

1 "BY MY SPIRIT"

2
3 By

4
5 Jonathan Goforth, D.D.

6
7 Foreword by

8
9 Mrs. Rosalind Goforth

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57 FOREWORD

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61 I HAVE been asked to write a brief Foreword to my husband's
62 book, BY MY SPIRIT. It gives me real joy to do so, for the story
63 of how the book came to be written is a wonderful -- almost
64 unbelievably wonderful witness of our Saviour's own words, "My
65 strength is made perfect in weakness."

66
67 We were living in three rooms over the Street Chapel in
68 Szepingkai, Manchuria. Late in the Fall our son Fred arrived
69 unexpectedly from Canada. A few days later Dr. Goforth
70 returned from Mukden where he had had a terrible time in the
71 hands of a Japanese dentist. The weather turned suddenly

72 extremely cold and Dr. Goforth caught cold in his jaw. As days
73 passed he became seriously ill, his right arm for a time helpless.
74 His only relief came when pacing the floor with hand to mouth.
75

76 One day I entered our living room to find Fred rapidly typing
77 while his father told a revival story as he paced the floor in great
78 pain. I protested vigorously but neither paid any heed so intent
79 were they on getting the story down. No attempt was made at
80 literary style -- they both seemed only bent on getting the facts
81 recorded. Later Fred retyped what he had written and corrected
82 when reading to his father. Weeks passed thus till the main
83 manuscript was completed. The first introductory chapter and the
84 last Dr. Goforth wrote himself later.
85

86 We were all much impressed with the keenness of Dr. Goforth's
87 mind and the charm of his memory when in such suffering. It was
88 always a cause of thanksgiving with him to have been enabled to
89 do some thing worth while when forced from his beloved
90 Evangelistic work.
91

92 ROSALIND GOFORTH

93

94 Toronto, Canada.

95

96 CHAPTER I

97

98 INTRODUCTORY

99

100 IN this book we speak of results which are abnormal. If the
101 Almighty Spirit moves in sovereign power on the hearts and
102 consciences of men the outcome must be above the normal. In his
103 introduction to Miss Dyer's Revival in India, Dr. A.T. Schofield
104 says: "One thing to be borne in mind is that since the days of
105 Pentecost there is no record of the sudden and direct work of the
106 Spirit of God upon the souls of men that has not been
107 accompanied by events more or less abnormal. It is, indeed, on

108 consideration, only natural that it should be so. We cannot expect
109 an abnormal inrush of Divine light and power, so profoundly
110 affecting the emotions and changing the lives of men, without
111 remarkable results. As well expect a hurricane, an earthquake, or
112 a flood, to leave nothing abnormal in its course, as to expect a
113 true Revival that is not accompanied by events quite out of our
114 ordinary experience."
115

116 Perhaps no movement of the Spirit since Pentecost has been so
117 productive of results as the Moravian Revival of the eighteenth
118 century. We read that about noon, on Sunday, August 10th, 1727,
119 "while Pastor Rothe was holding the meeting at Herrnhut, he felt
120 himself overwhelmed by a wonderful and irresistible power of
121 the Lord and sank down into the dust before God, and with him
122 sank down the whole assembled congregation, in an ecstasy of
123 feeling. In this frame of mind they continued till midnight,
124 engaged in praying and singing, weeping and supplication."
125

126 The accounts that we have of "the Love Feast in Fetter Lane,"
127 London, New Year's Day, 1739, give us an insight into the
128 beginnings of another great movement which originated in that
129 same period. We are told that there were about sixty Moravians
130 present at the meeting, together with seven of the Oxford
131 Methodists, namely, John and Charles Wesley, George
132 Whitefield, Wesley Hall, Benjamin Ingham, Charles Kinchin and
133 Richard Hutchins, all of them ordained clergymen of the Church
134 of England. Of that meeting Wesley writes: "About three in the
135 morning as we were continuing instant in prayer, the power of
136 God came mightily upon us, insomuch that many cried for
137 exceeding joy, and many fell to the ground. As soon as we were
138 recovered a little from that awe and amazement at the presence of
139 His Majesty, we broke out with one voice -- 'We praise Thee, O
140 God; we acknowledge Thee to be the Lord!'"
141

142 I was a student at Knox College when Mr. Moody conducted a
143 three days' series of meetings in Toronto, during the winter of

144 1883. One of his noon meetings was about as melting as anything
145 I have ever seen. I hardly think there was a dry eye in the
146 assembly that day. No one who attempted to pray could go very
147 far without breaking down.

148

149 But though we speak of the manifestations at Pentecost as being
150 abnormal, yet we maintain that Pentecost was normal
151 Christianity. The results, when the Holy Spirit assumed control in
152 Christ's stead, were according to Divine plan. Each one was
153 strengthened with might by His Spirit in the inner man. Christ
154 then did dwell in their hearts by faith, and they were rooted and
155 grounded in love. They were filled unto all the fulness of God,
156 and God did work in and through them above all that they had
157 asked or thought, even unto the "exceeding abundantly."
158 Anything short of that would have defrauded their Lord of His
159 Calvary merits. The purpose of the Holy Spirit was to glorify the
160 Lord Jesus Christ every day from the crowning to the coming. It
161 is unthinkable that He should grow weary in well-doing. My
162 conviction is that the Divine power, so manifest in the Church at
163 Pentecost, was nothing more nor less than what should be in
164 evidence in the Church today. Normal Christianity, as planned by
165 our Lord, was not supposed to begin in the Spirit and continue in
166 the flesh. In the building of His temple it never was by might nor
167 by power, but always by His Spirit.

168

169 The Lord Himself met and foiled Satan after first being filled
170 with the Spirit. And no child of God has ever been victorious
171 over the adversary, unless empowered from the same source. Our
172 Lord did not permit His chosen followers to witness a word in
173 His name until endued with power from on high. It is true that
174 before that day they were the "born-again" children of the Father
175 and had the witness of the Spirit. But they were not the Lord's
176 efficient co-workers and never could be until Spirit-filled. This
177 Divine empowering is for us as for them. We, too, may do the
178 works which our Lord did, yea and the greater works. The
179 Scriptures convey no other meaning to me than that the Lord

180 Jesus planned that the Holy Spirit should continue among us in as
181 mighty manifestation as at Pentecost. One should be able to chase
182 a thousand and two put ten thousand to flight as of old. Time has
183 not changed the fact that "Jesus Christ is the same yesterday,
184 today and for ever."

185

186 "But will it last?" How constantly unbelief puts this question! Of
187 course, the work will last -- if man is faithful. When the blood-
188 bought servants of Christ yield Him absolute dominion, all the
189 resources of the Godhead are in active operation for the glory of
190 the Lamb which was slain. The efficacy of the baptism of the
191 Holy Ghost and of fire dies down in any soul only when that soul
192 wilfully quenches it. Did Pentecost last? Did God will that it
193 shouldn't? Pentecost was of God. So was the Wesleyan Revival.
194 It is not God, then, but man whom we must blame for the pitiful
195 way in which the channels of blessing, originating in these great
196 movements, have become clogged up. Can we imagine any one
197 who is determined to co-work with God to the limit of his being
198 asking "Will it last?" At one place in Manchuria, where the Holy
199 Spirit had descended in unusual power upon the people, the
200 Chinese evangelists went and asked the missionary why he had
201 not told them that the Spirit would work so mightily. The
202 missionary penitently replied that he himself had not known that
203 it was possible. How pathetic to come out from "the schools of
204 the prophets" and not realize that the Holy Spirit could endue
205 with power to deliver a prophet's message!

206

207 The ministerial association of a certain city in the homeland once
208 invited me to tell them about the Spirit's quickening work in
209 China. In my address I assured them that I had no reason to
210 consider myself any special favorite of the Almighty. What God
211 had done through me in China I was sure He was able and willing
212 to do through them in Canada. Hence that every minister should
213 have the faith and courage to look to God the Holy Spirit to
214 revive His people. I went on to point out that John Wesley and
215 his colleagues were just ordinary men until their hearts were

216 touched by the Divine fire. At that point a Methodist of some
217 note interrupted me. "What, sir!" he exclaimed. "Do you mean to
218 tell me that we don't preach better now than John Wesley ever
219 did?" "Are you getting John Wesley's results?" I asked.

220

221 On another occasion I was asked to address a meeting of the
222 Presbyterian Synod in Toronto. I took as my theme the revival at
223 Changtehfu in 1908. I look back to that revival as perhaps the
224 mightiest of the Spirit that I have ever been through. During those
225 wonderful ten days there were seven different times that I was
226 prevented from giving an address owing to the great brokenness
227 among the people. While I was addressing the Synod, a
228 theological professor, sitting at a table near-by, looked anything
229 but happy. My account of the Holy Spirit's convicting power over
230 a Chinese audience seemed to put his nerves all on edge. I
231 understand that there was another professor from the same
232 seminary who was sitting in another part of the building, and that
233 he, too, fidgeted in his seat most uneasily. It seems that he finally
234 turned around and hissed --"Rats!" That came perilously near
235 being a sin against the Holy Ghost. By the most liberal
236 allowance, could such prophets be expected to send out from
237 their school young prophets filled with a Holy Ghost message?
238 Can we wonder that spirituality is at so low an ebb throughout
239 Christendom? Thirty-two per cent of the Protestant churches in
240 the United States report no increase in membership for 1927. The
241 church attendance in Britain is not half of what it was twentyfive
242 years ago. There can be no alternative; it is either Holy Ghost
243 revival or apostasy.

244

245 We are convinced that the majority of Christian people are living
246 on a plane far below what our Master planned for them. Only the
247 few really seem to "possess their possessions." Nothing can
248 clothe with victorious might but the baptism with the Holy Ghost
249 and with fire: and no one can possess such a baptism without
250 knowing it. So many Church members seem only to have an
251 acquaintance with water baptism, and this notwithstanding what

252 the great Forerunner said: "I baptize you with water unto
253 repentance, but He that cometh after me is mightier than I
254 He shall baptize you with the Holy Ghost and with fire." Alas!
255 We fear that many leaders know nothing more for themselves and
256 their flocks than "John's Baptism." In spite of all our
257 ecclesiastical pride and selfconfidence, just how much of our
258 building would stand the test of fire?

259

260 We cannot emphasize too strongly our conviction that all
261 hindrance in the Church is due to sin. It will be seen from the
262 following chapters how the Holy Spirit brings all manner of sin
263 to light. Indeed, the appalling fact is that every sin which is found
264 outside the Church is also found, although perhaps to a lesser
265 degree, within the Church. For fear that some may judge too
266 harshly, we would point out that many of the Chinese churches,
267 of which mention is made, are not even one generation removed
268 from heathenism. At the same time, let us not delude ourselves
269 by thinking that all is well with our old established churches at
270 home. It is sin in individual Church members, whether at home or
271 on the foreign field, which grieves and quenches the Holy Spirit.
272 I imagine that we would lose much of our self-righteousness if
273 we were to find that pride, jealousy, bad temper, back-biting,
274 greed and ill their kindred are just as heinous in God's sight is the
275 so-called grosser sins. All sin in the believer, of whatever kind,
276 mars the redemptive work of Christ. The most piercing cries that
277 I have ever heard have come from Chinese Christians, when the
278 Holy Spirit made plain to them that their sin had crucified the
279 Son of God afresh. "Behold, the Lord's hand is not shortened that
280 it cannot save; neither is His ear heavy, that it cannot hear: But
281 your iniquities have separated between you and your God, and
282 your sins have hid His face from you, that He will not hear" (Isa.
283 lix. 1, 2). The filth and blood-guiltiness of the churches can only
284 be swept away by the Spirit of Judgment and of Burning.

285

286 In view of the prominence that is given to confession of sin in
287 this book, perhaps it would be as well to make plain my personal

288 views on the subject. Some years ago, I was about to open a
289 series of meetings at an important center in China, when a
290 visiting lady missionary came to me with what she called "a sure
291 plan to move the people." Her idea was that I should first confess
292 my sins, then she would confess hers and afterwards I was to
293 persuade all the missionaries to confess theirs. The Chinese
294 leaders would naturally follow, and she was certain that by that
295 time every one would have broken down. I replied that the Lord
296 had not led me to see things in that light. "If I have hindering
297 sins," I said, "they hinder in Honan, where I am known; and the
298 same applies to yourself. So the sooner we return to our
299 respective fields and get them out of the way the better. To
300 confess our sins before this audience, where we are not known,
301 would only waste valuable time. Besides, who am I that I should
302 urge these missionaries to confess their sins in public, when, for
303 all I know, they may be living nearer to God than I am? The
304 Spirit of God does not need me to act as His detective. If the
305 missionaries here have hindering sins, then we may rest assured
306 that the Spirit will move them to get rid of them. But that is His
307 business, not ours." Never have I witnessed anything more
308 moving than that last meeting when those missionaries, one after
309 another, broke down before the people and confessed to the
310 things that hindered in their lives.

311

312 We have a strong feeling that sins committed before conversion
313 are under the blood of God's Holy Son and never should be
314 confessed. To do so is to bring dishonor upon His Calvary
315 sacrifice. We have heard Churchmembers confess to sins which
316 they had committed previous to their having joined the Church.
317 But such had never really been born again, and the conviction
318 from the Holy Spirit that inspired and accompanied their
319 confessions was usually of an awe-inspiring nature and never
320 failed to move the audience deeply. Moreover, as far as our
321 observation has led us, we have concluded that there must first be
322 deep conviction among the true followers of Christ before any
323 expectation can be entertained of moving the others. From our

324 own experience we are able to state that in every instance where
325 this necessary first stage has been reached, the unconverted in the
326 audience have broken down completely. There could have been
327 no Pentecost unless the one hundred and twenty believers had
328 first reached this stage. The Chinese Christians speak of this
329 work of the Spirit as judgment, but as the "hsiao shen pan" (small
330 judgment), the way still being open to avail oneself of the
331 cleansing efficacy of the precious blood.

332
333 We believe, too, that as regards secret sin, i. e. sin which is
334 known only to the individual soul and God, to confess it at the
335 private altar is, as a rule, sufficient to ensure pardon and
336 cleansing. We say, as a rule, because we have known of many,
337 usually such as have been responsible for the salvation of others,
338 e. g. ministers and Church leaders of one sort or another, for
339 whom secret acknowledgment of sin has not been sufficient.
340 Their agonised public confessions have shown plainly that, for
341 them at least, there was only one way of relief.

342
343 As to sin against an individual the Scriptures are quite plain.
344 "Therefore, if thou bring thy gift to the altar, and there
345 rememberest that thy brother hath aught against thee; Leave there
346 thy gift before the altar and go thy way; first be reconciled to thy
347 brother, and then come and offer thy gift" (Matt. v. 23, 24). It is
348 vain for us to pray while conscious that we have injured another.
349 Let us first make amends to the injured one before we dare
350 approach God at either the private or the public altar. I am
351 confident that revival would break out in most churches if this
352 were done. Then again, as regards public sins, experience has
353 shown us that these can only be swept away by public confession.
354 True, this amounts to crucifixion; but by our wilful disobedience
355 we have put the Lord of Glory to an open shame, and it is the
356 price that we must pay.

357
358 Some years ago, while addressing a large body of ministers and
359 elders in the homeland, we urged that the Divine call was for a

360 greater emphasis upon sin. A few hours later, at a certain
361 ministerial gathering, the subject was brought up, and I
362 understand that in the argument that ensued a large majority
363 decided that the Church had laid too much emphasis upon sin.
364 Man's thoughts, however, are not God's thoughts. Calvary is His
365 emphasis upon sin. Surely, since the sinless Son of God had to be
366 made sin for us an over-emphasis upon sin is in the nature of
367 things impossible. Wasn't it John Wesley, who, as he was passing
368 into the presence of the King, was heard whispering:

369
370 "I the chief of sinners am,
371
372 But Jesus died for me!"

373
374 Some mention will be made in these pages of demon possession.
375 We are well aware that it is not a popular subject. When Dr.
376 Nevius's book on "Demon Possession" was published, upwards
377 of thirty years ago, the editor of a noted journal came out with the
378 statement: "Here is another sample of how readily some men let
379 slip the sheet anchor of their reason." Yet, what we have seen
380 with our own eyes has led us to conclude that the slip was not
381 with Dr. Nevius but with the editor, who too readily let slip the
382 sheet anchor of his faith. We again take the liberty of quoting
383 from Dr. Schofield, the famous Harley Street specialist. "I think,"
384 he said, "those who know the East cannot doubt that Satan's
385 power there is beyond dispute . . . Lunacy is a general word that
386 covers any departure from sanity, but I think that at times it
387 covers even more. My experience even in England goes to show,
388 and I think the experience of all skilled men directly connected
389 with mental diseases proves conclusively, that here and there one
390 comes across a case that is evidently 'possessed' by some evil
391 spirit. I . . . am one who believes that such cases occur, and still
392 more that the demons may and can and have been 'cast out' and
393 their victims restored to sanity. . . ."
394

395 Different ones have termed this work which God has led me into
396 as mere emotionalism. We make no defense other than to quote a
397 few extracts from letters which were written to friends in the
398 homeland by missionaries in Manchuria during the Revival there
399 in 1908.

400
401 "Hitherto I have had a horror of hysterics and emotionalism in
402 religion, and the first outbursts of grief from some men who
403 prayed displeased me exceedingly. I didn't know what was
404 behind it all. Eventually, however, it became quite clear that
405 nothing but the mighty Spirit of God was working in the hearts of
406 men."

407
408 "Remember that the Chinaman is the most sensitive of men to
409 public opinion, that here were men, and women too, running
410 counter to every prejudice, in the teeth of cherished tradition
411 'losing face,' and lowering themselves in the public eye, and you
412 will realise a little of the wonder and amazement that filled the
413 missionary body."

414
415 "A power has come into the Church we cannot control if we
416 would. It is a miracle for stolid, self-righteous John Chinaman to
417 go out of his way to confess to sins that no torture of the Yamen
418 could force from him; for a Chinaman to demean himself to
419 crave, weeping, the prayers of his fellow-believers is beyond all
420 human explanation."

421
422 "We are quite overwhelmed at the wonder of it We have
423 read of revivals in Wales, in India, and our next-door neighbor,
424 Korea, but when the blessing comes down so fully and freely as it
425 has done these past few days in our midst, it has a new meaning."

426
427 "Perhaps you say it's a sort of religious hysteria. So did some of
428 us when we first heard of the Revival. But here we are, about
429 sixty Scottish and Irish Presbyterians who have seen it -- all
430 shades of temperament -- and, much as many of us shrank from it

431 at first, every one who has seen and heard what we have, every
432 day last week, is certain there is only one explanation -- that it is
433 God's Holy Spirit manifesting Himself in a way we never
434 dreamed of. We have no right to criticize; we dare not. One
435 clause of the Creed that lives before us now in all its inevitable,
436 awful solemnity is, "I believe in the Holy Ghost."

437

438

439

440 CHAPTER II

441

442 A SEASON OF INTENSIVE PREPARATION

443

444

445

446 UPON returning to China in the fall of 1901, after having
447 recuperated from the harrowing effects of the Boxer ordeal, I
448 began to experience a growing dissatisfaction with the results of
449 my work. In the early pioneer years I had buoyed myself with the
450 assurance that a seed-time must always precede a harvest, and
451 had, therefore, been content to persist in the apparently futile
452 struggle. But now thirteen years had passed, and the harvest
453 seemed, if anything, farther away than ever. I felt sure that there
454 was something larger ahead of me, if I only had the vision to see
455 what it was, and the faith to grasp it. Constantly there would
456 come back to me the words of the Master: "Verily, verily, I say
457 unto you, he that believeth on Me, the works that I do shall he do
458 also; and greater works than these shall he do . . ." And always
459 there would sink deep the painful realization of how little right I
460 had to make out that what I was doing from year to year was
461 equivalent to the "greater works."

462

463 Restless, discontented, I was led to a more intensive study of the
464 Scriptures. Every passage that had any bearing upon the price of,
465 or the road to, the accession of power became life and breath to
466 me. There were a number of books on Revival in my library.

467 These I read over repeatedly. So much did it become an
468 obsession with me that my wife began to fear that my mind
469 would not stand it. Of great inspiration to me were the reports of
470 the Welsh Revival of 1904 and 1905. Plainly, Revival was not a
471 thing of the past. Slowly the realization began to dawn upon me
472 that I had tapped a mine of infinite possibility.

473

474 Late in the fall of 1905 Eddy's little pamphlet, containing
475 selections from "Finney's Autobiography and Revival Lectures,"
476 was sent to me by a friend in India. It was the final something
477 which set me on fire. On the front page of this pamphlet there
478 was a statement to the effect that a farmer might just as well pray
479 for a temporal harvest without fulfilling the laws of nature, as for
480 Christians to expect a great ingathering of souls by simply asking
481 for it and without bothering to fulfill the laws governing the
482 spiritual harvest. "If Finney is right," I vowed, "then I'm going to
483 find out what those laws are and obey them, no matter what it
484 costs." Early in 1906, while on my way to take part in the
485 intensive evangelistic work which our mission conducted yearly
486 at the great idolatrous fair at Hsun Hsien, a brother missionary
487 loaned me the full "Autobiography" of Finney. It is impossible
488 for me to estimate all that that book meant to me. We
489 missionaries read a portion of it daily while we carried on our
490 work at the fair.

491

492 It was at this fair that I began to see evidence of the first stirrings
493 in the people's hearts of the greater power. One day, while I was
494 preaching on I Tim. ii. 1-7, many seemed deeply touched. An
495 evangelist behind me was heard to exclaim in an awed whisper,
496 "Why, these people are being moved just as they were by Peter's
497 sermon at Pentecost." That same evening, in one of our rented
498 halls, I spoke to an audience that completely filled the building.
499 My text was I Peter ii. 24: "He bore our sins in His own body on
500 the tree." Conviction seemed to be written on every face. Finally,
501 when I called for decisions, the whole audience stood up as one
502 man, crying, "We want to follow this Jesus Who died for us." I

503 expected that one of the evangelists would be ready to take my
504 place; but what was my surprise, when I turned around, to find
505 the whole band, ten in number, standing there motionless,
506 looking on in wonder. Leaving one to take charge of the meeting,
507 the rest of us went into an inner room for prayer. For some
508 minutes there was complete silence. All seemed too awed to say
509 anything. At last one of the evangelists, his voice breaking, said:
510 "Brethren, He for Whom we have prayed so long was here in
511 very deed tonight. But let us be sure that if we are to retain His
512 presence we must walk very carefully."
513

514 In the autumn of 1906, having felt depressed for some time by
515 the cold and fruitless condition of my out-stations, I was
516 preparing to set out on a tour to see what could be done to revive
517 them. There was a matter, however, between the Lord and
518 myself, that had to be straightened out before He could use me. I
519 need not go into the details. Suffice to say that there was a
520 difference between a brother missionary and myself. I honestly
521 felt that I was in the right. (Such, of course, is very human. In any
522 difference it is always safe to divide by half.) At any rate, the
523 pressure from the Spirit was quite plain. It was that I should go
524 and make that thing straight. I kept answering back to God that
525 the fault was the other man's, not mine; that it was up to him to
526 come to me, not for me to go to him.
527

528 The pressure continued. "But Lord," I expostulated, "he came to
529 my study and in tears confessed his fault. So, isn't the thing
530 settled?" "You hypocrite!" I seemed to hear Him say, "you know
531 that you are not loving each other as brethren, as I commanded
532 you to." Still I held out. The fault was the other man's, I kept
533 insisting; surely, therefore, I couldn't be expected to do anything
534 about it. Then came the final word, "If you don't straighten this
535 thing out before you go on that trip, you must expect to fail. I
536 can't go with you." That humbled me somewhat. I did not feel at
537 all easy about going on that long and difficult tour without His

538 help. Well I knew that by myself I would be like one beating the
539 air.

540

541 The night before I was to start out on my trip I had to lead the
542 prayer-meeting for the Chinese Christians. All the way out to the
543 church the pressure continued: "Go and straighten this thing out,
544 so that I may go with you tomorrow." Still I wouldn't yield. I
545 started the meeting. It was all right while they were singing a
546 hymn and during the reading of Scripture. But as soon as I
547 opened my lips in prayer I became confused, for all the time the
548 Spirit kept saying: "You hypocrite! Why don't you straighten this
549 thing out?" I became still more troubled while delivering the
550 short prayer-address. Finally, when about half-way through my
551 talk the burden became utterly intolerable and I yielded. "Lord," I
552 promised in my heart, "as soon as this meeting is over, I'll go and
553 make that matter right." Instantly something in the audience
554 seemed to snap. My Chinese hearers couldn't tell what was going
555 on in my heart; yet in a moment the whole atmosphere was
556 changed. Upon the meeting being thrown open for prayer, one
557 after another rose to their feet to pray, only to break down
558 weeping. For almost twenty years we missionaries had been
559 working among the Honanese, and had longed in vain to see a
560 tear of penitence roll down a Chinese cheek.

561

562 It was late that night when the meeting closed. As soon as I could
563 get away I hastened over to the house of my brother missionary,
564 only to find that the lights were out and that the whole family
565 were in bed. Not wishing to disturb them I went back to my
566 home. But the difficulty was settled. Next morning, before
567 daybreak, I was on my way to the first out-station. The results of
568 that tour far exceeded anything that I had dared hope for. At each
569 place the spirit of judgment was made manifest. Wrongs were
570 righted and crooked things were made straight. At one place I
571 was only able to spend a single night, but that night all present
572 broke down. In the following year one out-station more than

573 doubled its numbers; to another fifty-four members were added,
574 and to another eighty-eight.

575

576 It was only a few months after I had completed this tour that the
577 religious world was electrified by the marvelous story of the
578 Korean Revival. The Foreign Mission Secretary of our Church,
579 Dr. R. P. MacKay, who was visiting in China at the time, asked
580 me to accompany him to Korea. I need hardly say how greatly I
581 rejoiced at such an opportunity. The Korean movement was of
582 incalculable significance in my life because it showed me at
583 first-hand the boundless possibilities of the revival method. It is
584 one thing to read about Revival in books. To witness its working
585 with one's own eyes and to feel its atmosphere with one's own
586 heart is a different thing altogether. Korea made me feel, as it did
587 many others, that this was God's plan for setting the world
588 aflame.

589

590 I had not been in Korea very long before I was led back to the
591 source from which this great movement sprang. Mr. Swallen, of
592 Pinyang, told me how that the missionaries of his station, both
593 Methodists and Presbyterians, upon hearing of the great Revival
594 in the Kassia Hills of India, had decided to pray every day at the
595 noon hour until a similar blessing was poured out upon them.
596 "After we had prayed for about a month," said Mr. Swallen, "a
597 brother proposed that we stop the prayer-meeting, saying, 'We
598 have been praying now for a month, and nothing unusual has
599 come of it. We are spending a lot of time. I don't think we are
600 justified. Let us go on with our work as usual, and each pray at
601 home as he finds it convenient.' The proposal seemed plausible.
602 The majority of us, however, decided that, instead of
603 discontinuing the prayermeeting, we would give more time to
604 prayer, not less. With that in view, we changed the hour from
605 noon to four o'clock; we were then free to pray until supper-time,
606 if we wished. We kept to it, until at last, after months of waiting,
607 the answer came."

608

609 As I remember, those missionaries at Pingyang were just
610 ordinary, every-day people. I did not notice any outstanding
611 figure among them. They seemed to live and work and act like
612 other missionaries. It was in prayer that they were different. One
613 evening, Dr. MacKay and myself were invited to attend the
614 missionary prayer-meeting. Never have I been so conscious of
615 the Divine Presence as I was that evening. Those missionaries
616 seemed to carry us right up to the very Throne of God. One had
617 the feeling that they were indeed communing with God, face to
618 face. On the way back to our host's residence, Dr. MacKay was
619 silent for some time. I could see that he was greatly agitated.
620 Finally, with deep emotion, he exclaimed: "What amazing
621 prayer! You missionaries in Honan are nowhere near that high
622 level."

623
624 What impressed me, too, was the practical nature of the
625 movement. I soon saw that this was no wild gust of "religious
626 enthusiasm," dying with the wind upon whose wings it had been
627 borne. There were, of course, the usual outward manifestations
628 which inevitably accompany such phenomenal outpourings of
629 spiritual power. But beyond all that was the simple fact that here
630 were tens of thousands of Korean men and women whose lives
631 had been completely transformed by the touch of the Divine fire.
632 I saw great churches, seating fifteen hundred people, so crowded
633 that it was found necessary to hold two services, one for the men
634 and one for the women. Every one seemed almost pathetically
635 eager to spread the "glad tidings." Even little boys would run up
636 to people on the street and plead with them to accept Christ as
637 their Savior. One thing that especially struck me was their
638 abounding liberality. The poverty of the Koreans is proverbial.
639 Yet one missionary told me that he was afraid to speak to them
640 about money; they were giving so much already. Everywhere I
641 saw an evident devotion for the Holy Word. Every one seemed to
642 carry a Bible. And permeating it all was that marvellous spirit of
643 prayer.
644

645 On our way back to Honan, Dr. MacKay and I took the northern
646 route through Manchuria. There was but one dominant thought in
647 my mind. Since God was no respecter of persons, He was surely
648 just as willing to bless China as Korea. I resolved that this would
649 be the burden of my message wherever I went. At Mukden I told
650 the story of the Korean Revival, one Sunday morning, to a large
651 congregation. They seemed to be deeply moved, and asked me to
652 come back in February of the following year to conduct a week
653 of special meetings. At Liaoyang the story met with the same
654 warm reception, and here again an invitation was extended to me
655 to return next year and give a series of revival addresses.
656 Continuing southwards, we came to Peitaiho, where once again I
657 told the story, this time to a large body of missionaries. A
658 profound impression was made. A number of the missionaries got
659 together and resolved that they would pray
660

661 Upon my arrival at Changtehfu, I found a letter awaiting me from
662 the missionaries of Kikungshan, insisting that I go and tell the
663 story to them, too. On the Sunday evening that I gave the address
664 at Kikungshan I noticed, as I ended, that I had gone considerably
665 over the rather generous time limit which I had set myself. Not
666 wishing, therefore, to detain the people any longer, I omitted the
667 closing hymn and simply pronounced the benediction. But, to my
668 surprise, for at least six minutes no one stirred. The stillness of
669 death seemed to pervade the assembly. Then gradually
670 suppressed sobs became audible here and there. In a little while,
671 missionaries were rising to their feet and in tears confessing their
672 faults one to another. It was late that night when we finally
673 scattered to our homes.
674

675 A conference, with a schedule of prepared addresses, had been
676 planned for the ensuing week. But when the missionaries met on
677 the Monday morning it was decided that we should throw the
678 prepared schedule aside and just continue in prayer and along
679 whatever line the Lord should move us. Never have I passed
680 more wonderful days among my missionary brethren in China.

681 Before we finally separated to our different stations, scattered
682 throughout the length and breadth of the country, we resolved
683 that, no matter where we were or what we were doing, we would
684 pray every day at four o'clock in the afternoon until the Divine
685 blessing fell upon the Church of China.

686

687 CHAPTER III

688

689 THE BEGINNING OF THE MOVEMENT IN MANCHURIA

690

691

692

693 WHEN I started on the long journey to Manchuria in February,
694 1908, I went with the conviction in my heart that I had a message
695 from God to deliver to His people. But I had no method. I did not
696 know how to conduct a Revival. I could deliver an address and
697 let the people pray, but that was all.

698

699 On the evening of my arrival at Mukden, my missionary host and
700 I were talking together in his study. Naturally I was keyed up to
701 the highest pitch at the prospect of what lay ahead. My host,
702 however, seemed peculiarly indifferent to the thought of Revival.
703 This evening, of all evenings, he chose to impress upon me the
704 enlightened nature of his theological views. "You know,
705 Goforth," he said, "there's an awful windbag in your mission.
706 What's his name? Mac -- something?" "Is it MacKenzie?" I
707 asked. "Surely you can't mean him? Why, that man is anything
708 but a windbag. He is considered one of the leading theologians in
709 China." "No," he said, "it's not MacKenzie. Oh, yes, I remember
710 -- it's MacKay." "But MacKay is our Foreign Secretary," I
711 replied, "and an address from him would be more than acceptable
712 in any land." "Well," he continued, "I heard him down at the
713 Shanghai Conference. Why, man, his theology is as old as the
714 hills." "I think we had better stop right here," I said, "my theology
715 is just as old as MacKay's. In fact, it is as old as the Almighty
716 Himself."

717

718 I learned, too, that the wife of my host was not in sympathy with
719 the meetings, and had left the day before my arrival to visit some
720 friends in a neighbouring city. I couldn't help but think to myself
721 that, if the attitude of this home were reflected in the minds of the
722 other missionaries, then the outlook for Revival was, to say the
723 least, not very encouraging.

724

725 But there were further disappointments in store for me. When the
726 invitation had been extended to me, the preceding year, to
727 conduct a series of special meetings in Mukden, I had stipulated
728 as to the conditions of my acceptance, first, that the two branches
729 of the Presbyterian Church in Mukden, namely the Scottish and
730 the Irish, should unite for the services; and, secondly, that the
731 way should be prepared by prayer. Imagine my disappointment,
732 therefore, when I found, upon enquiry, that not one extra
733 prayer-meeting had been held. But the last straw which was laid
734 on the back of my already wavering faith was when I learned,
735 after the evening service on the opening day, that the two
736 Presbyterian bodies had not united. I went up to my room, knelt
737 down by my bed, and, unable to keep the tears back, I cried to
738 God: "What is the use of my coming here? These people are not
739 seeking after, Ht. They have no desire for blessing. What can I
740 do?" Then a voice seemed to come right back to me: "Is it your
741 work or Mine? Can I not do a sovereign work? 'Call upon Me and
742 I will answer thee, and will show thee great things, and difficult,
743 which thou knowest not'" (Jer. xxxiii. 3, R. V.).

744

745 Early next morning one of the elders came to see me. As soon as
746 we were alone he burst out weeping. "In the Boxer year," he said,
747 "I was treasurer of the Church. The Boxers came and destroyed
748 everything, the books included. I knew I could lie with safety.
749 There were certain Church funds in my keeping which I swore I
750 had never received. Since then I've used the money in my
751 business. Yesterday, during your addresses I was searched as by
752 fire. Last night I couldn't sleep a wink. It has been made plain to

753 me that the only way that I can find relief is to confess my sin
754 before the Church and make full restitution "

755

756 After my address that morning the elder stood up before all the
757 people and laid bare his sin. The effect was instantaneous.
758 Another member of the session gave vent to a piercing cry, but
759 then something seemed to hold him back and he subsided without
760 making a confession. Then many, moved to tears, followed one
761 another in prayer and confession. All through the third day the
762 movement increased in intensity. The missionary, at whose home
763 I was staying, said to me: "This amazes us. It is just like the
764 Scottish Revival of 1859. Hadn't you better drop your planned
765 addresses and just let us have thanksgiving services from now
766 on?" "If I understand the situation aright," I replied, "you are far
767 from the time of thanksgiving yet. I believe that there is still
768 much hidden sin to be uncovered. Let me go on with my
769 addresses, and after I am through you can have all the
770 thanksgiving meetings you like."

771

772 On the fourth morning an unusually large congregation had
773 assembled. The people seemed tense, expectant. During the
774 singing of the hymn immediately preceding my address an inner
775 voice whispered to me: "The success of these meetings is
776 phenomenal. It will make you widely known, not only in China
777 but throughout the world." The human in me responded, and I
778 experienced a momentary glow of satisfaction. Then immediately
779 I saw that it was the evil one, at work in his most insidious form,
780 suggesting that I should divide the glory with the Lord Jesus
781 Christ. Fighting the temptation down, I replied: "Satan, know
782 once and for all that I am willing to become as the most
783 insignificant atom floating through space, so long as my Master
784 may be glorified as He ought." Just then the hymn ended, and I
785 rose to speak.

786

787 All through that address I was acutely conscious of the presence
788 of God. Concluding, I said to the people: "You may pray."

789 Immediately a man left his seat and, with bowed head and tears
790 streaming down his cheeks, came up to the front of the church
791 and stood facing the congregation. It was the elder who, two days
792 before, had given vent to that awful cry. As if impelled by some
793 power quite beyond himself, he cried out: "I have committed
794 adultery. I have tried three times to poison my wife." Whereupon
795 he tore off the golden bracelets on his wrist and the gold ring
796 from his finger and placed them on the collection plate, saying:
797 "What have I, an elder of the Church, to do with these baubles?"
798 Then he took out his elder's card, tore it into pieces and threw the
799 fragments on the floor. "You people have my cards in your
800 homes," he cried. "Kindly tear them up. I have disgraced the holy
801 office. I herewith resign my eldership."

802
803 For several minutes after this striking testimony no one stirred.
804 Then, one after another, the entire session rose and tendered their
805 resignations. The general burden of their confession was:
806 "Though we have not sinned as our brother has, yet we, too, have
807 sinned, and are unworthy to hold the sacred office any longer."
808 Then, the deacons one by one got up and resigned from their
809 office. "We, too, are unworthy," they confessed. For days I had
810 noticed how the floor in front of the native pastor was wet with
811 tears. He now rose and in broken tones said, "It is I who am to
812 blame. If I had been what I ought to have been, this congregation
813 would not be where it is to-day. I'm not fit to be your pastor any
814 longer. I, too, must resign."

815
816 Then there followed one of the most touching scenes that I have
817 ever witnessed. From different parts of the congregation the cry
818 was heard: "It's all right, pastor. We appoint you to be our
819 pastor." The cry was taken up until it seemed as if every one was
820 endeavouring to tell the broken man standing there on the
821 platform that their faith and confidence in him had been
822 completely restored. There followed a call for the elders to stand
823 up; and as the penitent leaders stood in their places, with their
824 heads bowed, the spontaneous vote of confidence was repeated,

825 "Elders, we appoint you to be our elders." Then came the
826 deacons' turn. "Deacons, we appoint you to be our deacons."
827 Thus were harmony and trust restored. That evening the elder
828 whose confession had had such a marked effect was remonstrated
829 with by one of his friends. "What made you go and disgrace
830 yourself and your family like that?" he was asked. "Could I help
831 it?" he replied.

832

833 It was a great joy to me to note the change that took place during
834 the meetings in the attitude of my missionary host. One morning,
835 while prayers were being offered up for different people, this
836 missionary ran forward, crying: "Oh, pray for us missionaries; for
837 we need it more than any of you." His wife, whose indifference
838 to the meetings we have already noted, returned from her visit
839 several days before the services ended. But it was not too late.
840 Her heart was won, and she became, if anything, even more
841 consecrated than her husband.

842

843 On the last day of the meetings the native pastor said to the
844 people: "You people know how many elders and members of this
845 congregation have drifted away. Oh! if there were only some way
846 of bringing them back." At these words the whole audience stood
847 up as one man and united in prayer for the lost sheep. They
848 prayed as if the souls of those wandering ones were the only
849 things that mattered. It was like a Mother pleading for the return
850 of her rebellious son. That year hundreds of members, who had
851 drifted away, returned to the fold. Most of them confessed that
852 they did not think that they had ever really been converted before.

853

854 There was an elder in the Liaoyang congregation who, a short
855 time before my arrival, had moved to new lodgings on the
856 Sabbath Day. The missionary had called upon him and
857 remonstrated with him, pointing out how ill it befitted his
858 position to set such a bad example. The elder had become greatly
859 incensed, and had claimed that Sunday had been the only day in
860 which he had time to effect the change. On the morning of the

861 second day this elder broke down before the congregation and
862 confessed his sin. He had had time to move during the week, he
863 said; but he had coveted the use of the Lord's Day. Some time
864 after my departure from Liaoyang, the elder held a series of
865 special meetings with the High School boys. The results, I am
866 told, were truly extraordinary.

867
868 After the elder's confession on the second day, the pressure
869 increased rapidly. On the morning of the fifth day, one old
870 backslider cried out in agony: "I murdered him." Then he gave
871 his confession. It appeared that he was a

872
873 doctor. A neighbour and himself had been at bitter enmity with
874 each other. One day he was called in to prescribe some medicine
875 for his neighbour, who had been taken sick. He had given him
876 poison and the man had died. The effect of that revelation can be
877 more easily imagined than described. In a few minutes the whole
878 congregation seemed to be in the throes of judgment. People
879 everywhere were crying out for mercy and confessing their sins.

880
881 On the way back to the mission compound after the final
882 meeting, Mr. Douglas, the resident missionary, said to me: "I am
883 humbled to the dust. This is the Scottish Revival of 1859
884 re-enacted before my eyes. Although I was not there myself I
885 have often heard my father tell about it. He said that the people
886 would work in the field all day, hurry back home, have
887 something to eat, and then rush off to the church where they
888 would stay till midnight. But my weak faith wouldn't allow me to
889 expect anything like that here." He then handed me a letter which
890 he had received several weeks before from Dr. Moffatt, of
891 Pingyang, Korea. "I thought I would let you know," it read, "that
892 while the meetings at Liaoyang are going on, my people here,
893 three thousand strong, will be praying that God's richest blessing
894 may come to you."

895

896 The revival at Liaoyang was the beginning of a movement which
897 spread throughout the whole surrounding country. Bands of
898 revived Christians went here and there preaching the Gospel with
899 telling effect. At one out-station there was a Christian who had a
900 notoriously bad son. During the meetings that were held by one
901 of the revival bands at his village, the young man quite broken
902 up, confessed his sins and came out strongly for Christ. His
903 conversion produced a remarkable effect upon the whole village.
904 Heathen would say to each other on the streets: "The Christian's
905 God has come. Why, He has even entered that bad fellow, and
906 driven all the badness out of him. And now he's just like other
907 Christians. So, if you don't want to go the same way you had
908 better keep away from that crowd."

909
910 In that same village there was a Christian who had borrowed a
911 considerable sum of money from a heathen neighbour a number
912 of years back; which debt, as he confessed later, he had had no
913 intention of ever repaying. But, as a result of the testimonies of
914 the revival band, he was led to consecrate his life anew, and, as
915 the first step, he calculated the compound interest on his debt,
916 went to his creditor and repaid him in full.

917
918 At another village in the same region there was a certain
919 notorious character who was renowned far and wide for his
920 phenomenal success at the gambling table. One day this man
921 saddled his donkey and, started up north to collect some money
922 from certain of his victims who lived in that direction. But he got
923 no further than the outskirts of the village when the donkey
924 stopped. The gambler kicked and beat and cursed it, but all to no
925 avail. The animal was adamant. North it would not go. Then it
926 occurred to the man that there were some villages to the south
927 where money was owing him. So he turned the donkey around
928 and it started off without any trouble. Everything ran smoothly
929 enough until they came to a cross-road where one branch went
930 south-east and one south-west. The gambler had in mind a village
931 which lay along the road running south-west. It was upon that

932 road, therefore, that he endeavoured to urge his steed. But again
933 the donkey had decided differently. It made quite clear to its
934 master that if it were to budge another inch the route followed
935 must be the one running south-east. Blows and entreaties were
936 alike of none effect. "All right, have your own way," said the man
937 at last, disgustedly, "and anyway, if I am not mistaken, there are
938 some who owe me money down that way, too." So they
939 proceeded on their journey.

940

941 In a little while they came to a village. They continued up the
942 main street until they were directly opposite a little Christian
943 church. Here the donkey stopped, and nothing the man could do
944 could make it move a foot farther. In despair the man alighted.
945 Now it happened that some of the Christians who had attended
946 the Liaoyang meetings were holding a service in the church. The
947 gambler, standing non-plussed outside the door, heard the sound
948 of singing. His curiosity aroused, he decided to enter and see
949 what it was all about. The power of God was present there that
950 day. He heard this one, in tears, confessing his sins, and that one,
951 with radiant face, telling of the joy and peace that had come into
952 his life. Soon a powerful conviction came over the man. He stood
953 up and confessed his sins and told how he had been led to the
954 meeting. "How can I help but know," he cried, "that this is the
955 voice of God?"

956

957

958

959 CHAPTER IV

960

961 TRIUMPHS OF THE SPIRIT IN MANCHURIA

962

963

964

965 SHORTLY after my arrival at Kwangning one of the
966 missionaries said to me: "Reports have come to us of the
967 meetings at Mukden and Liaoyang. I thought I had better tell you,

968 right at the beginning, that you need not expect similar results
969 here. We're hard-headed Presbyterians from the north of Ireland
970 at this place, and our people take after us. Even our leaders won't
971 pray unless you ask them to individually. And as for women
972 praying -- that's quite unheard of!" "But I never ask any one to
973 pray," I replied; "I only expect a man to pray as the Lord moves
974 him." "Very well," said the missionary, "be prepared for a
975 Quakers' meeting."

976

977 The following morning, after I had given my address, I said to the
978 people: "Please let's not have any of your ordinary kind of
979 praying. If there are any prayers which you've got off by heart
980 and which you've used for years, just lay them aside. We haven't
981 any time for them. But if the Spirit of God so moves you that you
982 feel you simply must give utterance to what is in your heart, then
983 do not hesitate. We have time for that kind of praying. Now, the
984 meeting is open for prayer." Immediately eight men and women
985 got up, one right after the other, and prayed. The missionaries
986 were astounded. They confessed they had never seen anything
987 like it. After the evening address, that same day, over twenty men
988 and women followed one another in prayer. Next day even the
989 schoolboys and schoolgirls were taking part.

990

991 On the third day the eagerness to pray was so strong that no one
992 could get started unless he began his prayer before the one
993 preceding him had said "Amen." Once a lady missionary
994 whispered to me: "The men are praying so rapidly that the
995 women can't open their mouths. Won't you tell them to hold back
996 for a little while and give the women a chance?" I replied that at
997 the close of every address I, as far as possible, committed the
998 control of the meeting to the guidance of the Holy Spirit, and
999 therefore did not feel justified in interfering. Presently, however,
1000 a woman did get started, and for fifteen minutes or so the men
1001 had to hold their peace. After one such meeting a visiting
1002 missionary was heard to remark, "I've never heard such praying
1003 as that before. Why, it just seemed as if it had suddenly dawned

1004 upon those people that a way of access had been opened to the
1005 Throne of Grace, and they were eager to get in all their
1006 confessions and petitions before the day was closed."

1007
1008 After the evening meeting, on the third day, a few of us
1009 missionaries were conversing together. "I can't understand how it
1010 is," said one, "that our Chinese leaders are so silent these days. So
1011 far all the praying has been done by the ordinary church
1012 members. In the prayer-meetings that were held before Mr.
1013 Goforth came the leaders didn't hold back at all. Why, then,
1014 should they be so silent now?" "I think you can count upon it," I
1015 said, "that there is a hindrance among your leaders. It is sin that
1016 makes them dumb." Immediately one of the lady missionaries
1017 took me up. "Oh, come now, Mr. Goforth," she said, "you surely
1018 don't expect us to believe that there are such sinners among our
1019 leaders as there were at Mukden and Liaoyang. Why, we would
1020 be ashamed of ourselves, if there were."

1021
1022 On the fourth day we began the afternoon meeting about four
1023 o'clock. Following my address the same deep intensity in prayer
1024 became evident. After prayer had continued for about half an
1025 hour a strange thing happened. More than half the congregation
1026 went down on their knees. Strange, I say, because it was a
1027 Presbyterian Church, and the people had always been accustomed
1028 to stand while praying. Feeling, however, that it was the direction
1029 of the Spirit, I intimated that they might all go down on their
1030 knees if they wished -- and they did.

1031
1032 Then an elder stood up and said to another elder, who was seated
1033 on the platform: "In the session meetings it was always my bad
1034 temper that was the cause of trouble. Please forgive me." And the
1035 elder who was thus addressed cried back: "Please don't say any
1036 more. I'm just as much at fault as you are. It's you who should
1037 forgive me."

1038

1039 A few minutes of silence followed, and then a man rose from his
1040 knees and in a clear voice, though he was bordering on tears,
1041 began to pray. For several days I had been taking note of the
1042 man, although I did not know who he was. He had a strong,
1043 intelligent face, upon which anxiety was plainly written. "O
1044 God," he cried, "you know what my position is -- a preacher.
1045 When I came to these meetings I determined that, come what
1046 would, I would keep my sins covered up. I knew that if I
1047 confessed my sins it would bring disgrace not only upon myself
1048 but upon my family and my church. But I can't keep it hidden any
1049 longer. I have committed adultery But that is not all. In one
1050 of the out-stations a deacon committed a horrible sin which
1051 hindered Thy cause. My plain duty was to report the affair to the
1052 missionary, but the deacon bought me a fur garment, and I
1053 accepted it and it sealed my lips. But I can't wear it any longer."
1054 With that he tore off the garment and flung it from him as if it
1055 had been the plague. Then he continued to pray with glowing
1056 intensity until the whole audience was swept as by fire. Even the
1057 smallest children began to cry out for mercy. The meeting did not
1058 break up until ten o'clock that night, having lasted six full hours.

1059
1060 At this meeting there was an unusually large number of outsiders,
1061 their curiosity doubtless having been aroused by the strange
1062 rumours that were current throughout the district. As their
1063 numbers kept increasing, Mr. H-became alarmed and herded
1064 them together near the door, so that if they got obstreperous he
1065 could rush them out. But his fears were groundless, for no sooner
1066 had the movement begun among the Christians than they, too,
1067 came under conviction, got down on their knees and began crying
1068 for mercy.

1069
1070 Another remarkable thing about the movement on that
1071 memorable evening was the way in which conviction came over
1072 certain Christians who, for some reason or other, were not able to
1073 attend the meeting. Among these was a prominent member of the
1074 session. About the time when the movement in the church was at

1075 its height, this elder began to suffer intense pain, so much so, in
1076 fact, that he became convinced that he was going to die. As he
1077 lay on his bed, writhing in his agony, his deadened conscience
1078 was stirred, and he was reminded of the time when he had been
1079 overseeing the building of the street chapel. There were so many
1080 pieces of timber and so much brick and other material which he
1081 had coveted and which he had used in the construction of his own
1082 house. Not being able to write himself, the wretched man had his
1083 son make a list of the things which he had stolen, and he made
1084 the young man promise that he would read the confession aloud
1085 to the congregation on the following day. Next morning,
1086 however, the elder was better. Courageously he went himself and
1087 gave his confession, creating a deep impression upon the whole
1088 Church.

1089
1090 After the meetings, bands of revived Christians toured the
1091 surrounding country. At every out-station that was visited, except
1092 one, a deep spiritual movement resulted. When the bands
1093 returned to the city this particular place was made the occasion
1094 for special prayer. Then another band was sent to the village, and
1095 a movement set on foot which quite eclipsed anything which had
1096 been seen in any of the other out-stations.

1097
1098 In a village, not far from Kwangning, there was a young fellow
1099 who enjoyed a peculiarly notorious reputation. His father was a
1100 Christian, which fact served but to emphasise the scandal of his
1101 own life. Not to mention his other nefarious activities, he was
1102 associated with a company of bandits who made of his home a
1103 sort of headquarters where plans could be discussed and loot
1104 divided. Rumors of this finally reached the ears of the local
1105 mandarin, who had the young fellow seized and put under torture
1106 in order to extract a confession from him. Many forms of torture
1107 were resorted to, but to no avail. He would reveal nothing. At
1108 last, in despair, the mandarin invited one of the missionaries to
1109 try and see what he could do. The missionary pleaded and argued
1110 with the man, but still he refused to open his month. His courage,

1111 in the face of what he suffered at the hands of the authorities, was
1112 remarkable. "Go ahead and kill me," he would say to the
1113 mandarin, "but you needn't think you can make me speak. You've
1114 got a spite against me because my father is a Christian. That's
1115 your only excuse for arresting me."

1116

1117 So impressed was the mandarin by the bold stand taken by the
1118 young fellow that he began to doubt whether after all he was
1119 really guilty. At any rate, he decided to let him go. Not long
1120 afterwards, a revival band from Kwangning visited the district.
1121 After much coaxing the young desperado was induced to attend
1122 one of the meetings. He came under conviction and stood up
1123 before his fellowvillagers and confessed everything. Then he
1124 went to Mr. H--, who was in charge of the band, and begged that
1125 he might be allowed to accompany him from place to place and
1126 tell his story. Mr. H-- confessed to me later that he was a trifle
1127 dubious at first about accepting the man, so notorious had been
1128 his reputation. But, finally, he agreed to take him on. And
1129 certainly he had no reason to regret his decision. The young
1130 ex-bandit became the life of the band. Every one who heard his
1131 testimony seemed to be moved.

1132

1133 From the very first meeting at Chinchow a movement began to
1134 develop. There was the same intense prayer spirit, the same
1135 anxiety to get rid of hindering sin which had been so marked at
1136 the other stations. On the morning of the third day I received an
1137 anonymous letter in which the request was made that we should
1138 have special public prayer for a preacher and his wife (their
1139 names being mentioned), who, by their violent quarrelling, were
1140 hindering the work at one of the mission's most important
1141 out-stations. My informant mentioned also a prominent deacon
1142 and his brother who, through the same fault, had brought the
1143 work at another station to a standstill. Emphasis was laid upon
1144 the gravity of the matter, it being pointed out that whereas many
1145 of the ordinary churchmembers had broken down and confessed,
1146 the leaders were still holding studiously aloof. My correspondent

1147 concluded with the suggestion that I should mention the
1148 offending ones by name, so that general intercession could be
1149 made for them.

1150

1151 While I was glad, in a way, to have some idea of where the
1152 hindrance lay, yet I realised, of course, that to follow out the
1153 suggestion mooted in the letter would be a serious blunder. I had
1154 committed the movement to the control of the Holy Spirit; it was
1155 not for me to interfere. Immediately after my address that
1156 afternoon, a man rose and offered up a heart-broken prayer of
1157 confession. It was his temper, he declared, which had estranged
1158 him from God. So violent was it, he said, that his wife didn't dare
1159 live in the same room with him. This was the preacher
1160 concerning whom my anonymous correspondent appeared to
1161 have such anxiety. As soon as the meetings were over the
1162 repentant leader went back home and made things right with his
1163 wife. And not long afterwards, I am told, a Revival broke out at
1164 his station.

1165

1166 Scarcely had the preacher ended his confession when another
1167 arose and declared that his temper was so vile that it was
1168 impossible for his own brother to get along with him. He had
1169 tried, he said, to manage his brother with force and anger rather
1170 than with love. At that a young man came running from another
1171 part of the church and threw himself down at the other's feet,
1172 weeping and begging for forgiveness. It was the deacon and his
1173 brother.

1174

1175 I will just mention one other incident. Several months before my
1176 arrival at Chinchow, the lady doctor at the mission hospital had
1177 suddenly awakened to the realisation that a considerable quantity
1178 of valuable medicine was disappearing, so to speak, right under
1179 her very nose. She called in her assistant and, pointing to the
1180 room where the medicine was kept, she said: "You and I are the
1181 only ones who have charge of the key to that room. A lot of
1182 medicine is missing. Have you any explanation to offer?"

1183 "What!" cried the girl, becoming greatly incensed, "you accuse
1184 me of being a thief!" And she left the mission, giving the
1185 impression that her proud spirit could not brook the injustice
1186 which had been done to her. The facts of the rather sordid story
1187 soon became known. It appeared that the girl had stolen the
1188 medicine under pressure exerted by her father, an old,
1189 back-slidden Christian and a doctor of some note in the city. The
1190 man had attracted considerable patronage to himself by
1191 advertising throughout the city that he dealt only in "expensive
1192 foreign medicines."

1193

1194 Each day during the meetings a message was sent to the girl,
1195 inviting her to come, and saying that her friends were constantly
1196 remembering her in prayer. But it was not till the last day that she
1197 finally put in an appearance. She was pointed out to me at the
1198 forenoon meeting. Immediately I was impressed by her fine
1199 appearance and by the strength of character so evident in her
1200 face. She could not have been more than twenty. All through the
1201 service she sat rigidly in her seat with a defiant look on her face,
1202 as much as to say, "I have a will of my own. Say what you will, I
1203 have nothing to confess."

1204

1205 At the noon hour the missionaries offered up special prayer that
1206 the Lord would bring the girl back to the afternoon meeting. She
1207 was sitting in the front row when I arrived to open the service.
1208 About halfway through my address her head went down and the
1209 tears began to flow. In the open session for prayer that followed
1210 my address the men completely monopolised the floor. Feeling
1211 that this girl simply must be given a chance to get rid of the
1212 burden which so plainly was weighing upon her, I announced a
1213 hymn. At its close I said to the men: "Do be patient, brethren, and
1214 let the women have an opportunity to pray for a little while."
1215 Then this young woman stood up and faced the congregation and
1216 said: "I have much to confess. But I'm not worthy to make my
1217 confession standing up. I must kneel." So she knelt down on the
1218 platform and poured out the whole miserable story. About two

1219 months later I learned of her death. Some internal malady had
1220 been sapping her life-blood and had finally carried her away.
1221 What a tragedy might it have been if that young woman had
1222 resisted the Spirit of God and had gone to meet Him with the
1223 unpardoned sin.

1224

1225 Dr. Walter Phillips, who was present at two of the meetings in
1226 Chinchow, writes: "It was at Chinchow that I first came into
1227 contact with the Revival. Meetings had been going on there for a
1228 week, hence, I was ushered into the heart of things unprepared,
1229 and in candour, I must add, with a strong temperamental
1230 prejudice against 'revival hysterics' in every form, so that mine is
1231 at least an unbiased witness.

1232

1233 "At once, on entering the church, one was conscious of
1234 something unusual. The place was crowded to the door, and
1235 tense, reverent attention sat on every face. The very singing was
1236 vibrant with new joy and vigour . . . The people knelt for prayer,
1237 silent at first, but soon one here and another there began to pray
1238 aloud. The voices grew and gathered volume and blended into a
1239 great wave of united supplication that swelled till it was almost a
1240 roar, and died down again into an undertone of weeping. Now I
1241 understood why the floor was so wet -- it was wet with pools of
1242 tears! The very air seemed electric -- I speak in all seriousness --
1243 and strange thrills coursed up and down one's body.

1244

1245 "Then above the sobbing, in strained, choking tones, a man began
1246 to make public confession. Words of mine will fail to describe
1247 the awe and terror and pity of these confessions. It was not so
1248 much the enormity of the sins disclosed, or the depths of iniquity
1249 sounded, that shocked one. . . . It was the agony of the penitent,
1250 his groans and cries, and voice shaken with sobs; it was the sight
1251 of men forced to their feet, and, in spite of their struggles,
1252 impelled, as it seemed, to lay bare their hearts that moved one
1253 and brought the smarting tears to one's own eyes. Never have I
1254 experienced anything more heart-breaking, more nerve-racking

1255 than the spectacle of those souls stripped naked before their
1256 fellows.

1257

1258 "So for hour after hour it went on, till the strain was almost more
1259 than the onlooker could bear. Now it was a big, strong farmer
1260 grovelling on the floor, smiting his head on the bare boards as he
1261 wailed unceasingly, 'Lord! Lord!' Now a shrinking woman in a
1262 voice scarce above a whisper, now a wee laddie from the school,
1263 with the tears streaking his piteous grimy little face, as he sobbed
1264 out: 'I cannot love my enemies. Last week I stole a farthing from
1265 my teacher. I am always fighting and cursing. I beseech the
1266 pastor, elders and deacons to pray for me.' And then again would
1267 swell that wonderful deep organ tone of united prayer. And ever
1268 as the prayer sank again the ear caught a dull undertone of quiet
1269 sobbing, of desperate entreaty from men and women, who, lost to
1270 their surroundings, were wrestling for peace."

1271

1272 The Christian community in Shinminfu had been terribly
1273 persecuted during the Boxer uprising of 1900. Fifty-four had
1274 suffered martyrdom. The ones who were left prepared a list,
1275 containing 250 names in all (of those who had taken part in the
1276 massacre). Some day, it was hoped, the way would be opened for
1277 them to wreak on these full and complete revenge.

1278

1279 The crisis was reached here on the afternoon of the fourth day.
1280 Again I had the feeling that I was a witness at a scene of
1281 judgment. After the meeting had continued for about three hours
1282 I pronounced the benediction. Immediately cries went up from all
1283 over the audience: "Please have pity on us and let the meeting go
1284 on. For days we haven't been able to sleep. And it will be just the
1285 same for another night if you don't give us a chance to get rid of
1286 our sin now." I asked a lady missionary to take the women and
1287 girls over to the girls' school and to continue with them there until
1288 the movement subsided. I did not see any hope of the meeting
1289 ever ending otherwise.

1290

1291 As the women and girls were filing out, one of the evangelists
1292 came and knelt down in front of the platform. He confessed
1293 several sins with seeming genuineness, but still the burden which
1294 was plainly weighing upon him appeared to be in no way
1295 removed. I said to him: "Since you have confessed your sins, God
1296 is faithful and just to forgive you your sins and to cleanse you
1297 from all unrighteousness. Go in peace." "But I haven't confessed
1298 the worst sin of all," he cried brokenly. "I won't forgive." "Then,
1299 of course," I replied, "God can't forgive you." "But it is humanly
1300 impossible for me to forgive," he went on. "In the Boxer year a
1301 man came and murdered my father, and ever since then I've felt
1302 that it was my duty to avenge his death. Just the other day a
1303 friend of mine wrote to me, saying, 'Where's your filial piety?
1304 Your father has been murdered, and you are living without
1305 avenging him. You aren't worthy to be my friend!' Why, I simply
1306 can't forgive that man. I must destroy him." "Then I am afraid," I
1307 said, "that it is clear from God's Word that He can't forgive you."
1308 He did not say anything more, but just continued on his knees,
1309 weeping.

1310
1311 Then a schoolboy got up and said: "In 1900 the Boxers came to
1312 my house and killed my father. All along I have felt that I should
1313 grow up and avenge that wrong. But during these last few days
1314 the Holy Spirit has made me so miserable that I haven't been able
1315 to eat or sleep or do anything. I know He is urging me to forgive
1316 the murderers for Jesus' sake. Do pray for me." Another boy told
1317 how the Boxers had come to his home and killed his father and
1318 mother and elder brother. In fact, as many as nine boys got up in
1319 that way and told how their mothers and fathers and brothers and
1320 sisters had been murdered before their very eyes, and how that
1321 ever since then they had lived in the hope that some day they
1322 would be able to take revenge. But they all confessed that they
1323 were utterly miserable, and asked us to pray for them that they
1324 might have grace to forgive those who had wronged them.
1325

1326 After the women and girls had left, the meeting continued for two
1327 and a half hours. There was just one stream of confession to the
1328 very end. And all the time the evangelist was kneeling there by
1329 the platform, weeping. At the conclusion of the meeting he
1330 finally rose to his feet and faced the congregation. His face was
1331 drawn and haggard. "My mind is made up," he cried. "I will
1332 never rest until I have killed the man who murdered my father."
1333

1334 I thought that that would be the last that I would see him. But
1335 when I entered the church next morning there he was standing by
1336 the platform, his face shining like the morning. He asked for
1337 permission to say a few words before I began my address.
1338 Turning to the schoolboys, he said: "Will the boys who confessed
1339 last night, and asked for grace to forgive the murderers of their
1340 loved ones, please come up here to the front." The nine boys left
1341 their seats and went and stood in a row in front of him.
1342

1343 "I listened to your confessions last night, boys," said the
1344 evangelist. "I heard you say that you were willing to forgive
1345 those who killed your loved ones. Then you heard me, a leader in
1346 the Church, declare that I couldn't forgive and that I would not
1347 rest until I had taken revenge on the man who murdered my
1348 father. When I went home after the service I thought of how the
1349 devil would be sure to take advantage of my example and put you
1350 boys to ridicule. People would say that you were too young to
1351 know your own minds. Then they would point to me as an
1352 intelligent man who surely ought to know his own mind, and say
1353 'he doesn't believe in that foolish talk about forgiving one's
1354 enemies.' So, lest the devil should mislead you, I have bought
1355 these nine hymn books and I am going to present one to each of
1356 you, in the hope that every time you open it to praise God from
1357 its pages you will recall how that I, an evangelist, received from
1358 Him grace to forgive the murderer of my father."
1359

1360 Just then the list containing the names of those upon whom the
1361 Christians had planned to take revenge was brought up to the
1362 front and torn into bits and the fragments trampled under foot.

1363
1364 A modest tomb-stone in Newchwang marks the resting-place of
1365 William C. Burns. It was here that he last laboured for his Lord.
1366 It seems that everywhere this great evangelist went, both in the
1367 home-land and in China, all with whom he came in contact were
1368 brought to a saving knowledge of Christ. Even the heathen
1369 carpenter, who made his coffin, was no exception, and was an
1370 elder in the Church when I arrived there.

1371
1372 After the Lord had moved so mightily at Mukden, one of the
1373 missionaries there said to me: "God has certainly blessed us here,
1374 but I am afraid that He won't be able to do anything at
1375 Newchwang. Why, the Church there is so dead, it ought to be
1376 buried out of sight!" I replied: "You now know the power of God.
1377 Just pray that mercy may be shown to Newchwang." At the close
1378 of the meetings at Liaoyang I heard the same story. "We praise
1379 God," the missionaries said, "for what He has done for us. But
1380 really there's no use expecting anything from Newchwang. It's
1381 really too far gone to be revived." And again I replied: "But you
1382 have seen God's power. Why not pray for it?" At Kwangning and
1383 Chinchow and Shinminfu it was just the same. Newchwang was
1384 too dead for anything. It was past hope.

1385
1386 Mr. Hunter of Kwangning had gone ahead of me to Newchwang
1387 to conduct a series of special prayer-meetings. When we met at
1388 the dinner-table, shortly after my arrival I could see that he was
1389 bursting with news. "Strange things have been happening here,"
1390 he cried, his face alight with joy. "Just that day at the
1391 prayer-meeting," he said, "a woman, who had denied her Lord in
1392 1900 in order to save her life, had been terribly broken. She had
1393 prayed that another opportunity might be given her for her to
1394 offer up her life for her Master. A Christian contractor, too,
1395 confessed in tears how he had cheated a certain concern out of

1396 \$200, and vowed that he would pay the money back before the
1397 day was out."

1398
1399 The meetings began the following morning. On entering the
1400 pulpit, I bowed as usual for a few moments in prayer. When I
1401 looked up it seemed to me as if every last man, woman and child
1402 in that church was in the throes of judgment. Tears were flowing
1403 freely, and all manner of sin was being confessed. What was the
1404 explanation? How was one to account for it? This was the church
1405 which had been reported to be dead and beyond all hope. And
1406 yet, without a word having been spoken, or a hymn sung, or a
1407 prayer offered, this remarkable thing had happened. What other
1408 explanation can one offer but that it was the Spirit of God
1409 working in answer to the prayers of His revived children at
1410 Mukden and Liaoyang and elsewhere, who had seen what He
1411 could do and in the light of that vision had interceded on behalf
1412 of their needy sister-church.

1413
1414
1415

1416 CHAPTER V

1417
1418

1418 REPENTANCE AND CONFESSION IN SHANSI

1419
1420
1421

1422 SHANSI has been well-named the "martyr province of China." In
1423 1900 it was under the rule of that most infamous of governors,
1424 Yu Hsien. In his persecution of the Christian Church this man
1425 quite outstripped any other Chinese official during that terrible
1426 year. In his province alone over one hundred missionaries,
1427 besides many native Christians, were done to death.

1428
1429
1430
1431

Some years ago, in Honan, I was talking with an eminent Chinese scholar from Shansi. He seemed very near to the kingdom. "I am convinced," he said, and there were tears in his eyes as he spoke,

1432 "that there can be no salvation for us sinners except through the
1433 Redeemer, Jesus Christ." He told me that he had been led to look
1434 into the Scriptures as a result of the terrible massacre which had
1435 taken place in the governor's yamen at Taiyuanfu u in 1900. He
1436 happened to be in the courtyard, he said, when about sixty
1437 missionaries were driven in and herded together, awaiting
1438 execution. What impressed him most of all about these people, he
1439 declared, was their amazing fearlessness. There was no panic, no
1440 crying for mercy. Roman Catholic and Protestant -- they waited
1441 on death with perfect calmness.

1442
1443 He went on to say that just before the carnage began a
1444 golden-haired girl of about thirteen years of age went and stood
1445 before the governor. "Why are you planning to kill us?" she
1446 asked, her voice carrying to the farthest corner of the courtyard.
1447 "Haven't our doctors come from far-off lands to give their lives
1448 for your people? Many with hopeless diseases have been healed;
1449 some who were blind have received their sight, and health and
1450 happiness have been brought into thousands of your homes
1451 because of what our doctors have done. Is it because of this good
1452 that has been done that you are going to kill us?" The governor's
1453 head was down. He had nothing to say. There was really nothing
1454 he could say. She continued: "Governor, you talk a lot about filial
1455 piety. It is your claim, is it not, that among the hundred virtues
1456 filial piety takes the highest place. But you have hundreds of
1457 young men in this province who are opium sots and gamblers.
1458 Can they exercise filial piety? Can they love their parents and
1459 obey their will? Our missionaries have come from foreign lands
1460 and have preached Jesus to them, and He has saved them and
1461 given them power to live rightly and to love and obey their
1462 parents. Is it then, perhaps, because of this good that has been
1463 done that we are to be killed?"

1464
1465 By this time the governor was writhing. Each word seemed to
1466 touch him to the quick. It was far more than a defence, that brave
1467 speech, it was a sentence. It was the girl who sat in judgment and

1468 the governor stood at the bar. But the drama lasted only for one
1469 brief moment. A soldier, standing near the girl, grasped her by
1470 the hair, and with one blow of his sword severed her head from
1471 her body. That was the signal for the massacre to begin.

1472
1473 "I saw fifty-nine men, women, and children killed that
1474 afternoon," went on the scholar. "Even in the very moment of
1475 death every face seemed to hold a smile of peace. I saw one lady
1476 speaking cheerfully to a little boy who was clinging to her hand.
1477 Then her turn came, and her body fell to the yamen floor. But the
1478 little fellow, without the sign of a whimper on his face, stood
1479 straight upright, still holding fast his mother's band. Then another
1480 blow, and the little mangled corpse lay beside that of the mother.
1481 Is it any wonder, therefore, that such marvellous fortitude should
1482 have led me to search your Scriptures and to have compelled me
1483 to believe that the Bible is in very truth the Word of God?"

1484
1485 In view of the foregoing, one can understand, perhaps, that it was
1486 with a feeling almost akin to awe that I came to Taiyuan in the
1487 fall of 1908 to lead a series of special meetings. The blood of the
1488 martyrs, shed there eight years before, made it sacred ground to
1489 me. It was wonderful how mightily the Spirit of God worked in
1490 the Church of Taiyuan during those days. So marked was His
1491 presence, indeed, that it was quite a common thing to overhear
1492 people in the city telling each other that a "new Jesus" had come.
1493 Their reason for saying this was that for years many of the
1494 professing Christians had been cheating their neighbours and
1495 quarrelling with them. Some, indeed, had gone so far as to revile
1496 their parents and beat their wives. It seemed that the other Jesus
1497 was too old or had lost His power to keep them in order. But this
1498 "new Jesus," it appeared, was doing wonderful things. He was
1499 making all those old backsliders get up before the whole Church
1500 and confess their sins, and afterwards go right back to their
1501 heathen neighbours and pay back anything that they owed, and
1502 beg the forgiveness of all whom they had wronged. But what was
1503 the greatest surprise of all was that they should even go so far as

1504 to abase themselves before their wives, asking their pardon for
1505 the way in which they had mistreated them. In this way a Revival
1506 served to carry conviction to the great mass of people outside the
1507 Church, that the Living God had come among His people.

1508

1509 My programme in Shansi had been so arranged as to give me
1510 only one day at Hsichow. It hardly seemed possible that any
1511 movement worth speaking of would result in so short a time. I
1512 had been warned, too, that there were several very serious
1513 hindrances in the Hsichow Church. It seemed that the wife of one
1514 of the prominent teachers in the mission school was a woman of
1515 ungovernable temper. Some time previous to my coming, in one
1516 of her fierce bursts of anger, she had gone blind. With her
1517 constant quarrelling she was causing trouble right and left. Yet
1518 the missionaries knew quite well that if they said anything to her
1519 she would go up and down the street, Chinese fashion,
1520 proclaiming at the top of her voice all manner of evil things about
1521 them. So they chose to leave her strictly alone.

1522

1523 But the most serious difficulty which the missionaries had to face
1524 had arisen in connection with the actions of [a] certain Mr. Kuo,
1525 who for many years had been one of the most influential
1526 members of the Church. During the Boxer uprising of 1900, he
1527 had displayed unusual bravery, having done a great deal to
1528 comfort and strengthen his fellow-Christians through months of
1529 the most bitter persecution. After the Allies had captured Peking
1530 and the Empress Dowager had fled west to Sianfu, and the
1531 officials everywhere were becoming frightened and beginning to
1532 try and undo the wrongs which had been heaped upon the heads
1533 of the hapless Christians, this Mr. Kuo was often called to the
1534 residence of the local mandarin for the purpose of consultation.
1535 He and the mandarin became quite friendly, and sometimes he
1536 would be asked to stay for meals, and drink would be pressed
1537 upon him. There came occasions when he returned from the
1538 yamen hopelessly drunk, hardly able to stagger back to his home.
1539 Once, on returning intoxicated from one of these parties, he had

1540 almost killed his wife. The missionaries felt at last that it was
1541 their duty to remonstrate with Mr. Kuo on the course which he
1542 was taking. He had flown into a rage and left the church, taking
1543 half the members with him.

1544
1545 Upon my arrival at Hsichow I sent a note to Mr. Kuo, saying how
1546 I had heard of his heroism during the Boxer uprising and that I
1547 was very anxious to meet him, and that I hoped he would come to
1548 the services on the morrow, as that would probably be my only
1549 chance to see him. He was pointed out to me at the service on the
1550 following morning. In the afternoon he was back again. I spoke
1551 that afternoon upon "Take away the stone" -- the text having been
1552 pressed upon me as I was on my way to Hsichow. Until about
1553 halfway through my address Mr. Kuo seemed quite at ease. Then
1554 something seemed to touch him and the tears began to trickle
1555 down his cheeks and his head went down.

1556
1557 Concluding my address I opened the meeting for prayer. Several
1558 responded, but their prayers were the most hum-drum and lifeless
1559 things I had ever listened to. It was an exceptionally hot day, and
1560 most of us were streaming with perspiration. There were an
1561 unusually large number of babies in the audience, and it did seem
1562 as if every last one of them was crying at the top of its voice.
1563 Over in a neighbouring yard a dog was howling as if it were
1564 being torn limb from limb. One found it hard to escape the
1565 feeling that it was just a little too much to expect that the Holy
1566 Spirit should work amid such an environment. Yet all the time, in
1567 common with the other missionaries, I was inwardly praying that
1568 somehow His power would be made manifest that afternoon.

1569
1570 Presently Mr. Kuo began to pray. Immediately all the babies
1571 seemed to go to sleep. The dog had either escaped or been put out
1572 of its misery. And somehow we forgot about the heat. As he went
1573 on, in broken accents, confessing his sin, there was the stillness
1574 of death in the assembly. As he finished, suppressed sobbing
1575 could be heard everywhere. In a little while a woman in the rear

1576 of the building started to pray. Her wan, tear-stained face showed
1577 plainly that the depths of her heart, too, had been plumbed.
1578 Brokenly she confessed to her wicked temper and the way in
1579 which God's work had been hindered by it. It was the teacher's
1580 wife.

1581
1582 After the service Mr. Kuo and I walked down the street together.
1583 "Do you know," he said to me, "I simply can't account for what
1584 happened to me this afternoon. All of a sudden I seemed to
1585 experience an awful burning inside of me. I felt that I would burn
1586 up if I did not confess my sins right there and then and get right
1587 with God" . . . "Is not my word like as a fire? saith the Lord; and
1588 like a hammer that breaketh the rock in pieces?" (Jer. xxiii:29).

1589
1590 When I arrived at Chuwuh sien it was to find that missionaries
1591 and Chinese leaders had assembled from three different
1592 provinces. Twenty-one stations in all were represented. Every
1593 one seemed eager, expectant. Miss Stelman, the senior
1594 missionary at Chuwu, said to me: "We have prayed dry for
1595 revival here. If God doesn't send revival this time then I don't see
1596 how it will be possible for us to continue in prayer. We have
1597 exhausted every prayer promise in His Book." I was unavoidably
1598 limited to only four days. However, we all laid the matter before
1599 the Lord and prayed that He would do a quick work.

1600
1601 My opening address was on "What the Lord has done for His
1602 people at Chinchow, Manchuria." I had not been speaking very
1603 long before the tears were running down many faces, and heads
1604 were bowed in conviction. During the open session for prayer,
1605 which followed my address, every one who prayed broke down.
1606 The movement, thus begun, continued meeting by meeting
1607 throughout the four days. All manner of sin was confessed and
1608 put away. The county magistrate, his curiosity aroused by the
1609 reports which had been brought to him, came to one meeting
1610 dressed in civilian garb and listened to confessions of murder,
1611 theft and crime of every description. His amazement knew no

1612 bounds, because, as he afterwards said, he would have had to beat
1613 those same people almost to death before they would come out
1614 with such confessions before him.

1615
1616 Sometimes, although a meeting perhaps, had lasted for three
1617 hours or more, the people would go right back to their rooms,
1618 shut themselves in and continue in prayer. One could go through
1619 the compound away on late at night and find little groups here
1620 and there engaged in prayer. Long before daylight it was the
1621 same.

1622
1623 In the earnestness and importunity of their prayers the Chuwu
1624 people reminded me of the Koreans whom I had listened to at
1625 Pingyang. One day a former elder, who had been dismissed from
1626 the Church not long before, was brought to the meeting. When
1627 the Chinese authorities were paying indemnity to the Christians
1628 for the losses they had suffered at the hands of the Boxers, this
1629 man declared that he had been robbed of 5,000 teals' worth of
1630 property. A deacon, who knew him well, said that at the very
1631 outside he had not lost more than 100 teals' worth. The magistrate
1632 granted him 1,500 teals compensation. From then on he lost
1633 ground rapidly. When I arrived at Chuwu he was an opium sot, as
1634 was also his wife.

1635
1636 At this meeting, which the ex-elder attended, one Christian after
1637 another prayed in tears for his return. They were quite the most
1638 moving prayers that I had ever listened to. I did not see how the
1639 man could help but yield. But suddenly he got up, uttered some
1640 vile curses, and left the church in a rage. That was the last I ever
1641 heard of him.

1642
1643 After I left Chuwu the principal of the Boys' School, a man who
1644 had been greatly influenced during those days, adopted the
1645 practice of getting up for prayer every morning long before dawn
1646 and then at daybreak having the boys join in with him. This
1647 continued for some twenty days, until finally one morning the

1648 Spirit was poured out upon them. Quarrels were made up. Stolen
1649 things were returned to their owners. One boy had cruelly beaten
1650 a neighbour's dog, and there was nothing else for it but that he
1651 should go to the neighbour, and confess his fault. Another had
1652 stolen a neighbour's chicken. So he had to go to the neighbour,
1653 confess what he had done and repay him.

1654
1655 While I was at Chuwu the Girls' School had not yet opened after
1656 the summer holidays. The teachers, however, were at the
1657 meetings and were among those who were most deeply moved.
1658 When the girls returned, the teachers told them in the
1659 prayer-meeting morning by morning about what God had been
1660 doing. The girls pressed for a day of fasting and prayer that they,
1661 too, might receive the blessing. The teachers brought the matter
1662 before Miss Stelman, who said: "Just wait a day or two and we'll
1663 pray about it." The following morning, when the girls were
1664 assembled for prayer, the Spirit fell upon them, and I understand
1665 that it was late in the afternoon before they finally got up from
1666 their knees.

1667
1668 It was at Hungtunghsien that the famous Pastor Hsi ministered so
1669 faithfully and with such splendid results for many years. After
1670 Pastor Hsi's death a certain Elder Hsu was appointed to fill his
1671 position. The new pastor was a man of advanced ideas. He aimed
1672 to make his church renowned throughout the province. There
1673 were to be no poor among its members. To the farmers he said:
1674 "The Lord has given you splendid land. My suggestion is that
1675 you stop growing wheat. There's scarcely any money in that.
1676 Grow opium instead. Of course, being Christians, you won't
1677 smoke opium. But since there's a demand for it why not supply
1678 it? Besides, if you grow opium, you will have all the more money
1679 to make our church flourish."

1680
1681 What a man sows that he will also reap. The people followed
1682 their pastor's advice, with the inevitable result that in a few years
1683 many of them had become opium addicts. But that was not all. At

1684 Pastor Hsu's direction the church established a large cash shop in
1685 the city. For a time it flourished. Then the leaders became more
1686 covetous and issued bogus money. The bank went smash, and the
1687 reputation of the church or what was left of it went down with it.
1688 With this last disgrace the patience of the missionaries was
1689 exhausted. Pastor Hsu was dismissed and all opium sots were cut
1690 off from the church.

1691

1692 During the few days that I was at Hungtung the Spirit of Burning
1693 was very much in evidence. Hidden sins were continually being
1694 brought out. One day, while the people were praying and a
1695 profound spiritual atmosphere seemed to fill the church, a
1696 missionary sitting by me whispered that the ex-pastor had just
1697 come in. From the moment that the man entered the building all
1698 sense of God's presence seemed to depart. The very devil
1699 appeared to take control of the meeting. This lasted for almost
1700 half an hour. Then he went out, and immediately men and women
1701 everywhere began to break down under conviction of sin, and the
1702 sense of God's nearness returned.

1703

1704 I quote this as a striking instance of the power of hindrance in an
1705 unrepentant leader. Not long afterwards, the ex-pastor had
1706 Buddhist and Taoist priests attend his father's burial and had it
1707 published around the province that he had been fooled by the
1708 missionaries and that there was nothing in Christianity.

1709

1710 CHAPTER VI

1711

1712 AN OUTPOURING OF DIVINE BLESSING UPON
1713 CHANGTEHFU

1714

1715

1716

1717 ONE can appreciate how it must have been with a peculiarly
1718 keen sense of anticipation that I returned to my own home station
1719 after my visit to Korea in the summer of 1907. On the Sunday

1720 morning that I told the story of the Revival the Chinese leaders
1721 crowded around me after the service insisting that I immediately
1722 give them a week of special meetings. The matter was broached
1723 to the other missionaries at the station. Yes, we might have the
1724 meetings if we wished. But the general routine was to be
1725 interfered with as little as possible. Certainly, the schools were
1726 not to be closed in order to allow the pupils to attend the
1727 meetings. The warm support accorded me by the Chinese leaders,
1728 however, more than made up for any indifference in other
1729 quarters. I often look back to those wonderful days I had with
1730 them.

1731
1732 The meetings ended on a Saturday. Next day I addressed the
1733 whole congregation at the usual Sunday morning service. From
1734 the very first I felt as though I were talking against a stone wall.
1735 About halfway through my address I said: "The Spirit of God is
1736 being hindered. It is no use for me to go on speaking. Will
1737 several brethren pray?" Several prayers were offered, but they
1738 were of a very ordinary nature and clearly without spiritual
1739 power. "Stop!" I cried. "Plainly there is some one in this audience
1740 who is hindering God." I pronounced the benediction and the
1741 meeting broke up.

1742
1743 During the months that followed a marked change took place in
1744 the attitude of my brother missionaries. Certainly it was no longer
1745 possible to blind one's eyes to the fact that the spiritual condition
1746 of the station had reached a very low ebb. The Boys' School,
1747 especially, was causing no little anxiety. It was being found
1748 almost impossible to maintain any semblance of discipline. Some
1749 of the senior students had run away. Others were secretly
1750 planning to follow their example. Finally, the missionaries had
1751 come to the conclusion that unless something happened to change
1752 the temper of the boys, the school had better be closed. It was in
1753 the spring of 1908 that the invitation was extended to me to
1754 conduct a ten days' series of meetings, full support being
1755 promised me.

1756

1757 In Manchuria and elsewhere the question had sometimes been put
1758 to me: "Do you believe that you will meet with the same
1759 manifestations of the Spirit's power in Honan, where your faults
1760 and weaknesses are known, as in these places where you are a
1761 comparative stranger?" It was a difficult question. As the time
1762 drew near for the start of the Changtehfu meetings I became
1763 decidedly uneasy. Early on the morning of the first meeting I was
1764 pacing restlessly up and down my room, my mind in a turmoil. I
1765 had often heard of people going to the Bible, opening it at
1766 random, and finding some text seemingly written for their own
1767 immediate need; but this had never been my custom. Yet this
1768 morning I felt, as perhaps never before, the need of Divine light
1769 to strengthen my wavering faith.

1770

1771 As I took up my Bible it seemed to open of itself. My eye was
1772 arrested by these words: "From the rising of the sun even unto the
1773 going down of the same, my name shall be great among the
1774 Gentiles" (Mal. i. 11). It was an answer clearly enough; and my
1775 faith was restored. Yet in a little while a doubt began to arise.
1776 There was, of course, no question, a voice seemed to say, that the
1777 text included Honan. But wasn't it stretching the point a little to
1778 take it that it referred even to my own station of Changteh? Once
1779 again I took up my Bible. Strangely enough, it opened at the
1780 same place. This time my eye caught the words, following
1781 immediately after those which I have already quoted -- "And in
1782 every place . . ." That means this station, I said to myself.
1783 Somehow I knew then that God was going to move Changteh.

1784

1785 The missionaries had been most praiseworthy in the preparations
1786 which they had made for the meetings. As for the Chinese leaders
1787 they were, if possible, even more whole-hearted in their support
1788 than they had been before. Feeling that the church, which had a
1789 seating capacity of only six hundred, was too small, they had on
1790 their own initiative erected in the adjoining yard a large mat
1791 pavilion. Christians had come in for the services from all parts of

1792 the field. The schools had been closed, and even in the hospital
1793 arrangements had been made to allow as many of the staff as
1794 possible to attend the meetings. Visiting missionaries and
1795 Chinese leaders were there; some having come long distances.

1796
1797 From the very first it seemed as if God had marked out Changteh
1798 for a special outpouring of Divine blessing. On the morning of
1799 the second day a number broke down and confessed their sins.
1800 Among these was a Mr. Fan, who was a noted scholar and a
1801 teacher in the Girls' School. That evening, at the missionary
1802 prayer-meeting, two lady missionaries, who for a long time had
1803 not been on speaking terms with each other, asked each other's
1804 forgiveness and made up their quarrel. At that same meeting the
1805 principal of the Girls' School confessed to the sins which she felt
1806 were hindering God's work. As we were passing the Girls'
1807 School, on our way to the evening service, the sound that reached
1808 us made it seem as if all the girls were praying and confessing at
1809 the same time.

1810
1811 All through the third and fourth days there was a deepening sense
1812 of God's presence. Mr. Hu, one of our leading evangelists, had
1813 been asked to lead the general prayermeeting on the evening of
1814 the fourth day. On rising to open the meeting he said: "I must
1815 confess my own sins before I attempt to lead this meeting. When
1816 the reports of the Manchurian Revival began to reach us, I said to
1817 the other evangelists, 'This is not the Holy Spirit's work. It is just
1818 Mr. Goforth's way of manipulating an audience by a sort of
1819 mesmeric power. I assure you that when he comes to Changteh
1820 he will run up against Hu Feng Hua, a man who has a resolution
1821 and mind of his own. Hypnotism won't be able to affect him.'

1822
1823 "On the second morning," he continued, "when I saw teacher
1824 Fan, a B.A. from my own village, down in the dust, weeping like
1825 a little child and confessing his sins, I was more than disgusted. I
1826 assured myself that this could not possibly be the Spirit of God. It
1827 was just toadying to the foreigner. As the day progressed, I

1828 became more and more scornful at the way things were going.
1829 What creatures they must be, I thought, to give way as they were
1830 doing!

1831
1832 "On the third day, as the movement increased in intensity and the
1833 people seemed to be swept along in spite of themselves, I became
1834 a little uneasy. Gradually the thought began to take shape in my
1835 mind, 'Can it be that I am mistaken? What if it should turn out
1836 that I am actually opposing God?' Last night I hardly slept a
1837 wink, and this morning I was like a man demented. Instead of
1838 going to the meeting, I wandered out through the fields, not
1839 knowing where I was going. The torment in my mind became
1840 ever more agonizing. I came back and went into the evangelists'
1841 room. Evangelist Cheng was there. 'What's wrong with me?' I
1842 asked. 'Am I going mad?' 'No,' replied Evangelist Cheng, 'I don't
1843 believe you're going mad. Just kneel down there and you will
1844 soon find out what the trouble is.' While he was praying my heart
1845 was broken and I sobbed like a little child. I knew then that I had
1846 been pitting myself against God the Holy Spirit."

1847
1848 I had prayerfully hoped that, after such a confession, great things
1849 would result. But, to my keen disappointment, it was an
1850 insignificant church member, and one whose life had been
1851 anything but straight, who rose to pray. It was not long, however,
1852 before it became evident that God had chosen this humble vessel
1853 to do His work that evening. (In the afternoon, although I had not
1854 believed it at the time, the man had gone through a terrible
1855 shaking-up and had made a most broken confession). He was
1856 weeping now. He seemed to have caught a vision of the Savior.
1857 "What, Lord!" he cried, "You standing there outside the door,
1858 patiently knocking! That should not be. The temple is Thy
1859 purchased possession. You have given Your life to redeem it. If
1860 You are outside the door, then there must be one inside who is
1861 preferred before You." He went on in that strain for several
1862 minutes; and, as he prayed, different ones all over the audience

1863 broke down in an agony of conviction. Never have I listened to a
1864 prayer that seemed more genuinely inspired.

1865
1866 Suddenly, to my great disappointment, he stopped and sat down.
1867 I felt certain that he hadn't finished his work. Ten minutes went
1868 by and then he rose again. It was the same vision, but now his
1869 whole being seemed enthralled. "What, Lord!" he cried, "You
1870 waiting there still? You, who art Lord of all! One word from You
1871 would sweep us sinners from the earth. Is it possible that still we
1872 defy You and bar You from Your own temple?" At these words
1873 the whole audience gave way and melted like wax.

1874
1875 To show how carefully even the most favored must walk in the
1876 presence of the Lord, I will mention an incident which occurred
1877 on the following evening. Shortly after the meeting had been
1878 thrown open for prayer, I heard a peculiar moaning sound.
1879 Looking up I saw this man, who had been so wonderfully used
1880 the evening before, groaning horribly and going through all
1881 manner of rhythmical movements. Suddenly, as I was watching
1882 him, he threw himself full length upon the ground. It was clear
1883 enough that the devil had got hold of him. Realizing what a
1884 powerful effect his prayer had produced the night before, he had
1885 probably decided that this time he was going to stage something
1886 really extraordinary. Although I disliked intensely to interfere, I
1887 was afraid that, if I left him alone, he would soon have imitators.
1888 I went down and gave him a sharp slap on the side, saying, "Get
1889 up and pray decently." He stopped on the instant, and
1890 shamefacedly slunk into his seat.

1891
1892 On the fifth day so many were moved to prayer and confession
1893 that I had barely time to give my addresses. One of the most
1894 startling confessions of that day was from the principal of the
1895 Boys' School. He was a man whom we had all along thought was
1896 almost perfect. Yet before that great audience, including his own
1897 pupils, he gave one of the humblest and most heart-searching

1898 confessions that I have ever listened to. Before nightfall the
1899 revival fire had swept through his school.

1900

1901 As the meetings went on many of those who had received a
1902 blessing hastened back to their villages, and urged their relatives
1903 and friends to return with them at once to Changteh, saying that
1904 "the Spirit of God has come." Others, who would not get away,
1905 hired messengers to go to their home places and bring back their
1906 families. On the seventh day the movement became so powerful
1907 that I did not have a chance to give either a forenoon or an
1908 afternoon address. In fact, from then on till the end of the
1909 meetings there were so many anxious to confess, that it was
1910 usually found impossible to limit a meeting to less than three
1911 hours.

1912

1913 On the seventh evening, Dr. L-- came up on the platform and
1914 asked for an opportunity to say a few words. Addressing the
1915 congregation, he said: "From the beginning of this movement,
1916 with which Mr. Goforth has been connected, I have refused to
1917 believe that it originated with, or was guided by, the Holy Spirit.
1918 The conclusion that I arrived at was that it was due to some
1919 hypnotic power which Mr. Goforth was able to exercise over his
1920 audiences. But what I have seen here these past few days has
1921 convinced me, even against my will, that I was wrong. I was
1922 attributing to a man what only God could bring about. I want to
1923 say now that I believe, with all my heart, that this movement is
1924 truly of the Spirit of God." Whereupon he turned to me, before
1925 everyone, and asked me to forgive him. Then, addressing the
1926 people again, he said: "I also want to ask your forgiveness. I have
1927 done you an injury in imagining that you could be moved, as you
1928 have been these days, by any other agency but the Divine."

1929

1930 Word of what was happening at Changteh having gone around
1931 the country, fresh bands of Christians from all parts of the field
1932 were constantly arriving. Many of the newcomers were brought
1933 under conviction before they had scarcely entered the compound.

1934 Sometimes people would be praying in their rooms, hours before
1935 a meeting opened. Then, when the time came, they would go and
1936 pour out their confessions.

1937
1938 Again, on the eighth day, I found it impossible to give an address.
1939 At the morning meeting even the schoolboys were getting up on
1940 their benches, and in tears confessing to all manner of sin. This
1941 was too much for Dr. M--. At the conclusion of the meeting, he
1942 declared: "After what I have heard this morning it is impossible
1943 for me to take any further part in the meetings. It couldn't have
1944 been anything else than the devil which got into those boys. How
1945 could they know anything about the things of which they
1946 professed themselves guilty? They had listened to the confessions
1947 of the grown-ups and they were simply playing the parrot."
1948 "Better be careful Doctor," I said, "about judging too hastily.
1949 After all, how are we to determine the depth of a schoolboy's
1950 heart?"

1951
1952 Dr. M-- had been appointed to take charge of the afternoon
1953 meeting. It was only after much persuasion that we induced him
1954 to fill the position. That afternoon one after another of his own
1955 and other evangelists told how their hearts had been cut to the
1956 quick at the schoolboys' confessions. "Well, this has certainly
1957 been a great revelation to me," said Dr. M-- after the meeting.
1958 "Never again will I make out what I know what is the moving of
1959 the Spirit of God."

1960
1961 The original plan had been that the meetings should last for eight
1962 days; but when the eighth day came every one was agreed that we
1963 should go on for several days longer. During these last days a
1964 number, who had held out up till then, felt that things were
1965 becoming too hot for them and tried to run away. But they found
1966 out what a difficult thing it is to escape from a seeking God.
1967 Some only got part way home, when the pressure became so
1968 unbearable that they had to turn around and come back. Others

1969 got all the way home, but, finding no relief, they returned to
1970 Changteh.

1971
1972 One wealthy man, to whom the idea of public confession was
1973 particularly distasteful, had got a few miles from the city when he
1974 realised that it was useless for him to go any farther. He came
1975 back, and standing up in the rear of the tent, with the tears
1976 coursing down his cheeks, he cried out to me: "Pastor, do I have
1977 to wait until all those up there at the front have got through?" I
1978 replied that since they had got there first it was only fair that we
1979 should hear them first. "But, Pastor," he said, "I can't wait. I'll
1980 burst if I'm not given a chance to confess my sin right away."
1981 "Well, if that's the case," I said, "I think we had better hear you
1982 now; and the others will have to be patient." Then followed the
1983 confession -- coming like a torrent, bursting through the dam
1984 which had tried to hold it in check.

1985
1986 Often, during the meetings, great waves of prayer would sweep
1987 the congregation. Some one would cry, "Oh, do pray for my
1988 out-station; we're so cold and dead out there." Or another would
1989 tell of how his father and mother were unconverted, and plead
1990 with the people to join him in prayer for them. Instantly scores all
1991 over the audience would respond. It seemed that nothing could
1992 resist such importunity. A number of our most influential Chinese
1993 leaders had been opposed to the meetings and had declared
1994 beforehand that they had not the slightest intention of attending
1995 them. Special intercession was offered up on behalf of these men;
1996 and as I remember, some of the most broken confessions of the
1997 whole movement were from them.

1998
1999 All kinds of quarrels were made up and innumerable wrongs
2000 righted during those days. Though many confessed to the grosser
2001 sins, yet the burden of perhaps the majority ran along the line of
2002 neglected duty. The Sabbath question, tithing, testimony to
2003 others, right example, neglect of the Bible, believing prayer for

2004 their loved ones and friends -- these were the matters concerning
2005 which many in great brokenness confessed their failure.

2006
2007 It was remarkable, too, how even the outsiders, who came into
2008 the compound merely out of curiosity, were often brought under
2009 conviction. With many it seemed that an irresistible pressure
2010 drew them to the tent to confess their sins and acknowledge
2011 Christ as Savior. There was one young man in the hospital who
2012 had had both his legs cut off by a train. From his room in the
2013 ward it was quite impossible for the man to hear my voice. Yet
2014 during one of the meetings, when the movement in the tent was at
2015 its height, he came under conviction of sin and was converted.

2016
2017 But any account of the movement at Changteh would be
2018 incomplete if it did not contain the story of how God dealt with
2019 my old friend, Wang Ee, of Takwanchwang, a village some
2020 twenty-five li southeast of our station. Wang Ee was one of our
2021 strongest converts. My home had no more frequent nor more
2022 welcome visitor than he. For a number of years after his
2023 conversion the Lord's cause prospered greatly in his village.
2024 Some notorious sinners were saved, and by 1900 there were
2025 altogether nineteen families in the village professing Christ. In
2026 Wang Ee's own household, out of twenty-eight members, all save
2027 two had become Christians.

2028
2029 In 1900 the Boxer trouble broke out. The Chinese leaders
2030 immediately urged us to flee, while there was time. They assured
2031 us that, if we stayed, probably all, missionaries and Chinese
2032 Christians alike, would be massacred. If, on the other hand, we
2033 managed to get to a place of safety, we could remain there until
2034 the storm had blown over and then return. This is not the place to
2035 tell of the harrowing experiences through which we passed before
2036 we finally reached the safety of the coast. The Christians in
2037 Honan, and among them my friends at Takwanchwang, went
2038 through great persecution and were stripped of practically
2039 everything.

2040

2041 On my return to Changteh, in the spring of 1902, I immediately
2042 hurried out to Takwanchwang. What a meeting that was! We all
2043 gathered in Wang Ee's home, and they showed me their scars and
2044 I showed them mine. Then we all knelt down and praised God for
2045 His mercy to us. Destitute as they were, not one of the little band
2046 had been killed. I felt that surely, since God had brought His
2047 people safely through such trials, He must have great things in
2048 store for them.

2049

2050 Shortly after this visit, I entered upon the evangelisation of the
2051 northern portion of the field, and another missionary took over
2052 the southern section in which Takwanchwang was situated. Thus,
2053 for a number of years, I was not able to visit the station again.
2054 Wang Ee, however, often came to call on me. When I would ask
2055 him how the work was prospering in Takwanchwang his face
2056 would fall and he would reply: "Not very well, I am afraid. But,
2057 Pastor, you mustn't blame me. God's time hasn't come yet. When
2058 His time comes He will save the people of my village." Somehow
2059 I felt that the hindrance must be with my friend, but where or
2060 how I had no means of determining.

2061

2062 In the fall of 1908 I wrote a letter to Wang Ee asking him, as a
2063 special favor to myself, to come and attend the meetings which
2064 were to be held at Changteh. But at the opening meeting I looked
2065 in vain for the familiar face of my old friend. His son, however,
2066 had come. I said to the young man: "I sent especially for your
2067 father. Why didn't he come?" He replied: "My father sent me in
2068 his stead. He says that he is old and will soon pass on, and that he
2069 wants me to learn all I can so as to be able to take his place in the
2070 church after he has gone." On the third day the young fellow
2071 appeared to be greatly moved. "You go home," I said to him,
2072 "and tell your father that he simply must come; and that if he
2073 doesn't he will offend his best friend."

2074

2075 Next morning Wang Ee turned up. His greeting was cold. "Why
2076 did you send my son home?" he asked resentfully; "he would
2077 have got far more out of these meetings than I could. There is
2078 really no particular reason why I should come. I haven't any sin."
2079 "Wang Ee," I said, "I just want to ask one thing of you; and that
2080 is that you should stay here several days and just see if God has
2081 anything to say to you."
2082

2083 On the sixth morning, before breakfast, Evangelist Ho came to
2084 my home in great excitement. "Wang Ee is in a terrible state," he
2085 said. "Late last night, as he was talking with some of us
2086 evangelists, he suddenly fell down on the floor as if he had been
2087 shot. Ever since he has been weeping and crying out about his
2088 sin. He has sent me to ask you to start the meeting as soon as
2089 possible so that he can have a chance to make his confession."
2090

2091 As soon as breakfast was over, I hurried out to the yard. Just
2092 outside the door of the tent I met Wang Ee. The tears were
2093 streaming down his checks. He was so overcome that he could
2094 not say a word. He just grasped my arm. This was too much for
2095 me, and I found I couldn't keep the tears back myself. Arm in arm
2096 we entered the tent. Wang Ee knelt down on the platform. For a
2097 few minutes the great sobs that shook his frame rendered him
2098 speechless. But at last, finding his voice, he cried: "I told Pastor
2099 Goforth that the people of Tagwanchwang had not been saved
2100 because God's time was not up. I lied to him. It was because
2101 Wang Ee's time was not up. I have sinned and grieved the Holy
2102 Spirit. After 1900, when the official was compelled to indemnify
2103 me for the property which had been stolen or destroyed by the
2104 Boxers, I grossly exaggerated my losses. Where I had only lost
2105 three mules I made out a claim for six and got paid for six. Where
2106 I had been robbed of three hundred bushels of wheat I declared
2107 that I had been robbed of six hundred, and I was paid for six
2108 hundred. By lying in this way I have been made rich out of
2109 adversity and quenched the Holy Spirit in my heart."
2110

2111 Wang Ee concluded with the declaration that he would use every
2112 cent, which he had got dishonestly from the Boxer Indemnity, in
2113 the construction of a church in his native village. And he kept his
2114 word.

2115

2116

2117

2118 CHAPTER VII

2119

2120 THE LORD'S PRESENCE AND POWER IN THE 2121 CHANGTEHFU OUT-STATIONS

2122

2123

2124

2125 AFTER the Changtehfu meetings the missionaries and Chinese
2126 leaders formed themselves into bands and toured the various
2127 out-stations. Among those visited was a certain village where, not
2128 long before, over a hundred of our Christians had gone over to
2129 the Church of Rome. The trouble had arisen over a law-suit. A
2130 certain notorious character in the village had suddenly surprised
2131 every one by professing Christ. For six months he had continued
2132 to walk the way of a Christian, and then finally had turned again
2133 to his sin and was arrested for robbery. The elders and deacons of
2134 the church had come to us, begging us to interfere. They assured
2135 us that all we needed to do, in order to save the man's life, would
2136 be to tell the magistrate that he was an earnest Christian and that
2137 he must have been wrongfully arrested. We refused to perjure
2138 ourselves to save him. They left us and went straight over to the
2139 Roman Catholic priest. He named his price. He would save the
2140 man on condition that they should all join the Church of Rome.
2141 They gave the promise; the priest immediately got in touch with
2142 the mandarin, and a few hours later the man was set free.
2143 Practically the whole Church went over to Rome, just a remnant
2144 remaining faithful.

2145

2146 During the Revival at Changteh this out-station was the burden of
2147 many a prayer. Sometimes there would be hundreds at a time
2148 imploring God to bring the lost ones back to the fold. A
2149 deputation was sent out to the village, and they practically
2150 dragged the chief elder and the chief deacon back with them.
2151 Both men were brought under terrible conviction. Not long
2152 afterwards Dr. M--, at the head of a band of revived Chinese
2153 leaders, went to the village to conduct four days of special
2154 meetings. Dr. M-- assured me afterwards that he had never
2155 listened to people so apparently under the spirit of judgment.
2156 Over a hundred made public confession; and the whole Church
2157 turned back from Rome.

2158

2159 Dr. M-- and his band went on to Changtsun. Unusual interest was
2160 manifested in the meetings. One day as many as five thousand
2161 people gathered to listen. It was found necessary to erect
2162 platforms at different strategic points in order that all might be
2163 reached. Years later, after the Church at Changtsun had been
2164 organized, I was invited there to lead in a series of revival
2165 meetings. The church being considered too small, the meetings
2166 were held out in a large open yard near-by. For several days there
2167 was absolutely no evidence of any spiritual movement. There
2168 seemed to be some unaccountable hindrance.

2169

2170 On the third morning Mrs. Goforth said to me: "This is getting on
2171 my nerves. I can't stay here any longer. I wasn't present at that
2172 first meeting, but judging from little things that have been
2173 dropped you must have mortally offended the people by
2174 something you said. Why, I've never seen people act like this.
2175 You give your address, then announce that the meeting is open
2176 for prayer. You wait for ten minutes with no result, every one
2177 being as dumb as a post. Then you have them sing a hymn, after
2178 which you again open the meeting for prayer. Another long
2179 interval passes, but still not a word from any one. Then you
2180 pronounce the benediction. This has been going on for days. I
2181 can't stand it."

2182

2183 "I don't know how I could have offended them," I replied. "All I
2184 remember saying, at that first meeting, was that if they had any
2185 old prayers which they had learnt off by heart I would be glad if
2186 they would lay them on the shelf until these meetings were over.
2187 But I told them that if the Spirit of God prompted them to get rid
2188 of different things which they had reason to believe were
2189 hindering His cause in this place, then we would be only too glad
2190 to hear that kind of praying."

2191

2192 As we were talking my diary lay open on the table in front of me.
2193 I had just been writing a note in it. "Just read this," I said,
2194 handing the book to my wife. "This is the third day, with not the
2195 slightest sign of any spiritual awakening among the people. But,
2196 as surely as God is omnipotent and His Word like a hammer that
2197 breaks the rock in pieces, so surely shall His people bend into the
2198 very dust before Him." Mrs. Goforth handed the diary to back to
2199 me. "I won't go home," she said. "I'll wait and see what God is
2200 going to do." Just then the Chinese pastor was ushered in. He was
2201 greatly worked up over the fact of there being as yet no sign of
2202 Revival, and he told us that the leaders felt so keenly about the
2203 matter that they had that morning started an extra prayer-meeting.

2204

2205 From then on our one difficulty was to get the meetings closed.
2206 Sometimes after a meeting had lasted for three or four hours I
2207 would pronounce the benediction, and immediately dozens would
2208 come running up to the platform, pleading with me to give them a
2209 chance to confess. Each day the unconverted came in larger
2210 numbers, and many were brought under conviction. One
2211 Christian said to me: "Before these meetings there was no special
2212 interest in the Gospel in my village. But today, when I went home
2213 for my noon-meal, about ninety of my fellow-villagers gathered
2214 around me and asked me to tell them all about 'this Jesus and His
2215 way of salvation!'" Among the new converts were two noted
2216 witches. They had Pastor Hsi and the elders go back with them to

2217 their homes to hold a service. All in their families turned to the
2218 Lord.

2219
2220 Even among the Christian leaders the brokenness and conviction
2221 were startling. Pastor and elders and deacons all besought God to
2222 forgive them for the coldness and laxity of their Christian service.
2223 Many prayed earnestly for a deeper experience of the spirit of
2224 brotherly love. Others in shame confessed how they hadn't read
2225 their Bibles, how they hadn't prayed, how they had not made any
2226 attempt to save those around them.

2227
2228 Sometimes, when people ask: "What about permanent results?" I
2229 tell them the story of Kuo Lao Tsui. Kuo lived in a little village
2230 about five miles from Changtsun. He had once been one of the
2231 wealthiest men in the district, but had become addicted to opium,
2232 and in a short time had squandered almost everything. His
2233 condition was such that even the weight of a quilt on him was
2234 agony to him. He couldn't sleep a wink unless dosed full of
2235 opium. His wife finally died of a broken heart, leaving one little
2236 child. Kuo had immediately taken to himself another wife, a
2237 young woman in her teens who had been forced into the marriage
2238 by her family. It is said that when the poor girl had correctly
2239 sized up the situation she fell into a fit of weeping that lasted for
2240 days; for she knew quite well that this husband who had been
2241 forced upon her might die off at any moment; and that would
2242 mean that both she and the child would be sold into slavery.

2243
2244 During the Revival at Changtsun a number from Kuo's village
2245 attended the meetings, and were brought under conviction. One
2246 day four of the new converts called at Kuo's house and told him
2247 to get ready as they would be back in half an hour to take him to
2248 Changtsun "to get saved." When the men returned the first thing
2249 they did was to destroy Kuo's opium pipe and pitch his opium
2250 into the fire. Kuo had had a suspicion that they would do this, so
2251 he had secreted some morphia pills in the lining of his garment. It
2252 was his intention that, when the craving came on him with its

2253 irresistible power, he would first make sure that no one was
2254 looking and then just take one of these pills out and eat it. But his
2255 friends were up to his tricks. They searched his garment, removed
2256 all the pills and threw them into the fire, too.

2257

2258 Poor Kuo was now in a terrible state. "What am I going to do?"
2259 he groaned; "I can't live without it." "We'll pray for you," his
2260 friends replied. As Kuo couldn't even bear the jolting of a cart,
2261 the men set him in a big animal feed-basket, and the four of them
2262 carried him the five miles into the meeting. To his great surprise,
2263 Kuo slept all through the first night without any uneasiness. As
2264 yet, however, it did not occur to him to give God the credit. He
2265 decided that it was probably due to the fact that the extra dose of
2266 opium, which he had taken as a precautionary measure prior to
2267 setting out on the journey, had not as yet worked off its effects.
2268 The second night, as he was about to retire, an intolerable craving
2269 came over him. His friends, seeing his distress, walked him
2270 around the village several times, brought him back to his room,
2271 prayed with him, then put him to bed. He slept peacefully all
2272 through that night. In five days the craving had completely
2273 disappeared, and Kuo was a new man in Christ Jesus.

2274

2275 In a few years Kuo came to be recognized as one of the ablest
2276 preachers in North Honan. He set to work, too, and recovered all
2277 the property which he had lost. On one occasion I heard him give
2278 his testimony before a large crowd which had gathered from his
2279 own and neighbouring villages. "You people know what a
2280 hopeless wreck I was at forty-five years of age," he said. "I had
2281 squandered away all I possessed. My first wife had died of a
2282 broken heart. My second wife was living in a continuous agony
2283 of apprehension. She expected me to die off any day. In those
2284 days I couldn't walk five li to save my life. Now I'm sixty years
2285 of age and I can walk ninety li any day without the slightest
2286 difficulty. I have a happy wife and four happy children. My two
2287 eldest daughters are graduates of the Christian Girls' School at
2288 Changteh. My youngest son and daughter are at present attending

2289 the same school. Yes, I can certainly recommend my Savior, the
2290 Lord Jesus Christ, for He has surely done great things for me."
2291

2292 In that same district there was a farmer by the name of Yeh. Early
2293 in the fall of 1908 Yeh became involved in a law-suit with a
2294 certain Mr. Chang, who lived in the town of Changtsun. The
2295 Changs were a well-to-do scholarly family, with considerable
2296 influence in the neighbourhood; while Yeh was only a poor,
2297 insignificant peasant. The Changs won the case. Yeh, burning
2298 with a sense of injustice, went up to the higher courts at Changteh
2299 to have the case retried. As he was passing through the city he
2300 encountered a Christian from his native village, who, on learning
2301 of his business in Changteh, persuaded him to put it off for a day
2302 and come with him to the mission. It was during the Revival. I
2303 happened to be preaching that day on the text, "But if ye forgive
2304 not men their trespasses, neither will your Father forgive your
2305 trespasses" (Matt. vi. 15).
2306

2307 Yeh was mightily convicted, and resolved then and there that he
2308 would become a Christian. All thought of going to law with the
2309 Changs passed from his mind. He wondered instead what he
2310 might do to lead them to Christ. The difference in their social
2311 levels, which rendered opportunities for contact of remote
2312 possibility, constituted the chief difficulty. It happened, however,
2313 that, shortly after his return home, Yeh was passing one day in
2314 front of the Chang house when Mr. Chang himself came out. Yeh
2315 bowed courteously and asked after his health. The old scholar
2316 glanced at him with supreme contempt, then turned away without
2317 saying a word. Such a rebuff was enough to dishearten any man
2318 -- but not Yeh. After that, whenever he met one of the Chang
2319 family on the street, he would go out of his way to be friendly
2320 with him.
2321

2322 Gradually old Mr. Chang began to soften. For a long time the
2323 family could think of no explanation to offer for Yeh's sudden
2324 change of attitude. He had gone up to Changtehfu threatening all

2325 manner of revenge, and then a few days later had returned and
2326 had thereafter manifested only the friendliest and most lovable
2327 spirit towards them. What could have happened? They wondered.
2328 Then one day a member of the family came back with the news
2329 that, while Yeh was at Changteh, he had gone over to the place
2330 where the "foreign devils" lived in the north suburb, and had
2331 decided to become a Christian. Whether that provided the
2332 solution of the mystery or not, they did not know. The fact
2333 remained that Yeh was plainly desirous of letting bygones be
2334 bygones. They finally decided to meet him half-way. Three
2335 months later Yeh had won the whole Chang family to Christ.

2336
2337 I wish to mention just one other incident before concluding this
2338 chapter. For a number of years the condition of the Church at
2339 Linchang, which was one of our largest out-stations, situated
2340 about thirty miles north-east of Changtehfu, had been anything
2341 but encouraging. I finally decided to give it a week of special
2342 meetings. We had good reason to believe that the unsatisfactory
2343 condition of the Church was largely due to the wrong living of
2344 one of the deacons. Nothing definite, however, could be fastened
2345 on the deacon. He was a wily customer, and always managed to
2346 cover up his tracks. On the Sunday morning that the meetings
2347 opened, I approached the deacon and urged him to stay for the
2348 whole series, pointing out how valuable his assistance would be
2349 to us. He made no reply, but immediately headed for his home,
2350 which was about twenty-two li away.

2351
2352 Monday came and there was no deacon. Tuesday -- and still he
2353 had not put in an appearance. Elder Chang became so wrought up
2354 about the matter that he set out early on Wednesday morning and
2355 brought the deacon back with him. At the close of the forenoon
2356 service I said to him: "Now, deacon, you have remained away
2357 two days. Won't you please stay with us till the end of the
2358 services?" He simply mumbled something incoherent and left me.
2359 Elder Chang did his best to get him to stay, but was met with the
2360 scornful reply: "Do you suppose that I could demean myself and

2361 confess my sins like those people did this morning? Why, I
2362 would die first."

2363

2364 Later, I saw the deacon and the elder out across the ploughed
2365 fields, the deacon struggling to get away and the elder trying to
2366 hold him back. Finally, the elder gave it up and came back,
2367 weeping, to the room where Mrs. Goforth and I were staying. He
2368 was very discouraged. I suggested that the three of us should
2369 unite in prayer for the deacon. "His case is not beyond God's
2370 power," I said. "Remember what Christ said, that 'if two of you
2371 shall agree on earth as touching anything that they shall ask, it
2372 shall be done for them of My Father which is in heaven.'" (Matt.
2373 xviii. 19). As we knelt in silent prayer, I cried, "O Lord, Thou
2374 canst see that this deacon won't stay at the meeting and thus give
2375 Thee a chance to bring him to a consciousness of his sin. Yet,
2376 even in his own home make him realize that he is the most
2377 miserable man in this country today. Don't let him sleep a wink
2378 tonight. Give him the consciousness that he is passing through
2379 hell; and bring him back on the morrow to glorify his Savior."

2380

2381 Early next morning the deacon turned up. He was the picture of
2382 misery. "I've passed through hell since I left here yesterday," he
2383 moaned. "I couldn't sleep last night. I'm sure that I'm the most
2384 unhappy man in China today."

2385

2386 When the deacon came up on the platform that morning to make
2387 his confession he was so overcome with emotion that he was
2388 scarcely able to speak. He took his stand by the blackboard. "My
2389 sins are too great," he cried, "for me to confess them simply by
2390 word of mouth. I must write them down." In large, clear
2391 characters he wrote, "LIAR." Then, turning to the audience, he
2392 said, "Yes, I'm a liar. I've lied to God the Holy Spirit. When He
2393 moved me at the great Revival at Changtehfu I vowed that in
2394 everything I would endeavor to live as became a leader in His
2395 Church. Instead, I have served the devil. I'm a liar." He turned to
2396 the blackboard again, and wrote "ADULTERER." Then

2397 "MURDERER." "Another man and I," he said, "planned to
2398 waylay a wealthy business man. We were going to kill him and
2399 then take his money. We waited by the roadside in the dark for
2400 hours; but our intended victim decided, almost at the last
2401 moment, not to leave the city that night. Nevertheless, I'm a
2402 murderer at heart."

2403

2404 It is impossible to put in words the effect that was produced by
2405 that remarkable confession. It seemed to be the one thing needed
2406 to allow the Spirit of God full power over the people's hearts.

2407

2408 CHAPTER VIII

2409

2410 EVIL SPIRITS DEFEATED AND CAST OUT IN HONAN

2411

2412

2413

2414 I was asked to hold meetings at Kaifeng on two different
2415 occasions. The first time I was faced with some unaccountable
2416 hindrance right up till the last day of the services. Different ones
2417 were brought under conviction, but there was nothing like the
2418 free movement of the Spirit which I had seen in Manchuria and at
2419 Changteh. During the final meeting, though, one of the medical
2420 assistants, a Mr. Kao, cried out to a colleague, "God is being held
2421 up here because of us. We are at enmity with each other and
2422 every one knows it. Let us get rid of this hindrance." The other
2423 immediately stood up and confessed his part in the quarrel.
2424 Whereupon the whole audience broke down. There were a large
2425 number of outsiders present that evening, and they especially
2426 seemed to be affected. I went around amongst them and heard
2427 many yielding outright and crying for mercy.

2428

2429 On the occasion of my second visit to Kaifeng the meetings were
2430 conducted especially for the students of Mr. Salee's school. There
2431 were about 140 students in the school, of whom perhaps 20 per
2432 cent were Christians. During the eight days that I was with the

2433 boys no real movement became evident. As a matter of fact, they
2434 did not have a fair chance. Japan had just brought in her
2435 "Twenty-one Demands," and naturally every one was wrought up
2436 to the highest pitch. The day on which our meetings opened a big
2437 public gathering was held in the city, the students, as usual, being
2438 very much in evidence. Speakers were chosen, who denounced
2439 the Japanese in the most violent terms and insisted that steps
2440 should be taken to wipe out this national disgrace. A number of
2441 students from the Government schools, both male and female, let
2442 out their own blood and inscribed vows of undying hatred against
2443 Japan.

2444
2445 On the fourth day of the meetings a note was sent to Mr. Salee's
2446 students from the girls of one of the Government schools in the
2447 city. The note ran something like this: "We thought you were
2448 men, and that you would naturally take the lead in the defence of
2449 your country. But we see now that we were mistaken. You're just
2450 a bunch of 'sissies'. We're so disgusted with you that we've
2451 decided to send you some girls' clothes to put on." The boys were
2452 so aroused that they stationed guards at the gate to ward off any
2453 who would approach with suspicious looking bundles. One can
2454 understand, therefore, how the boys were not exactly in a
2455 receptive mood for the message which I had come to deliver to
2456 them. In fact, Mr. Salee had the greatest difficulty in even
2457 keeping the school together at all.

2458
2459 I had to leave Kaifeng directly the meetings were over. Mr. Salee
2460 accompanied me to the station. Just before saying good-bye I
2461 strongly urged him to continue the meetings, and he promised
2462 that he would. He told me afterwards that on his way back to the
2463 school he was very much depressed. He kept thinking, he said,
2464 "If that man, who has had so much experience, can't do anything,
2465 what can I do?" Still, he had promised to go on with the
2466 meetings, and he had no intention of going back on his word.
2467

2468 On arriving back at the school, he called the boys together and
2469 gave a short address. When he had finished, the head Chinese
2470 teacher came up on the platform. For several minutes the man
2471 could do nothing but weep. When he was finally able to control
2472 himself, he said: "I was smoking cigarettes with some of the
2473 students. Mrs. Salee, on hearing about it, called me in and
2474 charged me with it. I protested my innocence. 'You know, Mrs.
2475 Salee,' I said to her, 'before I became a Christian I was a smoker;
2476 but since my conversion I've given it up. And surely, you don't
2477 suppose that I, a Christian and a teacher, would go and smoke
2478 cigarettes with the students?' Mrs. Salee seemed to be satisfied
2479 with my explanation; but I wasn't. That was a year ago, and since
2480 then every time I've tried to pray that lie has come back and
2481 stopped me."

2482
2483 A powerful effect, it seems, was produced by this confession.
2484 Conviction swept over the students, the non-Christians as well as
2485 the Christians. One of the non-Christian students, a boy who had
2486 been the ring-leader in every insubordination and devilry, was
2487 terribly broken up and was the first to confess his sins. Many of
2488 the boys followed his example. By the following afternoon as
2489 many as fifty-five of the non-Christian students had gone to Mr.
2490 Salee's study and professed Christ as their Savior.

2491
2492 Here are two clear instances, in one city, of how God was held up
2493 by the sins of His own professed followers. In both cases, as soon
2494 as the sin had been brought to light and the stone of hindrance
2495 removed, the Holy Spirit broke through in all the fulness of His
2496 convicting power. May we not say that this is a law of God's
2497 kingdom? Without the 120 first being filled with the Holy Spirit
2498 it would have been impossible for those three thousand, on the
2499 day of Pentecost, to have been brought to a saving knowledge of
2500 Jesus Christ.

2501
2502 The work at Kwangchow had been started in the nineties by Mr.
2503 Argento, an Italian. Upon becoming a Christian, Mr. Argento had

2504 been turned out of his home. He joined the China Inland Mission,
2505 and was sent to Kwangchow, where, in a few years, he had
2506 gathered a little band of Christians around him. Their practice
2507 was to get up before daylight to study the Scriptures together. In
2508 1900 the Boxers bound Mr. Argento, poured kerosene over him
2509 and set him on fire. Some of his friends, however, came to the
2510 rescue and managed to save his life; but his sight was lost and
2511 other parts of his body were badly burnt. The Mission urged him
2512 to go back to Europe, but he would not think of it. "If I can't see,"
2513 he said, "I can at least stay here and pray for the salvation of my
2514 people."

2515
2516 But, after a few years, his health became so wretched that he was
2517 obliged to leave China for good. He made his home with his
2518 wife's people in Norway. A neighbour of Mr. Argento's in
2519 Norway told me how the spirit of prayer was constantly upon
2520 him. Often he would be up till long after midnight interceding for
2521 the people of Kwangchow. Sometimes his wife would say: "You
2522 can't stand this; you're too weak. You must go to bed." To this he
2523 would reply: "How can I sleep, when so many thousands off
2524 there in Kwangchow are dying without Jesus?"

2525
2526 When I arrived at Kwangchow in December, 1915, I saw the last
2527 tile being put in its place on the roof of a fine church. The church
2528 was pointed out to me as an example of the fruit of Mr. Argento's
2529 sacrificial ministry. It possessed seating capacity for 1,400
2530 people, and had been built entirely out of funds contributed by
2531 Chinese Christians. At that time there were two thousand
2532 Christians in the city of Kwangchow and throughout the
2533 surrounding country. There were, besides, twenty-one
2534 outstations, and of all the workers only two were being paid out
2535 of foreign funds.

2536
2537 Shortly after my arrival, I was introduced to Elder Wen. In
2538 accordance with Chinese custom, I asked the elder how old he
2539 was. With a twinkle in his eye he replied, "I'm just eighteen years

2540 old." He had grey hair, and I had guessed that he must be at least
2541 sixty. "It is true," he went on to explain, "I am eighteen years old.
2542 Before that I was dead in trespasses and sins. I was an opium sot,
2543 a drunkard, and a gambler. I had become so weakened by my
2544 debauchery that one day a friend of mine, meeting me on the
2545 street, looked absolutely aghast at my appearance. 'Look here,
2546 Wen,' he said, 'you can't last much longer at the rate you're going.
2547 You had better go right over to that Jesus church and have the
2548 missionary pray for you.' In alarm I decided to follow his advice.
2549 I went straight to Mr. Argento and told him of my plight. He
2550 prayed for me, and that day the craving for opium and drink left
2551 me. I became literally a new man in Christ. And I've been living
2552 for Him now for eighteen years."

2553
2554 On the Sunday morning that the meetings began, it was found
2555 that the new church was not large enough to hold the crowd.
2556 Many hung around the doors and windows all through the
2557 service. It was evident from the very first meeting that the Holy
2558 Spirit had come in unusual power. Sometimes there would be
2559 hundreds of people weeping at the same time. As I remember, the
2560 sin confessed appeared to be mainly along the line of neglected
2561 duty in prayer and Bible study and care for souls.

2562
2563 I came in contact with two demon-possessed people during the
2564 Kwangchow meetings. One was the wife of a prominent
2565 evangelist. The evangelist was asked one day to take charge of
2566 the early morning prayer-meeting. Just after he had got the
2567 meeting nicely started his wife cried out: "You're a pretty one to
2568 be leading a prayer-meeting after the way you've sinned." She
2569 then proceeded to rake up all his past sins, including those which
2570 he had committed before his conversion, and, in fact, before he
2571 had even met her. "Yes," replied the evangelist, addressing the
2572 evil spirit, "while I was your slave I did these things. But I am
2573 your slave no longer. The Lord Jesus has changed my heart."
2574

2575 On another occasion, right in the middle of a meeting, this
2576 woman began to shout all manner of blasphemous things and
2577 generally to make a great ado. A Biblewoman, who was sitting
2578 behind her, pulled her down and told her to stop. With that she
2579 turned around and spat all over the Bible-woman. A
2580 lady-missionary, sitting nearby, took out her handkerchief and
2581 wiped the saliva off the Bible-woman's clothes. This so affected
2582 the demonpossessed that she put her head on the missionary's
2583 shoulder and wept bitterly.

2584
2585 The other demon-possessed person was a heathen, who had been
2586 brought into the meetings by his Christian friends in the hope that
2587 he might be cured. While nothing out of the ordinary was going
2588 on in a meeting this man was silent, save for a slight whimpering.
2589 But whenever the Spirit of God began to move in convicting
2590 power and people started to weep and confess their sins, he was
2591 roused into a great fury. The filth that then proceeded from his
2592 lips was frightful. After one meeting, in which he had been more
2593 than usually disturbing, the demonpossessed man was led into a
2594 room, where another missionary and myself together with most
2595 of the Chinese leaders had gathered.

2596
2597 Mr. M-- led in prayer. For some time the demon-possessed man
2598 merely went on whimpering. Then the missionary happened to
2599 use the expression, "Jesus of Nazareth," and immediately the man
2600 seemed to fall into the most excruciating agony. The same was
2601 true when Elder Wen prayed for him. Whenever the words "Jesus
2602 of Nazareth" were used he seemed to pass beyond all control.
2603 Finally, Elder Chang, putting his hand on the man's head, cried:
2604 "Foul fiend, in the name of Jesus Christ of Nazareth, come out of
2605 him." With that, the man flung himself on the floor and wallowed
2606 there, foaming at the mouth. There was a circle around him, and
2607 on account of the long Chinese clothes I could not see him
2608 closely; but suddenly I distinctly heard a sound as if he had
2609 vomited. Later on I looked carefully but there was no evidence
2610 that he had done so. Yet something, apparently, had gone out of

2611 him. He got up from the floor, assisted by several of the
2612 evangelists. He was limp, pale and trembling -- but he was in his
2613 right mind. There was no doubt about that. The evangelist's wife
2614 was also prayed for in the same way, and the demon cast out of
2615 her. The report, a year later, was that both of these people were
2616 living as ordinary Christians.

2617
2618 During the eight days that the meetings lasted, 154 people were
2619 baptised; and some hundreds had already been baptised that year.
2620 One day some prominent business men from the city, who had
2621 been attending the church for years but had not had sufficient
2622 courage to take a definite stand, came to the missionary and
2623 asked that the rules of the church, which provided that a man
2624 should have made public confession for at least six months before
2625 being allowed to receive baptism, should be set aside in their
2626 case. "We've been a little uncertain about the Gospel up till now,"
2627 they said, "but these days all our doubts have been removed. We
2628 truly believe that we have been baptised with the Holy Ghost;
2629 and we can't bear to have to wait six months before being
2630 received into the Church. Won't you receive us now?" They were
2631 accepted and baptised. Four years later, the two thousand
2632 Christians had increased to eight thousand.

2633
2634 During the meetings my attention was repeatedly drawn to a
2635 splendid looking specimen of manhood, a Mr. Yang. I inquired
2636 about him and learned that he had been a prize-fighter in his
2637 unconverted days. It had been his proud and undisputed boast
2638 that no man in all the surrounding counties could knock him out.
2639 He had naturally had many enemies; who, however, had taken
2640 good care to keep out of his way. Then he became a Christian,
2641 and his enemies decided that the time had come to wipe out old
2642 scores. One day, while Yang was at market, a group of them
2643 surrounded him, beat him almost to death and left him. He was
2644 found by some of his friends and carried back to his home. The
2645 missionaries wished to have the perpetrators of the outrage
2646 arrested and brought before the magistrate, but Mr. Yang refused

2647 to bring any charge against them. What he did was to pray for
2648 them.

2649

2650 In a few months he was well enough to go around again. His
2651 enemies were furious. They thought that had done for him. This
2652 time they decided that they would go right to his home and finish
2653 him off. The poor fellow was so terribly beaten up this second
2654 time that for months his family despaired of his life. Yet he was
2655 firmly insistent that no action should be taken against his
2656 assailants. As soon as he had recovered, he went around the
2657 country preaching the Gospel. He died a few years after I met
2658 him. But it was not before he had led many of his old enemies to
2659 Christ. He left a Church of six hundred members in his own
2660 village, and ten other churches scattered throughout the
2661 surrounding country.

2662

2663 I was asked to lead a series of meetings at Sinyangchou,
2664 extending over twelve days. In a few days the Holy Spirit seemed
2665 to be deeply convicting the schoolgirls and adult church
2666 members. On the sixth day an unusually intense movement took
2667 place among the girls. From their confessions it seemed as if they
2668 felt that they were indeed before the judge.

2669

2670 The schoolboys, however, remained as cold as stone. There were
2671 about a hundred of them in the High School, the majority of
2672 whom were from heathen families. They keenly resented, I was
2673 informed, my talking about their own peculiar sins and
2674 shortcomings, as if there were no others to be mentioned. As a
2675 matter of fact, I had really no idea what their sins were. I just
2676 spoke, day by day, along whatever line I felt prompted by the
2677 Holy Spirit, without referring to any one sin in particular. Still,
2678 whatever I said seemed to rub the boys the wrong way; and as the
2679 days went by it became evident that they had determined, as far
2680 as possible, not to listen to me.

2681

2682 As soon as I would start to speak they would look at each other
2683 with the most bored expressions on their faces, or close their eyes
2684 as if in sleep, or gaze up at the ceiling as if to say, "Well, no
2685 matter what he says, he can't make us listen to him." It usually
2686 happened, though, that presently a boy here and there would
2687 come under conviction, much to the annoyance needless to say,
2688 of the more hardened. After every service the boys would return
2689 to their dormitory and hold an indignation meeting. "The
2690 impudence!" they would say, "of this man to come here and
2691 publish our sins abroad." Some, I learned, expressed a most
2692 intense desire to knife me. Each of these conclaves, of course,
2693 ended with a unanimous decision not to listen to me, and with the
2694 passing of resolutions inflicting all manner of penalties upon any
2695 who should yield.

2696
2697 I was sorry for the boys. I knew it was simply a contest between
2698 the Lord and the devil. And though I was hearing about the
2699 indignation meetings I thought it best not to make any reference
2700 to them. I had confidence in the power of [the] Holy Spirit to
2701 make these boys yield, no matter how firmly they had resolved to
2702 oppose Him. One thing that gave me hope was that each
2703 succeeding day a larger number of the boys seemed to become
2704 uneasy. This naturally maddened the boys who were as yet
2705 unmoved, and after each service these would do their utmost to
2706 bring the wavering ones back to their senses.

2707
2708 The break came suddenly and unexpectedly. On the tenth
2709 afternoon, after the boys had gone back to their dormitory, the
2710 Holy Spirit came down amongst them with resistless power.
2711 Teachers and pupils alike were broken as by judgment. Boys in
2712 agony would plead with their teachers to pray for them. Teachers,
2713 weeping, would reply, "We're too full of sin ourselves to open
2714 our mouths before God." Fortunately, my evangelist, Mr. Su, was
2715 living right in the same dormitory, and knew just how to handle
2716 such a situation. He went from boy to boy doing what he could to
2717 help and comfort. The movement lasted for six hours. Mr. Su told

2718 me afterwards that he had never witnessed such a mighty
2719 manifestation of the controlling power of God over men.

2720
2721 It was a pretty subdued lot of boys that I came before on the
2722 eleventh forenoon. After I had finished my address, the boys vied
2723 with each other in their eagerness to give their testimonies. One
2724 after another confessed, in tears, how I had so cut them to the
2725 quick that they had wished they could only get close enough to
2726 me to stab me to death. For well over an hour the stream of
2727 testimony and confession continued. Truly had the Lord
2728 triumphed gloriously. During those last few days the students
2729 clung to me as to a father. They repeatedly declared their
2730 willingness to give their lives for Mr. Su or myself.

2731

2732

2733

2734 CHAPTER IX

2735

2736 HINDRANCES SWEEPED AWAY WHEN THE SPIRIT
2737 WORKED IN CHIH LI

2738

2739

2740

2741 AT a special gathering for prayer, which was held prior to the
2742 beginning of the main series of meetings at Paotingfu, the
2743 missionaries of this station were so deeply moved that I was
2744 convinced that there could be no sin on their part which would be
2745 likely to hinder the Lord's work there. Among other confessions
2746 there was one from Dr. L--. The doctor told us how that one
2747 afternoon he had gone to the street chapel in the city on his daily
2748 visit. On this particular occasion he had been detained at the
2749 compound and was an hour late. But he took it for granted that
2750 the evangelist would have gone ahead and opened the doors and
2751 be preaching to the people. He arrived to find the doors closed
2752 and the evangelist sleeping in one of the rear rooms.

2753

2754 "Naturally," said Dr. L--, "I was not a little annoyed; and I must
2755 admit I spoke with considerable heat. 'Is it possible,' I said to him,
2756 'that just because I don't turn up you have no desire to save your
2757 people and that you are willing to let them perish in their sins?'"
2758 At that, it seems, the evangelist became deeply offended.
2759 "Reckon accounts!" he cried. "I'm not going to stay here any
2760 longer under a foreigner if he treats me like this." "Well, when I
2761 saw how he took it," Dr. L-- went on, "I humbled myself to the
2762 dust and begged him to stay. He has stayed on, but he has been in
2763 the huffs ever since and of absolutely no use so far as the work is
2764 concerned."

2765
2766 Listening to Dr. L--'s confession, I thought to myself that, having
2767 humbled himself before the evangelist, there was nothing else
2768 that he could be expected to do to make matters straight. Still, as
2769 the meetings progressed, I became conscious of a very serious
2770 hold-up among the people. I had just come from the mighty
2771 movement at Changtehfu, Honan, and the deep spirituality of the
2772 Paotingfu missionaries had led me to expect the same results
2773 here. But day by day went by and, although there was evidence of
2774 stirrings here and there, still I knew that the full, mighty sweep of
2775 the Spirit's power had been denied us.

2776
2777 We came to the final meeting. I had given my address, and the
2778 meeting was open for prayer. In the conduct of these meetings I
2779 experience, as a rule, no overburdening anxiety. I tell myself that
2780 if God does not choose to use this or that address to move His
2781 people, then He will probably use the one to follow. And if in
2782 some particular meeting no spiritual power becomes evident in
2783 the prayers then I close that meeting and wait upon God for an
2784 outpouring of His grace in the next one. This evening, however,
2785 there was a great burden upon me, and I found myself agonising
2786 with God that He would remove the stone of hindrance, whatever
2787 it might be.
2788

2789 Dr. L-- was leaning on the pulpit beside me. "Doctor!" I
2790 whispered, "I simply cannot account for the hindrance in your
2791 church. I've always had a conviction, in leading these meetings,
2792 that once all the foreign missionaries have removed any
2793 hindering things from their midst, then no power of the devil can
2794 prevent the Holy Spirit from being made manifest. Certainly,
2795 listening to you missionaries at your prayer-meetings, I cannot
2796 imagine how there could be any hindrance on your part. Still,
2797 there is something holding us up."

2798
2799 "Why, it seems to me," replied Dr. L-- "that from what we have
2800 seen these days, we have reason to praise God for all eternity.
2801 You remember, on that second morning, how all those students
2802 fell around me in heaps, so mightily were they convicted. And
2803 then, on the fourth night, don't you remember how those hundred
2804 schoolgirls were so greatly moved? Besides, right from the
2805 beginning, there seems to have been just one stream of
2806 confession. Surely, then, we have the best of reasons to be
2807 grateful to God." "All the same," I insisted, "I feel somehow that
2808 you people have not received God's fulness yet."

2809
2810 I continued to pray, almost feverishly, that God would take the
2811 hindering stone away. Then suddenly a voice seemed to rebuke
2812 me. "Why all this anxiety? What are you fretting yourself about?
2813 Am I not sovereign? Can I not do My own work? Don't you
2814 know enough to 'stand still and see the salvation of the Lord?' "
2815 "Yes, Lord," I replied, "I'll do as you say. I'm tired out. I'll not
2816 even pray. I'll just 'stand still.'"

2817
2818 Presently a lady missionary, whose bursts of bad temper were
2819 notorious throughout the mission, rose and in great brokenness
2820 prayed that God would remove the hindering thing from her life.
2821 Right after her another lady missionary confessed to her lack of
2822 love for the people to whom she had come to minister, and
2823 pleaded that to her, too, grace might be given and the obstacle
2824 taken away. Then Miss L--, the Chinese head-teacher of the Girls'

2825 School, whom all thought to be about as perfect a Christian as it
2826 was possible to find, confessed in tears to her selfishness and the
2827 unworthiness of the example which she was setting to her girls.
2828

2829 By this time Dr. L-- was completely broken up. "O heavenly
2830 Father," he cried now, "forgive Thy sinning servant. I have
2831 spoken unadvisedly with my lips and hurt a Chinese brother.
2832 Thou knowest, O God, how that a long time ago Thy servant
2833 Moses spoke unadvisedly with his lips, and Thou didst punish
2834 him by not permitting him to enter the Promised Land. But only
2835 Moses was punished; the people did not suffer for his sin. The
2836 people were permitted to enter the land of blessing. Now,
2837 therefore, O God, punish Thy servant before Thee in like manner;
2838 but let not Thy people be hindered from obtaining the promised
2839 blessing."

2840
2841 Scarcely had the doctor ended when a man fell to the floor of the
2842 church with a terrible cry. It was the huffy evangelist. The next
2843 moment a man in another part of the audience was affected in
2844 precisely the same way. This time it was the Chinese principal of
2845 the Boys' School, one who had been undermining Dr. L--'s
2846 authority and endeavoring to work up rebellion among the
2847 students. In a few minutes men and women all over the building
2848 were falling on their knees and confessing their sins. One of the
2849 older boys cried, "Get down on your knees," and they all went
2850 down. On my left were the girls. Suddenly, without a word of
2851 command, like a wind sweeping over a field of grain, they, too,
2852 fell on their knees. Soon it seemed to me as if every last man,
2853 woman and child was down on the floor of that church crying for
2854 mercy.

2855
2856 That afternoon Dr. L-- had finished his work at the hospital and
2857 was setting out for the church when his attention was arrested by
2858 a strange sound. At first he thought it must be the noise of an
2859 express train coming in from the North. On going a little farther
2860 he decided that he had been mistaken and supposed that it was a

2861 tornado sweeping down upon the city. He arrived at the church
2862 and there he discovered that the strange sound was the sound of a
2863 people pleading with God.
2864

2865 The question might very well be asked -- why was it necessary,
2866 apparently, that Dr. L-- should have made that public confession
2867 that evening? This was something that puzzled me at the time,
2868 and it was not till months later that I was afforded the
2869 explanation. Dr. L--, besides being a giant in intellect and a
2870 master of the Chinese language, was renowned far and wide for
2871 his Christian piety. And it seems that, after that apparently trifling
2872 set-to which he had had with his evangelist, it had become
2873 bandied about among the Chinese that "even such a man as Dr.
2874 L-- had a little of the old Adam temper in him." God's gifts were,
2875 therefore, withheld until a public confession from His servant had
2876 cleared the disgrace to His name.
2877

2878 The native pastor at Paotingfu (south suburb), and one of the
2879 foreign missionaries had invited me to their church to hold a
2880 series of revival meetings. I had accepted the invitation, not
2881 knowing at the time that the senior missionary was opposed to
2882 any such meetings. On the evening before the meetings were to
2883 begin I called upon this missionary in order to arrange for a daily
2884 prayer-meeting for the foreign leaders. "Before we agree to have
2885 a prayermeeting," he said, "I want to have a clear understanding.
2886 I don't like to be the fellow prayed at. Our methods of approach
2887 are totally different. You work on the emotions. I go after the
2888 intellect. But I'll go in with you to these meetings if you agree to
2889 my proposition. It is that you should drop all your prepared
2890 addresses, and that we four pastors, yourself included, of course,
2891 should have public discussions every day instead. We'll decide on
2892 a subject -- say 'The Kingdom of God.' Let one talk on, e.g., what
2893 is the meaning of the Kingdom of God. Another might give an
2894 address on how we can bring the Kingdom of God to pass. Then,
2895 after we leaders have expressed our views, we will have some
2896 singing and perhaps a little prayer, and then dismiss the meeting.

2897 If you will agree to that -- just to meet me for a general
2898 discussion each day -- then I will go in with you. But otherwise --
2899 no!"

2900
2901 "But you have known for months," I replied, "that I had been
2902 invited here and that I had promised to come. During all this time
2903 I have received no objection from you to my method of
2904 conducting meetings,. Surely then, on the very eve of this series,
2905 it would be almost unreasonable to expect me to drop all the
2906 addresses that I had prepared for your people."

2907
2908 "I fully expected you to turn down my proposition," said the
2909 missionary, "and therefore I'll have nothing to do with the
2910 meetings." I was quite at a loss to account for his attitude. Within
2911 sight of the church were the graves of seventeen foreign and
2912 Chinese leaders who had suffered martyrdom in 1900. Yet,
2913 judging by the pitiable condition to which the church had fallen,
2914 they seemed to have died in vain. One Sunday morning, not long
2915 before my arrival, there had been a free fight among the Chinese
2916 leaders after the morning service. One of the deacons had been
2917 seriously injured. And yet this brother did not seem to care. He
2918 wanted to "get after the intellect." "But surely," I said, as I was
2919 leaving, "we are to have a prayer-meeting?" "No!" he replied
2920 most emphatically, "we are not."

2921
2922 For the first day or two it was quite evident that the Holy Spirit
2923 was being grieved and hindered. For one thing, the students gave
2924 a lot of trouble. There were about fifty of them. Knowing that the
2925 senior missionary was opposed to the meetings, they had decided
2926 to do as they pleased. It was impossible to keep any order among
2927 them. It just seemed as if the devil had taken hold of them. Late
2928 in the evening of the fourth day I was in my room preparing an
2929 address on the subject, "Quench not the Spirit," when a message
2930 was brought to me. It was from the missionary who had arranged
2931 for the meetings. All it said was, "Come quickly to the Boys'
2932 School. I'm in trouble."

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As I was hurrying over to the school I wondered to myself what could be the matter. I knew that this missionary had charge of the prayer-meeting in the school that evening, but he struck me as being the last man in the world who was calculated to set an audience on fire. What, then, could have happened?

On entering the school, a strange spectacle met my eyes. The boys were all, without exception, crying at the top of their voices and pounding the desks before them with both hands. The missionary was looking on, quite helpless. I asked him how this had come about, and he replied: "I was just quietly leading the prayer-meeting when suddenly one boy after another broke out weeping. I tried to get them to sing, but they wouldn't sing. Finally, in despair, I sent for you." I said I wasn't quite sure what to do myself. For a while I just waited and prayed that God would reveal His will in the matter.

Presently one of the boys would stop pounding his desk, go over to another boy and say, "Please forgive me for that row we had yesterday. It was all my fault." Then one would take a pencil out of his desk, go over to another and say, "This is your pencil. I stole it." Another would go over to his school-mates and say, "I've been speaking a lot of nasty things about you behind your back. Please forgive me."

This went on for over half an hour. When I saw that it was about over I felt that it was time for me to interfere. The teachers had gathered by this time, so we started up some choruses. But the boys paid no heed. They did not even seem to hear us. Then I took the big schoolbell and rang it with all my might. Still they paid no heed. Right in the centre of the room there was a rickety table piled high with slates. I went over to the table and shook it as if I were going to knock everything to pieces. That caused some of them to look up. I caught their eyes and said, "Boys, stop crying!" They obeyed, and in this way the movement gradually

2969 subsided. We then sang a hymn and I said, "Now, boys, you had
2970 better get off to bed."

2971
2972 For the rest of the meetings those boys behaved like angels. On
2973 the morning following this incident, I gave an address on
2974 "Quench not the Holy Spirit." The whole audience seemed to be
2975 deeply moved. One after another, the quarrelsome leaders got up
2976 before the church, and in tears confessed their faults one to
2977 another. The rule in that mission was that candidates for baptism
2978 must be on probation for at least six months; but so manifest to
2979 all had been the work of the Holy Spirit in the hearts of the
2980 students that the regulation was temporarily set aside, and on the
2981 Sunday after my departure forty-four of them were baptized.

2982
2983 The missionaries at Hwailu had been through the Boxer year,
2984 having had the most remarkable deliverances. I had every
2985 confidence that the Lord was going to move mightily at Hwailu.
2986 Yet it soon became evident that here, too, there was a very
2987 serious hindrance somewhere. I was informed that there were
2988 grave quarrels within the bounds of the mission, prominent
2989 leaders being among the chief offenders. As the meetings
2990 progressed these leaders, realising how they were holding things
2991 up, got together and tried to make matters right. One of their
2992 number, however, was as stubborn as a man could be. He would
2993 listen to nothing and would give way in nothing.

2994
2995 On the fifth day, in the middle of a meeting, this man suddenly
2996 gave vent to strange sounds, and made as if to bore his head into
2997 the ground. At once I turned to Mr. Green and asked him if the
2998 man was accustomed to have epileptic fits. "No," he replied.
2999 "Then have him taken out," I said. "The only thing it can be is
3000 demon possession." Mr. Green spoke to some helpers, who went
3001 and laid hold of the man in order to lead him out of the church.
3002 With that he became furious. He vowed he was going to kill Mr.
3003 Green and all his family. He would never rest, he cried, until he
3004 had wiped them out.

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I asked the man who had taken charge of the poor fellow to pray for him in the hope that the demon might be cast out. It was only with the greatest difficulty that they managed to drag him out of the church to a room near-by. They told me afterwards that, as they prayed for the man, there would be times when he seemed to be filled with great terror. "Save me, save me!" he could cry. "I'm slipping into hell." Again fierce turns would come to him, and nothing would do but that he would exterminate the whole Green family. Often he would attempt to bore his head into the ground, as he had done in the church. At other times he would try to climb up the wall of the room feet first. Hour after hour through these various changes the Christians kept on praying. Finally the demon was cast out.

The following day, which was the last day of the meetings, this man was amazingly changed. He was now willing to go further than any of the other leaders. No mere patching up of the quarrels would do for him. He wished to see the matter settled right to its very foundations and everything cleared away so that the Holy Spirit could move unimpeded in their hearts.

When we sat down for supper that last evening we were not a very optimistic party. Certainly the results at Hwailu had not been nearly what I had hoped for or expected. At each meal we had been in the habit of singing the chorus, "The Lion of Judah shall break every chain and give us the victory again and again." A visiting missionary tried to cheer us up. "Come on, Mrs. Green," he said, "let's have the old chorus once again." With that, Mrs. Green burst out weeping. "I can't sing it," she sobbed, "I'm too disappointed. I believed that, when Mr. Goforth came here to lead these meetings, all our hindrances would be swept away just as they were at Changteh and Paotingfu. But here it is all over now and our quarrels remain unsettled, and everything seems to be just the same as ever." The visiting missionary insisted,

3040 however, and the chorus was sung -- Mrs. Green, in spite of her
3041 tears, joining in with us.

3042

3043 As we were rising from the table, Miss Gregg, one of the single
3044 ladies at Hwailu, entered the room. "I'm going to wind up my
3045 affairs here as soon as I can," she told us, "and I'm going right
3046 back to England. When I heard that Mr. Goforth was coming here
3047 to conduct revival meetings I told my Chinese sisters that the
3048 Lord would be sure to sweep away all our hindrances and give us
3049 abundant blessing. But here the meetings are all over and the
3050 quarrels remain unsettled. I'm so disappointed. I simply cannot
3051 face those women again. They trusted me so implicitly. So the
3052 only thing I can do is to go back to England."

3053

3054 Miss Gregg went on to tell us that about a year before a printed
3055 motto had been given her. She repeated it to us. As I remember, it
3056 ran something like this: "Whatever my Father sends me, be it joy
3057 or disappointment, no matter how hard it may be to bear, since I
3058 know it comes from my Father, I'm going to receive it with both
3059 hands joyfully." "During the course of this year," continued Miss
3060 Gregg, "the motto has become somewhat blurred. Well, this
3061 afternoon Miss --, having a headache which prevented her from
3062 attending the service, repainted the motto in the most beautiful
3063 ornamental letters and hung it on the wall opposite the door of
3064 my room so that I would be certain to see it as soon as I entered.
3065 Well, when I opened the door and saw that motto hanging there --
3066 it was just too much. I went right over and turned its face to the
3067 wall. I simply couldn't bring myself to receive such a
3068 disappointment as this 'with both hands joyfully.'"

3069

3070 "Miss Gregg," I said, "I think I am beginning to see where the
3071 hindrance lies. You had heard how God had moved at Changteh
3072 and Paotingfu and elsewhere, and you made up your mind that
3073 He must do a similar work here in Hwailu or so disappoint you
3074 that you would throw up your work and go back to England. In
3075 other words, as far as you were concerned, God had no option.

3076 He must please you in your own way or else lose your service.
3077 Remember that God is sovereign. He can never lay aside His
3078 sovereign will and authority. I understand that Mr. Green is out
3079 there now in the tent holding a prayer-meeting with the
3080 Christians. How do you know but that at this very moment every
3081 hindrance has been removed?"

3082
3083 Just as I finished speaking Mr. Green came bounding into the
3084 room crying, "Hallelujah!" "All quarrels have been made up," he
3085 said, "and every hindering thing laid away; and they're all waiting
3086 out there in the tent for you people to come and rejoice with them
3087 over what God has done." Miss Gregg didn't wait for him to
3088 finish. She was already on her way to the tent. Since then Miss
3089 Gregg has been mightily used all over China in this movement
3090 for the deepening of the spiritual life.

3091
3092 For various reasons I think it would be better for me to leave
3093 unmentioned the name of the next station visited. Few more
3094 painful or more depressing experiences have fallen to my lot in
3095 China than during the meetings which I conducted there. The
3096 missionaries had become notorious through their quarrelling.
3097 And, as if that were not pitiful enough, the Chinese Christians
3098 had taken sides.

3099
3100 On the first day of the meetings an evangelist, who had been
3101 through the Changtehfu revival and had been deeply moved then,
3102 made an earnest plea to the congregation. "Brethren," he cried,
3103 "by our quarrels and divisions we are quenching the Holy Spirit
3104 and letting God's work here go to pieces. I tell you I am willing to
3105 do anything to make peace. I am willing to get down and
3106 kow-tow to any one who has anything against me. But, brethren,
3107 do let us give way to the Spirit of God and remove all these
3108 hindering things from our midst." Never have I listened to
3109 anything more moving. It seemed that all concerned in the
3110 quarrels must surely yield and get right with one another. But no
3111 one paid the slightest heed.

3112

3113 Again, on the fourth day, the evangelist, in a veritable agony of
3114 weeping, pleaded with his fellow-Christians to forgive one
3115 another and allow the love of God to be shed abroad in their
3116 hearts. This time the women in the audience seemed to be
3117 somewhat moved, but the men remained as cold as ice. When I
3118 left that place it was with the sad conviction that the devil
3119 remained in full control.

3120

3121 While I was at this last place the senior missionary happened to
3122 be on furlough. It seems that shortly before his return the junior
3123 missionary, with whom he was at enmity, moved out so as to be
3124 away before the other's arrival. As the junior missionary was on
3125 his way to the station the Chinese who stood in with the senior
3126 missionary followed the young men, jeering at him and pelting
3127 him with clods. When the senior missionary returned a few days
3128 later the Chinese on the other side pelted him with manure and
3129 any kind of filth which they could lay their hands on. Not long
3130 after, this missionary had the greatest difficulty in keeping his
3131 "Christians" from taking sword and spear in hand and killing
3132 each other. No missionary lives there now.

3133

3134

3135 CHAPTER X

3136

3137 FURTHER EVIDENCES OF THE SPIRIT'S MIGHTY WORK
3138 IN CHIH LI

3139

3140

3141

3142 FOR the first few days at Siaochang I was caused considerable
3143 annoyance by a certain prominent man in the congregation who
3144 had a habit of praying at every meeting as soon as I finished my
3145 address. The prayer was always the same; I could discern no
3146 prompting of the Holy Spirit in it. I tried to silence the man by
3147 issuing a warning at each meeting against any person praying

3148 unless definitely directed to do so by the Holy Spirit. I pointed
3149 out that it was God's will to glorify His Son through every one
3150 getting utterance, and that if a small group took it upon
3151 themselves to do all the praying many would necessarily be
3152 deprived of the privilege. In spite of such broad hints, this man
3153 was always the first to lead off in prayer.

3154
3155 On the sixth day it was quite evident, from the strained, anxious
3156 look on many faces as I was speaking, that the Holy Spirit was
3157 working powerfully in the people's hearts. I felt that the time of
3158 real blessing was at hand. Yet, as soon as the meeting was opened
3159 for prayer, this man jumped to his feet and began to pray. He
3160 gave utterance to a few ordinary platitudes, and seemed so
3161 evidently under Satan's influence that I felt called upon to stop
3162 him. "Please sit down, sir," I said, "and give those who are moved
3163 by the Holy Spirit a chance to pray." He stopped on the instant
3164 and resumed his seat. Whereupon dozens all over the audience
3165 broke out into prayer and confession

3166
3167 After the meeting the man came to me, very humble and penitent.
3168 "I can only thank God that you stopped me," he said, "because
3169 truly the devil had got into me. I have been backsliding badly of
3170 late. I have been taking opium. I am a thief . . . During these
3171 meetings I have become more, and more anxious. I felt that I
3172 simply had to confess my sins; and yet I knew very well that if I
3173 did so my reputation would be lost. So at each meeting the devil
3174 would come to my rescue and say, 'Pray.' I would obey, and
3175 immediately all sense of conviction would pass away. Today,
3176 during your address, I was in an awful state. My sins appeared
3177 appalling, and I felt that this time nothing could prevent me from
3178 blurting them out. But when you finished speaking the devil
3179 almost pushed me forward to pray. I hardly knew what I was
3180 saying. Then I heard you tell me to sit down. I knew then that the
3181 game was up, and that there was no use holding out any longer.
3182 I've told you the story, and tomorrow I want to repeat it before
3183 the whole congregation."

3184

3185 On the following morning he rose as usual at the conclusion of
3186 my address, but this time there was no question about the nature
3187 of the Spirit that was guiding him. His confession, needless to
3188 say, made a deep impression upon the people. In fact, the matron
3189 of the Girls' School was so broken and in such agony over her
3190 sins that it was feared for a time that she would lose her mind.
3191 Confession, however, brought relief. She told us that while she
3192 was at school in Peking, in 1900, the Boxers wiped out her whole
3193 family. She had an idea who the murderers were, and for years
3194 had been constantly planning how to take revenge. Now,
3195 however, she declared, the Spirit of Love had touched her heart,
3196 and she would gladly forgive them.

3197

3198 There was a strong group of evangelists in the church at
3199 Siaochang. Day after day these evangelists would get up,
3200 apparently under deep feeling, and giving the impression that
3201 they were about to bring something terrible to light. Instead, their
3202 prayers would be invariably of the tamest variety. They would
3203 run something like this: "O Lord, I'm a great sinner. Thou
3204 knowest how I have hindered Thy cause. Have mercy on me.
3205 Amen." Nothing specific ever came to the surface.

3206

3207 On the seventh evening two of the evangelists came to interview
3208 me, having been sent as a deputation by their colleagues. "We
3209 evangelists," they said, "have been confessing our sins these
3210 days, and somehow we do not seem to get any peace out of it. We
3211 have come to ask your opinion about it, and to see if you can help
3212 us." "I want to ask you one question," I replied; "have you
3213 committed these sins, you speak of, by the bundle or have you
3214 deliberately grieved the Holy Spirit and committed them one by
3215 one?" "Why, of course," they said, "we've committed them one
3216 by one and not by the bundle." "Very well, brethren," I said,
3217 "since you are leaders in the church, I believe it is the Spirit's will
3218 that you should confess your sins, as you have committed them,
3219 one by one."

3220

3221 "But that would never do!" they cried in dismay. "Why, there's
3222 murder, there's robbery, there's adultery -- to be confessed. It
3223 would wreck the church if we were to do as you say." "I'm sorry,"
3224 I said, "but I can take no responsibility for that. I'm simply telling
3225 you what I believe to be the will of God in present
3226 circumstances."

3227

3228 They went away. Next day the evangelists continued to pray in
3229 the same vague fashion. The price of victory was too great to pay.
3230 Two years later, owing to a deficit in the home treasury, the usual
3231 grant failed to come, and ten of the evangelists were sent home to
3232 seek other employment.

3233

3234 The services at Peking (American Presbyterian) were hindered,
3235 as they had been at Siochang, by a certain individual insisting
3236 upon leading off each time a meeting was thrown open for
3237 prayer. The offender in this instance was a prominent evangelist.
3238 At every meeting I would warn the people to beware lest it was
3239 the devil and not the Holy Spirit that was prompting them to
3240 pray. I would point out that in a large audience only a limited
3241 number could be heard; so that a man, after he had prayed once
3242 or twice, should be patient and give others a chance. But my
3243 warnings went unheeded. The evangelist was invariably the first
3244 on his feet. He seemed to realize that his was no ordinary
3245 eloquence. His prayers, indeed, were given with real oratorical
3246 effect. But it was quite evident that the Holy Spirit had nothing to
3247 do with them, and not till the end of time could any one be
3248 moved by them.

3249

3250 At last, in despair, I said to one of the missionaries, "Won't you
3251 speak to that evangelist quietly and ask him to be patient for a
3252 few meetings and give other people a chance to pray?" "What!"
3253 he cried. "You surely don't expect me to go and rebuke that man
3254 of all people? Why, he has the most frightful temper. It is so bad,
3255 in fact, that in his church not a single convert has been added

3256 since he took charge. No, I really wouldn't have the nerve to go
3257 and say anything to him. I'm afraid the only thing to do is just to
3258 leave him alone."
3259

3260 What might be termed the climax of the meetings was reached on
3261 the sixth day. None but the coldest and most unresponsive could
3262 help but feel aware of God's presence that day. Most moving of
3263 all, perhaps, was the heart-broken confession of an evangelist
3264 who for days had been under deep conviction. "During the Boxer
3265 year," he said, "I was out preaching in a certain district some
3266 distance from my home. In my absence a band of Boxers came
3267 and killed my mother and father and wife and children, and burnt
3268 my home. When I returned all that was left to me was ashes. I
3269 discovered who had led the band, and a friend of mine waylaid
3270 him at night and hacked him to bits. The man had two sons, and
3271 my friend was for killing them as well and making a clean sweep
3272 of it. But the neighbours managed to hide them from us.
3273

3274 "For his crime my friend was forced to flee outside the borders of
3275 China. Before he left, it was agreed that I should search for the
3276 children, and that as soon as I found them I would write to him
3277 and he would come back secretly and do away with them. We
3278 would then be able to say that our revenge was complete. Two
3279 years passed before I finally located the hiding-place of the boys.
3280 As soon as I knew definitely where to lay hold of them I went to
3281 Dr. Sheffield and told him about it. I supposed that he would
3282 suggest that we should hand them right over to the official and
3283 have them executed. But, to my utter amazement, he said, 'Good!
3284 I am glad that you have found them. You will now be able to care
3285 for them and send them to school.' I could scarcely believe my
3286 ears. What could be more horrible, I thought, than that I should
3287 be the means of educating the children of the man who killed my
3288 mother and father and my wife and my children? I left Dr.
3289 Sheffield in a towering rage.
3290

3291 "The next day a letter came from my friend, who was living in
3292 Siberia. 'Here I have to remain in exile all my life,' he wrote,
3293 'because I undertook to avenge your wrongs. You agreed with me
3294 that you would find those two boys and have me come back
3295 secretly and kill them. But two years have gone by, and you
3296 haven't found them yet. You haven't done your part. There's no
3297 filial piety about you. I refuse to consider you as my friend any
3298 longer.'

3299
3300 "On receiving this letter," went on the evangelist, "I resolved that
3301 I would have my friend come back and murder the two boys. But
3302 since then the very root of prayer has been taken out of my life.
3303 During these meetings I have become more and more troubled
3304 and anxious. God has shown me plainly that if I won't forgive my
3305 enemies, then He can't forgive me. I'm in an awful state. I can't
3306 eat or sleep. Won't some of you people pray for me?"

3307
3308 It was a most moving confession. When he finished, there were
3309 people sobbing here and there, all over the audience. I found my
3310 own voice breaking when I said, "Now will some one who is
3311 truly led of the Spirit of God pray for this brother?" Immediately
3312 up jumped the eloquent evangelist. For a minute or two I allowed
3313 him to go on; hoping against hope that the Spirit of God had
3314 moved him at last. But no, it was the same old oratorical prayer.
3315 "Brother!" I cried, "sit down! and give somebody who is moved
3316 by the Holy Spirit a chance to pray. " He took his seat, and there
3317 followed many intense, heartfelt prayers for the one in distress.

3318
3319 At the close of the meeting I was told that there was a gentleman
3320 in one of the rooms who wished to speak to me. On being led to
3321 the room I found the eloquent evangelist awaiting me. He was
3322 literally boiling over with rage. Shaking his fist in my face, he
3323 cried, "I've found you out at last, Pastor Goforth. You were led by
3324 the devil in your meetings in Manchuria, and you're being led by
3325 the devil here, too." Without saying a word in reply I turned and

3326 left him. The last I heard of him he was begging on the streets of
3327 Peking.

3328

3329 While passing through Peking, on my way back from the
3330 Manchurian Revival, I was asked by the American Board people
3331 to give an account of the movement one Sunday morning in their
3332 church. During the open session that followed my address one of
3333 the High School girls made a most remarkable prayer. In
3334 substance it was something like this: "O Lord, we praise Thee for
3335 pouring out Thy Spirit upon Manchuria. The ground was dry and
3336 parched outside the wall, and there was crying need for blessing.
3337 But we, inside the wall, are just as dry and parched. May the
3338 showers of blessing fall upon us too. We plead with Thee -- do
3339 not pass us by." As the girl was praying she was not weeping, but
3340 it was easy to see that she was very near the breaking-point. Her
3341 voice and manner were such that I could not refrain from
3342 watching her. There was something about her face that won and
3343 at the same time humbled one. An unusual light shone there. One
3344 of the missionaries whispered to me at the close of the service, "
3345 . . . her face was like that of an angel." Her principal told me that
3346 the girl showed very ordinary talent in her studies, but that among
3347 her school-mates she truly walked in the footsteps of the Master.

3348

3349 Some months later, at the invitation of the missionaries, I
3350 returned to the same church to conduct a week of special
3351 meetings. Right at the start I became aware of a very serious
3352 hindrance. The Chinese pastor gave me a hint as to its nature, but
3353 it was not until the meetings were over that I became acquainted
3354 with all the details. It seemed that the deacons, as a body, were
3355 opposed to the meetings. They did not believe in public
3356 confessions, they said. Such things could only be prompted by
3357 the devil. They were going to keep away from the meetings, they
3358 declared, and persuade all their friends to do likewise.

3359

3360 It happened that the deacons had a very good reason for avoiding
3361 public confession. When the foreign armies had captured Peking,

3362 in 1900, the Empress Dowager and the Emperor and all the great
3363 ones of the Manchu dynasty had fled precipitately to a western
3364 province, leaving the royal palace with all its priceless valuables
3365 unguarded. Among those who had availed themselves of this
3366 golden opportunity for personal enrichment had been certain
3367 deacons of the American Board Church. At the time of my
3368 meetings the Empress Dowager was back in Peking; and well
3369 those deacons knew that, in a public meeting, under pressure
3370 from the Holy Spirit, there was small likelihood of their sin
3371 remaining covered up. Yes, they certainly had a potent reason for
3372 avoiding anything like a Holy Ghost revival.

3373

3374 As the meetings progressed some measure of spiritual activity
3375 became discernible, but there was lacking that unexplainable
3376 something which is always realised when the Holy Spirit has
3377 swept away all hindrances. We came to the last service. I had
3378 given my address and the meeting was open for prayer. Suddenly
3379 the schoolgirl, who had made that remarkable prayer months
3380 before, began to pray. Her heart seemed agonised. It was scarcely
3381 possible to catch her words through her sobs. "O Father in
3382 Heaven," she cried, "here we have come to the end of these
3383 meetings and still the hindrance remains. It seems that Jesus our
3384 Savior is not to be glorified as He ought. Our leaders will not
3385 humble themselves and get right with Thee. So the blessing has
3386 been withheld from us. O Father, is it a sacrifice that You are
3387 waiting for? If it is, then let me be the victim. I am willing that
3388 You should blot my name right out of the Book of Life, if
3389 through my sacrifice the hearts of the people might be opened to
3390 Thee."

3391

3392 As the girl was praying, cries could be heard from all over the
3393 audience. I knew that some of the deacons were there that
3394 evening. How could they possibly resist that dear girl's plea? I
3395 thought. But not one of them stirred, and I closed the meeting.

3396

3397 During the meetings at Peking (Methodist Episcopal) my
3398 audiences were made up largely of students from the university,
3399 which was connected with the mission. The students, I was led to
3400 understand, really considered themselves above such things as
3401 revival meetings, but attended out of curiosity. "Up till now,"
3402 they told one another, "this missionary has only come in contact
3403 with boys and girls who had no minds of their own. It might have
3404 been easy enough for him to manipulate them and cause them to
3405 disgrace themselves by confessing their sins. But he is up against
3406 a different proposition with us university students. We will show
3407 him that his hypnotism will not work on every one."

3408
3409 As the meetings progressed, the rank and file of the Christians
3410 gave evidence, at times, of a desire to get rid of hindering things.
3411 But the university students remained throughout quite unmoved.
3412 Certainly, when the meetings came to an end, none of us could
3413 honestly say that the results were exceeding abundant beyond all
3414 that we had asked or thought. I had to leave for England
3415 immediately after the closing service. Before going, I urged Dr.
3416 Pike, a man who in former years had been mightily used of God
3417 in revival work, to continue the meetings until the hindrance had
3418 been removed. I pointed out that to stop then would be to make
3419 our effort appear largely as a triumph for the devil. Dr. Pike laid
3420 the matter before the other missionaries, and it was decided to go
3421 on with the meetings.

3422
3423 On the twelfth day the preachers and evangelists were all broken
3424 up and confessed their faults one to another. Then the Spirit of
3425 God, I am told, swept like an avalanche through the university
3426 students. They confessed how hardened their hearts had been,
3427 and that in all their opposition they had been directed by the Evil
3428 One. The movement among them was so intense, so general, that
3429 for days it was found impossible to go on with the lectures. In
3430 this room and that impromptu prayer-meetings would start up at
3431 five o'clock in the morning, and similar meetings would continue
3432 until ten o'clock at night. When the holidays came, one hundred

3433 and fifty of these students toured the surrounding country, two by
3434 two, proclaiming the Gospel of the Grace of God. Another year, I
3435 understand, a number of them had gone round the country selling
3436 cigarettes.

3437
3438 Pengcheng is a noted pottery center in southwest Chihli; its fame,
3439 it might be added, being derived not merely from the products of
3440 its kilns but also from the notoriously wicked character with
3441 which the name of the city has for centuries been associated. It
3442 was the northernmost station of my old field in Central China. I
3443 visited the city for the first time in 1890, but it was quite a few
3444 years before the work there began to assume encouraging
3445 proportions.

3446
3447 In 1915 I decided to hold a week of special meetings at
3448 Pengcheng for the purpose of arousing the Christians. On
3449 learning of my intention, some prominent business men
3450 connected with the Board of Trade arranged that we should have
3451 the use of the Board of Trade building, an old disused temple. A
3452 large mat pavilion was erected, at their expense, right in the
3453 temple yard. The temple -- unfortunately as I thought -- was
3454 situated at some distance from the city, and I was afraid, when I
3455 learned of the arrangements that had been made, that it would be
3456 impossible to draw the crowd out that far.

3457
3458 Yet from the very first meeting the pavilion was crammed. The
3459 Christians were most responsive. They came under conviction,
3460 confessed their sins, acknowledged their faults one to another and
3461 made restitution for wrongs done. This had a startling effect upon
3462 the unsaved. Men and women by the score confessed their belief
3463 in Jesus Christ for the first time. Among these were several noted
3464 scholars and a number of prominent kiln owners. Over fifty
3465 names in all were taken down as catechumens, but many more
3466 were rejected as not being sufficiently instructed. Evangelist Ho,
3467 who had been with me ever since the opening of the work at
3468 Pengcheng, told me that while walking through the streets in the

3469 evening it seemed to him that every one was talking about "the
3470 strange happenings over in the temple yard." He thought that the
3471 people were all on the point of turning to God.
3472

3473 From Pengcheng I went direct to one of the large centers of our
3474 mission, where I had been invited to conduct a ten days' series of
3475 meetings. It was a slack time of the year, and I expected, of
3476 course, that all the Christians from the neighbouring out-stations
3477 would be in for the meetings. Imagine my disappointment when I
3478 learned that little or no effort had been made to get them to
3479 attend. Throughout the meetings there were never more than ten
3480 Christians from the outside at any service.
3481

3482 At the missionary prayer-meeting, which I attended daily, little or
3483 no mention was made of the services which I was leading. The
3484 missionaries, one and all, seemed to be peculiarly indifferent to
3485 the need for a close touch with God in the life of their church.
3486 Even the missionary from whom I had received the invitation to
3487 lead the meetings showed plainly that he did not take the
3488 movement seriously. He seemed to be more concerned with the
3489 welfare of his dogs and pigeons than that God should pour out
3490 His Spirit in saving power upon His people.
3491

3492 At a certain meeting, while several in great brokenness were
3493 praying and confessing. I happened to notice this missionary
3494 staring in a surprised, almost amused, fashion at what was going
3495 on. My heart sank, for I knew that most certainly there would be
3496 trouble ahead. The Chinese are quick to notice anything like that,
3497 and, very naturally, feel deep resentment. They conclude among
3498 themselves that the meetings have been arranged specially for
3499 their benefit, and that the foreigners consider they have no sins to
3500 confess.
3501

3502 That evening, two of the evangelists came to see me. Both were
3503 splendid men from the Changteh region. They had been through
3504 the mighty movement at Changtsun some years before. "We can't

3505 stay here any longer," they said. "We are going back home.
3506 There's no use trying to save souls here. There was that
3507 missionary today, while our people were beginning to be broken
3508 up, staring at us as if he thought the whole thing were a joke." I
3509 pointed out to them that since the missionary did not appear to be
3510 awake to the need for Divine blessing it was all the more urgent
3511 that they, who had seen with their own eyes what the Spirit of
3512 God was capable of doing, should remain at their post. They
3513 promised me that they would stay on.

3514
3515 The meetings came to an end, and, while not a few had been
3516 blessed, there had clearly been nothing approaching a sweeping
3517 spiritual movement. Some weeks later I learned that the report
3518 had gone all around the mission that "Mr. Goforth has lost his
3519 power. He preached for ten days at ---, with hardly any result!"
3520 In this way the missionaries of that station succeeded in clearing
3521 themselves. But sometimes I wonder if it ever really occurred to
3522 them that they might be in any way to blame.

3523
3524 The meetings at Shuntehfu followed immediately after those
3525 referred to above. It was not long before I became aware that
3526 there existed, here in Shuntehfu, an intense desire on the part of
3527 missionaries and Chinese Christians alike for God's richest
3528 blessing. The study of the missionary at whose house I stayed
3529 was situated directly below my room. Each morning, long before
3530 daylight, my host's heart-earnest pleadings with God were borne
3531 up to me. At a prayer-meeting this same missionary burst into
3532 tears, saying, "Lord, I've come to the place where I would rather
3533 pray than eat." And, with no exaggeration, that seemed to be the
3534 prevailing spirit among all the missionaries. They appeared
3535 determined not to let God go until He had blessed them.

3536
3537 The same spirit, too, was characteristic of the Chinese Christians.
3538 At one of the early morning prayer-meetings the evangelist in
3539 charge said, "Brethren, you have been too eager to pray. You
3540 won't even wait until the one who is praying says 'Amen' before

3541 you start. You haven't given your sisters a chance. Again and
3542 again I've noticed some sister rising to pray only to have one of
3543 you men get in before her. Now this morning let it be clearly
3544 understood that the men will all pray quietly in their hearts and
3545 give the women a chance. The meeting is now open for our
3546 sisters to lead us in prayer." On the instant fully a dozen men
3547 started to pray, most of them in tears. It was impossible for one to
3548 draw any other conclusion than that the Spirit's pressure was so
3549 irresistible that they simply could not hold back.

3550
3551 During those days all manner of sin was confessed; wrongs were
3552 righted and quarrels made up. I saw old Confucian scholars,
3553 broken and humbled, come up on the platform and confess their
3554 Lord. Altogether five hundred men and women acknowledged
3555 Christ as Savior for the first time. It was, perhaps, the most
3556 remarkable movement of the Spirit which it has ever been my
3557 privilege to witness.

3558
3559

3560 CHAPTER XI

3561

3562 GOD'S DEALINGS WITH YOUNG PEOPLE IN SHANTUNG

3563

3564

3565

3566 A MOVEMENT began at Putoupeichen and steadily increased in
3567 intensity until it finally reached a climax on the sixth day. I have
3568 been present at movements, e.g., at Shuntehfu, which have been
3569 more powerful, more farreaching, perhaps, but none where I have
3570 felt so completely conscious of the Spirit's controlling power over
3571 a large body of people. It did seem that day as if every last
3572 vestige of opposition had been swept away and that Christ alone
3573 was exalted. We remained in this atmosphere for the remaining
3574 two days of the meetings.

3575

3576 A wonderful testimony meeting was held on the last evening.
3577 Spontaneous resolutions to new obedience were heard from
3578 many. One remarkable thing about these testimonies was the
3579 great number who claimed that, on that sixth morning when the
3580 Spirit's fire had swept so irresistibly through the audience, they
3581 had been healed of their bodily ailments. In my addresses I had
3582 made no special mention of Divine healing. Yet here was the
3583 testimony of these people that suddenly, at some crucial moment,
3584 that which ailed them passed away. On another occasion, in a
3585 neighbouring province, I heard similar testimonies to Divine
3586 healing. In both instances, according to the evidence of the
3587 witnesses, the experience coincided with the moment of most
3588 intense conviction.

3589
3590 The Chowtsun missionaries had been having considerable
3591 difficulty with their High School students. The boys had gone so
3592 far as to smash all the furniture in the school and burn the
3593 missionary headmaster in effigy. During my meetings the boys
3594 occupied the large choir loft behind me. They really sang
3595 unusually well. But while I was speaking I would notice traces of
3596 amusement on the faces of different ones in the audience. This
3597 led me to have a strong suspicion that the boys were cutting up.
3598 On questioning one of the missionaries, he replied that it was
3599 only too true.

3600
3601 On the third morning I had all the boys brought down and put in
3602 the seats right in front of me. They took this, quite naturally I
3603 suppose, as a great insult. When the singing began the whole
3604 school remained dumb. Not a boy opened his mouth. This
3605 continued all through the third day. The principal was very put
3606 out about it and asked me if he had not better command them to
3607 sing. "Not on any account," I replied. "The Spirit of God is going
3608 to make those boys yield and glorify their Master, and He will do
3609 it without either of us needing to lift a finger to help Him."
3610

3611 All through the fourth day the boys remained as dumb as posts.
3612 Judging from the cold, obstinate expression on their faces, it did
3613 seem as if they were a long way removed from the point of
3614 yielding. Yet, when I entered the church on the fifth morning it
3615 looked to me as if every last one of those boys was in tears.
3616 When I gave out the first hymn, oh, how spontaneously and
3617 lustily they sang! As soon as the meeting was opened for prayer,
3618 boy after boy came running up to the front to make confession of
3619 sin. Among other things they confessed to drinking, gambling
3620 and to visiting houses of ill fame. Some of the boys were so
3621 overcome that they had scarcely begun to pray when they fell to
3622 the floor in agony. After the meetings, the boys went in bands on
3623 Sundays and preached in the surrounding villages.

3624
3625 During the last four days of the meetings every prayer, every
3626 confession, every testimony seemed to be absolutely controlled
3627 by the Holy Spirit. One feature of the confessions that struck me
3628 forcibly was that so many of the Chinese leaders acknowledged
3629 the use of tobacco and whisky. In fact, it seemed to be almost
3630 general among them. At the dinner table, on the last day of the
3631 meetings, one of the lady missionaries put the question to me:
3632 "Do you really think it wrong to smoke?" "I don't quite see the
3633 necessity for asking me such a question," I replied. "Surely the
3634 Holy Spirit has made very plain these days what is the Lord's will
3635 in the matter. I might say, though, that in no place where I have
3636 been used hitherto have I listened to so many Chinese leaders
3637 confess to the use of tobacco and whisky as here in Chowtsun."
3638 "Well, but Spurgeon smoked!" she retorted, "and you couldn't get
3639 a better man than he was." "I'm sure none of us will deny that
3640 Spurgeon was a good man," I said, "but I'm equally sure that if he
3641 had only known at the time what a handle you people were going
3642 to make of his habit he would have got rid of it in short order."

3643
3644 That ended the subject for the time being, but, just as I was
3645 leaving, a missionary, who had been present at the table when the
3646 above conversation took place, drew me aside and said, "I

3647 understand you are going to Chingchowfu. Now there are two
3648 missionaries at that station who are real saints of God. They both
3649 smoke, and I thought I would warn you that if you say anything
3650 about tobacco there it is bound to hurt them and it will only do
3651 more harm than good." "I'm sorry that I can't profit by your
3652 advice," I replied. "I will be giving an entirely different series of
3653 addresses at Chingchow from what I have given here. I cannot
3654 recall just now whether there is any mention of tobacco in them,
3655 but if there is, it will come out."

3656
3657 At Chingchowfu, as at Chowtsun, the schoolboys provided at
3658 first a strong element of opposition. There were usually five or
3659 six hundred students, male and female, present at the meetings,
3660 including a large number from the Normal school. On the very
3661 first day of the meetings the Spirit fell in convicting power upon
3662 a large number of the older church members. Day by day the
3663 movement increased in intensity, finally spreading among the
3664 schoolgirls. But the boys remained untouched. On the sixth day,
3665 when every one else in the building seemed to be broken, they sat
3666 looking on cold and unmoved. As I was giving my addresses I
3667 would constantly notice the Normal School students, with their
3668 heads down, reading from books in their laps. I pleaded with
3669 them repeatedly to lay whatever they were reading aside and
3670 listen to what God had sent me there to say to them. For a little
3671 while they would pay attention and then down their heads would
3672 go again.

3673
3674 On the sixth evening, just as I was about to begin my address,
3675 one of the missionaries came up on the platform and asked for
3676 permission to say a few words. "I have again and again urged you
3677 people," he said, "to deny yourselves so that you might contribute
3678 more bountifully to the evangelistic fund and thus make it
3679 possible to bring the Gospel to the millions that are around us.
3680 But since these meetings began the Holy Spirit has been pointing
3681 out to me that while I smoke such expensive cigars I have no
3682 right to talk to you people about selfdenial. I have resolved,

3683 therefore, to give up this useless luxury, and the money which
3684 hitherto I have spent on it will from now on go into the
3685 evangelistic fund." This was one of the missionaries concerning
3686 whom I had been warned not to say anything about tobacco lest I
3687 should hurt him. He was indeed a saint, but he gave no sign of
3688 being hurt that evening, and blessed indeed were all those who
3689 were privileged to listen to his words of self-denial.

3690

3691 On the seventh day one of the Normal School students came up
3692 on the platform carrying a pile of books. He flung them down
3693 with evident loathing, then, turning to the congregation, he cried,
3694 "These are 'devil' books. Some of us boys picked them up in the
3695 city. They are written for the express purpose of polluting the
3696 mind with vile thoughts. Through them I have been led to commit
3697 adultery. While these meetings have been going on the devil has
3698 prompted us boys to keep reading these books so that we
3699 wouldn't hear God's truth and be convicted of our sin." A definite
3700 breach had now been made in the opposition of the students. One
3701 after another came forward and in great brokenness told how they
3702 had been led astray by this vile literature. Hour after hour scores
3703 kept pressing toward the platform. Finally, after the meeting had
3704 lasted for five and a half hours, with dozens still waiting for an
3705 opportunity to confess, the missionaries practically compelled me
3706 to go away and take a rest.

3707

3708 On the forenoon of the eighth day, the stream of confession was
3709 such that I was not able to give an address. That evening the other
3710 missionary at the station came up to the platform and confessed
3711 that he, too, had come to see, during those days, how absurd it
3712 was for him to press upon his people the necessity for sacrifice
3713 when he was spending so much money upon tobacco. He
3714 declared that, like his brother missionary, we was going to give
3715 up the habit, and that henceforth the money which had been spent
3716 upon it was to be devoted to the evangelistic fund.

3717

3718 The evening before I left Chingchow I had supper at the home of
3719 this missionary. In the course of the meal he said to me: "My
3720 table-boy here has never professed faith in Christ, and during
3721 these meetings he has shown no signs of being deeply moved. I
3722 wonder if you would mind speaking to him?" "Very well," I said,
3723 "when he comes in to clear away the dishes you and the rest of
3724 the family go into the sitting-room, and I'll remain here and talk
3725 to him." "How is it," I began, by asking the boy when we were
3726 alone, "that you have not yielded to your Lord, when so many
3727 others have done so?" "But I have yielded," he replied, with a
3728 smile. "I was standing there among many others on that seventh
3729 evening until halfpast twelve, waiting for a chance to confess; but
3730 then you stopped the meeting. What troubled me was that after I
3731 had decided to follow Christ I felt that I had nothing to give to
3732 Him. It didn't seem right that one who had died for me should
3733 receive nothing from me in return. But I didn't see how I could
3734 spare any money to give to Him, for I only get a few dollars a
3735 month, and I've got a wife and two children to keep. Then my
3736 master got up and told how he had determined to give up
3737 tobacco, and immediately I thought to myself, 'Why, of course I'll
3738 give up smoking, too, and just hand the extra money over to the
3739 Lord.' And since then I've been so happy that I've scarcely been
3740 able to contain myself for joy."

3741

3742 When I returned to the sitting-room and told the people there of
3743 the result of the interview, my host burst into tears. "I would give
3744 up a good deal more than tobacco," he said, "if I could bless
3745 others like that."

3746

3747 Unknown to the foreign missionaries or myself the Chinese
3748 leaders at Chefoo had agreed beforehand to discountenance all
3749 public confession in my meetings. They had concluded, they said,
3750 that such emotional movements, as had been the rule in
3751 Manchuria and Korea, could only be from the devil and not from
3752 the Holy Spirit. All the Christians were strictly warned not on any
3753 account to confess their sins publicly. When, on the fourth

3754 morning, several of the women began to show very evident signs
3755 of conviction, two of the deacons went over to them and said,
3756 "Now, remember what we agreed." The women stopped
3757 immediately.

3758
3759 On the fifth morning I had just begun my address when one of
3760 the elders stopped me and asked me to give him a chance to
3761 confess his sins. He said that he couldn't endure the burden any
3762 longer. He confessed to lying, stealing and adultery. After the
3763 elder had resumed his seat and I had just got nicely started again,
3764 an evangelist cried out that he simply could not hold back and
3765 that I must give him a chance to confess his sins. He proceeded to
3766 tell how he had had a very serious quarrel with another
3767 evangelist. For a long time the two of them had not been on
3768 speaking terms with one another. The foreign missionary,
3769 unaware of the difference between them, had sent them to an
3770 out-station to conduct a communion service. He realized now
3771 how awful had been his sin in administering that sacred rite while
3772 nursing hatred of his Christian brother in his heart. What had
3773 made matters worse, all the Christians at that service had known
3774 that the two of them were enemies. He concluded by absolving
3775 the other of all blame, and assuming the whole burden of guilt to
3776 himself. I proceeded with my address and again had only been
3777 speaking for a few minutes when the other evangelist broke in
3778 and begged me to let him have a moment or two. It was he who
3779 was to blame for the quarrel, he said; his brother evangelist was
3780 entirely innocent. After that I saw that it was useless for me to go
3781 on speaking. The movement continued throughout the remaining
3782 meetings.

3783
3784 On the last day the large tent, which had been built especially for
3785 the meetings, was crammed to capacity. Among the many who
3786 testified that day to God's wonderful dealing with them during the
3787 meetings was the elder whose confession had started that
3788 remarkable movement on the fifth morning. "I believe," he cried,
3789 "that I'm the happiest man in the tent today. My elder brother, as

3790 many of you know, was a notoriously wicked man. He wouldn't
3791 allow me even to mention the name of Jesus in his presence. I
3792 didn't dare open my mouth lest he should kill me. Yet today he
3793 came to me and asked me if there were any possible hope that
3794 Jesus would have mercy upon so great a sinner as he. You can
3795 just imagine what an inexpressible joy it was for me to lay before
3796 my brother, right there and then, the way of salvation and see him
3797 accept Jesus as his Lord and Savior. Don't you think I have good
3798 reason for being the happiest man in the tent today?"
3799

3800 As I was nearing Hwanghsien, in the cart, I was met by Dr. A--
3801 with his children and several of the evangelists. After the usual
3802 greetings had been exchanged, one of the evangelists asked me:
3803 "Do you expect that the Holy Spirit will use you here to bless us
3804 with revival power as He did in Manchuria?" "Why, of course," I
3805 replied, "the Holy Spirit is always only too willing to revive His
3806 people, irrespective of their location. It doesn't depend upon Him.
3807 It depends upon you. Are you ready or not?" Nothing more was
3808 said on the subject at the time, and we continued on our way to
3809 the city.
3810

3811 On the second morning the evangelist, who had put the above
3812 question to me, broke down in his prayer. He said that
3813 twenty-seven men and women had been turned over to him to be
3814 prepared for baptism; but that he was unworthy to teach them as
3815 he had not yet been filled with the Holy Spirit. He needed to be
3816 first taught himself, he declared, before he could presume to
3817 teach others.
3818

3819 At the breakfast table, on the sixth morning, Dr. A-- told me that
3820 that night two of the Chinese leaders, one of whom was the
3821 evangelist already referred to, had wakened him up long after
3822 midnight to get him to pray with them. "Mr. Goforth has been
3823 here five days already," they said, "and yet there has been no real
3824 sign of revival. We're so troubled by the thought that the Lord
3825 might pass us by that we can't sleep." When I heard that I was

3826 greatly encouraged. I felt sure that God's time for favor was close
3827 at hand.

3828
3829 Yet, during the forenoon meeting that day there was no marked
3830 movement. In the afternoon I spoke on the Spirit's help in prayer,
3831 taking as my text Rom. viii. 26, 27. During the opening session
3832 for prayer and confession that followed my address I became
3833 aware of an everincreasing tension. For about the first twenty
3834 minutes the people seemed to vie with one another in their
3835 eagerness to pray. Sometimes there would be two, sometimes
3836 three or even four people praying at the same time. But, as the
3837 sense of tension increased, the praying gradually died away.
3838 Finally, it seemed as if no one dared to pray. The presence of
3839 God seemed completely to fill the building.

3840
3841 How long the silence continued I am unable to say, but at last the
3842 tension was broken by a voice crying, "O Lord, you've come!" It
3843 was the evangelist referred to above. Instantly the cry was taken
3844 up all over the audience. Some fell to their knees and began
3845 confessing their sins. Others started to sing praises. Every one
3846 seemed to be praying or singing or confessing, quite apart from
3847 any thought of those around them. Though it was the most
3848 complete disorder it seemed to be the most perfect order. After
3849 this had gone on for an hour I felt that I ought to close the
3850 meeting. In a loud voice I pronounced the benediction, and told
3851 the people that the meeting was over. Not a soul appeared to hear
3852 me. At any rate, no one paid any heed to me. So for an hour and a
3853 half longer the movement continued, sweeping everything before
3854 it. I have never known intercessory prayer rise to such a height of
3855 intensity as during the latter part of this service. Even small
3856 schoolboys, with the tears trickling down their checks, were seen
3857 praying for their unsaved parents and friends back home.

3858
3859 It was among the boys of the High School, however, that the
3860 movement seemed to sweep with the greatest power. Unknown to
3861 the missionaries, or even to the Chinese teachers, the boys had

3862 formed an infidel club. All the older boys, it appeared, were
3863 members of this club. In their secret meetings they would read
3864 together certain infidel books, reprinted in Japan, which they had
3865 managed to smuggle into the school. When the fire touched their
3866 hearts, these boys came one after another and flung themselves
3867 down before the platform, confessing their sin of unbelief and
3868 pleading with God to renew their faith. The leader of the club
3869 was so agonized that I thought he would break his hands over the
3870 back of the bench in front of him. "Lord Jesus!" I heard him cry,
3871 "get ready a whip, put lots of cords in it and drive this devil of
3872 unbelief out of my heart."

3873

3874 By three o'clock next morning all those people, men, women and
3875 children, were back in the church, where they prayed and sang
3876 praises till sunrise. It was the middle of winter, and there were no
3877 fires in the building, yet they did not seem to mind. When I came
3878 before them at ten o'clock to lead the regular meeting there was a
3879 new light in their faces. They had seen visions at that morning
3880 watch. When I left Hwanghsien I was assured that there was not a
3881 single man, woman or student left unconverted in the
3882 congregation.

3883

3884 Years later, I was asked, on a certain occasion, to address a large
3885 officers' training school in Peking. I took as my subject: "The
3886 Christianity of General Feng." After I had spoken, eighty-four of
3887 those young men declared that they were going to read the Bible
3888 in order to find out the secret of the revolution which had been
3889 wrought in the life of that remarkable man. As I was about to
3890 leave I happened to notice one of the young officers, with a New
3891 Testament open in his hand, talking earnestly with a group of his
3892 fellow-students. "Men," I overheard him say, "there's nothing can
3893 save our country but this Book of God!" Then, noticing me, he
3894 bowed and said, "Do you remember me?" "I'm afraid I don't," I
3895 replied. "But you surely remember Hwanghsien," he went on. "I
3896 was attending the mission school there when you conducted those
3897 revival meetings, years ago. It was on that memorable sixth

3898 evening that I had the devil of unbelief burnt out of my heart.
3899 Naturally I can never forget that time."

3900

3901 Every imaginable obstacle seemed to be present at Pingtuchow to
3902 hinder the work of the Holy Spirit. For one thing, conditions in
3903 the High School were about as bad as they could be. The
3904 head-master was an ex-Presbyterian elder. In 1900 this man had
3905 denied his Lord to save his life. The matter had been brought up
3906 before the Presbytery, even so kindly a man as Dr. Corbett
3907 having felt that some notice should be taken of so serious a case.
3908 In the midst of the discussion the elder had flown into a rage and
3909 denounced the whole Presbytery. After that there was nothing
3910 else for it but to put him under suspension. The man was a very
3911 able scholar, however, and he had immediately been taken up by
3912 the Baptist Mission and appointed principal of the large High
3913 School at Pingtuchow. It was a most unwise move. A man in that
3914 unrepentant state was the very last person for such a responsible
3915 position. He had only been in charge of the school for a few
3916 months when a spirit of mutiny began to appear among the boys.
3917 About the third day of the meetings it became quite evident that
3918 the Holy Spirit was working among the scholars. Yet, whenever a
3919 boy made a confession, the principal would immediately follow,
3920 saying, "O Lord, comfort his heart. He's a good boy. He has
3921 really nothing to worry about."

3922

3923 The native pastor of the Pingtuchow church was always on the
3924 platform with me during the services. I was conscious that
3925 somehow he was not a help to me. One day, at the close of the
3926 forenoon service, he announced: "I wish all Chinese leaders and
3927 the missionaries of our church to remain after the meeting is
3928 dismissed." It seems that after the rest of us had left, he said: "My
3929 reason for asking you people to stay behind is that we may have
3930 special prayer for Mr. Goforth. His views on baptism are all
3931 wrong and must surely hinder the Lord." At that, I am told, one
3932 of the missionaries immediately jumped to his feet and cried: "In
3933 God's name, brethren, let's get down on our knees. It's not Mr.

3934 Goforth's views on baptism that are the cause of hindrance
3935 amongst us. It is our own sin."

3936
3937 But it was not until the sixth morning that one of the visiting
3938 missionaries made me aware of what was, perhaps, the most
3939 serious obstacle of all. This missionary said to me: "We believe
3940 that you are working in the dark. The hindrance here is far more
3941 serious than you imagine. The missionary who is in charge of this
3942 station at present is at deadly enmity with the one who has just
3943 gone home on furlough. This one has written to the Board asking
3944 them not to allow the other back to the field; while the other has
3945 approached the Board in person to urge the recall of the one here.
3946 The quarrel is common property among the Chinese leaders, and
3947 they have all taken sides, some for one, some for the other. The
3948 Chinese pastor hates the missionary who is here now, and boldly
3949 proclaims his allegiance to the one who has gone home. We
3950 missionaries have consulted together, and I have been sent to ask
3951 your advice as to whether we should not do our utmost to bring
3952 the different parties together." I at once said, "No, don't interfere.
3953 Leave the matter in God's hands."

3954
3955 My subject at the missionary prayer-meeting that morning was,
3956 "Have faith in God" (Mark ii. 22). Before I had concluded my
3957 talk, the missionary, who was concerned in the quarrel,
3958 interrupted me saying, "By the grace of God everything that I can
3959 straighten out shall be straightened out this day before sunset." At
3960 the close of the prayer-meeting the first thing he did was to send
3961 for the Chinese pastor and make matters right with him.
3962 Following which he wrote a letter to the Board retracting
3963 everything that he had said about his brother missionary. At the
3964 service that evening the native pastor took the initiative and went
3965 and shook hands with the missionary before all the people.

3966
3967 At the forenoon service on the seventh day the principal of the
3968 Boys' School came up on the platform and asked me, in a
3969 peculiar manner, for permission to confess his sin. I told him that

3970 he had perfect liberty to confess any hindering sin which the
3971 Holy Spirit prompted him to get rid of. "My great sin," he began,
3972 "has been that I have hated the foreign nations without praying
3973 for them. Take the Japanese, for example. Think of the injury that
3974 they have done to China!" He then proceeded to enumerate all the
3975 real or fancied wrongs which he claimed Japan had heaped upon
3976 China. "Yes," he said, "my great sin has been that I have hated
3977 the Japanese without praying for them." He went on to tell how
3978 Germany had injured China in various ways. His sin, he said, had
3979 been that he hated the Germans without praying for them. Then
3980 there was America. By her stringent immigration laws she had
3981 cruelly humiliated the poor Chinese people. He had sinned in
3982 hating the Americans without praying for them. There were
3983 several Swedish missionaries in the audience. "I don't think," he
3984 said patronizingly, "that we have anything in particular against
3985 the Swedish nation. At any rate, they're too small to do us any
3986 harm, even if they wished to."

3987
3988 But all this was merely by way of introduction. Like a true orator,
3989 he was working towards a climax. Continuing, he said: "There
3990 was a certain Englishman in China named Marjory. He was
3991 employed by a mandarin down south to cast a cannon. The
3992 mandarin supplied him with the right kind of metal, but, being a
3993 pig-headed Englishman, he insisted upon using a metal of his
3994 own choosing. The cannon was finally cast, and the mandarin
3995 sent about twenty of his men to test it. On being fired off, the
3996 cannon burst and blew those twenty men to bits. The official was
3997 so enraged that he drew his sword and killed Marjory. Then the
3998 British came down upon China and forced that cursed opium
3999 upon us. When the war was over, the British exacted an
4000 enormous indemnity from China, and their plea was, 'You have
4001 killed Marjory and let his poor wife and mother starve.' But how
4002 could I help but think of those twenty Chinese wives and mothers
4003 who were left to starve because of an Englishman's
4004 pig-headedness? It enraged me against the British, and I didn't
4005 pray for them."

4006

4007 At this juncture I laid a hand on the man's shoulder, and said:
4008 "Brother, you know perfectly well that there is not one atom of
4009 truth in what you say about Marjory. Furthermore, you are not
4010 confessing sin. You are not being prompted by the Holy Spirit.
4011 You are merely taking advantage of this opportunity to vent your
4012 spite upon other people." At that the High School boys rose in a
4013 fury. I had insulted them by questioning the veracity of their
4014 principal. Shouting and yelling and kicking they left the church. I
4015 thought they would kick the church door off its hinges as they
4016 went out. Yet, strangely enough, a mighty conviction seemed to
4017 fall upon all who remained.

4018

4019 After the meeting I was discussing the incident with one of the
4020 lady missionaries. Her face was wet with tears. "Why are you
4021 taking on like that?" I asked. "Have you forgotten the subject of
4022 our prayer-meeting the other morning, 'Have faith in God'? Do
4023 you imagine that God is going to allow His Son to be disgraced
4024 in this fashion? It cannot be. I believe that, before these meetings
4025 end, He will bring those boys back in a body to confess their sin
4026 and honor Him." "Oh, I wish I had your faith," she replied, still
4027 very doubtful.

4028

4029 After leaving the church that day the boys went through a time of
4030 terrible searching by the Holy Spirit. That night many of them
4031 could not sleep. On the eighth morning they stood up before the
4032 church in a body and acknowledged their fault. And, to crown the
4033 devil's defeat, the principal himself came up to the front,
4034 weeping, and confessed his sin.

4035

4036 At the final meeting, just as I was about to pronounce the
4037 benediction, the Chinese pastor intimated that he wished to say a
4038 few words. "Mr. Goforth," he said, "your addresses these days
4039 have shown us that you have a wonderful knowledge of the
4040 Bible. But allow me, as an insignificant Chinese brother, to beg
4041 of you that in the future, as you search the Scriptures, you will be

4042 careful to note what the Lord says regarding true views on
4043 baptism." It was an awkward situation. There were a number of
4044 Presbyterian leaders and representatives of other denominations
4045 in the audience. It looked like the devil's move to bring on a
4046 controversy and spoil everything. I decided to risk silence, and
4047 pronounced the benediction. Then I turned to the pastor and said
4048 quietly: "During the years that I have been leading these meetings
4049 I have been among Episcopalians, Congregationalists,
4050 Methodists, Presbyterians, Baptists and members of many other
4051 denominations, and I have found that no amount of baptismal
4052 water can keep the devil out of the hearts and lives of Christians."

4053

4054 Three years after these meetings were held it was reported that
4055 about three thousand had been added to the church in that region.

4056

4057

4058 CHAPTER XII

4059

4060 HOW REVIVAL CAME TO THE SCHOOLS IN KIANGSU

4061

4062

4063

4064 I WAS invited to Nanking in the early spring of 1909 to lead a
4065 nine days' series of meetings. The Christians there were faced
4066 with the problem of finding a building large enough to hold the
4067 crowds which were expected to attend. The Friends owned the
4068 largest church in the city, and it would only seat six hundred. The
4069 Chinese leaders proposed to erect a large mat pavilion, but the
4070 missionaries pointed out that at that time of the year it would
4071 probably rain every day, in which case a pavilion would be out of
4072 the question. To this the Chinese replied that they would have to
4073 trust the Lord for the weather. The missionaries gave way and a
4074 pavilion with a seating capacity of 1,400 was erected.

4075

4076 I arrived at Nanking the day before the meetings were to begin.
4077 Rain was pouring down, and it looked as if it might continue to

4078 do so indefinitely. The first thing I did was to go and inspect the
4079 tent. It was leaking like a sieve. There was not a dry place where
4080 one could sit down. Next day the meetings opened and
4081 throughout the whole nine days not a drop of rain entered the
4082 pavilion. Some days, indeed, the weather looked very
4083 threatening. It seemed as if at any moment the pent-up torrents
4084 might be let loose. Still, the rain held off. The meetings came to
4085 an end and for two days it poured continuously.

4086
4087 On the evening of the third day the schoolgirls of the Adventist
4088 Mission came under deep conviction while at worship in the
4089 school. In the tent, on the following morning, the prayers of these
4090 girls sounded a new and startling note. On the fourth evening the
4091 girls in the Friends' School were greatly moved. The next day the
4092 girls of the Presbyterian School all gave way.

4093
4094 At the prayer-meeting in the Union High School, on the seventh
4095 morning, Mr. Meiggs, the principal, asked the boys how it was
4096 that they had as yet shown no signs of conviction. One of the
4097 leading students stood up. "Since you've asked us, principal," he
4098 said, "we will be plain with you. We know perfectly well that
4099 these meetings were arranged especially for our benefit. You
4100 foreign missionaries act as if you had no sin; and as if we
4101 Chinese were the only sinners to be found." Mr. Meiggs burst
4102 into tears. "Young men," he cried, "if you have seen anything
4103 wrong in me, tell me and I'll acknowledge it. If I have injured any
4104 of you, tell me and I will go and kow-tow to you." At his words
4105 the boys melted, and there followed an hour of the most sweeping
4106 conviction.

4107
4108 The last to be brought into the movement were the girls of the
4109 Episcopal Methodist School. The school buildings were just over
4110 the compound wall from where I stayed. It was at their
4111 prayer-meeting on the eighth evening that the girls broke down.
4112 Their piercing cries of conviction kept me awake till long after
4113 midnight.

4114

4115 On the day of my arrival at Nanking I had remarked on the
4116 unusual length of the great Oregon pine planks with which the
4117 platform in the tent was being constructed. I had expressed the
4118 fear then that they were going to take up far too much room in the
4119 pavilion and had suggested that they should be sawn in two. The
4120 reply had been that that was impossible as the planks were
4121 borrowed. When we came to the last day of the meetings I had
4122 abundant reason to be thankful that the platform was as roomy as
4123 it was. There were fully 1,500 people in the tent that day.
4124 Hundreds had to be turned away. The forenoon meeting lasted for
4125 four hours. I gave a brief address, and the remainder of the time
4126 was taken up with prayer and confession.

4127

4128 The unusual feature about the meetings this day was that every
4129 one seemed to want to come up on the platform to confess. I had
4130 never made any suggestion in that direction. In fact, I prefer that
4131 confessions should be given from the audience, while in prayer,
4132 and that they should be as unobtrusive as possible. Yet this day
4133 the whole trend was towards the platform. The crush was so great
4134 that it was found necessary to erect another stairway up to the
4135 platform. I obtained the services of another missionary, and he
4136 stood at one-end of the platform and I at the other. The people
4137 gave their confessions facing the audience; then they usually
4138 turned to one or the other of us and asked us to pray for them.

4139

4140 At ten minutes to three that afternoon I went up on the platform
4141 to open the second meeting. Already hundreds of people were
4142 crowding towards the front, seeking for an opportunity to
4143 confess. I saw immediately that it was useless for me to think of
4144 giving an address. I got five other missionaries to help me, and
4145 we stationed ourselves on different parts of the platform.
4146 Sometimes there would be as many as thirty people up on the
4147 platform at a time, with, perhaps, half a dozen missionaries
4148 among them. Occasionally we would see a group of schoolgirls,
4149 with their heads all huddled together, ashamed at being seen by

4150 the great audience. But when their turn came their voices would
4151 ring out over the crowd. "You people needn't imagine," they
4152 would say, "that we want to come up on this platform and be
4153 stared at. For days we have tried to find peace by confessing our
4154 sins in private. But it is no use. We know this is the only way."

4155
4156 At ten minutes to nine, exactly six hours after the meeting had
4157 opened, I was compelled to leave in order to catch the steamer for
4158 Peking, where another series of meetings was awaiting me. As I
4159 left the tent scores of people were still waiting for a chance to
4160 confess.

4161
4162 Some of those confessions stand out in my memory as clearly
4163 now as when I listened to them twenty years ago. One schoolgirl
4164 said: "My father has a terrible temper. At school I was led to
4165 believe in Jesus, but I was in such fear of my father that I did not
4166 dare tell him about it. When my parents went to the temple to
4167 worship the gods they took me with them, and I said nothing.
4168 When they went to the theatre they always asked me to
4169 accompany them, and I was afraid to refuse. When they gambled
4170 at cards, I was a coward and joined in. But I'm going home today
4171 to confess Jesus to my people. Won't you all pray for me?"

4172
4173 The Chinese pastor of one of the Nanking churches broke down
4174 completely at one of the meetings. "For the first two days of these
4175 meetings," he said, "I did not realize that I had any sin. I got
4176 nothing out of Mr. Goforth's addresses. Then, on the third day, he
4177 spoke on the Laodicean condition. That searched me through and
4178 through. For the first time I saw myself as I was. Six months ago
4179 I had a quarrel with my son. In my temper I said things that I
4180 ought not to have said. Afterwards I was too ashamed to hold
4181 family worship. For six months now we have had no family
4182 worship in our home. If any of my family had died during that
4183 time, in their sin, I believe that God would have held me
4184 accountable."

4185

4186 One man, as he was about to confess, was quite overcome. The
4187 whole platform shook with his sobs. I thought that it must be a
4188 case of murder that was coming out. Finally, regaining his
4189 composure, he said: "When I first believed in Jesus the devil said
4190 to me, 'There's no need for you to testify or to preach the Gospel
4191 to others. That's the work of pastors and evangelists.' For seven
4192 years I've followed the devil's advice. I shudder to think of how
4193 many soul I have murdered."

4194
4195 There was a certain evangelist who had been used in a
4196 remarkable manner in the saving of souls and in quickening the
4197 churches. But for a year back, though he seemed as earnest as
4198 ever, there had been a marked lack of results in his work. The
4199 missionaries could not account for it. On the last day of the
4200 meetings the evangelist came up on the platform, greatly broken
4201 up, and confessed to having broken the seventh commandment.

4202
4203 Another evangelist confessed that the gown he was wearing had
4204 been acquired by unlawful means. He tore the garment off, threw
4205 it down on the platform and walked away without it.

4206
4207 An ex-preacher, who had gone into business and acquired
4208 considerable wealth, cried out: "There is no telling how many
4209 souls I have murdered, because I gave up the preaching of the
4210 Gospel and followed my covetous heart."

4211
4212 There was one of the Chinese leaders who had done not a little to
4213 hinder the progress of the meetings. At the first few services he
4214 had heard many confessions from his own people, but none from
4215 the foreign missionaries. The devil worked him up, and he went
4216 around among the people, saying, "We are just a lot of fools. The
4217 foreign missionaries have sins just the same as we have; but they
4218 won't demean themselves by confessing them. Their reputations
4219 are too valuable." In this way, by appealing to their pride, he had
4220 managed to gather around him a considerable number of the
4221 leaders. At the last meeting this man was searched as by fire. As

4222 he stood there on the platform he seemed to be in a veritable
4223 agony. He said that the sight of five or six missionaries up on the
4224 platform at one time, waiting their turn to confess, had cut him to
4225 the quick. He had realized, then, that the devil had simply used
4226 him as his cat's-paw.

4227
4228 But perhaps the most remarkable confession of all was that of an
4229 evangelist who had charge of an important church in a
4230 neighbouring city. Asking his mother to stand up, the evangelist
4231 went over all the bad temper and unfilial conduct which he had
4232 displayed towards her, and begged her forgiveness. He then told
4233 of how shamefully he had treated his wife. "My wife," he said,
4234 "has not had any educational advantages. She cannot even read.
4235 And sometimes, when I compare her with these beautiful,
4236 intelligent High School girls, I think to myself, would that she
4237 would die off, and give me a chance to marry one of these
4238 brilliant girls instead. I am going home now to confess my sin to
4239 my wife, and I vow to God that henceforth I will love her as I
4240 ought."

4241
4242 "The love of Christ," he went on, "has not constrained me in my
4243 ministry. When I give an address on Sunday, the people praise
4244 me and say that I have done well. Even the foreign missionaries
4245 sometimes compliment me on what they call my splendid
4246 preaching. But it is all on the surface. I have no love for souls in
4247 my heart. If they all perished, it would make no difference to me .
4248 . . For a long time I have been using the church collections for
4249 myself. The first Sunday after I return home I shall confess to my
4250 congregation and make full restitution . . . I have a younger
4251 brother who is an opium sot and a beggar. It is all due to my
4252 harshness. I never tried to win him with love. I don't know where
4253 he is, but I shan't rest till I find him."

4254
4255 The evangelist kept to his word. After the meetings were over he
4256 went back to his own church and confessed everything to his
4257 people; and I understand that not long afterwards a revival began.

4258 He then started out to look for his brother. He went from city to
4259 city, and found his brother, finally, in the last stages of
4260 destitution, on the streets of Yangchow. He so pleaded with him
4261 that the other, far gone though he was, yielded to Christ. The two
4262 of them went back home together, and the last I heard was that
4263 the younger brother had found steady employment in the mission
4264 hospital.

4265
4266 I came to Hsuehowfu in the fall of 1915 to conduct a series of
4267 meetings running over fifteen days. The missionaries had been
4268 having considerable difficulty with their High School. There
4269 were over 150 students in the school, two-thirds of whom were
4270 from non-Christian families. The missionary head-master was
4271 finding it almost impossible to maintain any sort of discipline. In
4272 fact, not long before my arrival, matters had come to such a pass
4273 that he had decided to expel a dozen of the boys at the end of the
4274 year. He expressed the hope to me, though, that the Lord would
4275 so change the hearts of those boys that he would feel justified in
4276 reversing his decision.

4277
4278 To add to the trouble, it had been found necessary to dismiss one
4279 of the teachers. The teacher had been greatly chagrined over his
4280 loss of "face," and had told his friends that if the missionaries
4281 ever wanted to get him back to the church they would have to
4282 bring five hundred yoke of oxen to drag him there. I heard, too,
4283 that one of the High School students, on learning that I had been
4284 invited to come and conduct a series of revival meetings, said,
4285 "Well, if that man can melt bars of iron with his words, then
4286 perhaps he can hope to do something with us students."

4287
4288 On the third day of the meetings, one of the students came up on
4289 the platform, greatly broken up. He claimed that the
4290 non-Christian boys in the school were not being saved because of
4291 the poor example that he as a Christian, had been setting. He
4292 confessed to a number of things and, generally, gave one to
4293 understand that he was an exceedingly bad boy. After the

4294 meeting I made inquiries, and learned that he was the son of one
4295 of the deacons and the best boy in the school. That afternoon the
4296 boys were called together for an hour of study. The principal
4297 noticed that this boy's seat was empty. He went to his room and
4298 found him in tears, praying with the most intense earnestness for
4299 the salvation of his fellowstudents. At the study hour, the
4300 following morning, the deacon's son again failed to put in an
4301 appearance. The principal again went to his room and found him
4302 praying in the same agonizing way.

4303

4304 From day to day there were indications of the Spirit's power; but
4305 it was not until a full week had passed that I began to notice
4306 anything out of the ordinary. At the missionary prayer-meeting
4307 on the eighth morning all present seemed to be deeply moved. No
4308 one could pray without breaking down. The one thought running
4309 through the prayers of the missionaries was that the church was
4310 in its present state because too little of the love of God had been
4311 manifested in their lives.

4312

4313 At the afternoon meeting, on the tenth day, there was a most
4314 unusual sense of the presence and power of God; but, as yet, no
4315 great brokenness. It was just that one felt, somehow, that the
4316 Spirit of God was in supreme control. It was well on to nine
4317 o'clock in the evening when the meeting finally broke up. That
4318 night many of the unconverted students wept all night over their
4319 sins, the Christian boys doing what they could to comfort them.

4320

4321 On the eleventh morning, I had just been speaking a few minutes
4322 when one of the boys cried out, "Please be patient a moment, and
4323 let me confess my sins." He made his confession, and I had just
4324 got nicely started again when another boy broke in and asked me
4325 to let him have a chance to confess his sins. I saw then that it was
4326 useless for me to go on with my address. I threw the meeting
4327 open, and many of the boys took advantage of the opportunity.
4328 Each one, on ending his confession, would ask me to pray for
4329 him. After I had responded to the first few I would say: "Now,

4330 will some one who has come through to victory pray for our
4331 young brother?" As a rule, it would be a fellow-student who
4332 would respond.

4333
4334 At the afternoon meeting, which was just a repetition of the one
4335 in the morning, a striking-looking gentleman, evidently under
4336 intense conviction, claimed that the church was in its miserable
4337 condition because of his wrong living. A missionary whispered
4338 excitedly to me that this was the ex-teacher. A day or so later, the
4339 teacher was put to a severe test. There was a certain back-slidden
4340 medical practitioner in the city who had been making a most
4341 decided nuisance of himself during the meetings by always trying
4342 to get his prayer in before anyone else, whenever an opportunity
4343 presented itself. It was a wellknown fact that, in spite of his
4344 profession of Christianity, he was living a life of vice. He was a
4345 little late in arriving at one of the early morning prayer-meetings,
4346 but, nothing daunted, he was pressing up to the front as usual,
4347 when the ex-teacher put out a restraining hand, saying, "Brother,
4348 sit down here. Don't disturb the meeting." His only reply was a
4349 terrific blow on the chest. The next moment the medical
4350 practitioner was stalking out of the building, foaming mad.

4351
4352 The surprising thing about it all was that the teacher made no
4353 attempt to retaliate. He was a great muscular fellow, while the
4354 other was an insignificant specimen, about half his size. The
4355 teacher, moreover, had always been noted for his ferocious
4356 temper. Speaking of the incident later to several of us, he said: "I
4357 know that the Holy Spirit must have filled me that night that I
4358 confessed my sin. Had He not done so, do you suppose that I
4359 would have received the blow from that wretch without moving a
4360 muscle or saying a word. If it had happened a few days before I
4361 would have leaped upon him and choked him to death." At the
4362 closing meeting the teacher gave a striking testimony, in which
4363 he told of what great things God had done for himself and his
4364 family. Standing around him were his father and mother, his wife

4365 and children and brothers, fourteen in all. "Here we are," he cried,
4366 "all saved! All praising God!"

4367
4368 At the missionary prayer-meeting, on the twelfth morning, we
4369 heard from the principal of the Girls' School how that, as far as
4370 she knew, every girl in the school had been brought to Christ. She
4371 said that the last to yield was a big, ugly, undisciplined girl, who
4372 had broken every rule in the school. This girl, when she was
4373 finally convicted, found it almost impossible to contain herself.
4374 She first went and apologized to all the teachers, even getting
4375 down and kow-towing to them. Afterwards she went to all her
4376 schoolmates, whom she had offended, and asked their
4377 forgiveness. During this scene, said the principal, the Confucian
4378 teacher, a fine old scholar who had resisted all approaches of the
4379 Gospel by saying that "he was a pupil of the great sage
4380 Confucius, and had no need of this Western Jesus," was deeply
4381 touched. Amazed at the unbelievable change that had come over
4382 that uglydispositioned girl, the tears began to roll down his
4383 cheeks, and he cried, "Jesus has conquered. He is God. I yield."

4384
4385 As the principal ended her story, someone said, "Oh! if only the
4386 same thing would happen over at the Boys' School!" The words
4387 had hardly been spoken when Mrs. G--, the wife of the principal
4388 of the Boys' School, burst into the room, evidently in great
4389 excitement. Addressing me, she said: "Do please go over to the
4390 High School and see what you can do there. For an hour the boys
4391 have been down on their faces, weeping. My husband and the
4392 other teachers are just as bad as any of them." Hurrying over to
4393 the school, I found it as Mrs. G-- had said. I asked the principal
4394 how the movement had started and he said: "This morning I told
4395 all the Christian boys to go over to the prayer-meeting in the
4396 church, and asked the boys who were unconverted to remain with
4397 me here. Some seventy odd remained. I talked to them for a little
4398 while, and then I said, 'Now, boys, just tell God all about it.'
4399 Presently the worst boy in the school, the leader in every prank
4400 and devilry, came under conviction and confessed his sins. This

4401 started the others, and it wasn't long before the whole seventy of
4402 them had given way completely."

4403

4404 For about half an hour I made no attempt to interfere, and then,
4405 judging that the boys were through confessing, I started up some
4406 choruses. In a little while we had the whole crowd back in their
4407 seats. Then I spoke to them for a few minutes from 2 Cor. v. 14.
4408 I told them about the love of Christ in His being made sin for
4409 them, and penalty due for their transgressions. Then I went on to
4410 tell of how He had risen from the dead, and that through faith in
4411 His finished work we might rise with Him. "Now, young men," I
4412 said, "if you will take your stand by Christ today, just stand up."
4413 With that every boy, but one, jumped to his feet.

4414

4415 Afterwards pipes were smashed, cigarettes and tobacco thrown
4416 away, and stolen knives and pencils and handkerchiefs restored to
4417 their owners. The boy who had not stood up at my invitation was
4418 exceedingly troubled all that day and on through the following
4419 night. If anyone would mention Jesus to him, he would fly into a
4420 rage. But about four o'clock in the morning he came into victory.
4421 He went immediately to his teacher to get permission to go back
4422 home and bring his people into the meetings. His father, he said,
4423 had died three months before in unbelief; and he had murdered
4424 his father's soul because he had been in a Christian school and
4425 had had a chance to tell his father of the way of salvation, but had
4426 not done so. His home was a good sixteen miles away, yet he was
4427 back again at the one o'clock meeting with a number of his
4428 friends and members of his family, eleven in all.

4429

4430 At the close of the meetings, eight of the High School boys asked
4431 for a special interview with me. I found that their one desire was
4432 to learn the secret of that power which would enable them to
4433 remain true to the stand which they had taken. The prayers of
4434 these boys and girls, so recently brought out from unbelief, were
4435 really remarkable for their keenness of perception. They prayed
4436 with apparently as clear a realization of the meaning of the

4437 Christian discipleship as those who had grown old in the faith.
4438 When I left, the teachers assured me that there was not a boy or
4439 girl in the schools who had not given convincing evidence of a
4440 saving faith in Jesus Christ.

4441

4442

4443 CHAPTER XIII

4444

4445 INDISPENSABLE FACTORS IN REVIVAL

4446

4447

4448

4449 A MISSIONARY once remarked apologetically to me: "I have
4450 always longed for revival; but my station is so outof-the-way that
4451 it is impossible for me to obtain the services of an evangelist." As
4452 if the Spirit of God is necessarily limited in His workings to a
4453 select few! We wish to state most emphatically as our conviction
4454 that God's revival may be had when we will and where we will.
4455 That peer of evangelists, Mr. C. G. Finney, believed that any
4456 body of Christian people, provided they wholeheartedly and
4457 unreservedly carried out God's will, could have revival. Mr. D. L.
4458 Moody was continually urging that Pentecost was merely a
4459 specimen day. Most certainly it is not to be misunderstood from
4460 these pages that the Orient is peculiarly suited to revival. We
4461 have seen audiences in the homelands moved in exactly the same
4462 way as in China. True, it usually takes longer. But, whether it
4463 takes a day or whether it takes a fortnight, the principle is clear
4464 that any group of seeking Christians may receive the full blessing
4465 of Pentecost.

4466

4467 Our reading of the Word of God makes it inconceivable to us that
4468 the Holy Spirit should be willing, even for a day, to delay His
4469 work. We may be sure that, where there is a lack of the fulness of
4470 God, it is ever due to man's lack of faith and obedience. If God
4471 the Holy Spirit is not glorifying Jesus Christ in the world today,
4472 as at Pentecost, it is we who are to blame. After all, what is

4473 revival but simply the Spirit of God fully controlling in the
4474 surrendered life? It must always be possible, then, when man
4475 yields. The sin of unyieldedness, alone, can keep us from revival.
4476

4477 But are we ready to receive Him? Do we value the Giver and the
4478 gift sufficiently? Are we ready to pay the price of Holy Ghost
4479 revival? Take prayer for example. The history of revival shows
4480 plainly that all movements of the Spirit have started in prayer.
4481 Yet is it not right there that many of us wilt and falter at the cost?
4482 The Bible does not tell us very much of what went on in that
4483 Upper Room in Jerusalem between our Lord's ascension and the
4484 Day of Pentecost. But we may be reasonably certain that that
4485 little band of disciples begrudged every minute that was spent off
4486 their knees. There was so much to be got rid of, so many
4487 hindering things to be laid away, so much gold to be refined, so
4488 much dross to be consumed. The Day of Pentecost told best what
4489 had passed in that Upper Room. We know, too, that all
4490 subsequent outpourings of the Spirit were linked with prayer.
4491 "And when they prayed," Luke tells us, "the place was shaken
4492 where they were assembled together, and they were all filled with
4493 the Holy Spirit and spake the Word of God with boldness" (Acts
4494 iv. 31).
4495

4496 The mighty spiritual upheavals in Reformation times, came
4497 largely as the result of prayer. It is said of Luther that he could
4498 get anything from God he asked for. Mary Queen of Scots had a
4499 greater dread of the prayers of John Knox than of all the armies
4500 of England. That glorious movement of the Spirit which fused the
4501 discordant elements among the Moravians at Herrnhut in 1727,
4502 and transformed them into what has been the mightiest
4503 evangelizing force in the world for the past two centuries, was
4504 born in prayer. "Was there ever in the whole of Church history,"
4505 writes Bishop Hasse, "such an astonishing prayer-meeting as that
4506 which, beginning (at Herrnhut) in 1727, went on one hundred
4507 years? It is something absolutely unique. It was known as the
4508 'Hourly Intercession,' and it meant that by relays of brethren and

4509 sisters prayer without ceasing was made to God for all the works
4510 and wants of His Church. Prayer of that kind always leads to
4511 action. In this case it kindled a burning desire to make Christ's
4512 salvation known to the heathen. It led to the beginning of modern
4513 foreign missions. From that one small village community more
4514 than one hundred missionaries went out in twenty-five years. We
4515 will look in vain elsewhere for anything to match it in anything
4516 like the same extent." But is there any reason, may we ask, why
4517 the Moravian movement should not be matched today? It is not
4518 likely that the Eternal Spirit has grown weary. Surely we may
4519 count on it that the blessing is waiting for us, if we will only get
4520 down on our knees and ask for it.

4521
4522 Perhaps the most striking phase of the Wesleyan movement was
4523 the emphasis which its leaders laid on prayer. Their regular
4524 practice was to pray from four to five in the morning and from
4525 five to six in the evening. Great figures like William Bramwell,
4526 however, would spend half the night in prayer besides, and
4527 afterwards go through a district like a flame of fire. If only the
4528 millions of Methodists today would but esteem prayer as did their
4529 great forefathers, what might not happen!

4530
4531 Finney depended more upon the prayers of fathers Nash and
4532 Clary to bring down Holy Ghost revival than upon his own
4533 resistless logic. So accustomed are we today to the Laodicean
4534 condition of the Church that the all-pervading influence of prayer
4535 in Finney's time amazes us. Imagine forty ministers and
4536 missionaries being thrust into the Lord's harvest field as the result
4537 of prayer during one revival in a Rochester High School! By
4538 1857, Finney was seeing fifty thousand a week turning to God. In
4539 many cities there was no building large enough to hold the
4540 prayer-meetings. It was at that time that the Fulton Street
4541 prayer-meeting started in a side room in a church, and in a few
4542 weeks had taxed the capacity of the entire building to the utmost,
4543 and had even overflowed to neighbouring churches.

4544

4545 In 1858, Mr. Spurgeon called his great congregation together and
4546 said: "The Spirit of God is saving multitudes now in the United
4547 States. Since God is no respecter of persons we will pray until He
4548 sends similar showers of blessing upon our land." The mighty
4549 revival of 1859 was the answer. Mr. Moody, it is said, would not
4550 accept an invitation to conduct a mission unless he were given
4551 positive assurance that the way would be prepared by prayer. In
4552 the south of Wales, shortly before the great revival there in the
4553 early years of the present century, three hundred extra
4554 prayer-groups were formed. Wales, in fact, became almost like
4555 one great prayer-meeting. What was the result? Within two
4556 months seventy thousand turned to the Lord.

4557
4558 At Calcutta, in 1902, two lady missionaries of the Khassia Hills
4559 Mission listened to an address on prayer by the late Dr. Torrey.
4560 They were so moved by it that when they went back to their
4561 people their one theme was prayer. The result was that, by the
4562 Spring of 1905, the Khassians were praying everywhere. Revival,
4563 of course, was inevitable. Within a few months, over eight
4564 thousand additions were made to the Church in that one section
4565 of India.

4566
4567 In an early chapter we pointed out how that it was intense,
4568 believing prayer that had so much to do with the revival which, in
4569 1907, brought fifty thousand Koreans to Christ. We are
4570 convinced, too, that all movements of the Spirit in China which
4571 have come within our own experience, may be traced to prayer.
4572 After one particularly moving series of meetings a missionary
4573 remarked to me: "Since the Lord did so much with our small
4574 amount of praying, what might He not have done if we had
4575 prayed as we ought?" "What is the secret of revival?" a great
4576 evangelist was once asked. "There is no secret," he replied.
4577 "Revival always comes in answer to prayer."

4578
4579 We wish to affirm, too, that we can entertain no hope of a
4580 mighty, globe-encircling Holy Spirit revival without there being

4581 first a back-to-the-Bible movement. The Author of the Bible is
4582 being greatly dishonored these days by the doubt cast upon His
4583 Word. It must, indeed, be a cause of intense grief to Him that the
4584 Book which alone testifies of the Lord Jesus should be so lightly
4585 esteemed by man. Unless the Bible is to us in very truth the Word
4586 of God, our prayers can be naught but sheer mockery. There
4587 never has been a revival except where there have been Christian
4588 men and women thoroughly believing in and whole-heartedly
4589 pleading the promises of God.

4590
4591 The Sword of the Spirit, which is the Word of God, is the only
4592 weapon which has ever been mightily used in revival. Where it
4593 has been given for what it claims to be, the Word of God has
4594 always been like a sharp, two edged sword, like fire, and like a
4595 hammer that breaketh the rock in pieces. When Luther got the
4596 Scriptures translated into German, that country was lost to Rome.
4597 Moody did not possess the learning of the schools, but he did
4598 know his Bible; and it is certain that the world never has known,
4599 and doubtful if it ever will know, his equal as an apostle of souls.

4600
4601 During my student days in Toronto my one weapon, in the jails
4602 and slums, was the Bible. In China I have often given from
4603 thirty-five to forty addresses in a week, practically all of them
4604 being simply Bible rehearsals. In fact, I think I can safely say
4605 that, during the forty-one years that I have been on the foreign
4606 field, I have never once addressed a Chinese audience without an
4607 open Bible in my hand, from which I could say, "Thus saith the
4608 Lord!" I have always taken it for granted that the simple
4609 preaching of the Word would bring men to Christ. It has never
4610 failed me yet. My Chinese pastor, one of the most consecrated
4611 men I have ever met, was saved from a life of shame and vice by
4612 the first Gospel address which he ever heard me give.

4613
4614 My deepest regret, on reaching threescore years and ten, is that I
4615 have not devoted more time to the study of the Bible. Still, in less
4616 than nineteen years I have gone through the New Testament in

4617 Chinese fifty-five times. That prince of Bible-teachers, Dr.
4618 Campbell Morgan, has declared that he would not attempt to
4619 teach any book in the Bible unless he had first read it over at least
4620 fifty times. Some years ago, I understand, a gentleman attended
4621 the English Keswick and was so fired with a zeal for the Bible
4622 that in three years he read it through twelve times. One would
4623 imagine, of course, that he belonged to the leisured class. On the
4624 contrary, however, he began his day's work at the Motherwell
4625 steel plant at 5:30 a. m.

4626
4627 The Bible was not so neglected a Book when the great revivals of
4628 1857-59 swept over the United States and Great Britain. Neither
4629 was it so neglected in Moody's time. During the late Manchu
4630 dynasty, scholars were expected to know the classics of their
4631 sages off by heart. How do the scholars of so-called Christian
4632 lands measure up to that standard as regards the "World's Great
4633 Classic"? It is nothing short of pathetic how so many, who come
4634 professedly to represent the Lord Jesus Christ in China, know so
4635 little of His Word. Thirty years ago the missionary ideal was to
4636 know the Bible so well that one would not have to carry around a
4637 concordance. Is the indifference to the Bible today on the part of
4638 so many missionaries due to the fact, perhaps, that they have
4639 discovered some better means with which to meet the needs of a
4640 sin sick world?

4641
4642 Finally, the call to revival must be a call to exalt Jesus Christ in
4643 our hearts as King of kings and Lord of lords. He is like an
4644 Everest peak, rising from the level plain. There must be room
4645 only for Him, if we would have Him dwell with us at all. Every
4646 idol must be smashed; every darling Isaac laid on the altar; every
4647 urge of self denied. Then, and then only, can we expect the larger
4648 fields to open before us. It is said of Mahmoud, the great Moslem
4649 warrior that, in his trail of conquest through Northern India, it
4650 was his practice to destroy all idols which fell into his hands. He
4651 came at last to the city of Guggerratt, where there was an idol
4652 which was held in unusually high esteem by the people. The chief

4653 notables of the city came to the general and pleaded with him that
4654 he would spare to them this one idol. He might do as he wished
4655 with the others, they said, but if he took this god from them, too,
4656 they might just as well die. They pleaded with such intensity that,
4657 for a moment, the heart of the conqueror was touched. It seemed
4658 more than heartless to bereave these poor people of what was
4659 apparently life and death to them. Then he remembered his vow
4660 to spare not one idol. The will of Allah was plain. He had a
4661 sledge hammer brought to him, and with it he dealt the idol one
4662 terrific blow. To his amazement there poured from the rent in the
4663 image a stream of jewels and precious stones. The people had
4664 hidden their treasures in the image, hoping to move the conqueror
4665 to spare it. Consider what his loss would have been if he had
4666 stayed his hand at the sacrifice of that one last idol.

4667
4668 Was there ever such an incomparable opportunity for Christian
4669 leaders to get rid of their ecclesiastical idols and bring themselves
4670 into heart contact with the unsearchable riches of Christ as at the
4671 Missionary Conference in Edinburgh in 1910? There has been no
4672 Church gathering in modern times around which such
4673 expectations have centered. Missionary leaders had come from
4674 all parts of the world. It was the confident hope of many that a
4675 new era in missions had dawned. The subject for the last day was
4676 -- "The Home Base." It provoked visions of endless possibilities.
4677 The home churches, empowered by a mighty Holy Ghost
4678 Revival, would send out men fitted as were Paul and Barnabas.
4679 With their enormous resources in men and means the world
4680 would be evangelized in a generation.

4681
4682 Alas! it was only a dream. Never have I experienced such keen
4683 pain and disappointment as I did that day. Of the many who
4684 addressed that great missionary gathering, not more than three
4685 emphasized God the Holy Spirit as the one essential factor in
4686 world evangelization. Listening to the addresses that day, one
4687 could not but conclude that the giving of the Gospel to lost
4688 mankind was largely a matter of better organization, better

4689 equipment, more men and women. Symptoms, indeed, were not
4690 lacking that a few more sparks might have precipitated an
4691 explosion. But no, the dethronement of the idol of ecclesiastical
4692 self-sufficiency was apparently too great a price to pay.
4693

4694 But, brethren, the Spirit of God is with us still. Pentecost is yet
4695 within our grasp. If revival is being withheld from us it is because
4696 some idol remains still enthroned; because we still insist in
4697 placing our reliance in human schemes; because we still refuse to
4698 face the unchangeable truth that "it is not by might, but BY MY
4699 SPIRIT."

4700

4701 FOOTNOTES:

4702

4703 1 John Greenfield. "Power from on High," p. 24; trans.
4704 "Memorial Days of the Renewed Moravian Church."

4705

4706 2 Helen S.Dyer, "Revival in India" p. 14.

4707

4708 3 "Revival in Manchuria," p. 4; published by the Presbyterian
4709 Church in Ireland.

4710

4711 4 Yu Hsien's son later became a Christian.

4712

4713 5 Since then Mr. Fai has been greatly used in the opening up of
4714 mew missionwork in Kansu province.

4715

4716 6 The reference is to the Great Wall of China.

4717

4718 7 This station is in Honan, not in Chihli. We insert it here to
4719 preserve the chronological sequence.

4720

4721 8 Not to be confused with the Seventh Day Adventists.