

IMPORTANT NOTICE.

The annual business meeting of the National Association for the Promotion of Holiness is called for Wednesday, June 9, at 8 a. m. This annual business meeting will be held as usual in connection with the National and I. H. N. camp meeting at University Park, Iowa.

This business meeting is most important in its nature, and a large and representative attendance is greatly to be desired. I trust that this notice shall have the widest publication and the most prayerful consideration. Will not all the members of the National Association pray, and may we not have the largest attendance ever. Will not the many members begin to plan at once to attend the gracious feast of tabernacles and especially to be there for June 9, 1920, at the business session.

(Signed) WM. H. HUFF,
Acting President.

OBITUARY.

Adelaide Wilson.

April 11th, of bronchitis, Adelaide, daughter of William and Matilda Wilson, aged 7 months.

Service was conducted at the home by the writer. Our sympathy is extended to the bereaved parents.

C. S. Hilyard.

WESLEYAN THEOLOGY.

John Wesley in his volume of sermons, page 122, says. "By all the grace that is given at justification we can not extirpate them (our inward enemies). Though we watch and pray ever so much, we can not cleanse either our hearts or our hands. Most surely we can not, till it please our Lord to speak the second time, 'Be clean;' and then the leprosy is cleansed. Then only the evil root, the carnal mind is destroyed, inbred sin subsists no more."

Mr. Wesley therefore taught the second work of grace subsequent to justification whereby the heart is made clean from sin.

We know that it is fashionable with many now days to say that Mr. Wesley was not acquainted with later teachings in psychology and did not know how to state the sin question clearly. Perhaps the people, who think they can state it so much better may be able to do so, but we doubt it.

We are told by Jesus to judge doctrines by their fruits. Mr. Wesley's doctrine is well supported by its results as it worked out in the greatest revival the world has ever known. It was called Methodism. We have yet to learn after many years of the statements of his critics, that any of them have ever been known to start any revival of any kind whatever. Mr. Wesley declared that the doctrines of holiness as a second work of grace, destroying the carnal nature, was the basis of his revival that saved England and gave birth to Methodism. The Wesleyan theology works with the same old-time results when given a fair opportunity. If the waning Methodist revival will go back to first principles it will have the same God honored results and success.—Christian Witness.

PRAYER.

(A. W. Roffe.)

The tendency today, not only in the commercial and political world, but in the activities of the church also, is to judge every project by the amount of enthusiasm and energy with which it is driven along. The other day we noticed in the literature sent out by one of the largest. "Forward Movements for Missions," the statement by an outstanding leader that 'the time had gone by when we could be satisfied with praying for missions: we must be ready to do something more important than that, we must put force and energy into them as well.'

While energy and force are needed, they are most decidedly not more important than prayer, and are of little value without prayer. True energy, true force in the Master's work can only come through prayer. He said, "Without Me ye can do nothing." And prayer is but the getting into vital touch with that Life and Power, and the making possible the application of that Power in the work of the church. We cannot understand how it is done, but the fact remains that in prayer we have the most powerful social force for the building up of our own Christian character; and at the same time the most powerful social force existing in the world today. We cannot analyze the process; but we know that if we pray, the work of the church goes forward; without prayer it does not.

Prayer is not an easy thing, and they who treat it lightly, do not really understand what prayer is; they are thinking of some useless substitute to which they give that name.

Prayer, true prayer, is most costly; it requires all our strength and concentration. The very fact that men will do almost anything else than pray shows this, and is an evidence of Satan's appreciation of its power. We do not know why it is, but it cannot be gainsaid that by prayer the power of the Holy Spirit is somehow made available to the problems of the work. The difficulties before us are removed; a way out is found; or we are strengthened to overcome. Likewise the hold of the adversary over the hearts and minds of men and women is loosened; his assaults against the work of God are driven back, when otherwise he gains victory.

There is no lack in the church today that compares with the lack of the spirit of prayer; and nothing which is more responsible for its impotence.—Sel.

We were delighted to have a communication from Rev. Bamford Colpitts on the temperance question in the last issue. Bro. Colpitts could write an interesting history of the temperance work in Carleton County, and along the border of Maine, some of which had a strong coloring of the tragic. On one occasion an American officer, who was present at a raid on a border shop, remarked that it was a shame to place so old a man in so rough work. When a burley rum-seller made a rush at Brother Colpitts, a few moments after Mr. Rum-seller laid on the floor with the bracelets on him, when the American officer said, "Guess the old man is all right yet."

A PITIFUL WAIL.

It is truly pathetic to hear the complaints of preachers in all the large denominations at having so many demands made upon them for labors and tasks not strictly ministerial. There are so many calls made upon preachers' time for matters social, financial, civic, reformatory, and such like that they are loaded down with every kind of burden except the one solitary thing they are called to do, which is to preach the gospel. They are actually denied the opportunity of doing the only thing they are called to do by the voice of heaven. Their sacred rights are so outraged that even the very subjects for pulpit presentation are obtruded upon them by boards and committees and federations and movements until gospel themes and soul-appeals are utterly shut out. A large conference of Methodist pastors was held in Chicago a while back. This body of men made a deliverance on this subject. According to the Central Christian Advocate, the declaration which they addressed to the bishops of the church contained the following statement:

These pastors express the opinion that the chief business of preachers is to be "fishers of men." They also feel that the present of all times calls for the most earnest and faithful prayer, study, preaching, and personal work. But they say, "At the very time when these urgencies upon pastoral service have thus become climatic, another tendency has set upon us in the form of elaboration of organization and function until we have found ourselves so beset with detail and special task that we have been able to give merely fractional service to the distinctive work to which our Lord has called us. There is before our eyes such a vision of the world's needs and of the greatness of the gospel of Christ that we long to be wholly given to this high ministry. Never before were problems so intense and so significant for the future of the Church and of the world. Vast and fateful are the issues of the hour. We could wish with you (the bishops) to be set free to grapple with these mighty needs. But you, as we, are in a thrall of routine that consumes our vital energies. Not for years have either you or we been at liberty to dedicate our major strength to the spiritual tasks which are on hand. Can we not together break this mesh of circumstances and realize our calling? Every man truly called to preach much feel much as these pastors do. What is to be done about it?—Herald of Holiness.

THAT BOY.

"Charles," said a mother in England something like sixty years ago to her son some ten or twelve years old. "Charles, I have trained you in righteousness. Your father and I have set you right examples. We have taught you the way of peace. My son, if you do not live a godly life I will stand before God in the day of judgment and bear witness against you!" No wonder that Charles Spurgeon became the foremost preacher of the nineteenth century, or of all centuries since the apostles' day. At home where such things are said make safe homes for boys.—Trumpet Call.