

# POPULARITY, THE PREACHER'S TEMPTATION.

A desire for popularity is one of the most seductive of the many things that are prohibited by Jesus. Notwithstanding he said: "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets," yet professed Christians are striving after this very thing which Jesus condemned. It is considered generally that to be a popular preacher is the great end and object of the ministry of Jesus Christ. This is held up as the thing to be most desired. The man who presents the truth in such a way as to stir the resentment of his hearers is considered as lacking tact and devoid of good sense. The preacher who has made an issue with sin to such an extent that his salary has been reduced is considered a hard man to station; one who gives the ecclesiastical leaders trouble to station. The layman who is true to his convictions, who tells just what Jesus has done for him in many places is accused of making a division in the church and is called a troubler in Israel. Some of the most holy people we have ever known, who were as sweet in their lives as heaven apparently could make them, have been so accused. The experience, testimony and preaching of holiness are exceedingly unpopular as a rule. We know that it is said "We believe in holiness, but not in your kind." We know it is said that many are sour and no doubt some who have professed it have been sour. But that does not account for its unpopularity. For many who have been ostracised have been as sweet as grace can make a person and yet they have been accused of austerity.

The fact of it all is, the carnal human nature does not like either example, testimony or precept that puts it under conviction. To be really holy is to make unholiness uncomfortable. It has been the case in all history that men who do not want to be good resent the life and talk of those who do.

There was among the ancient Greeks a man named Aristides, who was so upright that he was called "The Just." He was so unpopular that they determined to take a vote to see if he should be banished from the nation. A countryman who was not acquainted with him, on the day of voting, asked him to write a ballot in favor of his banishment. "What have you against him?" asked Aristides of the man. "O, nothing, only I am tired of hearing him called 'The Just.'" This reveals a marked trait in human nature. Men do not like other men who overtop them in any line, financial, intellectual, commercial or moral or spiritual. One of the characteristics of the carnal mind is to hate those who are above them and especially if their lives or talk condemn their own experience or condition. A recent writer says: "Gladstone was not loved. He was an institution. Can one love an institution? A member told me that he asked another Liberal why he disliked Gladstone. The reply was, 'O, he is always so in the right.'" We were once criticised for preaching holiness by a man who was an attendant on our preaching. Finally he said, "I do not like it. I want a chance to make a horse trade once in a while." He wanted a religion that would allow him to make a good horse trade. He afterwards confessed to us that he had cheated a man in the weight of a load of hay and made restitution and got saved. We must, therefore, not get disturbed if we meet with much opposition in living a holy life. Enoch, the prophets of old, John the Baptist and Jesus, met much opposition because of

## REPORT OF THE COMMITTEE ON SOCIAL REFORM.

As we attempt to bring before you our report on the subject of Social Reform, we feel ourselves quite incompetent to deal with a matter so important and far reaching. It is a well known fact that social evils exist, and that their influence is becoming more and more pernicious and corrupting. Prominent among these is the cigarette evil, which is endangering both in soul and body that which is the nation's most valuable asset, the youth of our country. Perhaps some are not aware of the alarming extent to which this evil has grown. It has been authentically stated that during the three months which closed with the end of September, 1913, 319,446,180 cigarettes were consumed in Canada, an increase of fifty millions as compared with the same period of the previous year. One sad feature is that the example of smoking cigarettes is set by women in the so called highest social positions in Canada, which fact was prominently brought out in the recent inquiry at Ottawa in connection with the introduction of the Anti-Cigarette bill into our Dominion Parliament. But a few years ago it was considered a disgrace for women to smoke; now it is rapidly becoming the proper thing in circles where we should demand purity of soul and body.

The white slave traffic is also continuing its deadly work, and hundreds of pure and unsuspecting young girls are being entrapped every year, and consigned to lives of degradation and shame. Through the daily press, as well as by the various denominational organs, we are constantly confronted with the accounts of the doings of both men and women, who, being past feeling, "have given themselves over unto lasciviousness, to work all uncleanness with greediness." When we learn that such "works of darkness" are being carried on, we instinctively cry out, "Lord, how long shall the wicked triumph?" We also echo the prayer of the Psalmist, "O Lord God, to whom vengeance belongeth, shine forth."

We also notice with great concern the increase of divorce cases in our country, and we feel that as a denomination we should stand firmly against this evil which wrecks so many homes and lives.

We also feel that we should utter our protest against the many suggestive and corrupting publications that are being scattered broadcast, as well as the theatre, the dance and the various forms of immodest dress that are so prevalent.

And we are ready to co-operate in all right means employed by the larger denominations of Christians in rescue, preventive and legislative work against all forms of social evil.

MRS. S. A. BAKER.

MRS. W. B. WIGGINS.

"A poor man may be a godly man, but a godly man cannot possibly be really poor."

"Prayer will make a man leave off sinning, or sinning will make a man leave off prayer."

their life and words. It is the same old carnal nature that opposes us.

But we ought to carefully scrutinize our motives when we are disappointed at the treatment of men, and see if we have not consciously or unconsciously been catering to the desire for that forbidden thing for which Jesus condemned the Pharisees—seeking the praise of men. If we get it we are wrong and have a woe pronounced upon us.—*Christian Witness.*

## REGENERATION FIRST, AND THEN SANCTIFICATION.

In the life of Bishop McKendree, one of the early Bishops of the M. E. Church, we read the following concerning his religious experience:

"Not long after I had confidence in my acceptance with God, Mr. Gibson preached us a sermon on sanctification, and I felt its weight. When Mr. Easter came he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification and diligently sought the blessing it holds forth. In the pursuit my soul grew in grace, and in the faith that overcomes the world; but there was an aching void which made me cry.

"'Tis worse than death my God to love, and not my God alone." One morning I walked into the field and while I was musing such an overwhelming power of the Divine Being overshadowed me as I had never experienced before. Unable to stand, I sank to the ground, more than filled with transport. My cup ran over and I shouted aloud."

An analysis of the Bishop's testimony reveals the following facts of Christian experience:

1. Confidence of acceptance with God antedates sanctification.
2. The saved soul hears with heart hunger, preaching on sanctification.
3. The saved soul becomes conscious of remaining corruption.
4. Sanctification, when received as a doctrine of the Bible, leads the soul on in quest of the blessing.
5. The soul in pursuit of holiness grows in grace, but does not grow into the blessing.
6. The definite blessing of entire sanctification comes suddenly or instantaneously in response to sanctifying faith.

Sanctification is the fulness of the blessing, often accompanied in its obtainment with great joy and overwhelming power.—*Christian Witness.*

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Attachment to Christ is the only secret of detachment from the world.—*A. J. Gordon.*

"To laugh at evil, instead of being shocked or angered by it, is a sure sign of evil in one's own heart."

Life is not so short, but there is always time for courtesy.—*Emerson.*

Every person agreed that Beulah Camp Meeting was a grand success.

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