

PLACING THE BLAME NO. 3.

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Yes, such preaching makes a conflict. It puts souls under conviction and stirs up people generally.

On a charge we served, a lady from another church came into the holiness meetings and was greatly blessed, even though she could not accept the ultimate teaching. Her pastor had been a very dry and prosy man in the pulpit, but he was stirred up to preach a better gospel. She said to me one day, "These meetings have done my pastor much good. He is all alive." He felt the spirit even though he did not come to the services.

And so the good the early Methodist accomplished reached far outside their own organization. The Salvation Army injected new life into the churches by teaching a glorious experience of holiness. And the Holiness Churches do more good outside their own churches than they do within. They have raised the standard of living and teaching. Many preachers who have not professed the blessing and stand aloof and are suspicious of holiness, nevertheless have been toned up to preach a good regenerated experience. A persistent holiness opposer once said to me: "I have to confess that this teaching has made some good people a good deal better." That is what it does. A person must be living a good, justified life to be a candidate for the blessing of sanctification. Outwardly the justified person is living just as clean a life as the wholly sanctified. Justification and regeneration saves us from all actual transgressions; entire sanctification cleanses from the inbeing of sin. It implies a state of purity; a perfection of love, and enables us to go on to that perfection of maturity that requires time and will be fully consummated when we are glorified.

I am writing this article in the waiting room of a hotel at Eastport, Me., while waiting for the boat to go to Grand Manan. We hear men taking the name of Jesus in vain. We stop writing to sing:

"Jesus, oh, how sweet the name,
Jesus every day the same."

There is a great calm. The men continue to puff, but cease to swear. The glory of God fills our souls. And we pray, oh, Jesus help us to preach and live and shout full salvation to the end of life.

"Happy if with my latest breath
I may but grasp His name:
Preach Him to all and cry in death
Behold, behold the lamb."

POINTED TRUTHS.

It is not talking in an unknown tongue that is the Bible evidence of having received the Holy Ghost; but a heart made pure and power to live a holy life.

We are in bigger business than the Entente Allies, for we are in to lick the devil.

Nothing will help a young preacher to succeed like true humility, and a willingness to scratch gravel.

P. J. T.

"Some people follow the golden rule—
at a distance and never catch up with it."

THE CROAKER.

It is seldom that we find so much good sense crowded into so few words as in the little poem by Joe Lincoln, which we read for the first time recently. There are croakers and croakers, but the one most easily spared is the religious croaker. Bible salvation does not make a person continually sad. It dispels the gloom and morbidness and makes the soul of its possessor glad. But in spite of all that can be done or said, the croaker persists in an attitude that indicates that he is always mad; and we are still convinced, in spite of great pretensions of piety, that the trouble arises because the heart is bad. The condition of such a soul indeed is sad. We would help him if we could, and would prescribe a good case of old-time Bible repentance. In the meantime, to assist in getting the patient into the proper frame of mind, we recommend Mr. Lincoln's poem given below, to "The Croaker" and his friends:

Once, by the edge of a pleasant pool,
Under the bank where it was dark and cool,

Where the bushes over the water hung,
And the grasses nod and the rushes swung,
Just where the brook flowed out of the bog,
There lived a gouty and mean old frog,
Who'd sit all day in the mud and soak,
And just do nothing but croak and croak.

Till a blackbird whistled, "I say, you know
What's the matter down there below?
Are you in pain, or sorrow, or what?"
And the frog answered, "Mine is a gruesome lot—

Nothing but dirt and mud and slime
For me to look at the live-long time."
"Tis a dismal world," he sadly spoke,
And voiced his woes with a mournful croak.

"But you're looking down," the blackbird said,
"Look at the blossoms overhead;
Look at the beautiful summer skies;
Look at the bees and butterflies;
Look up, old fellow; why, bless my soul,
You're looking down into a muskrat's hole!"

But still with gurgling sob and choke
The frog continued to croak and croak.

But a wise old turtle—who boarded near
Said to the blackbird, "Friend, see here,
Don't waste your tears on him, for he
Is miserable 'cause he wants to be—
He is one of the kind that won't be glad,
And it makes him happy to think he's sad;
I'll tell you something—and it's no joke—
Don't waste your pity on those who croak."

"The old lady on her one hundredth and fourth birthday, when asked the cause of her longevity, said in order to live long, 'Get married and be cheerful.' The latter part of her advice is, no doubt, worth considering. Cheerful people live the longest. The mind has much to do with the health. The best thing for health for both soul and body is genuine holiness. It destroys evil tempers which affect health."

The best thing we can do that men may receive the truth—is to be ourselves true. Beyond all doing of good is the being good.
—George Macdonald.

SOME OF THE SEEMS IN THE BIBLE.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.—Prov. 14-12.

Take heed therefore how ye hear, for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have.—Thinketh that he hath.—Luke 8-18.

If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.—1 Cor. 3-18.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.—Heb. 4-1.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—James 1-26.

H. S. D.

NEWS ITEM TO THE PRESS.

Post Office Department, Canada,
Ottawa, November, 1917.

In co-ordination with the new scheme instituted by the British Government all parcels from Canada to Officer Prisoners of War interned in Germany or Austria-Hungary containing foodstuffs, on and after January 1st, 1918, can only be accepted for onward transmission by the Postal Service if they bear a "coupon" issued by the Prisoners of War Department, Canadian Red Cross Society, London, England.

Under the new arrangement the amount of foodstuffs which may be sent to an Officer Prisoner of War during four weeks must not exceed one hundred pounds. Of this total the Prisoners of War Department if the Canadian Red Cross will send to each interned Canadian Officer including those attached to other than Canadian units not less than six ten pound parcels each four weeks. The remaining forty pounds of foodstuffs per four weeks may be sent personally by relatives in Canada, but each parcel must bear a coupon which can be obtained on application from the Prisoners of War Department, Canadian Red Cross Society, London, England.

The right to send food parcels to an Officer Prisoner of War rests with the next of kin, but may be transferred by the latter or by the Prisoner of War himself to any person. It is advisable that application should be made to the Prisoners of War Department, Canadian Red Cross Society, London, England, for the necessary coupons for parcels packed personally at the earliest possible moment.

These coupons are to be used on food parcels only and no coupons can be issued for amounts under ten pounds. If, therefore, it is desired to despatch a parcel weighing less than ten pounds an ordinary coupon must be used and the parcel counts as one of the four permissible in four weeks.

Articles may not be sent to any Society for enclosure in any parcel despatched under the Red Cross label. The importance of guarding against any misuse of the label cannot be too strongly emphasized. Such action would not only harm the Prisoner to whom the parcel was addressed but would react on other Prisoners and might endanger the whole system of despatching the food supplies to Officers and men who have fallen into the hands of the enemy.

Parcels for Officers interned in Bulgaria and Turkey come under the new scheme. Owing, however, to the difficulties of postal communication, it is not advisable to send many parcels to officers in Turkish camps. Supplies can be purchased in Asia Minor and it is better to remit money to the Prisoners rather than send many parcels.

This new scheme relates only to parcels containing foodstuffs for Officer Prisoners of War interned in enemy countries and does not affect in any way the present regulations governing the transmission of parcels to Prisoners of War other than Officers, which regulations remain unchanged.

The needs of Officer Prisoners of War holding commissions in the Imperial Army are looked after by the Central Prisoners of War Committee, 4 Thurlow Place, London, S. W., England. This Committee will supply the necessary coupons to the next of kin of these Officers for parcels addressed to them which are packed personally.