

1 WHEN THE SPIRIT'S FIRE SWEPT KOREA

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4
5 FOREWORD

6 MY BELOVED MOTHER, Mrs. Jonathan Goforth, would
7 have been writing this introductory word, but last May 31, at
8 three A.M., at the age of seventy-eight, she laid down her pen
9 which had been so signally used by the guiding hand of God.
10 Like the husband whose life and work she shared with such
11 heroic devotion through nearly fifty years in China, Mother
12 was spared any long illness and suffering, passing suddenly
13 into the "gloryland." Her face lit up with expectation, and her
14 last words rang with confidence: "This is the summons from
15 my King. I am ready to go! "

16 And now, being dead, they are both yet speaking to our hearts
17 through their writings. By My Spirit, the one book Father
18 wrote alone, has been recently reprinted by the Zondervan
19 Publishing House because they are convinced that its message
20 on revival is a most timely and urgently needed one.

21 This little booklet, in which Father tells the story of the Korean
22 Revival as he lived through it, is considered a fitting
23 companion publication to *By My Spirit*. In rereading this, the
24 message has, I must confess, searched, then scorched, my own
25 soul. We of this generation may well ask ourselves, as he does:
26 "Do we really believe in God the Holy Ghost?"

27 Even in these days of unprecedented world catastrophe the
28 Church of Jesus Christ is shamefully neglecting the
29 powerhouse of prayer, and putting faith in the might of men
30 and armaments, instead of giving the Holy Spirit of God His
31 rightful place of sovereign power. May He use this story of the
32 great revival fire that swept Korea to awaken our Laodicean
33 Church to the stark fact that victory and eternal salvation will
34 come "not by [man] might, nor by [man] power,"-as Father
35 often (quoted his favorite text-"but BY MY SPIRIT, saith the
36 Lord of hosts."

37 MARY GOFORTH MOYNAN

38 Toronto, Canada

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39

WHEN THE SPIRIT'S FIRE SWEEPED KOREA

40

41 I WRITE of the revival in Korea because it has done so much
42 for me. I cannot even consider the attainments and sacrifices of
43 the Korean Christians without feeling ashamed of the little I
44 have ever done for the Master. I have often seen Chinese
45 Christian audiences break down and weep when I told them the
46 story. If you realize that you have been "bought with a price"
47 you will surely be ashamed and humbled too if you give this
48 tale of Gospel triumph in Korea a fair hearing.

49 It was in the year of the great revival, 1907, that I visited eight
50 of the chief mission centers of Korea. On returning to China I
51 told the facts to the Chinese Christians at Mukden, and they
52 seemed deeply moved. I went to Pei Tai Ho and told the
53 missionaries there how the Lord had blessed Korea; and I
54 heard some in tears vow that they would pray until a like
55 blessing came to China. Afterwards I was invited to go to Chi
56 Kung Shan, another health resort, to tell about Korea. I told the
57 story on a Sunday evening. As I finished it occurred to me that
58 I had been too long, and immediately I closed with the
59 benediction. But no one moved. The stillness of death reigned.

60 This lasted six or seven minutes, and then suppressed weeping
61 broke out over the audience. Sins were confessed; forgiveness
62 was asked for bid temper and quarrels, and the like. It was late
63 when the meeting broke up, but all felt that the Holy Spirit had
64 been among us, refining as by fire. Then we had four days of
65 conference and prayer. It was the most wonderful time I have
66 ever seen among missionaries. We resolved that we would
67 pray every afternoon at four o'clock until the Church of China
68 was revived. That autumn we began to see the power of God
69 manifested among the people, but increased in mighty measure
70 after the beginning of 1908 in Manchuria and elsewhere.

71

72 WHAT EMBOLDENED KOREANS TO ASK FOR MORE?

73 The beginnings of revival were first seen in Korea in 1903. Dr.
74 Hardie, of Gensan, on the east coast, had been asked to prepare
75 some addresses on prayer for a little conference the
76 missionaries proposed to hold. As he was preparing his
77 subjects, from John fourteen and elsewhere, the Holy Spirit
78 taught him many things. When he delivered his talks on prayer
79 all the missionaries were moved. Afterward the Korean
80 Christians met in conference and were very manifestly moved.

81 Then Dr. Hardie visited ten mission centers throughout Korea
82 and gave his prayer talks; and during 1904, ten thousand
83 Koreans turned to God. The revival thus begun continued in
84 power and spiritual result until 1906.

85 In June, 1907, Mr. Swallen, of Ping Yang, told me how they
86 came to see greater things in Korea. Said he, "I personally
87 didn't expect to see greater blessings in Korea than we had
88 seen up to the middle of 1906. When we compared our results
89 in Korea with those in China, Japan and elsewhere, we saw
90 that our ingatherings far exceeded anything in those lands, and
91 we came to the conclusion that probably God did not intend to
92 grant us greater blessings than we had already seen. But we got
93 our eyes opened at Seoul, in September, 1906, when Dr.
94 Howard Agnew Johnston, of New York, told us of the revival
95 in the Kassia Hills, India, in 1905-6, where they had baptized
96 8,200 converts during the two years.

97 "We missionaries returned home to Ping Yang humbled. There
98 were over twenty of us in the Methodist and Presbyterian
99 Missions at Ping Yang. We reasoned that since our God was
100 not a respecter of persons, He did not wish to give greater

101 blessings in the Kassia Hills than in Ping Yang, so we decided
102 to pray at the noon hour until greater blessing came.

103 "After we had prayed about a month, a brother proposed that
104 we stop 'the prayer-meeting, saying, 'We have prayed about a
105 month, and nothing unusual has come of it. We are spending a
106 lot of time. I don't think we are justified. Let us go on with our
107 work as usual, and each pray at home as we find it convenient.'
108 The proposal seemed plausible. However, the majority decided
109 to continue the prayer-meeting, believing that the Lord would
110 not deny Ping Yang what He had granted to Kassia."

111 They decided to give more time to prayer instead of less. With
112 that view they changed the hour from twelve to four o'clock;
113 then they were free to pray until suppertime if they wished.
114 There was little else than prayer. If anyone had an encouraging
115 item to relate, it was given as they continued in prayer. They
116 prayed about four months, and they said the result was that all
117 forgot about being Methodists and Presbyterians; they only
118 realized that they were all one in the Lord Jesus Christ. That
119 was true church union; it was brought about on the knees; it
120 would last; it would glorify the Most High.

121 About that time Mr. Swallen, along with Mr. Blair, visited one
122 of the country out-stations. While conducting the service in the
123 usual way many commenced weeping and confessing their
124 sins. Mr. Swallen said he had never met with anything so
125 strange, and he announced a hymn, hoping to check the wave
126 of emotion which was sweeping over the audience. He tried
127 several times, but in vain, and in awe he realized that Another
128 was managing that meeting; and he got as far out of sight as
129 possible. Next morning he and Mr. Blair returned to the city
130 rejoicing, and told how God had come to the out-station. All
131 praised God and believed that the time to favor Ping Yang was
132 close at hand.

133 It had now come to the first week of January, 1907. They all
134 expected that God would signally bless them during the week
135 of universal prayer. But they came to the last day, the eighth
136 day, and yet there was no special manifestation of the power of
137 God. That Sabbath evening about fifteen hundred people were
138 assembled in the Central Presbyterian Church. The heavens
139 over them seemed as brass. Was it possible that God was going
140 to deny them the prayed-for outpouring? Then all were startled
141 as Elder Keel, the leading man in the church, stood up and

142 said, "I am an Achan. God can't bless because of me. About a
143 year ago a friend of mine, when dying, called me to his home
144 and said, 'Elder, I am about to pass away; I want you to
145 manage my affairs; my wife is unable.' I said, 'Rest your heart;
146 I will do it.' I did manage that widow's estate, but I managed to
147 put one hundred dollars of her money into my own pocket. I
148 have hindered God, I am going to give that one hundred dollars
149 back to that widow tomorrow morning.

150 Instantly it was realized that the barriers had fallen, and that
151 God, the Holy One, had come. Conviction of sin swept the
152 audience. The service commenced at seven o'clock Sunday
153 evening, and did not end until two o'clock Monday morning,
154 yet during all that time dozens were standing weeping,
155 awaiting their turn to confess. Day after day the people
156 assembled now, and always it was manifest that the Refiner
157 was in His temple. Let man say what he will, these confessions
158 were controlled by a power not human. Either the devil or the
159 Holy Spirit caused them. No divinely enlightened mind can for
160 one instant believe that the devil caused that chief man in the
161 church to confess such a sin. It hindered the Almighty God
162 while it remained covered, and it glorified Him as soon as it

163 was uncovered; and so with rare exceptions did all the
164 confessions in Korea that year.

165

166 WAS THIS REVIVAL "PRACTICAL"?

167 Let me give a few examples.

168 A doctor had boasted that he had one of the most honest cooks
169 in Korea (in the East, cooks do all the marketing); but when
170 the cook was convicted he said, "I have been cheating the
171 doctor all the time; my house and lot have been secured by
172 cheating the doctor." The cook sold his home and paid all back
173 to the doctor.

174 A teacher had been entrusted to buy some land for the mission.
175 He secured it, and said the price was \$500. The missionary
176 paid the bill, though objecting to so big a price. In the revival
177 that teacher confessed he had secured the land for \$80. He now
178 sold out all he had and paid back the \$420 out of which he had
179 cheated the mission.

180 Mr. Mackenzie, the war correspondent, had a boy who cheated
181 him out of less than four dollars. That boy, when convicted,
182 walked eighty miles and had a missionary send that money to

183 Mr. Mackenzie. Is it any wonder that Mr. Mackenzie became a
184 strong believer in the kind of Christianity they have in Korea?

185 A man who had a wife and one son in We Ju left them and
186 became rich in another city. There he married another woman,
187 and by her had two daughters. When his soul was revived he
188 arranged for the support of this woman and her daughters, and
189 went back to We Ju and was reconciled to his lawful wife. If
190 the Korean kind of revival ever reaches some Christian lands,
191 where divorce prevails, there will be some startling social
192 upheavals.

193 A deacon, who was looked upon as almost perfect, seemed to
194 get very uneasy as the revival progressed, and he confessed to
195 the stealing of some charity funds. All were astonished, but
196 expected him to get peace; however, he descended into deeper
197 distress and then confessed to a breach of the seventh
198 commandment.

199 A woman, who for days seemed to pass through the agonies of
200 hell, confessed one evening in a public meeting to the sin of
201 adultery. The missionary in charge of the meeting was greatly
202 alarmed, for he knew that her husband was present, and knew
203 that if that husband killed her he would be in accord with the

204 Korean law. That husband in tears, went over and knelt beside
205 his sinning wife and forgave her. How the Lord Jesus was
206 glorified as He said to that Korean woman, "Sin no more! "

207 Such extraordinary happenings could not but move the
208 multitude, and the churches became crowded. Many came to
209 mock, but in fear began to pray. The leader of a robber band,
210 who came out of idle curiosity, was convicted and converted,
211 and went straight to the magistrate and gave himself up. The
212 astonished official said, "You have no accuser; you accuse
213 yourself; we have no law in Korea to meet your case"; and so
214 dismissed him.

215 A Japanese officer at the time of the revival was quartered in
216 Ping Yang. He had imbibed the agnostic ideas of the West,
217 therefore to him spiritual things were beneath contempt. Still,
218 the strange transformations which were taking place, not only
219 among great numbers of Koreans, but even among some
220 Japanese, who could not possibly understand the language, so
221 puzzled him that he attended the meetings to investigate. The
222 final result was that all his unbelief was swept away and he
223 became a follower of the Lord Jesus.

224

225 WHEN GOD WORKS SWIFTLY

226 As Mr. Swallen said, "It paid well to have spent the several
227 months in prayer, for when God the Holy Spirit came He
228 accomplished more in half a day than all of us missionaries
229 could have accomplished in half a year. In less than two
230 months more than two thousand heathen were converted." It is
231 always so as soon as God gets first place; but, as a rule, the
232 Church, which professes to be Christ's, will not cease her busy
233 round of activities and give God a chance by waiting upon
234 Him in prayer.

235 The revival which began in 1903 and had continued to
236 increase, now flowed on in increasing volume, from the Ping
237 Yang center, all over Korea. By the middle of 1907 there were
238 30,000 converts connected with the Ping Yang center. In the
239 city there were four or five churches. The Central Presbyterian
240 Church could hold 2,000 if the people sat close. Korean
241 churches have no seats. The people sit on mats spread on the
242 floor. They said in the Central Church that if you packed 2,000
243 in they would be so close that if any one had to stand up a bit
244 to ease his cramped legs he never could sit down again, for the
245 space would just fill in. But the utmost packing could not meet

246 the need of Central Church, for its membership was 3,000. The
247 way they did was for the women to come first and fill the
248 church, and when their service was ended, the men came and
249 took their places. It was clear that the revival had not died
250 down by 1910, for in October of that year 4,000 were baptized
251 in one week, and thousands besides sent in their names, saying
252 they had decided to become Christians.

253 South of Ping Yang we passed through Songdo, the ancient
254 Korean capital. In 1907 the revival had added 500 to the
255 Church, but during a month of special meetings in 1910, 2,500
256 were gathered in.

257 When we visited Seoul in 1907, every church was crowded. A
258 missionary said that on a six weeks' tour he had baptized 500
259 and recorded 700 catechumens, and that his five out-stations,
260 in one year, had increased to twenty-five. During 1910 there
261 were 13,000 people in Seoul who signed cards saying they
262 wanted to become Christians, and in September of that year the
263 Methodist churches of the city received 3,000 by baptism.

264 Directly west of the capital, at the port of Chemulpo, the
265 Methodist Mission, in 1907, had a church with 800 members.
266 Opposite the harbor there was an island with 17,000

267 inhabitants. The churches on the island had a baptized
268 membership of 4,247, and more than half of them had been
269 brought in that year. The Christians were praying that soon the
270 whole island would become the Lord's.

271 At Tai Ku, the capital of one of the southern provinces, Mr.
272 Adams told how they had proposed to hold a ten days' prayer-
273 meeting, seeking for revival, and that the Holy Spirit came like
274 a flood on the seventh day and revived them. One result was
275 that the city church became too small, and churches sprang up
276 all over the country. In 1905 they received 1,976 converts; in
277 1906 they received 3,867, and in 1907 they received 6,144.
278 Said he, "There are churches now in the country I have never
279 seen, and some even that the evangelists have never yet
280 visited." Then he told how a certain church had formed without
281 missionary or evangelist. A man from that district had heard
282 the Gospel in the city and took a Testament home with him. He
283 kept on reading it to his neighbors until more than fifty
284 believed. Then they felt they ought to form a church, but did
285 not know how. From the New Testament they inferred that the
286 door of entrance was by the use of water In baptism, but they
287 were at a loss as to how it was applied. So after consultation

288 they decided that each would go home and take a bath and then
289 meet and form their church. And I have no doubt that God was
290 pleased.

291 Another center visited in 1907 was Shan Chun, along the
292 railway north of Ping Yang. Surely not much could be
293 expected from such a young mission center, for the
294 missionaries had only been established there eight years. Yet
295 when we were there, in town and country there were 15,348
296 believers-and no one is counted unless he attends church and
297 contributes to its support. They had just completed a church
298 seating 1,500. A year before their churches seated 800, but the
299 membership was 870, so they must build. During the year that
300 Central Church lived off five country churches; but when it
301 was completed, its membership had increased to 1,445. And no
302 street radiating from that church had a heathen family left; all
303 had become Christian. Since they say in our Christian lands,
304 "the nearer the kirk, the farther from grace," how do you
305 account for that Korean church having no unsaved families
306 near it? I can only account for it by the fact that they honor
307 God the Holy Spirit,,and thereby live such a powerful type of

308 Christianity that all around them get convicted of sin, of
309 righteousness and of judgment.

310 In 1916, I heard Mr. Foote, a missionary from the east coast of
311 Korea, say that he had recently spent a Sunday at that center.
312 That Sunday evening he worshiped in the enlarged First
313 Church, where the church was packed with an audience of
314 2,500, and he was told that the other church that evening had
315 an audience of 500. The town has a population of only 3,000,
316 therefore all must have been out to church. Our highly favored
317 Christian lands do not so appreciate the privilege of
318 assembling themselves together. The Master is going to say
319 some straight things on this subject some time.

320 To get an idea of how the work from that center spread
321 throughout the country, I asked Mr. Blair to draw me a sketch
322 map of one of his counties. He had but a few minutes before
323 the train drew in. It was a sketch of Noag Ch'en County which
324 he drew, It bordered on the sea, east of the Yalu River. About
325 the center of the map he put down a church with 350 believers;
326 less than a mile north there was another church with 250;
327 northeast, five miles, another church with 400; east, less than
328 two miles, another church with 750; and so on, there being

329 fourteen self-supporting centers in the county. Mr.
330 Whittemore, who was standing beside me, said: "That county
331 does not equal one I work to the north of it. There are over
332 5,000 Christians in the county, connected with thirty-five self-
333 supporting stations." I heard of one place where 400 one year
334 had increased to 3,000 by the next. Every forty-five minutes,
335 day and night, since the work began in 1884, a convert has
336 been added to the Church. Whole villages have become
337 Christian.

338 Some one may say, "But numbers don't count; on one occasion
339 the Master discouraged the multitude from following." True.
340 The point is well taken. Well, then, what standard shall we
341 apply? Let us go to the early chapter of Acts. We can readily
342 agree to apply that standard to the Korean Church, even though
343 we prefer not to have it in its entirety applied to ourselves.
344 Now, let us see how the Korean Church measures up to the
345 Pentecostal standard.

346 The Early Church did great honor to God the Holy Spirit by
347 dropping everything and spending ten days in prayer to prepare
348 for His coming. I have told how the missionaries spent one to
349 several hours each day for months in preparing a way in their

350 hearts for the Holy Spirit. These missionaries heard from Dr.
351 Howard Agnew Johnston how the Holy Spirit was poured out
352 upon the Kassians in India. At the same time and place a Bible
353 colporteur from Kang Kai, away up among the pine forests
354 along the Yalu, also heard Dr. Johnston. He went home and
355 told the Kang Kai church of 250 believers that the Holy Spirit
356 alone could make effective the finished work of the Lord Jesus
357 Christ, and that He was promised them as freely as any other
358 gift of God. They honored God and appreciated the gift of the
359 Holy Spirit by meeting in the church for prayer at five o'clock-
360 not five o'clock every evening, but every morning-through the
361 fall and winter of 1906-7. They honored God the Holy Spirit
362 by six months of prayer; and then He came as a flood. Since
363 then their numbers have increased manyfold. Do we really
364 believe in God the Holy Spirit? Let us be honest. Not to the
365 extent of getting up at five o'clock through six months of cold
366 weather to seek Him!

367 A burning zeal to make known the merits of the Saviour was a
368 special mark of the Church at Pentecost. The same is not less
369 true of the Korean Church. It was said that the heathen
370 complained that they could not endure the persecution of the

371 Christians. They were evermore telling of the strong points of
372 their Saviour. Some declared they would have to sell out and
373 move to some district where there were no Christians, in order
374 to get rest.

375 The missionaries at Ping Yang honored God the Holy Spirit in
376 their high school. They had a school of 318 students, and that
377 Monday morning of the opening, in February, 1907, the two
378 missionaries in charge were early at prayer in the principal's
379 room. They wanted the Holy Spirit to control the school from
380 the start. They knew that if He did not control, the school
381 would only turn out educated rascals who would be a menace
382 to Korea. We in Christian lands do not give the Holy Spirit
383 much control in our high schools and universities. In some,
384 rank unbelief is taught. We are not afraid to turn out educated
385 rascals. Men in high places steal the country's money, and
386 always some are found to whitewash their sin. These are
387 educated men. The fear of God is not before the eyes of many
388 who graduate from our colleges, and we have not humbled
389 ourselves and told God that our sins were visited upon us
390 because we did not honor Him by committing our education to
391 His control.

392 Before nine o'clock had struck, that Monday morning, in the
393 Ping Yang high school, the Spirit of the Lord was smiting
394 those boys with conviction. Agonized cries were heard upstairs
395 and down. Soon the principal's room was filled with boys
396 agonized over sin. School could not be opened that day, nor
397 the next, and Friday still found it unopened. By Friday evening
398 the Presbyterian boys had all come through to victory, but it
399 was clear that something held the Methodist boys back.

400 It all came out that evening, when about a dozen of the
401 Methodist boys went and pleaded with their native pastor to
402 free them from their promise to him. It seems that this Korean
403 pastor was jealous because the revival had not started in the
404 Methodist church. He got the high school boys to oppose it,
405 and to resist all public confession as from the devil. But by
406 Friday night their agony of mind was unbearable, hence their
407 pleading to be set free from their promise.

408 With that, the pastor went and flung himself at the
409 missionaries' feet and confessed that the devil had filled him
410 with envy because the revival had commenced among the
411 Presbyterians. A missionary told me that it was dreadful to
412 hear the confessions wrung from those students that week; that

413 it was as if the lid of hell had been pulled off, and every
414 imaginable sin laid bare. By the following Monday the
415 students were right with God, with their teachers and with one
416 another, 'and the school commenced under the Spirit's control.

417 Just then about one hundred preachers and colporteurs of the
418 Methodist Mission arrived in the city to study a month. The
419 missionaries in united prayer committed this important class to
420 the control of the Holy Spirit. They realized that it was not by
421 might, nor by power, but by the Spirit of the Lord of hosts.
422 They honored God, and He rewarded them by a manifestation
423 of His presence and power at the very first meeting. In a few
424 days crooked things were made straight. The Divine One took
425 control. They studied with effect, and at the end of a month
426 they went out to do exploits.

427 A few days later, 550 selected women from the Presbyterian
428 country churches assembled in the city to study God's Word
429 for twelve days. If we heard of over 500 sisters meeting in our
430 country to study the Bible for twelve days we would expect a
431 mighty revival. Before the war, many mothers in Israel were
432 more zealous for card parties than for the study of God's Book.
433 The Korean sisters had dropped cards when they dropped idols

434 and witchcraft, all works of the devil. These 550 women
435 brought their own money to pay all expenses. Two of them
436 walked five days to get to that class. One mother carried her
437 babe five days to get there. The missionaries and revived
438 leaders in Ping Yang now knew that man, not God, was to
439 blame if there was any lack of spiritual power. They knew the
440 Holy Spirit was ever waiting for human instruments, through
441 whom He might glorify the Lord Jesus Christ. So they sought
442 His control the first night, and, true to promise, He was present
443 to convict of sin, of righteousness and of judgment.

444

445 WHEN MOTHERS-IN-LAW WERE DIFFERENT

446 Many got rid of the hindering thing on the first night. But
447 others, as Mrs. Baird expressed it, went about for days as with
448 a thorn in the foot or an unopened abscess, and then came the
449 yielding and the victory. The Best of Teachers taught them
450 those day, and then they went home. The change could not be
451 covered. These were Spirit-filled women. Their husbands
452 knew it. Their children saw it. The daughters-in-law could not
453 mistake it. Not a few of those Eastern mothers-in-law are
454 terrors. It often happens that their victims can get relief only by

455 suicide. But now the mothers-in-law are different. And some
456 daughters-in-law who were at that class are different, too. They
457 are more diligent and less touchy. The heathen neighbors note
458 the change also and the lord was glorified.

459 Scarcely had the women reached their homes when seventy-
460 five Presbyterian students in theology arrived to study three
461 months. They had a five-year course, with three months each
462 year. The Ping Yang Theological School is the largest in the
463 world, with over two hundred students. The teachers, in
464 arranging the curriculum, decided that they would have a
465 prayer-meeting and Bible class each evening, hoping that by
466 the end of three months the Holy Spirit might fill these young
467 men. However, since God the Holy Spirit had been doing
468 wonders among them of late, their eyes had been opened to the
469 great dishonor of saying, as it were, to the Holy Spirit, "Let us
470 do our best for the term, and at the close You come and do for
471 the young men what is lacking." They confessed this sin and
472 turned the young men over to C-rod that first night and their
473 faith was honored. The Spirit did wonders. He who alone can
474 guide into all truth taught that term as He had never been
475 permitted before, and Christ the Lord was glorified all over

476 Korea that year when 50,000 converts were added to the
477 churches.

478 These facts prove that the Korean Church honored the Lord in
479 seeking for and in yielding to the promised Holy Spirit, as truly
480 as the Early Church did. What excuse can the home Church
481 offer in view of such facts?

482 Let us apply the prayer test to the Korean Church. Prayer was a
483 very conspicuous trait of the Church in the Acts. The Korean
484 Church puts great reliance in prayer. During the week that the
485 Methodist students were resisting the Holy Spirit at the high
486 school, there were Presbyterian students with such a burden of
487 prayer upon them that they were almost transformed 1,4
488 appearance, and continued in fasting and prayer until victory
489 came. At that time in the lower schools the spirit of prayer was
490 so powerful that the schools had to be closed for a time. The
491 tears were falling from the children's eyes as they pored over
492 their books. ' The missionaries admit that the Korean
493 Christians outdistance them in prayer. It is common for them
494 to spend half the night in prayer. Their general practice is to
495 get up for prayer long before dawn. Mr. Swallen said when
496 once out at a country station he arranged that all should meet

497 for prayer next morning at five o'clock. At five o'clock next
498 morning Mr. Swallen came and found three kneeling in prayer.
499 He knelt down, supposing the others had not yet arrived. After
500 praying for some time one of those present told him he had
501 arrived too late. The prayer-meeting had finished before he
502 came, and yet some of them had come across a mountain range
503 to be present.

504

505 A PRAYER-MEETING AT 4:30 A.M.!

506 Some years after Elder Keel had been made pastor of the
507 Central Church at Ping Yang, he noticed that the love of many
508 had grown cold. He proposed to one of his most spiritually-
509 minded elders that they two meet in the church for prayer
510 every morning at half-past four. As they met each morning
511 during that month, others noticed and came, too, so that by the
512 end of a month about twenty were meeting each morning at
513 4:30 o'clock. The time now seemed ripe to announce a public
514 prayer-meeting. On the Sabbath the pastor announced a praye-
515 rmeeting for each morning at 4:30. He told them that the
516 church bell would be rung at that hour. At two o'clock the next
517 morning 400 people were waiting outside the church for the

518 prayer-meeting to begin, and at 4:30 fully 600 were there. By
519 the end of a week 700 were meeting each morning, and then
520 the Holy Spirit-flooded their hearts with divine love. Blessed
521 people to have a pastor so clear-sighted. Oh, how low have we
522 fallen! Where two or three meet together in His Name, He is
523 there, but imagine us getting up at 4:30 in the morning, even to
524 meet the Lord of glory.

525 The biggest prayer-meeting in the world is at Seoul, Korea.
526 The average weekly attendance for one year was 1,100. One
527 Wednesday evening, I went to prayer meeting at one of the
528 flourishing Presbyterian churches in Toronto. It was a special
529 occasion, for a Korean missionary was going to speak. I sat
530 alone in my seat for a time, then a fine-looking old gentleman
531 came and sat with me. The meeting was soon to begin, but in
532 the by no means large room many empty seats were still
533 visible. The old gentleman, looking around the room,
534 remarked, "I can't understand why people don't attend prayer-
535 meeting." When I replied, "Because they don't believe in
536 prayer," he looked me all over, not knowing what to make of
537 me, for he didn't know me, and I add, "Do you suppose if they
538 really believed the words of the Lord Jesus, 'Where two or

539 three meet in my name, there am I," they could keep away?"

540 The Master cannot but take note of our prayer condition.

541 The Korean Church believes earnestly in family prayer. A man
542 who would not hold family worship would run the risk of
543 being unchurched in Korea. In Canada there are some
544 Christian families so busy in the world that they haven't time
545 for a blessing before meals. Mr. Foote tells how he was once
546 on a tour in Korea when some people on the road asked if he
547 were not going to visit the Christians at the village over yonder
548 in the valley. "Why," he said, "I didn't know there were any
549 Christians there." He went to the village and found many ready
550 to be baptized, and to be recorded as catechumens. He put the
551 question, "Do you have family worship?" "Yes, twice a day,"
552 they replied. "But how many families?" "Twenty-four -- all in
553 the village," was the reply. Think of it! A family altar in every
554 home!

555 A missionary in Manchuria sent two evangelists over to Ping
556 Yang to find out all about the revival. When they returned he
557 asked if the missionaries had opened many street chapels. The
558 evangelists replied, "None at all. They do not need them
559 because every Christian is a street chapel." Christian workmen

560 have been known to spend a summer in a country where there
561 were no Christians in order to evangelize it. Merchants as they
562 travel from place to place are always telling the wondrous
563 story. A hat merchant, converted in a revival on the east coast
564 when we were there, had within a year afterwards started up
565 little Christian communities in about a dozen places. In one of
566 them there were seventeen converts. A student got a month's
567 holiday and spent the time in an unevangelized district and
568 won a hundred souls for God. Another student resolved to
569 speak each day to at least six persons of their soul's salvation.
570 By the end of nine months he had spoken to three thousand! It
571 would take some of us homeland Christians a lifetime to speak
572 to so many.

573 One year the Southern Methodists were so short of funds' that
574 no school buildings could be erected at Songdo but there were
575 150 young fellows eager for an education. Yuri Ch'i' Ho, the
576 ex-Minister of Education, volunteered to teach them. The boys,
577 under his guidance, erected a crude framework, covered it over
578 with straw, and got their schooling. I have mentioned how
579 Pastor Keel got his people revived through the early prayer-
580 meetings. A letter written by the pastor at that time stated that

581 even little tots of schoolboys, eight and nine years of age, as
582 soon as school was dismissed, would go out on the streets and,
583 taking hold of the passers-,by by the sleeves, would plead with
584 tears that they yield to Jesus the Saviour. Said he, "During the
585 last three or four days, fully four hundred men have come and
586 confessed Christ." It was the intense pleading of the boys that
587 cut them to the heart.

588 After evangelizing the outlying islands of Korea they looked to
589 the lands beyond. At the Presbyterian Assembly held in Seoul
590 some years ago it was decided to send missionaries to
591 Shantung, China. And when the call came for volunteers the
592 whole assembly rose and volunteered, and four were selected.
593 Alt seemed to envy the ones chosen. It has never been seen on
594 this wise in a homeland assembly. Grace, which they have
595 freely received, is highly appreciated in Korea, and they freely
596 give, and divine unction is not withheld. As late as 1917,
597 Pastor Keel was over on the east coast giving Bible readings
598 and the power of God was such that men would melt right
599 down and confess sin. The saddest of all sad things is this, that
600 the Almighty Spirit is as willing to let Christ Jesus see of the

601 travail of His soul in Canada and the United States as in Korea,
602 but He does not get the yielded channels.

603

604 WEEPING WHEN THEY COULDN'T GIVE MORE

605 Abounding liberality was another very striking characteristic
606 of the Early Church. The Korean Christians abound in that,
607 too. At one place a missionary told me that he-dared not
608 mention money to his people for they were giving too much
609 now. I should like to meet the pastor in favored Christendom
610 who could truly say that of his people. The year I was at that
611 center the people were supporting 139 workers, male and
612 female, teachers and preachers, and that year alone they
613 increased the workers by 57. That missionary said, "When we
614 found our church was too small, we met to plan for the
615 erection of one that would hold 1,500. The people present gave
616 all the money they had. The men gave their watches and the
617 women stripped off their jewelry. Others gave title deeds to
618 portions of land. They gave all they had and wept because they
619 couldn't give more, and they built their church free of debt."

620 A missionary was once at a very poor center when the leaders
621 told him how inconvenient it was to be worshipping in private
622 houses, but now they had a fine site offered them for \$30.
623 "Capital!" said the missionary, "go ahead and buy it." "But,
624 Pastor," said they, "we are extremely poor here. You didn't
625 understand us. We should like it if you would put up the
626 money." "No," said the missionary, "you must buy your
627 church's foundation. It will do you lots of good." However the
628 men pleaded poverty.

629 Then the sisters said, "If the men have no plan we think we can
630 buy it." They took off all their jewelry and sold it, but it
631 brought only \$10. Nothing daunted, however, this woman sold
632 a brass kettle, that one sold two brass bowls, and another sold a
633 few pairs of brass chopsticks, for all their cooking and eating
634 utensils are made of brass. The whole, when sold, brought \$20.
635 Now, with \$30 in their hands, the women secured the church
636 site. Since it is more blessed to give than to receive, the women
637 received an enlarged vision. The needs of their sisters, without
638 God and without hope, in the countless villages all around,
639 fired their hearts and so they decided to raise \$6.00 a month
640 and send out a woman evangelist.

641 At another place the missionary was present at the dedication
642 of a new church. It was found that there was still \$50 owing on
643 the church. A member present arose and said, "Pastor, I will
644 next Sunday bring \$50 to pay off that debt." The missionary,
645 knowing the man was very poor, said, "Don't think of doing it
646 yourself. We will all join together and can soon pay it off."
647 There are churches in the homeland that are not ashamed nor
648 afraid to carry a \$50,000 debt. Next Sunday arrived and this
649 poor Christian brought the \$50. The missionary, astonished,
650 asked, "Where did you get the money?" The Christian replied,
651 "Pastor, don't mind. It is all clean money." Some weeks later
652 the missionary, touring in that region, came to this man's
653 home. On asking the man's wife where her husband was, she
654 said, "Out in the field plowing." The missionary, on going out
655 to the field, found the old father holding the plow handles
656 while his son was pulling the plow. The missionary, in
657 amazement, said, "Why, what have you done with your mule?"
658 Said the Christian, "I couldn't bear to have the Church of Jesus
659 Christ owing a \$50 debt to a heathen, so I sold my mule to
660 wipe it out."

661 Another proof that the Korean Church is guided by the same
662 Spirit that guided the Early Church is their zeal for God's
663 Word. At the time of the revival they could not get the Bible
664 printed fast enough. In one year at Ping Yang 6,000 Bibles
665 were sold. Every one learns it, even the dullest women.
666 Christians traveling on business always carry the Bible along.
667 By the way, and at the inns, they open it up and read, and
668 many are attracted and saved. The Christianity of this continent
669 does not make such open use of the Bible. Once, on the train, I
670 was reading my Bible, when I noticed a man glancing around
671 at me with evident curiosity. At last he could resist no longer,
672 and came over to me and said, "Pardon me, but I never have
673 seen a man on a railway train reading a Bible or a prayer book
674 unless he was a Plymouth Brother or a Roman Catholic priest.
675 What are you?" "I am neither," I replied. "Then what are you?"
676 "Oh, I am only a missionary from China." Now, why should it
677 be thought strange that I read the Best of Books on a railway
678 train? I have known of ministers and elders and deacons
679 playing cards by the hour on steamboats and railways.

680 The Koreans have a proverb or saying that the elders have the
681 right to criticize the juniors, then when they get through, if

682 there is anything left of the juniors, they may in turn criticize
683 the elders. In Christian lands that practice is not followed very
684 well. In our time the juniors largely monopolize the right of
685 criticism. Now, the Koreans admit that the oldest criticism of
686 man is in the Bible; therefore they always let the Bible criticize
687 them first, and they never find anything of themselves left so
688 as to venture to criticize God's Book. I believe in that kind of
689 Biblical criticism. We can't have too much of it. If men were
690 all humble enough to approach the Bible in the Korean spirit,
691 there would be more books burned around some seminaries
692 than ever were burned on the streets of Ephesus when Paul
693 there. It would cause world-wide revival.

694 When Korean pastors and evangelists and elders were flung
695 into prison wrongfully by the Japanese they didn't waste time
696 by idle repining, but set to work at their Bibles. One of them
697 read the Bible through seven times while in prison, and then
698 exclaimed, "I never imagined my Saviour was so wonderful!"
699 Another thought the Japanese might take the Bible away and
700 destroy it, so he memorized Romans and was hard at work at
701 John when liberated. If real persecution ever arose in Christian

702 lands, the Bible would meet with more appreciation than at
703 present.

704 At the village where Mr. Foote unexpectedly found every
705 family professing to be Christian, he that day baptized twenty-
706 five. He asked the first candidate examined if he could repeat
707 any Scripture. "Yes," was the reply, and he started. After he
708 had repeated from memory about one hundred verses, Mr.
709 Foote stopped him and started the next, fearing he would never
710 get through the examination if he let everyone repeat all
711 Scripture memorized. He found that each one of the twenty-
712 five candidates for baptism could repeat more than one
713 hundred verses.

714 One of the reasons why the Korean Church is so strong and
715 efficient is due to Bible study. One year 1,400 Bible study
716 classes were held, and 90,000 students were enrolled. They pay
717 their own expenses. As many as 1,800 came to one center for
718 study. At one place so many came that accommodations could
719 not be found among the Christians, so heathen families were
720 asked. It is said that every heathen family which took in these
721 Bible students was converted. None are too old to attend
722 Sunday school and study the Word. It was a rainy day the

723 Sunday we were at Ping Yang, but to test whether the
724 Christians there were fair-weather Christians, we visited
725 several of the Bible classes held before church time. In some it
726 seemed impossible to cram any more in.

727 The Early Church rejoiced in that they were deemed worthy to
728 suffer for that blessed Name. The same spirit characterizes the
729 Korean Church. It is not unlikely that the demon of jealousy
730 prompted the Japanese to persecute the Korean Church. That
731 absurd charge that the Christians of Shun Chun had conspired
732 to assassinate Governor-General Terauchi! There never was
733 anything more unlikely, but it served as a pretext to fling the
734 Christian leaders there into prison. It is notorious how cruelly
735 they were tortured in the police cells to terrify them into saying
736 just what the Japanese wanted them to say. They were hung up
737 by the thumbs; they were burned with hot irons. One man
738 fainted away seven times, but through all they remained
739 faithful, and the courts had to dismiss them as innocent.

740 There was a man who confessed his Saviour in his native
741 village only to find that his clan turned him out of house and
742 home. He did not go to law, but by the grace of God remained
743 sweet. He meekly bore with insult and wrong and lived and

744 preached Christ, until the whole clan was converted, and his
745 possessions restored.

746 There was a man who, while visiting the city, was converted
747 and confessed the Lord Jesus Christ in baptism. Then he went
748 to tell his wonderful story. His clan received it in anger, and
749 soon the enraged relatives fell upon him and beat him almost
750 to death. When he was brought to the hospital his life hung by
751 a thread. At the end of many weeks the doctor told him he
752 could go home, but told him that his life might end with a
753 hemorrhage any day. That Christian bought a great quantity of
754 books and went home. For three years he went about his home
755 district, giving away his books and telling of his Saviour. Then
756 there came a day when his blood flowed out and his soul
757 ascended to his God. But in that heathen country, where they
758 had tried to murder him, he left eleven churches.

759 Surely God the Holy Spirit has been glorifying our ascended
760 Lord in Korea as certainly as He did in Palestine in the first
761 century. It is a challenge to our easygoing Christianity to
762 awake and seek God as these children of the East have done.
763 They have given ample proof that it is not by might, nor by
764 power, that the kingdom of God is made manifest among men.

765 In. all humility they yielded themselves to the Lord Jesus
766 Christ, and the very fulness of God flowed through them. God
767 waits to visit us with the same fulness of salvation. But we
768 must pay the price or merely have a name to live and be open
769 to the condemnation of those who despise the Giver of so great
770 salvation.

771

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