

PENCIL POINTS FOR YOUNG PREACHERS.

No minister of merit can be kept out of sight. Capacity never lacks opportunity. In five cases out of ten, my brethren what is called genius is just common sense.

Have you ever noticed how many of your opinions are second hand?

It is better to back out than to be thrown out.

Some of us who have tried to set the world on fire have discovered that there are a lot of fire-engines always on duty.

The minister who is not known all over town as the hot enemy of the rum traffic should go forward for prayers.

Cheap sensationalism first attacks, then disappoints, then disgusts. The truth of this has been tested so often that it is not worth while for any preacher to make further experiments.

It is a good deal easier to set up a mark than to hit it.

The critical hour is now.

Eternal attention to details is the price of pastoral success.

Not all the preachers who figure much in the daily papers are waylaid by reporters and compelled, at the point of a gun, to consent to be talked about.

Big words in the pulpit often serve to cover up little ideas.

Some speakers get greatly excited talking about nothing.

It takes the ploughshare of downright hard work to turn over the furrow of pastoral success.

An elegant whistle? Certainly. But how much did you pay for it?

After all, the success of your sermon depends upon how much your people carry home.

What is more distressing than an old man trying to act like a youth?

If I could have my way I would add this question to those answered by candidates for admission to the conference: "Will you persistently seek to put a church paper into every home of your congregation?"

The Rev. Deuteronomy Steadypull has been invited back for another year.

Only positive immorality will so surely cost a young minister his standing in the community as lack of promptness in meeting his financial obligations.—Bishop Joseph E. Berry in Christian Advocate.

DRESS.

By Mrs. J. A. Jaynes.

The subject of dress is a very difficult one on which to write or speak, because of the diversity of opinion the people have in regard to it. In the first place, we must consider by whom and of what class the fashions are started. We are told and on good authority that almost entirely the fashions are introduced by women who morally are not the best, and we need not be surprised that the outcome is that two-thirds of what we call style is suggestive of the vulgar. Some one may say, "Oh, that talk is too plain," or, as I have heard some say, "That thought would not enter the minds only of those who have thoughts

of evil," but let me ask the question, Is this talk too plain? For would it not be pure in thought, mind, and heart who would be the first to notice the extreme in the styles? We say, Yes, it would.

It is the extreme in style that should always be avoided, especially by God's children who profess the grace of holiness. Now there is another extreme in dress that we believe should also be avoided by God's children, and that is to have our apparel so plain, and of such poor material that we appear unattractive and repellent. But it is not of this extreme we deal in this article.

The question might arise, "What is the extreme in a worldly way?" Let me illustrate by taking the styles that are now prevalent, and are before our eyes daily—the thinness of the texture of the material used for the waists of our women and girls, so thin that the arms might almost as well be bare to the shoulders. The waists are cut so low in the front, and the skirts are cut so short, we must acknowledge a saving of material, but what a woeful loss of modesty!

The waists could be cut low enough to give comfort and not be immodest or suggestive, and the texture could be thin enough to insure comfort and coolness without being almost eliminated, so that as you look at the wearer your only thought is of what is worn underneath, or rather of what should be worn underneath.

Now, we come to the latest extreme in dress, namely, the shortness of the skirt. We remember how glad we were when the long skirts were eliminated entirely, for they were neither becoming nor sanitary, and we hailed with joy the introduction of the shorter skirt, which is more becoming and cleanly; but alas! the dress at the present time is growing shorter and shorter, and we wonder where it will stop.

We deplore very much the exhibitions we have seen in getting on or off the street cars, or mounting stairways, but how our hearts are saddened and made to weep when we see—shall we say "exhibitions" of?—extremely short skirts on our holiness platforms, worn by our own dear people? For these extremes in style are creeping gradually in among our people, and we have felt led to stand for a moment upon the walls of Zion and cry aloud and spare not, at the risk of our own reputation, for to cry out against any growing evil, either in or out of the church, always brings criticism upon the one who dares to do it.

In closing I appeal to the women and girls of our beloved Pentecostal Church of the Nazarene to avoid always and for ever the extreme in any style of dress, that compromises the very commonest rules of decency and true modesty.—Herald of Holiness.

THERE IS A HELL.

Rev. R. E. Bower.

The inspired Scripture of the sixty-six books state emphatically and absolutely there is a hell. "The wicked shall be turned into hell, and all the nations that forget God." They also state hell is absolutely force proof, there being no exits, or any place of escape for those who rejected

God and His overtures of mercy and saving grace, or cleansing blood.

This is what the Bible states about hell, and what it is:

- A lake of fire.—Rev. 20:15.
- A bottomless pit.—Rev. 20:1.
- A devouring fire.—Isa. 33:14.
- A place of sorrows.—Psa. 18:5.
- Where they wail.—Matt. 13:42.
- A place of weeping.—Matt. 8:12.
- A furnace of fire.—Matt. 13:44-42.
- A place of torments.—Luke 16:23.
- Everlasting burnings.—Isa. 33:14.
- A place of filthiness.—Rev. 22:10-11.
- Where they curse God.—Rev. 15:11.
- Everlasting destruction.—II. Thess. 1:19.
- A place of outer darkness.—Matt. 8:12.
- Where they have no rest.—Rev. 14:11.
- A place where people pray.—Luke 16:27.
- A place where they can never repent.—Matt. 12:32.
- A place where they scream for mercy.—Luke 16:24.
- A place of everlasting punishment.—Matt. 25:46.
- A place where they gnaw their tongues.—Rev. 16:10.
- A place of blackness and darkness for ever.—Jude 13.
- A place prepared for the devil and his angels.—Matt. 25:41.
- A place where they scream for one drop of water.—Luke 16:24.
- A place where their breath will be a living flame.—Isa. 33:12.
- A place where they will be tormented with fire.—Luke 16:24.
- A place where there are dogs, sorcerers and whoremongers.—Rev. 22:15.
- A place where they will drink the wine of the wrath of God.—Rev. 14:10.
- A place where they do not want their loved ones to come.—Luke 16:28.
- A place where their worm dieth not, and the fire is not quenched.—Mark 9:48.—Herald of Holiness.

LEARNING LIFE'S LESSONS.

Life all the way through is a school, and the man who has ceased to cherish a mood in which he can keep on learning might just about as well be dead. We learn by experience and some of the best, nay, nearly all of the best lessons of life come to us over that often hard and uneven way. And to have such an attitude of mind and heart that one can learn lessons from experience somewhat easily and readily is to walk a way of satisfaction and progress, while to fight against the truths that experience would teach us is to fight a losing battle against the very constitution of things. There is a law running through all of life which says that if a man will not learn by experience, he will have to suffer the penalty. Ignorance is a bad enough handicap in life, but there is always the possibility of it growing less with the years, but unteachableness—that is the altogether fatal and hopeless thing. Both men and nations all along the pathway of history have gone down to wreck and ruin just because, perversely and stubbornly, they would not learn.—Christian Guardian.