastoral counseling. However, it is a natural thing for people to go to their pastor for counsel and advice, and that along about every line conceivable. Thus it is the duty of a pastor to prepare himself as much as he is able to be a counselor to his people in the multitude of problems and emergencies they face in their lives.

1. What is pastoral counseling?

The dictionary defines a counselor as "one who gives advice, suggestions, instructions. "To qualify for such a role a pastor must have an intimate understanding of humanity and a sound sense of the moral oughtness of each situation in which he is called upon to give counsel. He must be discriminatory in his counseling, realizing the individuality of each case. This will call for spiritual insight and a working knowledge of the Word of God. Thus the pastor, to fill this role of a counselor, must be a man of spiritual integrity, unquestioned piety and an earnest student of God's Word. He must be a man to whom people can open their hearts with confidence, knowing their trust will never be violated.

In discussing this matter of personal counseling, a word of caution needs to be sounded out to preachers. There must be the proper balance maintained in a preacher's ministry between

exegetical preaching of the Word of God and a one-on-one basis of personal counseling. The primacy of preaching must be kept in the foreground. People who come seeking help in counseling should be urged, first of all, to attend regularly a church where they can hear sound expository preaching of the Bible and any sanctified, holiness preacher should be able to offer this type of ministry consistently from Sunday to Sunday. When God anoints a Spirit-filled man to preach His Word, everyone gets help, including the preacher himself. Anointed exegetical preaching of the Word of God will, as a rule, take care of a high percent of the need for one-on-one counseling. Of necessity, however, there will be some need for personal counseling that must not be overlooked and a place should be provided for it.

There is good material available to assist a wide-awake preacher in preparing himself in this area of need. Where there is opportunity for formal education a course in personal counseling under a sanctified instructor who is experienced in the art of counseling under the leadership of the Holy Spirit would be invaluable.

2. Dangers to be Avoided in the Ministry of Counseling.

A pastor should never pass himself off for more than he is or knows. He should not pose as a psychiatrist or presume to understand easily the mental woes of disturbed people lest he find himself involved in problems that will prove an embarrassment to himself and the church. It is better that a pastor retain the simplicity of his own faith and counsel needy people to trust God for healing and health rather than attempt a solution on the basis of psychiatry.

3. The Variety of Ways Helpful Counseling Can be Administered.

a. Anointed Bible preaching. While we do recognize that there is a place for pastoral counseling on a one-on-one basis, a well-rounded pulpit ministry, as we have already indicated, should be the number one instrument for effective counseling. The primary task of the Church and the Christian ministry is the authoritative preaching of the Word of God. The preaching of the gospel from the pulpit, applied by the Holy Spirit to the individuals who are listening, is the primary means of dealing with personal problems the preacher may not be aware of. D. Martin Lloyd-Jones clearly supports this important point in the following words:

I maintain that ultimately the only true basis for personal work, unless it is to degenerate into purely psychological treatment, is the true and sound preaching of the Gospel...Personal counseling and all these other activities are meant to supplement the preaching, not supplant it; that they are the 'carrying on,' 'follow up' work if you like, but must never be thought of as the primary work....It is a proven fact that as preaching goes down, personal counseling goes up."²

The lack of anointed preaching of the Word is doubtless one of the primary reasons why there is an increasing emphasis on counseling in this day.

b. Through Bible classes. The study of God's Word in organized Bible classes, regardless of the smallness of the group, has been an effective means in helping individuals with their needs. If the pastor himself is unable to conduct Bible classes because of a busy schedule, he should be sure a competent person who is qualified heads the class.

c. Sunday School classes. A wide-awake, well qualified, zealous and spiritual Sunday School teacher has a golden opportunity to be a blessing to members of the class through the Word in helping them solve personal problems in their lives. Most churches could profit greatly if pastors, on occasion, would take time to conduct a class in the art of Sunday School teaching.

d. Classes for new converts--arranged and taught by the pastor.

e. Pastoral calling.

f. Indirectly by a pastor's manner of life.

g. Pastoral counseling on a one-on-one basis.

4. From What Source Does the Need for Counseling Arise?

There are cases in which physiological problems that require medical attention are the real cause of difficulties which individuals bring to a minister. These should be referred to a competent physician. However, the vast majority of problems people face issue from the fact of sin. Because of this fact a sanctified, Spirit-filled minister of the gospel should be the best counselor in the world, for he is endowed with gospel knowledge and has the only answer to the sin problem. To get people to apply the sufficiency of the gospel to their mental, physical, emotional and spiritual needs is the task of the minister in his counseling ministry.

5. Those Who Stand in Need of Counseling.

a. All people. A pastor should be a counselor to all, considering the variety of ways open to a counseling ministry.

b. The spiritually needy. To be effective in this area a minister must be clear in regard to the great doctrines of the Bible. Sinners must be made to understand that God can and will forgive the grossest of sins through the death of Christ on the cross and that He is a justifier of the truly repentant. He must not fail to give instruction when and where needed in the great truth of entire sanctification as a second definite work of grace, the importance of personal and continual perseverance, the doctrine of heaven, hell, and the second coming of Christ.

c. The emotionally disturbed. The promises in God's Word and the comfort passages are foundational in bringing healing to the distraught. There are many of these. In Psalm 107:20 we have these assuring words, "He sent his word, and healed them, and delivered them from their destructions."

d. Young people. The youth of our congregations must not be neglected. Many grow up in spiritually and emotionally maladjusted families. Their parents themselves are in serious need of help. Young people need help in facing peer pressure, friendships and their love life, decisions regarding their career in life, etc. Those from non-Christian homes are in desperate need of counsel. The suicide rate among them is alarming and on the increase. The low morals of this day

and the gross sins that many have experienced have robbed them of life's real meaning. These need the assurance that there is a purpose in life here and now and that this life we possess reaches on into eternity.

e. Couples anticipating marriage. A pastor should be prepared to render premarital counseling when called upon to perform a wedding. Books are available to assist him in preparing himself for this type of ministry and a minister should not neglect to provide himself with this knowledge ahead of time.

f. Those involved in disturbed home and family relationships. Many seek a pastor's counsel in marriage and domestic problems, including interrelationships, unfaithfulness between husband and wife that threaten them with separation and divorce proceedings, grievances arising out of financial problems and on and on until a pastor may wonder, "Who is equal to such a task?" With all the wisdom and past experience a minister might muster up, his greatest help in dealing with apparently impossible cases will come from God at times and seasons of praying, fasting and waiting before the throne of grace.

g. The sick and convalescent. A pastor surely needs to work out for himself a clear, Biblical conception concerning divine healing. He needs to understand that sickness can arise from the tensions and pressures of the day as well as from organic sources. There are times when mental and emotional stresses arise out of guilt, and he will need to evaluate each case and proceed on the right course. There are medications administered by medical doctors today that often produce side effects of increased tension or depression that can cause otherwise unexplained spiritual and emotional battle. A wise pastor will keep all this in mind when it comes to dealing with people.

h. The aged. Aged people have strong tendencies to feel neglected and not wanted. The sad fact is that this is too often the case. A concerned pastor will not neglect those in his congregation who are in this class.

* * *

CHARITY APPEALS FOR AID

The Scripture admonishes, "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). It is a delicate matter, however, to know how much aid to render in giving needed assistance without creating a dependency in people that would be injurious to them. A pastor should give prayerful guidance to his people and make appeals to them for charity and aid to the unfortunate as he would deem justifiable. It would be wise for him to seek counsel from his board members or his board of trustees for guidance in this matter. It is our considered opinion that it would be better to err in going beyond what would be expedient rather than fall short in this area. And of course all charity should be done in the name of the Lord, "For whosoever shall give...a cup of water...in my name,...shall not lose his reward" (Mark 9:41)

* * *

A PASTOR'S CODE OF ETHICS

1. The pastor should never show favoritism to any group or individual within the church.
2. The pastor should take care that he does not lose his influence as a pastor by making undue overtures to either the wealthy or the poor.
3. The pastor should guard with diligence the confidence entrusted to him.
4. The pastor should never speak in a disparaging way to anyone in the local church or spread tales of woe among the people. He should not be a gossip.
5. The pastor should guard diligently a right relationship to the opposite sex.
6. The pastor should not break his contract with the church without due consideration of all that is involved.
7. A pastor should not engage himself in remunerative activities outside the church that would possibly have a negative effect.
8. A pastor should not leave his church except during time allowed for vacation, unavoidable emergencies, or time allowed by his church to hold a revival meeting. It is a point of honor for a preacher to give full service to his church.
9. When a pastor is given a survey of that which his predecessor did and did not do he should listen but say little. If they talk negatively about the predecessor, they will likely talk about him also. It is unethical for a minister to speak ill of another minister, especially his predecessor.
10. A pastor should use his influence to prevent his church from going into unreasonable debt.
11. In pastoral duties a pastor must be impartial so no one will be able to say that he pastors only a select group in his church.
12. A pastor should not bring reproach upon his church by joining in marriage those who are not properly qualified.
13. It is unethical for a minister on leaving a charge to leave the parsonage property in other than the best possible condition by failing to remove all dirt and trash.
14. He should not proselytize among the members of another church.
15. His services should be available to all without regard to compensation.

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CHAPTER 6 ENDNOTES

1 Homer A. Kent, Sr., *The Pastor and His Work*, (Chicago: Moody Bible Institute, 1963), p. 267

2 D. Martin Lloyd-Jones, *Preaching & Preachers*, (Grand Rapids: Zondervan Publishing House, 1971), p. 40

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QUESTIONS FOR DISCUSSION OR TESTING

1. Among all the duties that face a pastor how important is pastoral visitation? Is it a biblical requirement? Discuss.

2. What are some of the main purposes of pastoral visitation?

3. How important is it to set goals in the number of calls made weekly? Annually?

4. What advantage is there in adopting workable methods and then sticking with them?

5. In a pastor's relationship to women what are the main dangers to be avoided and what precautions should be taken?

6. In regard to visiting the sick what prominence should this be given and what precautions should be taken? How important is it that a pastor have a clear conception of divine healing?

7. What steps should be taken in ministering to those who have suffered bereavement?

8. What precautions should be taken when a pastor is invited to perform a wedding?

9. What responsibility does a pastor have in recognizing the different age groups in his church?

10. What are the dangers to be avoided in the field of pastoral counseling?

11. What relationship should individual counseling have to the preaching of the Word?

12. How may effective counseling be carried on other than on a one-to-one basis.

13. Why is it that a minister of the gospel should be the best counselor in the world?

14. Give a brief summary of those who may stand in need of pastoral counseling.

15. What are the dangers to be guarded against in charity appeals for aid, and how should these appeals be handled?

16. Look over the pastor's code of ethics at the end of this chapter. Wherein, in your opinion, do pastors most frequently violate?

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Chapter 7

THE MINISTER AS AN ADMINISTRATOR

"Let all things be done decently and in order." -- 1 Cor. 14:40

"Set in order the things that are wanting." -- Titus 1:5

* * *

A properly prepared minister will be a good administrator in the affairs of the church he pastors. This will include a multiplicity of responsibilities. The work of administration has to do with the general supervision of the various functions and departments of the church. No organization can run without a head. No matter how good the organization may be, it cannot continue to run smoothly and efficiently without constant attention and guidance. The proper one to fill this position in the church is the pastor. This is not only proper from the standpoint of efficient operation, but it is biblical. The Apostle Paul, writing to Titus, made this clear. He wrote, "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting" (Titus 1:5).

Any local church that runs efficiently will do so to a great extent because it has firm leadership from one key man--the pastor. By the same token, it is the pastors who are the men responsible for the ongoing of an entire denomination. It is true that the general leadership of any organized body of churches hold responsible and key positions, yet if the pastors of the local churches fail to function as they should the united efforts of the entire body can be dangerously diminished or even cease to exist. Looking at it in this light, pastors need to realize that their responsibility as administrators of local churches reaches beyond the bounds of their own congregation and encompasses a responsibility that is as broad as the vision of the group in which they hold membership.

* * *

GENERAL OVERSEER

In the form of government carried on in nearly all evangelical churches the pastor is an ex-officio member of every organization in his local church and it is his responsibility to see that all departments are functioning as they should. Therefore, in pastoring a church a pastor should consider himself as an administrative executive under God. The physical administration of the church should be carried out with as much exactness and planning as a successful executive would need to successfully operate a corporation under his charge. Disorderly administration of the church does not denote that one is holy, any more than sloppy clothes indicate humbleness. When God gives a pastor charge of some things He expects him to do the best he can according to the

ability given (Luke 19:11-28; Romans 12:11). This responsibility should be looked upon as a privilege. For a pastor to forfeit his right to guide the affairs of the church will spell defeat for him personally and, as has already been pointed out, seriously hamper the work of God.

There are guiding principles to be kept in mind in executing the office of pastor-administrator. These include the ability to delegate responsibility and enlist cooperation, the manifestation of charity with candor and long-suffering, the maintenance of a sound financial policy, adherence to fundamentals, displaying of an over-all interest in the church and cooperation with district and general leaders.

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THE BEGINNING DAYS IN A NEW PASTORATE

(For a discussion of this important phase of pastoral administration please consult Chapter IX, under the section entitled "His Relationship with Fellow Ministers.")

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STRUCTURING A CHURCH FOR GROWTH

If you were asked, "What is your vision or goal for the church you pastor?" or, "What do you hope to accomplish in your present pastorate?" what, as a pastor, would be your answer?

Whatever goals a pastor might set, however, it must be kept in mind that such goals are not reached all at once. It will take line upon line and precept upon precept and if a pastor will not grow weary in his efforts to gain his goals, he will reap if he faints not.

Wishful thinking never gets the job done! No matter how sincere or thorough and even prayerful a pastor is in his vision and purpose to see his church go forward in every aspect of its ministry, it will never happen unless definite steps are taken both in making clear-cut plans and then seeing that those plans are carried out. Churches do not grow and develop by mere accident, and a church must be rightly structured for growth if it is to grow.

To be a New Testament church the Bible lays out two fundamental requirements --there must be the edification of the saints and the evangelization of the lost. Without question, these should be the two basic goals every pastor should endeavor to accomplish in his ministry. Whatever form of government under which a church may operate, these two factors must not be missing if it is to be the church God intended it to be. And wherever these two factors are present the church will be a growing body.

A pastor who does not have a vision to see his church grow will not see it grow. But if he has a vision to see it grow and makes plans accordingly, it will grow. Structuring a church for growth should involve the careful planning of every phase of church activity. Growing churches always develop ministries along multiple lines--in order to reach out to as many people as possible. Let us look briefly at a representative list of ministries in which most growing churches

should become involved sooner or later. You may add to this list some other things that would help you in your local situation, but your church whenever possible should be involved in:

1. Preaching that moves people out to seek the lost.
2. Promoting prayer meetings to pray for the salvation of specific individuals.
3. Organizing visitation teams.
4. Inspiring young people to win young people and older people to win others in their age group.
5. Organizing the Sunday School to reach out to the unchurched.
6. Departmentalizing the Sunday School so it can grow, both by establishing an active cradle roll and departmentalizing into various age groups (beginners, juniors, intermediates, seniors, adults, etc.).
7. Instigating a prison ministry when possible.
8. Setting up home Bible study groups.
9. Organizing a children's ministry involving a Junior Church, annual D.V.B.S., and area children's services wherever possible.
10. Organizing an effective Home Department for shut-ins.

* * *

DELEGATING RESPONSIBILITY

1. A Pastor Must Delegate!

A successful administrator will delegate as much to others in the church as possible. If pastors do not take care, many people in their churches will let them do everything in the church by themselves-- everything from the janitorial work to supporting themselves with an outside job. Though there are times when these and other functions may need to be attended to by the pastor, in most cases what is needed is some careful delegation of responsibilities. In delegating duties and positions to others a pastor takes a load off his own shoulders that will allow him to be the shepherd of his flock he ought to be. It will also give good people in the church an opportunity to know that they are a part of the church. This, of course, does not mean that a pastor will step out of the picture completely, for in the final analysis the success or failure of any activity in the church rests upon the shoulders of the pastor.

There are responsibilities, however, that belong only to the pastor. These are not to be delegated. Preaching the Word is a pastor's primary responsibility and the giving over of the pulpit

to other preachers should rarely be done and then only for carefully considered reasons. Visiting the members of his congregation is likewise a pastor's personal duty that he should not delegate to anyone.

2. Guidelines of Delegating

a. Training. There must be guidelines to follow in delegating responsibility. Unless an individual has had some past successful experience in a delegated position he will need some training. Even those with previous experience will need to be trained to aim toward the goal a pastor himself will want to set--the direction he will want the church to head in.

(1) The one receiving delegated responsibilities should be instructed regarding his areas and limits of authority.

(2) He should be told in detail what is expected of him, and what he is going to give account for.

(3) He should be shown how his job fits into the total picture of advancing the Kingdom. No matter how small or how large the task, he must understand how important it is for the overall smooth working of the body of Christ.

(4) He should understand how the pastor sees the job should be done. Then the pastor must be prepared to follow up the assignment with enough supervision to be assured that the job is being carried out as it should.

b. Releasing. Once training has taken place should the pastor simply give him the ball and say, "It's all yours; run with it."? Yes, outside of requiring scheduled reports of progress, either verbal or written, as long as everything is running smoothly the responsibility now lies with the one trained to carry it out.

Work is its own reward and when your Sunday School superintendent, janitor, or anybody else is doing a good job, the good job in itself is a sense of satisfaction to that individual. If, on the other hand, the pastor has had his finger in it too much, it takes the self-satisfaction out of that job for the individual and takes from him that important feeling that he did it himself. Even if the job has not been done as well as the pastor feels he himself could have done it, he has in the process helped build the individual's confidence in himself that he can do something for the church. He will have made a substantial contribution to the ongoing of the church as well as having strengthened himself spiritually through his cooperation.

* * *

KEEPING CHURCH RECORDS

If the pastor is to be an administrator, he must have access to accurate records that will enable him to know in which direction his church is going. A wide-awake pastor will develop a

habit of keeping good records for himself and will supervise the keeping of good records in every department of his church. There are times when records become extremely valuable.

1. Church Records.

a. Membership roll. Membership in a New Testament church is a sacred privilege. It has very serious implications and needs careful supervision by the pastor. Careful and prayerful consideration must be given to both the reception and the dismissal of members from the church. A member of a local church who disqualifies himself as a member and refuses to make amends (after having been faithfully dealt with by the pastor) or who refuses to voluntarily withdraw his membership, should not be dropped from the roll without his consent. The discipline or manual of most churches, if not all, will determine the course that must be taken in handling such a case. This must be strictly adhered to if serious trouble is to be averted and the church drawn into lawsuits that could involve the entire denomination.

A membership roll should be kept up to date and in an appropriate, permanent form. The transferring of members should be carefully, honestly and promptly handled and in accordance with the ruling of the church.

b. Family roll. This will include every family that attends a local church, the names and ages and birthdays of each member, their address and phone number. A pastor should have immediate access to this at all times. When a pastoral call is made on a family a record of the date and occasion should be kept.

c. Prospective members. A record of the names, addresses and phone numbers of prospective members should be kept, including also the dates and occasions of pastoral calls.

d. Visitors to the church services. Along with the record of visitors should be the occasion of their visit and their prospects for further attendance and interest in permanent attendance.

e. Printed matter. A file should be kept of church bulletins, revival announcements and other printed matter concerning the local church. Many times material has been thrown away that would have had historic value if kept in a neat, permanent file.

f. Special services. A permanent record should be kept of weddings, funerals, dedications of children, baptisms, communion services, along with pertinent information involved in each case. These are things that can eventually be placed in a church's archives and many times have helpful historic value.

2. Personal Records.

Besides having the responsibility of making sure proper and permanent church records are kept, a pastor will want permanent and private records of his own ministry. A young preacher starting out in the ministry should make it a practice to do so from the very beginning of his ministry. Time will prove these records invaluable. It would be well to keep a separate record book for each of the following:

a. Sermons preached--the sermon title, text, where preached, when and if there were seekers. It will be interesting and very helpful in looking back across the record to see what sermons were most instrumental in moving people to seek the Lord.

b. Weddings performed--who, where, and when. This record could prove very valuable and at least most interesting to refer to across the years.

c. Child dedications--who, where, and when. As a preacher grows older the recollection of these dedications can be preserved in his memory only if a permanent record is kept.

d. Funerals conducted. Here a pastor will want to keep enough detail to make the record meaningful in the years to come.

e. Baptisms--who, where, and when. The importance of water baptism has already been dealt with in Chapter V.

f. Letter file. It is a good practice to keep copies of all letters written in connection with a pastor's ministry and they should be kept in a neat alphabetical file. There have been occasions when a letter on file has protected a preacher's reputation.

g. Reading record. As a rule most men do far less than they think they do along some lines unless an accurate record is kept. Reading is one area where this is often the case and reading is one of the most vital areas in an ongoing, successful ministry.

h. Pastoral calls. The pastor should keep an accurate record of the calls he makes, and be aware of the total number of calls made weekly, monthly, and yearly. How important calls are to a successful ministry! Without keeping a record a preacher will most likely fall short of what he ought to be doing along this line.

3. Permanent Church Records.

When a pastor moves, all church records that are the permanent property of the church should be turned over to the incoming pastor immediately upon his arrival. It is the responsibility of the outgoing pastor to see that this is done. It would also be well for the outgoing pastor to make a final check of all records to be sure they are complete and up-to-date. It is also a matter of courtesy for him to leave for his successor information concerning medical doctors, dentists, funeral directors, other pastors in the area that would be of benefit to know, etc.

* * *

THE PASTOR AND CHURCH FINANCES

In the final analysis, the financial success or failure of a church lies in the hands of one man--the pastor. The foundation for success in this phase of church work will depend first upon his ability to handle his own personal finances. If a pastor is unable to successfully handle his own

finances, he will not likely be able to be successful in handling church finances. The subject of a minister and his finances has been dealt with in Chapter IV and need not be further dealt with here, except in relationship to financial matters involving the church he pastors.

In the second place, as unconnected as it may seem, anointed Bible preaching has a close relationship to the financial success or failure of the church. The ministry of a church is primarily spiritual and when the Word of God is preached under the unction of the Holy Spirit people are lifted in their hearts and inspired in their faith to expect great things from God. When this kind of a spirit prevails the finances needed to carry on the work locally and abroad come with comparative ease. When extra finance is needed a pastor can through his preaching prepare his people to give sacrificially to a needy cause.

1. Raising Church Finances.

To finance the church on a month-to-month basis, the pastor must rely on methods that are Biblically sound. Malachi 3:8-10 is foundational in this regard. Based on this and other scriptures, the paying of tithes (ten percent of one's net income) is a requirement of membership in most evangelical churches. Beyond the tithe the Bible also teaches the giving of offerings. It becomes the pastor's responsibility to see that both tithing and giving of offerings is carried out in his church. The main key to consistent tithing and giving of offerings is the pastor's own example. If the pastor is not a generous giver, his preaching along this line will be of little effect. Tithing plus the giving of offerings is the Biblical method of supporting God's work and thus it must be preached line upon line. Because this is a Biblically-based doctrine, no pastor should apologize for speaking about finances from the pulpit. To train people and urge them to be faithful to the grace of giving will prove a great blessing to them and in turn solve the financial needs of the church. The Apostle Paul is our proper example here, devoting several sections of his letters to the matter of finance--most notably 2 Corinthians chapters 8 and 9.

Churches that have gotten into dire financial straits have often discovered that it has been through prayer, fasting and sacrificial giving on the part of the members and friends that the crisis has been met and resolved, and never through sales, socials or the commercialization of the house of God. A pastor should stress the importance of regular giving to the Lord's work. Biblical principles must be taught here-- giving on the first day of the week (1 Cor. 16:2), putting God first, taking the tithe out of one's income first. It has been proven over and over that when God's people seek first His kingdom and His righteousness, material needs are met (Matt. 6:33). Every member doing his part should be stressed. Members should be encouraged to give offerings at least equal to their tithes, and more if possible. Paying tithes and giving offerings must be lifted out of the realm of the commonplace and should always be viewed as an act of worship.

2. Recording Church Finances.

All church money should be carefully recorded--the amount given, the name of the donor, and the purpose for which it was given. This record should be made in triplicate form--one for the treasurer, one for the money committee, and one for the pastor. These should be filed by date and placed in a binder. All money that comes in or is paid out should be paid through the treasurer so that accurate records can be kept of all transactions. The record of individual giving should be

recorded accurately and a report of the total submitted to each individual at the end of each year. Designated funds should never be diverted for other purposes, and if so, only with the consent of the donor.

As a general rule church funds should never be handled by the pastor. He should not have the responsibility of being accountable for the money. From the time the money is put into the offering plates until it is in the bank it should be supervised by at least two people, or put into a locked bag. Every precaution should be employed to protect those appointed to handle the church's money so that innocent people will not be put on the spot in the case of missing money.

3. Reporting Church Finances

The church treasurer should be required to hand in an accurate written report at each monthly board meeting, showing cash on hand at the beginning of the month, the monthly income, the outgo, and the bank balance for the month. This is important for three reasons: (1) it keeps the people informed and knowledgeable as to what it actually costs to keep the church going financially; (2) it keeps the treasurer alert in maintaining accurate records and his records in harmony with that of the money committee's record; and (3) it is just good business to keep accurate financial records monthly and not let undue time elapse until an accurate record would be difficult to produce. Treasurer's books can get mixed up and in a hopeless entanglement unless consistently brought up to date on a monthly schedule.

4. Budgeting Church Finances.

The pastor should insist that his church adopt a budget for each year which includes all the normal running expenses. He would no doubt want to work with his church board or at least the board of trustees in this matter. For example, the janitor should have a range preset within which he may charge items needed for proper cleaning supplies, and anything above that should require clearance by the pastor in compliance with a policy set by the board. Sunday School supplies and all new material needed should be cleared through the Sunday School superintendent in cooperation with the pastor.

Where freewill giving is the basis of funding various programs beyond what the tithes of the people will allow, goals should be set and members urged to unite in reaching those goals. The members of a church have a right to a knowledge of the complete financial program of the church and this should be posted or made available to everyone.

The pastor should see to it that all bills are paid promptly when due. This will make it easier for the church to fulfill its spiritual responsibilities in the community. Also, a pastor should guard his church against excessive indebtedness. He should guide the church in selecting persons within the congregation who are qualified to handle the church's money.

5. Perpetuating Giving.

Stewardship training should be a part of the pastor's ministry. This should commence with the youngest ones in his church and run through all ages including the oldest and most mature. The

Sunday School is a good instrument to aid in this training program, especially for the children and young people. A series of Bible messages on the subject of stewardship will be the pastor's best and most effective method of keeping the ministry and obligation of stewardship before his people.

* * *

THE PASTOR AND THE CHURCH BOARD

The pastor needs to be a good administrator when it comes to the business meetings of his church. As a rule the business of a local church is carried on through a board elected at an annual church meeting. It is the responsibility of a pastor to make clear at the annual meeting the ones in his congregation qualified to serve as members of the official board. Further, it is his responsibility to see that the board is properly organized, regular meetings are held and that the board performs its various duties. An alert pastor will see to it that meetings are properly announced, well-planned, following the scriptural injunction that all things be done decently and in order (1 Cor. 14:40). The church manual or discipline should be observed and followed in regard to executing the business matters of the church. It should be kept in mind that the congregation is always the final voice in the business transactions of the church. All the affairs of the church should be kept on a spiritual level and in a devotional atmosphere. It would facilitate matters greatly if the pastor would have an agenda of meeting written out ahead of time and then keep the business at hand moving on a set course. Once a board meeting has been called or if it has been set to meet at a prescribed time each month a normal routine of procedure would more or less be as follows:

1. Prayer. Open the board meeting with a brief devotional period.
2. Reading of the minutes of the previous meeting.
3. Consideration of unfinished business.
4. Church treasurer's report.
5. Reports of special and regular committees.
6. Reports from officers and department heads.
7. Introduction of new business.

To encourage regular attendance at the board meetings, the pastor should try to limit his business to one hour if at all possible. He should not let business drag on and on. The meeting should be conducted according to Robert's Rules, but he should not let the meeting get so technical that it becomes a display of Robert's Rules instead of the business to be discussed.

* * *

THE PASTOR AND HIS STAFF

Much of the work in a local church is shared by duly elected individuals or boards. Church board members are usually elected to serve for one year at an annual church meeting. Individuals who hold key positions in a church are either elected at the annual church meeting, chosen by the elected board members at their initial meeting or appointed by the pastor. These individuals make up the pastor's staff. As a rule, in most churches with less than 150 or 200 members, the pastor is the only salaried person. A staff member therefore may or may not receive some kind of remuneration, depending on the financial strength of the church and the position held.

1. Assistant Pastor.

There are three distinctions to be recognized in regard to the matter of an assistant pastor that need clarification and understanding. There is a difference, at least technically so, between an assistant pastor, an assistant to a pastor, and an associate pastor.

a. An assistant pastor would more than likely be a person nominated by the pastor, or he could be nominated by the board with the approval of the pastor and then elected by the board. His main duties would be to share the preaching and visitation and other responsibilities as assigned by the pastor. On occasions when the pastor is away from his church, the assistant pastor is automatically in charge. He is amenable to both the pastor and the church board.

b. An assistant to a pastor would more than likely be a person appointed by the pastor with the approval of the board. His duties would be the same as those of an assistant pastor but amenable to the church through the pastor. He would not be expected to automatically assume the responsibilities of the church in the pastor's absence unless specifically assigned by the pastor to do so.

c. An associate pastor is one on equal par with the pastor--a co-pastor arrangement. The senior pastor would be the one in final authority, though not necessarily. In the event one of these pastors would resign or leave, the church would still have a full time pastor in charge.

A church board, having agreed upon one of the above arrangements, would expect to pay some kind of salary to the individual chosen or elected. The amount of pay would be determined by the financial ability of the church plus the amount of service rendered.

2. The Secretary.

An efficient secretary is one of the most valuable and indispensable officers in the church. A secretary is required to take the minutes of all church and board meetings, maintain the church roll, keep an accurate record of all dedications, baptisms, marriages, births, and deaths in the church. A secretary is required to read the minutes of the previous meeting at the monthly board meeting, and report to the annual church meeting. As a rule a church secretary serves without remuneration. It would not be out of order, however, to recognize a secretary's labors with a small stipend.

3. The Treasurer.

A treasurer should be one who is capable of handling the position and of unquestionable integrity. Churches should be selective in electing people to this position. This is one of the most responsible positions in the church and requires a behind-the-scene labor that most will not be adequately appreciative of. A church treasurer will keep an accurate up-to-date record of all the income and outgo of the church's money, a record of individual giving, and will give a financial report to the called board meetings and a complete yearly financial report to the annual church meeting. Also, the total annual giving of each individual will be computed and submitted to each person at the end of the year. The treasurer must also see that all bills are paid on time. It is customary to recognize the labors and responsibilities of a church treasurer with at least a small remuneration at the end of the year or by a small monthly stipend.

4. Music Director.

Any church is fortunate to have a capable and spiritual director of music. Since music is a vital art of our public worship services it is an asset to any church to have a regular, trained music director who is a spiritually victorious Christian, and one who is capable of working closely with the pastor. If a church is able financially, it is good to pay a small salary to the music director. Where churches are not financially able and do not have a well qualified music director they can still have lively, Spirit-anointed singing.

5. Pianists and organists.

Again, we acknowledge that any church is fortunate to have capable musicians to help them in their worship services. Children in the church should be encouraged to take music lessons to prepare themselves in this area of service.

6. The Youth Director.

This should be one who is spiritual, in good victory and can work under the direction of the pastor.

7. The Ushers.

Ushers are extremely important. They act as hosts for the congregation. Very often the first impression visitors get of a church is through the usher who greets them at the door. They are in a real sense the salesmen for the church. It is well for churches to have cards for visitors to fill out. The usher should have these filled out and handed back to him. In turn he can see to it that the pastor receives the names of these visitors so that he can give them proper public recognition. Ushers should be trained and under the leadership of an alert pastor.

8. The Official Board. (See elsewhere in this chapter.)

9. The Caretaker.

A good custodian is invaluable and indispensable, whether a volunteer worker or a paid staff member. It is by far the best to hire a good janitor who can be depended on to keep the property in good condition and ready for every service, so long as the church finances allow for such. Yet many churches are financially unable to pay for janitorial service. When that is the case the pastor is responsible to find a volunteer or volunteers who will take the responsibility of janitorial service in the church.

10. Volunteer Helpers.

This includes all those willing to engage in cooperative undertakings in building and promoting a church program.

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THE PASTOR AND THE SUNDAY SCHOOL

The Sunday School is the church studying the Bible, reaching out for new recruits, and dealing effectively and constructively with each age group. Evangelical churches have considered the Sunday School the "long arm" of the church reaching out to the unchurched to bring them in under the teaching of God's Word and enrolling them as members. Anyone can be a member of the Sunday School. Involvement in Sunday School is an important potential step in getting people saved and has been an effective tool for the past two hundred years in accomplishing this goal. A pastor with a burden for the lost will not neglect this "tool," and to this arm of the church he has a vital responsibility.

1. The Pastor and the Sunday School Superintendent.

These two working together in harmony can accomplish great things for the church and the kingdom. Both the pastor and the Sunday School superintendent should realize the important place and ministry a properly organized and operated Sunday School can have. The pastor should realize the place and importance the Sunday School has in relationship to the entire ministry of the church. The Sunday School should not be considered an organization by itself, but an arm of the church reaching out for new people. The Sunday School superintendent needs to be a person who is spiritual, one who carries a burden to see people saved, an outgoing person that is enthusiastic and a leader who can promote enthusiasm in others, and last but not least, one who can preside well publicly. It is not the pastor's place to do the presiding over the opening exercises of the Sunday School. This should be left in the hands of a capable superintendent. It is, however, the pastor's responsibility to instruct and train the superintendent as to his duties.

2. The Pastor and Teachers.

The pastor and the Sunday School superintendent should confer together in the choice of teachers. There should be a close check up on each teacher and what they are teaching. Only teachers who are in personal spiritual victory and who are acquainted with the doctrines and teachings of the church should be used. A pastor should make sure that proper literature is

provided for both teachers and pupils. A wide awake pastor will have an ongoing teacher training program.

3. The Pastor and the Sunday School Cabinet.

The total program of the church requires regular meetings of all officers and teachers to carry on the work. There should be regular times when the pastor and the Sunday School superintendent meet with the Sunday School cabinet. A good pastor will stand ready to offer help, give guidance, inspiration and encouragement to the members of this organization.

As the chief administrator of the church, the pastor has ultimate responsibility for the organization of his Sunday School. A properly organized Sunday School will provide adequately for all age groups. A pastor will not just take things for granted but will satisfy himself in knowing that class attendance records are kept up to date, showing the name, address and phone number (if possible) of each student, and a record of his attendance and absences duly recorded on a weekly basis. A record of the Sunday School offering should also be noted.

4. The Pastor and the Sunday School Equipment.

Proper equipment to handle a Sunday School that is providing Bible instruction for all ages should be under the oversight of the pastor. This should not be left to chance, but be well-planned with chairs, tables, cabinets, chalkboards, audio-visual equipment, pianos, songbooks, mottoes, maps, pictures, charts, coat racks, etc.

* * *

ADVERTISING THE CHURCH

1. Advertising in General

It pays to advertise and a pastor should take advantage of every legitimate means of advertising his church and its ministries. A congregation that is enthusiastic, loyal, happy and satisfied will be the best advertising. The spirit and tone of the singing, preaching, praying, and testifying will play an important part. Besides these things a well-located and attractively-kept building and property add their part.

2. Means of Advertising

a. Highway signs. These should be attractive, strategically placed and kept in good repair. The sign should have on it the name, location and phone number of both the church and parsonage.

b. Directories. Without fail, a church should have its name, location and phone number and the phone number of the parsonage in the current phone book. In many places church directories of all the churches in the area are listed along with information about each church, including its regular services and time of meeting. By all means a pastor should see to it that his church is not left out of these directories. In many places these directories are posted in a public place.

c. Literature. Church periodicals, Sunday School papers, gospel tracts with the church stamp on them should be distributed wherever possible. Gospel tract racks can be put up in some places and when and where possible these should be installed and kept supplied with tracts. The distribution of good salvation literature can afford a profitable ministry for interested members in your church.

d. Radio Broadcasts. A well planned and presented radio broadcast on a monthly, weekly or even daily basis whenever possible is a wonderful means of getting the gospel out and a way of advertising your regular church services. This is a ministry that should not be overlooked or thought impossible. A wide-awake pastor will at least investigate its possibility and take advantage of it if possible.

e. Newspaper Advertising. Most local papers run a list of the churches and their regular services in their Saturday edition without cost to the church. It would certainly be a reflection on the pastor if he did not take advantage of this and see to it that his church with its services was listed.

f. A Church Bulletin. A weekly church bulletin put out by the pastor, containing a brief message from the pastor and very brief announcements and latest happenings in his church has proven profitable in the overall ministry of a pastor. These bulletins should be handed out to those in attendance and mailed to shut-ins, absentees and prospective attenders.

g. Church Letterheads and Pastoral Calling Cards. Letter-heads are of value both to the pastor and the church in advertising. Calling cards are of value especially in pastoral calling ministry and in dealing with places of business, etc.

3. Specially Planned Services.

Special services in conjunction with Christmas, Easter and Thanksgiving, as well as Daily Vacation Bible School closing programs, are excellent opportunities to get new people into your church. Every once in a while a pastor should put on a major effort to pack out his church. Along with what has already been mentioned, zone rallies properly planned can be taken advantage of when it comes your turn to host them. When a singing group is sent around from a Bible college it is a good time to launch an all out effort to get a good crowd. Special revival services should not be overlooked in this business of getting new people into your church.

* * *

MAINTAINING CHURCH PROPERTY

Keeping a church in repair is a never ending process. The church in which we worship should be kept neat and clean. It doesn't have to look new, but should not look in need of repair. We must keep the church looking as nice as possible so that we would not be ashamed to have anyone come and worship with us.

Beyond the regular routine of the janitor in his work of keeping the church clean and presentable there are always things about the church or parsonage that are in need of repair or overhaul. If the pastor or someone appointed by the board keeps a list of these, when the board meets they can arrange for them to be taken care of. Some churches have a "handy man" around who would be glad to volunteer his services. It is not the duty of the pastor to keep the church in repair, but should be the responsibility of the entire church. Many times these maintenance problems are solved by calling a special work day or days. Maintenance should be kept up so that it would never be a major task. If the maintenance problems are allowed to accumulate, it can become a depressing thing for both pastor and people.

The church and parsonage should be kept well painted and as often as is necessary to keep it looking nice. A pastor should keep in mind that church property, including the parsonage, is the property of the church. He should not take the liberty to make any alterations in the parsonage or the church buildings without the authorization of the church board. When he leaves a pastorate he should leave the parsonage and church buildings in good order and cleanliness. His board of trustees can be of great assistance to him in the matter of property maintenance.

* * *

BUILDING A NEW CHURCH

In considering the building of a new church, or the enlarging and remodeling of existing facilities there are basic things to be considered:

1. Its Necessity or Legitimacy

To justify a building program of any nature it must be evident that there is an unquestionable need and that such an undertaking has the consent of at least the majority of the congregation, if not all.

2. The Size and Vision of the Congregation

Where there is an apparent need to enter into a remodeling and/or enlarging of facilities or the building of a new church building time must be allowed to condition the minds and hearts of the members. Through his pulpit ministry a preacher can go a long way in accomplishing this end, especially in regard to increasing their vision and zeal in reaching new people for God and His kingdom. As has been stated elsewhere, a pastor can solve the greatest percent of the problems and needs that arise through anointed pulpit ministry.

3. Financial Responsibility and Resources

It is far better to pay as you go or to take the time and means to have adequate finance in hand, rather than plunge a congregation into a heavy indebtedness where much of the church's financial ability goes for interest payments. Under no circumstances should a church be put into heavy indebtedness that would take long years to retire. Heavy debt blankets a church with a spirit of depression and discouragement. A discouraged spirit hinders a pastor and congregation in the

ministry of evangelism. One cannot depend on the financial picture to remain stable enough in the world and especially in the congregation to warrant a long-term indebtedness. People are on the move, some because of work situations and others for reasons unpredictable that can greatly, and sometimes suddenly, alter the financial ability of a church.

4. Design for the Building

In the long run, time and money will be saved if a competent architect is hired to draw up plans that meet the building code of the area and that will be agreed upon by the pastor and a majority of the congregation.

5. Approval of the Project

A pastor should be sure to secure approval for any major building project or remodeling program he and his church want to undertake from the district leaders or board having oversight of local churches. Most, if not all, general church organizations require this. It is a protection to the pastor to do so. Unwise undertakings on the part of a local congregation at this point could hinder the work of God through the channel of that particular denomination or fellowship for years to come. When and if a congregation defaults in its financial undertakings many times the load has to be assumed by the district or general organization of that body. For this reason, pastor, you should be very careful to follow the procedure that has already been established or required.

6. Suitable Location

The location of a church is more important than some may realize. Some congregations have rejoiced over a piece of property that has been donated without realizing that it was so poorly located that it would prove a detriment instead of a help. Church property should be located where there can be easy access and where it will be easy to direct people to.

7. Competent Oversight

When it comes to overseeing a building or remodeling project, volunteer help is not always adequate. A pastor should be wise enough to foresee this and make arrangements in advance by tactfully and diplomatically arranging to get one that is competent to head the project.

8. Completion of the Building Project

Barring any unforeseen providence, a pastor should not undertake a building or major remodeling project unless he plans to remain to see it brought to completion and the finances of the project well in hand.

* * *

FACING OPPOSITION

"Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17:1). Almost without exception every church has its opposers who will find fault with the pastor and the way the church is run. Bedsole wisely notes on this point that

[A quotation indicated by special margins in the book]

...continuous opposition is the thing that conquers little men in the ministry...an all-consuming desire to eliminate the opposition can break a preacher's nerves, because the opposition has an uncanny way of refusing to be eliminated.... Jesus never prayed for the Father to kill or move this opposition. Note also that those opposed to Christ were never able to halt the progress of his work, even when they killed him.¹

[End of unmarked quotation]

1. Eliminating Opposition is not the Solution

Opposition offers a real challenge and should be dealt with patiently, wisely and in the fear of God. There are some basic guidelines to follow and a pastor would do well to heed these.

a. Treat all people alike. Although a pastor will work closer with some in his congregation and be with them more than others because of their position in the church he should not show favoritism to one over another. He must be a faithful pastor to all. Humanly he will be drawn to some more than others and he will need to be on the guard at this point.

b. Avoid distorting ambitions. A pastor will need to avoid abnormal, selfish ambitions that will make him appear partial to some while ignoring others.

c. Maintain a servant attitude. A pastor must by all means maintain the attitude of servanthood. In this he should be like his Master, Jesus Christ, who "made himself of no reputation, and took upon him the form of a servant." (Phil. 2:7)

d. Exercise patience. A pastor must face opposition patiently while learning to profit by it.

e. Manifest love for everyone. The pastor must be impartial in demonstrating love to his congregation. Love is more a matter of the will than the emotions and a minister, if he will, can manifest the grace of genuine love.

f. Win through prayer and preaching. A pastor can win the battle of opposition through prayer and anointed preaching-- without relying on the hatchet kind of ministry.

g. Do not run. Opposition is not solved by seeking another place to serve. Jesus did not ask the Father for another world to serve and save because of the opposition He found in this world. Some preachers do! Make up your mind, with the help of the Lord, you will not be one of them.

2. Self-Improvement Through Opposition

In the stress that opposition brings there is the danger of overlooking the vast possibilities for self-improvement in an individual's own life and Christian experience. He can use the unpleasant experiences that come to him as stepping stones to help him in his own inner being and in his ministry to others. Some of the benefits that can be derived in the inner character of the pastor through opposition are expressed here:

1. If he is treated unkindly he will learn how painful unkindness can be and it will make him more careful and patient in his dealings with others.

2. If he is misunderstood he will be able to more clearly and readily sympathize and help people who experience the same.

3. If neglected he need not unduly suffer from that, but use that experience to help himself in his ministry to others who feel neglected or who are actually neglected by others.

4. If others are not cooperative it will help him to see more clearly his own responsibility in this matter of cooperation. After all, the pastor is the key to the whole denominational program. He must maintain a three-fold passion--for God, for souls, and for the church. A pastor above everyone else needs to be cooperative.

There are a multitude of experiences beyond what is mentioned here that come to a pastor that will afford him an opportunity for self-improvement. Use them all, pastor, for your own good, the betterment of your ministry and the glory of God!

* * *

A CODE OF ETHICS

1. A pastor should never make overtures to, or accept a call from a church whose minister has not resigned.

2. A pastor should make certain that a visiting speaker is remunerated for his services.

3. A pastor should attend all social, business, and devotional meetings of the church and its related organizations.

4. The pastor may assist in doing odd jobs around the church.

5. A pastor should proceed with caution during his first year and make no major changes during that time.

6. A pastor should beware of those who hasten to establish intimate friendships with him during the early months of a new pastorate.

7. A pastor should be cautious in selecting helpers during his beginning ministry in a place.

8. A pastor should make it a point of honor to give full service to his church.
9. A preacher should make his service primary and his remuneration secondary.
10. It is unethical for a pastor to take sides with factions in his church.
11. A pastor must be scrupulously honest in handling church records and finances.
12. A pastor must see that regular board meetings are held and all information pertinent to the church made available.
13. A pastor must not allow personal ambition to plunge his church into debt.

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CHAPTER 7 ENDNOTE

- 1 Adolph Bedsole, *The Pastor in Profile*, (Grand Rapids: Baker Book House, 1958), pp. 148, 149.

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QUESTIONS FOR DISCUSSION OR TESTING

1. Is it right and Biblical that a pastor be the administrator of a local church? Discuss.
2. What should be the guiding principles in the general administration of a church?
3. What is significant about keeping an accurate record of the membership of a church?
4. What over-all value is there in keeping accurate records?
5. Why is it best not to change the regular routine of a local church immediately when a new pastor arrives on the scene?
6. What is meant by structuring a church for growth?
7. Is it really that important for a pastor to keep accurate personal records of his life's work? Discuss.
8. Concerning records, what responsibility does an outgoing pastor have to his successor? What help can he be along this line?
9. What relationship does a pastor have in regard to the financial operation of the church he pastors? What is the key to his success in this area?

10. In regard to the pastor and his staff, what are the main offices held and what should be the attitude and responsibility of the pastor to these officers?

11. What relationship should the Sunday School hold to the over-all work of a local church and what part should a pastor take in this organization?

12. How important is it to advertise the church and its activities? What are the most effective ways of advertising a church and what part should the pastor have in this?

13. What is the pastor's responsibility in maintaining church property? How important is this?

14. If a pastor must face a building program, what should be the guiding lines he should observe?

15. What benefit can come to a pastor when he is called upon to face opposition? How should he go about facing opposition?

16. Looking over the code of ethics at the end of this chapter, which one or ones are most frequently violated, in your opinion?

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Chapter 8

THE MINISTER AND HIS DENOMINATION

"Labourers together with God." -- 1 Cor. 3:9

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" -- Psalm 133:1

* * *

There are many advantages associated with denominational affiliation that cannot be realized in an independent work. Along with these advantages, however, there are certain ethical responsibilities that must be carefully heeded.

* * *

DENOMINATIONAL ADVANTAGES

1. A Glorious Heritage.

Those who are in conservative holiness denominations today are recipients of a heritage that has been purchased by men--men with convictions founded on the Word of God, and that have been proven true in the arena of life. In many cases these are men who have gone through the fires

of persecution because of what they believed and stood for. They are men who hazarded both reputation and life itself; men who suffered imprisonment and martyrdom and who faced public shame and abuse. It is because of these spiritual giants that we have the advantage of openly preaching the pure gospel of holiness of heart and life. Our holiness heritage reaches back to apostolic days and forward from that day to the day and hour in which we live, and shall continue throughout eternity.

2. A Clearly Defined Statement Of What We Believe and Stand For.

When it comes to the matter of doctrinal beliefs and standards of conduct it is a great advantage to have these clearly spelled out. Generally speaking this is more competently done when it is the result of a united denominational effort. In turn, this will work for unity within the body of believers and will acquaint newcomers with what the church stands for.

a. Doctrinal beliefs. The conservative holiness groups believe and teach the Wesleyan-Arminian doctrines as taught in the Word of God. As a rule these doctrinal beliefs are clearly spelled out in the manual or discipline of each group. It is important that the preachers in these holiness bodies clearly understand and expound these doctrines, having personally experienced their truths in their lives.

b. Discipline. In dealing with humanity there will always be occasions when disciplinary action of some kind will have to be enforced. Rules of discipline are set down in the manual or discipline of denominational organizations to deal with disciplinary matters. When the occasion warrants discipline, it is most important that these rules be carefully followed. Carelessness in dealing with people that need discipline can do untold damage to the church and its ministry. It is reassuring to know, however, that there is a way clearly spelled out to guide a pastor in this matter.

c. Standards of dress and conduct. There is a great advantage in having standards of dress and conduct clearly spelled out in a church's statement of beliefs, provided they are unquestionably biblical. Worldliness is basically an attitude of the heart, but it is also true that the convictions of the heart are manifest in the outer life. From this we can readily understand that worldliness is not just a matter of going against a set of rules and regulations set down in the discipline or manual of a denomination or body of believers. Rather, in each particular case God's holy saints found a pattern of holy living written down in His Word and they called it "the way." They found delight in following that prescribed way. Hence one of the great denominational advantages is belonging to a group that has spelled out the biblical standards of outward dress and conduct, and as a pastor it becomes a duty and responsibility and a privilege to uphold those teachings.

A word of caution is needed here. The question a pastor should ponder is the manner in which he should uphold those teachings. The enforcing and upholding of outward standards of living solely because they are church regulations will lead to Phariseism. A pastor needs to realize constantly that he is in a battle against Satan and the spirit of a wicked age. It is his task to help his people live victoriously under the smile of God. His first concern will be to know that his people have a heart experience of entire sanctification that will bring them into inner harmony with God and His teachings. He will then endeavor through strong expository preaching of the Word of

God to give his people the biblical foundation for their outward standards. He will help to produce in them personal convictions that will lead them into "the way" of holy living, always relying at the same time on the promptings of the Holy Spirit. Unless standards of holy living that are consistent with God's Word become personal convictions with an individual and not just church rules to be kept because a vow was taken to keep them, they will be easily thrown off under certain pressures. Entire denominations go down under the influence of a worldly atmosphere (an atmosphere no one can escape while living in this life here on earth), when the Bible standards of conduct and dress have not become personal, God-given convictions with the members of that group. There is always present that subtle trend of compromise that carnal hearts are subject to and give way to when the standards are not their own personal, God-given convictions.

Pastor, your responsibility at this point is greater than you can fulfill, apart from the help of the Holy Spirit. Your only hope of success is in promoting a deeply spiritual program. When it comes to the outward standards of living, people who are open to the leadership of the Lord must be given time to assimilate new light. It will take patience on the part of a pastor to fulfill the office of a true shepherd at this point.

d. Church government. As mentioned elsewhere in this book, there are two basic Biblical requirements laid down for church governments: provision for the edification of the saints and for the evangelization of the lost. Within the framework of these two stipulations set down in the Word of God, different groups may vary in many of the details of their ecclesiastical government. The success of each particular church will depend largely on the faithfulness of its members in respecting and following the established system of government. Individual pastors in each group have the responsibility to uphold the officially established pattern.

e. Purpose. Simply stated, the purpose of the conservative holiness movement of our day is to spread scriptural holiness with Bible standards throughout the world. The great danger to be avoided is to keep primary purposes from becoming secondary and secondary purposes from taking the place of the primary.

3. Pastoral Arrangements.

Another advantage enjoyed through denominational connections is the orderly provision for pastoral appointments to the local congregations. In many church organizations, the pastor faces an annual, biennial or triennial vote of the local congregation regarding the continuation or termination of his pastoral relationship. In some cases there is a strongly felt denominational responsibility in seeing that all local churches are provided with a pastor. In this particular situation, in the event a pastor leaves a church for whatever reason, further pastoral arrangements can be provided for through district and general leadership, thus making possible a continual ministry for both pastor and church. In other organized bodies, pastoral arrangements are by appointment, but the same end is gained--a continuous ministry for both pastor and church is assured.

4. Educational Advantages.

Most denominations make provisions for the education of their ministers either through formal education in a Bible college or through a home study course sponsored by the denomination and supervised by competent men. Thus a young man can be guaranteed pastoral schooling that is Biblically sound and doctrinally in harmony with the fellowship he has chosen to be associated with under the leadership of the Holy Spirit.

A call to preach carries with it a call to prepare. No preacher should venture into public ministry without taking proper steps and time to prepare himself both spiritually and academically for the most important calling known to man. Frequently when a call comes to enter the ministry there is a temptation to get out into the work immediately. However, it has been the advice of godly men across the years that in the long run, time is not wasted in taking adequate time in preparation. A four-year Bible training course should be undertaken by most men before entering the active ministry. There are exceptions to this that need to be recognized. An older man who has received a call later in life and who has a family, because of his circumstances, might need to settle for a home study course while he is at the same time active in the ministry.

5. The Publication of Christian Literature.

It is a great advantage to have access to Sunday School literature, Christian literature of a devotional nature, good holiness books, Bible study helps, etc., that are sure to promote a true doctrine of Bible holiness. Among the ministries provided for by a denomination is the publication and/or access to literature in keeping with the doctrine and practices that are consistent with its biblical interpretation and emphasis.

It is a mark of church loyalty for a preacher to patronize his own denominational book store when ordering books he needs. Books are a preacher's tools and he will be constantly on the look out to add books to his library that will assist him in his work. By keeping alert, many times valuable books can be purchased at reduced prices, making it financially possible for a preacher to obtain material he needs when otherwise it would be impossible.

6. Home Missionary Endeavor.

It is normal for a new convert to want to see someone else experience what he has experienced--the joy of sins forgiven and a new life in Christ. As he moves out to obey this urge to tell others he grows spiritually and others are added to the fold. This same principle, particularly if encouraged, operates in and through local churches where there is a spiritually alive pastor and people. This should result in both an increase for the local church and in the establishment of other churches. It should be a natural desire for pastor and people to want to reach out in the surrounding area in search for a place and opportunity to start a new work. When a new work is successfully begun, district and general organizations of a denomination can then step in to give assistance.

Through the united efforts of local churches and organized districts, made possible through a denominational organization, and all working for the increase of God's kingdom, home missionary endeavors can be effectively nurtured and strengthened. Newly organized churches can be incorporated into a larger body both for their mutual edification and the enlargement of the

entire body. By uniting together the home front is enlarged, making effective a far greater foreign missionary ministry than would be possible by single independent churches.

7. Camp Meetings, Conventions, and Conferences.

Great, outstanding general gatherings in old-fashioned camp meetings, holiness conventions and general conferences have marked the holiness movement from the beginning. There is something that these general gatherings have added to the life of Christians that could not be realized in any other way. God's people need these great gatherings for their mutual encouragement, edification and heart-searching times. There need to be centers where the holy fire of God is outpoured, where God's saints can meet to provoke one another unto love and good works, where the glory of God can be prayed down and deep pungent conviction can fall on the spiritually needy.

There is tremendous value in a preacher being able to witness outstanding manifestations of God's blessing and outpourings. This is especially true of a young and inexperienced preacher starting out in his ministry. As a rule an individual will not rise in his vision above what he has personally experienced and witnessed. When a new Christian, and especially a pastor, has once witnessed great outpourings of God's power and glory on His people resulting in the salvation and sanctification of souls, he will not be easily satisfied in a spiritually mediocre program. He will strive to see God's outpouring happen again where he lives and worships. Where can a person better go to witness and experience these visitations than a campmeeting where there is a coming together of the saints from far and near?

8. World-Wide Evangelism.

A vision for world-wide evangelism is the key to keeping alive spiritually, both individually and collectively. This is simply but comprehensively expressed in the little chorus we were taught to sing when we were children: "We're saved, saved to tell others of the Man of Galilee." The urge to tell others is born in the heart when Christ comes in regenerating and transforming power. Unless this urge is given opportunity for expression, the spiritual life within an individual begins to atrophy and will soon die. But when it is given opportunity for expression it results in the salvation of others. Thus God's work grows. Always pushing out beyond present boundaries is not only the key to keeping spiritually alive individually but also to keeping a local church and a denomination alive. When this is the case new churches spring up and new foreign mission fields are opened up.

No heart in which the Holy Spirit dwells can be completely satisfied until it can "reach [its] arms around the world for Jesus." World-wide evangelism should be born in the heart of every Christian. One individual alone, however, cannot evangelize the whole world. There are no more effective means of evangelizing the world than through united effort. Individuals whom God calls into missionary work can be sent forth to fulfill their calling when people unite together with their prayers and means for this very purpose, whereas this type of ministry would be impossible for a single individual or even a single local church to any significant extent. It can and is made possible, however, by united efforts realized through organized denominational work. Thus

individuals and local churches can be involved in carrying out the great commission of going into all the world and preaching the gospel.

Gospel endeavors that are carried on by independent organizations have often been very successful during the lifetime of the founder. Yet often when the founder passes off the scene the work begins to fade and eventually disappears. Where there is an organized body sponsoring the work it can be perpetuated without loss when individuals pass off the scene or become incapacitated for carrying on the work.

* * *

DENOMINATIONAL RESPONSIBILITIES AND OBLIGATIONS

Along with privileges and advantages there are always responsibilities and obligations. The pastor, being the key man in the work of God, has a heavy obligation resting on him with regard to the success of the local, district, and general operation of the work. It is also well to keep in mind that lay people have their part in this great work and can successfully be put to work, though as a rule they will do as the pastor does and not what he tells them to do. We list here the major obligations and responsibilities of a pastor with regard to his relationship with his denomination.

1. Maintaining a Vital Interest in Every Phase of the Work.

The basis for interest and responsibility is to be found in the fact that the Church is the body of Christ. We all are members in particular, and where one member suffers all suffer together. If a pastor remains aloof or reveals little interest in his denomination as a whole, it will affect the attitude of the entire body over which he is the administrator.

A pastor by all means must maintain a vital interest in the work into which God has called him and has providentially placed him. This will be so if he maintains a close walk with God and endeavors to keep himself in the center of God's will. Every child of God should maintain an unreserved loyalty to God and an unquestioned loyalty to the work into which God has called him.

2. Maintaining a Spirit of Unity and Harmony.

A pastor who is a member of a denomination is an individual who will always be in a position of authority, but at the same time will be always under authority. It will prove highly expedient for him to work with those brethren in his denominational fellowship who are over him in the spirit of humility, unity and harmony, especially if he is to expect those under him to work with him in the same capacity.

3. Giving One's Self Wholeheartedly to Right Doctrine and Practice.

A pastor should believe in and give wholehearted support to the group he is affiliated with and to the doctrines and practices for which it stands. He himself must manifest them in his daily life or else find another group with which he can more wholly agree and fit into. Minor points of

disagreement may exist, but as a whole, if a man cannot give himself wholeheartedly to the work of God through the channel of the denomination he affiliates with his work will be hampered and his usefulness will be limited. He will always be detracting from the work he is supposed to be supporting. A man who allows himself to get into a critical spirit and attitude will sooner or later probably find himself out of divine grace and with a backslidden heart.

4. Supporting His Denomination.

A pastor can support his denomination in many ways. We list some of those ways here, though the list is certainly not exhaustive.

a. Submitting an annual report of the entire phase of his pastoral work. If a pastor fulfills his obligations to his church down through the year, he should look forward positively to going to his annual conference to give his report. His report should include his personal testimony, the number of times he preached, the number of souls saved under his ministry and in his church, the number of pastoral calls made, the number of new members taken into membership and the number transferred out to other churches. Other interesting happenings can also be reported such as baptisms, weddings, dedications, number of books he has read, his Bible reading accomplishments, etc. With a good report of accomplishments and in the spirit of humility and thanks to God, a preacher can provoke other preachers in his fellowship to love and good works.

b. Attending all the district and general gatherings. A preacher starting out in his ministry should put it in his plans to attend all of his denominational district and general gatherings without fail. He should miss these events only in extreme emergencies. It has been the observation of this author over nearly half a century that those preachers who have been hit-and-miss in their attendance at these gatherings have been among those who have done little in kingdom work. It is out of this group that most of the fault-finders and criticizers come. Even pastors who have been forced to work on the side for the privilege of preaching can almost always find a way, if they are so inclined and determined, to get to these gatherings. A pastor who is faithful in attending district and general gatherings across the years will find them on the whole to be invaluable to his life and his ministry.

c. Keeping informed about its organization, boards, and requirements. The secret of success in any church organization lies in the cooperation of its pastors and its constituency. Successful cooperation depends on a thorough understanding by those in the position of leadership of how the organization is planned and what is required in the various positions and offices of the organization. A pastor should be knowledgeable of the organizational set-up of his church locally, on the district level and also on the general level if he is to fulfill the place he has within the body.

d. Keeping informed concerning all of the auxiliary branches of the church, such as its schools, orphanages, home missionary and foreign missionary programs. Where a united effort is involved and required that could not be accomplished by an individual or by a single local church, a pastor should be knowledgeable and lead his church into a united and cooperative effort.

e. Being faithful to see that proper delegates are sent to district and general conferences. These should be duly elected at the properly called meeting. A pastor should see that his church provides financial assistance to those who are elected to represent them at these gatherings.

f. Supervising the sending of support money regularly to district and general interests. He should see that this money is raised and his church's obligations are met promptly and in full.

g. Knowing when various phases of his denominational work should be emphasized and given proper financial support. A preacher's attitude toward money and toward special offerings will go a long way in the kind of attitude the people under him have. If he is a generous-hearted man and manifests an optimistic and cooperative spirit and reveals this by leading out in the special offerings himself, as a rule his people will wholeheartedly follow him and his example.

h. Gladly opening his church doors to welcome district as well as general leaders when they come in the interest of the ongoing program of the united efforts of the denominational undertakings.

i. Taking an active, personal, and prayerful interest in the entire world-wide effort of his denomination.

* * *

DENOMINATIONAL DANGERS TO BE GUARDED AGAINST

1. Denominational Bigotry.

a. God is a God of variety. That God is a God of variety is clearly manifest in nature. We have only to look at the seemingly endless variety of trees, vegetable life, birds, fish, animals, insects, etc. When it comes to the religious world we find churches that differ in organizational practices, doctrinal teaching, and ethical beliefs. Even among conservative holiness groups there are differences in organizational practices. Each group has a peculiar stamp on it. For any one conservative holiness group to make the claim that they are THE ONLY group especially owned and blessed of God and that they are above others, is to be found guilty of bigotry. When that is the case the favor of God is lost to them.

b. Across-the-border fellowship. There are a number of conservative holiness groups (denominations) in existence. Each group has its own prescribed method of operation that sets it off as a distinct, separate body. While there may be an agreement in doctrinal teaching and practice, it is not necessarily wise for there to be a general merger of these bodies. There is much to be gained by each group in sticking to its own distinctiveness and vision. One group can reach people for God and salvation that another group may not be able to reach. On the contrary, it has been frequently demonstrated that when church bodies merge there is something each group must forfeit and, as a rule, there is never enough gained to compensate for what is forfeited.

Whatever arguments pro or con may be set forth when it comes to the matter of merging, as long as there are separate holiness denominations in the world there certainly should be a measure

of across- the-border fellowship with one another. Many hurtful misunderstandings can be avoided when people are in close proximity and fellowship. False rumors can be eliminated. A better understanding of one another can be gained. God's cause can be helped instead of hindered. When isolation is practiced it is hard to avoid these things, and when that happens the world looks on and wonders if there is anything to genuine salvation. Holiness people should be able to fellowship freely with holiness people!

2. Qualified Denominational Loyalty.

Denominational organizations are man-made expedencies created in time and among men. Loyalty is due these organizations or else they become ineffective. However, this must be a qualified loyalty--a loyalty that is not binding unto death regardless, but only so long as that organization fulfills the calling of evangelization world-wide and remains true to a message that is holiness-centered and for all mankind without respect of persons. When and if these principles are violated, a man of God should not let loyalty to that group become binding. There always needs to be in the heart of everyone that names the name of Christ an unqualified loyalty to the Holy Spirit and His leadership and every soul should reserve that right. If a time should ever come --as it has repeatedly in the past history of the church--that a denomination would stray from loyalty to the Word of God, its teachings and practices, a preacher might have to take his stand uncompromisingly whatever the cost might involve, in order to keep his own integrity before God.

3. Centralization of Power.

History has proved that this is a danger that most denominations, if not all, sooner or later in their history have fallen into. There has always been the trend in church organizations toward the shifting of power to the top. Denominational organizations should be set up for facilitating the spread of the message of holiness around the world not for dictating or domineering. When new groups spring up there is always that fresh zeal and drive to move out in a great evangelistic effort. One and all are out on the front lines fighting for the salvation of the lost. Then out of the fruits of those labors comes a second phase to the work--that of conserving the efforts gained. It seems at this point the efforts of the most capable and energetic are consumed in this ministry. More emphasis is given to the organizational structure of the church in conserving than in evangelizing. This calls for leadership and the building up of the organization itself in the interest of conservation. Thus a trend is set up that leads eventually to the centralization of power.

The book of Acts sets the pattern that should be followed by churches and that would keep them out of this dangerous trend if followed. We read in Acts as follows:

[A quotation indicated by special margins in the book]

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work where unto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus Acts 13:2-4.

[End of unmarked quotation]

Through ministering to the Lord in fasting and prayer the early church sent forth under the direction of the Holy Spirit some of their strongest leaders of that day to press the cause of the evangelization of the world. This is certainly the Biblical way and will help any group to avoid the destructive power shift to the top, causing the church to become ingrown and self-destructive. Referring to the scripture above we can see how in verse two the church was alert to the call of the Spirit. Then in verse three we see that from that came the commission of the Spirit. The succeeding verses clearly infer the fact that those early saints experienced the control of the Spirit.

Any church, whether a local church or a denomination, that fails to reach out eventually becomes ingrown and self-destructive. Pastor, if you are a success in the ministry it will be because you forget yourself in an all-out effort to reach out for others.

4. The Development of Cliques and Parties Within the Denomination.

The position of the minister is that of a servant. A pastor has a full-time job when it comes to pastoring a church. This is true whatever size the church is. A pastor that will fulfill his calling will have no idle time on his hands. He owes his full-time service to his calling. He owes it to God who has called him into the ministry, to himself as a person of honesty and integrity and to the church he serves. If a man fulfills his calling under God he will have no time to belong to cliques or factions in his denomination.

Facing the hard and cold facts, however, there has not existed a church body that sooner or later has not spawned its cliques and parties. They usually develop around personalities, projects and the promotion of convictions not Bible-based. The result is that individual pastors are then faced with the choice of being on the inside or the outside of the clique or party. If a pastor fails to keep busy and tend his own business and his own flock, peer pressure will be sure to draw him into the cliques. We have already mentioned in this chapter the value of a preacher attending all the planned gatherings of his denomination. At these gatherings you will find an outlet for fellowship coming to you from the entire body and will not need to soil your mind or conscience by being an insider with just a select few! Cliques are unbiblical, unspiritual and Satan-instigated. Preacher, have nothing to do with them!

5. Political Machinery.

Men should be moved into position not by political machinery but by the qualifications they have personally attained. What has been gained through a pastor's personal application to prayer, study, and hard work, under the leadership of the Holy Spirit, is the sole thing that should recommend him to a position of ecclesiastical leadership. Pastor, do not be a position seeker. Position may come to you under the providence and leadership of the Holy Spirit. When and if it does come, it should humble you and cause you to seek the face of the Lord for His help and blessing. A man who deliberately seeks for position is a dangerous man to elect to office. Your job should be to improve yourself and the talents God gave you to the very best of your ability and opportunity afforded you and then look to God to direct you into His great vineyard according to His choosing. Politics has no place in the church of Jesus Christ! Just remember this, however, that God has to work through men to accomplish His purposes on earth and it may appear that you will

get unfair treatment at the hands of even good men. But remember, God is in control. The psalmist put trust in God and found that whatever happened to him God, in the long run, was in charge. Read what the psalmist had to say:

[A quotation indicated by special margins in the book]

For thou, O God, hast proved us: thou tried us, as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a wealthy place Psalm 66:10-12.

[End of unmarked quotation]

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CODE OF ETHICS

1. There must be a continual dependence on the Lord to guide.
2. The denomination has done much for the preacher. He should love it and defend it.
3. Be a cooperating man without becoming a blind follower.
4. Be no part of conniving political machines of men. Be a free soul led by the wisdom of God.
5. Be tolerant of others. Let the Spirit of Jesus be your guide here.
6. Fight for the right and the holy, but keep it in the spirit of holiness and love.
7. Press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:14)
8. Be a booster, not a knocker.
9. Be willing to suffer and be misunderstood, maintaining the spirit of Christ.
10. Avoid becoming involved in cliques and parties, especially within the denomination or local church.

* * *

QUESTIONS FOR DISCUSSION OR TESTING

1. What advantage is there in belonging to a church that has a discipline or manual as a guide for determining membership?

2. What advantage is there to a pastor personally in belonging to a denomination?
3. What are some of the other advantages in belonging to a particular denomination?
4. What are some of the responsibilities and obligations that a pastor faces in having membership in a denomination?
5. In what ways is a pastor obligated to support his denomination?
6. What are the dangers to be guarded against in belonging to a denomination? Which of these, in your opinion, is the most dangerous?
7. In your opinion, what is the greatest weakness in an independent church work?

* * * * *

Chapter 9

THE MINISTER AND HIS COLLEAGUES

"Labourers together with God." -- 1 Cor. 3:9

"Submitting yourselves one to another in the fear of God." -- Eph. 5:21

"All of you be subject one to another." -- 1 Peter 5:5

* * *

No preacher can avoid the responsibilities of relationships in life! As a created being he faces inescapable responsibilities to God who created him. "For none of us liveth unto himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:7-8).

As a man he faces responsibilities to his fellow man that he should not shun and cannot deny. Through the original acts of creation God is the Father of all existing persons. "God hath made . . . of one blood all nations" (Acts 17:24-29). This is the original, natural brotherhood. It must not be forgotten in our thinking and attitudes and treatment of others--whatever their nationality, color, creed or race may be. At the same time, we must recognize that the close spiritual fellowship and mutual destiny of this original relationship was broken by sin in Eden. Man is now disinherited and no longer in the spiritual family of God through His creation. However, because of our racial connection stemming from creation, as Christians we have a responsibility to all mankind. Paul recognized this when he wrote: "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Thus we can conclude that our relationship to sinners should be a constant readiness to proclaim to them the saving gospel of Jesus Christ.

As a Christian he faces the responsibility of what this involves in living in this present age. We are brothers and sisters in Christ, and this should be reflected in all our dealings with each other.

As a Preacher he faces a manifold responsibility: to God as the one that put him in the ministry; to himself as a steward of the gospel of salvation; to his church as a shepherd of the flock; to his fellow ministers as he seeks to work in harmony with them. In this chapter we will be dealing with the minister and his relationship to his fellow ministers.

* * *

HIS RELATIONSHIP WITH FELLOW MINISTERS

Relationship with fellow ministers presents problems in ethics and etiquette. These problems must be recognized, properly evaluated, and standards of action set up that are in harmony with the best interest of all involved. Furthermore, all of this must be done in the spirit of holiness. Where there may be serious problems or situations involved, sufficient time should be taken to gather together all the facts. Then all possible alternatives should be considered that are in keeping with the Word of God and to the best interest of individuals involved and of the kingdom of God as a whole.

1. His Relationship to His Predecessor.

a. Every pastor should make it a strict policy to refrain from speaking disparagingly of his predecessor. Those who speak disparagingly in this manner are certainly playing with a dangerous boomerang and are failing to hold the office of the ministry in honor. Too often the sins of the tongue rank high among the preachers themselves. It is usually the man who has been successful above his peers that brings down upon his head criticisms that are out of line with the spirit of Christ and which far too often stem from jealousy and envy. Envy is that carnal spirit that wants to have what someone else possesses, and frequently it finds acceptable ways of expressing its resentment of others who excel. One favorite method is the "but" approach. "He is an outstanding preacher, but . . ."; and then comes an unkind and uncalled for critical remark. This spirit of envy has been described humorously in the following way:

[A quotation indicated by special margins in the book]

I hate the guys
Who minimize and criticize
The other guys
Whose enterprise
Has made them rise
Above the guys that criticize.¹

[End of unmarked quotation]

When a preacher speaks unadvisedly, carelessly, unthinkingly or innocently discusses the weaknesses or failures of the former pastor he can be the instigator of conflicts in families or churches. He can cause close friendships to be broken when neither party has offended the other. Or he can be defeated in his efforts to restore a fallen Christian brother or sister. He can thus greatly nullify his own ministry and effectiveness in his new charge by a wrong attitude toward his predecessor.

b. The new pastor needs to beware of acting as though the congregation to which he has lately been called had never had any constructive training in the things of God before and that, consequently he must begin at the foundation. He should take time in the opening days of his ministry to get acquainted with his people. Good expository Bible preaching that feeds the people and stirs them up to love God and to be active in His harvest field is always appropriate in the beginning days of a new pastorate. More problem-directed preaching should come later on after a period of getting acquainted.

c. In the beginning of a new pastorate it is not best to make any radical break with the methods and the program of one's predecessor. The sudden inauguration of new plans is not advisable, and usually reflects negatively on the work of the former pastor. If and when changes are to be made under the new leadership they should be done judiciously, at the proper time and with good taste.

d. Special wisdom will be needed in dealing with members who were especially close to one's predecessor. There will generally be some people who will not feel toward the present pastor as kindly and considerately as they did toward the former one. It is a mark of character and wisdom to treat such people with kindness and sympathy, making no difference in the treatment of them and the other members.

e. At the same time, there will be people in the congregation who more or less disliked the former pastor. It is wise for an incoming pastor to take advantage of any revived spiritual interest that may be shown, but under no circumstance should he lend an ear to words of discredit concerning the former pastor.

f. When a former pastor returns for a visit he should be received with courtesy and sincere consideration. More will be said at this point.

2. His Relationship to His Successor.

a. When a minister leaves a pastorate he should leave it, and by all means he should be careful not to meddle in the affairs of his successor. Criticism of another minister is considered unethical. Do not be guilty at this point, pastor! There have been too many glaring instances of violation of this ministerial ethic. If a pastor ever has an occasion to write to a member of a former pastorate, a good rule to follow is to write nothing he would not be willing to have the present pastor read. Where a former pastor has been greatly loved and respected by the people some may, without realizing the ethical implications, write a letter to their former pastor for counsel and advice or spiritual help. If this should happen, it would not be wrong for that pastor to show

concern and sympathy, yet ethically and for conscience sake he must refer that person to the present pastor and let him know in a kind way that he is no longer their pastor.

b. When a pastor returns to a former pastorate, it is a matter of courtesy and consideration to call on the present pastor before calling among the membership. This will, as a rule, allay any suspicion on the part of the present pastor. Friendships of an abiding character are formed when a pastor is on a field for a long period of time and there is no reason why a former pastor, when he happens to be in the vicinity, should not visit friends of long standing, but it is best if the present pastor is first notified of this rather than hearing about it from third parties.

c. When a pastor is called back to a former field for either a funeral or wedding, he should insist that the present pastor be invited to participate in the service unless in some acceptable way he is providentially hindered. In most cases the minister would probably prefer that the present pastor care for these responsibilities. However, if folk do call the former pastor for sentimental or other reasons, he should by all means consult the present pastor and insist, if possible, that he too have a part in the service.

A word of caution needs to be given here. A pastor may refuse to marry a couple on the grounds that they have insufficient reasons for marriage. An outside minister may be called in to perform this wedding who is not acquainted with the case and who will give his consent without full knowledge of the situation. This could prove very embarrassing to both the pastor and the preacher involved. A carefulness in acquainting oneself with all the facts will save a preacher from many embarrassing situations.

d. It is unethical for a former pastor to continue to receive financial aid from the membership of a former pastorate. Pastor, there is no excuse for allowing this! Whatever may be the excuse you make for doing such a thing, you are in the wrong. To do so is not only unethical, it also reveals a spirit of selfishness and a lack of faith that God can take care of you wherever He leads you. You are doing wrong to the people from whom you receive the money and you are doing wrong to your successor and the church you left

e. Church property, church records and the house which is to be occupied by the incoming minister should be turned over to him in good condition. This matter has already been dealt with elsewhere in this book.

3. His Relationship to Fellow Ministers in General.

a. When the pastor is away from his church and someone else is called in to preach for him, the pastor should make sure that the substitute is properly remunerated for his service. It would be the responsibility of the church to pay the substitute rather than leaving this responsibility to the pastor. When a pastor is away from his pulpit it should always be with the knowledge and willingness of his people.

b. When out of courtesy a visiting minister is called upon to preach for the pastor who is present, there is no financial responsibility. For example, there may be a preacher who is passing through on his vacation and stops by to visit a sister church. This gives him a wonderful

opportunity to both minister God's Word and increase his circle of acquaintance. This is pay in itself; the church should not be considered under obligation to remunerate him.

c. When a visiting minister comes to a church, the pastor should not feel under obligation to ask him to preach. Many churches are constantly having visiting ministers stop by, and to have each one preach would leave the pastor with inadequate preaching opportunities. Besides, to give over the pulpit at times would interrupt a preaching program a pastor is engaged in for the betterment of his flock.

d. A minister should be on guard lest the enemy tempt him to covet the position or success of another minister. Preachers are human and this can happen to a pastor when those times of pressure come on because of opposition from the enemy and from unspiritual people. At this critical time Satan will be sure to, if he can, get that man's attention on another church and another pastor's field of labor. How subtle the enemy is to divert one's attention from his duties and responsibilities. When this happens Satan will then do his best to plant a seed of desire--a desire to escape his present situation for a better field of labor. Desires, if not guarded carefully, turn into covetousness and then envy and jealousy springing from pride. A whole nest of carnal traits follow in the wake. Jealousy is a vicious form of pride, and pride goeth before a fall. Paul warns in 1 Cor. 4:6b-7, "that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Each pastor will be rewarded according to the faithfulness he demonstrates in the place where the Lord has put him, whether that place is large or small.

The secret of continuous victory and an antidote to backsliding from holiness is to keep an eye single to the glory of God. There should be only one desire in life and that is to live every moment to the glory of God and in the center of His will. Remember: "Desires determine decisions, decision determine direction and direction determines destiny." A pastor should be willing to be patient and endure difficulties or suffering wherever God puts Him, regardless of the situation. It will work for the pastor's own good as well as for the cause he represents. Hannah Hurnard wrote these comforting words:

[A quotation indicated by special margins in the book]

As Christians we know, in theory at least, that in the life of a child of God there are no second causes, that even the most unjust and cruel things, as well as all seemingly pointless and undeserved sufferings, have been permitted by God as a glorious opportunity for us to react to them in such a way that our Lord and Saviour is able to produce in us, little by little, His own lovely character.²

[End of unmarked quotation]

In kingdom work we are in a great warfare against a subtle and powerful enemy and we need to band together in a common interest and prayer for one another. Often when word gets around--as it usually does--of trouble going on in a particular church, instead of taking it to the Lord in prayer, questions are raised about the pastor: What has he done wrong now? Why couldn't

he have been more tactful or used better wisdom?, etc. These questions and many like them are usually raised and talked about. Afterwards, and usually when it is too late the facts are found out and a man's reputation and a church's best interests have been subjected to untold damage.

e. A minister should give an interested hearing to the preaching of other preachers. No individual should go to church with a critical attitude or mind but with a heart and mind ready to receive whatever good and whatever truth God has for him. If an individual's heart is open he can receive something from every occasion. A preacher, especially, should go to boost and be a blessing. Also, listening to another man preach can be a time of learning. We learn by observation and there is much we can learn from the other fellow.

f. A minister should form the habit of promptness in answering mail from other ministers. This has been fully dealt with in Chapter IV under the heading "In Regard to Correspondence."

g. Borrowing good books from other ministers can be very helpful, providing this practice is not abused. Before borrowing or lending books there should be a thorough understanding between borrower and lender. Borrowed books should be returned promptly, after a reasonable length of time. Both borrower and lender should keep a strict account of the date borrowed or loaned, the individual involved, and a reasonable length of time in which the book should be returned.

* * *

THE PASTOR AND THE DISTRICT LEADER

There is a reciprocal relationship that should exist between the offices of pastor and district leader. They should be of mutual help one to the other. Each should recognize the sphere of operation and responsibility of the other and be workers together with God in the great task in which they are involved.

1. The Pastor's Relationship to the District Leader.

a. The pastor should always show due regard for the advice of the district leader. He should not, however, expect his district leader to do for him the pastoral duties required of him in the operation of his local church--raising money, facing and solving local problems, etc. The local church is a pastor's own responsibility and there should seldom be occasion to call in the district leader for problem solving except in extreme emergencies or where other churches or preachers may be involved in such a way that district attention is required. On the other hand, however, it should be a matter of simple courtesy for the pastor from time to time to extend an invitation to the district leader to visit his church for a preaching service.

b. A pastor must recognize, however, that there are times and circumstances in which his district leader can do more to help him than anyone else. He should be willing to invite him in to counsel with him concerning his pastoral responsibilities and to receive any suggestions and advice that would improve his ministry to that local church and community.

A pastor may have some debilitating weaknesses of which he is not altogether aware but which are to a degree hindering his usefulness. For example, it may be in the matter of his personal grooming; it may be in the matter of discipling his own family; or it may be in his lack of tact in handling people. These are only examples of numerous areas that a pastor could be helped in if he were a humble man and willing to listen to one who could help him. In these instances one of the pastor's most logical sources of help is his district leader.

c. A pastor should give his district leader sufficient notice before resigning and leaving a pastorate. Where this has been spelled out in the manual and/or discipline of the denomination in which he serves it should conscientiously be observed. And even in the absence of a clearly written policy it is a matter of necessary courtesy and ethics.

d. Personal relationship between pastor and district leader should be maintained on a cordial basis. There should be the cultivation of a warm and gratifying friendship for the sake of Christian fellowship and not for the sake of courting favors. The pastor should not expect personal treatment, recognition or favors from the district leader above what would be expected by any of his fellow pastors. There should not be anything like a specially favored man with the district leader.

e. Enthusiastic support and co-operation are the elements that keep the cause of God's kingdom on the move. No church district or conference can operate smoothly or succeed without this kind of support from its pastors. And it is well to note that passive opposition is not much better than active opposition. There is a verse of Scripture that is relevant at this point: "A man that hath friends must shew himself friendly:" (Prov. 18:24). And so it is, if a pastor wants co-operation, he must himself be a man who co-operates.

f. When a pastor is called to a church that is associated with a denomination or a particular fellowship, he has a responsibility to that fellowship. If a problem should arise within his church that would threaten that fellowship, he is ethically bound to consult his district leader rather than let the problem become so complicated and deep-seated that the district leader becomes powerless to help or avoid the loss of a church.

g. A pastor should consult with his district leader and the district advisory board before launching out in a building program or before plunging his church into any kind of indebtedness. This is a rule that is usually set down in the manual or discipline of a church.

h. By all means, a pastor should thoroughly acquaint him self with the manual and/or discipline of the denomination he serves and especially those rules that are set forth spelling out the duties of a pastor. He should see to it that all those duties expected of him are duly carried out.

2. A District Leader's Relationship to a Pastor.

A district leader should endeavor to maintain a warm and growing relationship between himself and the pastors under his charge. In a unique way he is the pastor's pastor and in this relationship he can be of a great value in counseling, encouraging and assisting a pastor on to a successful ministry. Almost all, if not all, district leaders have come up through the ranks and have

had first-hand experience in pastoring a local church, and thus should be qualified to fill the responsibility of being a pastor's pastor.

It is our suggestion and recommendation that every denomination have in the hands of its preachers a "Minister's Handbook of Excellence." If properly handled, it could be of incalculable value to the successful ministry of any church. District leaders could be encouraged or required to meet with each pastor at least once a year to go over the handbook, questioning, counseling and encouraging the pastor where he may be weak so that he will measure up to the full stature of his pastoral ministry.

Such a handbook should include those things that make for success in the personal life of the minister and his responsibilities as a pastor. If such a plan is not being used, or is not available, then we are suggesting a few things here that a district leader could point out to his pastors in a way of helping them check up on their responsibilities both in their personal life and in their ministry.

a. His early morning tryst with his Lord and the Word. Is he consistently faithful here? How much time is being spent in this exercise?

b. His purpose and habits of study which are so vital to his preaching ministry.

c. Consistency in a calling program. This is mandatory for the success of his ministry.

d. The value of his wife as his best critic. The wife should be brought in on this counseling at this point so that sound advice can be given.

e. The conducting of church services. Songs which fit the message should be chosen; scripture reading should be well read without stumbling around, etc.

f. His financial status, particularly in relationship to making money at secular work. If preachers would get out and call as they should they might build their churches up to the point where they could serve full time. At least this should be a preacher's serious goal. A district leader could give helpful counsel concerning this phase of pastoral responsibility.

g. The handling of the church's finances, district and general percentages and budgets, etc.

This list of suggestions is certainly not exhaustive and there are other areas in a pastor's public and private life that should be reviewed periodically for his own good as well as for the best interest of the church. Older and more experienced ministers might be an exception here, but for the most part young preachers with little experience need "on the job" instruction. Although they may have come through a Bible college, their training has in many senses been unrelated to certain practical realities of the ministry and to that extent has lacked full practicality. Who is better to help them in their continued training than their district leader?

There are further considerations a district leader should take into account in his responsibility to the pastors under his supervision:

a. A district leader needs to give consideration to the pastor's salary, considering both the pastor's needs and the financial ability of the church to meet those needs. Where possible he should urge the church to raise the salary, and should follow through to see that it is done.

b. It is a district leader's responsibility to supervise churches within the bounds of its territory, but not over-supervise in a way that will infringe on a pastor's authority over his local congregation. Unless there is a sufficient justification for it, a district leader is not free to interfere in a pastor's ministry to his congregation. Where a district leader may find it necessary to deal with a pastor because of some unethical or immoral conduct, he should be careful to proceed by the prescribed way laid out in the judicial manual of that body.

* * *

HIS RELATIONSHIP WITH GENERAL LEADERSHIP

A pastor needs to be knowledgeable concerning the organizational structure of the denomination in which he serves and give due recognition to it. The general leadership of the conservative holiness churches of this day are men who have been chosen from among the eldership of their particular fellowship--men of experience, integrity and Christian experience. Due respect and recognition should be given to these leaders. There is a chain of command that is recognized and which as a matter of ministerial ethics should be followed. When a pastor needs help from a church official it is proper and ethical for him to first call his district supervisor. There do arise occasions, however, when it would not be improper for him to seek help from the general officer who has jurisdiction over the district of which he is a member. There are times when a pastor will be faced with an unexpected emergency in which he will need the assistance or counsel of his district leader at a time when this man may not be available. In such a case he would be justified in calling on the next one in the chain of command, which would be his general leader. This would be so also if a pastor ever had a reason or occasion to question the actions or motives of his district leader or, God forbid, if to his own personal knowledge his district leader fell into sin of any kind. A pastor's only recourse then would be to the general officer having supervision. Having gone to him with the problem, he would then need to leave it with him with no further interference in the case.

In small denominations there is a warmth of friendship and fellowship that develops among the pastors, district and general leaders. This is as it should be and occasions can arise where a pastor and general leader are together in a revival meeting or even in some chance meeting when the pastor, faced with a problem in his church, may seek the advice and counsel of this man, not purposefully bypassing the chain of command. He has done no wrong nor violated any ethical principle, and will, when the opportunity comes, apprise his district leader of the occasion. A pastor is wrong and his action becomes unethical when his motive is to purposely bypass or ignore the proper chain of command.

As a matter of courtesy a pastor should keep his pulpit open to his superior leaders in the ministry and when the occasion is proper should invite them to preach for him and his congregation on a Sunday, for a holiness convention, or for a series of revival services.

In all his ministerial activities a pastor should be amenable to his leaders, both district and general.

* * *

HIS RELATIONSHIP WITH EVANGELISTS

Pastors of churches are often called upon to help another pastor in revival meetings. This has become an acceptable custom but should not be practiced to the extent that it ignores or crowds out those men who are in full-time evangelistic ministry. We should endeavor to see that the full-time evangelist is kept busy. More will be said about this later, but it is practically impossible financially for an evangelist to stay in the field of his calling unless he can maintain a full slate, and every movement needs full-time evangelists.

a. A pastor should call evangelists that are personally known by him or have been recommended by men the pastor knows and in whom he has confidence. Revivals are greatly hindered and can even be aborted where there is a lack of understanding and harmony between pastor and evangelist.

b. Pastors should not ask an evangelist who has been slated to cancel the engagement except for very serious and unavoidable reasons. If, however, such is unavoidable the pastor and his church should give the evangelist at least partial financial remuneration. The reasons for this should be apparent.

c. A pastor should do everything possible to give the evangelist a fair opportunity to promote a successful campaign:

1) By providing a comfortable, quiet and congenial place of accommodation.

2) By making thorough preparation for the meeting ahead of time. Revival meetings are costly and a pastor is not being fair to himself, his people, his community or his evangelist unless he does everything in his power to prepare ahead of time for a successful campaign. Preparation will include promoting special prayer meetings, calling, advertising, raising adequate financing, choosing the proper time for the revival, and uniting his people behind the effort.

3) By conducting the preliminary part of the services in a way to give the evangelist a proper time and atmosphere in which to preach. Visitors and outsiders are time conscious and an evangelist, depending on the area he is in and the time the service is set to begin, should have his message finished and his altar call over before the psychological time clock in the mind of his listeners goes off if he hopes to help very many people that come to hear him.

The pastor should see to it that financial remuneration is made to the evangelist in keeping with the needs of the evangelist and in the light of the financial strength of his church. A church in calling an evangelist should keep in mind that he has no furnished parsonage, no utility allowance, traveling expense account, etc.

d. A pastor can be of great help to an evangelist by a positive attitude and an expressed appreciation, both publicly and privately. Although it would not be wise for a pastor to detail to his evangelist all the concerns in his congregation, a few words of encouragement and appreciation occasionally during the revival certainly would not be out of place and would be of help, especially to the evangelist.

e. For further instruction see Chapter X, "The Minister as Evangelist."

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HIS RELATIONSHIP WITH ELDERS WITHOUT CHARGE (See Chapter XI--The Minister Without A Charge)

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HIS RELATIONSHIP TO MINISTERS IN REGARD TO CHURCH MEMBERSHIP, ETC.

Proselyting the members of other churches, whether within or without a pastor's own denominational fellowship, is universally condemned by ministers of all churches. However, if a member of one church seeks of his own volition to join another, or chooses to attend another church of a different denomination, the receiving pastor should feel free to minister to such. In receiving a member of another church it is considered ethical that the previous pastor be informed either by the receiving pastor or by the one seeking membership change.

If at all possible, a pastor should discourage the dividing of households between two or more churches, especially when the children are not of age and still living at home.

The question sooner or later arises as to when it is proper for a pastor to visit the homes of people of other churches. This should not be done except in clear-cut cases such as in times of illness in which request has been made or when members of a family have expressed their desires to attend his church. In that case the former pastor should be made aware of this. In all of these cases the golden rule should be the guide in maintaining the right relationship with other churches.

Union services involving special occasions such as Good Friday, Thanksgiving, and the like among churches and denominations of like faith and doctrinal teaching can be valuable to all concerned. At the same time, some pastors have found it valuable to be associated with a local ministerial alliance, especially when it functions to form a united front in combating evils such as pornography and like works of darkness. However, there are dangers in such an association and a holiness minister needs to be aware of this, lest such would involve him in a compromise in areas of doctrine or personal convictions.

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CODE OF ETHICS

1. Love must rule, not jealousy (Prov. 6:34; 1 Cor. 13:4).
2. Avoid the indictment of God (Rom. 1:29; S. of S. 8:6; James 5:9; Eccl. 10:20).
3. Let God do the placing and promoting (Phil 2:3; James 4:10).
4. Do not interfere with another's work (1 Pet. 4:15).
5. Do not accept an invitation to preach in the pulpit of an absent pastor without his consent.
6. Do not be guilty of proselyting, or "sheep stealing" (Matt. 23:15).
7. Treat your predecessor right (James 4:11; Matt. 7:1; Jude 10).
8. Treat your successor right. When you leave a pastorate, leave it (Matt. 5:16).
9. Use discretion in making changes in a new pastorate (Eccl. 3:3; 1 Cor. 3:6,10; Matt. 10:16).
10. Give the former pastor the benefit of the doubt (John 7:24; Mark 9:40).
11. When forced to resign, be civil toward a successor (1 Thess. 5:15)
12. Talk about your own mistakes and avoid criticizing the other person (Ps. 51:4; Eph. 4:32).
13. When necessary, give the other man some means by which to "save face."
14. Show respect for the other man's opinions.
15. Refrain from visiting a former field except upon invitation to conduct a funeral or wedding, and this only with the knowledge and consent of the pastor in charge Matt. 7:12).
16. Leave all church records, church parsonage, and other church property in good order (I Cor. 14:40).
17. Give due respect to those who are over you in the Lord (Rom. 12:10; Phil. 2:3).
18. Be open to welcome any advice or suggestions that would better your ministry, especially from those in leadership (1 Sam. 25:33, 2 Chron. 25:17).
19. Be prompt in answering mail, returning borrowed books, etc. (Ezra 4:6,17).
20. Practice the golden rule toward all at all times.

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CHAPTER 9 ENDNOTES

1 Charles R. Swindoll, *Come Before Winter*, (Portland: Multnomah Press, 1986), p.99.

2 Hannah Hurnard, [I am unable to locate the exact source from her writings]

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QUESTIONS FOR DISCUSSION OR TESTING

1. In entering upon a new pastorate should a minister begin at once to change the regular program the church has been following into one of his own liking? Why or why not?

2. What type of pulpit ministry would it be wise or a preacher to engage in during the first few months of a new pastorate?

3. How could a preacher's ministry reflect on his predecessor in a way that would be unethical?

4. When a pastor leaves a pastorate what should be his attitude and conduct toward the church he left?

5. Should a pastor ever return to a former pastorate? If so, what rules of ethics should he follow?

6. Should a preacher completely ignore the friendships he has built up with people in former pastorates? How should this be considered?

7. What if a member in a former pastorate chooses to continue to give financial aid to one of his or her former pastors? How should that pastor treat such?

8. What responsibility does a pastor have toward the church property, church records, etc., of a church he is leaving?

9. Should a pastor ever feel obligated to turn his pulpit over to another preacher? Please explain.

10. Should a preacher ever borrow or lend books to other preachers? Discuss.

11. To what extent should a preacher cooperate with his district leader? Should there be a line drawn here? If so, where?

12. When might it be proper for a pastor to by-pass his district leader and go directly to the general leader of his church for counsel or help? Discuss.

13. In what respect is a district leader a pastor's pastor? Do you: feel that a "Minister's Handbook of Excellence" would be good thing to have? Explain.

14. Would you welcome an annual visit by a district leader to you personally to check up on your work as a minister? Why or why not?

15. How should a pastor go about getting the church to raise his salary?

16. What should be a pastor's relationship with the general leadership of his denomination?

17. How can a pastor be of help to an evangelist when he comes to conduct a revival meeting in his church? Discuss.

18. What should be a pastor's attitude toward the laymen when it comes to the matter of their changing membership?

19. Should a pastor associate himself with a local ministerial alliance? What are the pros and cons?

20. In looking down through the list of the "Code of Ethics" which one or ones do you consider to be the ones to guard the most?

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Chapter 10

THE MINISTER AS EVANGELIST

"And he gave some...evangelists." -- Ephesians 4:11

"Do the work of an evangelist." -- 2 Timothy 4:5

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Passages of scripture such as Ephesians 4:11-13, 1 Corinthians 12:1-31 and 2 Timothy 4:5 show ample provisions made by Christ for the welfare of the church and the evangelization of the world. "Our Lord's desire is to raise His church to the highest possible condition of grace and honor, to make her complete and glorious, as the one body of which He is the Head, and one vessel into which He is to pour all His fulness, the bride on whom He is to exhaust every ornament."¹ To accomplish this great objective, our Lord has conferred gifts upon members individually. Among these gifts is that of an evangelist.

In considering the evangelist and the role he fills in the kingdom of God we would like to call attention to the difference between a revival meeting and an evangelistic campaign.

Churches need revival. There has always been a tendency in the church, considered as a visible, earthly organization toward backsliding. It was so with ancient Israel. God said to them, "My people are bent to backsliding from me" (Hosea 11:7). It is so with the Church today. The churches of Galatia manifested this tendency, even under the ministry of inspired men. In his epistle to those churches the Apostle Paul found it necessary to say to them, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel" (Gal. 1:6). Evidently the Epistle to the Hebrews was written to safeguard those to whom it was addressed from this universal tendency. They were peculiarly in danger of turning again to "the beggarly elements" from which Christ had delivered them. Bishop W. T. Hogue has aptly noted on this point:

[A quotation indicated by special margins in the book]

The tendency to spiritual declension is occasioned by the natural weakness of humanity; by the spiritual sluggishness of even Christian men and women; by the prevailing lack of principle among the rank and file of those who compose the nominal Church; by the susceptibility of human beings influenced by those worldly excitements which are unfriendly to spiritual religion; by the fact that 'struggle for existence' is the law of the spirit life as well as the physical; by the law of 'reversion to type' which operates in the spiritual world as well as in the natural realm; by the inculcation of error through false teachers; and by the tendency of all carnal traits among God's professed people to work throughout the entire body, like leaven in the meal, until the whole is leavened, or corrupted, by carnal principle."²

[End of unmarked quotation]

No matter how spiritual a church becomes there do come times in its history that it desperately stands in need of revival.

The world needs to be evangelized. It is the prerogative and the responsibility of the church to evangelize the world. Every evangelical church should be evangelistic at all times. It should not be an uncommon thing to hear the cry of newborn souls around the altar of a church the year round. There should be no "closed seasons" on soul-winning. To win the lost should be a continuous thing. Beside a continual ongoing program of evangelization, however, it is imperative that there be intensive efforts put forth to win the lost. It is scriptural to do so. God has mandated the church with the great commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

It is too often evident among evangelical churches, sad to say, that when a church gets ready to evangelize those living around its doors it stands in need of revival itself. It might be a good and profitable plan for pastor and people to call for a revival within the church and then, without a break in time, push on out in a revived condition in an all-out effort, with a called evangelist to evangelize its own neighborhood. A revived church is best kept revived when it is continually obedient to the Great Commission. And whether it is to revive the church or evangelize the lost, God has ordained and called men to fill the office of an evangelist.

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THE RESPONSIBILITY OF THE EVANGELIST

1. His life.

No evangelist can hope to lead people to a higher state of grace than that which he has experienced in his own life. To understand the plight of a sinner and how to rescue him, one must be rescued himself. To properly point men and women to salvation, one must be in a clear experience of regeneration himself. The same thing applies to heart holiness. The evangelist's own personal life must be in full accord with God's will before he is qualified to preach or do the work of an evangelist.

a. His call. As a veteran preacher, Paul is found exhorting young preachers to do the work of an evangelist (2 Tim. 4:5). An evangelist is one who knows the gospel of God and how to win men to Christ and has the evangelist's passion burning in his heart. There are those whom God has set apart from the very beginning of their ministerial life as full-time evangelists. As a rule, however, the evangelist is a man who has entered the ministry as a pastor and whose passion for and success in soul-winning, burning within him as it is, has attracted the attention of others.

The pastorate is the normal place for the preacher and in this office he will "do the work of an evangelist," but unless he is impelled of the Spirit he should not leave the pastorate for a life of full-time evangelistic effort. Especially so is this true of a man with a family of children still living at home. He has a responsibility to his family that he cannot abandon and he should never leave the pastorate for the field of evangelism without a definite mandate from God Himself.

b. His prayer life. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). An evangelist needs to be a man of a deep prayer life and communion with God. Without prayer all else will avail but little, for he will have no divine power. The evangelist must keep alive spiritually. He must study and pray enough to keep fresh. To speak to men in behalf of God effectually, he must speak effectually with God in behalf of men. He should never enter a revival meeting without first being saturated with prayer. Unregenerate men will turn away from the enticing words of man's wisdom but will be moved upon by him that speaks with the power of the Spirit, though he speak with broken accent and a stammering tongue.

2. His relationship to the work of evangelism.

a. Scheduling revival meetings. The evangelist should be prompt in his correspondence with the pastor in regard to accepting calls and setting dates. Evangelists in demand are usually scheduled well in advance. Two important matters are to be taken into consideration regarding the scheduling of revival meetings by an evangelist.

(1) When pastors move. As a rule it is the pastor who takes the initiative in calling an evangelist. It is right that he should be given this prerogative, though a wise pastor will counsel with his people, and especially his official board, in the matter of who is to be called. When a pastor and church schedule revival meetings well in advance there is always the possibility that the pastor may move on to another pastorate before the time all the scheduled meetings have

arrived. Should the pastor transfer the scheduled revival meeting to his new charge, or should the church keep the date with the evangelist? Several things should be taken into consideration in answering this question.

To transfer the revival to the pastor's new charge could work a hardship on an evangelist if he has slated several meetings in a geographical area and then finds one of the pastors he has been scheduled with now off in some distant place. On the other hand, if the evangelist stays with the church and the pastor moves on, the incoming pastor finds himself obligated to an evangelistic schedule of another's making. There have been times when this has proved to be a disadvantage to both evangelist and pastor. We are forced to conclude in facing this matter that no hard and fast rule can be set down. Either answer may be correct, depending on many variables. Our concern here is with the ethics involved more than setting down rules as to how it should best be done. Some churches give the pastor a free hand in the matter of calling evangelists. Some pastors work more closely with their board in calling evangelists. Christian ethics would require that an open and thorough understanding and agreement should be worked out among all that are involved--pastor, church and evangelist. The particular policy that the pastor and church agree upon should be articulated to the evangelist at the time an invitation is extended to him. In case a pastor moves before the scheduled revival date, all parties involved should immediately be informed. It would be the pastor's responsibility to be sure this is taken care of.

(2) When scheduled meetings are canceled. It would be unethical for an evangelist to cancel a revival without giving ample time for the church to call another evangelist, with the exception of an extreme emergency. Likewise, it would be unethical for a church or pastor, whatever the occasion, to cancel an evangelist on short notice without making some kind of financial remuneration.

b. His entertainment. The evangelist ought not to be hard to entertain. Except for valid health reasons, he should eat without complaint what is set before him. When he chooses to fast a meal he should be sure to let those who are providing the meals know in advance. Whatever the room accommodations may be, whether good or otherwise, he should manifest his gratefulness and consider that he is in his circumstances better off than Jesus, who often had no place to lay his head. Whatever it may be, he ought not to consider it a sacrifice, but a service for the Lord.

The evangelist should be a gentleman and his ethics should be above reproach. In being entertained in a pastor's home where the pastor finds it necessary to be gone from home through the hours of the day, the evangelist also should leave the home rather than be left alone with the lady of the house. Usually he can go to the church for study and prayer, spend some time calling, and thus occupy his time until the pastor returns.

c. His relationship to the pastor. The evangelist must be ethical with the pastor and his church. He should not stoop to undermine the pastor or seek to turn the affections of the people away from him toward himself. When he leaves the meeting he should not be writing back to the members. A "thank you" note or card to those who have shown special kindness to him would be in order, but any correspondence should end with that.

An evangelist should be a man of few words outside the pulpit. He must learn to bridle his tongue, not gossip or be a news carrier from place to place. He has the opportunity to learn a great deal about people and could be a constant troublemaker, doing harm to the cause of God by telling all the bad things about people.

An evangelist should be an encouragement to the pastor and his people and a bearer of good news as much as possible, leaving the bad news unsaid. It is as hard to "unsay" some words that should never have been said as it is to "unring" a bell that has already been rung. Unity of spirit between pastor and evangelist is imperative to the success of a revival. Disagreements, if they exist, should be settled agreeably, that prayer and divine unction and visitation be not hindered.

The evangelist must remember that he is entering into another man's labors and that the pastor must live with his people after the evangelist is gone. There must be much prayer and thoughtfulness before engaging in a personal battle of differences or attacking problems within the church. How much better it is to leave these with God and preach the Word. It is the preaching of the Word of God under the unction and power of the Holy Spirit and urging people to accept the truth as God reveals it to them and to walk in the light of it that brings about revival. If this does not meet the need of the hour, an evangelist will surely never solve a church's problems by getting involved in them personally.

One final word of caution at this point. An evangelist can listen to gossip, and if not careful and tactful can tear up and undo years of labor, toil and tears of a pastor.

d. His relationship to the church. An evangelist should be well rounded in his ministry, reaching all elements within the church. He should be sensitive to his congregation, able to read his audience, taking note of sinners who are first-time visitors to that church. He must be adaptable to the intellect of his hearers. Jesus used simple illustrations with the multitudes, and when alone with his disciples, he adapted His teaching to them. Wisdom is a desired quality to possess in preaching the Word and dealing with people.

An evangelist must not fail to take an interest and an active part with the seekers that have responded to his message.

An evangelist should not court the favors of the members of a church or involve them in any activity or relationship or obligation that would undermine their loyalty to their pastor or their local church, nor should he accept continued financial help from anyone in a local church after the meeting is over and he is gone.

e. His remuneration. An evangelist should never hint or talk about his financial needs. If he is concerned, he should take it to the Lord in sincere prayer. To possess a "poor mouth," talking and complaining about the offering, will grieve the Lord and leave the impression that he is working for money instead of souls. An evangelist who does not have faith enough to trust God for his needs will not have faith enough to pray down a revival. As an evangelist his services are primary and his remuneration secondary.

f. His message. The true sermon is a thing of life. It grows if the man grows. It becomes forceful because the man is forceful. The sermon is holy because the man is holy. It is full of divine unction because the man is full of divine unction. The gospel moves as the preacher moves. The preacher must be so saturated with the message of the Book until he will impersonate the Gospel of Christ.

(1) What to preach. It is good to have in mind a general plan of preaching, subject to change by the Holy Spirit. The message of the evangelist must involve timeless truth with spiritual unction.

(a) Preach the Bible. Preach full salvation scripturally, relating the truth directly to those things which God Himself has to say about it. Illustrations are best when taken from the Word of God.

(b) Preach sound doctrine; preach standards of holy living; preach repentance until men are moved to repentance.

(c) Preach holiness. Preach its conception in the heart of a holy God and its embodiment in His expressed will for men, its provision in the shed blood of Jesus, its necessity if one would enter Heaven, the surrender of his will to the will of God, the manner in which faith lays hold upon God and His promises and the witness of the Spirit to His own incoming. The Holy Ghost does not need any psychological manipulation on our part to accomplish the winning of men to God. The appeal of the truth, anointed by the Holy Spirit, is what it takes.

Preach holiness of heart as a second definite work of grace in both its negative and positive aspects. God has raised us up to spread scriptural holiness throughout the land. Holiness is God's eternal purpose for His people. We must not fail to stress the theme of holiness with clarity and power.

(d) Preach hell and eternal retribution and the soon coming of Christ. Do not neglect these themes. Very little is being preached on the subject of hell these days. It is not a popular subject and not easy to preach on, but it is a Bible truth and should never be neglected. In like manner, preaching on the second coming of our Lord should not be neglected.

(e) The true man of God will preach both law and gospel. He will preach both negative and positive, and remember that God uses the weak things of the world to confound the things which are mighty. Above all, preach what God wants you to preach, not what sounds best.

(2) How to preach.

(a) First of all, make it plain and intelligible and within the grasp of children. Clarity is important in preaching. He must not only know the message but be able to communicate it effectively.

(b) A preacher must gain the attention of his audience and keep it. The object in preaching evangelistically is to move the human will. One may appeal to the intellect, but with the purpose to

move the will. One may move the emotions, but again, it is the will that must respond. To do this the message must have force. Force is dependent upon the passion and spiritual unction of the one who preaches. Spiritual unction on the preacher is the one greatest factor in successful evangelical preaching.

(3) The altar call and the altar service.

(a) If an evangelist preaches with the giving of an altar call in mind, he should not preach too long or past a time when people are accustomed to expect the service to end. Especially is this true when preaching to sinners and new people.

(b) Do not be tricky with the audience, but be open and plain with the invitation to seek. It is good to get people to manifest their desire to be saved or sanctified by an uplifted hand.

(c) Calling the congregation to prayer followed by the singing of an invitation song, as the Spirit may lead, is a good and effective way to help people move out in obedience to the Spirit's call.

(d) Going personally to needy souls in the audience during the altar call should be done wisely and under the direction and promptings of the Spirit.

(e) The altar service is an extremely important part of the service. Altar work is laborious and both physically and mentally exhausting. It is a fight against the enemy of souls. Relatively few people are good altar workers. One prominent evangelist made the statement that, if he had to make a choice between a song evangelist and a good altar worker, he would take the altar worker. To help people through to a definite experience is one of the most essential and vital things to the ongoing success of the spiritual life of a church and the entire denomination. If the work of God is short changed anywhere, by all means it should not be short changed at this vital point. An effective and successful altar worker will use good sense, tact, patience, sympathy, love, firmness and, will himself possess a victorious experience of God's saving and sanctifying grace in his own heart. Above all, the pastor himself (not excluding the evangelist) should know how to be a good altar worker and should train his people in this most important ministry. Often the pastor himself needs help at this point We list here a few basic things that are involved in successful altar work:

1. The place of an altar worker is on the inside of the altar and in front of the seeker. It should go without saying that it is of utmost importance that the altar worker not detract the seeker from the purpose of his seeking. He should be careful that his breath is not offensive. etc.

2. The first thing to do is to find out what the seeker is there for. If you don't know this, it will be hard to pray definitely or know if or when the seeker prays through to a definite experience.

3. After finding out the need of the seeker the altar worker should then exhort the seeker to pray definitely for that need and himself pray along with the seeker and in a slightly louder voice. Most people are afraid of their own voice and afraid of being heard and will be encouraged to

pray if others are praying along with them. A good altar worker will not talk a seeker through but will help him pray through.

4. Faith should be generated in seekers to believe that victory is theirs if they will fully mind God and trust Him for victory.

5. Seekers should be encouraged to lift their heads up. Most people pray through after they get their heads up.

6. Altar workers should refrain from putting their hands on seekers of the opposite sex. It is best to let women who are good altar workers deal with women, and men with men.

7. The preacher, above all others, should lead the way in this most important ministry.

* * *

THE RESPONSIBILITY OF THE PASTOR AND THE CHURCH

1. The Evangelist's Entertainment.

This has already been mentioned in connection with the evangelist's responsibilities, but it needs to be said here that the pastor and the church are responsible to provide the means and the place of housing for the evangelist during the revival. A place where the evangelist can be comfortably housed, where he can be alone, and proper meals provided is the responsibility of the pastor and church. Comfortable quarters and proper meals add much to an evangelist's ability to give himself wholly to a revival.

A comfortable bed to sleep in is of great advantage. An ideal arrangement is to provide a room with its own private bath. To provide such an ideal set-up may not be possible. However, the pastor and church should strive to do their best along this line.

2. The evangelist's remuneration.

The evangelist's financial remuneration has already been addressed from the evangelist's standpoint. Further word needs to be said concerning the obligation of the pastor and the church. Let it be said that a church, regardless of size, cannot afford not to schedule revival meetings at regular intervals. It will take foresight and wise planning to adequately finance a revival or evangelistic campaign. In remunerating an evangelist for his services it should be kept in mind that an evangelist has no money provided for transportation outside of what he receives from his revival offerings. The larger and more financially able churches should if possible go beyond a reasonable amount in order to make up to the evangelist what smaller and less financially able churches can do. Every church, however, regardless of size, should respond with an offering that would meet an average standard of living.

When an evangelist has been called and dates have been accepted by both the church and the evangelist, there should be no canceling by either party except where clearly agreed upon. Exceptions to this have already been dealt with under the responsibility of the evangelist.

3. Preparation for the revival.

a. First and foremost, prayer needs to be emphasized. There is no effective evangelistic effort that has not been preceded by prayer, many times, weeks in advance.

(1) It is good to make up special prayer lists to be sure that no one with a spiritual need is overlooked.

(2) The scheduling and conducting of cottage prayer meetings is beneficial. These prayer meetings should be times of earnest praying and not times for socializing.

(3) Pre-prayer service at the church should be planned and carried out during the course of the meetings.

(4) When it can be arranged, early morning prayer vigils should be conducted at the church. This is a good time for the men of the church to get together daily, several weeks ahead of the meetings.

(5) To sum it up, a pastor should devise plans to keep the people praying--plans that best fit the pastor and his church's situation and locality.

b. A list of predominant needs. Whether the specially arranged services are for the purpose of a revival within the membership and those who regularly attend or an evangelistic campaign to reach new people, a list should be drawn up of those who should be especially prayed for--people with definite spiritual needs. Praying for definite needs and believing God for definite results should be the goal of every revival or evangelistic campaign. Such a list can be gleaned from several sources:

(1) A prayer list the pastor has received from his members.

(2) Those who have been attending but need definite spiritual help.

(3) From Sunday School teachers.

(4) From the pastor's calling ministry.

(5) From the canvas of the community surrounding the church.

(6) From the young people's group.

c. Pastoral preaching prior to the scheduled meeting. Besides the emphasis on prayer, an emphasis with instructions and preaching on soul winning could and should be timely and effective.

d. Publicity. The business world has found out that it pays to advertise. The church is engaged in the most important business in the world. People cannot be expected to respond to something they know nothing about. There are numerous ways to publicize an evangelistic campaign:

- (1) Attractive cards sent through the mail.
- (2) Window posters placed in public places.
- (3) Radio announcements.
- (4) Local newspapers.
- (5) Personal visitation.
- (6) Telephone invitations enlisting as many as possible.
- (7) Offering transportation facilities.

4. The revival in progress.

a. The ministry of music. Well planned music with lively congregational singing and attractive, spirit filled special singing is most important. This calls for a song leader who knows how to inspire a congregation to sing and someone or ones who can sing specials well and under the inspiration of the Spirit. If this can be provided from within the membership of the congregation it is well, but if not it would pay to call a song evangelist from outside along with the evangelist.

b. Attracting people to the services. In an evangelistic campaign especially, where the purpose is usually to get new people in and under the sound of the gospel, whatever can be used legitimately to attract people to the service would not be out of place. This would take the cooperation of the evangelist, the pastor and the church. A "family night" has been used effectively by some churches, as well as "young people's night," "neighbor's night," "father and son night," "mother and daughter night." These have all been used effectively. "Sunday School class night" can also be used to great advantage. Also at times an evangelist may feel led to preach on certain subjects such as the second coming of Christ that can be advertised ahead of time.

5. Following the Revival.

Although the ministry following a revival is not the responsibility of an evangelist, a word needs to be said here concerning the pastor's part in the follow-up ministry after the end of the scheduled revival. Homer Kent has made the following observations:

[A quotation indicated by special margins in the book]

After the meetings are over, a time of special responsibility confronts a pastor. It is no time to let down. Often times such meetings reveal opportunities for a larger ministry. There are times when a special series of meetings does not bring many outward results. But usually they open doors of opportunity which, if entered, will produce results in days to come. Failure to conserve the efforts of a series of meetings can mean serious loss to the church and bring to naught much of the energy expended during the meetings.³

[End of unmarked quotation]

Following are some of the important things that should be taken into consideration in the follow-up program:

a. Establishing new converts in the faith. Far too many pastors err at this point. There needs to be a close follow-up of new converts. We can learn much of this need from the early days of The Salvation Army when they were so successful in conserving their new converts, though many times those converts came from the riffraff of society. "When a man becomes converted the Salvation Army nurses him carefully until he is strong in the new life, that is to say, experienced officers visit him several times in the day, encouraging him in his new purpose, and, above all, deepen in his mind the conviction that someone cares for him."⁴ I wonder how many new converts fall by the way or slip through our hands because there has been no adequate follow-up. Many heart-rending illustrations could be given at this point, but space forbids.

b. Instructions for baptism. In the great commission given to us by Jesus found in Matthew 28:19, 20 we are commanded to baptize new converts. Far too many pastors neglect the sacraments of the church and especially the sacrament of baptism. It is the pastor's duty not only to instruct the new converts in the purpose and need of being baptized but also to see that they are baptized. Also, there may be some in his congregation that have been saved for some time but have never been baptized, having been given no scriptural reason or opportunity to be baptized. A pastor should see that these are given opportunity to partake of this sacrament. A further word of enlightenment might be given here. Wiley reminds us that:

[A quotation indicated by special margins in the book]

Baptism being an initiatory rite is to be administered only once. It establishes a permanent covenant and is not therefore to be repeated. The baptized one may fall away, but the gracious promise of God still stands. It cannot be made of none effect. If he falls away, he needs to repent and believe, and the Father stands ready to restore him, but he does not need to be rebaptized. As an initiatory rite also, baptism is the visible act by which members are admitted into the Church of Christ as a visible society.⁵

[End of unmarked quotation]

c. A continuation of evangelistic preaching by the pastor to reach those who have been convicted but are not yet in victory.

d. Conserving zeal for personal evangelism.

e. Messages on how to grow in the Christian life. Just as a true shepherd will make it his concern to stay close to his flock in the days prior to a planned evangelistic campaign, preparing them for that special time of revival and evangelism, so will he exercise equal care after the close of the scheduled revival services. He will not leave his charge immediately following the meeting lest he fail to conserve what has been gained during the days of the special services. And a special part of his follow-up ministry will include helpful messages on how to grow in the Christian life.

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CHAPTER 10 ENDNOTES

1 H. D. M. Spence & Joseph S. Exell, The Pulpit Commentary Vol. 20, Ephesians (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan), p. 155

2 Wilson T. Hogue, The Holy Spirit (Winona Lake, Indiana: The Free Methodist Publishing House, 1950), passim

3 Homer A. Kent, Sr., The Pastor and His Work (Chicago: Moody Bible Institute, 1963), p. 116.

4 Harold Begbie, Twice-Born Men [A Clinic in Regeneration] (Fleming H. Revell Company, 1909)

5 H. Orton Wiley, Christian Theology, Vol III (Kansas City: Nazarene Publishing House, 1940), p. 174.

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QUESTIONS FOR DISCUSSION OR TESTING

1. What part should planned revival meetings have in the ongoing of a church's program?
2. What constitutes a call to full time evangelism? When should a preacher leave the pastoral ministry to go into full-time evangelism, or should he? Explain.
3. How important is prayer to the life and work of an evangelist?
4. What guidelines should an evangelist follow in scheduling revival meetings?
5. When an evangelist is scheduled with a church for revival meetings and the pastor leaves before the meeting is scheduled what should the evangelist do about his appointment with that pastor and church? What should the pastor do?

6. When an evangelist is being entertained during a revival meeting what are some of the things he should keep in mind?

7. In his relationship to the pastor, what are some of the important things an evangelist should keep in mind?

8. How important is it that an evangelist take an active part around the altar in helping seekers pray through?

9. What attitude should an evangelist take toward his remuneration?

10. What can be said about the evangelist and his message?

11. What can be said about the "how" of evangelistic preaching?

13. What guidelines should be followed by the pastor and the church regarding the entertainment of an evangelist?

14. What all should be taken into consideration by a church in meeting their financial obligation toward an evangelist?

15. How can a pastor best prepare his church for a revival?

16. How important is it to publicize a revival meeting or an evangelistic campaign?

17. What effective means can be used to attract people to the revival? Do you feel it is helpful to use such means or do you feel it would be wrong? Explain.

18. Do you feel it is important for a pastor to stay close to his church following a revival? Why or why not?

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Chapter 11

THE MINISTER WITHOUT A CHARGE

"Endeavouring to keep the unity of the Spirit." -- Eph. 4:3

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." -- Romans 13:8

* * *

There are a number of reasons that can account for the fact of a God-called preacher being without a place in the active pastoral ministry. There are those ministers who have served in a

pastoral capacity but have been led by God and the call of the Church into other areas of church work and thus are retired from the active duties of pastoring. Such is the case of those who have been chosen as district leaders, general church leaders, educators filling positions in Christian schools, foreign missionaries or those who are called of God into full-time evangelistic work. Then there are those who, because of declining strength and failing health, are unable to continue with the rigorous demands of pastoral ministry. Sickness and disease take their toll in the ranks of God's called men, causing some to step aside from the pastoral ministry. Others, though in good health, have dropped out of active ministry because of overwhelming financial problems. And still others have had to leave active ministry because of spiritual weakness or failure or because they have disqualified themselves by a moral break.

Down through the history of the Church there have been those who have utterly departed from the faith, having fallen into sin, and have removed themselves from the fellowship of their church. For the most part, however, those ministers who are not in active pastoral work will retain their membership in the denomination of which they are a member and this means that they will be actively involved as a member of some local church. It is important that both the preachers and the churches that are involved in these situations understand what is ethical and appropriate. Generally speaking, all preachers who are not pastoring local churches can be put into one of three classifications: the active preacher without a charge; the disqualified preacher without a charge; and the retired preacher without a charge. Let us discuss each of these separately.

* * *

THE ACTIVE PREACHER WITHOUT A CHARGE

In this classification we find district and general leaders, Bible school personnel, evangelists and missionaries. Some of these because of the nature of their work, will be more or less in regular attendance in their local church, and some, although members, will seldom be in attendance where they hold membership because of the nature of their work.

These brethren should be doubly sure to guard their influence and do all they can to promote the interests of their local church and pastor by faithfully paying their tithes, giving liberal offerings, supporting every phase of the church work, and above all, maintaining an up-to-date, victorious Christian experience, always ready to give their testimony.

They will boost their pastor by setting as good an example as possible to other members of the church. At the same time, they will be careful to regard the authority of the one pastoring the church, and will be sure to let him be the pastor. They will further lend their influence by attending all the means of grace in their local church when not otherwise occupied and will set a good example by getting to church on time. Further instructions concerning the relationship that should be maintained between a preacher without a charge and the local church he attends and his pastor will be included in the section, "The Preacher Without a Charge."

* * *

THE DISQUALIFIED PREACHER WITHOUT A CHARGE

Within this classification are those ministers who have suffered a moral break in their life and those who have been involved in divorce and remarriage contrary to the rules of the church. This also includes those who have repented of their sins and have been restored to spiritual victory and church membership, but who because of their past sins are held out of the active ministry temporarily for a time of proving. Also within this classification are those whose divorce and remarriage has barred them from membership, but who are recognized as restored to grace and who have therefore been accepted into the fellowship of a local church. We note two things concerning this class of preachers:

1. The Attitude and Position of The Man Himself.

What attitude should the disqualified minister without a charge take toward the local church he attends and the pastor of that church?

a. His attitude and position in the church. He should assume an attitude of humbleness and gratefulness for the mercy and grace of God and for the love and acceptance of the people who are willing to forgive him and accept him back into fellowship. He should not seek for preferments or positions of responsibility in the church, but be willing to take the place of a humble layman. Any recognition or opportunity to preach or take an active part in the work of the church beyond that should come to him unsolicited from the pastor and elders of the church.

b. His attitude toward his pastor. He should strive toward a warm relationship with his pastor, boosting him in every way possible by fully cooperating in paying his tithes, being faithful to the means of grace, and not embarrassing the pastor or the church by trying to push his way back into the active ministry. He should be willing to leave the question of his return to active ministry with the pastor, the leadership of the Holy Spirit and divine providence.

2. The Attitude and Position of the Pastor and the local Church.

a. The church's part. The church and its members should manifest a genuine spirit of forgiveness and acceptance, and by their spirit and attitude make such an one feel he is really a part of the fellowship. They will remember that an integral part of Christian forgiveness and love would involve their refusing to discuss or speculate either privately or publicly the past failures of their brother. They should also remember that the administration of any necessary discipline is to be left to the pastor and the elders of the denomination.

b. The pastor's part. Where the manual or discipline of a church spells out what the pastor must do in such cases, the pastor should of course be careful to follow. And of course he should do all in his power to manifest a warm spirit of fellowship toward his disqualified brother. He should be a true pastor to that unfortunate man, but be cautious and prayerful about opening up preaching engagements for him. The restoration of a man back into the ministry must be left to those who have been delegated to deal with that problem.

It would certainly be a mistake in these situations, however, for some of the simple admonitions of scripture to be overlooked in an attempt to fulfill the stated guidelines or

requirements of church discipline. One such scriptural admonition that a pastor and his church should not overlook is found in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If a fallen brother has truly been restored to spiritual victory, he should be treated as a brother in the Lord. He should not be shunned or isolated from the fellowship of the pastor or his church and it will be the particular responsibility of the pastor to see that this does not happen.

If there is any soul on earth that needs the warmth and fellowship and sense of acceptance by Christian people, it is that individual that has been restored from a backslidden state into fellowship with his Lord. By his backslidings he has placed himself in a vulnerable position with the enemy of his soul and because of this he doubly needs the recognition and acceptance of his brethren in the church. For the professed people of God to shun such a person and fail to show him complete acceptance as a Christian brother is to give the enemy greater opportunity to discourage and defeat him.

At the same time, it is well for us to note that the backslider who is still out of victory needs special prayer, love and acceptance from the body of believers. There are no more miserable people on earth than backsliders from grace--and more so if they are called of God into full-time ministry. We should not allow outward appearances to keep us from realizing that inwardly these people are suffering deeply. God's people should make every effort to stay on their trail, praying and believing God to help them get back into a victorious experience.

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THE RETIRED PREACHER WITHOUT A CHARGE

1. His Responsibility as a Member of a Local Church.

a. His responsibility to his church.

1) It is a wise thing for a retired preacher and all other ministers who have ceased to be pastors to place their membership in a church in which they have not formerly pastored.

2) Such a preacher should endeavor within his means and by his influence to rally the membership around the pastor and not rally support around himself.

3) He should strive to become a faithful member, paying his tithes, giving offerings and attending all the means of grace regularly.

4) He will walk with God, love the people and keep alive and blessed in his own soul.

5) He will uphold the doctrines and practices of his church, not inveighing against them in any way. He will, with the help of his Lord, be the ideal Christian and the type of faithful member he urged others to become when he was active as a pastor.

6) As health and strength and opportunity permit, he will keep active in personal evangelism, working closely with the pastor along this line.

7) The preacher who has retired because of age and failing strength will endeavor to grow old gracefully, keeping sweet, displaying the graces of the Spirit. He will be a man of God behind the scenes, an intercessor and prayer warrior, helping to carry the spiritual load of the church.

b. His responsibility to his pastor.

1) He will love and support his pastor in the same way that he cherished love and support during his own active ministry.

2) He will refrain from giving unsolicited advice or endeavoring to run the church by bringing pressure on the pastor to see things as he sees them.

3) He will be unselfish as he sees another take the place in the hearts of people which he has been accustomed to taking.

4) He will cooperate with his pastor, doing his best to fill any positions the pastor may request him to fill. Many times a retired pastor can fill a very important place in assisting a busy pastor in his calling program, especially on the older ones and the shut-ins.

5) He will freely surrender the reins of the leadership into the hands of his pastor.

6) He will not allow himself to become sullen or critical toward his pastor. It is an important cautionary reminder for us that often an older, retired preacher who has a younger, less experienced man for a pastor will be keenly aware of places where his young pastor needs to improve. Far better is it for that older preacher to keep this to himself, praying and boosting his pastor and giving him space and time to mature and improve on his own under the leadership of the Spirit. Such an attitude and conduct would go a long ways in preventing the tendency for the younger preacher to get into bondage to the older man.

7) He will let it be known both in the church and in the community that he is in full support of his pastor.

8) If a retired preacher finds he cannot, for any reason, be faithful to the church of which he is a member and to the pastor. he should quietly move away!

c. A pastor's responsibility to a retired preacher in his congregation.

1) He should endeavor to create a warm, friendly and spiritual relationship between himself and the retired preacher, making him feel welcome and wanted.

2) He should endeavor to use him as a co-worker, assigning him responsibilities such as calling, teaching a Sunday school class, leading prayer bands, etc.

3) He should render honor and respect to the older retired ministers that may be members of his church. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev. 19:32).

4) He should be careful, however, not to give over his responsibility as leader and head of the church into the hands of any retired minister in his church.

5) Occasionally it would be very fitting and acceptable to allow a retired preacher member of a church to fill the pulpit while the pastor is present and also to assist him by filling the pulpit in his absence. A pastor should not feel obligated, however, to give over the pulpit to other preachers simply because they are members of his congregation.

6) A pastor, especially a younger man, should be alert to receive advice and counsel from an older, experienced preacher member of his church, but should never allow himself to get into bondage to such an one. And of course, first and foremost, a pastor must seek counsel and leadership in the affairs of the church on his knees before God.

2. His Responsibility to the District and General Program of the Church

a. The retired preacher and the district leader and the district program. To the limits of his physical, financial and spiritual ability, the retired preacher should let it be known that he is back of the entire district program. His spirit and attitude can lend a great influence and force toward the successful ongoing program of the district, and he should continue to lead by example in this area. His attendance at the district gatherings can be a blessing and a boost to the services, especially if he is a man of prayer and deep piety. His relationship to the district leader should be that of encouragement and uplift and a source of strength and faith.

b. The general leaders and the general church program. What has been said with regards to the retired preacher's support of the district program and district leaders applies with equal force to his support of the general church program and its leaders. The retired preacher has a very marked potential in the strengthening of the general interests and government of the church. To a large degree, the spirituality of the church will depend on the continuing influence of its retired preachers. And, furthermore, we would add that no local church, district program or general program can long survive as a vital spiritual force apart from a world-wide vision. To such a vision a retired preacher should lend his support and influence in every way possible.

3. His Responsibility to the Work of the Ministry.

There is a real sense in which the retired preacher carries with him a greater attachment to his life work than many other retired men. To a man who has been called of God into the ministry, there opens a life-long romance that in many respects is not easy to describe and that is without parallel. The highlights of such a call come in successive stages. First, there is the romance of hearing God's call in the very inception of the life of the ministry. Following on the footsteps of a call is the romance of filling God's appointment and being in God's keeping. Then there is the romance of communicating God's message, the romance of being a channel of omnipotent power.

There is the further romance of experiencing God's presence and the romance of knowing God's people.

In a true sense of the word, a God-called preacher is never discharged. He may never experience the termination of the romance and urgency of the call. He may experience the "shelf" for various reasons as pointed out in this chapter, but a true prophet of God will maintain the dignity inherent in the ministry as long as he draws his breath, and beyond that he will anticipate the romance of sharing God's tomorrow in a better world. There comes that time in every preacher's life when he will experience the end of his day on earth and the setting of the sun.

Dr. W. B. Hanson, knowing his life on earth was limited, went to his pulpit for the last time and from the pulpit he went out into the country and stood on the banks of a river. He looked at the river as it flowed past him on its way to the sea; he looked up at the trees and beyond them to the sky where God was lighting his great lamps for the night. Then he spoke, first to the river. "River, I shall be alive when you cease your flow into the sea." Then looking once more into the starry heavens, "Stars, I shall be alive when you fall from your sockets, for I shall enter in and dwell in the house of the Lord forever."

Preacher, what a romance we have in the ministry! We dare not betray the trust God has placed in our hands. We owe a debt to the ministry and to the God who has called us to share such a calling with Him.

4. His Responsibility and Attitude Toward Himself.

A final word of counsel needs to be given in regard to aging ministers as they draw near the time of their retirement and their withdrawal from active pastoral ministry.

a. Above all, a preacher should grow old with dignity, tenderness and sweetness. This will only be possible as a preacher lives daily close to the heart of God. A preacher, or any Christian for that matter, never retires from a daily walk with God and a devotion to His Word and prayer. No matter how old a person gets in this life and how full and fruitful his life may have been in labors for the Master, there is no place this side of death where a person can let up and coast on in to Heaven. The scripture is clear here: "he that endureth to the end shall be saved" (Matt. 10:22), and, "be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

b. He should avoid self-pity because of waning strength and loss of status due to younger and more vigorous men picking up the torch and running with it. He should be willing to step aside and let others fill in the gap.

c. He should not unnecessarily give in to aging, but he should keep physically, mentally and dispositionally well and as alert as possible.

d. He must endeavor to keep mentally alive and alert. In a large degree a preacher's physical well being is closely associated with his mental attitude in life, his alertness in keeping abreast of the happenings around him and his faith in God. God is bound to act according to our faith and also according to our unbelief.

e. He must realize that wisdom was not born with him, nor will it die when he is off the scene. The author of the following is unknown. It is a prayer of one growing old and speaks for itself.

[A quotation indicated by special margins in the book]

Lord, Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to try to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. With such a vast store of wisdom, it seems a pity not to use it all. But Thou knowest Lord, that I want a few friends at the end. Keep my mind free from endless details. Give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and the love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience. I dare not ask for improved memory, but a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken. Keep me reasonably sweet. A sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. Give me the grace to tell them so. Amen.

[End of unmarked quotation]

f. An aging minister must not grow careless about his clothes, the upkeep of his personal appearance, his posture and like things that have to do with his person.

g. He must not cut himself off from the fellowship and presence of those who are active and in the full swing of their work. He must endeavor to be an encouragement and boost to them as far as possible.

h. An aging minister must discipline himself to short messages of truth from the Word of God without making lengthy reminiscences of his past.

i. He should remain humble and be willing to refrain from endless rehearsals of his own past accomplishments and successes that as a rule do not interest many listeners.

j. The aging process should not be allowed to be a deterrent from further and even greater accomplishments in life as long as it lasts.

5. His responsibility to His Lord and Master.

One final word needs to be said concerning the retired preacher without a charge, and that involves his responsibility, not to his church, the pastor of the church or to those in leadership, but to his Lord and Master.

Every man must finally offer up a full account of the stewardship of his days on earth. Retirement age in the mind of man may not be so in the eyes of God. History reveals interesting facts concerning numbers of people who have reached and lived beyond what is considered retirement age. History has revealed that:

- a. Age is no barrier necessarily to deep and persistent creativity.
- b. Creative powers do not reach a peak at a relatively early age and then decline.
- c. Many scientists and inventors did major work late in life. Among them was Benjamin Franklin, who invented bifocals at age 78; Giovanni Colls, who, at 70, provided the first definitive description of blood transfusion; and Benjamin Duggar who discovered the life-saving antibiotic aureomycin at 76.
- d. Wayne Dennis got results that shattered many stereotypes when he studied the creative productivity of 738 people between ages 20 and 80. One unexpected finding was the extent to which various groups, such as botanists, inventors and historians, continued to produce in their 70's.

In June, 1985, William E. Keller wrote the following under the title, You Think You're Old:

[A quotation indicated by special margins in the book]

If you think growing old is synonymous with diminished mental activity, think again! Nobel Prize winner Albert Szent-Gyorgi continues to work at cancer research at the age of 91. Industrialist Armand Hammer at 86 follows a world-wide itinerary that leaves his junior executives exhausted. Congressman Claude Pepper actively campaigns for senior citizens at the age of 83. Ninety percent of people over 65 show no mental impairment.

Pablo Picasso was still painting at 91, Grandma Moses at 101.

Arturo Toscanini gave his last performance at 87. Guiseppe Verdi wrote 'Falstaff' at 80. Konrad Adenauer was Chancellor of West Germany at 87. Arthur Rubinstein excited audiences with his piano well into his 90's. The late centenarian, Eubie Blake, did the same.... Artists Marc Chagall and Georgia O'Keefe are both still active at 97...."

[End of unmarked quotation]

Youth is not a time of life--it is a state of mind. Nobody grows old by merely living a number of years. People grow old by deserting their ideals. "You are as young as your faith, self-confidence, and hope, and as old as your doubts, fears, and despair. In the central place of every heart is a recording chamber; so long as it receives messages of beauty, hope, cheer and courage, you are young. When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then and then only have you grown old."

Should not all this say something to those who are involved in the work of taking the gospel to the lost of earth? Older ministers who remain physically and mentally active should not consider themselves, or be considered by others, incapacitated or counted among those who have retired. They should be encouraged to remain active in kingdom work in some capacity such as authors, preachers, personal soul-winners and/or prayer warriors. The late Uncle Buddy Robinson, spiritual, unique and gifted, when he was in his late years was asked if he was planning on retiring. "Certainly," was his unique and immediate come back, "I plan to put on a brand new set of tires and travel on."

Every church should be alert to open doors of service for those who might be considered of retirement age. Yea, the man himself should seek to render up a full measure of stewardship until God Himself sees fit to retire him. God testified of King David, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will" (Acts 13:22). Later on in the same chapter (verse 36) it is said of David, "For David, after he had served his own generation by the will of God, fell on sleep." Finally, David himself testified as an old man, "Now also when I am old and grey headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come" (Psalm 71:18).

* * *

QUESTIONS FOR DISCUSSION OR TESTING

1. What position should a "minister without charge" sustain in relationship to the pastoral ministry?
2. Should a preacher who has dropped out of the pastoral ministry become a member of a church he formerly pastored? What are the pros and cons on this?
3. What should be the attitude of a preacher who has had a moral break, but who has prayed back to spiritual victory toward his place in a local church?
4. What attitude and expectancy should such a man take toward his pastor?
5. What position should a church assume toward a preacher who has disqualified himself for the ministry, but wants to associate himself with God's people in a local church? What cautions should such a church take?
6. What relationship and attitude should a pastor take toward another preacher who has disqualified himself to preach? What cautions should he observe?
7. What place should a preacher who has retired from the active ministry have or assume to have in a local church of which he becomes a member?
8. What relationship should a retired preacher hold toward his pastor?

9. In what way should a pastor treat a retired preacher that is a member of his congregation?

10. Does a retired preacher have any obligation or responsibility to district and general leaders? Discuss.

11. Does a retired preacher have any responsibility to the ongoing of the ministry? Discuss.

12. What attitude should an aging preacher hold toward his aging process? Is there anything for a retired preacher to look forward to yet in this life? If so, what?

* * * * *

Chapter 12

THE MINISTER AND THE PUBLIC

"Walk in wisdom toward them that are without" -- Col. 4:5

"Having a good report of them that are without" -- 1 Tim. 3:7

* * *

"Our nation has been strongly influenced by ministers throughout its history. Patrick Henry got his ideas on liberty from his pastor, Samuel Davies. Thomas Jefferson received his ideas for the Constitution from his church. The Puritan preachers gave the colonies a moral force that helped win the Revolutionary War. Bishop Matthew Simpson, a preacher, influenced President Lincoln to write the Emancipation Proclamation. A minister organized the first churches against the liquor traffic. A minister started the first savings bank, first systematic weather chart, and the first American college. Ten of the signers of the Declaration of Independence came from minister's homes. Four U.S. presidents were preachers' sons. Someone has truly said, "The pulpit leads the world."¹

No one will deny that a minister must maintain proper relationships that become his calling in life at all times, in all circumstances and before all people. This is particularly true of his relationships toward the public. In accordance with 1 Timothy 3:7, "he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." The minister definitely has a place in the community and public life.

* * *

HIS RELATIONSHIP TO THE PUBLIC IN GENERAL

A minister should not become too involved in the public life of the community, yet complete isolation is not right either. "A minister should be ready to get involved where he can do the most good for the glory of God."² Jesus laid down the guiding principle involved in public relationships when he prayed to the Father in Gethsemane: "I pray not that thou shouldest take them

out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world" (John 17:15, 16). A pastor and his church are very much a part of the world. Contact with the world is inescapable. At the same time, this does not imply that all the distinctions between the pastor and unbelievers outside the church should be wiped out, nor that he should permit his life to be fashioned after the pattern of this world.

The primary purpose for the existence of the church and the life of a minister must be kept in mind when it comes to the matter of public relationships. The church is that one instrument in a community to point men to a Saviour from sin, here and now, and to lead them to a better and more noble life on earth and an eternal life in heaven.

One matter to consider in the question of the pastor's responsibility to the community is his responsibility to be a good steward of his time. A pastor must be on guard against the temptation to participate in a multitude of public activities that he might consider of great importance but which may unduly divert him from his primary responsibility of a spiritual, evangelistic ministry. "His accomplishments will be greater in devoting his time to the transformation of men by conversion than in all his attempts to reform a community by a prolonged crusade."³

A pastor should avoid becoming involved in political campaigns or in seeking public office. A preacher is a called man of God separated unto the gospel of God. For him to divide his interests with something other than his calling (except where it may be necessary to earn money to keep himself in the ministry) is to cheapen the ministry and fail in the stewardship for which God has set him apart. When the Apostle Paul was chosen of God while on the road to Damascus he immediately changed his course and gave himself completely to his God-given assignment. We read in Romans 1:1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Paul became a "bond-slave" of Jesus Christ. He became "lock, stock, and barrel" the total property of Another. From that time on he had no will of his own, no purpose of his own, no prerogative of his own. Paul was Christ's property. He was a servant of Jesus Christ. Christ was his Master. Under this new relationship Paul was given an assignment from God. He was assigned to be an apostle and was "separated unto the gospel of God." And although Paul lived in the world of his day and was in constant contact with the world in relationship to his tent-making trade, there was no doubt that his calling and assignment from God held the supreme place in his mind and efforts. And this is the way it should be with every called preacher when it comes to his relationship between his call and the secular world.

None of this is intended to say, however, that either the pastor or his people are to withdraw from the community and never take an active part in its affairs. In fact, in a special way the church must always fulfill its legitimate role as a leader and a moral voice in the community. Every community movement that is designed to combat evils or to make worthwhile improvements for the public or make the community a safer place in which to live should enjoy the endorsement of the church, and the pastor and his church should lend their influence in a way that is known and felt.

A minister should never leave the impression with those with whom he comes in contact in the society of men that he deems himself a privileged character in the world. Many privileges are granted a minister and they can be received with humbleness and thanksgiving, but to expect favors

because of who he is, is to lower the respect of the ministry in the eyes of the public. We refer here to such things as traffic laws, hospital regulations for visitors and the like.

* * *

HIS RELATIONSHIP TO THE PUBLIC IN PARTICULAR

1. The Minister and Citizenship.

Citizenship is a privilege and where privileges exist there are likewise responsibilities. As a citizen of a free nation a minister should meet the requirements that will enable him to vote. He should acquaint himself with city, state, and national affairs and be sufficiently knowledgeable of those who are running for office to enable him to vote intelligently. Those who fail to exercise their freedom in this area will have little excuse if they subsequently lose their freedom.

Besides the privileges of the ballot, the minister as a citizen has the right to life, property, and protection and he should be careful not to abuse these rights.

A preacher should certainly be aware of the day in which he lives, its changing laws and attitudes toward the ministry. The rights and privileges that a minister was one time guaranteed by the laws of the land have been eroding away in this day. As a minister, however, he is exempt from jury duty and service in the armed forces. He cannot be forced into any service that would violate his conscience. As a minister of the gospel he may hear confessions of committed crimes told to him in confidence by individuals with a troubled conscience --crimes that if known would carry a life sentence in prison or even the death penalty. When a preacher has committed himself to confidence, Christian ethics would demand that he not break that confidence even on a witness stand in a court trial. Nor would any true man of God, for conscience' sake, break it. However, it should readily be understood that the preacher is under a heavy obligation in counseling that individual, to encourage him in every way possible to make such confessions on his own that would gain him acceptance with God and a faith in Christ his Saviour. This should involve the individual's open confession before men to the extent of his committed sin even if it eventuated in imprisonment or death.

It should further be understood by the minister that where there were at one time laws of the land that would protect a minister's rights by not requiring him to divulge confidential knowledge on a witness stand, that law is not universally held by all states today. A minister should check the laws in the state where he lives to be sure what protection by law he may or may not have at this point. Where there is no law to protect him in withholding on a witness stand confidential matters concerning crimes committed, whether those crimes be past or still ongoing, the preacher and the one who is confiding in him should be aware of what the consequences might involve.

Because of what we have just said, a pastor, in counseling with people in this day, may unintentionally expose himself to the risk of a lawsuit by the very person he is endeavoring to help. For this reason it would be advisable for churches to have malpractice insurance.

2. The Minister and Politics.

What part should a pastor and his church take in the political and social life of their community and nation? Should a pastor take an active part in the social or political betterment of his country? These are questions upon which there is no clear and universal agreement. We could only hope to lay down some general guiding principles here.

a. "The pastor should be concerned about issues of the day in the sphere of morals which become political issues. This concern should not prompt him to tell his congregation how it should vote, but should prompt him to lay a good spiritual foundation of guiding Christian principles which will help his parishioners to vote wisely."⁴

b. Neither the church nor the pulpit should be used as a sounding board for any transitory political conflicts.

c. A minister should avoid entering into any partisan politics.

d. A minister has the right and the obligation to speak out on moral questions and issues. When such have political implications the pastor is under obligation to align himself on the side of right and virtue, though he is still best advised not to make merely partisan remarks or attacks.

e. Active and vocal support of individual candidates for public office as a rule is unwise and in poor taste. The support of any candidate for election is best done quietly and cautiously and apart from public or pulpit pronouncement.

3. The Minister and Public Offices and Officers.

In the pastoral ministry there will arise occasions when a preacher will of necessity be involved in matters that concern public servants and their dealing with moral issues, law enforcement and community betterment. For this reason a pastor when entering upon a new field of labor should make it a point to acquaint himself with key people who have been elected to public office, such as the mayor of the city, the chief of police, the warrant officer, the county sheriff, the district attorney, the superintendent of schools and any other public officer with whom he may have occasion to deal.

Also the pastor should make it a point to get acquainted with the funeral directors in his area and let them know that he is available to conduct funeral services for any family that might not know of a minister to get in that particular time of their need.

Although many of our people in conservative holiness ranks are sending their children to Christian day schools, a pastor may have children and young people coming to his church that attend public schools. For this reason as well as other reasons it would be well for a pastor to meet and make the acquaintance of the public school leaders and let them know that he will be open to speak at their assemblies or pray at their graduation services or be of any other service that might fall within his area of concern.

In all of these dealings, of course, the preacher of the gospel must keep a clear testimony to his own personal integrity. As pastor he should never allow himself to be involved in public gatherings that would violate his conscience or involve him in any kind of moral compromise. His one purpose in any involvement should be to promote moral and spiritual ends.

4. The Minister and the Labor Question.

Membership in labor unions and the like is a matter of individual concern and should be left at that. Where there might be definite moral and ethical issues involved a pastor would best make it a matter of prayerful counseling on a one-to-one basis with the members of his church who are involved, with his primary concern being the spiritual welfare of the individual. And of course the laboring man should be exhorted to give a fair day's labor to his employer regardless of those who are prone to take unfair advantage.

5. The Minister and Ecumenical Activities.

In its broadest sense the ecumenical movement pertains to the attempt to bring all denominations under one banner and one set of marching orders. To accomplish such in this world would involve a compromise of convictions and participation in this movement should not be countenanced in evangelical and holiness circles.

There is advantage, however, among the circle of conservative holiness groups of this day for fellowship across denominational boundaries. While it may be unwise, impractical or undesirable to merge into one body, joint gatherings and cooperation in fighting a common foe or in attempting to achieve what no single group can do alone is commendable.

6. The Minister and Social Activities.

The public social activities of this day that would be of profit and value for a Christian to attend or participate in are not many in number. There are some, however, that would afford a healthy diversion and would be of profit in broadening a person's knowledge and at the same time be a time of relaxation from the daily grind of life. There are at times special musical concerts--bands, orchestras, and symphonies --that are personally enriching and relaxing. There are gatherings where gifted and informed speakers are invited to speak on issues or subjects of public interest. It is always a highlight to be able to see and hear great men like the President of the United States or other men of national or world renown. Such social activities as these certainly would not be objectionable for a minister to attend if they are not in violation of the Lord's Day or do not unduly interfere with the regular schedule of a minister's obligations.

In the public life of a minister, however, and in whatever social activities he may be involved in, he must be aware that he is always under the scrutiny of critical or watchful eyes. How imperative it is then, that he be a man of God and that his daily life be a positive advertisement of what he believes, preaches and is as a man of God. He should manifest at all times the transforming power of the Holy Spirit in his conversation and conduct.

A preacher must keep constantly in mind that there is never a time when he "lives to himself." Wherever he goes and whatever activity he participates in, by that very fact he is putting his approval and sanction on it.

Furthermore, the pastor should be well-versed on the social issues of his day: locally, nationally and world-wide. In order to be able to discuss social problems and activities intelligently and with helpfulness to those who may need guidance he must first be knowledgeable on his own part. This is particularly true when those under the care of the pastor are seeking counsel from the pastor about their own role as citizens and how their citizenship might fit in with their financial and spiritual welfare. For these and other reasons the pastor must remain knowledgeable about what is going on in his world. Keeping abreast of the times by reading newspapers and news magazines will be helpful in this regard.

7. The Minister and Charitable Activities.

There are numbers of money-raising campaigns carried on these days in every community: campaigns for charitable organizations, for community activities, for city mission work, crippled children's benefits and many others almost too numerous to name. It is not wise for the pastor or his wife to participate in money solicitation campaigns for charitable work outside the church. Giving financial support to these solicitations would best be left to each individual. The unchurched people of today and most church-going people know very little, if anything, about paying tithes to God or giving offerings into the work of the Lord beyond the tithe, all of which promotes the soul-saving purposes of the church. While one should not altogether ignore giving to worthy causes outside the church, it is best for those who know the Lord to make their heavy contributions to those works that are directly involved in the salvation of souls, and let those who are not tithers be the heavy givers to other worthy, but secular causes.

8. The Minister and Invitations to Various Public Gathering.

a. Civic Clubs. At times a pastor is invited to speak or to offer the invocation at civic clubs such as the Kiwanis, the Rotary Club or Lions' Club. When these opportunities present themselves, it could be advantageous to an alert pastor to increase his circle of acquaintance and to broaden the effectiveness of his influence for law, order and righteousness.

b. City Council Meetings. In some cities it is customary to invite the resident pastors in turn to pray at these meetings. Again, this should be an opportunity to become better acquainted with activities going on around the pastor and to lend a positive influence toward the moral betterment of the community.

c. Radio broadcasts. There are some radio stations that have a time each day in which they invite resident pastors to speak, giving turns to the pastors of the area. An alert pastor as a rule would not let such an opportunity go unattended.

d. Public schools and educational activities. Although there has been an increase in church-operated day schools because of the moral corruption prevalent today in public education, there are many unchurched and unsaved families that a pastor and his people should be making

every endeavor to evangelize whose children are in attendance at public schools. When and if an opportunity comes to a pastor to participate in a baccalaureate services for a public school or to speak on some special occasion or a seasonal celebration such as Christmas or Easter, it would be well to accept the invitation and lend his influence toward turning people's attention Godward. He should be quick but wise in speaking out on the evils of the day.

* * *

IN CONCLUSION

No doubt there are other public activities an alert pastor will have opportunity to participate in that would be proper and advantageous to him to increase his circle of acquaintance and influence that would redound to the glory of God, yet a warning must also be sounded here. The pastor must guard against the danger of engaging in so many such activities that he is diverted from his main work and calling. Furthermore a pastor needs to beware lest he participate in any public activity that would be displeasing to God and hurtful to his godly influence. Finally, in participating by invitation in public functions as we have herein advised, we are not implying a warrant for a pastor to seek membership in these public organizations.

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CHAPTER 12 ENDNOTES

1 A. S. London, Preachers and Their Influence in the Nation (Nazarene Preacher's Magazine, Jan.-Feb., 1949), pp. 23-24.

2 G. B. Williamson, Overseers of the Flock (Kansas City: Beacon Hill Press, 1952), p. 239

3 Ibid, pp. 243, 244

4 L. Perry and E. J. Lias, A Manual of Pastoral Problems and Procedure (Grand Rapids, MI), p. 125

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QUESTIONS FOR DISCUSSION OR TESTING

1. How would you sum up briefly a minister's relationship to the public in general?
2. To what extent should a minister go to try to prove to the public that he is somewhat different from the general run of people? Explain.
3. What is a minister's responsibility as a citizen? Does his calling exempt him from public duties? Explain.
4. What part, if any, should a preacher take in the secular politics of his day?

5. Should a minister take a definite stand concerning labor unions? Explain.
6. Why is it wrong to take part in ecumenical activities?
7. What attitude or part should a minister take in seeking fellowship among other denominations of like faith?
8. How involved should a minister get in the secular happenings of his day? What advantage or disadvantage would this be?
9. To what extent should a minister give to charitable activities outside his church?
10. To what extent should he encourage his people to give to worthy causes outside his church program?
11. When a minister is invited to speak at service clubs, pray at city council meetings and the like, how should he treat these invitations? Explain.
12. What advantage or disadvantage is it to a pastor to accept invitations to speak on the radio?
13. Should a pastor ever have anything to do with public school and educational activities of his community? What do you think?
14. What are the dangers to be guarded against when it comes to participating in any kind of a public activity? What cautions should be taken?

* * * * *

Chapter 13

THE MINISTER AND CONTEMPORARY SOCIAL PROBLEMS

"Righteousness exalteth a nation: but sin is a reproach to any people." -- Proverbs 14:34

* * *

When it comes to facing contemporary social problems in a world enslaved by sin, proper ethical answers are not always easy to ascertain. How can one determine what is right and what is wrong in specific cases of human conduct and interpersonal relationships? The axiom that will give us consistent guidance here is that we must look to see wherein intrinsic value lies, and then give our answers in that light. Things of themselves have value only as they relate to persons--persons who are created in the image of God, created to live forever. Jesus implied this in the questions he asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). Whatever would

cause any man to lose his soul is wrong for that person. From this we conclude that any thought, word, or deed that endangers a soul's eternal welfare is unethical and should be avoided.

In this age in which we live we are faced on every hand with unethical standards of living due to the fact that the world at large is governed by a humanistic philosophy--a philosophy that has ruled God out of existence and teaches that man is the end product of natural selection (evolution) and has survived as the fittest of all creatures. With this kind of philosophy as a guide there can be no permanent, set standard of ethical living. God answers this, however, by stating, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1:19, 20) "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5).

It is doubtful that any conscientious pastor who reads this chapter would be consciously and deliberately humanistic in his philosophy. We must begin from the conviction of the sovereignty of God and the sufficiency of His written Word. From there we can address the question of proper ethical guidelines in the midst of a humanistic world. Therefore, the purpose of this chapter is to lay down basic, general ethical principles as a guide in the many intricate ethical problems people face in this day.

* * *

ETHICAL ISSUES THE MINISTER FACES

1. The Minister and his interpretation of self-love.

Self-love is not forbidden in the Bible. It is commanded. "Thou shalt love thy neighbor as thyself" (Matt. 19:19). But the question is, how is a person to love himself? We will let Adam Clarke speak:

[A quotation indicated by special margins in the book]

Self-love as it is generally called, has been grievously declaimed against, even by religious people, as a most pernicious and dreadful evil. But they have not understood the subject on which they spoke. They have denominated that intense propensity which unregenerate men feel to gratify their carnal appetites and vicious passions, self-love; whereas it might be more properly termed self-hatred or self-murder. If I am to love my neighbour as myself, and this "love worketh no ill to its neighbour," then self-love, in the sense in which our Lord uses it, is something excellent.... In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy all good. Therefore, he who is wholly governed by self-love, properly and Scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God.... "No man," saith the apostle, "ever hated his own flesh." But he that sinneth against God wrongeth his own soul, both of present and eternal salvation, and is so far from being governed by self-love that he is the implacable enemy of his best and dearest interests in both worlds.¹

[End of unmarked quotation]

2. The Minister and war.

a. When war is justifiable. Immediately following the destruction of the predeluvian civilization with the flood God instituted human government and gave to man the right to take the lives of unruly men who shed innocent blood (Gen. 9:5, 6). We have the reiteration of this God-given power of government to take a human life found in Romans 13:1-7. Here Christians are urged to obey the existing governor or king, "for he beareth not the sword in vain" (v. 4). That is, government with its power over life is ordained of God. Human government is ordained of God, and from this it follows that to disobey government except where there is obvious conflict with God's law is to disobey God Himself. Thus, when our government commands us to go to war, we should respond in obedience to God.

There are many justifiable reasons for governments to go to war. Norman Geisler makes the cogent argument that "one over-all argument ...is that it is a greater evil not to resist an evil aggressor than to fight against him...'all that is necessary for evil to triumph is for good men to do nothing.' If good men will not resist evil men, then evil men will prevail in the world."² We could also note that when the apostle Paul's life was threatened by unruly men he appealed to his Roman citizenship and accepted the protection of the Roman army (Acts 22:25-29). Says Geisler, "The prohibition 'thou shalt not kill' is against murder, not against life-taking and not all life-taking is murder according to the Bible. Capital punishment is not murder. War in defense of the innocent is not murder. And war against an unjust aggressor is not murder."³ In summary, we must accept the rightful place of human government as it is ordained by God and subject to His higher laws, yet we should never allow it to take the place of God Himself.

b. When war is not justifiable. A Christian patriot in the United States pledges allegiance to his country "under God." In the event of a conflict between God and government, a Christian is ready to obey God rather than men. At least from the time of St. Augustine Christians have generally accepted that there are both justifiable and unjustifiable wars, and when war is not justifiable (e.g., for mere territorial aggression or where there is wholesale and indiscriminate slaughter of non-combatants) the individual believer may be right in obeying God rather than man.

c. War and pacifism. There are those who contend that Christians should not participate in any war to the point of taking the lives of others. Our government respects the rights of these so-called conscientious objectors. In finality, no man should violate his conscience in that which he allows, even if it costs him dearly.

3. The minister and social responsibility.

a. His social responsibility in general. There are social responsibilities binding upon all men and especially ministers because of their peculiar standing among men. What is here addressed to ministers could be addressed to all people.

(1) Man is not only a spirit being, but soul and body as well. As a consequence, a true minister will recognize the basic physical and social needs of men and be concerned in these areas

of need, so that his ministry is not hindered. History is replete with instances of those who have endeavored to gain merit with God by ignoring or abusing their physical body. Man is a triune being and no part of his being can be ignored if he is to be what God intended. There must be a proper and Scriptural balance kept here, and an important part of this balance is the recognition of the minister's social responsibility.

(2) The basis for the minister's social responsibility is laid down in the golden rule as stated in Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In a real sense the minister should be the model citizen in his community, and as such he will act and react socially in that capacity.

b. His social responsibility in particular. Geisler has noted that "the responsibility of a person (a minister not excluded) to provide for his own self and for his own family is his basic social responsibility."⁴ The subject of self-love has already been dealt with but let it be added here that "there is a sense in which self-love is at the very basis of social responsibility. A man is to love his neighbor as himself."⁵ Paul stated it this way, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it . . ." (Eph. 5:29). This means more than having a positive emotional feeling towards oneself, or even being relatively pleased with one's life. Proper self-love involves the provision of the basic needs for one's existence.

(1) The minister himself. When Paul stated "that they which preach the gospel should live of the gospel" (1 Cor. 9:14), he did not in any way intimate that a preacher could be lazy or idle in his calling. In 1 Thess. 4:11-12 Paul lays down a general principle of responsibility every individual owes to himself when he exhorts "that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing." Again in 2 Thess. 3:10 he says "this we commanded you, that if any would not work, neither should he eat." We can rightly conclude from this that a preacher owes it to himself to be occupied in his calling as much as any laboring man in his congregation. A pastor who will not occupy himself in full time labor for a church that pays him a living salary is not fair with himself, let alone his God or his people.

(2) The minister and his family. A preacher is under obligation by the Word of God to provide for his own family. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). This is a man's first and primary responsibility.

In this same vein of thought let it be said that a preacher should not needlessly deprive his own family because he is a preacher and sacrificing to stay in the ministry and should consider carefully before denying them the common things of life that the children of families in his church and in his neighborhood have and enjoy. A preacher can, no matter how meager his income may be, by ingenious ways and by seeking help from the Lord, see to it that his children grow up enjoying and possessing the common things that other children have--toys, tricycles, bicycles, fishing poles, etc., etc. There are other ways of teaching his children sacrifice than by denying them these things.

(3) The minister and the household of faith. Following the responsibility of a minister to his own family, next in order comes his responsibility to fellow believers. Paul states it thus, "as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Read also Romans 15:26; 1 John 3:17; James 2:15-16; 1 John 4:20; Acts 6:1; 1 Tim. 5:9.

(4) The minister and his responsibility to all men. Preachers whose social responsibility begins with their families and ends with the household of believers have not fulfilled their full responsibility. Note especially Galatians 6:10, "As we have therefore opportunity, let us do good unto all men." All men would include:

(a) The poor. There is a special blessing promised those who give to the poor. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psalm 41:1). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17). Read also Matt. 26:11; Luke 14:13, 14; 18:22; Gal. 2:10; Rom. 15:26; Acts 11:29; James 2:5; Matt. 25:35,36,40. Also, note the witness from the Old Testament given in Lev. 19:9; 25:35.

(b) Widows and orphans. "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). For other scriptures in the New Testament along this line turn to Mark 12:40 and 1 Timothy 5:3. In the Old Testament read Exodus 22:22, 23 and Deut. 24:19.

(c) Rulers and governors. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2:13,14).

(d) All those outside the household of faith. "Having your conversation honest among the Gentiles. that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.... For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men" (1 Peter 2:12, 15-17a). All those outside the household of faith would certainly include the incorrigibles and even criminals. A preacher, of all men, should be able to see the image of God in them, no matter how obscured by sin and wickedness, and should do his best to help them to a better life and to salvation through the blood of Christ.

(e) It is a minister's responsibility along with all others to promote peace and morality. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made to all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (II Timothy 2:1, 2). "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:17, 18).

4. The minister and civil disobedience.

It may be asked, is disobedience against the civil government under whose auspices, in the providence of God, our lot has been cast, ever justifiable? Paul says: "Let every soul be subject unto the higher powers." Submission to the civil authorities and obedience to the laws is a prime duty of every citizen. But are there no exceptions? Yes, there are! Down through history when governments have endeavored to force upon their citizens laws that have violated freedom and conscience and have interposed laws contrary to the laws of God, there have been those who, for conscience sake and for their loyalty to God and truth, have had to stand against their government and many times at a fearful price. They have had to pledge to one another their lives, fortune and sacred honor while issuing their solemn declaration of freedom and independence.

5. The matter of sex.

Space will not allow us within the scope of this book to deal in detail with all that is involved with man as a sexual being. The least we can do, however, is to set forth basic, ethical principles in relationship to this matter. What is the proper Christian view of sex? What do the Scriptures actually teach about sexual activity? Our answers to these questions may appear to be somewhat simplistic in view of the many complexities in this matter of interpersonal, sexual relationships.

The Bible has three basic things to say about sex. First, sex is good. Sex is good in and of itself because it is a part of the creation of God. After each day's creation it is written again and again, "And God saw that it was good" (Gen. 1:10, 12, 18, 21, 25). Sex was an integral part of this very good creation. Second, sex is powerful. "The power of sex is not only dramatically demonstrated by its ability to reproduce in abundance but by the kind of creature it is producing. The children of human parents are generated in the image of God."⁶ Third, sex needs to be controlled. It goes without saying that anything as powerful as sex needs to be controlled.

a. The function of sex.

(1) Premarital sex. This is strictly forbidden in God's Word. In God's sight, sexual intercourse is permissible only within the marriage bond. "Marriage is honourable in all, and the bed undefiled: but whoremongers (fornicators) and adulterers God will judge" (Heb. 13:4).

(2) Homosexuality. This is explicitly forbidden in Scripture. It is termed "sodomy" in the Bible and of all the illicit sex relationships this is the most vehemently condemned and a sin that has brought destruction and God's judgments against nations. Adultery, fornication, harlotry, and sodomy in their own way violate a divinely ordained inter-personal relationship. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10).

As terrible as the sin of homosexuality is, the minister of the gospel must not lose sight of the fact that those who are involved in this debasing practice are immortal souls and they can be saved from their awful sins and become full and fruitful members of the household of faith. If you will read on in the passage referred to above, in verse eleven Paul notes, "And such were some of

you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

(3) The place of sex in marriage. The apostle Paul gives instruction about this matter in the passage found in the seventh chapter of First Corinthians. You should give this chapter a thorough and careful reading and study. We could sum up the teaching of the Word by saying that the function of sex within the marriage is for unity, pleasure and procreation. Geisler summarizes the role of sex in marriage with the following helpful comments:

[A quotation indicated by special margins in the book]

Marriage is aimed at bringing two human beings into the closest possible human relationship. "The two shall become one" is repeated over and over in Scripture.... So unique is this marital union brought about by sex that the Bible uses it to illustrate the mystical union a believer has with Christ (Eph. 5:31). And it is the unique one-of-a-kind nature of the sex relation which calls for a man to sustain it with only one woman. It is not really possible to have two one-of-a-kind relations at once. Marriage--in fact, monogamous marriage--is the only controlled way to maintain a continuously unique relationship between husband and wife.⁷

[End of unmarked quotation]

While physical compatibility is to be desired in a marriage relationship, there are some cases where this cannot be realized. However, this compatibility is not absolutely essential to a happy union. Where both parties have a vital Christian experience and in that capacity can attain to a spiritual unity and compatibility, they have the one most essential and basic ingredient for a successful and happy marriage.

(4) Planned parenthood. This subject has been discussed in chapter IV in relationship to family planning. Please refer to that section. A further word needs to be mentioned here concerning birth control. Since the frequency and number of children born within the home should be a matter of wisdom and concern and since the sexual relationship between a husband and wife is threefold--for unity, pleasure and procreation as we have indicated--then a plan of birth control becomes a matter of serious consideration. Whatever method of birth control a Christian couple may agree upon should be such that would not be physically harmful to either party nor violate their conscience. Help along this line can be obtained from a competent physician.

(5) Artificial insemination and surrogate motherhood. Where a couple may desire a child of their own but are unable because of the impotency of the husband, to artificially inseminate his wife from the sperm of another man should certainly be considered immoral from the Christian standpoint. It would be the substituting of another man as the father of her child instead of her husband. Likewise for a wife and her husband to contract another woman to bear children for them from the artificially implanted sperm of the husband because the wife is barren would likewise be immoral. It would be the substituting of the wife with another woman. Surrogate motherhood is becoming more and more widely discussed and even practiced in this day. From the Christian standpoint, however, it must be held as immoral, and therefore an unacceptable practice. There is no Scriptural warrant for such a practice. Although polygamy, and in one sense surrogate mother

hood, was practiced in the Old Testament, the Scriptures give no moral sanction for either. Where a man and wife are unable to bear children of their own but desire to have children to raise, adoption should be the only acceptable way open to them.

6. Divorce and remarriage.

One of the gravest threats to our civilization today is the disintegration of the family. God's plan from the beginning was for one man and one woman to be joined in wedlock and continue in that relationship until death dissolved the marriage. "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:4-8).

A pastor should do everything in his power to help couples preserve their marriage relationship. Divorce is certainly not the answer to marital problems except in very exceptional cases. Where there has been infidelity there should be forgiveness and reconciliation. Strong emphasis must continuously be placed upon the fact that marriage is an "until death do us part" relationship. To lightly consider the marriage bond is to disregard God's order for the human race and to undermine the very foundation God has designed for the betterment of humanity. It is to bring untold suffering on one's self and those involved. Divorce comes to pass because of sin. It is a curse upon the human race. Preacher, you need to cry out against it. The evils and suffering that have resulted because of divorce are beyond human calculation. May it never be treated lightly or excused on any other basis than sin and wickedness. The sad thing is that this matter of divorce and remarriage is not confined to unbelievers.

But right here we face the age-old question, is there any Biblically valid ground for divorce and, subsequently, remarriage? It has been generally understood throughout the history of the Christian Church that adultery is the one Biblical ground for divorce and, subsequently, remarriage though there are some Christian people who do not countenance divorce and remarriage under any circumstance. It is not within the scope of this book to make, complete, exhaustive exposition of this somewhat delicate question. Our main concern here is ministering to people who have been personally involved in this matter of divorce and remarriage.

The more a pastor reaches out to help people in this day, the more he will be confronted with people that have been divorced and remarried with no Bible grounds whatever. What is he to do? How is he to face these situations? He must never forget that the sin of divorce and remarriage is not the unpardonable sin. These people can be forgiven and enjoy a victorious Christian experience. There are some things in the past life of people that are impossible to rectify. Where this is impossible our heavenly Father will take the will for the deed. A preacher, in dealing with such cases should be sure not to do or advise something rashly, and without the triple illumination of heaven through God's Word, Spirit, and providence. There will need to be much prayer and seeking the leadership of God in handling such matters. Those who have been sinfully involved can be forgiven and, although they may not in every case be brought into the membership of a

church, they certainly should be brought into the fellowship of believers and be made to feel a part of the household of faith.

7. The taking of life.

a. Birth control. This subject has already been taken up in regard to the marriage relationship and family planning. Suffice it to say here that birth control for the purpose of illicit sex is sinful and is forbidden by the Word of God. Birth control devices to avoid the ever increasing number of teen pregnancies does not remove the awful sin of immorality that is abroad in the land today.

b. Abortion. Birth control is essentially an attempt to prevent more life from occurring. This could become a sinful practice if a married couple who are well able to have children refuse to do so for purely selfish reasons. Abortion is an attempt to take life after it has begun to develop. As a rule abortion is not justified. To interrupt a pregnancy as the only means of saving an expectant mother's life would be justifiable. However, abortion to get rid of an unwanted pregnancy is another question altogether. Does a woman have a right to decide about the life within her body? Should a mother be forced to give birth to a child conceived by rape? Putting the same question in another way, should a woman be forced to carry a child if she did not consent to intercourse? Does a violent intrusion into a woman's womb bring with it a moral birthright for the embryo? How about an incestuous conception? Can such justifiably be aborted? These are questions that demand some kind of an answer. What position is a pastor to hold in regard to these questions, or what answer, when he is faced with like questions, is he to give?

Does a woman have a right to terminate a life that has begun within her body regardless of the means by which that life has been implanted? If we are careful to uphold the Biblical teaching that life begins at conception (e.g., as taught in Psalm 139:11-16), then to interrupt any pregnancy is to terminate a life of a human being made in the image of God and destined to live forever. When we begin to allow that a life of a human being can be taken for any other cause than to save a mother's life, or that conception has taken place because of a punishable crime, we open an ethical door that in its consequences logically leads to mercy-killing and euthanasia. We can point to no scriptural warrant that would allow "abortion on demand." Abortion on any other grounds than already mentioned would have to be branded as murder. It is a serious matter to terminate any human life and it would seem best to leave the matter in the hands of God.

c. Mercy killing. In recent years the subject of euthanasia has stirred much controversy, particularly because of the advancement of medical science whereby it is now possible to sustain life considerably longer. The root meaning of the word "euthanasia" is "beautiful death," and it is used normally to convey the idea of "dying with dignity." There is both a Biblical and an un-Biblical side to the concept of euthanasia. There is nothing un-Biblical about the idea of "pulling the plug" on a comatose patient who has no possibility of regaining consciousness and recovering health. Medical science can and sometimes does keep a patient's heart and lungs going whose brain has suffered irrecoverable damage and who has no chance of regaining consciousness.

The un-Biblical side of euthanasia is more properly labeled "mercy killing." Here the underlying concept is that though a person may be able to survive in at least some state of consciousness it would be better to bring about the person's death because his quality of life would be of little worth. When man begins to pass judgment on whose life is of little or great value and then takes means to bring about the death of those of lesser worth (whether older people whose productive years are past and who are now dependent on others for basic needs, or infants who are not judged of adequate health or constitution) we have opened up a Pandora's box in which wicked men eventually play the role of God Himself.

d. Suicide. Suicide is wrong philosophically because it is an act of freedom which destroys all future acts of freedom. It is wrong ethically for it is self-murder and therefore condemned.

Pastors, in dealing with people along spiritual lines, need to be aware that deep depression and suicidal tendencies can be brought on as a result of the side effects of some medicines that may be prescribed by a doctor in treating his patients. Doctors cannot always accurately predict the side effects some medicine may have on their patients. Where a medicine may work wonders for one individual, the same medicine may have detrimental side effects for another. Although the treating of a patient is the doctor's business, it is appropriate when a pastor is called upon to deal with the spiritual needs of his people to be aware of what is going on in order to give helpful and timely counsel.

There have been what could be termed "irresponsible suicide" cases. Where a pastor is called upon to minister to the loved ones of an individual who has taken his/her own life he should acquaint himself with all the facts involved. It could be of great help in his efforts to administer comfort in such an hour.

e. Capital punishment. There are several distinct passages of Scripture which teach that God ordained capital punishment for certain heinous social crimes. The first reference to capital punishment is found in Genesis 9:6. When Noah emerged from the ark God gave the following injunction: "Whosoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." Murder is wrong because it is killing God in effigy and the taker of other men's lives is to have his life taken at the hands of men. Under the Mosaic law capital punishment was continued and even broadened. The New Testament presupposes the same basic view on capital punishment as the Old Testament. Rulers are ordained of God; they are given the sword as well as the crown by divine authority (Rom. 13:1). Paul noted that the ruler ". . . does not bear the sword in vain, he is the servant of God to execute his wrath on the wrongdoer" (v. 4). Some have promoted the thought that social action for criminals should not be penal but reformatory and have termed capital punishment as inhuman. However, there is a strange twist in logic to call capital punishment inhuman. The inhumanity was the crime which called for the capital consequences. The inhuman act was performed by the criminal in murder, not on the criminal in capital punishment.

Much more could be written in defense of capital punishment but we will sum it all up by saying that the Bible teaches it (Genesis 9:5, 6; Romans 13:1-7); justice demands it (There is only one thing that satisfies an offended justice and that is payment of the debt to justice. And the Biblical payment for murder is one's life. The penalty for taking another man's life is giving one's

own life.); society prospers by it; crime is deterred when capital punishment is faithfully carried out.

8. Racism

If there is one place where the equality of all persons should be evident it should be among the followers of Jesus Christ. Paul repeatedly emphasized this in his writings, as, for example, when he wrote to the Galatians to tell them that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). He further attested to the essential brotherhood of all races in his famous sermon on Mars' Hill when he noted that "God . . . hath made of one blood all nations of men for to dwell on the face of the earth" (Acts 17:24-26).

Racism is the attempt to deny the Biblical truth of racial equality. It is the unscriptural belief that one's own race is somehow better or more favored than others. It is the duty of all Christian ministers to stand against these ideas and to affirm the equal worth and dignity of all men--of whatever race or nationality. It means that the minister should never knowingly do or say things that are offensive to or mocking of those of others races or nations.

9. Cremation.

Is there any fundamental Christian objection to the cremation of the body in place of burial? To make a thorough presentation of this subject would not be possible within the bounds of this book. Such a study would be interesting and enlightening. Cremation originated around 3000 B.C. in Europe and the Near East and has been practiced more or less ever since.

Looking into the Word of God we find no given command in regard to a proper way of the disposal of the dead. Instead, we are only given occasional insights into the customs of Biblical times. There are indications in the Bible that on certain occasions and for certain individuals, cremation was practiced. A study of the words "burn," "burning," and "burnt" throughout the Bible will reveal some interesting information along this line.

Although the burial of our dead has been the customary and most accepted way for their disposal, we can only conclude that there is no Biblical prohibition for cremation.

10. Ethical hierarchicalism.

There is a relative scale of values. That is to say, some things are more valuable than others and, on the other hand, there are some things worse than others. This is what is implied in ethical hierarchicalism. We accept the fact that sin is sin no matter how small a sin it might be. We must not conclude from this, however, that all sins are equal. Some sins are worse than others. For example, murder in its consequences is far worse than stealing.

The problem one faces in dealing with ethical heirarchicalism is determining the proper scale of values--how to determine what is proper or right.

a. Sunday observances. Is it ever right to work on Sunday? Unnecessary labor on Sunday is forbidden by a direct command from God. Jesus, however, made clear the exception to this command and upbraided the Pharisees for becoming legalistic at this point. While there is work on Sunday that is necessary and justifiable such as hospital and nursing home care, far too many liberties are taken by people in this day that will not pass the sanction of a holy and just God. Preacher, guard your people at this point lest they bring themselves under the displeasure of God and endanger their spiritual life! It has been observed, and correctly so, that when the pulpit is silent on any issue for very long, the people in the pew begin to consider that issue of little importance. Preacher, you must not take for granted that keeping the Lord's day holy is of small importance.

Already in our day, as we have been able to observe it, there is far too little regard for the keeping of the Lord's day holy. We would warn against the profaning of the Christian Sabbath by unnecessary labor, business, the reading or patronizing of secular papers, holiday diversions, pleasure travel on Sunday or beginning a vacation on the Lord's day.

b. Is a lie ever justifiable? Is lying to save a life ever morally right? The answer to this is that there are some things that are even more valuable than life on this earth--honesty and moral integrity are among these. It is never justifiable to lie. "Lying is hateful to God for at least four reasons. It is contrary to His own holy nature (Rom. 3:4; Titus 1:2; Heb. 6:18). It is contrary to what Christ is (John 14:6). It is contrary to the Holy Spirit, who is referred to as the Spirit of truth (John 16:13). And it is contrary to the Word of God John 17:17)."8 God severely condemns lying (Rev. 21:8; 21:27; 22:15). Some argue that although lying is ordinarily unethical, yet in special cases, to avoid some harm, or to accomplish some good, it is less unethical than telling the truth would be. Paul demolishes that argument in Romans 3:4-8 where he says that even if he were to lie in an attempt to bring glory to God, it would be a wicked thing. However, it is not always necessary for us to tell all we know.

c. Is stealing ever justifiable? No theft is ever justifiable. Stealing is expressly forbidden in both the Old Testament and the New (Ex. 20:15); Eph 4:20). Some justify it when stealing in case of need, but read 1 Cor. 10:13 and Phil. 4:19.

d. The celebration of Christmas. Christmas is the celebration of the anniversary of our Lord's birth, in which the Person of Christ, the manner of His birth and the purpose of His coming into the world should be kept uppermost. There is no reason why Christians should not celebrate the birth of Christ, even though scholars may not be certain of the very day of the year on which Christ was born.

e. The celebration of Halloween. There is no justifiable redeeming value in the celebration of Halloween. It roots in pagan mythology and witchcraft, and is often celebrated in a fashion unbecoming and undesirable for Christians. But if we leave Halloween out of it, there is no good reason why Christians should not duck for apples, eat ice cream and cake and decorate the table in celebration of the fall harvest season. We should take care, however, to conduct ourselves in a manner becoming those who are the children of God.

* * *

IN CONCLUSION

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: For this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13,14).

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CHAPTER 13 ENDNOTES

1 Adam Clarke, Clarke's Commentary Vol. V (Nashville: Abingdon-Cokesbury Press) p.192

2 Norman L. Geisler, Ethics - Alternatives and Issues Grand Rapids: Zondervan Publishing House), p. 163

3 Ibid, p. 173

4 Ibid, pp. 180, 181

5 Ibid, p. 181

6 Ibid, p. 197

7 Ibid, p. 201

8 J. Arthur Springer, Practical Christian Living Chicago: Moody Press), p. 244

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QUESTIONS FOR DISCUSSION OR TESTING

1. Upon what fundamental axiom should ethical questions be settled? Explain.
2. What is the proper way to look upon self-love? When is it proper and when is it improper?
3. When is war justifiable and when would it not be justifiable?
4. What is involved in social responsibility in general?
5. Do you think preachers lack in the business of personal responsibility?
6. Are there first and seconds in responsibilities to people? Explain.

7. What place should sex have in marriage relationship? What is more important than physical compatibility in marriage? Do you agree with the author? Why or why not?

8. Is abortion ever permissible? If so, explain.

9. Should people be kept alive on a machine when they are clinically dead? What are the pros and cons in your way of thinking?

10. Is capital punishment right or wrong? What is your opinion?

11. Is it all right for a Christian to choose to be cremated? What is your opinion?

12. Is a lie ever justifiable? Why or why not?

13. Is the celebration of Christmas wrong? Comment.

14. What is wrong with celebrating Halloween?

15. What in this chapter impressed you most?

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THE END