

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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The King's Highway Wishes All its Readers

A Happy and Prosperous New Year!

HOW MINISTERS SHOULD BEHAVE

I. Pastoral Standards

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.
2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.
3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.
4. It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.
5. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts, and meet his bills promptly.

II. Relations with the Parish

1. In attempting a pastorate, a minister assumes obligations which he should faithfully perform until released in the constitutional manner.
2. As a professional man the minister should make his service primary and the remuneration secondary.
3. A minister should not regularly engage in other kinds of remunerative work, except with the knowledge and consent of the official board of the church.
4. The confidential statements made to a minister by his parishioners are sacred and not to be divulged.
5. As a minister is especially charged to study the peace and unity of the church, it is unwise as well as unethical for a minister to take sides with any factions in his church, in any but exceptional cases.
6. The minister is the servant of the community and not only of his church, and should find in the opportunity for general ministerial service a means of evidencing the Christian spirit.

III. Relations with the Profession

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister especially should he be careful to avoid the charge of proselyting from a sister church.
2. Except in emergencies, ministerial service should not be rendered to the members of another parish without the knowledge of the minister of that parish.

3. A minister should not make overtures to or consider overtures from a church whose pastor has not yet resigned.
4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in cases of flagrant misconduct to bring the matter before the proper body.
5. A minister should be very careful to protect his brother ministers against imposition by unworthy applicants for aid, and should refer such cases to established charitable agencies, rather than to send them to other churches.
6. A minister should be scrupulously careful in giving endorsements to agencies or individuals unless he has a thorough knowledge and approval of their work, lest such endorsements be used to influence others unduly.
7. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation.—Christian Advocate.

THE PASTOR'S WIFE

By a Harassed District Elder

Did you know that as a pastor's wife you are one-half of his ministry? There are certain things required of you, and unless you take your place beside him his ministry will not be as effective as it should. It may even be that he will fail and churches cease to want him. As a district elder I have had as many good words spoken relative to the wife as I have had about the pastor. And I have had the wives so very highly spoken of that their virtues have overshadowed their husbands' weaknesses. A delegate to an annual conference once said, "We want so and so for our pastor next year. Oh, not so much the preacher, but we want his wife." That wife was the mother of four comparatively small children, but she was a church worker.

Here are some of your obligations:

1. Be an inspiration to the W. M. S.
2. Be an encouragement to the Y. P. M. S.
3. Be an attendant at all services.
4. Encourage your husband to the nth degree.
5. Be a co-caller with your husband.
6. Never show partiality.
7. Keep out of all church differences.
8. Keep your family as a pattern of neatness, spirituality and discipline.
9. Be willing to be put out for Jesus' sake.

10. Do your part of the entertaining.
11. Do not harass the church with too many demands.
12. By your pleasing manner, friendliness and co-operation cause your husband to stay the limit of time.
13. Do not expect others to wait on you.
14. Remember housework never comes before Kingdom work.
15. Do not make a cook and housemaid of your husband. He will co-operate with you so you can with him.
16. Never embarrass your husband.

If your husband moves unexpectedly next year, remember, you might be the cause. A church complained this week that they nearly always received a pastor's wife who was either sickly (?) or useless to the work, and said, "We want no more such."
Nuf sed.—Free Methodist.

WHY I TITHE?

I tithe because I believe that the Bible teaches this method of giving. To be sure, it was the plan used in the Old Testament times. There it is emphatically declared that "the tithe is holy unto the Lord." Abraham, as well as his grandson, Jacob, adopted this method. When Israel failed to honor God with the tithe, complaint was made against them that they were robbing God. Thus when I tithe I practise a method used by some grand old patriarchs and am not guilty of robbing God.

Another reason why I tithe is because of the blessings promised to tithers. I believe that as God contracted with His people in olden times that if they would bring their tithes He would pour upon them heavenly blessings, He offers the same bargains to us today. The unanimous testimony of tithers seem to be that God always keeps His part of the contract.

I tithe because it is a fair method. Those who have only a little give accordingly, while those who have much give in the same ratio. It means, "much from some, but something from all."

I tithe because it puts a business element in my religious program. I know exactly how much I can give. It also seems to make the other nine-tenths do more.

I tithe because of my gratitude to the Church. It was through the Church's influence that I found myself, for which I am grateful enough to support the Kingdom of God with my tithe. "And of all Thou shalt give me I will surely give the tenth unto Thee."—N. T. S., in Christian Observer.

Five absolute rulers hold power of life or death over 400 million of the two billion human beings on this globe, says Dawn.—Selected.