

which had defeated him, and also defeats so many others of God's children in their times of trial. So Peter never denied his Lord again.

The baptism with the Holy Spirit would save many Christians from defeats which they suffer in times of testing, and would help them to make the right decisions in the crises of life. People who live good lives, and are a blessing and help to the cause of Christ in ordinary times, will often fail when the crisis comes. We have known such people to lose their companions, and seemingly were heart-broken by their grief, and instead of waiting on God for strength and guidance, they hastily did some unwise thing in the crisis which greatly hindered them in their service toward God, and often proved a great disappointment to themselves as well as to their friends.

"In all thy ways acknowledge Him and He shall direct thy paths."—Prov. 3-6.

"My soul wait thou only upon God for my expectation is from Him."—Psa. 62-5.

H. S. DOW

THE FORMER PASTOR

"And he gave . . . pastors." (Eph. 4:11).

Regarding the subject named above I would say, in the first place, that when a pastor leaves a church, he should leave it altogether. Do not try to take any part of it away with you. It is not fair to your successor for you to try to keep a finger on the affairs of that Church after you are gone. You may be a genius at running a church, but give your successor a chance to prove what he can do. He might prove to be a success, also. When a pastor knows who is to succeed him, he should begin to lift that man up before the people so that when the new pastor arrives, there will be no wall of reserve for him to overcome.

Every pastor makes his special friends, and there may gather around him certain ones who will feel that the sun of their lives went in eclipse when he left the church. They desire to maintain a chain of correspondence with him or his wife, feeling that they are not well enough acquainted with the new pastor to tell him their personal troubles and burdens, and to seek his advice.

Then, too, the incoming pastor can never take Brother Formerpastor's place. He preaches well, but it isn't Brother Formerpastor. It is true, that Brother Formerpastor's advice may have been valuable, and he may have helped many out of their difficulties while he was their pastor—but now the situation is altered. He should not give any advice except to remind them that he is no longer their pastor, and that they should take their burdens to the man who now holds that office, seeking his advice, and standing behind him as true members of his flock. Any correspondence should be discouraged as early as possible; or, better still, never be started.

Frequent visiting among members of a former pastorate is even more distasteful than correspondence. It may open afresh wounds that would otherwise soon heal. It usually takes about all of a pastor's time to look after and care for his own flock—consequently he has no time to look after that of another. If it becomes necessary for him to return for any reason, he should be sure to boost the present pastor before the people, to make them feel that the present pastor is

better than himself in every respect, and never try to pull him down.

A former pastor should be slow to accept invitations to return to preach funerals or to perform wedding ceremonies, especially the latter. A new pastor can often become acquainted with and get certain ones to come to church, where the former pastor has no influence because he must go back home as soon as the special event is over. Of course, it is natural for families to give such invitations since there is a tie that binds former acquaintances. It is often hard to say "No" in these cases, but it is usually the best policy to do so.

If there are those in the former pastorate who did not seek his advice and counsel in their troubles (and doubtless there are such in all congregations), or who perhaps opposed him on minor issues, he has no license to criticize or censure these to others, telling how they abused him and made it difficult for him.

Surely no pastor would be guilty of accepting tithes from members of a former congregation! There are those who would send their tithe, in part or whole, to their former pastor, on the plea that "his church does not support him." Even if the statement were a fact, it is no excuse for his acceptance. You may ask how he is to know it is the tithe. He can usually tell, as he knew the congregation pretty well when serving as its pastor, and thus was aware of those who faithfully contributed through the church, and others who gave him their tithes privately, not wanting the congregation to get a record of it; or who sent their tithes away to a former pastor, to another tabernacle, or to a radio preacher. If there was any doubt about it, he could ask, or better still, tell them plainly to support their present pastor. As pastors, we can all help our people to know where and how to tithe.

A pastor should seek to leave the church in as good condition as possible, with a good feeling between himself and the body as a whole, and among the individual members of the congregation. Any victories won after he is gone should make him glad, and any failures, make him sad.

The Wise Man said, "He that winneth souls is wise." May God bestow upon our pastors a double portion of this wisdom, making us all great soul winners.—C. L. Oden in "P. H. Advocate."

IS HOLINESS OUT OF DATE (Continued from Page 1)

that the Holiness Movement has been to the larger life of the church universal.

There are those who are accustomed to speak of the people who preach and witness to the sanctifying power of our Lord, as being misguided and misled. It seems that these critics fail to realize the larger aspect of the leavening influence of the Holiness Movement on the Christian Church as a whole.

Convincing testimonies are not lacking to the vigor, vitality, and perpetuity of holiness. Holiness has had a dominant place in the mind of God since before the foundation of the world, as is revealed by the words of the Apostle Paul: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The major emphasis in the great Wesleyan revival was that of holiness. The phenomenal results ob-

tained in this revival, may be attributed in no small degree to the emphasis on holiness. It would be difficult to evaluate the extent and the scope which the Wesleyan revival would have reached at the present time, had the emphasis on holiness remained unhindered and unimpaired. If the holiness emphasis had remained the same in the Methodist Church as in Wesley's day, we believe that the world would be in the grip of a mighty revival, rather than a terrible war.

The Holiness Movement is not a small, waning segment of the Christian Church. The Holiness Movement wields an influence in the church like the gulf stream in the ocean. It is an influence that cannot be evaluated in statistics. It is a dynamic spiritual movement with the major emphasis upon cleansing and endowment for every child of God. It is interdenominational in its scope and approach. While there are numbers of distinctly holiness denominations, these for the most part, had their birth in the interdenominational Holiness Movement. The Holiness Movement can never be channeled in any one denomination. It can no more be channeled in one denomination than all the rains that fall upon a continent can be channeled in one river. The future of the Holiness Movement is as full of promises as the promises of God. It is chained to no ecclesiasticism or ritualism. It is wedded to no one denomination. As a great ocean current moves within the ocean affecting the climate of vast areas of the earth, so the Holiness Movement moves within the denominations. When the denominations have attempted to crush the Holiness Movement they have only multiplied it. The distinctively holiness denominations render significant testimony to this fact. The Holiness Movement will ever move on from victory to victory, from triumph to triumph, and glory to glory.—Editor, Pentecostal Herald.

GODLINESS IS PROFITABLE

That godliness is profitable because it has the promise of the life that is to come, none will doubt. No one laments on the passing of a righteous man, "Isn't it tragic that he lived such a holy life." People don't talk that way. Considering that the life which is to come is endless, godliness would be profitable if it had the promise for only that life.

But godliness has the promise for the life that now is. That some doubt it, is manifested by their lives.

When one mentions profit, immediately the \$ sign comes to mind. Will not godliness prevent a man from entering some businesses which are profitable. Yes, a godly man will not make his livelihood by blighting his fellow-men.

Then, too, godliness will eliminate sharp practices, petty dishonesties, etc., from honourable business trade, and professions, and thereby profits may be reduced. But the loss will be temporary. Other things being equal, the public prefer to deal with men whose honesty is unimpeachable.

But the \$ sign is not all. Godliness with contentment is great gain. Where can contentment be found, outside of Jesus Christ? Better to be poor and have God's favor than to have wealth without contentment.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I. Tim. 4:8. Prove it.—R. Barclay Warren, Uxbridge, Ont.