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REVIVAL IN INDIA







BIBLE SCHOOL AT PANDITA RAMABAI S.

REVIVAL IN INDIA

"YEARS OF THE RIGHT HAND OF THE MOST HIGH"

COMPILED BY

HELEN S. DYER

AUTHOR OF

"PANDITA RAMABAI: THE STORY OF HER LIFE"

"A LIFE FOR GOD IN INDIA"

WITH INTRODUCTION BY

[illegible] SCHOFIELD, M.D.

[illegible] MORGAN AND [illegible]

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1907



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AUTHOR OF

"THE UNCONSCIOUS MIND" ETC.

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PREFACE

"I BLESS God that He has let me live to see this day. It is worth all the rest of my life to have lived to see what we are witnessing now." These words from a missionary in the Telegu country voice the utterance of a thousand Christian hearts as they praise and give glory to God for the wondrous things He is doing in India.

"It is impossible to describe," and "I never saw anything like it." Expressions such as these have been met with in almost every account, written by eye-witnesses, from which the following pages have been compiled. Other features of similarity in the reports compel the attention and deepen the conviction that this work is truly a Pentecostal outpouring of the Holy Spirit.

There has been conviction of sin; both poignant and deep. It is the work of the Holy Spirit to convict of sin (John xvi. 8, 9). God's remedy for sin, the crucified Redeemer, the efficacy of the blood shed upon Calvary, has been revealed to dark hearts innumerable, by the power of the same Spirit, through the written Word of God, as well as in dreams, in visions, and in trances.

This revelation of God in Christ has come to the ignorant tribes in the Hills of Assam, to the despised widows in the Mukti Homes, to Christian workers who had been living backslidden lives, to nominal Christians, and to thousands of boys and girls, young men and young women, in schools, orphanages, and Homes throughout the land, far apart from each other, and speaking different languages.

To all of these has come the joy of the redeemed and the power of pouring out the soul in prayer for others still in bondage, and in ardent intercession for a lost world; while the part of the missionary has been to "stand aside and see the glory of God."

To any inclined to doubt the reality of those experiences I would simply ask that they read the book to the end before passing judgment upon it. I would also ask them to read in conjunction with it the first ten chapters of the Acts of the Apostles, and the first three chapters of the Book of Revelation. Then prayerfully enquire whether the spirit and tone of our average Churches at home do not accord far less with the Scripture ideal than the scenes depicted in these pages.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

Acknowledgments

The Compiler wishes to express indebtedness to the Editors of the *Bombay Guardian; India Prayer Circular; India Alliance; Mukti Prayer Bell*, and *Echoes of Service*; and to Rev. J. Pengwern Jones of Sylhet for the story of the Khassia Hills, as well as to the Secretaries of various Missionary Societies who have courteously answered enquiries and supplied information.



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INTRODUCTION

I HAVE read with great interest this concise account of the recent Revivals in India, and have been asked to comment on various wonderful manifestations that have accompanied the movement.

Taking into consideration the remarkable fact that it is the story of a direct action of the Spirit of God upon a heathen people of the Far East, deeply imbued with demon worship, incantations, and prodigies of all sorts, the first point that strikes me is the decided sobriety of the narration: as well marked, indeed, as that which describes the early years of our Lord in the Gospels, when compared with the weird, sensational, and unnatural stories that abound in the apocryphal narratives of His childhood.

In reading this book two things at least must be borne in mind. The first is, that since the days of Pentecost there is no record of the sudden and direct work of the Spirit of God upon the souls of men that has not been accompanied by events more or less abnormal. It is indeed, on consideration, only natural that it should be so. We cannot expect an abnormal inrush of Divine light and power, so profoundly affecting the emotions and changing the lives of men, without remarkable results. As well expect a hurricane, an earthquake, or a flood, to leave nothing abnormal in its course, as to expect a true

Revival that is not accompanied by events quite out of our ordinary experience.

The second point is that there is no nation on earth more hide-bound in its ideas of what is fit and not fit, what is proper and not proper, what is legitimate and what not, than the English; and none more slow to comprehend the difference between the East and the West. This is remarkably shown in the misunderstanding of what is of the East in the Bible—and how much there is! As Dr. Bullinger and others have so well shown, the Bible is constantly wrongly interpreted, through the utter want of knowledge and sympathy with the Eastern style of language and thought that pervades it. Everything is taken *au pied du lettre*! A "day" must be twenty-four hours; "for ever" (even if applied to a house) must mean eternally; and so on.

Having then grasped these two points, let us consider the abnormal (to us) in this book. Throughout the book we come across dreams, visions, waking visions, and a good deal of noise and irregular procedure. An attempt was made to introduce greater outward decorum, with apparently no good result, and so it was abandoned.

In Chapter V. we get visional illusions of different sorts, such as seeing a girl on fire—which, after all, is not very different from seeing a light shining on a girl's face.

In Chapter VI. we get wailing, laughter, trembling, visions of the Saviour, and healing of disease.

In Chapter VII., possession with a dumb demon and feelings like electric shocks.

In Chapter VIII. we get intoxication with joy.

In Chapter IX., possession of demons, beating of

breasts, and rolling on ground. We also get sounds of rushing wind, feelings of inward burning, and visions of fire.

And really this is about all. Some, of course, will say it is enough, and others that it is too much.

It must be remembered, however, that in Belfast and in South Wales many of us can remember manifestations at least as remarkable; which in cases specially examined were demonstrated to be genuine and free from fraud or exaggeration.

It may be worth our while briefly to consider these phenomena. They may be classified as follows:—

Dreams and visions when asleep (see Acts ii. 17).
Emotional cries
Emotional actions } (see many passages in the Gospels).
Emotional feelings
Possession of demons (see Mark xvi. 17, etc.).
Healing of diseases (see Mark xvi. 18, etc.).
Ocular phenomena (see Acts ii. 3).
Auditory phenomena (see Acts ii. 2).

I have set down opposite each one a passage of Scripture where similar abnormalities occur.

Let us remember in considering these, that in India at least they are commonplaces; that in English Revivals they also occur; and that, above all, *they* are not the abnormalities and the marvels of the movement at all. These consist in changed hearts and lives, in men and women transformed from darkness to light in a moment; and the very practical demonstration of this by the payment of old debts, by loving their neighbours, by an entire

alteration of life. Without these real wonders the cries and visions and dreams would attract little notice.

What, however, we are particularly prone to as Anglo-Saxons in the West is, to attempt to discredit the real marvels on account of their (to our ideas) unnatural and indecorous accompaniments. Now to understand these manifestations in any way we must know a little, a very little, about the mind of man and its wonders.

We must understand that the eye of consciousness can see only a portion of our mental thoughts, emotions, and actions, and that a vast district of instincts, emotions, and thoughts, remain hidden from our ken in unconsciousness. It is indeed here in the unconscious mind that we find the seat of the character, of the personality, of the ego; and here also is the seat of the new life, the sphere of the new birth, the dwelling-place of the Holy Spirit.

The Bible constantly shows that in a withdrawal from externals and active consciousness lies the best realisation of the hidden life—in being still, in waiting on God, in silence, in the night watches, etc.

In religious services for the deepening of the spiritual life it is to be noted what stress is laid on all cessation of effort, on casting out of self, "in lying passive or yielding up our power," etc. The larger part of our spiritual life lies ever behind the veil of consciousness, and from thence come those inward suggestions and thoughts by which we are so often guided. A well-known Christian teacher, the Rev. Dr. Andrew Murray, writes: "Deeper down than where the soul with its consciousness can enter, there is spirit-matter linking man with God; and deeper down than the (conscious) mind and feelings or will — in the unseen depths of the hidden life—there dwells the Spirit of God."

Once this is understood a flood of light is thrown on the value of revelation during sleep, and the remarkable words of Job as to the voice of the Almighty during sleep (Job xxxiii. 14–18) are seen to have a deep psychological meaning.

The presence of the Spirit is not the subject of direct consciousness. Visions, meditations, prayers, and dreams, have been undoubtedly occasions of spiritual revelations. 1 Cor. ii. 3–5; 2 Cor. iv. 7, 16; 2 Cor. xii. 2, may be adduced as instances of the working of the Spirit apart from the action of reason or consciousness.

A Christian worker of great experience told me that he believed that in one third of the people in England dreams were connected with their conversion.

In view of these facts, what room is left for amazement or cavil at the manifestations recorded here in connection with a people so prone to subjective phenomena?

For we must remember that ocular and auditory phenomena may be subjective or objective; it really matters little. The point in all these wonders is the permanent effect for good that results in the lives of the subjects of them—then the record seems clear. As to the emotional cries and actions, little need be said, when we remember how extravagant these may become even in England in times of deep sorrow or sudden joy. The conduct of thousands of otherwise sober people was just as amazing during the Boer war (Mafeking night, etc.).

The Apostle writes of being "beside himself" with joy, and of "being filled with the Spirit" as a substitute for drunkenness.

It will be observed that the seeing and feeling of fire is probably directly traceable to the prominence given in

all these Revivals in the present day to the teaching of Matt. iii. 11—the Holy Ghost coming as fire, and to the hymns addressed to the "Spirit of Burning"; so that undoubtedly the ideas of all the manifestations and sounds and feelings were all there in the atmosphere and minds of the people. Under these circumstances it is quite natural that an impressionable people should see, hear, and feel, in accordance with their thoughts. Why, even we may shiver with cold in a warm room if we hear a graphic account of suffering in the Arctic regions. Hence I am inclined to believe these records are true and unexaggerated; the real marvel being, I again repeat, not the manifestations at all, but that hidden work of the Spirit which accompanied them in such power as to transform the men and women who experienced them into new creatures in Christ Jesus.

I should like, in conclusion, to say one word about the "possession with demons."

I think those who know the East cannot doubt that Satan's power there is beyond all dispute, and any who have read the painfully realistic pages of *Things as They Are* must know how devil-possessed many in India are. Lunacy is a general word that covers any departure from sanity, but I think that at times it covers even more. My experience even in England goes to show, and I think the experience of all skilled men directly connected with mental diseases proves conclusively, that here and there one comes across a case that is evidently "possessed" by some evil spirit.

There is seen a marked and special malignity against God in one naturally of a gentle and reverent character, a use of the most abominable words which could never

have been even heard, and a delight in evil which is entirely contrary to the life and ways, that compels one to believe in actual "possession" in certain cases.

I, therefore, am one who believes that such cases occur, and still more that the demons may and can and have been "cast out" and their victims restored to sanity. So that even in this I see nothing incredible.

It may be that all my readers cannot go so far. I merely give my testimony as an old student of nervous and mental phenomena.

On the whole, therefore, I think this Introduction is really not needed, as I do not regard the story as anything but a sober narrative of facts.

Many, however, may be staggered by what they read, and I trust will find some help in the suggestions I have made.

ALFRED T. SCHOFIELD, M.D.

19 HARLEY STREET, W.

REVIVAL IN INDIA

CHAPTER I

Pioneers; their Labours and Prayers

"In the beginning—God." "That God in all things may be glorified through Jesus Christ."—GEN. i. 1: 1 PET. iv. 11.

IT is always a fascinating study to search out the beginning of great movements, to note how the Lord has prepared the way, by preparing hearts and lives in which His purposes of mercy for communities, for countries, and for the world, could be ripened. It has been recently remarked that this old world is not the same as it was four or five years ago, by reason of the manifestations of God's Holy Spirit in answer to prayer for world-wide Revival.

But we must go further back than that to realise fully what God has done in answer to prayer; to reach the hidden springs that have welled up from burdened souls agonising for the Kingdom of God to come in power. The outpouring in Australia which commenced the days of grace of this present era, was traced to a band of four who "agreed to pray" thirteen years before the blessing came in its fulness. One of the four, the sainted John MacNeil, was translated to heaven before the answer was

given; but the band constantly augmented its numbers and continued to pray, till the wave of blessing flooded the land.

The early source of the Welsh Revival can no doubt be indicated in like manner. In all places where God's Spirit has been poured out it may be counted as a fact that He has had watchers and messengers preparing the way, as John the Baptist prepared the way of the incarnate Son of God. In the light of eternity will be seen a wondrous plan which our God has condescended to work out through human instruments, and for which we shall never cease to adore Him. Meanwhile He lets us have glimpses, as it were, of His mighty workings, and we exclaim with the Patriarch Job, "Lo, these are parts of His ways."

In the past have lived many who prayed, who claimed India for Christ by faith, who fell asleep, not having seen the end for which they prayed. How their souls would have danced with gladness at the sight of what God has been doing in India since the spring of 1905!

In this connection we recall the prayers of Henry Martyn and Samuel Hebich; of George Bowen, whose Christlike walk with God compelled the respect of European and Indian alike; of the Newtons and others of North India, through whom the Evangelical Alliance Week of Prayer was instituted; of J. F. Ullman, whose service of praise is voiced in all the Hindustani-speaking churches; of godly officials here and there whose memories shine like stars amid the surrounding darkness; and a roll of worthies whose names are written on high, and who will in no wise lose their reward.

Rev. Thomas Hunter was the founder of the Panjab Mission of the Church of Scotland. He landed in Bombay in

1855, and took charge of the General Assembly's Institution there for about ten months, during which time seven young men were baptised. Taking with him Mohamet Ismael, one of these converts, he went to Sialkot, and had hardly commenced the work there when the Mutiny broke out, and Mr. Hunter, his wife, and child were murdered. The following plea for intercession was written a few months before his death; no words could better express the desire which is now, after fifty years, rising from missionaries all over India:

"Allow me to beg from the Church of Scotland united supplications for India, and to demand of the Lord's people at home a prominent place in their prayers for 'free course' to the message of salvation. Were it possible for me to address the members of our beloved Church, and to plead especially in behalf of this infant mission in the Panjab, I would simply say: 'Brethren! pray for us.' Occupy you this glorious position. Let us go down to the noxious plain to fight: stand you on the brightened hill to pray. Take you the high situation of Moses supported by Aaron and Hur. Lift up holy hands which may bring down on us the blessing,—and oh! let not the hands droop, nor the heart faint, nor the eye fall; for it is then, and then only, that Amalek can prevail. We know not who is the greater missionary: he who, on the deadly plains of India, bears the brunt of the battle; or that dear sister or brother, who, in the secret chamber of prayer, steadily and statedly invokes the God of Battles. This is our great strength; and did we think that Scotland restrained or forgot prayer for her missionaries, ours would indeed be sad dispiriting work: yet, brethren, we are persuaded better things of you. We know that some beloved, far-off friends,

do, at set times, by secret and united prayer, strengthen our hands. Their intercessions ascend to the throne of the Eternal for the cause dear to them and to us. Oh that the number of these would rapidly increase!"

In the later decades of the past century, one man stands out before us more nearly answering in his life and work than any to the mission of John the Baptist. A man who laboured and prayed with burdened soul; a man who by voice and pen testified against the sins of the Government and the ruling classes, as well as against the idolatry and impurity of the people of the land. A rugged man, not given to prophesying smooth things, but whose prayers counted with his God and moved many to enter needy spheres of service.

Wallace J. Gladwin was a natural pioneer. As the realisation of some one of India's many needs fastened upon his mind and became a burden to his soul, he would commence to pray, and to write both publicly and privately about that one object, till the burden was in some measure removed. Crushed and humiliated in spirit by the increase of drinking dens in the European quarter of Bombay, wherein many soldiers and sailors were drawn to ruin, Wallace Gladwin began to pray that God would incline some heart to open Gospel work for this needy class. He spent one whole night on his face before God. Then through his pen the need was impressed on the heart of a motherly Christian woman, one born in the country of mixed British and Indian descent. She bravely threw herself into the breach, and thus was originated the work at the Temperance Hall, Colaba, a centre for more than twenty-five years of Evangelistic and Temperance effort. Here hundreds of wayfarers have

signed the pledge, and scores of souls have been born from above.

In this enterprise, a favourite theme with Mr. Gladwin, that of self-supporting mission work, found an apt illustration. To maintain her independence, Mrs. Briggs kept a home-like boarding-house and hotel, where missionaries and temperance workers from many lands have enjoyed a temporary sojourn, and where many young men and women engaged in business life in Bombay have found a safe home and a sphere of service.

Again, the hosts of women and girls drawn to death by the demon of impurity burdened the heart of W. J. Gladwin. To his pathetic pleadings for rescue workers to attack this evil in India, an English gentlewoman of means responded. Miss Helen Richardson, a deaconess of the Church of England, with some hospital training, came to India in 1886, and for fifteen years carried on a many-sided work, largely at her own expense. Other ladies joined her, and beside the open refuge for sinful women wishful to reform, a work of aid was carried on for the poorer classes of Indian and Eurasian Christians, by means of a work-room for the women and a labour bureau for men. Miss Richardson's influence was marked among the church-going European community, from the Bishop downward. In later years her home became a spiritual centre, linked with Mrs. Baxter's circle in England. Monthly gatherings for prayer were held there. India was on Miss Richardson's heart as it was on that of Wallace Gladwin, and we count her as one whose prayers are being answered in the present outpouring of the Spirit of God.

While rejoicing in Miss Richardson's work as an answer to prayer, the crying sin of impurity in India

remained a burden on the heart of W. J. Gladwin. He published a little paper called the *Purity Trumpet*, devoted to a propaganda against the Government complicity with this evil; to arouse Christians to see its extent, and to draw attention to the connection between the Hindu religion and this iniquity. He pleaded for pity and help for the hosts of temple-women, and for the rescue of little children trained to this evil calling from their very babyhood. Those who have read Miss Carmichael's books, *Things as They Are* and *Overweights of Joy*, will realise what this means, and will rejoice that the Lord has in more recent years raised up another voice to plead the cause of these innocents.

Other instances could be related where W. J. Gladwin's persistent prayers have developed workers for India, of the same cumulative character as that of Mrs. Briggs and Miss Richardson. What is here recorded is written from intimate acquaintance and fellowship in service, which also largely owed its origin, as far as India was concerned, to Wallace Gladwin's prayers and letters.

When he passed to his eternal reward in 1897, C. B. Ward, a missionary colleague, another pioneer, whose own labours in the Nizam's Dominions have been remarkably blessed, wrote thus of him:

"Twenty years ago, soon after my arrival to my first field of labour in India, I received from Brother Gladwin a letter of warm Christian welcome to India. From that day we have been friends. He has been much more to me than an elder brother. Seasons of prayer, prayer for special subjects, and seasons for fasting, have been arranged by post. Thus we have prayed for the sick, sought special guidance, and helped each other in the work the Lord gave

us to do. Together we have prayed and planned for the distribution of holiness literature in India, and God owned and blessed our efforts. Sometimes the burden was on him, sometimes on me, and sometimes on both. But all the time we were true yokefellows in Christ's service.

"I have valued his spiritual judgment and the worth of his sympathy and prayers more than I can tell. Till the very end he had his hand and heart in every enterprise of mine. I can trace large sums of money that have come to me for the Lord's work, in the last twenty years, to his prayers and influence.

"I well remember my stay with him during the Decennial Conference in 1892. Long before the dawn his earnest soul aroused me from slumber as he spent his strength in tears and prayers for India. On my return from America in July 1895 I saw him for about an hour. My soul was refreshed. He was full of the joy of God's salvation. His manner of life few will follow, but it was vastly nearer that of the lowly Nazarene than most of the critics he has ever had. Thousands in India have received of his noble spiritual alms, and will one day call him blessed. He came to India a reputed invalid, and has, in feebleness and yet in power, outworked nearly two generations of missionaries. Few men in India have handled so much money for the Lord and have made such use of it as he has done.

"His character and work have been described as 'unique.' But I sincerely doubt whether, if the facts were known as God knows them, ten men in India can be found who have in this generation exerted so wide and effectual an influence for the glory of God in so many ways as has W. J. Gladwin."

CHAPTER II

A Rising Tide of Spiritual Life

"The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof."
PSALM l. 1.

IT takes both light and shade to make up a true picture. Fully to appreciate the present spiritual outlook in India, it may be necessary, by way of contrast, to refer briefly to things as they were twenty years ago. Then, almost the only united gathering of a spiritual character, held yearly, was that of the Lucknow Dashera meetings. Now annual conventions for the deepening of spiritual life are held at Mussoorie, Sialkot, Simla, Darjeeling, Coonoor, and other Hill stations. Then it was common to deplore the annual journey to the Hills, with its break in the work, and temptations to worldly society while there. But God, who saw the need for the bodily rest, did a new thing in this respect, and sent Miss Orlebar with her Homes of Rest; an object lesson in providing refreshment for soul as well as body. Since then spiritual influences at the Hill stations have multiplied, and workers return to their fields spiritually refreshed, and some with a newly gained experience of spiritual power apparent to all.

That ever memorable assemblage of six hundred missionaries gathered in Bombay at the close of 1892 was avowedly intended to be an object lesson on the unity of Christians; but it was cloven asunder on the question of

protest against moral evils, and ended as the tower of Babel. "Then," to quote a missionary of standing and experience, "was witnessed a scene over which angels might have wept: a Conference composed of six hundred servants of Christ, unprepared as a body to utter a word of disapproval or protest against national abominations." Said another: "The Conference was divided pretty evenly along two main lines, with of course many individuals shading off in different degrees. The one aiming at a gradual transformation of Indian thought and feeling and purpose, from heathenism to Christianity, till the whole land is nominally Christian; the others regarding the regenerated individual as the unit of power."

Missionaries are still working in India with the former aim, but the proportion aiming at the direct conversion of individuals is happily much more in the ascendency.

The leaven of unbelief and misbelief that is honeycombing some of our home Churches is not unrepresented on the mission field. The life there, spiritually, is affected by the life in the home Churches that sustains it. "If the light that is in thee be darkness, how great is that darkness." Possibly somewhere in this direction may be found the reason why the Revival has *passed through* some missions, and almost *passed by* others.

Oh for a deepening of responsibility in the home Churches to pray systematically and earnestly, as well as to support the work financially! They little realise how intimately they are connected with the spiritual success or failure of their representatives on the field.

To illustrate this in an individual manner. A missionary caring for famine orphans was much tried by one perverse child. She wrote to the friend at home who was paying

for the child, and begged for prayer that she might be touched. Her friend responded, and the next report was of a complete change in the life and conduct of the girl. Her supporter was delighted. She praised God heartily, but discontinued the former earnest prayer. In a short time the missionary had a sad story of backsliding to relate. The heart of the friend at home was smitten with sorrow. She resumed the duty of earnest intercession, and the girl's character gradually bloomed into a lovely Christian womanhood.

Simultaneously with a rising tide of seeking after the spiritual which palpably affected the missionary atmosphere, came the overshadowing judgments of God. The first appearance of plague in Bombay and the visitation of famine in Central India came together in the autumn of 1896.

Even the heathen recognised the plague as a judgment; though their darkened minds, in groping for the reason, rose no higher than the infringement of caste rules and too close association with Christians. Among the Hindus, caste rules, where they had been lax, were suddenly tightened. The Zoroastrian priests also affirmed that the plague was a judgment for laxity of religion, and thereupon Parsee homes were closed more tightly than before against the messengers of the Cross. Twelve doors in succession were shut against a missionary in one morning's round of visits.

Days of prayer were specially appointed for a cessation of these troubles, not only by Christians but by Hindus and Mahomedans. An impressive sight was witnessed on the Maidan in Bombay, on more than one occasion, when Mahomedans gathered in thousands to pray for the abatement of the plague.

But into the hearts of many, who had long prayed for a Revival in India, for the outpouring of the Holy Spirit

upon Indian Christians, and an ingathering from the heathen, came the solemn conviction that both plague and famine were a direct judgment from God on a nation and its rulers, alike guilty in His sight.

There had been much testimony against these sins—the worldliness and Sabbath-breaking of professed Christians; the Government complicity with the wrongs inflicted on the millions of China by India-grown opium; the degrading licensing-of-vice system, as well as the foisting of liquor shops and temptations to drink, upon previously sober populations—all for revenue! Then also the unfathomable injustices and iniquities of Hinduism, crying like the blood of Abel from the ground; the rejection of the Gospel throughout the land; the depths of iniquity of which Christian workers in a city like Bombay get appalling glimpses from time to time: all justified the belief that the hand of God was now stretched forth in judgment.

Indeed the conviction was burned into the hearts of certain of the Lord's servants, that if His written Word was to be believed; if the histories of other nations were to be looked upon as precedents, then God must visit India for these things! They felt their prayers must be directed to pleading that judgment might be tempered with mercy, that good might be brought out of evil, and that the purposes for which the judgments were sent might be fulfilled.

While plague was raging in Bombay, Central India was decimated with famine. Far more than the profits of the condemned opium traffic was swallowed up in attempts to combat the plague and relieve the suffering caused by famine. Thousands died from both causes.

But God did answer prayer wonderfully, and bring good out of evil, in enabling His missionary servants to gather

in multitudes of famine orphans. Money was sent from Western lands, and was given with much prayer. The labour of this rescue work and of nursing back to life undisciplined children in all stages of starvation, called for the most heroic self-abnegation, and was not carried on without the sacrifice of valuable missionary lives. From the first the hearts of these rescued waifs were singularly open to the Gospel. A harvest for heaven was speedily reaped from those who believed and passed away as soon as they had learned the sweetness of the Name of Jesus. Hundreds who were rescued have been trained into valuable Christian workers, and to them, as we shall see, the blessing of the outpoured Spirit has freely come.

In tracing the rising tide of spiritual life in India we note that 1895 was a year of marked progress. In that year the gift and the work of the Holy Spirit were brought into prominence. It met the need of many who were longing for more spiritual life than they possessed. Books on the ministry of the Spirit were sought after, and the need of a Pentecostal outpouring upon India was frequently acknowledged.

In the following year a spirit of prayer for India's salvation was apparent. In Bombay the first Saturday in each month was definitely set apart for prayer for Bombay and for India, and a fruitful ministry of intercession was thus commenced. Conventions at Mussoorie and Ootacamund studied the infilling of the Holy Spirit.

In 1897 the leaders of the Student Volunteer movement suggested a Day of Prayer for the awakening of India. This was heartily taken up, and observed in December of that year. In the following August, Rev. R. J. Ward, of Madras, urged that another Day of Prayer be set apart. Of the first, he said: "That day marks an epoch in the

history of Christian missions in this land. It was not only that here and in other parts of the world men and women got close hold of God in mighty prayer, but there are those who from that day have prayed more and with greater persistence and fervour than they ever did before. . . . We must have more prayer; then there will be more power, the power of the coming upon us of the Holy Ghost." Others heartily seconded Mr. Ward's appeal, and thenceforth the Day of Prayer has been annually observed with increasing power and blessing.

Rev. R. J. Ward is one whom God has specially used to link together believers in India by prayer. He was a successful minister of the Gospel in England, and had held a pastorate at St. Helen's in Lancashire for twenty-eight years, when God spoke to him and called him to India. He says: "The Lord met me at the Keswick Convention in 1891. I had been converted long before, and had been in the ministry twenty-seven years. But I was then led to face, as I had never done, the question of a full salvation and the filling of the Spirit, with results for which I shall have to praise God for all eternity." Mr. Ward came to India as pastor of a congregation in Madras, but has been led out into general evangelistic work. In 1902 he joined with others in instituting a prayer circle among missionaries of all denominations, to pray for an outpouring of the Spirit. It has now reached a membership of 850. A little paper called the *Prayer Circular*, is issued every month, containing special requests for prayer, and news of the answers God is giving. Hundreds of Indian Christians have also joined this prayer circle.

A distinguishing feature of this Revival that has come to India is the absence of human leadership. There are



men and women whom God has used, but more in the line of prayer than in that which is usually accounted leadership. It must be taken into consideration that India is an immense country, peopled by tribes and communities as diverse in language and race as those that inhabit the continent of Europe. The Revival appeared first in places as far apart as are Norway and Spain, and then began, as it were, to spread in Italy and the south of France.

The hill tribes of Assam, the first to be touched with the Holy Spirit, were originally not Hindus, but demon worshippers. The absence of caste prejudice among them may, humanly speaking, account for the rapid harvest of souls that followed the revived Christian Church. There had been here much prayer. For two years some faithful men in Mawphlang had been praying for a blessing, and as they prayed on, eighty persons joined the Church. The news of the Revival in Wales stimulated the prayer and the longing, not in Mawphlang only, but throughout the Khassia and Jantia Hills. In Wales also, Christians were praying for Khassia with deepened intensity, and on March 5, 1905, the first droppings of the shower fell.

The second manifestation of Revival came to Western India among the widows and saved famine orphans at Pandita Ramabai's Christian settlement at Khedgaon, near Poona. Thence the fire was carried to many surrounding places in the Maratha country. Then almost simultaneously it broke out elsewhere without any apparent connection, save that of expectation, preparedness, and fellowship in prayer.

In the following pages the Revival is chronicled as nearly as possible in the order in which it appeared. The widest sweep of country as yet affected by the Revival is that in which the Telegu language is spoken in South India.

CHAPTER III

The Khassia Hills

"They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary."—PSALM lxviii. 24.

ACCORDING to the laws of the Spiritual Kingdom it was quite in order that the Welsh Revival should be reproduced on the Welsh corner of the Indian Mission Field.

These Welsh churches, called "Calvinistic Methodist," are conducted in Presbyterian order. The first droppings fell on a Presbytery of the Pariong district. The pastor of the churches of Ranthong (some miles away from a resident missionary) says: "I am very pleased to tell you that my Lord, who is full of mercy, has caused some showers of blessings to fall on this district. For ten days before the Pariong Presbytery, we had daily prayer meetings to ask God to send His Holy Spirit on us in that Presbytery. We felt that God was very near to us, and had a strong hope of seeing something wonderful, so went in good numbers, both men and women. We were not disappointed, for we saw with our own eyes in very truth the Holy Spirit descending with power on the people assembled there. Never had we experienced such a thing before, and we praise God for it. After returning we had a meeting in Ranthong at which nearly all the Christians were present. We told of the marvellous things the Lord had done at

Pariong; and afterwards, while we were praying, the Spirit descended on us also.

"From that day many of our friends are like new creatures; they love the services, they love the Word, they are more earnest in prayer, they love their neighbours better, and they are bolder and more active in preaching and speaking the Gospel of Christ. The heathen wonder at the transformation of the Christians, and many come to hear the Gospel."

On their way to the Pariong Presbytery some Christians called at the village of Nongspung, where the Church was also in a very tendered condition. They had a glorious service together, and on the following day as they went over the hill to the Presbytery, they had four meetings on the road, or, as one described it, "they took rest four times for the purpose of praying." They felt they were holding sweet communion with Christ on the mount. Some of them heard beautiful singing, and thought "it was another party going to the Presbytery, but no, there was no one near, and the music still went on." After the Presbytery they had "a most glorious communion service, which continued till after midnight, then some remained in the chapel praising God." The next morning early they again gathered into the church, and, as a Khassi described it, "they became drunk with the love of God." A passion for saving souls took possession of them, and some went to carry the good news to other villages.

Churches on other parts of the Hills became influenced almost simultaneously, and by the end of that same month of March 1905, the whole of the Christian community on those Hills had been more or less moved. The Khassia and Jantia Hills are divided into nine districts with a

resident missionary in charge of each. It was noticed that the Revival was as intense and fervent in stations distant from the mission centres as in those which were near. One who was present said: "The great things of the Revival cannot be recorded. Men can only describe commonplace events. It is necessary to come into touch with the Spirit's power in order to see and feel what the work is. Many scenes are too holy, too sacred, to be described, and yet God wants us to make known His power and glorify His Name."

At Cherrapoonjee, one of the stations with a resident missionary, an earnest feeling of expectation had prevailed for days. The meetings had been tense and tearful, and burdened with a feeling of restraint. On the Communion Sunday, according to custom, a workers' meeting was planned for conversation on the things of God. On this occasion that meeting was conducted by the Spirit of God and was spoken of as a grand, indescribable service. One said the Spirit came "as a flame, sweeping through the assembly." Another called it "a rushing wind clearing everything before it."

"A girl got up to pray. She began praying and asking God to save her uncles, and oh, the anguish in that girl's soul! All the people began to scream and cry for pardon. The scene was awful—yet grand in its gloriousness, in its love. Nothing would pacify the people. One started one hymn, and another, another; but it only made them worse, scores crying for forgiveness,confessing sins against themselves. No order, yet all order. While this was going on, the heathen ran in and out, not understanding what had taken place. The hymn 'Look and live' was started after a time, and this seemed to soothe their feelings.

Many went on their knees to pray. At first the women seemed most affected, but now men and women were similarly moved."

At a later meeting some were dancing in new-born joy with the assurance of sins forgiven. Others who had a new view of their own sinfulness were in terrible anguish, their words "enough to make our hearts bleed, but after hours of agony, what a joy to find peace!"

One of the Indian preachers went from this place to Laityraw, and the Revival broke out there in the same way. Another went to Mawmluh, and there they had a wonderful, awful meeting. The whole population were practically in chapel all day, in a turmoil of anxiety about their souls. Some praying all night that they might see again the face of their Redeemer. One pleading all night, received peace as the day was dawning. He went round telling his joy, shaking hands with everybody, and saying: "His blood, His blood, blots out all my sins." Men embraced each other in their newly found happiness. There was also confession of sin; one had stolen; another took to a shopkeeper an instalment of an old debt, and promised to pay it all.

Later meetings were described as yet more wonderful. In solemn and subdued spirit some who had been in anguish for their sins related their experiences. One had found peace in reading a letter describing the blood of Christ, and he kept referring to *the blood, the blood*, and then asked all to sing "Look and live." The Khassies *can* sing; it was beautiful, and their faces naturally turned upwards as if realising the presence of Christ. Some young girls were specially baptised with the Spirit. One dreamed that she saw Jesus entering

several houses. So she arose early and went to every house where she had seen the Lord go, to tell them of the Saviour. Other young Christians went out on the roads speaking to the coolies and praying with them.

Shillong is a fashionable Hill station, and the seat of Government; a difficult place in which to lead a truly spiritual life. Here a large proportion of the Christian community consisted of young people born of Christian parents, instructed in Scripture truth, yet who had never come into living touch with a personal Saviour. But the Lord looked in pity on His people, and by His Spirit has brought hundreds of these to know Christ as their own—the Saviour who bought them with His blood.

Glorious meetings were reported from Shillong. Many felt that the Glory of the Infinite God was actually visible in the building. Special prayer had been offered up here as elsewhere. Attendance became larger and expectancy grew. Then one night while a not very prominent member of the church was leading in prayer, he prayed for the Spirit and pleaded *so* earnestly, as if his soul was parched with thirst, and faint with hunger. Then others began, while he still prayed, to pray in whispers, which went on to loud cries, and the greater part of the congregation burst out in piercing cries for mercy; while others shouted with ecstasy at the sight of a Saviour "able to save."

In one seat was a girl who had been long astray; behind her sat her mother. The girl had been praying for forgiveness, and the mother's heart was full when she saw the penitence of her daughter, for whom she had long prayed, apparently in vain. She could not contain her joy, but shouted and clapped.

A widowed mother sitting among the women went over to her son, a lad of sixteen, and urged him to pray that he might see the glory of God.

One young man realised his peril, as, though a professing Christian, he had never opened his heart to Christ. With a terrible sense of reality, he felt the scourge of God. He seemed to hear the swish of the scourge. He tried to run from the awful presence, but was riveted to his seat. In great agony he cried for mercy, and as he prayed the scourging ceased, and great peace came to his soul.

Another young man, a Christian, but irreverent, felt great terror. The trifling, jocular way he had so often used in handling the holy things and words of God, appeared now in its true light. Fear and trembling seized him. He felt as if some unseen hand was twisting him, and for days was unable to leave his bed. He arose a thoughtful, earnest, God-fearing man.

Many present in the chapel that night—witnesses whose word can be relied on—state that they saw clouds hanging over the brother who stood praying at the commencement. To some the clouds appeared so dense that the light of the lamp was not visible. Others saw them as fiery clouds.

After that came reviving and precious times; wayward and prodigal children coming home crying for mercy, and their elder brothers, not as in the parable, jealous and angry, but pleading with them and rejoicing at the home-coming. Similar experiences were reported from many places.

In the following June it was said that the Churches which "received the Pentecostal showers are now enjoying

new life, are conscious of new power, and they know that this is the result of the outpouring of the Spirit. The external manifestations move on to other places; the blessings remain."

In one village in the Sheila district the converts number over ninety. A young girl is being much used by the Spirit. She is a simple girl, utterly unaffected. At first she pleaded with God to use others—the pastors, evangelists, deacons—but He gave her to understand that He wanted to use a weak instrument, so that it might be evident to all that the power was from God.

At Lawbyrtun, in the Mawphlang district, the Revival was late in breaking forth. But in May the whole village was roused. Work was given up for a whole week, although it was the busiest time of the year in the rice fields. Day and night were spent in prayer and praise. In one meeting as many as sixteen were prostrate with agony. They felt there was no hope; they had worshipped demons all their lives, and now they realised the Presence of a holy God. They nearly died of terror. But, praise God, they were led to the Cross and there lost their burden.

Special prayers were offered for well-known drunkards and mockers, and some of these came in and gave themselves to the Saviour. Two men came to the church in anger to take away their relatives who were under conviction. As they entered they were expressing very loudly their opinion regarding Christianity and the Revival. The friends began to pray that God would touch their hearts, for they had mocked the Lord. In a few minutes these very men were prostrate and groaning in agony, begging for God's forgiveness, and confessing they had come with

blasphemy on their lips. Even these were not beyond the mercy of God, and were led into peace.

It was said that the faces of the Christians of Lawbyrtun were changed, and beamed with Divine joy. In a few weeks ninety-eight converts were received into the Church. At the end of the previous year the Christian community of that place had only numbered fifty-nine, including children and enquirers.

In several places a grand work among the children was reported. In Jowai, the Revival began with the children. A boy, who had not long professed to be a Christian, stood up in the meeting and told how God had met him and showed him his sins: then he began to speak of Christ on the Cross, how He suffered for us; when one after another the children began to sob, till the chapel was filled with their cries, beseeching God to forgive them, to have mercy on them, and to save them. The people in the village came rushing in and crowded the chapel. The boy who was speaking continued oblivious to all that was going on. One man was praying, others were singing, and the children crying all at once. Presently someone began to sing:

"The love that Jesus had for me
To suffer on the cruel tree,
That I a ransomed soul might be,
Is more than tongue can tell."

The children took it up and sang it again and again.

In another village a little boy between nine and ten years of age seems to have been the leader, and was used to bring several people to the Saviour. In another, two boys of nine years went from house to house to speak of Jesus and to pray for their neighbours.

The August Presbytery held at Shillong was a memorable season. These assemblies usually gather on Saturday morning and last till Monday morning. This one went on until Thursday. 450 new members on probation were reported, permission was asked to build new churches, and new elders were elected.

On Sunday by 10 a.m. a thousand persons were crowded into the church, while hundreds more remained outside. Fervour rose to boiling heat, and scores were almost beside themselves with spiritual ecstasy. Hundreds in the congregation were young people, the majority probably under thirty years of age. "It was a sight" (wrote an eye-witness) "never to be forgotten to see such a vast assembly of young people beside themselves with joy as they praised Him to whom they were conscious of owing all that was best in their lives. . . . A new and deep meaning seems to have been infused into what had become commonplaces before. Jesus Christ and Him crucified, the blood of the Cross as the Divinely appointed means of cleansing from sin, are the subjects prominent in the people's prayers; and hymns that set forth these glorious truths fill the congregations with ecstasy and delight."

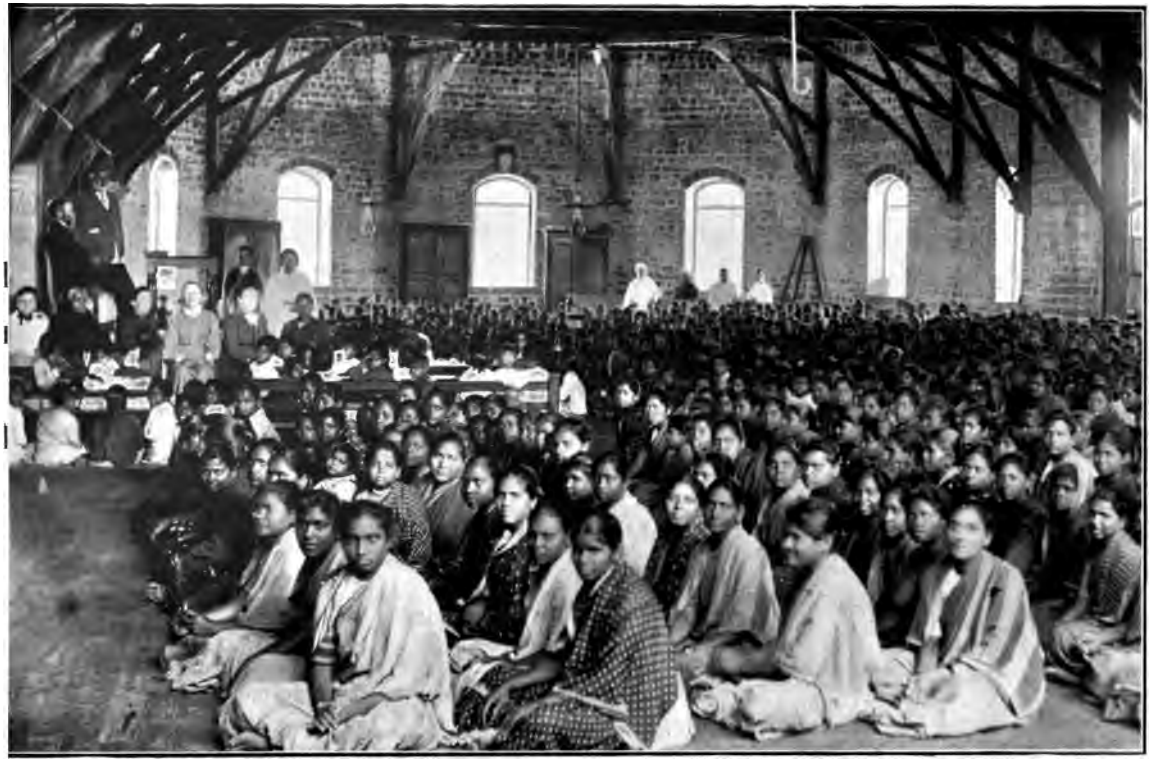
On Monday evening another overflowing meeting was held, which was a memorable time of prayer. A European lady who was present was deeply moved. Though she understood not a word, she felt that God was there, dealing with the people and answering their prayers. Tuesday night witnessed a similar scene. At midnight about fifty remained in the church, their attention riveted by two young women from a distance, one quite unknown, but both oblivious to all around. The first was soliloquising, talking to herself of the wonderful grace of God, the love

of God, the covenant of grace, and other themes, with the familiarity of one conversant with the deep things of God. Then she sweetly sang a line or two of some favourite hymn—lost in contemplation of the wonderful salvation in Christ.

The other girl seemed to be in a kind of trance. She sang in a subdued voice hymns unknown to anyone present. They appeared to be the spontaneous production of the moment, like water bubbling from a natural spring. Hymn after hymn came without effort, sometimes to familiar tunes, sometimes to new tunes, which, repeated again and again, always came true in rhyme and time. This went on for a considerable period, when she came to herself, quite happy. The meeting continued after this till 2.30 a.m. in prayer and praise, the favourite song being the Welsh melody:

"This is love vast as the ocean,
Pity like a mighty flood,
That the Prince of Life should suffer
To redeem us by His blood."





PORTION OF INTERIOR OF MUKTI CHURCH.

CHAPTER IV

The Revival at Mukti

"Thus saith the Lord, the Holy One of Israel, . . . Ask of me of things to come concerning my sons, and concerning the work of my hands command ye me."—ISAIAH xlv. 11.

PANDITA RAMABAI has ever had continuously enlarging visions of a great work that God was preparing to do in India through the despised widows. Many years ago she wrote a paper asking for prayer for herself and pupils "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field."

On her way home from America in 1898, Ramabai was privileged to attend the Keswick Convention. She said: "While there I received much blessing and was greatly refreshed in my spirit. My heart was filled with joy to see nearly 4,000 Christian people gathered together seeking and finding the deep things of God. At that time the Lord led me to ask those present to pray for an outpouring of the Holy Spirit on all Indian Christians. Five minutes were given me to speak, and I made the very best use of them. I requested God's people to pray that 100,000 men, and 100,000 women, from among the Indian Christians may be led to preach the Gospel to their country people. I believe many of them remember my request, and are praying to this day. I have continued to pray to God for this blessing and expect great things of Him."

As Ramabai travelled back to India this thought dwelt on her mind, and she returned with fresh visions of God's purposes for her beloved country, and a definite purpose in prayer. On her arrival she enlarged upon the thought in a letter to a Christian paper in Bombay. She told how glad she was to be once more in her own country, and that as she set her feet ashore in a downpour of rain, she had asked the Lord to pour down heavy showers of the Holy Spirit so that the land might be cleansed of all its sins and idols. She continued: "The Holy Spirit has convinced me that a great duty rests upon the Christian natives of this country. The foreign missionaries have done a hundred years' faithful work, and the Lord has blessed their labour of love with nearly a million converts and their children. Christian Indians are to be found in nearly every part of the country, and know all the languages spoken in it. We, the Christian sons and daughters of this land, ought to feel it our bounden duty to give the Gospel freely to our brethren. But this feeling will never come, and we shall never be constrained to give the Gospel of salvation to our people unless a mighty flood of the Holy Spirit comes upon us. . . . It is an easy matter with God to give us two hundred thousand evangelists, and if it seem impossible to us, then let us honour God by believing that He changes not and is as able to perform a miracle to-day as He was 2,000 years ago. With its 280,000,000 of souls sitting in darkness, and with hardly one Christian preacher to one hundred thousand of them, there is a great necessity for a miracle to be worked in India—and let us firmly believe that the day of miracles is not past."

The news of the Revival in Australia aroused Ramabai

to send her daughter, Manoramabai, and Miss M. F. Abrams thither, in order that they might catch the inspiration of the Revival fire, and form praying bands for Mukti among Australian Christians. The burden of the message that Ramabai sent by their hands to the newly-revived Australian Churches was, "Brethren, pray for us." That has been the burden of all the messages that Ramabai has sent to her friends in all parts of the world. About the same time she organised among her friends far and near a system of prayer circles. The names of ten girls or women in the Mukti Homes were given to each circle. Thus all were being prayed for daily by name. Her magazine, the *Mukti Prayer Bell*, had the same message. Shortly after, a "prayer tower" was established, and for years prayer has ascended, night and day, from that tower for India's salvation, the workers taking the vigil in turn, hour by hour. Thus it is evident that Ramabai has left no stone unturned towards helping to answer her own prayers.

The news of the Revival in Wales brought gladness to Ramabai. In January, 1905, she told her pupils about it, and called for volunteers to meet with her daily for special prayer for a Revival in India. Seventy came forward, and from time to time others joined. In June, 550 were meeting twice daily in this praying Band.

Rejoicing still more that the Revival had reached the Khassia Hills, Pandita Ramabai then asked for volunteers from the Bible school to give up their secular studies and go out into the villages to preach the Gospel. Thirty young women volunteered, and were meeting daily to pray for the "enduement of power" when the Revival came upon them.

Miss Abrams had been giving some definite teaching on the subject of the baptism of the Holy Spirit as power for service, and on the morning of June 29 she was awakened at 3.30, by one of the senior girls saying, "Come over and rejoice with us, J. has received the Holy Spirit. I saw the fire, ran across the room for a pail of water and was about to pour it on her, when I discovered that she was not on fire."

When Miss Abrams arrived, all the girls of that compound were on their knees weeping, praying, and confessing their sins. J. sat there exhorting the girls to repent, and telling them she had received the Spirit. There was real power in her testimony. She said: "O Lord, I am full of joy, but forgive and cleanse my sisters as you have me; give me strength to bear this sorrow for their sins." Then she would exhort them and break out into new and beautiful praise. Over and over again she prayed for strength to bear the sorrow for her sisters' sins. She said, "O Lord, we must have a Revival; we must have it; begin to-day."

The next evening, June 30, while Pandita Ramabai was expounding John viii. in the daily prayer meeting in her usual quiet way, the Holy Spirit descended with power, and all the girls began to pray aloud so that she had to cease talking. Little children, middle-sized girls, and young women, wept bitterly and confessed their sins. Some few saw visions and experienced the power of God, and things that are too deep to be described. Two little girls had the spirit of prayer poured on them in such torrents that they continued to pray for hours. They were transformed with heavenly light shining on their faces.

"From that time," says Miss Abrams, "our Bible school was turned into an enquiry room. Girls stricken down under the power of conviction of sin while in school, in the industrial school, or at their work, were brought to us. Lessons were suspended, and we all, teachers and students, entered the school conducted by the Holy Spirit."

Prayer continued all night in the various compounds on more than one occasion. The Bible school was filled with those crying for mercy. Such repentance, such heart-searching, such agony over sin, and tears, as they cried for pardon and cleansing and a baptism of the Holy Ghost! Then a baptism like a fire within them came upon them. They seemed to have their eyes opened to see "the body of sin" in themselves. Then came a strong realisation of Christ's work upon the Cross; then peace, followed by intense joy. It often took a soul hours to pass through all these experiences. The Lord used the Word greatly, and the work went on rapidly for three days. Satan was also busy and tried to counterfeit all he saw. Some who saw the joy thought they could get it by imitating what they had seen the others do. Yet the work went on, and thus early a spirit of prayer and supplication for a Revival in India was poured out like a flood.

A letter written by one of the Mukti workers at this time says: "Even young girls are stricken down with the spirit of repentance. They cannot eat, sleep, or work, until they go to the bottom of things. They seek the peace of pardon, and immediately begin to seek sanctification and the baptism of the Holy Spirit. They search and weep before God, until He shows them the state of their heart. They repent, restore, confess, and finally come into such

joy that it knows no bounds. They call it a baptism of fire. They say that when the Holy Spirit comes upon them it is almost unbearable—the burning within. Afterwards they are transformed, their faces light up with joy, their mouths are filled with praise.

"One little girl of twelve is constantly laughing—her face, plain, even ugly, is beautiful and radiant. She does not know it. She is occupied with Jesus. You think you have looked on an angel face. Some claim to have seen the Lord—one, a blind girl. All speak of His coming soon. One sang hymns, composing them as she sang—lovely hymns to Indian tunes."

Another writing a few weeks later said: "There is a very true work of God going on in our midst. Some of the worst women have been changed in heart and life. Since I came it is the marvellous spirit of prayer that has been most evident. Waves of prayer go over the meetings, like the rolling thunder; hundreds pray audibly together in every imaginable tone and pitch of voice. Sometimes after ten or twenty minutes it dies away and only a few voices are heard; then it will rise again and increase in intensity; on other occasions it goes on for hours. During these seasons there are usually some confessing their sins, often with bitter weeping that is painful to hear and bear. When the Spirit deals with them the conflict seems so great they are almost beside themselves. It reminds one of the stories in the Gospels about our Lord casting out evil spirits, and truly *evil spirits are being cast out.* There is much one cannot understand at first; but one grows by His grace into the work, and learns to distinguish, by the outward signs as well as by the Spirit's inward teaching, the false from the true.

Satan counterfeits all that the Lord does, and is working hard in every way to hinder and spoil the work of God. But he is a conquered foe!"

One of the older girls, who had sinned against light and was greatly hardened, came under the mighty hand of God and was wonderfully saved. There was not the slightest indication of illness about her. She did her usual work and attended the school. She was being instructed in the Bible school in the afternoon of July 5 when she was suddenly taken ill and died within an hour. Doctor and nurses gave her every attention, but her spirit fled to be with God. She was quite conscious, and told the nurse that the Lord stood by her and was calling her to come to Him.

CHAPTER V

Poona, Telegaon, and Dhond

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall . . . prosper in the thing whereto I sent it."—ISAIAH lv. 11.

A MONTH after the Revival broke out, Pandita Ramabai was asked by Rev. R. J. Ward of Coonoor to permit the account of it to be published in India. But fearing lest the work of the Spirit should be hindered, Ramabai declined to give the desired permission. She did not feel easy, however, that she had done right, and a time of depression ensued. The workers met for special prayer, "and then," says Ramabai, "the Spirit revealed to me that the depression had come because we had refused to give glory to God, by not allowing Mr. Ward to publish the account. I made up my mind to praise God and give Him glory in public, the first time He would make it possible for me to testify before people outside of our Home." The depression left her immediately after this, and accounts were sent to the *Bombay Guardian* and elsewhere, to the encouragement of many praying souls who began to seek the Lord yet more earnestly for a similar blessing.

In accordance with this resolve, a fortnight later Ramabai took a band of Spirit-filled helpers to Poona, forty miles from her Mukti settlement, and there began a series of prayer meetings with the object of reaching

the Indian Christians. Three meetings a day were held in different centres to pray for the whole of the Maratha country. The meetings were attended by Europeans, including British soldiers, as well as Christian and non-Christian Indians. In speaking at these gatherings, Ramabai exalted the Cross of Christ. She confessed with sorrow that she had sorely neglected her opportunities of preaching Christ boldly. But she was resolved by God's mercy to rectify the past, and openly and persistently magnify Christ crucified. She told how she had that day visited the learned Hindus in the city and preached Christ to them, though met by opposition, insult, and scorn, but she was willing to suffer all for the sake of Christ who had suffered so much for her.

There was no break at these meetings, but great impressions were made on individuals. The Christian butler of a C.M.S. missionary was so wrought upon, and his contrition was so genuine, that he enclosed sixteen rupees in a packet and gave them to his master as money he had misappropriated as perquisites.

The greatest apparent result from these meetings came to the orphanages and the schools, the pupils of which were permitted to attend. The Methodist Boys' School at Poona was specially blessed. The Spirit worked mightily among the lads, with similar manifestations as at Mukti, rejoicing the hearts of those in care of them.

Blessing also came to the Zenana Training Home of Miss Soonderbai Powar at Poona, an Indian Christian gentlewoman working, like Pandita Ramabai, on faith lines. The girls attended all Ramabai's meetings, and drank in the teaching, but during that time no visible manifestation of the Spirit was noticed. A few days later

two girls were led to begin a special prayer meeting. Only a few joined, some new Hindu girls, and little ones. On the third day a spirit of repentance came on one girl, she prayed loudly in agony for hours, and then received the spirit of power. Then one after another the girls were convicted, till the whole school of about 120 girls was in a state of Revival. Miss Powar wrote:

"When the Holy Spirit comes on them you can see at once. Some tremble, some laugh, some shake; shy girls, who had never opened their mouths in public, have the bands of their tongues loosed, they clap their hands and pray in a way impossible to describe. Night after night we were up till two or three in the morning. In the daytime no one rests. Whole days and nights one hears the wail and struggle of their agonising prayer, and feels pity for girls in such a state. I do not interfere for fear I might hinder God's work. Once they get blessing, then their cry turns into joy. Oh, what prayers the little ones and Hindu girls offer! The Lord's work is wonderful. They do not think of cooking or sleeping."

Four girls had visions of Jesus. They were quite separate from one another; one was in bed, one was grinding, the others working. They each began to laugh with joy and clap their hands, and their faces shone. The work began to spread to an outside colony of Indian Christians living near. The girls prayed for them all night. The next day several men from this colony came into the room where praying was going on. When the Spirit-filled children saw them, all ran to them. Little ones of eight, nine, and ten gathered round and prayed earnestly. The other girls prayed all together, and the young men broke down and wept and wailed for their

sins till they also received forgiveness and the Holy Spirit.

Soonderbai Powar was full of joy and thanksgiving to God. She said: "One can see the fruits of the Revival in the girls' conduct. They love each other and are anxious to win souls for Jesus. Some of the Biblewomen who go out to preach are filled with the Spirit. On one occasion they stood on the road, and began to give the message, an unusual thing for Indian women to do."

A second wave of Revival broke over the Zenana Training Home a few weeks later, but in rather a different way. The Biblewomen and teachers were gathered for prayer in the evening, when the Lord visited them, and again poured out His Holy Spirit, so that many began to shake and tremble and were smitten down under the power of the Spirit. Many continued to shake at the time of preaching and during prayer, and some became unconscious.

It was at this time pointed out as interesting to notice, how the Spirit of God was working in a remarkable manner in the institutions where famine waifs had been gathered. The belief held by many that God would turn the curse into a blessing by making the horrors of famine an instrument in the salvation of India, was seen to be well founded. It was also noticeable that the first communities of rescued famine orphans visited with the Revival, were those carried on on the same principle as George Müller's famous institutions, in faith in God for daily bread and all temporal supplies.

After the Mukti Homes, and contemporaneously with the outpouring at Soonderbai Powar's Zenana Training Home, a similar time of blessing came to the large

Boys' Christian Home at Dhond, carried on by two of the pioneers of Faith Missions in India, Mr. and Mrs. Albert Norton, and by their son, Mr. J. E. Norton.

Much prayer had been made for the boys at Dhond, many of whom are relatives of the girls at Ramabai's, having been rescued from famine at the same time. Early in September, Mrs. Norton was able to record: "All praise to our prayer-hearing God. The Holy Spirit has been poured out here, and many of our Christian boys have been greatly revived and others brought to repentance. A week ago one of our faithful Christian boys, about fifteen or sixteen years of age, got under a burden of prayer for others. Other boys joined in with him, and they prayed together till midnight. At 3.30 next morning they were again heard engaged in prayer, and when the usual 5 a.m. prayer meeting assembled, instead of the dozen or so who had been in the habit of attending this meeting, which is quite voluntary, a third of the school came in *en masse*, about a hundred, as they had already been engaged in prayer.

"On that day there was much blessing, but on the Tuesday, which, being the first Tuesday in the month, was our regular prayer day, the interest was so great that the whole day was given up to prayer. Waves of prayer would come over the meeting, when all would pray at once. A good many wept and confessed their sins, others kept on praying for mercy as though they could not believe the Saviour could ever forgive them or have mercy upon them."

The meetings went on thus for some days, when they became more quiet, but a spirit of prayer and Revival remained that had not previously existed. There was much weeping and confessing of sin, and restoring of things taken without permission.

The permanent result was the much more efficient preparation of the older lads for Gospel service. A greatly augmented Band is preaching the Gospel continuously in the surrounding villages.

Another Famine Orphanage linked with Ramabai's work in more than one way is that of Miss Shorat Chuckerbutty, M.A., at Allahabad. The outpouring of the Spirit came on this institution on October 9. A time of remarkable blessing lasted for more than a month, and then there was an interval. After that came another wave of Revival, continuing for some time, leaving the usual result of transformed lives in its train.

Ramabai has a branch Rescue Home at Dodballapur, near Bangalore in South India, which also participated in the Revival blessing in answer to prayer.

When Pandita Ramabai returned to Poona at the beginning of September, Miss Abrams and a band of eleven saved girls went to Telegaon, a hundred miles east of Bombay, where there is a Famine Girls' Orphanage. This work was commenced in faith by Mrs. Carrie P. Bruere in 1897, but was subsequently taken over by the American Methodist Episcopal Mission, and at this time was in charge of Miss C. H. Lawson. Here after a week a break occurred, and scenes similar to those which had been witnessed at Mukti took place. The interest spread to the Hindu population, upon whom fear and awe appeared to have settled. Some of the girls here had visions also, and one who had been ill for more than a year was completely healed, so that daily she could walk the considerable distance to and from the services in the town.

CHAPTER VI

Lessons from the Revival

By Pandita Ramabai and Others

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."—Hebrews ii. 4.

THE object of the praying Bands from Mukti was defined by Pandita Ramabai to be prayer for the Christian people living in the places to which the Band goes. She said: "We shall pray that our fellow Christians who have become cold and lukewarm may be aroused from their deadly sleep and begin to pray that the Lord may send a lasting Revival among them. To this end the school work must be largely sacrificed, the chief workers will have to be absent, and there will be seeming disorder in every department.

"Our work will bear lasting fruit if we work less and pray more. For the present the Lord would have us spend more time in prayer. The school work and industrial work have suffered much by letting the girls go to the enquiry room or stay up all night and spend most of the day in praying for themselves and others. But the Lord wants us to give time to our children to enquire into the state of their own hearts. In doing this we have excited much criticism, but we are content to be criticised.

"Some have laughed at us, for we have become fools. The Spirit-filled girls cannot suppress their sorrow for sin or their joy in salvation. They burst into loud crying and laughing, they shake, they tremble, some of them dance with joy, and almost all pray simultaneously in loud voices.

"I tried to lay down some rules for God's work at the beginning of the Revival at Mukti. But I soon found that I stopped the work of the Holy Spirit by interfering with it. I wanted to be proper and conduct meetings in our old civilised ways. But God would have none of it. He laid His hand on me, put me low in the dust, and told me that I had better take my proper place, that of a worm (Isaiah xli. 14). He said, 'My thoughts are not your thoughts, neither are your ways My ways.' I humbled myself under this severe rebuke, and took my hand off the work. The Holy Spirit has full liberty to work in us, and He takes charge of the Revival meetings at Mukti.

"Most of us have been praying for a Revival. Are we willing that it should come in God's way and not ours? I am nothing but a babe in Christ, just out of dark heathenism. I am not in a position to teach older Christians and missionaries. But I beseech you, dear brethren and sisters, not to lay down rules for God as to the way He shall send the much-desired Revival among us. The Revival will certainly come all over India. It will pass by us, if we do not allow it to get in us. The Spirit of God will work in the Indian Church if only He is allowed full liberty.

"The Indian Church of to-day is like the Church of Sardis or Laodicea. The preachers, catechists, Bible-women, pastors, and teachers must all do so much work.

The children in school must do so much work. We must relax these rules a little and give time to look after their souls and our own also.

"One of Soonderbai Powar's converted girls testifying in a meeting at Poona said she and her sisters would never have got the blessing unless the head of their school had been willing to let them stop work and come to prayer meetings. The heads of Christian institutions will learn much from her. They will keep their people out of the kingdom of heaven if they will not allow them time for fasting and prayer. They must also search their own hearts and see if their works are found perfect before God. They must also learn not to interfere with God's work. Let the Revival come to Indians so as to suit their nature and feelings. God has made them and will work out His purpose in them in a way which may not conform to the ways of Western people and their lifelong training. Let the missionaries begin to study the religious inclinations and the emotional side of the Indian mind; and not try to conduct Revival meetings altogether according to Western ways and Western etiquette."

While the rules were slackened as regards secular work and teaching at Mukti, Bible study was entered upon with renewed vigour. Over and over again it has been remarked by visitors and helpers alike that they were never in any place where so much time was given up to Bible study and prayer. A special course was now provided for the 700 members of the praying Band. Rev. Wm. Franklin of the Alliance Mission was providentially led to help at Mukti at this time. He said: "We are now seeing the results

of God's work in our midst, in transfigured lives, marked by prayer, intercessory prayer, Bible study, and more preaching to the heathen. Bible study and prayer have characterised the work here from its beginning and were the preparation for the Revival, yet both have been deepened by the Revival."

A few words from others as to the results of the Revival and the lessons learned will be fitting here.

Miss Soonderbai Powar, Zenana Training Home, Poona: "The Revival has done a great deal in the way of cleansing and preparation. The Holy Spirit has like a mighty flood swept away the accumulated rubbish of years. I have never felt in my life such a power in prayer as I have experienced in these days, when I have seen with my own eyes a circle of devoted Christian girls kneeling the whole day and night praying, praying, and praying with the utmost perseverance until they have gained the object they prayed for, the salvation of others.

"This new way of prayer has set on foot a new way of preaching the Gospel to the heathen. We have thus far believed that we had to speak to convince those who listen to us, and thus we have been depending much on our own means and ways. But now it is my experience, and that of others who have toiled for years, that it is through prayer that hearts are reached. My Biblewomen as they go out to villages to preach, now pray more with those whose souls' salvation they seek, and speak much less than before."

Mr. John E. Norton of the Boys' Christian Home, Dhond: "We had heard much about what prayer could do, but such praying as has taken place during the Revival, has been beyond our conception. It was united,

sincere, and persistent in a high degree as at Pentecost. 'These all continued with one accord in prayer, with the women.' This was with one accord in a special manner, for they prayed aloud simultaneously. A careless observer might have thought it was discord. But their hearts were united and minds concentrated on their souls' welfare. How they cried for forgiveness of sins and for victory over the devil! And they continued in prayer. And the God who said, 'Ye shall find Me when ye shall search for Me with all your heart,' was found of them. This has been pre-eminently a Revival of prayer and not of preaching. . . . And now we can say with greater emphasis than before, 'No prayer, no blessing; little prayer, little blessing; much prayer, much blessing.'"

Mrs. Fisher, of the Methodist Episcopal Mission, Telegaon: "The Revival showed me plainly how wonderfully God works in the hearts of men, even among the heathen; and also that we, who have for generations had a Christian inheritance, must, if we receive the fulness of the Spirit, humble ourselves before God and be willing to let Him do things in His own way. In the beginning I had a prejudice against noise and commotion, but as from day to day the Spirit hovered over us, forgetting the external demonstrations of others, there was profound silence in the depths of my own heart, and I stood awe-stricken in the presence of the Almighty."

CHAPTER VII

Pilibhit; Yeotmal; Meerut; Hoshangabad; and places in South India

"Salvation belongeth unto the Lord: thy blessing is upon thy people."—PSALM iii. 8.

THE Industrial Evangelistic Mission at Pilibhit, carried on by Pastor J. C. and Mrs. Lawson, as an independent Faith Mission, though a thousand miles away, under the shadow of the Himalaya mountains, was visited with a marked Revival about the same time. The workers had been praying for the conversion of everyone in the Mission, and had been gladdened by several conversions, when, in the providence of God, Mr. and Mrs. Salisbury, experienced American evangelists, were brought to Pilibhit. As they held meetings with the lads and others, the Spirit of God came upon them. The work began with confession from the workers, and as they humbled themselves, conviction and confession spread to the boys. There was also restitution and the returning of stolen property. The boys went in bands to the farmers whose fields and orchards they had robbed, and asked forgiveness, and the men, often with tears in their eyes, forgave them. The news spread over Pilibhit and the surrounding villages, and the people began to enquire what it meant. Mrs. Lawson rejoicingly wrote of this, that it gave opportunity to tell the heathen of Jesus' power to save. She

said: "It is glorious to see the change in the lives of these people. To see the converted boys kneeling beside the unconverted, pointing them to the Saviour, is a sight to rejoice the angels in heaven. It is wonderful how the Spirit has taught them so quickly. Many were regenerated one day and baptised by the Holy Spirit the next. Their testimony is clear."

One boy appeared to be possessed with a demon. For hours he was prayed for, but a dumb spirit seized him and he refused to speak a word. The evangelist brought the boy up to the light where he could look into his eyes, and commanded the demon in him to depart. He spoke not to the boy, but to the demon. All at once the boy seemed to be freed, and began to cry out to God to save him. He was indeed glad to be free and was soon rejoicing in the Saviour. In answer to prayer, several runaway boys returned while the meetings were proceeding, all of them tired of wandering and ready to yield to the Saviour.

While the work was still going on in Pilibhit, Mr. and Mrs. Salisbury and Mr. Lawson left for the other branch of the I.E.M. in Mussoorie. Some conversions had also taken place there shortly before. Meetings were held for ten days before a break came. Some unsympathetic workers having left the day before, on Sunday, September 17, the Holy Spirit came in power. Hearts that formerly seemed like stone were melted. Prayer after prayer for mercy ascended to God and confession after confession was made. After some had expressed a desire to be converted and others to be sanctified, all began to pray simultaneously, when the baptism of the Holy Spirit and fire came in an indescribable manner. As by faith they

received the Holy Ghost, boy after boy arose and with streaming tears of joy testified to the wondrous gift.

As in Pilibhit, so here, the confession of one of the leading workers, and also one of the leaders among the boys, helped to clear the way for the incoming and work of the Holy Spirit.

Mr. Lawson testified to a great change in the boys. Before the Revival it was difficult to get them to do any work outside of their own departments; but now the work being slack in the tailoring department, the boys of their own accord offered to take pickaxe and shovel and work at clearing away a disused building. He said there was now a readiness in prayer and testimony, a sincere love for the Bible, a desire to seek a quiet place for prayer and communion with God, and a burning desire for the salvation of souls.

Longing for Revival, the Free Methodist Mission at Yeotmal, Berar, was in the right attitude for blessing. Schools were closed in order that missionaries, teachers, and pupils might wait on the Lord. This was the last week in August, 1905. On the Saturday night of this week of prayer the answer came. The meetings were over, but twenty were still "tarrying" when at 10.30 p.m. the Holy Spirit came like a shock of electricity; some shouted the praises of God, some danced, some ran, and some fell to the ground, under the power of God. All present were Christians with one exception, and she was converted. The others were all baptised with the Holy Spirit. Then the work spread to the unconverted in the orphanages. There was true conviction of sin, which resulted in confession followed by forgiveness and great joy. Rev. J. T. Taylor wrote: "It is wonderful to us not only that so many

have sought and found the Lord in a short time; but the depth of experience, the insight into spiritual things, the perception of the condition of sinners, as to whether they are seeking sincerely, and whether they have received what they profess, is marvellous indeed."

Miss C. H. Lawson, of Telegaon, and Rev. W. H. Stephens, of Poona, carried the news of the Revival to the Methodist Churches in Bombay, and a season of blessing ensued. Also at Igatpuri, near Bombay, similar blessing was experienced. And not long after the M.E. Mission at Lucknow received a quickening from the Spirit of God.

The C.M.S. station at Meerut was specially visited by Divine power in October, 1905. Much prayer had been offered for Meerut for two years, and was increased and concentrated as the Revival visited other places in India. Rev. W. G. Proctor, in writing an account for friends at home, said: "In the middle of September I noticed one or two members were praying for the Holy Spirit, and hope revived. On Sunday, October 15, God greatly blessed the message at the morning service. In the afternoon I was led to speak personally to two men. Both acknowledged their sins and gave themselves to the Lord. One said he had been deliberately hardening his heart against Christ for the last three years. Both of them now, and their wives too, are rejoicing in the Lord, and their lives bear witness to the reality of their change of heart. That was the beginning of blessing."

All through that week Mr. and Mrs. Proctor were dealing with individual cases under conviction of sin. Prayer meetings were heart-searching times; confessions of sin and failure were freely made; some with tears, nearly

all with broken voice. In ten days there were fifteen cases of conversion.

Many also received the gift of the Holy Spirit, and had experiences such as they had never known before. It was so strange, that all they could say was, "We are full of joy, we do not understand it, and never knew anything like it before." There were no unusual manifestations of the Spirit's working, but His presence and power were unmistakable, and everything was deep and real. Altogether forty or fifty received very definite blessing. Quarrels were made up, and a peace and unity unknown before prevailed. The reality was proved by the fact that the converts stood. A further encouraging feature was the proportion of young people among those converted.

A special four days' gathering was held in October in the Girls' Orphanage of the Friends' Mission at Hoshangabad, C.P. On the second evening the Holy Spirit came in much the same way as described in the Acts of the Apostles—just like "a rushing mighty wind"; and in a few moments hundreds of voices were praying most earnestly, as if no others were heard. Miss Evens wrote: "Being deaf I rarely hear a prayer, but in the rush of sound I could plainly hear those around me. How direct and different each prayer was! Confession of sin and restitution followed that first outpouring of the Spirit, and it was good to hear the testimonies given in the last meeting."

The annual Mela of the Friends' Mission, held at the New Year, 1906, was a time of blessing such as had not been experienced at any previous gathering of the kind. Many met with God and received Christ as their Saviour from sin. Prayer had been offered for many weeks previously, and God heard and answered. Some of the

effects of the Revival in the Girls' Orphanage (which still continued to spread) were seen in the bright faces, as successive girls spoke of the change in their lives. Not only the girls, but men and women rose to make confession and ask forgiveness, offering in some cases to make restitution.

Revival came to several places in South India at this time, including Tirukoilur, the Danish Mission in South Arcot.

Rev. T. Walker, of the C.M.S., Tinnevelly, conducted special missions among the Tamil Christian congregations of that district. In the latter months of 1905, he spent some time also in holding special meetings at C.M.S. stations in Central India; at Lucknow, Jabalpur, Agra, Manmad, Poona, Nasik, and Allahabad. He said: "I found everywhere a real desire for a better state of things, and an earnest longing for a revival of true religion. Both the missionary body and the Indian Church are feeling, as never before, the need of power from on high. Surely this means that God, who is exciting this desire, is going to satisfy it to the full. I have returned to the South to find that He has been working during my absence, both in Palamcotta and Dohnavur. It is only little 'portions' of His 'ways' which we have seen as yet, but many of us are waiting to hear 'the thunder of His power' throughout India." Mr. Walker also conducted meetings at Mukti during the above tour.

Of Dohnavur, Miss Amy Wilson-Carmichael said: "After three months' testing, the work abides and goes on apart from us. It seems to me this is a mark of the real thing. The meetings do not depend on us at all. The thing is of God. Some in India are doubtless saying, 'The meetings

are all excitement and emotion, all smoke.' Someone in England said the same thing about Revivals there. His friend answered that his thinking showed his view-point. He was looking down the chimney, and so came in for the smoke. If only he would come into the heart of things, he would feel the warmth of the fire and know the reality of it all. Do not let us miss the fire in our fear of the smoke!"

At Atmakur in the Nellore District, Revival came during meetings in November. A Christian weaver and his wife were filled with the Spirit. The man went everywhere preaching the Gospel, while his wife was equally diligent in her efforts for those of their own village. About forty people from four different villages were brought in through their efforts, among whom are all the members of their own *palem* except two. For years they were the only Christians, and were greatly annoyed and persecuted by those now saved in answer to their prayers.

At Vizagapatam, L.M.S. station, the Spirit was manifested in prayer and testimony and fervent meetings, even high-caste Hindus eagerly praying in public that their unbelief might be removed. Deeper earnestness in work and preaching was reported from Nagercoil. Rev. G. Parker wrote: "It is evident to all that young men who were the terror and disgrace of the village are at any rate striving after holy living. There is also renewed interest in Bible study."

CHAPTER VIII

The Kurku and Central India Hill Mission

"He brought them out of darkness and the shadow of death, and brake their bands asunder."—PSALM cvii. 14.

THE members of this Mission, connected with the Bethshan circle in England, had long been praying for Revival. For fifteen months prior to Oct. 7, 1905, monthly prayer meetings had been held, which had been much blessed in drawing the missionaries into closer touch with God. Revival news from other parts deepened the longing both of missionaries and Indian helpers, that the Revival might reach their field of labour.

Ellichpur, Berar, is the headquarters of this Mission. In the neighbourhood of Ellichpur is Khudawandpur, an industrial settlement of older lads saved from famine, now learning trades. Also, not far off, a leper colony. At Bhaisdehi, more in the hills, is an orphanage of younger boys; and at Chikalda, a hill station, an orphanage for girls, large and small. There are several other centres of mission work for evangelistic purposes.

On the September monthly day of prayer at Ghatong, special supplication was made for Khudawandpur. Three weeks later Mr. Crowe received a letter from a converted Brahmin student in Bombay, whose wife had been saved, and himself much blessed, in the Revival at Miss Powar's Zenana Training Home at Poona. Mr. Crowe read this

letter, describing the wonderful workings of God's Spirit in Poona, to the lads at Khudawandpur. It was the means of stirring them up; a spirit of prayer was manifest. Twenty to thirty began to meet for prayer daily.

A blind boy named Eldad was the first to receive the Spirit, and his testimony led the way for an outpouring on the rest. He prayed and exhorted continually. Similar scenes took place here as elsewhere, and the attempt of Satan to hinder was powerfully felt. One of the missionaries told how, after an extraordinary meeting, marked with great power, but in which there was also a good deal of false fire kindled by the devil, he was awakened after having retired for the night, and called to witness a scene in one of the boys' dormitories. He said:

"We went along at the back and stood near the open window, and from there could hear several boys, who had been really under the power of the Spirit, laughing and joking about what had happened. We said nothing, but silently went back to the bungalow, where the Lord kept four of us on our faces till the morning, and when morning came, the efforts of the devil weighed like a feather on my spirit.

"The Lord gave me a passage which startled me (Isaiah xxviii. 14–22). This I read in opening the meeting next morning, and it was soon apparent that the devil had been foiled by our mighty Jesus.

"The boys who had been trapped by his wiles were humbled in the dust, and the work in them was made doubly real. That morning more than twenty boys came up in quick succession and confessed to sins committed. None could get any comfort until every sin was confessed. Many were in agony five or six days, and could get no

peace or joy until finally, driven by the Spirit, they made full confession. Some made partial confession and kept back that of which they were most ashamed, but soon would be in tears again, and would have to confess all to get comfort of soul. And after that the refining fire would go through and through their hearts, and bring to light other forgotten things which had to be put right.

"Missionaries, too, have, under the mighty hand of God, had to humble themselves before their Indian brethren. Our Indian helpers have been wonderfully blessed, and it would be hard to recognise in them the men of six months ago. After the agony and confession there has come a great joy in the hearts in which the Spirit has worked. Faces shine with 'joy unspeakable and full of glory,' and in these is being born a longing and desire for others to receive the blessing."

While the meetings were going on at Khudawandpur, Eldad, the blind boy, and another, had a burden come on their souls for Bhaisdehi. They started off on foot through the jungle and walked all night, regardless of danger from snakes, scorpions, and wild beasts. One of them trod on a serpent, but was not hurt. They arrived at Bhaisdehi at 7 a.m., having walked the forty miles in eighteen hours. Without waiting for anything, they called the little boys together for a meeting. They stayed a week, seeing many of the Bhaisdehi boys saved, and then left.

The missionaries were absent when the Revival began in Bhaisdehi. On their return Mr. Lewis wrote: "The effect, when a word is spoken in the name of Jesus, or a hymn sung when they are by themselves, is wonderful. The school seems to be filled with a mass of little figures intoxicated with joy, or plunged into an agony of prayer.

. . . The agonised, beseeching cry of a child as he waits with arms outstretched to heaven for the Holy Spirit to come, is one of the loveliest sights one can witness on this side of the River or the Coming."

The girls at Chikalda were also blessed with a blessing that remained, and deepened at intervals, through many later months. The missionaries here are looking and praying for still greater things. Late in 1906 Miss Barbour wrote from Chikalda: "We are all praying that God will sweep away the hindrances and bring us all into line with His purpose. I am sure He wants to use our orphans as messengers to the heathen around. I have always worked with this end, pleading with God that He would choose out from among these girls those who will take His messages to their own people; and praise Him, some are doing so, and I know others will follow."

CHAPTER IX

Further Blessing flowing from Mukti

"The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen."

PSALM xcviii. 2.

THE first Tuesday in each month has been kept as a day of prayer by Pandita Ramabai and her friends for several years. On Nov. 7, 1905, while waiting upon God on this special day, the Lord revealed to Ramabai that He would have her close school and every kind of work, and set apart ten days for waiting upon Him. As far as possible, everybody gathered in Mukti church four times daily to hear what the Lord had to say, and to pray to Him. The early morning meetings, from 5.30 to 7.30, were for the most part quiet, with Bible reading, messages, and silent prayer, when those who had undertaken to pray for others could bear their names before the Lord. At the other gatherings there was simultaneous and loud praying.

It seemed that the Lord came down to deepen the work He had begun by an intenser purifying, which caused some of the demonstrations to be very striking. But He had all in hand and kept the workers quiet and still. The first few days were also days of revelation to many. He opened His Word and showed much of His glory, into which He desired to lead His people. Then towards the end the

Lord spoke in power against a common sin in India, *i.e.* stealing. "Then," wrote a worker, "we had a tremendous time of 'house cleaning,' as one called it, when misappropriated things were restored to rightful owners, and other restitutions made. We European workers feel we have learned more of what heathenism means, during the past few months, than ever before, and all that we can say is, that it is *awful*; yet how the grace of our God is magnified as we see those who were steeped in sin, cleansed by the precious blood and filled with the Holy Spirit; 'Blessing, honour, glory, and power be unto Him that sitteth on the Throne, and unto the Lamb.' Even the atmosphere of the Rescue Home is changed. But we rejoice soberly, knowing that our enemy is still on the alert."

This season of waiting upon God had an evident purpose in the further equipment of the workers for service. At this time Ramabai wrote: "You will rejoice to know that the Revival is bearing fruit. Some 700 girls and women of the Mukti people have given themselves to prayer and the study of God's Word, that they may go to the places where God sends them to give the Gospel. I request you and all our friends to hold them up before God continually, that they may not go back or grow cold. They are already visiting the villages around, where they sing Gospel hymns and read the Word of God to the village people. About sixty go out daily, by turns, so that each gets her turn about every twelfth day. They pray regularly for those whom they visit. The Lord put this plan in my heart and He is going before. The people whose turn it is to go out, meet previously for a long prayer meeting. The Lord is strengthening and developing them."

Missionaries at Ratnigiri had been for months praying for a Revival. They now invited a praying Band from Mukti to come and visit them. Ratnigiri is a town on the coast, 145 miles south of Bombay. Missionaries of the American Presbyterian Church and of the English Zenana Bible and Medical Mission have been working there for many years. Both united in the invitation.

Miss Abrams arrived on Saturday, Nov. 26, with a Band of ten girls, and met the Ratnigiri congregation at its regular daily prayer meeting the same evening. After two or three had led in prayer, one of the Mukti Band began to pray, then another and another, till the whole ten were agonising before God for the sins of the Ratnigiri church. Soon other voices were heard, and a general outbreak of prayer all over the room followed, accompanied with strong crying and tears. On Sunday morning, after Sabbath school, Miss Abrams spoke (as she did at all subsequent meetings), followed by more than half an hour of prayer, in which many joined.

It was the day of prayer for India, and a meeting had been appointed at one o'clock. Miss Abrams and the Band were not present, and there was not much prayer for India. The people were realising that they must get right with God themselves before they could intercede for others. The two succeeding services of the day were given up to prayer, the prayer Band agonising for the people, and the people in agony of conviction crying to the Lord for mercy; and in their distress beating their breasts, falling and rolling on the floor, and in other ways manifesting anguish of soul on account of their sins.

On Monday morning, after another season of intense prayer, the break came. A Biblewoman in fearful agony

got up and confessed her sins and made restitution of five rupees, of which she had robbed the Lord. Another Biblewoman made several confessions and some restitution. Then a teacher. Then a former Biblewoman and orphanage matron, who confessed to having given false accounts and to having taken supplies aggregating hundreds of rupees. Then others followed, confessing to sins of the most dreadful character. This agonising for sin and confession went on through the week. All, from the missionary to the little child of three or four, were humbled in the dust, and were compelled to get up before the people and confess their sins. Some held back; and the agony they passed through was indescribable.

One woman had an awful fight. It was a real case of demoniacal possession. Nothing else will explain it. She was tossed here and there, over the seats and on the floor. After much striving in prayer in the Name of Jesus, the demon fled, and the woman had some peace, but not for long. The same thing was repeated four different days; but when the fourth demon was cast out, the woman found peace and rejoiced with exceeding joy. When individuals under conviction found peace, they would jump up and begin to sing and dance, their faces beaming with the light and radiance of Him who had met and conquered them. But soon they would be on their knees again in agony for others.

Each meeting throughout the week was marked by intensity of prayer, confession of sin, and victory. By Saturday, the 110 Christians, with few exceptions, had confessed sin, and many had come into great victory and blessing, but not all. On that day the little congregation

from Vengurla arrived, consisting of seventeen persons, large and small.

From this time on, the meetings were devoted more to seeking the baptism of the Holy Spirit and fire. They were occupied largely with testimony and praise, and announcing of resolutions made to give up smoking and other evil habits. One teacher had just laid in a supply of 600 cigarettes. These he gave to a member of the prayer Band, who took them out and burned them. Many others arose and promised, God helping them, that they would quit smoking. God's praise was much sung in all these meetings. One hymn, "Let us with a gladsome mind," was frequently repeated with a hallelujah chorus. One night this chorus was sung for more than an hour without any intermission, with clapping of hands and dancing.[1]

Miss Abrams and the prayer Band left on Dec. 18 to go to Wadgaon, another of the stations of the American Presbyterian Mission, in the Deccan. That night the meeting, after their departure, was one of the most remarkable of the series. The storm of prayer continued for a long time, and broke out afresh with renewed earnestness. The prayer was mostly for the Wadgaon church, and for the heathen in Ratnigiri. The people had now begun to witness to their heathen neighbours. Such large bands of witnesses had never been seen, and the message was listened to as never before.

Many of the Christians here experienced inward burn-

[1] The word *dancing* has been prostituted in modern times, in Western lands, by its almost exclusive association with the promiscuous dance of the sexes. For a clear statement of religious dancing, as referred to in Holy Scripture, see Dr. John Eadie's *Biblical Cyclopædia.*

ing, marking the cleansing by the "Spirit of Burning" (Isaiah iv. 4) and His empowering for service. In some cases this was so intense that they called for water to quench the fire. "Perhaps," says Rev. A. L. Wiley, who chronicled these experiences, "some will say this is all imaginary; but if it has been once experienced, or witnessed even, no doubt will remain." He continues: "Simultaneous prayer is not confined to the meetings only. Wherever two or three are gathered together at all hours of the day or night, there will be a season of simultaneous prayer. It is not an unusual thing to awake in the middle of the night, to hear a roar of prayer in the orphanage or in other places.

"Is it all real? To those of us who have gone through it, this question seems out of place. We also reply, 'By their fruits ye shall know them.' Differences of long standing have been made up, and a beautiful harmony and unity prevail. Restitution has been made. Silver and gold ornaments have been thrown into the collection-bag. Those who were afraid to testify for Christ in public, testify now with beaming faces. Many who never gave the message before to the heathen, or who went in fear and trembling, now go with great boldness and rejoicing to tell of Him who has changed their lives. Yes, they have looked unto Him and have become radiant with His own glory and beauty. Many although baptised had never experienced any change of life, had never been converted; but all have experienced that change now."

Months after, it was stated that the Revival at Ratnigiri was still going on. In spite of criticism and the assaults of the enemy, the work of grace continued and souls were added to the Church.

From Wadgaon Miss Abrams and the praying Band went on to Kini and Kodoli, other stations of the same mission in the Kolhapur State. At Kini a gracious Revival was granted. The pastor here showed a most humble and eager spirit, confessed most contritely everything God showed him to be amiss, and was the first to come into joy and blessing. At one meeting, while engaged in earnest prayer, the Spirit came upon the pastor in great power; he suddenly thought the tent was on fire, and one of the prayer Band also saw the fire. Through this baptism of "the Holy Spirit and fire," he says, "God met me." A new life of prayer, communion, and service began for him. His son also confessed his sins, and received the same baptism. Some backsliding members of the Kolhapur church were also met and transformed. They rejoiced in forgiven sin, and determined by God's grace to live for Him. The wives of two made up a quarrel of years' standing. One of them said: "I feel God has given me a new husband. Neither my husband nor I used to listen to the other. Now, I believe, we shall live a new life and love each other."

The prayer Band, now increased to twenty, went on to Kodoli, where the Revival soon began among the orphanage children and the general Christian community. A lady missionary wrote of the wonderful spirit of prayer and intercession possessed by the prayer Band. She said: "Day and night, in the meetings and without, these priests of God are fulfilling the ministry to which we all are truly called, praying, pleading often 'with strong crying and tears,' for the salvation of souls, for the absolute cleansing of lives, and the outpouring of the mighty Spirit.

"In answer to these prayers, such a deep spirit of

conviction, confession, and seeking after God and His richest blessings, is poured out as I have never, before this Revival, seen or heard of in this land, and seldom at home. The youngest, the most ignorant, are often the first to be signally blessed, because they are humble, and we missionaries have had to learn the truth of 1 Peter v. 6, that we must let God search our hearts very deeply, must humble ourselves in the dust by public confession of heart and thought sins, and take our place with the lowest, if we would be sharers in this wondrous outpouring of His Spirit promised in Acts ii. 17, 18, and now being so literally fulfilled."

A second praying Band was out during a part of this time, led by Manoramabai, Pandita Ramabai's daughter, and by Miss Couch. This Band visited Nasrapur and Shirwal, stations of the Poona and India Village Mission in the Marathi country. Fruit was seen at each place.

CHAPTER X

The Second Year in the Khassia Hills—Pentecostal Scenes at the General Assembly

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."—PSALM xxxvi. 8.

THE annual Assembly of the churches in the Khassia Hills is always an important gathering. It has been usual to hold it in one of the larger missionary stations, and the Christians at these places have felt the entertainment of the visitors no small tax on their resources. But the occasion of the Assembly of 1906, the first after the breaking out of the Revival, was also the occasion of a new departure.

The few Christians of Mairang, headed by the Rajah of the district, who is a deacon in the church, pleaded so hard for the privilege of entertaining the Assembly, that at last their request was granted. Mairang is a small village in the Mawphlang district, thirty miles from Shillong, and a far greater distance from any railway. There is only a bridle path from the Shillong main road to the village, a distance of fifteen miles. A few came on horseback; but most of the people walked there, some travelling for four or five days.

Wonderful presbyteries had been held, but they were

only sectional gatherings. The way this Assembly had been looked forward to, was told by one of the young Christian girls. She said: "The Mairang Assembly was more wonderful than any we have ever had. For months beforehand the expectation was intense and the prayers fervent that God would in His mercy send a great outpouring of His Holy Spirit as on the day of Pentecost. We had strong hopes that when God's people, who had been set on fire by His Holy Spirit, should gather together from all the churches all over the Hills, it would mean such a conflagration as would set the whole country on fire. When we left our villages we felt that we were being carried the whole way. All sense of weariness was forgotten because of the sweet communion we had with our God, and the songs of praise that ascended all along the road. On arriving, our hearts were filled with great joy to see the vast multitude of people pouring into the place, and we felt that our beloved land was indeed learning to make Jesus King. From every heart ascended the incense of praise and thanksgiving to our Lord and Saviour Jesus Christ. There was no other topic of conversation save the love and the wonderful works of God. All talk of worldly things was extinguished. And as the Lord had promised to reward them that diligently seek Him, so did He fulfil His promise, for He came Himself and shed such a light upon His Word by His Holy Spirit that we felt we were face to face with Him and listening to His words."

Rev. R. Evans, the missionary in charge of the district, said: "I doubt if there has ever been a more wonderful meeting held since Pentecost. . . . The zealous ones from all parts came to the Assembly, and those who failed to

come were praying for its success. . . . The success therefore came in answer to earnest believing prayer."

A general invitation had been sent out, but the attendance was far beyond what had been anticipated, and was calculated at from 8,000 to 10,000. The company gathered from Friday to Monday, March 16 to 19. On the Friday night it was known that the food provided for the Assembly would all be consumed by Saturday night. When the Rajah heard this, he said that God would provide for those He had sent, and he immediately despatched men to the neighbouring villages to procure provisions to feed the 5,000 or 6,000 that fell to his share. This spirit of generosity was emulated by the poorer people. One old man who had promised to entertain seven or eight, had forty-five fall to his share. "But," he said jubilantly, "there was enough for all; the Lord blessed the rice and made it last." A poor widow promised to take five, but had fifty to feed for four days. She testified to the same wonderful provision being made, and could say with the widow of old, "And the barrel of meal wasted not, neither did the cruse of oil fail." Straw huts had been put up for the accommodation of the visitors; but these, as well as every Christian and heathen home, were full to overflowing. Many slept in cowhouses, goathouses, etc. The missionaries had been allotted the use of the schoolroom, but gave it up in favour of the Christian women, and slept anywhere they could. But no one complained. They had not come for enjoyment, but to meet God and to partake of His wondrous works towards the children of men.

A lady missionary wrote: "It is impossible to describe the meetings, for they were meetings swayed by the power of the Holy Ghost. . . . I shall never forget the service

on Friday morning. We arrived about 8 a.m. and found the chapel simply packed out, but we managed to get in through one of the windows. They were singing 'All hail the power of Jesus' Name,' and I think that the singing of that one hymn must have taken considerably over an hour. They sang it and re-sang it, over and over as if they would never get tired of saying, 'Crown Him Lord of all!' Everyone seemed perfectly oblivious to everything but the sense of the Divine presence. It reminded me very much of some Revival meetings I had seen in Wales; I felt it was the same Spirit working, though in such different surroundings; and the power of the same Cross melting all hearts, here in Khassia as in our own beloved land."

The chapel had been enlarged by the removal of a side wall, and a temporary roof had been put up over a large area; but only a small proportion of the people could enter, though all seats had been removed, and men and women sat on the floor. It was therefore arranged that services should be held in the open air, and business meetings only in the chapel.

Several new hymns were introduced, and these were called "The Heavenly Songs," or "The Angels' Hymns," because they were sung first of all by girls in a trance, and noted down at the time. A girl in a state of trance sang a hymn which was jotted down in sol-fa by her brother, but he failed to get the words. When she came to consciousness she had no recollection of it. Some days after, in another trance, she sang the same hymn, and this time her brother caught the words as well. The people soon picked up the words and music, and it became a great favourite.

The two great meetings of the Assembly were the Ordination service on Saturday, and the ten o'clock meeting

on Sunday. On Saturday morning three good evangelists were ordained as pastors. This was supposed to be the first ordination service ever held in the open air, unless it was in the case of the Apostles. The Indian pastor who had been appointed to preach on "Church Polity," preached instead on "How long halt ye between two opinions?" It was felt that this was the Spirit's leading. After an earnest exhortation by one of the missionaries, the meeting would have ended; but just then a man in the congregation asked to be allowed to speak, but before he could reach the platform he began to cry out for forgiveness.

He was a Christian who had been much used of God during the Revival, but now felt himself under condemnation for having failed to speak when God told him to. He said he had grieved the Holy Spirit, and God was making him an example for his disobedience. He rolled on the ground and writhed in fearful agony; he screamed that a fire like the fire of hell was burning and devouring his heart. He begged of all to pray to God to forgive him. Several responded immediately, and judging by the groans and loud amens, the whole congregation seemed to be praying. The suspense for about fifteen minutes was almost unbearable. The sight was something like a forest in a storm. The people felt as if they were standing before the GREAT WHITE THRONE and were quaking with fear. It was not excitement, but agony, anguish, excruciating spiritual pain. At last the man received the sense of forgiveness and rang out God's praises, which could be heard half a mile away, and the congregation joined him heartily in shouts of praise.

On the Sunday thousands more had come in from the surrounding country. Before dawn the sound of prayer

and praise was heard from the chapel and schoolroom. Even at that early hour these two places were crammed with earnest intercessors. Two persons had been appointed to preach at the ten o'clock service; but the rush of prayer and praise made preaching impossible, though a few earnest addresses were given. This is how one pictures it: "Look at that man standing in the middle of the crowd with his hands uplifted to heaven! What a stern, expressive face! Listen to his burning words as he calls on men to repent; he reminds one of the old prophets; his words are so piercing that they are distinctly heard by all. His attitude commands attention. He is silent a few minutes, then he utters a terrible warning; then another solemn silence, and again an agonising appeal to men to repent. One feels he has a message from the unseen world and is determined to deliver it. He comes from a distant village and has been powerfully used by the Spirit in his own neighbourhood.

"By his side another man arises and begins to pray. His prayer, like his face, is full of tenderness—full of love. How he prayed and pleaded with God! I thought that Sinai and Calvary had come down. One man thundered terrible words to men, the other lovingly pleaded with God for men."

The presence of God was at times overpowering; and no doubt many were convicted of sin at that meeting. All the people seemed to be singing, praying, rejoicing, or groaning under conviction. There were scores in trances, and many said they received direct messages from God. Some timid women were heard praying eloquently, quite oblivious of all around them. Many had visions of the crucified Saviour, and in agony of soul cried bitterly, "Oh, how dreadful!" "Oh, my Saviour!" and then fell into

a swoon. Others saw His face shining with glory. These visions must have been very real or they would never have made such impressions.

It is remarked by one of the missionaries in relating the wonderful experiences of the Khassia Christians, that "visions are common, but they all tend to bring men to see their sin and to see Christ as their Saviour. Some may not believe in such visions; but God has promised them in His Word, and why should He not fulfil His promises?"

A converted lad, the eldest son of a man belonging to the Rajah clan, was much persecuted by his parents for his religion. They did their utmost to hinder his joining the Church, but failed: they then tried to irritate him by speaking evil of the Saviour. One day when the old man was worse than usual in this, the lad answered: "Father, I cannot argue with you, but I will pray earnestly that my Lord Jesus may come personally to deal with you to-night." The father went to bed, and dreamed or had a vision (he does not know which) that Christ came to him with a glittering sword in His hand and asked him in a commanding tone, "Why persecutest thou Me? Promise Me never to do it again, or I shall strike you dead this moment." There was no way of escape, so he promised. Then Christ told him to pray. He said he did not know how. But the Lord told him that he could ask for mercy and forgiveness, and commanded him to do so at once. The man was in a terrible state, and screamed for mercy and forgiveness. This made a lasting impression both on himself and his wife. Shortly after, the latter saw in a dream an evangelist, who had died seven years before, coming to her with a Bible and urging her

to read it. The result was that both parents became Christians—much to the delight of their persecuted son.

At Nongknu a young man who had led a very evil life was suddenly convicted of sin. He was taken to the gates of hell and shown the wicked in agony. He screamed in terror. The angel told him that unless he repented and obeyed Jesus Christ, he would suffer like these. He was then led to the walls of the New Jerusalem, which were beautiful beyond description, and the music and singing so captivated him that he begged of his guide to allow him to stay there for ever. His guide told him that if he were obedient to the will of Jesus Christ he would some day be allowed to enter, but not now. He is since completely changed, and is preaching the Gospel to all he can reach.

One old heathen, quite ignorant of the Gospel, felt a craving for something better than his demon-worship could give him. In a dream he was told he would find what he wanted in the "great book." The Khassies have no literature, so he at once took this to mean he was to seek the truth in the Christian's great book, and this he at once began to do.

In more than one meeting the Spirit came as a bright light seen by several. At one service the people heard a great noise; they thought it was a hailstorm on the corrugated iron roof. Then the building began to shake, and they thought another earthquake had come. They looked towards the ceiling, and saw a brilliant light. Immediately some of the people beheld two shining persons standing near the pulpit. The men who saw them tried to go to them, but they could not. The people of the place have no doubt that God gave them this vision.

Some of them think there was such joy in the service that the angels came down to witness it.

To return to the Sunday morning meeting at the Mairang Assembly, a woman cried in terrible agony on account of her sin, and writhed on the ground. She said she had refused to obey God by confessing Him, and had a vision of Christ and paid no heed to it. She saw hell opening before her, and moved away from it through the crowd. Many prayed for her, and when she felt she had been forgiven, her joy was unbounded. Then she began to praise God, and made her way through the concourse in search of the man with whom she had been living as her husband. The following week they were married and received into the Church. She has had visions of Christ since, and has become an intrepid and courageous witness for the truth. Nothing but the Holy Spirit could have made such a change in her life.

This wonderful meeting closed about two o'clock. It had commenced to rain, but many remained on the ground in praise and prayer, loth to tear themselves away. Most of the non-Christians returned to their homes, but others flocked into the chapel and schoolroom, where the services were continued the rest of the day. The last was closed in the schoolroom at 2.30 a.m. in order that the women might get a little rest; but they went on singing and praying till daybreak, when they were called to a meal before starting for home. Singing and praying went on all along the roads for forty or fifty miles, till the Christians parted and reached their respective places of abode.

The missionaries had some precious seasons among themselves; many if not all had experienced a wonderful

uplift during the previous twelve months, and were full of joy, reaping the fruits of years of patient sowing, with every prospect of still richer harvests to come. Over five thousand souls were brought into the Church during that first twelve months of the Revival.

A lady missionary said of the Assembly: "I have *heard* a number of things about the different forms of the Revival, which did not appeal to me at all, in fact, which rather repelled me; but when I *saw* for myself, things seemed quite different, and all I could say or think was—'How wonderfully, how wisely, God works!' What did not appeal to me was just the very thing to appeal to others; and I realised how truly God knew what we individually needed. What touched me most at the Assembly was the singing—to see hundreds of faces beaming with joy, singing praises to our Redeemer with their whole hearts, quite overcame me and made me feel inclined to cry for sheer joy. It was not sorrow; for I felt that I had received a blessing, and strength too, to try to do more than ever for my dear Saviour."

The after effect of the Assembly on the villages in the Mairang district was marked. All the churches in the district were revived, fifty persons were added to one, and nearly all received some new members as the result of the Assembly. This spiritual impetus started suddenly in the very hardest of the neighbouring villages. The young people began to be interested and to hold meetings. The parents and chief men of the district tried to hinder, but in vain. The enthusiasm increased until those who had opposed began to invite the Christians to hold services in their houses.

Under date of February 16, 1907, Rev. J. Pengwern

Jones thus summarises the result of the two years' work in the Khassia Hills:—

"I. THE CHRISTIANS ARE LIVING ON A FAR HIGHER LEVEL THAN THEY EVER LIVED BEFORE.—I heard missionaries say that they would give anything to have the experience of some of the Khassies.

"II. THE HEATHEN HAVE BEEN IMPRESSED WITH THE TRUTH OF CHRISTIANITY.—Between 7,000 and 8,000 have been brought to the Saviour within the two years, and the Christians realise their responsibility towards the heathen as they never realised it before.

"III. THE BURDEN OF SOULS OF INDIA AND OTHER COUNTRIES HAS BEEN TAUGHT GOD'S PEOPLE, AND WEIGHS HEAVILY ON THEIR HEARTS.—It is a pleasure to hear them pleading and interceding for the people of the plains, for the Chinese, Japanese, Africans, Australians, etc. etc.

"IV. THE REVIVAL THANKOFFERING FUND OF RS. 10,000 HAS ALREADY BEEN SUBSCRIBED, AND MUCH MORE IS EXPECTED BEFORE THE FUND IS CLOSED.—This sum was collected at a time of great scarcity bordering almost on famine in many parts of the Hills.

"Are not these statements a sufficient proof that God has been manifesting His mighty, wonderful works in a corner of India? But why should He have selected such an insignificant race to manifest His power? Is it not that He should have all the glory? Has He not been giving all India an object lesson? Does He not clearly show us that He is ready to do a still more mighty work in other parts of India? The day of the Holy Spirit's visitation has come: may we have grace to recognise it, and to see the Holy Spirit of the King of kings marching victoriously throughout the length and breadth of this great empire."

CHAPTER XI

The Aurangabad Mission and what followed

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—MAL. iii. 10.

IN April, 1906, a call came from the Church Missionary Station at Aurangabad, Deccan, for a praying Band from Mukti, to go there for a mission. Miss Abrams was appointed to lead, and the story will be best told in her own words.

"I had never been able to work in India during the hot season. I felt so weak. But knowing the call to be of God, Miss Cole, two boys, eight girls and I started April 17, Miss Cole rising from a two weeks' illness with quinsy.

"Fifty preachers and mission workers had gathered from eleven churches in the surrounding districts, some forty miles distant. Through one of our young men, the work began among the young men of the Normal School. The third day, sixteen of the pupils came to my room and plied me with difficult questions from the Bible. I have not had such an examination in the sacred Word for years. However, I passed, and the next day when they came, they had no more questions to ask, but wanted to seek the Holy Spirit. Conviction soon came upon these young men, so that they could neither rest nor sleep until they

had made public confession of sin. They were converted and went on to seek and find the deeper things of God. Daily they came to my room for special instruction and prayer. They met with much persecution from the various Christian workers. The man in charge of their boarding home came with a whip to stop their simultaneous prayer at night. However, they stood firm, and had the joy of being called in to pray with this man when he got under conviction of sin, and with many others. The mission, which was supposed to be for ten days, went on for forty-eight days; for the missionary in charge had set his heart on all receiving definite blessing. The preachers thought we had come to break up their church order, and to take away their prayer-book. They objected to the loud simultaneous prayer and other demonstrations of the Spirit, and to public confession of sin, but more than all to the fact that women dared to set themselves up as teachers.

"God won the victory in answer to intense prayer and soul travail, first by the Band, then by the Normal School boys, and finally by pouring out a spirit of conviction and then of prayer upon the school children, both boys and girls; and the prayers of the little children convinced the preachers and workers. Many found that they had not been born of the Spirit, and when this work had been wrought in them, that they needed power for service. The meetings grew in fervour as the days went by. Sometimes after closing a meeting it went on again. The longest meeting lasted from 9 a.m. till midnight.

"Aurangabad is the second hottest city in India. Although the heat was intense, some days 109° in the shade, and the hot wind rushed through the open doors

and windows, all were so occupied with the things of God that even the constant passing of drinking water by an old man delegated for that purpose did not distract. All were given special strength to bear the long hours and little sleep.

"A former pastor who had been discarded because so greatly in debt, but who was really a child of God, came and repented deeply of his misdeeds. He had made a fair beginning towards paying his debts. This man came into great blessing, and was used of God to help others. He has the gift of an evangelist, and it became evident that he could take a band of these Normal School boys and go out to hold Revival meetings in these eleven churches whose preachers had come and received blessing. Yet those debts seemed a hindrance; some thought he should go into secular work till they were paid.

"The Mukti prayer Band and the Normal School boys had the burden so laid upon them that this man and these boys should be sent out, that they could not sleep at nights. God heard prayer, and they have gone out, having already visited three of the village churches. The Holy Spirit has been poured out even more marvellously than at Aurangabad. We believe that the Lord will yet in some marked way enable this man to meet his debts and support his wife and eight children; for he has stepped out wholly by faith, and, unlike many so-called faith workers, does not go about airing his needs. So the streams of living water are flowing out from Aurangabad through this Band.

"It was the hot season vacation, and the Aurangabad children who attended schools in Nasik and Bombay were at home visiting their parents. Bombay has been

afraid to have the Revival come as it has come to other places, so God used a little girl of nine years of age to start it. She returned to school and gathered other girls about her to pray for the Holy Spirit. Her sister helped her, and soon the whole school was praying. The lady in charge received blessing, and it quickly got noised abroad that the Revival had come to Bombay through a little girl. The people began to come to prayer meetings, and prayer in all circles increased.

"The pastor's daughter of Aurangabad is a teacher in a girls' school at Manmad. She was home for the mission, because it was the hot season. See how much hinged on our undertaking the mission in the hot season. On her return she gathered the girls and held three meetings the first day. The work went on till conviction of sin came, and many were brought into blessing.

"The missionary from Manmad attended nearly all of the meetings at Aurangabad, and there received a fresh anointing; and we have heard how God has made him a blessing in various places where he has since been. So the streams of living water are flowing. This will be true wherever the children of God search out sin, put it away, and drink deeply at the fountain, Christ Jesus."

Marvellous results indeed followed Miss Abrams' obedience to God's call in going to Aurangabad. The praying Band which went out from that place was wonderfully blessed. In a village where they went round to call the people to a meeting, in one house they found a man and his wife who said they would gladly come, but their little girl was at the point of death; if they would make her well they would come. The lads went away and agonised in prayer for the life of the child. Result:

the parents and child were at the meeting. Two other miracles of healing were reported.

The Revival in the C.M.S. Girls' School in Bombay went on marvellously. A further account says: "Prayer meetings are held now at all sorts of hours, sometimes far into the night, and sometimes the girls go without food, unwilling to stop. The usual strange things are accompanying this; falling and rolling on the floor, eyes tight shut. Spoken to or touched, they are unconscious of all. The missionaries who have seen it are all convinced that it is of God, and stand aside to let Him have His way. The other Marathi Christians were asked to attend. One woman who had been very unsatisfactory broke down and confessed much sin, and a few days after was baptised with the Spirit. The transformation in her face is remarkable. The result to the missionaries is also marvellous: in hunger for the same blessing, the spirit of prayer, readiness to give up work for special meetings, the spirit of unity, the freedom of speech and prayer. Many determined to get the blessing, even if they had strange signs as well, willing to be made fools for Christ's sake. The Marathi pastor is warmly interested. People come to him in distress of soul: two catechists were quite broken down; one a Brahmin confessing pride."

Two incidents rom private letters come in at this place. A sailor in one of the ships in harbour heard of the Revival going on among the little girls in Bombay. He enquired his way to the school, and told of his burdened heart and need of prayer. The children were called. They knelt around the penitent sailor and prayed earnestly for him. Although the man could not

understand a word of the Marathi language, in which they prayed, his heart was melted, his burden of sin removed, and he went back to his ship rejoicing in the love of God.

Some fruit was stolen from a room in the school, and the enemy tried to fix suspicion of the theft upon one of the Spirit-filled girls. The girls were called together and asked to confess. No one responded, so the teacher said: "We must ask God to show us who has done this." They went to prayer, and two girls on whom the spirit of prayer had been specially poured became, while praying, perfectly unconscious. After a little while the elder one came to, and going to the teacher said, "God has told me who stole the fruit," and she quietly mentioned the name. After this the other child stopped praying, and revealed to the teacher the same name. The praying continued a little longer, and then the teacher asked again for confession; but as no one spoke, she told whose name God had revealed. At first the girl denied the sin, but finally confessed her guilt.

Speaking at a Conference of the Christian Women Workers' Union at Poona in September, Miss Lambourne, the missionary in charge, testified that every girl in the school had confessed Christ; that the Bible has become a new book, and the girls love to spend time in the study of this "God-breathed" book; and the fruits of prayer are evident.

Later accounts speak of the spirit of prayer increasing in missionary circles in Bombay, with a warmth and drawing together not previously experienced. Two special prayer meetings were held weekly, one at the Y.M.C.A. and one at the Y.W.C.A., while the usual C.M.S. prayer meeting

was entirely given up to prayer for Revival. Those who know Bombay will entirely agree with the feeling "that Bombay is such a desperately wicked place, that there is going to be a terrific fight with the powers of evil, and much prayer is needed."

Rev. L. B. Butcher, of the C.M.S., writing of the Revival in the Girls' School at Manmad, said the missionaries had for months been praying for Revival and had had a foretaste of blessing in connection with meetings held by Rev. T. Walker, of Tinnevelly, the previous December, where several girls belonging to the Z.B.M.M. school were truly converted. One of these was the pupil teacher who was at Aurangabad, mentioned by Miss Abrams. The spirit of prayer came upon her the day she arrived at Manmad. Numbers were brought under deep conviction, and the noise of praying and crying was so loud that the police came from the village to enquire what was wrong. Sins were confessed, then joy succeeded sorrow, manifested by laughing, clapping, and sometimes dancing. Many received the spirit of prayer and began to intercede for others, shaking and trembling in every limb while prayer was going on, yet able to sit quiet and composed while God's Word was read and addresses given. Even the little girls received the spirit of prayer. One or two of the girls, after days of fasting and prayer, seemed to receive the Holy Spirit in a special measure, and their words made a great impression on the others. The meetings lasted for hours; prayer, confession, praise, succeeding each other without intermission, even for twelve hours on end. Since then the work has gone on deepening in reality in the orphanage. More than fifty girls and widows received the spirit of prayer, and literally spent hours a day agonising

for others. Some have had trances and visions, and the change in them has dated from the occasion of seeing the vision.

During the month of August general meetings were arranged, and all the Indian workers from the district, catechists, teachers, and others, were called in. School was closed, and helpers came from Aurangabad and a praying Band from Mukti, in charge of Manoramabai, Pandita Ramabai's daughter. The Band remained about six weeks, and then left, feeling that their work was finished, although a big battle had still to be fought.

CHAPTER XII

The Sialkot Convention and the Panjab

"I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."—PSALM xxii. 22.

THE chief Revival centre in the Panjab has been Sialkot, a frontier station of the North-West. Missionary work here was commenced in 1856 by Rev. Thos. Hunter of the Church of Scotland, mentioned in Chapter I.

A Convention for the deepening of spiritual life was held at Sialkot in August 1905. Three hundred Panjabi Christians assembled, with a few missionaries. Much prayer had been made beforehand, and an atmosphere of prayer was maintained throughout the Convention. A room set apart for prayer was occupied practically all the time. At first a few only spent the night there; but towards the close it was filled from night till morning with those who were singing, praying, and praising, as the Lord led. Two or three did not retire for rest for over a week. They did sleep, a little at a time, while others were maintaining the vigil. One old saint whose years number nearly ninety, spent at least three nights there. And the prayer was not of a morbid or despairing nature. It was the shout of those who were being always led in triumph. Praise abounded; one who was called an "apostle of praise" demonstrated

the place that praise ought to occupy in the life of the Christian.

A very manifest feature of the Convention was the leadership of the Holy Spirit. The programme prepared by the Committee was set aside to a great extent. A series of ten Bible studies was to have been given morning by morning *about* the Holy Spirit. Two only were given in a modified form. Instead, the Spirit came in power and taught the people directly. Missionaries and Indian pastors, evangelists and village Christians, men and women, boys and girls, all were brought under deep conviction, and a great many lives were brought into more vital touch with the Cross than they had ever been before. Secret sins, that had never been owned as sins, even to God, were laid open before the face of men. The Lord wonderfully used these confessions. The peace and joy that came into many hearts, and were apparent in faces, were worth going a long distance to see.

In the following October a Students' Camp was arranged by the Panjab Y.M.C.A. at Kathala, near Gujerat, another station of the Church of Scotland Mission in the Panjab. Only thirty-five were expected to join, but 140 came. The story of the Sialkot Convention was repeated here. The prayer room was the centre of the camp, rather than the meetings. The programme was set aside, and the Holy Spirit dominated the proceedings.

The spirit of prayer was exemplified by one Golu, an Indian Christian, called of God to His service. A light appeared to him as he prayed in his village home; he became conscious it was a message from God. It was the means of the conversion of three families in that

village, of much persecution to Golu, and finally of his conviction that he was called to serve God. His gift of faith and spirit of prayer were a great blessing in the camp.

The spirit of praise pervaded the encampment. Men sang the Panjabi zaburs and bhajans. Transformed faces and a natural communion in spiritual things possessed all. Men freely witnessed to each other what God had done for them; groups went to the village every day and preached the Gospel. A new desire was shown for Bible study. All attended the Bible circles and went away with the knowledge that Bible study was essential to life in the Spirit. It was felt that the whole camp was a direct answer to prayer for Revival in the Panjab.

The Sialkot Convention of 1906 was similar in type to that of the previous year, but increased faith and prayer brought together a much larger assembly. Instead of 300, there were 1,300, beside about seventy missionaries. Many had come long distances; others had brought bands of workers; all longing to take a blessing back with them. Instead of a prayer room, the church of the Scotch Mission was set aside for prayer, beside a tent specially for women. The same earnest spirit of sleepless day-and-night supplication prevailed. The very atmosphere of the prayer room seemed to be full of the presence of Christ.

Many noticed how the Lord specially attacked those who came to mock and criticise. Some openly boasted of their purpose. But they were met and humbled, realised in severe agony what a terrible sin they were committing, and returned home in a different spirit. A missionary went about depressed for some days; the men

he had brought were not getting the blessing. Very special prayer was made; God met this band, and nearly all were changed and blessed, and the missionary's faith and hope revived.

Many at this Convention were shown that the way to Pentecost is through Gethsemane and Calvary, and a burden for souls came upon them. Wonderful revelations of the Saviour were given. One man said he had such a vision of Christ that he forgot everything else, and the description he gave showed that he had indeed come from the presence of God. Every word seemed illuminated by the Spirit. Another man saw millions of angels praising Christ, and he was told to tell the people to praise more and speak less. He felt himself so unworthy that he could not deliver the message; he then received permission to get some one else to tell it. His agony of mind as he refused was marked, and the moment he tried to tell what he had seen, he burst into tears. The closing address of the Convention was on the same line: "Let us praise before the victory; let the anticipation of victory tune our hearts to sing His praise!"

A poor sweeper who had a burden for souls at the previous Convention was again present, just as humble as a man could be. He is a monument of, and a living testimony to, the grace and power of God. Though humanly speaking an ignorant man, yet his words were full of wisdom and power. It was an object lesson to see that a poor sweeper, clothed with the Spirit of Christ, can IN HIM command the utmost respect of all men.

A converted beggar, who had spent eleven years of his life in the severest Hindu austerities before he became a Christian, was brought to the Convention in answer to

prayer, and his testimony to the Saviour caused all to praise God.

Satan made several attempts to injure the work. He not only failed, but his efforts were overruled for blessing. He tried to cause dissension over the confessions of sin that were made; and because some were so awful, to try and get the Committee to intervene. But the brethren agreed to pray over this, and then one was led to give his opinion from the Word of God, that confession should be made to God, and to any brother who had been wronged. If the Spirit of God commanded anyone to confess his sin publicly he must do it; but it must be done by the Spirit of God, and not under pressure from others. Thus it was felt that God had guided, and the brethren were drawn into full unity and fellowship.

A former pupil of the Christian Boys' School at Ludhiana, Panjab, was much blessed at the Sialkot Convention in 1905. He went back and told about it. Several of the boys at once caught the fire, and prayer and praise went on till the boys feared to trespass longer on the school hours. One of the older boys in trouble of mind was led to confess his sins publicly. From lads of twenty years down to those of six, one after another was taken hold of by the Holy Spirit and broken down. One who made the first and most humiliating confession appeared to get the deepest and most thorough blessing. Some older boys did all they could to upset the meetings, but the Holy Spirit went on with the work unhindered. A leading teacher of the school came in and confessed that this work was the hand of God.

At Dehra Dun, Landour, and Jummu (Kashmir) the Spirit of God has come in Pentecostal power, convicting,



cleansing, and filling with joy. In Dehra it began with the overflow from the Sialkot Conventions. In Landour the leadership humanly speaking has been in the hands of Indian young men, and the breaking down of opposition to Revival methods has been remarkable. "In Jummu," writes Rev. J. N. Hyde, "there had gone on a hidden iniquity of liquor drinking among the workers, and other grievous sins. At times quarrels would lead to charges of these things against each other, which would be denied and ascribed to enmity, and the real trouble had thus escaped detection. But who can stand when the Lord appeareth? We had no knowledge of any such trouble. But one morning the Lord hinted to us through the Word in our private communion that there was some serious trouble connected with liquor in the church. That night in one prayer after another, without any reference to it on our part, all was confessed and laid bare with much contrition. In this wonderful way the Lord took away the hindrance from His work in Jummu, and gave His people one heart and one spirit. Praise be to His Holy name!"

CHAPTER XIII

The Christian and Missionary Alliance in Western India

"I will make darkness light before thee, and crooked things straight; these things will I do and not forsake thee."

ISAIAH xlii. 16.

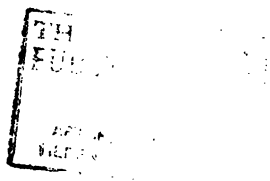
THE Christian and Missionary Alliance, having its head-quarters in New York, is an inter-denominational Society working in Berar and Khandesh in the Marathi-speaking country; and also in Gujerat. The latter is the more fruitful field of the two, and has experienced a greater share of the Revival.

But there have been some showers on the Marathi field, a foretaste of further blessing, notably in Amraoti, Chandur, and Bhusawal. In two of these places, shortly after, a valued missionary was removed by death. A glimpse only at Bhusawal was permitted to Mr. Bannister. A very little while before he was taken in 1905, he wrote: "On Sunday morning, I opened my Bible for my morning portion and asked the Lord for a special message direct to my heart. At once Haggai ii. opened before me, verses 18 and 19. At first the words, 'From this day will I bless you,' attracted me. Then I noticed the date from which the blessing was to commence; I saw it was that very day, Sept. 24—'the four and twentieth day of the ninth month'! How my heart went out in gratitude to God for

this precious, definite, word of promise! Later in the day came the catechist who had been to open a new Sunday School. He seemed so happy he could hardly tell me, and I could scarce refrain from tears of joy as I heard the results of his morning's work. I felt God was already fulfilling His promise. In a village previously indifferent, some forty adults and forty to fifty children had crowded to the new Sunday School. The day school had been lent for its use. The people, including the village headman, eagerly drank in the word, and sent a request for a preacher to come every Sunday morning."

In November, 1905, the Holy Spirit came with much power on the gathering at Amraoti, leading to conviction of sin and transformation in many lives. Mr. Ramsey, of Chandur, one of the hardest of the Berar stations, sought help from the Amraoti brethren, and in the first day's meetings many were brought under the power of God. The helpers learned that what could not be accomplished by years of teaching and ordinary preaching, could be accomplished in one short hour by the power of the Holy Spirit.

In August, 1906, Mr. Carl Ericson, of Amraoti (whose home-call came the following December), said: "We had a wonderful time last November, and the Lord has again visited us in power. The spirit of conviction came on a meeting. Men fell on the ground and cried and groaned in agony. Later the Lord gave courage to a number to make humble confessions. Some young men from Ahmednagar and other places did not know much about salvation; but when convicted of sin, confessed and put things right. It will take some of them months to pay back what they have stolen. Afterwards some came into





BETHANY CHAPEL, KHAMGAON, BERAR.

the fulness of the Spirit and were so happy they could not sleep. I was awakened at 4 a.m. One had seen a vision and heard a voice saying, 'You have now received the Holy Ghost. I am preparing you for My service. Ask what you need and I will give it.' He thought it was a dream, and sank into sleep again. After a while something smote him and he awoke in tears. Five others had similar experiences, they all woke and began to weep and pray. The Spirit of God was upon the whole place. I also began to weep, and the ladies in the house arose and began to pray. The young men were blessed and deeply moved, and all impressed with the Lord's speedy coming." Mr. Ericson's last public service was at a conference of the Swedish Mission in the Bhil country, where a great outpouring of the Holy Spirit took place.

At Khamgaon, Berar, the girls' famine Orphanage in charge of Miss Yoder was greatly blessed in connection with the opening of a new chapel, in September, 1906.

For years services, subject to all kinds of hindrances from the weather, had been held on a verandah. Miss Yoder returned from a furlough in America and told the girls she had received a promise of money towards a new house of worship, but it was being given with much sacrifice, and there was not yet enough. The children began asking what they could do to help, and were advised to think it out for themselves. Miss Yoder writes:

"Then the children began to read how the Jews offered at the time of the building of the Tabernacle. . . . I wish you could have heard all the suggestions from those eager, generous little hearts! I finally said we would appoint an offering night. No one should consult with another, but each should do what she felt God would have

her do. As the time drew near there seemed a really heavenly atmosphere in the school, because so many were dealing with God. It reached to the missionaries. God began to say to them, 'Offer.' But what had we to offer? Then the Lord reminded one of that wedge of gold which lay in her trunk. 'But how can I give that? It was my dear mother's wedding ring; I want to keep that always.' But by evening it was out, and a pledge of fifty rupees beside, and five rupees in cash.

"The great day came at last. All day long what a searching and dealing with God! The service began early. To our great surprise, nearly every child that came in had a parcel. The first table overflowed and another was brought.

"Some brought one of their *lugardis*—the native dress. It is a long piece of cloth varying from seven to ten yards, according to the size of the girl. It is wound gracefully about the body, and the end carried over the head, and in this way forms both dress and head dress.[1] The girls get but two *lugardis* a year, so it was no small sacrifice to give up one. Other girls brought little things they had gathered ever since they had been in the Orphanage. These were brought to be sold, to help build the house of God. They realised one hundred and twenty-nine rupees.

"It was touching to see the very little ones bring their earthly all. One mite brought the doll she had recently received from America. As she laid it down she said, 'I give it to Jesus.' Another had a wee tin trunk which she prized beyond all she had ever had, because it had a lock and key. It was her 'alabaster box of ointment.' She said, 'Here is my box; I give it to the Lord.' At the

[1] In Western India this is called a *sari*.

end of the meeting she brought the key. That seemed the hardest to give up!

"Last of all, some felt they had done so little, and 'because their hearts were stirred' (Exodus xxxv. 21), eighty-six girls offered themselves to help the work any way they could, by carrying water, stones, bricks, mortar or mud, and best of all, several offered themselves wholly for God's work in India.

"'So we built the wall and all the wall was joined together, for [the girls and the widows] had a mind to work' (Neh. iv. 6). The size of the chapel is thirty by seventy feet. We started with four country masons and three other men. The rest of the labour the girls and widows did. The work was easy because they never murmured, but did it gladly. The walls were up to the height of seven feet when plague broke out and we all fled to the jungle. Our building was stopped for nine months. In that time came the harvesting, then the home-coming, the clearing up and burning of rubbish, and then the building work was renewed, with one more man added to our staff of labourers.

"We got the walls up ready for the roof with our crude workmen. There were many comers and goers asking, 'How about the trusses, are those men equal to that?' One Indian gentleman would say, 'Only a woman to oversee!' Truly the hardest task was to raise those iron trusses with our crude appliances; but up they went, and our hearts grew lighter and lighter as the fourth and last slipped into place. A good loud 'Praise the Lord!' could be heard.

"The roof was completed and only the floor remained. Should we leave that a mud floor? The girls said, 'No,

we will do the filling in and ram it down, and get it ready to pave.' With the money yet in hand we bought stones and paved the floor."

Thus Bethany chapel was ready for its dedication on September 30, 1906. The Annual Convention of the Alliance Missionaries working in the Marathi field was held at Khamgaon on this occasion. On the Sunday evening was witnessed a grand sight. Girls and widows occupied the centre of the building, and on either side and on the platform sat the prominent, educated, non-Christian men of Khamgaon, listening for two hours to the old, old story of the Cross, in song and sermon.

One of the missionaries who had seen fourteen years' service said, "This is the best night I have spent in India." The next morning witnessed the baptism of eighteen, one a prodigal boy, now returned. The others were girls and widows, some of whom had experienced glorious conversions. The following Wednesday evening the presence of God was realised in a new way. It was as if the heavens opened and the Holy Spirit descended in power and blessing. The girls had been unusually free in testimony and song. A modest quiet girl arose to pray, and stretching out her hands to heaven, poured out her soul in intense earnest petition. Suddenly, like a tidal wave, something swept over the entire company, and with a mighty cry, all fell on their faces before the Lord, weeping and wailing for sin. All who witnessed the spontaneous outburst of confession, praise, and prayer, were constrained to say: "We have never seen it on this wise." Meetings continued night and day. School was closed and work stopped, and the praises of "Him who loved us and washed us from our sins in His own blood," rang all over the place.

In the Gujerat field of the Alliance Mission much blessing came to both the Kaira Orphanage for girls and the Dholka institution for boys, in the later months of 1905. Mr. W. H. Stanes, the India Sunday School missioner, spoke most warmly of the Kaira Orphanage. He said he had seldom seen a deeper work than that among the 400 girls and young women at Kaira.

In 1906 a poured-out blessing came upon a gathering of Indian workers in the Gujerati field. Of the results a missionary wrote: "Some have worked heretofore because of the salary they were getting; now they are going forth filled with God's love because they have seen Gethsemane, and the agony that Jesus had for a lost and dying world. . . . How we praise the Lord for their bright and shining faces, which tell us there is nothing between them and Him who loves them."

Of the later wave of Revival at the Kaira Orphanage those in charge say a wonderful quickening has passed through the whole school. Hard hearts were broken, confession and restitution made, quarrels ended, and lives are overflowing with love and joy. The elder girls who are matrons, were burdened for the younger, and spent nights in succession praying with and for them. This took place in September, 1906. On October 2, a small dark room into which some of the girls had gone to pray suddenly became lit up with God's glory, and visions were seen of Christ labouring under the weight of the Cross, of His agony in Gethsemane, and on Calvary.

The effect was indescribable. Several girls fell unconscious, and had to be carried out of the room. All day long God revealed Himself in visions, and scores lay powerless under their influence. The most sceptical went into the room,

only to become unconscious or to cry out in agony over their sins. There were several remarkable visions later. One of the sweetest was in a room of little girls from five to six years old. They saw the Holy Spirit in the form of a dove come and rest upon each head as they were praying together.

The greatest difference is now seen in the new love for Gethsemane and the Cross, and a great burden of prayer for a lost world. Bands of twos and threes have been taking the Gospel to the near villages, and some definite fruit has appeared.

Three missionaries and five Indian helpers from the Gujerati branch of the Alliance Mission attended the Sialkot Convention of 1906. Two were lads from the Student class of the Dholka Orphanage. On August 26 cries of penitence were heard at the usual Sabbath prayer meeting. The same night numbers of the younger boys were found at midnight on their faces before God. One of the lads who had returned from Sialkot with a burden for souls had commenced to pray with some of his own age. The younger boys awoke and joined in, and as they prayed, boys from the other dormitories began to file in. Then followed protracted meetings of days and nights; repentance, confession, and restitution. About sixty rupees of conscience money were restored, also blankets, sheets, coats, down to a needle and pin. One night the last thing put down with a clatter was a basket and rope. Some restored fourfold, like Zaccheus. The head carpenter put down ten rupees, saying, "I have robbed God." Then he was full of joy and much used to help others. After this searching and cleansing, the Lord began to lay on all hearts a longing for the baptism of the Holy Ghost. Many prayers went up on the lines of Matt. xi. 12.

September 27 began a fresh manifestation of the Glory of the Lord. A meeting had lasted till midnight, and all had left except one Spirit-filled boy trying to help another lad who was in trouble on account of sin. The sinning boy had a vision of Jesus Christ and Satan. The look on his face was so awful that the one who was endeavouring to help him cried out with fear. Other Christian boys gathered round and wept and prayed. After two or three hours he came to himself and made a confession, but did not get peace. The next day he had another awful struggle. His face looked as if he were being tortured. The devil's chain had to be snapped link by link, but at length the captive stepped into the liberty wherewith Christ makes free. The following week a second case of the same character, and also ending in victory, occurred.

Not one of the whole 300 boys and young men in the Orphanage was left untouched, though all were not fully yielded to God. Several cases of healing occurred; one in particular, when the boys prayed all night in the church for Mr. Andrews, their missionary father, who was taken with heart seizure. Some of the boys wept and cried out, "We have killed him with our hardness because we would not yield to God." The Lord heard their prayers, gave them true repentance, and saved the life of the beloved missionary.

Here, also, the Cross is seen as never before, and a burden has fallen on them for the salvation of their own people. When the Coming of the Lord is mentioned they almost dance for joy. Miss Ballentyne, from whose narrative of Dholka the foregoing is mainly taken, says: "When one realises that only ten short years ago none of these boys knew anything of Jesus, it makes one feel most humble, and like sitting at the feet of those so taught of God."

CHAPTER XIV

The Godavery Delta Mission

"The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: Behold he shall come, saith the Lord of Hosts."—MAL. iii. 1.

THIS is an independent Faith Mission carried on in connection with the Brethren in England. Each worker goes out depending entirely on the Lord for supplies. The work is reported very simply in *Echoes of Service*, in conjunction with other work under the care of Brethren in all parts of the world. Free-will offerings are sent to a central office, and thus the work appears to be administered very much on the same lines as the China Inland Mission.

The work in this part of India dates back from 1836, and children of the pioneer workers are now among the elders. Some from the third generation are actively engaged in the Lord's service in this field. The language is partly Canarese, and partly Telegu; and a good deal of itinerating work is done by boat when the Godavery is in flood.

Some early tokens of God's Reviving power were experienced in several of the stations in this mission, and workers had continued instant in prayer for the fulness of the blessing. In April a Chittapetta missionary wrote with joy that "the Revival commenced in our midst with

eleven who have given a bright testimony of their faith in the Lord Jesus." These were adults, seven also in the boarding school were saved, and in other stations there was fresh interest. The workers remaining at their posts during the hot weather united in prayer every day for Revival.

In June the yearly Conference of workers was held at Coimbatore. Visitors from other parts of India in fellowship with Brethren were present, as well as local members, Europeans, Eurasians, and Indian Christians.

"We had cried to God," said one who was present, "to deal with us as a company, and to fill every part of His temple with His presence, and He would take us at our word." The Assembly was gathered for the Sabbath morning meeting for breaking of bread, and then in front of the Lord's table the Holy Spirit came upon two or three in mighty power, causing them to sob and cry out in pain for the sins of the Church. A season of confession and humiliation followed. Wrongs were righted, questionable things judged and abandoned, estranged brethren were re-united. Many hearts were melted, and acknowledged the finger of God. This went on till 4 p.m., when adjournment for the Sunday School and evening meeting became necessary. At the close of the latter, in answer to prayer, the Lord worked wondrously in the conversion of sinners. The believers then again gathered, and the confessions of the day continued till all had humbled themselves and were consciously right with God; and then at 3 a.m. the table was brought back and the postponed service concluded. Says one, "Oh, how sweet were the memorials of that Love that receiveth sinners and eateth with them."

The following day most of the missionaries and visitors returned to their stations. The work in Coimbatore itself continued in a state of Revival. Mr. Handley Bird, who had worked twelve years in Coimbatore, wrote: "God has come to Coimbatore, and we are like them that dream. Our mouth is literally filled with laughter and our tongue with singing. Glory be to God! How we toiled here, and now the harvest is come, and we are allowed to share in the joy. Nothing is more noticeable here than the great grace upon all. We have marvelled at the patience and forbearance of older brethren, who must have been sorely tried by the noise and simultaneous praying, and manifest excitement under the stress of soul and desire. At times during these meetings the cries of soul agony and the sobbing of breaking hearts were more than many could stand, especially when they mingled with songs of deliverance, and prayers for others at the same time. You will read the account exactly in Ezra iii. 10–13."

The power of God's Spirit followed the several workers to their stations. On July 1, God manifested His presence in power at Chittapetta, breaking down His people, leading to confession of sin, and filling with power to serve, accompanied by the same manifestations as in other parts of India. The meetings went on for a fortnight, and at first continued day and night with little attention to food and rest.

At Narsapur, the earliest station of the Mission, the missionary reported that God had visited them in a way contrary to all their ideas and exceeding all anticipations. On Sunday, August 5, he was led to speak of true and false foundations that are trusted in for

salvation. An Indian brother followed with Luke xix. 41–44, dwelling particularly on "*the time of thy visitation.*"

Suddenly the whole congregation broke out in loud wailing and cries and confessions of sin. The heathen rushed in on all sides in wonder at what was transpiring, and remained awestruck. Instead of closing at noon, the meeting continued till 7 p.m., no one caring for food. It increased towards evening, when some were struck down and cried in agony for mercy.

The next four days indescribable scenes took place at the petta where the Christians reside. When the missionary went over, he was seized upon by young and old, crying, confessing the sins of their past life, and pleading with the Lord for mercy and forgiveness. Strong young men, who had long withstood the Word of God and were hardened in sin, were struck down by some invisible force, and in great agony wept aloud for mercy.

Here as in other places the enemy tried to counterfeit the work of God; but a manifest result was the awakening of many careless and hardened ones, acknowledging their load of sin and their trust in the precious atoning blood for salvation. Twenty-five souls found the Lord and joined in hearty praise for deliverance. The work spread in the district. At Palcole even more wonderful scenes were witnessed.

In September a quarterly conference of Canarese workers was held at Malvalli. It was a time of joy in the presence of the Lord. There was also a sense of humiliation and seeking for the cause of lack of power. Much prayer was made for the further awakening of the Canarese Christian Church. "During the last hours

of the Conference," said a lady who was present, "we were simultaneously worshipping, praising, praying, and weeping, for we were each one taken up with our beloved Lord in a special way."

Much prayer had been made for Kollegal with its orphan homes of both boys and girls. Miss Florence Bird wrote to her father in England, Oct. 2: "At last the Revival has come, or rather God has come in power. We have been praying for months and months, and there have been little breaks and tokens of God's blessing here and there very specially.

"You know how the Lord has been blessing us ourselves; but it seems as if, since we began to pray for Revival, there has been trouble on trouble, difficulty on difficulty. Last week we were getting desperate, for we found the girls had been doing some kind of devil's play, and one was quite possessed. . . . Mr. M'Laine had to catch her and take her to the bungalow by force. They brought her round with cold water, and she knew nothing of what had happened. After all our special prayer this business cast us on God. The girls seemed absolutely hard, except two whom God had blessed.

"But on Sunday afternoon, after class, when we went to prayer, God came suddenly on them with power. The whole place was shaken with an awful storm of howling and weeping, which went on for over two hours, and ceased as suddenly as it began. On Monday evening Mr. M'Laine came to fetch us about 8.30; we found a wonderful scene—not so terrible as the night before, but still awe-inspiring. One girl was in a trance, quite unconscious, the Lord speaking through her in the first person, *e.g.*, 'As I have saved My child Rupli, so will I save you' (her name

being Rupli). 'Read Galatians, fifth chapter,' 'sing such a hymn,' she said, lying prostrate with arms upraised.

"The use of the Word was wonderful, *wonderful.* Passage after passage would be quoted, chapter after chapter asked to be read. There were confessions, weepings, songs of victory, cryings, calling on God for others; the girls who were blessed calling on their companions to give in and confess, and praying for them. The agony in prayer was terrible to witness. The Holy Spirit led the meetings. We were just the attendants to pass on His messages or to help in prayer. What a wonderful Saviour! Truly if we only trust Him, our Lord is true to His Word. Some of the passages asked to be read were Romans v. 10; John xix. 28; Rev. xxii.; Rev. xx.; Isaiah liii., often quoted too in parts; Isaiah lv.; 1 John v. How our hearts sang for joy as we heard them so full of His Word."

A later letter says: "Let us pray on till every Christian has been set on fire to witness with lip and life. Some of the girls who were specially broken, as soon as they entered into peace expressed a longing to go to the people around and tell them of Jesus, and our hearts just leapt for joy. They have been to the villages since a few times.

"Do not imagine that all is peace and sunshine in our little Church here, and all are revived. An open heaven does indeed mean an open hell. We have never known the power of the devil so apparent and so terrible. The girls who have been blessed have to stand a great deal of petty persecution from the others. Many of our Christians seem to be resisting. But many times the Lord gave us the word, 'I will work, and who shall let it?' So we are trusting Him to go on with what He surely has begun."

Further news from Kollegal shows that the good work is

being continued. The Spirit is working in the Church to some extent and there is much resultant praise. Five or six girls have been filled with the Holy Spirit and are signally gifted in telling out the Message of Calvary to needy souls.

At Amalapuram, another station of the Godavery Delta Mission, the Christians met for prayer nearly every night for four months. In December the Spirit came in power and some went into trances. One little girl was lying on the floor, hands moving to and fro, singing "What a sinner not to believe in Jesus." Another saying, "Behold the Cross, don't you see it?" Another, "Don't let Satan have a stool in your heart." Mr. Macrae called attention to the fact that these children were not asking pardon for their own sins, only calling on others to take it. Was it not because they already had it? Before he had finished speaking all rose to their feet and sang repeatedly a chorus about forgiveness, clapping their hands as they sang.

Of Dowlaishweram, Mr. Rawson writes: "The work here for the last seven weeks has been largely a purifying and cleansing of the Temple (2 Chron. xxix.), but when this is done surely we may expect to see a wonderful work among the heathen; for God has said, 'The heathen shall know that I am the Lord when I am sanctified in you before their eyes.'" Mr. Adam of Vadravapalli writes in the same strain; the Lord working and Satan hindering. He says: "The Lord has done and is doing a great work—and praise Him, He will not come down for the devil or any one else till He has finished it. It is a conflict real and severe."









BAREILLY THEOLOGICAL SEMINARY FOR TRAINING INDIAN PREACHERS.

CHAPTER XV

The Revival in Bengal and North India

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—PSALM cxlv. 7.

MANY will have heard of Rev. D. H. and Mrs. Ada Lee, who were so sadly bereaved of six lovely children in the Darjeeling landslip of 1900. They are in charge of orphan schools and general evangelistic work in Calcutta, in connection with the Bengali Church of the M.E. Mission.

The following is condensed from Mrs. Lee's story of how the Revival visited them in 1906:

This is surely our Jubilee year! "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." This is true of us. It will take all eternity to praise God enough for the gracious Revival He has sent us. For months before we had prayed with increased faith and deep longing for God to pour out His Spirit in full measure upon us. The same experience came to our best Biblewomen, teachers, and a few of our older girls. We then divided up the girls of the school and began to pray for them by name. This spirit of prayer was the first token we had of His coming.

We began with a day of fasting and prayer on Feb. 9, and the Revival burst upon us in power on the 14th. The

house was full of prayer, many praying audibly and crying and sobbing on account of their sin. Soon God's blessing fell on us, and a number were brightly converted and testified with joy.

A teacher, who had been one of our most faithful Christian girls, was quite broken down and wept and prayed for hours. God had been showing her little sins, which she had not thought of—and she was seeking to be filled with the Holy Spirit. She soon found what she was seeking, and has since been a power in working among the girls.

A recent convert from Hinduism sought and found this blessing. He said: "I came seeking to be filled with God's Spirit, and He has filled my soul. My very body trembles on account of His power that has come upon me." Others also sought and found, and at once began working and praying for the unsaved. A little boy of twelve was wonderfully blessed. Other boys hooted at and made fun of him; but he took two lads of his own age and started a praying band, praying three times a day for the other boys, that God would save them from cigarette smoking and worse sins, and bring them into their band. They worked and prayed till most of the boys in the school of that age were converted.

Another, from the hills of Assam, from the Daple tribe who have no written language, was wonderfully changed. He was about twenty-one when he came to us, an opium-eater and user of tobacco, but he gave up both in one day, though it almost cost his life; and in a few days he was well again, and for two years had tasted neither. He learned Bengali, but had shewn no signs of spiritual life until the Revival. He began to pray, and finally went to

the altar. Next evening he came back with his testimony written out in Bengali, which he read before a large audience, telling of the darkness that had been in his soul, and how God had forgiven him; and now he wished to go and tell his own degraded fellow-countrymen of the Saviour who could deliver them from awful habits, which have been their ruin. It was touching to hear him, as he pleaded for his people, both in prayer and testimony. His face had a new light, and his life a new purpose.

During the Revival, one of our exhorters (a young man with an exceptionally clean life) had a narrow escape from drowning. When he returned to the meeting he told the people that God permitted this to happen, to awaken him from his lethargy; that he had been convicted of many things in his life unknown to others; and that as he came back to life God said to him, that as he had been under the water and came up what seemed to be a dead man, he must now be dead to sin and filled with the Holy Spirit: if not, he was useless as a worker for Christ. His testimony touched every heart, and in a moment God came in power, and hearts hungering for purity and to be filled with the Spirit crowded about the altar and received by faith the blessing they sought. Many were set apart and filled with the Spirit, ready to go forth and carry the Revival fire to other places.

But the young man who had turned the meeting by his testimony still knelt, and after others had testified, he arose and said: "I have not what I want. It is not just a blessing I am seeking, but God. I will not leave until He satisfies my heart." And again he knelt. After the people had gone, and two or three had prayed with him, he took God at His word, and starting out through the

darkness, suddenly turned back and said, "Oh, the joy has come! I must tell the people to-morrow." His testimony the next day did more for the people than the preaching of years before. Young men, nominal Christians, whose lives had disgraced the name of Christ, came with tears confessing their sins, and going out to bring in others. Thus the good work goes on.

After much prayer the Lord called a number of these Bengali young men, with some Biblewomen and girls, to form an evangelistic band to work in the villages around Calcutta. The first call was to Janjara, a village on a beautiful little island covered with cocoanut palms. Here was a little Christian Church of about 300 people. But others came from the villages all around. God put His seal on the work from the first, and saved in a wonderful manner.

In the C.M.S. district of Nuddea, Bengal, Revival has also appeared. In October, 1906, at a meeting of sixty missionaries at Darjeeling, Rev. E. T. Butler, of the C.M.S., gave an account of the Revival in the Nuddea district. He prefaced the narrative by saying that he and his wife were matter-of-fact people, and that for years their work had been of the kind spoken of by Isaiah, "Line upon line, precept upon precept." New and increased interest was manifested in prayer meetings, and when at length the blessing came it took all by surprise. Many broke out into simultaneous praying and confession of sin. A number were converted; and transformed lives and a new spirit of earnestness remain to witness that the work has indeed been of God. Of unusual manifestations Mr. Butler spoke guardedly; but he told of some having been

in a state of trance, and of one meeting in which he saw and experienced fire, such as that described by Miss Abrams of Mukti. An Indian preacher came up to him at the same meeting and said in Bengali, "Fire has taken hold of me." Mrs. Butler added her testimony as to the work among the women; their readiness to walk miles to the meetings, and their prayerfulness.

At the Darjeeling Convention in 1906, a Bengal Prayer Union was initiated. Scarcely anyone who attended the Convention remained unblessed. "At the testimony meeting it was simply overwhelming to find so very many had been convicted of sin and led to fresh surrender of themselves to God. Many received the baptism of the Spirit. Almost every missionary returned to his station with his mouth filled with God's praises [in anticipation] that He will visit and revive his district. It is wonderful how many of the older missionaries have had their lives transformed. Their faces shine, the joy of the Lord is their strength. The voice of testimony went on for hours. People forgot all about dinner, and stayed on and on. Our motto has been from the first day, 'Bengal for Christ.' 'Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water that ye shall drink: . . . and this is but a light thing in the sight of the Lord. He will also deliver' Bengal 'into your hands.' He hath promised, and shall He not perform it?"

A gracious visitation has also been enjoyed at Mihijam, Jamtara, and Karmatur, in the Santal country, Bengal. Mr. Rowat, of Mihijam, writes: "During my eighteen years' missionary experience, I have never realised the presence and power of God in such a way. A deep

work of conviction was manifest among the orphan girls, and fifteen came out clearly on the Lord's side. Many Indian believers had got into a bad state, but the Lord humbled and then restored them. Thirty souls were satisfied, and now we hear on all sides, 'The Lord hath done great things for us, whereof we are glad.'"

The first wave of Revival is also reported at the London Missionary Society's station of Moorshidabad, Bengal. The missionary says: "We are still at the beginning of things, but He who hath begun the good work will continue it; of that we are certain." Rev. J. A. Joyce writes also of a time of quickening in the Bengali Churches of the L.M.S. in Calcutta, where he spent a fortnight in October. He said that in each of the three Churches there was a real spirit of prayer, a great hunger for God's Word, a quick response to spiritual appeals. Conversions were taking place in each Church. Similar good tidings are reported from the North. Almora, where Mr. Harold T. Wills is working, reports much interest and many baptisms. From two other stations of the L.M.S. and also from Ranikhet conversions are reported.

The young men at the Reid Christian College at Lucknow, having experienced a great blessing, were asked to pray for the girls of the M.E. Mission in school at Moradabad. The girls were told of this, and a room was set apart in the school compound where any might retire for private prayer. This was in January, 1906. In February a spirit of unrest and seeking salvation became apparent. Girls began, a few at a time, to unburden their hearts to Miss Means, the Superintendent; and just by prayer and personal work, quite a number were saved. The spirit of conviction spread. The prayer room became too

small, and the large schoolroom was opened in the evenings for prayer. On March 8 the Spirit came upon the girls. Miss Means was absent, and the school bearer insisted on turning them out and locking the door at nine o'clock. But they continued praying on the verandahs, and many were gloriously saved. They were transformed. At the next weekly prayer meeting, they were so eager to pray and testify as to what the Lord had done for them, that they could not wait for one another.

Praise, testimony, and exhortation to the unsaved were now mingled with the prayers at the evening meetings. They worked and prayed till every girl was converted, and then began to pray for their brothers, for the Bareilly Orphanage and other places. Some had visions, others saw lights. Satan became a real person to many. One girl, one of the most advanced spiritually, was heard talking, quarrelling with some one as she came into the meeting. She explained that she had been talking to Satan, that he had been trying to keep her from going to pray; and she told him to let her alone and begone. Bands were organised for outside work and thirty girls go out once or twice a week to the mohallas, and to the Sunday Schools for Hindus and Mahomedans.

Bishop Warne says that the spirit of prayer given in this case is more marked and powerful than anything he has seen elsewhere. It led the girls to pray for the boys in such a way that numbers of them were converted. Some were actually converted in their beds at night while the girls were praying. Bishop Warne says that from the various boys' schools in the North India M.E. Mission, he believes about 200 have set themselves apart by a definite covenant to enter the ministry, all claiming to be

led of the Holy Spirit, and knowing that it is not a lucrative prospect.[1]

For months before the Revival came to the Hindustani Methodist Church in Allahabad, everything seemed to be going wrong. The workers were much burdened, and felt cast upon God in constant, earnest prayer. They also enlisted several praying bands to intercede for the outpouring of the Spirit on the Church. The Revival began quite suddenly in the mid-week prayer meeting; a spirit of deep conviction for sin came upon those present. One by one they began to cry to God for pardon. It seemed almost impossible to close the meeting. The Indian pastor at once gave notice of special meetings, and the work went on for weeks. There was conviction, confession, restitution, an earnest effort to put wrong things right, then the consciousness of pardon and unspeakable joy.

The result was that the Church was completely transformed. Old troubles were settled; enemies reconciled; the Church set on fire for God; many helpers were wonderfully stirred up and have gone to preach the Gospel as never before.

The workers from the country around came in for the District Conference, and practically all received a new anointing for service. At one meeting eight or ten Hindus and Mahomedans prayed for forgiveness of sin, and then arose and confessed Jesus as their Saviour.

[1] The illustration facing p. 119 shows the Theological Seminary of the North India M.E. Mission at Bareilly for training preachers on the field. The course includes practical work in itinerating among the heathen around. Many of the students are married, and their wives also undergo a course of training.

CHAPTER XVI

The Lushai and Jantia Hills

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—ISAIAH ix. 2.

THE Lushais have been the most turbulent of all the hill tribes of Eastern Bengal, notorious for raids with the object of securing slaves and human heads for certain ceremonies in connection with their chiefs. Forty years ago the name "Lushai" was a terror to all the tribes along the borders of Sylhet, Cachar, and Chittagong, for the inhabitants of those places knew not when these savage people would pay them a surprise visit. Gradually they have been subdued by force of arms; but it was not till 1891 that their territory was opened up for mission work by Messrs. Lorraine and Savidge of the Arthington Aboriginal Mission. These two brethren did excellent pioneer work, and finally took charge of the Southern Lushai Hills in connection with the English Baptist Mission. The Northern hills came into the hands of the Welsh Mission, which had all along operated in connection with the before-mentioned brethren.

The Revival in the Khassia Hills naturally interested the Lushai Christians. In 1905 they held prayer meetings nightly for some time, but the fire died down. Then reports reached Lushai of the great blessings expected at the Annual Assembly at Mairang, and it was suggested

that a few of the leading Christians from North and South Lushai should attend. Nine persons went; four men and two women from North Lushai, and three men from South Lushai. Those left behind prayed that in spite of the fact that their delegates would be unable to understand the language, they might feel the power of the Spirit, and return to Lushai bringing some of the Revival fire with them. It took some of this party over a fortnight to reach Mairang. They were warmly welcomed by the Khassia brethren, and at the Sunday morning service in the Assembly they were called forward, and the vast congregation prayed that they should be filled with the Spirit, and be able to carry the fire back to Lushai. One of the Lushais prayed under very deep emotion, and the people seemed to follow him, though they could not understand his language, and when they saw signs that he was under the powerful influence of the Spirit, their joy was unbounded.

As these men halted in Sylhet on their return journey, it was seen that they possessed some power which had not been with them on their way to Mairang. They were singing and praying almost the whole time. But Satan made an effort to defeat the object of their journey by creating a dissension among the party as they travelled homewards. However, when they came in sight of Lushai, the Spirit of God prompted them to hold a prayer meeting on the road side. This defeated the enemy, and they entered Lushai with one mind.

They reached the first Christian community in Lushai on April 4, and the same night held a meeting with Christians, with some signs of power; but the other Christians seemed harder than ever, and no breaking down came. On the 9th, a farewell gathering was held

for those going on to South Lushai. As they were shaking hands and beginning to say farewell, at the close of that meeting, the power of the Spirit was felt. One of the preachers spoke under deep feeling. More hymns were sung; and as they sang the whole congregation was moved to enthusiasm, and others came running in to the meeting.

Soon after, a young woman began to confess her sins and pray for forgiveness, and everyone seemed to join with her in prayer. Then others began to confess and cry for mercy, till a large number were prostrate on the ground crying for mercy and forgiveness. All kinds of sins were confessed. Some had been full of doubts; others had disobeyed Christ; some had been unwilling to witness for Him; others had neglected the means of grace; some had given way to impurity; others had been stealing or untruthful. It was just one torrent of confession and prayer. The little children cried aloud. The Spirit of God had truly come, and, according to Christ's promise, was convincing men of sin.

Someone then began to sing a ringing hymn of victory, and the whole congregation joined with great rejoicing, waving their hands, swaying their bodies and keeping time with their feet. Prayer and praise alternated for hours, and the meeting, which commenced at 8 a.m., did not close till 2 p.m. Another service of six hours was held in the evening, and was signalised by the sudden Saul-like conversion of a young man who had come from a distant village "to see the fun."

In less than a week the news came that a schoolboy had gone home to his village and carried the fire with him. He came back bringing the names of forty-four persons who had decided to follow Christ. To another village the good news was carried by a convert, and eleven enquirers were

reported in that village. Men from the surrounding places came in hoping to be touched by the Spirit. Others were afraid to come lest they should be compelled to confess their sins. In a very short time 150 names of enquirers were received, and the good work also spread to the South Lushai.

The Jantia Hills, though politically one with the Khassia Hills, are in many ways quite distinct. They have a language of their own, but in the largest villages all understand Khassia and use the Khassia Bible. The Jantia people call themselves Syntengs, and are the principal artisans and traders of the Hills. Iowai is the capital of the Jantia Hills. The Revival commenced there at an early date, chiefly among the children. The people had a taste of the blessing, and many longed for a powerful outpouring of the Spirit in the neighbourhood.

After the Assembly the meetings at Iowai were much better attended, and in a short time became full of the Spirit's power, and many Revival scenes were experienced. "One evening I shall never forget," says a missionary. "In the middle of a hymn, piercing shrieks and heart-rending cries were heard. A young girl who had been under deep impression had become cold because her friends and relatives made fun of her. She was now suddenly convicted, and felt herself being swallowed up in intense darkness. She set up a most despairing cry, 'O Jesus, help me! O Jesus, help me!' over and over again; then fell into a trance, from which she did not recover fully for three days. Afterwards she bravely faced the criticism of her friends."

A woman who had been a great sinner came to the services; and when she saw the dancing, the trances,

and the weeping, laughed at it all, and said: "If it be God's work, why does He not make ME cry, for I am a greater sinner than any of them?" She still came to the services, and one evening she was powerfully convicted, but so ashamed of showing any emotion that she slid on the floor between the benches to hide herself, but finally had to come right up where everybody could see her, and there confess her sins, and how she had made fun of the Revival. She forsook her evil ways, and joined the people of God.

The heathen in the Iowai villages were much moved by the meetings, and attended in great numbers. Their children have picked up the Revival hymns and choruses, and may be heard singing them while at their play.

Month by month right up to the end of 1906, gracious news continued to come in of the Revival in these Hills. Here is part of a letter from a missionary's wife in the most backward part of the Hills, away in the jungles:

"Such wonderful things are taking place all around us. What would you think of a big market, or bazaar, deserted at the busiest hour of the day, buying and selling at a standstill, while the people flocked to hear the preaching of the Gospel at an open-air service near by? And of the power that brought them there, as they learned the way of salvation from the lips of a simple village teacher, until from many hearts in that crowd the cry went up, 'What must we do to be saved?' Women were there who were liquor-sellers; they returned to their stalls in the market, only to pour out their liquor on the ground, and then hastened away to their homes in order to destroy all trace of its manufacture there, although this was their only means of livelihood. After cleansing their houses, they came at night to the meeting in the little school-house, and

offered themselves and their families to the Lord. This happened only the other day in one of our villages in a district where the people are steeped in drunkenness and immorality, and know nothing of the Light of the Sun of Righteousness. Thank God, this description of them will soon be in the past tense. Six years ago we sent a teacher to live in another village. It was hopeless work for a long time, but now God's time has come.

"One Sunday morning the teacher was awakened with singing in the schoolroom, and found it as full as it would hold of men, women and children, all singing heartily one of the hymns he had been labouring to teach them for months. Now they were singing with all their hearts—hearts in which the Holy Spirit was working mightily; soon there was a great outburst of prayer; cries for pardon, and praise for sins forgiven. The meeting continued all that day and the following night. Not only in that village, but in all the villages around the Lord is adding to the Church daily such as shall be saved.

"In those places where the work seemed hardest and the ground driest, the Spirit is working in all His mighty power and in His own way, a way we often cannot understand. He seems to say to us, 'You have tried, I know; but stand still now and see the salvation of God. I will do what you have failed to do.'

"A boy from one of our district schools was asked, 'How many services do you have on Sunday?' 'Only one,' he replied, 'because that lasts all day.' And so it is, all through the district, men and women calling upon the Lord day and night without ceasing. What wonder they bring the blessing down."

The last Jantia Presbytery was held in an out-of-the-way

village on the borders of the North Cachar Hills, near the Kupli River and the Hot Springs, several days' journey from the Mission Station, and nearly a hundred miles from Shillong. Rev. W. M. Jenkins, in charge of the district, wrote under date of December 27, 1906: "The Revival took some time to spread in this District. Several of the larger Churches experienced the outpouring of the Spirit in 1905, but few of the distant villages were moved. During these last months the fire has spread far and wide, and in remote villages the Spirit has been working mightily."

The description of the Presbytery was the same as that of Mawphlang on a smaller scale: cheerful walking of long distances, much singing, and meetings in the open air. Here is a part of it. "By the very features of the people one could feel that they had spent much time alone with God. What prayers they uttered! oh, how they pleaded that God would remember His promises, and not punish the people for their sins, but bring them to repentance. . . . The people had come together to pray and to praise, and they were determined to do so. They all seemed to be brimful of joy. One man said, 'I was so happy I did not want to eat or to sleep; I only wanted to be in the services the whole time.' . . . At the last meeting on the Sunday a remarkable fruit of the Revival appeared. A young man stood up and said, 'I have decided to give myself entirely to the service of Christ; hitherto I have felt afraid of trusting God for my food and raiment, but henceforth I give myself up entirely to work for Him and look to Him alone for my daily bread.' This man was already an evangelist holding a good position, and an out-and-out Christian. The Presbytery gladly accepted his offer, and now he will go to the distant villages to preach Christ."

CHAPTER XVII

The American Baptist Mission in the Telegu Country

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."
ISAIAH xii. 4.

THIS Mission was known in the middle of the last century as the Lone Star Mission. Time after time its abandonment was proposed, as the illness of missionary after missionary occurred. But prayer and faith prevailed. A great work was done at Ongole in 1878. A mass movement of the heathen towards Christianity took place, and from June 16 to the end of December, 9,606 persons were baptised.

A Revival has again come to Ongole, this time affecting not the heathen, but the Christians. Tracts on the Revival in Wales had been distributed among the Telegu workers in the district. Early in 1906 some droppings of the showers of blessing were felt, and the name of the weekly prayer meeting was altered to that of New Life Meeting. This was done by Indian workers in the absence of the presiding missionary. Unusual interest was shown at the April quarterly meeting, and in the midst of the proceedings, says Rev. J. M. Baker, "We seemed to be shaken, and one of the most quiet of our workers rose to his feet and with a tremendous voice kept crying out, 'Holy One, Holy One,' at the same time smiting his breast. Others

followed, and for the first time at Ongole we witnessed the Spirit of God in the act of convicting His children of sin." Nearly two weeks of meetings were held, in which confessions were made and reconciliations effected. The Revival meetings were kept on by the students of different schools while the missionaries were absent.

At the following quarterly meeting, on Sunday evening July 1, an address was given by Rev. W. Powell, who had been at his home in Wales at the time of the Revival there. When he had finished, during a season of silent prayer a spirit of confession broke on the congregation of 1,000 souls. It was like a cyclone. The missionaries could do nothing but pray. After about two hours the meeting came under control, but was continued with great enthusiasm till one o'clock in the morning.

The cyclone meeting was repeated several times on a smaller scale. But as the weeks went on the fruits of the Revival were manifest. Meetings were crowded, and the whole force of workers quickened in service. It spread to the villages miles distant, where meetings were held every evening. Reports came of adjusted quarrels, united churches, special collections, and increased attendance. At Podili, the Revival came a week earlier. Rev. J. Ellmore wrote in August: "The new zeal in our workers almost makes us weep for joy. In the Sudra villages the people came in crowds to hear them. Surely the harvest is ripe. Yet Satan is taking no nap in Podili. While many of our nominal Christians are rising to a higher life, others, unwilling to pay the price, are going back."

The following month the same missionary said: "I have been going through some reports of touring preachers. A new day has surely come. When they arrive at a

village where there is a quarrel, instead of examining the case, as formerly, they start a Revival meeting, and it works every time. There is a sameness in the reports which is also a joy. At first there is indifference, then interest, the third day there is a break, people confess their sins, make peace, and the quarrels disappear. In one village the burst is now over, and the people have settled down to a state of continued Revival. Yet there is plenty to discourage. Some villages have gone back to heathenism. The Revival seems to some to be a savour of life unto life, and to others of death unto death."

Nellore is another station of the American Baptist Telegu Mission where the Revival came in power. For nearly two years a small band had met daily to pray for the outpouring of the Spirit on the Church and people. There is a large boarding school for girls at Nellore, and three of the lady missionaries had recently had soul experiences that brought them out into the full light. They returned to Nellore at the end of June after the hot weather vacation.

At the English prayer meeting on July 5, it was decided to begin a daily meeting in the Telegu church to pray for a Revival till it should come. They prayed just ten days, and daily the prayers increased in intensity and power. On Sunday, July 15, there was a sudden sob from some one, then another, and in a flash something passed over the congregation. Some said it was like a rushing wind, and in a second all were on their knees wailing on account of sin. This continued for an hour and a half; people rolled on the floor in agony as the realisation of sin came to them.

On Monday the schools were closed and the church filled by 8 a.m. Another visitation of the Holy Spirit came, not only affecting the congregation, but the younger

girls in the school compound, who were considered too young for the meeting. No one left the church even for food till 6 p.m. Then with an hour's intermission the meeting went on till 2.30 a.m. By Tuesday many had come into the light, and there was a joyful ring in the testimonies. The hearts of the revived ones just sang for joy. The meetings continued for two weeks, the schools remaining closed.

On Saturday, July 21, one of the older girls went into a trance in which she seemed to be seeing something wonderful, for she would marvel at it and then laugh excitedly. She held conversations with some one, and seemed to be listening to singing, then sang herself. This lasted three hours. She would not tell the vision, but said she would read it, and then read the fourth and fifth of Revelation. While she was in the trance a second wave, as of a rushing wind, passed over the meeting, and again people were in agony for sin. One girl threw herself across the bench and fairly writhed for two hours before peace came. Another fought out her redemption on the stone steps. It seemed as though Satan was fighting to prevent them receiving the blessing they craved. But the meeting ended in songs of victory.

Besides conversions and reconsecrations, there were many confessions of hidden sin, and a feud of eighteen years was healed. The third week schools were reopened, but meetings were carried on in the evening, when unabated interest was shown. Some fifty of the girls had by this time received the blessing; and singing and praying bands went out each afternoon into the near-by hamlets and the town to speak to the unconverted. The latter were marvelling at the people in the church crying over their sins. They questioned the [illegible] and

others as to what it meant, and there was more readiness to hear the Gospel.

On the third Saturday a testimony meeting had been planned, but it had scarcely commenced, led by Dr. Boggs of Ramapatam, when another wave of blessing poured over the meeting with a perfect storm of prayer, followed by such singing! Dr. Boggs said afterwards that one could as easily have stood on the shore and controlled the Bay of Bengal as control that meeting.

During that evening and the two following days as many as twenty of the older girls went into a trance, and became unconscious, some for two or three hours, and from that up to thirty-six hours. They prayed, sang, laughed, clapped, and were evidently for the time being in different scenes. After returning to consciousness they spoke diffidently of what they had seen, and some refused to tell. They said Revelation iv., v. and vii. described what they saw. Such bright dazzling glory, that though Christ stood by them, and showed His wounded hands, and the blood flowing from His side, they could not see Him distinctly. The glory was more than they could bear. He asked one of them to express her greatest wish and she said, "the gift of prayer." He said, "I have given it, and as you use it, it will increase." Three of the girls had asked the gift of prayer. One was told that her work was to get others ready for Christ's speedy coming, and to wake up the Nellore Church. When she came out of the trance she ached as if she had had fever, and had to be kept quiet for a couple of days. The night she was again allowed in the meeting she made a powerful speech to the elders and others in the church, exhorting them to confess their shortcomings and get

right with God. She told them they were hindering their wives and children from getting the blessing.

Several other stations of this Mission were also blessed about the same time. Mr. Hubert of Sooriapett said: "We never can forget the things that the Lord has done during the last weeks. Nearly all the chains are broken. Everything looks new to us, and how we now love our Telegus! Praise the Lord, who does wonders." Mr. Wiens of Hanamakonda rejoiced that "God did not pass us by, but visited His people. . . . God is cleansing one heart after another, and preparing the Church for the outpouring of His Spirit; and this makes us happy and fills our hearts with praise." Mr. Friesen of Nalgonda is also praising, and praying for yet further blessing, as are also Mr. and Mrs. Owen of Atmakur.

Mr. Stanton of Kurnool, sick at heart as he met the workers of his district, felt that nothing but a Revival could set the wrong things right. He unburdened his heart to the men, one of whom suggested that they should stop work and begin to pray. All agreed. Three days were spent in prayer, and then the break came. The whole company were weeping and wailing on account of sin; they lay prone on the ground like the slain on the battlefield. The confessions were awful. Every proud heart was humbled and made to confess its sin. This went on for days. At last the joy came. He who had torn now healed. The power of the new life seized all hearts. Peace, pardon, and reconciliation flowed like rivers of life to thirsty souls. Wonderful testimonies were given: "All the days of my life have been days of death; this is the day of my birth," was characteristic. Twelve days were thus spent, and the workers returned to their village homes to lead a new [illegible] power of the Spirit.



CHAPTER XVIII

The Canadian Baptist Mission on the East Coast

"I have seen his ways and will heal him: I will lead him also, and restore comforts unto him."—ISAIAH lvii. 18.

IN the neighbouring stations of the Canadian Baptist Telegu Mission the Revival quickly followed. Cholera had raged during the hot season and very little work had been done in the villages. Many people were paralysed with fear. Some Christians had died. "It was a trial of faith," said one of the missionaries, "the darkness before the dawn."

On their way to their own Conference the Akidu missionaries stopped at Chittapetta, and were surprised and delighted at the work of grace going on among the Christians of the Godavery Delta Mission. On their return home they told their Indian workers, and three at once started for Chittapetta. The pastor of the Akidu Church got a blessing, and in a meeting after his return; but before he had opportunity to tell his experience, a Biblewoman fell under conviction of sin. A servant of one of the missionaries had also been blessed at Chittapetta, and he began to tell his wife what he had experienced, and she too was soon in deep conviction and crying for her sins. The meeting had been dismissed; but the people gathered again, and others were also convicted

and confessing their sins till far into the night. This went on for ten days, till the next monthly meeting of workers was due. The Christians at Akidu were nearly all blessed and ready to be helpers when the workers came in. Of the various experiences, Rev. J. E. Chute wrote: "We have been in Revival services for twenty-four days. Some of the most remarkable things took place that I ever saw in my life. I could understand the day of Pentecost a little different from what I ever did before. A glorious work has been done. Nearly all the workers have been through the fiery process of cleansing: and oh, what a cleansing was needed! The confessions have been with awful demonstrations of sorrow. But our hope is in the very real and deep contrition now manifested for sin, for the first time in my experience in India. Our hearts just cry for joy at the change in these lives, and the hope for the whole aspect of the work now. Nearly one hundred must have been blessed."

At the Seminary for training Christian workers at Samulcotta, the Revival came at the close of a visitation of cholera. The Principal wrote that God had been revealing the thoughts of many hearts in those dread days, preparing for Revival, "which swept through the school like a refiner's fire, cleansing and quickening as it went! We have had a searching out of God here so intense, so rapid, so all-conquering, so complete, that within a week about 110 out of the 120 or so living here in the compound have either been quickened or led to set things right with God. For five days we met thrice a day for three hours at a time; those meetings were characterised by sobbing, agonising, heart-broken confessions of sin. The very depths of many a student's heart were

broken up, and great peace followed. Old quarrels have been made up, old sins confessed, old injustices repaired; and now we have a chastened, sober, but joyous school. Truly 'times of refreshing from the presence of the Lord.' And I use those words in their fullest sense, and with an assurance I have never known heretofore. These last days have been truly days of His right hand. What it means for the work, words cannot tell. All fields have been blessed in the blessing that has come to their students."

At Yellamanchili the Revival broke out on the 11th of August. While at prayers, the Spirit of God fell, and the worshippers were smitten to the ground, and began to weep and wail under the most awful agony for sin. Truly terrible were the confessions as the Spirit probed into the hearts of the people. Abundant proof that the confessions were genuine was seen in that, in many cases, mysteries of years' standing have been cleared up, stolen money and goods returned, and quarrels of all sorts settled. The work of the Spirit was very thorough. Some who made apparently complete confessions and received joy and blessing, became again convicted of things they had not seen as sins before, and made restitution and confession again and again.

The meetings lasted five to ten hours and even longer; yet no one seemed to get tired. There was no order in any meeting except the Divine order of the Holy Spirit. Sometimes waves of prayer swept over the meeting, all praying at once, oblivious of any one but themselves being present. Then suddenly the whole place would be shaken with sobs, as the "strong crying and tears" of the penitent mingled with others for intercession and pardon. Again a

mighty impulse led one after another to read and quote passages of Scripture, each one a comment on the other's, and yet without any word of comment from those present. Sometimes song after song would follow with the most hearty accord. Dr. Woodburne, the missionary at Yellamanchili, testified: "There has been absolutely no human instrument in this wonderful visitation. We missionaries have taken no part in it except to pray, and that not in public for the first day or two. We have been restrained and impressed that we must keep our hands off. I bless God He has let me live to see this day. It is worth all the rest of my life to have lived to see what we are witnessing now."

The Revival broke out suddenly also at Cocanada, first of all in the girls' school. It was about noon, and numbers of the pupils were struck down under the most powerful conviction of sin. A day or two later the Christian community in the church was similarly affected. The missionary describing it said: "It was like the breaking of the monsoon after a long drought. It was truly the day of the Lord for these people. He chose it, and He did the work. The air at times seemed to be surcharged as the Spirit of God strove with the spirits of evil. No one led the meetings, nor was there a moment lost or anything lacking in the way of order. All felt that they were before the great judgment seat of God, and night after night in God's own holy presence these hearts were made bare." The meetings went on for six weeks.

Remarkable things happened in the girls' school. There were visions, as in other places, and one little girl, previously a shy commonplace child, seemed to gain the victory first and become a leader among the others. A great struggle

with a larger girl is depicted. This girl said she had received the Holy Spirit, and the younger one maintained that she had not, as she had not confessed—till the missionaries asked in amazement, "What is it that has turned this shy, weak, uneducated child so suddenly into such a stern denouncer of sin, and made her such a mighty one to struggle with the enemies of the Lord?" Later Gangamma prophesied that 5,000 people in Cocanada alone would be brought in. The whole city was stirred and talking of it, and in some measure a fear fell on the people. They listened eagerly to the street preaching, and great hopes for a harvest of souls from the heathen have been raised.

Terrible ravages of cholera, and the death of a valued Indian preacher, preceded the days of grace at Tuni, where the Spirit was poured out on August 19. Meetings were held for a month, and nearly all the workers and a number of others were brought under Revival power. Rev. A. A. Scott said: "I cannot describe the scenes; they are tremendously significant. God is awakening and cleansing His Church and undoubtedly preparing it for the most momentous movements of all the history of the Indian Church. I never had such experiences myself, not to speak of what I saw and heard from others."

At the preachers' meeting at Vuyyuru on September 5, prayer for Revival was answered. A woman confessed her sins with tears, and the father of two boys who had been blessed at the Seminary at Samulcotta stood up and expressed surprise that the children had been blessed while the grown-up ones were not. Then he wept. Soon others were weeping on account of their sins. Dreadful sins were confessed. Two after confessing fell unconscious

one of whom seemed dazed for several days, saying there was a great light before his eyes, reminding of Paul's conversion.

The following day the Spirit seemed to be present in greater power than ever. Men, women and children sobbing and wailing, poured out their confessions and prayers. Some obtained forgiveness and peace quickly, some confessed for days and weeks. There was no leading the meetings. The Spirit seemed to have control, and to lash the people like the gale lashes the ocean waves. Quarrels were made up, stolen property, books, and money were restored. The conviction of sin reached all; even the very young children in the school sobbed out their sins of lying, stealing, reviling, and backbiting. The Revival also broke out in some of the villages in the neighbourhood.

A united quarterly meeting of the Parlakimedi and Tekhali workers in the Ganjam District began on September 28. On the very first day the Spirit came in power. A terrible conflict went on for days between the powers of darkness and the great Captain of Salvation. At times it seemed as if Satan had the victory, but suddenly the Spirit came over one of the meetings like the rushing mighty wind, and a flood of awful confession, which Satan had evidently been trying to prevent, was poured out, fairly taking the missionaries with astonishment, as it showed the things in the lives of the workers which had been preventing the spread of the Gospel among the heathen. The humbling was so intense that it verged on despair. But God wrought a great victory, and praise for deliverance rose in volume before the meeting closed.

A strong wave of Revival had greatly blessed the Church at Chicacole, three years ago. At that time the leader's

chair in prayer and social meetings was vacated, and had never since been occupied, as all felt the Holy Spirit was the leader. When the blessing came in power to other Churches in the Telegu country, the Chicacole believers met daily to pray, some confessed, and an increasing earnestness was felt, when the missionaries left to attend the Conference at Tekhali before mentioned. Soon after their return the Spirit came on like a flood. Mrs. Archibald in describing it said: "We had three glorious weeks, which to experience is worth a lifetime. Some were smitten down suddenly, while others only yielded to impelling, compelling power, after days and nights of sleepless agony and fasting. . . . Day after day one woman went into a trance-like state, and gave us messages direct from God. She often told of visions of the Cross and its suffering Sacrifice, and her own anguish as someone held back was very great. . . . Language fails to express what it is to live in such conscious relations with the Divine. We know now what it is to stand still and see the Salvation of God, and to realise that the battle is His, not ours."

CHAPTER XIX

Madras and other Places in South India

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

ISAIAH lx. 22.

AT the close of 1905, Rev. H. D. Goldsmith, of the Madras Divinity School of the C.M.S., wrote of many in Madras praying for the outpouring of the Holy Ghost. The C.M.S. Tamil Southern Pastorate in Madras had been waking up to a real Revival under its devoted Indian pastor, and through Zion Church a blessing had come to the Divinity students. "One day," said Mr. Goldsmith, "so great was the spirit of heart-searching that we gave up an hour and a quarter to confession of sin and prayer in a way we had never witnessed before."

The Indian pastor wrote: "I am passing through a new spiritual experience. I cannot explain it in words. I dread the very idea of telling anyone about the great and wonderful things that God the Holy Spirit is commencing to do through what is known as 'Revival.' For months Zion Church has been pleading in faith for an outpouring of the Holy Spirit. In answer to prayer the clouds gathered, and we are now having occasional showers on individual members and families. A few men and women have been truly touched by the heavenly fire. Revival meetings are being held in the Satthianadhan Memorial

Hall, night and morning, and also in the houses of members."

A thanksgiving meeting was held in the above Hall in November, when, after a stirring meeting, a remarkable collection was taken. Men and women who had not given their hearts to Christ were solemnly asked not to deceive God by giving offerings and withholding their hearts. Three plates were sent round, one for written testimonies, of which nearly a dozen were received, such as "I have consecrated myself and all I have to Christ my Lord"; "He is mine and I am His," etc. etc. The second plate brought valuable jewels, some of which were removed by the wearers from their persons as the plate went round. The third plate contained money in notes and silver. The total collection was over 200 rupees, which was set aside for the enlargement of the church.

In the C.M.S. Northern Pastorate of Madras, meetings were also held and attended with much blessing. In connection with other churches and missions in that city there have also been signs of blessing. In the Royapuram district some of the wildest young men have been reached.

From the Methodist Press in Madras have been issued during the past five years millions of Bible booklets. These tiny messages containing the story of Salvation in Scripture words, have been printed in about forty different languages by Dr. A. W. Rudisill and his helpers, and distributed to missionaries and others in many parts of the world. Much blessing has attended this publication of the "Word of the Cross," which is still continued from the M.E. Press.

Dr. and Mrs. Rudisill are now working as evangelists in Madras and neighbourhood. A mission held by them

was fruitful in results at Mr. Israel's Tamil Mission Orphanage. A praying band was formed which spends from eight to ten hours daily in prayer, and has visited a number of mission centres. A helper in the institution writes: "The Holy Spirit powerfully convicted many of sin and made it appear in its true light. Then He revealed the Christ of Calvary in a way that melted hearts and brought out many confessions. One lad of about eighteen became so overcome that he fell unconscious on the floor, and remained in that state for three days, without food and with very little sleep. He told of beautiful visions of the sufferings of Christ; and of the heavenly host." Here also was a case of a woman possessed by an evil spirit who was delivered in answer to the prayer of faith.

At Chingleput a shower of blessing came upon the boys' and girls' Orphanages of the Free Church of Scotland Mission, and a beginning was also seen at Melrosepuram, a Christian settlement seven miles distant.

Revival at Bezwada has affected the zenana visiting. The story of the coming of the Holy Spirit told in Mahomedan homes brought the power there also. A boy said to Miss Digby, the missionary, "It makes me afraid to hear you tell about it." Miss Digby wrote: "We are feeling the work of the Spirit in the schools and zenanas; a new intense interest, a kind of attractive power, whether by the Spirit in the workers or prayer being answered in the outpouring of the Spirit on the people, I do not know. To me it is quite a new thing. Children talk of the story of the Cross piercing like a knife. Their fathers have been talking of opening a school where no Bible would be taught because our children are continually saying: 'Jesus died for our sins'; and the little ones too are praying. A

Mahomedan woman, much opposed to Christianity, sent for a Biblewoman to tell her about the Holy Spirit and the prayer they were having. She had heard something about it from others, and wanted to hear for herself."

A gracious work began in Chittoor, North Arcot, in October, 1906. Dr. Scudder held special meetings for two weeks at which there was a great breaking down under conviction of sin, with the usual accompaniments of manifestations of the Spirit. The result was a time of witnessing by life and word; more joy in the study of the Word and in prayer; a keener sense of sin; more love of the brethren; and a greater sense of responsibility for the salvation of friends and others.

Rev. C. H. Monahan, of the Wesleyan Missionary Society, who spent two days in Chittoor shortly after the special meetings, witnessed to the great change in the people. He said: "Some weeks before I went the Holy Ghost had fallen upon the people. . . . What most struck me was the fact that men who before were all too ready to spend the time in talk, whose fluency was perhaps its saddest feature, seemed now to be possessed with the one desire to spend all the time of the meeting in the study of the Word of God and prayer."

In a week of services at the Tamil Church in the Kolar goldfields, Mr. Monahan says: "We were brought face to face with the fact that the condition of the Church was the great obstacle to the success of the Gospel among the heathen. There was impurity and division. God laid this on our hearts, and the addresses were aimed at laying the burden of it on the conscience of the members. The Spirit of God directed the word, and there were great searchings of heart among the

workers who were the cause of the faction. Finally the burden became so great that one of the brethren could bear it no longer. He rose in his place and went to the brother with whom he had been quarrelling, gave him his hand and asked forgiveness. He then went to four or five others in the same way. Immediately the Spirit fell upon the meeting. The protagonists came forward and knelt before all, confessing their sins and asking forgiveness of God. Before the week was over some fine young men dedicated themselves to God." The restoration of disciplined backsliders was one of the happiest features of the week's work.

CHAPTER XX

Last Words: but an Unfinished Story

"Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."—ISAIAH xliii. 19.

ANYONE who has read the foregoing pages with an unbiassed mind will agree that God has done a new thing in India. Missionaries who have been most intimately connected with the Revival acknowledge this. One testifies that the whole outlook of missionary work in India has been changed. Everywhere missionaries are full of hope to an extent unknown before. Another says: "Is it not high time that we frankly recognised that in answer to prayer which has been offered for this special object, God has done a new thing in India? Things can never again be quite what they were. A new consciousness of God and of sin has dawned on the Church in India." It has been almost an accepted truism on the mission field that "the Indian has no sense of sin." That can never be said again.

It may startle some to notice how missionaries as well as Indian Christians have been led into blessing by way of humiliation and confession. A member of the Poona and India Village Mission says: "The Lord has allowed us to pass through the same experiences as the Christians of this country, so that we may fully

sympathise with them and lead them on. At one time their loud crying and tears, their visions and prophesyings were to me the effect of excited nerves; but now I understand more what they mean since I have had to go the same road."

At one place where missionaries were gathered for their annual business meeting, the power of God came down in such a way that business was postponed, in order to continue the devotional exercises, which had already lasted three days. Confession followed confession, and things of years' standing were put right in a single morning. Nor was this a solitary instance. A similar occurrence in another mission took place at a later date.

The loud simultaneous praying so often mentioned has at first been a trial to many leaders. In a school where it was arbitrarily stopped, the Revival also disappeared, and has not returned, though much prayed for. In another place where a lady missionary was opposed to these manifestations, "the Spirit of God shook her. She became unconscious, saw a vision, and when again conscious prayed until four o'clock in the morning before it dawned upon her to leave the meeting-place."

The waves of prayer sweeping over the assemblies are described thus: "Gradually their voices rise, just like a very faint rustling of leaves, then like the sound of water gurgling over pebbles, and then into a mighty roar—a prayer-storm!—but the girls would not go on from 4 a.m. till 11 p.m. if there was *nothing in it.* It cannot be hysteria, or they would be ill. We know by their changed lives that it is nothing but God that can have worked such wonders in them. As one looks at their faces the thought

comes, 'Thou wast exceeding beautiful. . . . Thy beauty was perfect through My comeliness.' We have never seen anything so beautiful before."

Every visitation of the Spirit is a challenge to the enemy of souls, and it will have been noticed in almost every detailed account that he has not let his prey depart without a severe struggle and many attempts at recapture. Some missionaries consider it of the utmost importance that this phase of the Revival should not be in any way minimised in the published accounts; however, we can always praise God that Satan is a conquered foe.

The parable of the sower is illustrated again and again (Matt. xiii. 3–8). But even in places where the Revival has in some measure passed away, it has left a solid substratum of changed lives. If some are swept in without a deep work being done, the deep work abides. At Mukti we hear that about 300 are regarded as still unconverted, but prayer is constantly being made for another visitation that will lead the faltering ones into the Kingdom.

The Divine reality of the baptism with the Holy Ghost and fire has been many times witnessed to in the foregoing chapters. Miss M. F. Abrams has fully dealt with it in a booklet of sixty pages, issued from the Mukti Press. She treats it from the Scripture standpoint as well as that of experience. In a private letter she says the subject matter "was poured into me in the midst of wonderful scenes, such as earth has seen few of, and was poured out while surrounded by much prayer."

The experience of actual fire, which came first to the girls at Mukti, was thought at the time to be only for those who had been idolaters; but later developments led Miss Abrams to seek this baptism for herself. She now

believes that "until fire has actually wrought within us for purification, we have not received the FULNESS of the Holy Spirit."

Independent witnesses testify to the power from above that has come into the lives of Miss Abrams and others who witness to this experience. Many of God's children in India have gone for a brief sojourn to Mukti, and have left full of a new-found joy and power for service. One of these said: "It is not that place is anything to God. He can bless in one or another; but at Ramabai's, people have time to pray for you and to see you through. It is simply that they have come to recognise that first things must be first, and kept first."

Dr. P. B. Keskar, of Sholapur, an Indian medical missionary, said: "I spent twelve days at Mukti, and during that time I saw the glory of the Lord, and came hence in renewed strength of body and soul. I would never forget the trouble of many, especially of a Tinnevelly missionary and his wife, to receive the baptism of fire, and when they received it how they went back rejoicing to their home." The Revival fire taken back by Dr. Keskar led to a gracious work in the Sholapur Church and orphanage, and in the leper asylum. The lepers were attracted by the story of how the Revival had transformed the lepers of Assansol, and the result was conversions and renewed lives. Being unable at that time to send a praying Band to Sholapur, Ramabai invited a hundred orphan boys, girls, and teachers from Sholapur to visit Mukti. They went, and stayed sixteen days. The converted were revived, and most of the unconverted saved; while some of the elder ones stayed ten days longer and received further blessing.

Other deputations of Indian Christians have received at

Mukti a similar blessing. Some who have gone to help and conduct meetings have returned richly refreshed and repaid.

Mr. Handley Bird, of the Godavery Delta Mission, in a most inspiring account of seventeen days at Mukti, in May, 1906, calls them "days of blessing" that will leave their mark on all his future life. Rev. R. J. Ward, of Coonoor, says: "I shall thank God for all eternity that ever I was led to visit Pandita Ramabai's Homes. The Lord met me there in a wonderful way, and 'He remaineth.'"

The monthly *Prayer Circular* which is edited by Mr. Ward is being greatly used in welding together in fellowship missionaries of all sections of the Church in India. It is a thought-arresting fact that the Revival has not passed by any single branch of the Christian Church working in India: Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Brethren, and Quakers, wherever the Revival has had right of way, have been equally blessed, and the unity evoked by the Spirit of God has blessedly overflowed the usual boundaries and destroyed much of the aloofness even of the most exclusive.

One cannot but realise that God is answering the prayer first breathed at Keswick, in 1898, for 200,000 Indian evangelists to go up and down the land proclaiming the Gospel of Christ. Through this Revival they are undoubtedly being called out and equipped for the work. The latest news from Mukti is more prayer for Pentecostal power to reach the heathen. In December, 1906, Miss Abrams writes: "Last Friday a little girl eleven or twelve years old invited a dozen or fifteen other girls to spend the night in prayer with her in a vacant room in their compound. They prayed so as to be heard all over the place; they

sang, they clapped hands, they danced, they gave out to each other messages from the Word of God; then the programme was repeated over and over until the morning. We all gathered in the church at 6 a.m. There was much prayer in the church after reading the Scriptures, more than a thousand voices all praying at once. It was like the roar of Niagara. At 7 a.m. the congregation was dismissed in divisions, but many remained, still engaged in loud prayer.

"I waited till they had finished and then invited them to spend the day with me in prayer in the Bible School. They came, also some others, and those who had prayed all night. We closed at a quarter to three, and felt led to have a night of prayer, beginning after the class-meetings (held every Saturday evening) were over. I think about 300 came. We prayed, spoke and sang until 3 a.m., then went for a little rest before the morning service.

"The little girl was constantly on her knees with uplifted hand, reminding one of Moses, only she had no one to hold up her hand. She was so under the power of the Holy Spirit, she did not seem to tire. These were PRAYING FOR THE FULNESS OF PENTECOSTAL POWER, SO AS TO BE ABLE TO WITNESS TO THE HEATHEN WITH POWER SUFFICIENT TO TURN THEM TO GOD. She said: 'I feel as though I have prevailed. I have not received any gift of the Spirit, but think I have received Pentecostal blessing.'

"This dear child has been praying hours daily for a year and four months. She is yet a natural child, full of fun and play, but full of the Holy Ghost also. When we gathered in the church on Sunday morning, a solemn hush fell on everybody as they crossed the threshold. I have

never seen anything like it. You could feel the silence. It was a blessed day. These earnest prayers must be answered. We are meeting at six every morning, the whole congregation, to pray for power to turn the heathen to Christ."

A mighty volume of prayer is constantly ascending from Mukti. Thousands in India and elsewhere are daily remembered there by name, and requests for prayer are systematically attended to. A great deal of prayer is offered for Europeans in India, including British soldiers. Remarkable instances of blessing poured out on these have recently occurred. Ramabai's latest request for prayer is that there may be a continuous Holy Ghost Revival at Mukti until the Lord come. "Fire shall be kept burning upon the altar continually; it shall not go out" (Leviticus vi. 12).

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