

### WHY IS THE DOCTRINE OF SANCTIFICATION UNPOPULAR?

Because human nature is depraved and sinful, and naturally objects to that which is exactly the opposite.

Because human nature is full of pride and self-will and sanctification involves the crucifixion of pride and the perfect subduing of the will.

Because men do not like to seek after that which involves taking the cross of Christ daily—the disapproval, contempt and ridicule of their fellowmen.

Because men are ambitious for places of honor and power among and over their fellowmen, and to obtain the experience of sanctification one must be willing to relinquish all such desires and live in humble obscurity. If honors come, they must come unsought and must, with all they bring, be wholly consecrated to God.

Because to be sanctified and live a holy life means to be misunderstood, misrepresented, mistreated and persecuted. "The servant is not above his Master, nor the disciple above his Lord." If the world hated Christ, it will hate those who are Christ's.

Because it is human nature to love and seek after wealth, to possess the material things of the world, sanctification involves the crucifixion of this sinful tendency and the using of one's material possessions, little or much, as a good steward of the Lord.

Because the whole tendency of this world is antagonistic to God. Men eat, drink, dress, talk, act, play, covet, trade, get, keep, hate and kill as if there was no God. Sanctification, and the holy life it involves, takes the thought and the love of God, and obedience to Him, into all the details of a man's life.

Because human nature, as we find it, is blind to the deformities of sin and the beauties of holiness. Men are deceived; they believe that happiness and prosperity are to be found in conflict with and obedience to the laws of God. Human nature, through the effects of sin, has become so perverted and selfish that it is hard for it to understand that it must be crucified, entirely changed, in order to make real happiness a possibility.

Because most all church members and, especially preachers, and more especially those in high authority, have accumulated quite a stock of righteousness of their own. The preaching that introduces sanctification does not hesitate to say, "All of our righteousness is as filthy rags." It calls for an absolute surrender and an entire consecration. No part of the price must be kept back; all human goodness, works and meritorious deeds must be cast aside. This is most offensive to religionists. "What! me go to an altar of prayer! After all I've said and done and been, you think I ought to get down on my knees at an altar? What would the people think?" Selfishness, pride, conceit, faith in one's own works, fear of the opinions and disapproval of the people lurk within the unsanctified heart.

Because there is a something in man, deep and strong, that is horribly unclean and unchristlike, that wants to live and grow and glut itself with those things which war against the soul. This some-

thing must be slain before sanctification is possible, and it does not want to die; it fears and fights death. It will promise to be good, but will break out in badness. It promises to keep the law, but it "is not subject to the law, neither indeed can be." It is the eternal, unrelenting foe of Christ and holiness. It hates holiness preachers and papers which teach holiness. This something in man—this carnal sin principle—which is at war against sanctification, God and Heaven, must be slain. It must come out of man before he can enter heaven.—Sel.

### MERE KINDNESS.

One whose citizenship is in heaven ought to be a good neighbor while on earth. It is a sad thing for a Christian to get the reputation of being so interested in spiritual matters that he has no interest in the everyday, earthly needs of those about him. A Christian man who has re-foren mission field says that as one recently returned from an extended visit in sult of his trip he now wants to be personally more solicitous about little and "insignificant" acts of kindness to individuals. He found in the foreign field that the Christian missionaries who were doing that were having the most influence. It is bound to be so. We must never forget that "God is love," and that "love . . . is kind." Another Christian man of world-responsibilities, who, one day, stopped and spoke a few words of sympathy to a worker in a humble position about certain family needs, later on was amazed to find how those words had been remembered, and what a mission of helpfulness, all unknown to him, they had had. "Whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bond-servant." S. S. Times.

### PULL WHILE YOU SING.

We were watching, not long ago, scores of colored laborers loading a north-bound steamer with cotton, rosin and lumber. The lowering of the tide made it necessary to lower the gang-plank. At a word of command a number of men dropped their trucks and swarmed about the ropes.

Then came a surprise to the listener. A clear tenor voice sang a line, and then, with a rich harmony, the others joined in on the refrain. And as they sang they tugged. The heavy gang-plank moved a little. Again the soloist gave the signal, to be answered by the refrain, and again the plank was moved. "I should suppose they'd need all their breath for pulling," gravely observed an onlooker. "But it seems to work."

Yes, it worked then, and it will always work. It will work right in the Sunday-school. Let us stand shoulder to shoulder, lifting our voices together and not forgetting to pull while we sing. We need to combine work with our singing, lest it degenerate into aesthetic enjoyment. With the two together, something is bound to move.—Sel.

"When God puts honor on a holy man it makes him the more humble."

### STARTLING STATE OF THINGS.

Charles Finney, in one of his books, calls attention to the fact a church was once found which its members were paying more money for tobacco than they were for missions. We have not a doubt but there is many a Protestant Church in these United States paying out far more money for tobacco than for the spread of the Gospel in mission fields; a most shameful and shocking state of things. There are hundreds, yes thousands, of men whose tobacco bill amounts to from twenty to fifty dollars a year, who never gave ten dollars for foreign missions at one time, in their lives.

It would seem that every conscientious preacher would cry out against such self-indulgence and neglect of the great work of spreading the Gospel. But one of the chief difficulties in the way of such a cry and protest is the fact that hundreds of our ministers have a tobacco-soaked conscience. They cannot speak against an unclean, wasteful habit which holds them firmly bound in its filthy chains.

We believe the time has come when a godly laity has a right to demand a tobaccoless ministry, and when an earnest appeal to the laity to cast away their tobacco as an unclean thing, and give the substance wasted for this filthy weed to help to evangelize the heathen world.—H. C. M. in Pentecostal Herald.

"The Bible is the only book ever written, that points out a sure way to become rich."

The Church is not a mere humanitarian institution. It is not a reform movement. It is not a system of socialism. It is not an annex to any of these or any other organization. The Church has but one mission and one call and that is to evangelize the world. The more broadly she recognizes this tremendous truth the better protected she will be against becoming victimized by any of these debasing conceptions of her mission.—Sel.

Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost and renounce the things of the flesh. It will cost you the pulling up of some old favourite sins by the roots and the cutting lose from some entangling alliances, and some sharp conflicts with the tempter; it will cost you the submitting of your will to the will of Christ; but you gain more than you ever gave up.—Theodore L. Cuyler.

The enemy found his match when he got hold of Paul. He counted not his life dear unto him if he might finish his course and win his crown. Alexander with an army shook the world, but the little tent-maker made it tremble without an army by his earnestness. See him as he goes to Corinth. He is put out of the synagogue. He preaches in the streets. He is paid off in stripes. Surely that was a hard field! But he didn't complain. I like Paul. He fires my soul. When I am tempted to discouragement I think of him.—D. L. Moody.