

joy and gladness, abundant life. Rivers began to flow, causing everything to live whither the waters came. Many mission stations thereafter were completely transformed and became oases in the barren desert sands. The river of God is full of water only waiting to break through human hearts that will let Him have His way. But the channel-bed must be cleared.

The next to receive the promised gift, even the Holy Ghost in His fulness, were the native leaders and ministers of the Word. Many Christian workers were present who had been genuinely born again, and they began praying "deeper yet, deeper yet, under the crimson tide," and making complete and unconditional surrender, yielding up their all to suffer, to live, or to die for their Lord crucified. The Holy Spirit came to take up His abode in earthly temples. Not it but He. The Holy Spirit entered. "When the burnt offering began, the song of the Lord began also." The tongue of the dumb sang and they began to sing among the heathen, "The Lord has done great things for us whereof we are glad." They were singing a new song. The promise, "The heathen shall know that I am God when they see Me sanctified in you before their eyes." was literally verified. There were multitudes of idolators who were deeply convicted of their need of a Saviour and were gloriously saved.

The city in which our mission headquarters was established was shaken by this spiritual earthquake and a work of the Holy Spirit was witnessed which even the pioneer missionaries had never dreamed could be possible. The definitely-prayed-for revival spread like a river that overflowed its banks in springtime. God never stops at a sufficiency. He delights to provide an overflow. The river continued to stream through one nation and into a neighbour nation, on and on, unceasing in its flow, until multitudes in Japan, Korea, Mongolia, Manchuria, down through the islands, and on into the Land of Sinim, age-old China, caught the singing of its waters and joined in the glad new song. How its echoes rolled over those heathen nations!

Some of the converts of those memorable days are this very day languishingly in prison for their testimony. Having met the Great Lover of their souls and walking in closest companionship with Him for a generation, the faith of these fine old warrior-saints is not so easily shaken. They had crowned Jesus the lone Lord of their lives, and is the thought incredible that He does not know how to keep His own in spite of dungeon, fire, and sword? True, they are suffering for Christ but Christ is suffering with them. He walks with them in the furnace kindled to seven times its ordinary heat. He breasts with them the storm. They are not alone.

During the convention in Wales, and great was the God-given privilege of setting one's feet upon the very soil where the Welsh revival had broken out, the thought often found expression, "Where is the Lord God of Evan Roberts, the humble young Welsh miner whose prayers shook not only Wales and the British Empire but reached the whole world?" "Has God changed?" "Can He not send another revival?" This humble young minister had no great intellectual advantages. Daily he toiled in the coal mines to earn his living. but He heard a Voice calling to him asking him to become a willing sacrifice and to this call he responded

with a glad "Yes Lord," and Evan Roberts became one of "God's mightiest" simply because he was willing to become a channel for the Holy Ghost. Who will dare to attempt to measure the influence of that young man's complete surrender and of his prayers! The stream which a generation ago began to flow like a torrent still flows on gently at low tide, but again it may break forth like a mighty rushing river, reaching into every nation of the earth, if channels can be found.

Are we ready to pay the price, to count the cost of becoming a channel through which the Holy Spirit may flow the Living Water out to earth's remotest bounds? Blood-red is the pathway to power. Are we willing to take the road?

Such a revival as the "Welsh revival" must have its birthplace in the hearts of God's own children for "judgment must begin at the house of God." It is not enough to hold to sound doctrine, to make a mere profession, the dying prodigal world demands a life, a life that has made the supreme sacrifice.

Paul has left this testimony, "When it pleased God who separated me from my mother's womb that I might preach Him among the heathen, immediately I conferred not with flesh and blood . . . but I went into Arabia." Gal. 1:16-17. Separation precedes revelation. Can we visualize Paul's day with God in lonely Arabia! What must the Holy Spirit have revealed to him. What death struggle he must have passed through before he came forth to give his testimony that would shake a world and last throughout the ages. A corn of wheat does not fall into the ground and die without a struggle, but it is the only pathway to fruitage, to power.

Again Paul testifies, "For me to live is Christ." "I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

In this day of all days, at the junction of two ages, God is calling for men of the Pauline type who can as truly say as did he, "For me to live is Christ." As in Isaiah's day, there is a Voice still calling "whom shall I send, who will go for us." The great whitened harvest of the world awaits Christ-filled men. Let no one respond to the Divine call who is unwilling to be crucified with Christ.

Oh cleanse me Lord, without, within,
And purge with fire if that must be.
No matter how, if only sin
Die out in me, die out in me.

must be the language of the heart. In Evan Roberts' day the exceeding sinfulness of sin caused him to bend in agony before God and for hours he would be upon his knees out in some lonely spot in the hills sighing and crying for the sin of the people. To him had been given a vision of Calvary, the cost of redemption and the vision broke his heart.

Do we dare pray "give to me a vision of Calvary and a lost world." A vision is costly and you pay for it with your own life's blood.

"Behold I stand at the door and knock. If any man will open the door, I will come in and sup with him and he with Me."

"And the Lord whom ye seek will suddenly come to His temple."

Has the Comforter come to you?
The Comforter has come, the Comforter has come,

The Holy Ghost from Heaven, the Father's promise given.

Oh! spread the tidings round wherever man is found.

The Comforter has come. —Midnight Cry

EMPHASIZE HOLINESS

Dr. J. B. Chapman

One cannot emphasize everything, for when he tries to do that the result is no emphasis at all. A speaker who tries to emphasize every word ends up in just high-keyed monotony. A writer who tries to emphasize every thought passes over the key ideas unsuspectingly. We must elect our points of emphasis and then give ourselves to emphasizing them.

But what shall we emphasize in the program of the gospel? Why, we should emphasize what God emphasizes—Holiness. Holiness in the commandments and promises of the Bible; Holiness the central thesis in a properly constructed system of doctrine; Holiness the heart of Christian experience; Holiness literature, Holiness hymnology, Holiness propaganda, Holiness in the organizational forms of the life and work of the church! Holiness everywhere! Holiness forever more!

Holiness is the hub of the wheel. The other doctrines of the Christian way are spokes, fellows and tires; but Holiness is the hub. The sinner must repent and be born again so he can get sanctified wholly. Men who look for the second coming of Christ must be sanctified wholly in order to be ready for that event. People who promote revivals in this and other lands must know that the sanctifying baptism with the Spirit is the divine enabling for this difficult but glorious task. Men who run colleges, write books and publish papers should realize that Holiness of heart and life is the goal. Preaching sermons, singing songs, praying prayers, giving money, offering testimony! What is the purpose and end of it all but to lead men and women into holiness of heart and righteousness of conduct?

Holiness as an experience is positive and definite. All Christians either are sanctified wholly or they are not sanctified wholly. They are either free from the guilt and pollution of sin, or else somewhat of sin still remains in them. One cannot be holy and unholy at the same time.

Holiness is a duty, for the Bible commandment is, "Be ye holy." Holiness is desirable, for it is described as "The beauty of holiness." Holiness is promised—"The very God of peace sanctify you wholly: . . . Faithful is he that calleth you, who also will do it." Holiness is possible, for "the blood of Jesus Christ his Son cleanseth us from all sin." Holiness can be had now, for the condition is faith, "sanctified by faith that is in me." Holiness is indispensable, for it is "holiness without which no man shall see the Lord."

Some emphases tend to cultishness; but emphasis on Holiness serves to give balance to all that is connected with it. Therefore we can "Preach it, sing it, shout it, pray it," and not create any disharmony, for it is the dominant note in the chord, and its stressing serves to bring all other doctrines and all other experiences and all other practices into their rightful places. It is time for a Holiness Crusade beginning here and reaching around the world. Will you, with heart and soul, join this crusade now?—Pentecostal Herald.