

over" the worthy objectives in view for the immediate future, namely, the establishment of a central office with an efficient Executive Secretary (already elected), the creation of a circulating library of standard holiness literature and the placing of a man in the field for aggressive evangelism among young people.

THE DEATH OF THE PRAYER MEETING

It happened at our country church. Once it had been lively and in good health. The saints used to come from far and near to attend, and shouts and prayers were the order of the meeting. Folks went home blessed and refreshed from their labors.

Like the farmers of all communities, these good people worked hard. In their attempt to raise a big crop all hands went to the field and labored from early till late. Prayer meeting attendance began to fail, and the patient to sicken. When questioned about the reasons for their absence, the pastor received these various answers: "It looked like rain." "Too muddy!" "I worked too late." "Too tired!" "Couldn't get anyone to go with me." "Had a flat tire." "Couldn't bring the children." "Didn't think anyone would be there."

The case of the prayer meeting was becoming serious. Harvest time came. The most bountiful crop in years had been given the community, although there had been failures in other sections. The prayer meeting became weaker, and the excuses more numerous. One Sunday the pastor asked for volunteers to pray for it, but only those close by responded.

Thanksgiving came. "Surely," the pastor thought, "our people will respond to this!" "Let us have a Thanksgiving service," he announced. About a dozen came.

Heart-sick and ashamed, the pastor said to himself, "Only a blood transfusion can now save our dying patient. We must have a revival!" A faithful evangelist came, but the revival was too sickly to spare any blood for the prayer meeting. Even the revival suffered an unfair handicap when in its second week it had to compete with a bridal shower just across the road. Strange to say, most of the people who could not attend the meeting got to the shower. At this time our patient passed into a coma from which it never revived.

It was dark the night it passed away. For a time it appeared as if the pastor would be the only one to see it go. But after a while a girl came in to practice on the piano. Later, two other sympathetic ones came in to view the remains.

A hymn was sung by the lonely quartet, the pastor spoke a few words about being risen with Christ, two short tributes to the deceased were given, the service closed with the singing of "Jesus, Lover of My Soul," and all returned quietly to their homes in respect for the dead.

—Selected

WHEN SORROW COMES

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who
will smile

When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of
earth

Is the smile that shines through tears.

—By Ella Wheeler Wilcox.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

GREAT BRITAIN DRINKS MORE ALCOHOL THAN MILK

Great Britain has a population of 45,600,000. In 1935 it increased its beer, wine and spirits consumption materially, the total cost of its yearly drink bill being £237,732,000 (in Canadian currency something over \$1,088,660,000), which was an increase of £8,703,000 over this expenditure for 1934, making a per head cost for 1935 of £5 4s 3d for every man, woman and child in the British Isles. For all adults, including abstainers the per yearly expenditure was £7 10s. This amount reduced into our currency will reveal that this is a considerable tax for many working men whose weekly wage is £3 per week. Many children must be under-nourished and under-clad and be compelled to live in slum surroundings. But of course the beer-drinker must have his mug of beer!

Put this in contrast with the amount of milk consumed in Great Britain. Mr. George B. Wilson, consulting secretary United Kingdom Alliance, writes:

"The total consumption of beer in 1935 in Great Britain was 817,560,000 gallons; the consumption of liquid milk, including milk consumed on farms by agriculturists, is estimated by the Milk Marketing Board at about 802,000,000 gallons. Excluding milk consumed by agriculturists (about 40 million gallons) the price paid for the milk was approximately £83,000,000 as against £149,800,000 for beer."

Earl De La Warr, Parliamentary secretary of the Minister of Agriculture, last November published the following:

"The annual value of our milk output to agriculture is over £60,000,000—more than a quarter of the total value of our agricultural output—used for stock-raising manufacture into butter and cheese, but most important for sale for drinking in liquid form. It is here that there lies the greatest room for expansion to the mutual benefit of the farmer and the consumer."

The "London Researcher" gives startling weekly per head contrasts, as follows: Bread, 5 pence; milk, 9 pence; drink, 24 pence; gambling, 28 pence.

The world has been reading about the "milk bars" in Australia and their popularity. A British paper tells of the wonderful enterprise of an Australian who has opened a milk bar in the heart of Fleet street, and also of its success. When visiting the metropolis of the British Empire hunt up Mr. Hugh D. McIntosh, Fleet street, and order a milkshake.

By the way, Lady Astor, American by birth and member of the British House of Commons, is endeavouring to popularize the "Drink More Milk" crusade. A group of Licensed Victuallers, seeking a pass into the House of Commons, failed to find their Local Members. Lady Astor came to rescue, and with other kindly offices procured the necessary pass. Then she handed a card to the leader of the group on which she had written the lively slogan: "Drink More Milk."—White Ribbon Tidings.

Christ comes in where there is humility. Along this humility, this flatness, this prostration of soul as along a broad sweeping avenue the King of Glory rides in triumph into the human soul. . . . That is why some of us are so long coming at salvation—because it needs humility.—Dr. McNeill.

CAN WE BE MADE HOLY?

By Rev. E. E. Shelhamer

Well, if we hope to live forever with a holy God and holy angels we must be holy. Catholics and all believe this. But when and how? Some believe we reach this state in this life; some at death, and others in purgatory. All will agree that Christ alone can take away sin. Strange, then, that any one should limit the atonement (at-one-ment), and say we must sin. Others teach that we may live the "victorious life," but can never be entirely free from the carnal nature.

Now if this be true, Christ died in vain, for we read: "He shall save his people from their sins." "The blood of Jesus Christ his Son cleanseth us from all sin." "He was manifested to destroy (not suppress) the works of the devil." Why plead for sin and say it can only be "suppressed" or rendered "inoperative"? These terms are wholly unscriptural. If language means anything, let us believe it when Christ says, "Every plant which my heavenly Father hath not planted shall be rooted up." In other words, God wants to destroy and take out of us, all that the devil ever put in us. "Ishmael" (a type of carnality) must be "cast out." Agag must be "hewn to pieces before the Lord," and his name "utterly put out of remembrance." Please do not jump at a wrong conclusion and say this implies angelic or Adamic perfection. We will never be perfect in wisdom and free from mistakes. We are not saved from our humanity, but our carnality. We will always have our natural desires, appetites and passions. These are not sinful in themselves, but when abused and misused may (like in our foreparents) lead to sin. Wesley said: "Now ye are delivered from all these, anger, pride, self-will and unholy tempers; see that they enter not again."

Should we not desire to be as holy as possible? Why reflect upon God! What He did for others He can do for us. Listen! "Holy men of God spake as they were moved by the Holy Ghost." "I charge you by the Lord that this epistle be read unto all the holy brethren." "For after this manner in old time the holy women also adorned themselves, not with gold, pearls (beads) and costly array." "Without holiness, no man shall see the Lord." "Be ye holy, for I am holy." "This is the will of God, even your sanctification." What God commands He is surely able to perform.

Our holiness is not absolute, self-contained and independent like God. But ours is derived from Him by the baptism with the Holy Ghost, and in quality (not quantity) is like Him, as a thimbleful of ocean-water is like the ocean.

"Blessed are the pure in heart." He whose heart is made pure is pure. However, this is not maturity. "Every man that hath this hope in him, purifieth himself, even as he is pure." We must put forth the effort—confess and renounce all sin, or as Adam Clarke said, "Confess the plague of our hearts." Then He will do what we can not do—"Cleanse us from all unrighteousness."

This is what the disciples received at Pentecost, when their hearts were purified by faith; not by works or growth. Wesley said: "There is an inseparable connection between these three points: Expect it by faith, Expect it as you are, and Expect it now." Dear friend, the final question is, Will you stop doubting, excusing and criticizing, and begin from this moment to expect Him to make you pure? Millions have received and lived this blessed experience! Why not you?