

JOHN SUNG

ASIAN AWAKENING

Timothy Tow

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TIMOTHY TOW

Far Eastern Bible College Press
Singapore

THE ASIAN AWAKENING

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Second Printing 2005, 3000 copies

Published by

Far Eastern Bible College Press

9A Gilstead Road, Singapore 309063

Republic of Singapore

ISBN: 981-05-3257-1

Cover Design by Charles Seet & Frieda Lee.

Contents

Acknowledgements	7
Foreword	9
Preface	11
Charles Haddon Spurgeon (1834– 1892)	15

PART I

Chapter 1	
“Man Sent from God”	25
Chapter 2	
John Sung’s Doctrinal Emphasis and Methods	37
Chapter 3	
John Sung Contrasted With Today’s Evangelists	49
Chapter 4	
The Spirit of John Sung in the Bible-Presbyterian Church Movement in Southeast Asia Today	59
Chapter 5	
Following Christ in the Steps of St. Peter	69

PART II

I REMEMBER JOHN SUNG BY WILLIAM E. SCHUBERT	79
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PART III

THE LIFE AND WORK OF REV. TING LI MEI — MORNING STAR OF THE ASIAN AWAKENING	125
EULOGY BY DR. CHIA YU-MING	185
EULOGY BY DR. HOPKINS	187
LESSONS I HAVE LEARNED FROM REV. TING'S HOMILETICS BY REV. LEE CHIAN	189
Books by the Same Author	193

Acknowledgements

I am indebted to Rev. John Chin, a student of Rev. Ting Li Mei, for supplying me “The Life of Ting Li Mei” in Chinese by N. Z. Zia (Christian Literature Soc., Shanghai 1939); to Rev. Philip Heng for added information on Rev. Ting’s work in Yunnan as recorded in “Mountain Rain”, a new biography of James O. Fraser by Eileen Crossman (O.M.F.); and to Rev. William E. Schubert for entrusting his book “I Remember John Sung” to me, the greater part of which is herein included, so that the Asian Awakening in the thirties may be seen from a missionary’s viewpoint.

Foreword

Dr. Timothy Tow is the senior Pastor of Life Bible-Presbyterian Church, Singapore, and Principal of the Far Eastern Bible College. Over the last 35 years Dr. Tow has been greatly used of God in the planting of an entire constituency of thriving churches and mission stations in Singapore, Malaysia and elsewhere in the Far East. His own very large church holds services every week in the Mandarin, Tamil, Indonesian and Korean languages, besides the principal English services. Dr. Tow continues to engage in missionary itineraries throughout the Far East wherever evangelistic groups can be planted and supported.

Dr. Tow came to the Lord in 1935 during an awakening which moved through South China and other Far Eastern lands principally through the extraordinary ministry of the Chinese preacher John Sung — born Sung Chu Un. (Wang Ming Dao, who preached John Sung's funeral sermon in 1944, described John Sung as the Lord's Jeremiah to Asia. It is thought that several hundred thousand lives may have been savingly blessed through his tireless travels, preparing a great Chinese "remnant" for the coming years of repression and darkness.)

As a teenager Dr. Tow sat under John Sung's preaching for months, and has written a biography of the evangelist. Few pastors in the West are able to draw on personal experience in describing true revival. Dr. Tow will show how lessons learned in the fires of revival have brought blessing and health to the churches called to proclaim the Gospel during a different "season" of grace. Dr. Tow's Subjects:

Four lectures covering the following themes: The Asian Awakening, its character and conversions. Lessons learned in revival which have secured the doctrinal purity and health of churches subsequently. The attitude and

methods of John Sung contrasted with those of present-day evangelists. How liberalising and charismatic influences were rebuked. Doctrinal development since the revival. Adapting to a different “economy” of grace. Maintaining standards of conduct, doctrine and effort in the churches.

— from *Sword and Trowel*, 1986, No. 1.

Preface

When Dr. Peter Masters, pastor of Spurgeon's Tabernacle, London visited Singapore in 1985, he was introduced to "John Sung My Teacher" which had just come off the press. He was greatly impressed by what I had written of the vivid experiences I had gone through in a Holy Ghost Revival that visited Singapore 1935 through Dr. John Sung. From the fruits of that Singapore Pentecost, Dr. Masters was assured that retelling to his School of Theology would benefit a new generation. The West could learn from the East. Hence the delivery of this series of lectures in London 1986, which is now put together more permanently.

Included in this series is also a sermon preached at the Tabernacle on the Lord's Day. This sermon is another reflection of Dr. Sung's influence upon my life through all these years.

Before reading "The Asian Awakening", it is suggested you first peruse "John Sung My Teacher", wherein his life story is told more fully. This book is rather a commentary on that life so marvellously used of God. And there is a cloud of witnesses to that Awakening in many articles on John Sung published in both Chinese and English periodicals.

In Part II of this book, however, we have gathered before the reader a witness to the outpouring of the Holy Spirit in China by William E. Schubert, Dr. Sung's missionary friend and confidant, whose testimony should add credence to this record. Nevertheless, this record of the Asian Awakening in the thirties will not be complete without publishing anew the story of Rev. Ting Li Mei, China's first revivalist and John Sung's predecessor. He was born in 1871 exactly thirty years before John Sung. He was a near-martyr in the Boxer Rebellion (1900) the year before John Sung's birth. Research into Rev. Ting's life and work has rekindled my

spirits, inasmuch as he was a blessing to my parents in their time, and Ting Li Mei was a household word with us in China.

*“Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.”*

Timothy Tow



To the sweet memory
of
Miss Leona Wu,
interpreter for
Dr. John Sung
in the
Singapore Pentecost,
president
of
the Preaching Bands
and
founder
of
Chin Lien Bible Seminary,
a golden link
in
the Asian Awakening.

Charles Haddon Spurgeon

(1834 – 1892)

Charles Haddon Spurgeon was born at Kelvedon, Essex, England on June 19, 1834. The son of an Independent minister, he enjoyed fair educational privileges, but was disappointed in receiving a collegiate training. Near the close of 1850, when at home for a holiday, he was converted in the Colchester Primitive Methodist Chapel, under the preaching of an unknown minister, who chose for his text Isa. 45:22, “Look unto me, and be ye saved, all the ends of the earth. . . .” He was immersed at Isleham, May 3, 1851 and from this time actively engaged in Christian work.

The following year he preached his first sermon from I Pet. 2:7 at Teversham, near Cambridge. In 1852 he became pastor at Waterbeach, and during his ministry of two years in this place the membership increased from forty to nearly a hundred. An address which he made at the Cambridge Union of Sunday Schools in 1853 led to his recommendation as a candidate for the then vacant Baptist Church of New Park Street, Southwark, London. This once prosperous church had so dwindled that only one hundred persons attended Spurgeon’s first service. He accepted the pastorate in April 1854, and within a year found it necessary to enlarge the building. While the alternatives were being made he preached in Exeter Hall. But the enlarged building could not hold the crowds that desired to hear the youthful preacher, and in 1856 he preached at the Royal Surrey Gardens Music Hall, which seated seven thousand persons.

The new Metropolitan Tabernacle was opened for service Mar. 25, 1861. The building which seated five thousand people was filled to overflowing every Lord’s Day, morning and night. The Tabernacle pulpit

gained world-wide fame, so that the name of Spurgeon became familiar in the Christian homes of every land.

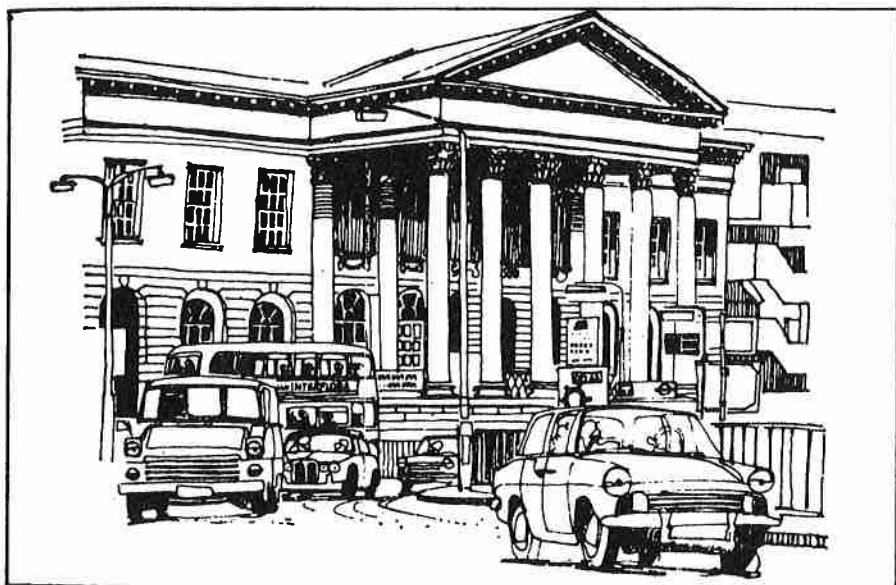
In addition to the work of his Church, Spurgeon founded the Pastors College and the Stockwell Orphanage. The great preacher's pen was as busy as his voice. More than two thousand of his sermons were published and many of them translated into some thirty languages. "The total number of Spurgeon's sermons issued in print during half a century must have been between two and three hundred millions." (Dallimore).

Among his more important works are "Morning by Morning", "Evening by Evening", "The Treasury of David" (an exposition of the Psalms) and "Lectures to My Students". From 1865 Spurgeon edited "The Sword and Trowel" magazine.

He suffered frequently from attacks of illness after 1867, but with the aid of his brother, Rev. James A. Spurgeon and an efficient corps of assistants, he carried on the work of his church with remarkable efficiency. He was a good friend of D. L. Moody and Hudson Taylor. He supported scores of branch Churches at home and more missionaries abroad.

Between 1887-89 Spurgeon was involved in what has been called the "Downgrade Controversy". Liberalism had crept into the Baptist Union following the publication of Darwin's *Origin of Species* and the acceptance in certain circles of Higher Criticism. When Spurgeon's effort at stemming the tide of unbelief failed he withdrew from the Union. His stand for an infallible and inerrant Bible and separation from modernism was a pattern set for those who should follow in his ministry — to contend earnestly for the faith.

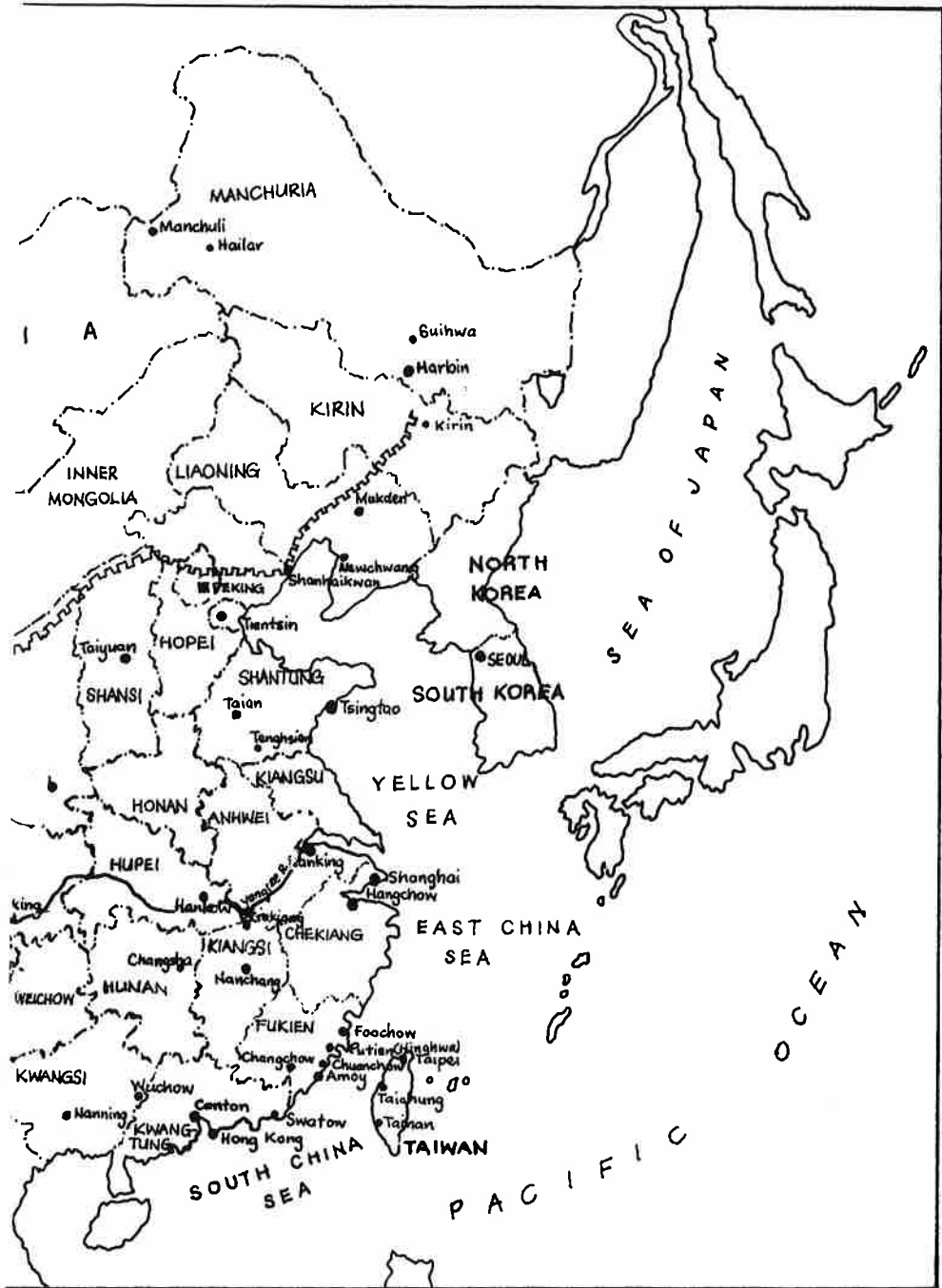
On June 7, 1891 Spurgeon stood before his people for the last time. That platform had been his "pulpit throne from which he had proclaimed the Gospel to at least twenty-million hearers," but now the great congregation was to hear him no more. The Lord took him on Jan. 31, 1892 after a most fruitful life of forty years of service.



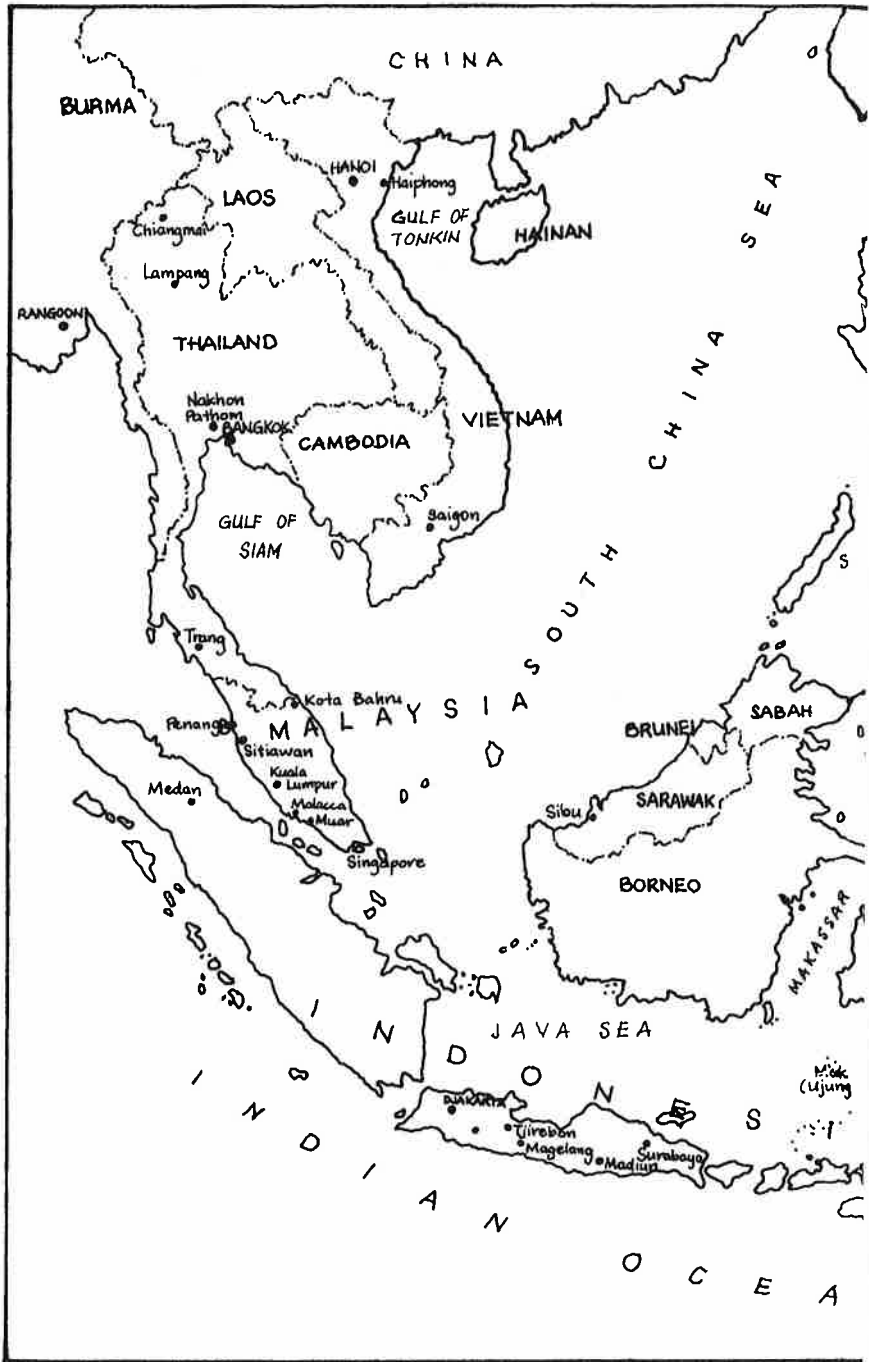
The Metropolitan Tabernacle, Elephant & Castle, London

MAP OF CHINA



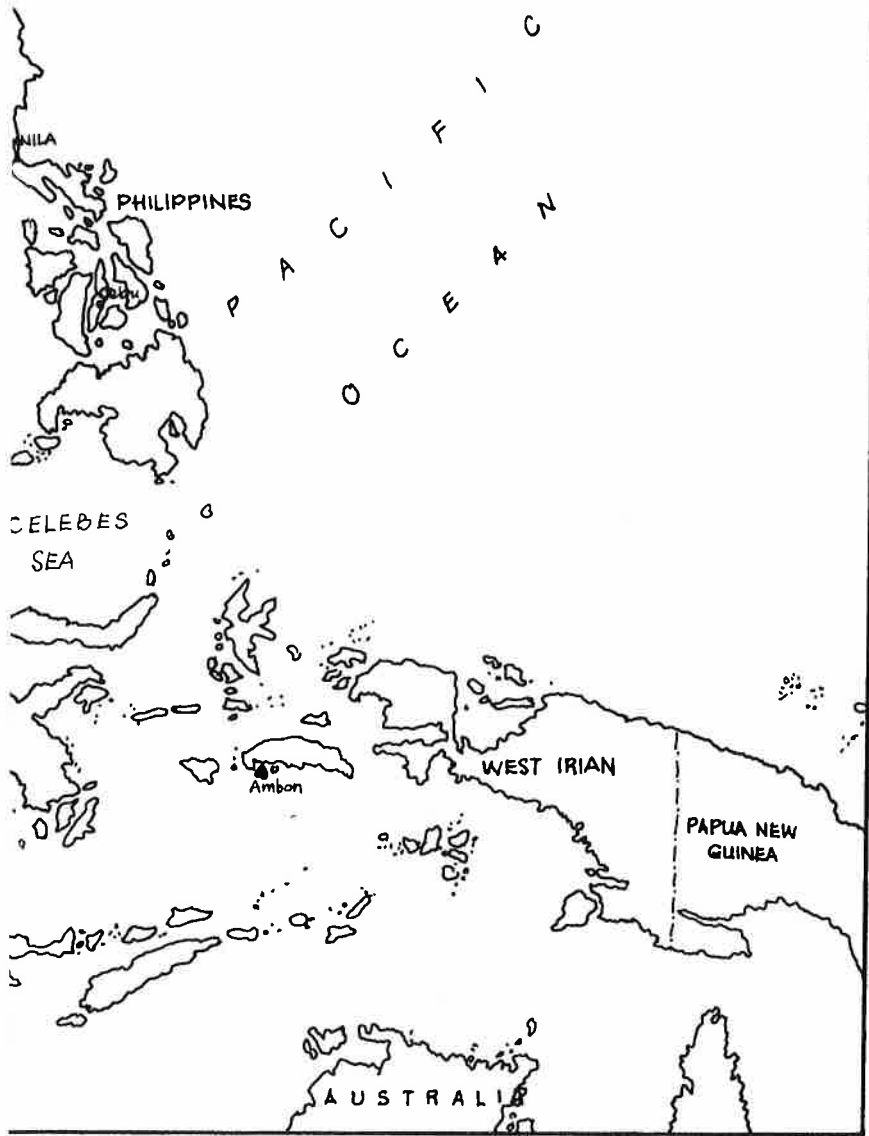


Map of China



WAN

MAP OF SOUTH-EAST ASIA



Map of South-East Asia

PART I

Chapter 1

“Man Sent from God”

Text: *John 1:6 – 9*

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.”

Before we enter into the discourse on the Asian Awakening, let me bring heartfelt greetings from the Bible-Presbyterian Church of Singapore and Malaysia to you, our English brothers and sisters. For it was from England through that great Scotsman, William Chalmers Burns (1815–68), first pioneer missionary of the English Presbyterian Mission, that the Gospel was brought to our forebears in South China — to Amoy (Xiamen) in 1851 and to Swatow (Santou) in 1856.

Though we have received a glorious heritage from the English Presbyterians, we are closer to you, our Baptist kinsmen. Dr. J. Greshem Machen once said he would cooperate rather with evangelical Arminians than with liberal Calvinists. Alas, I cannot bring greetings to the Presbyterian Church of England which has in the words of Shakespeare suffered a sea-change, but for the worse, by being now submerged under the restless waves of the Ecumenical Movement. The fact that you are separatists after Spurgeon (whose “Lectures to My Students” are for our students), and we also are separatists, has bound us even closer. Being both of the Reformed Faith, we have so many things in common which has further resulted in your pastor Dr. Masters being sent to our shores for a

number of times to instruct us. How I personally must also thank him for taking time to read my book “The Law of Moses and of Jesus”, and giving it a thrust into the Christian reading public with his kind commendation.

I feel constrained also to say a word for faithful missionaries who have from generation to generation carried the Cross to China after Robert Morrison, 1807. While some might have fallen into the category of collaborators with Western Imperialism and gunboat diplomacy, as charged by the masters of Mao, I want to bear witness to the integrity and loving-kindness of the great majority of men and women from the west, not only from personal contact both in China and Southeast Asia, but also from our family history.

My maternal great-grandfather was the first convert of the English Presbyterian Mission to Swatow under the hand of Rev. George Smith (1859), successor to William Burns. He was the first pastor to be ordained (1882) insofar as Swatow was concerned, and Chinese tutor to the Swatow Theological College. My grandfather found Christ at the age of nineteen also from a missionary, and joined the English Presbyterian Mission as an evangelist in China and as a pastor in Singapore. My father received medical training from the Swatow Mission Hospital under Dr. A. Lyall, whose name was our household word, and there are many other names well known to us because they laid down their lives for our people.

I am of the generation that has migrated to Southeast Asia, to Malaysia and Singapore. Missionaries of the Presbyterian Church of England moved along with the migrating stream and made Singapore their headquarters. But when I became pastor to the English-speaking congregation of the Chinese Presbyterian Church in Singapore in 1950, those missionaries we associated with were by and large modernist, while their church at home was joining up with the World Council of Churches. Being a member of the ICCC (International Council of Christian Churches) and without apology a filial son of the 16th Century Reformation, I was constrained, with the support of Rev. K. C. Quek now our moderator, to lead the Church to separate. Hence our becoming Bible-Presbyterian in 1955.

According to Edward Band, author of “The History of the English Presbyterian Mission, 1847 – 1947”, there were only a score of missionaries in China three decades after Robert Morrison, while the numbers baptised did not exceed one hundred. After the turn of the century, the Chinese Church was just coming of age. There were signs of awakening too from among her sons and daughters. Now, Dr. J. Edwin Orr has mentioned the names of Marie Monson and Anna Christiansen as being leaders of a “Revival of Evangelical Christianity in China between 1927 and 1939”, and well might we add the name of Jonathan Goforth of Canada (1859 – 1936). But those of the Chinese Church that began to stir the hearts of their compatriots were Ting Li Mei and Dora Yu. These two names were on the lips of our family, for Mother was saved under Dora Yu, as was Watchman Nee, while Rev. Ting (China’s first revivalist) was most forward in appealing for one thousand young volunteers (full-time workers) for Christ.

But the Asian Awakening did not stir in earnest until the raising of the Bethel Worldwide Evangelistic Band under Dr. Andrew Gih with whom Dr. John Sung was associated from 1931 to 1934. When a separation took place as between Paul and Barnabas, it was upon John Sung that the Spirit mightily fell, and it was through this “man sent from God” that thousands were brought into the Kingdom, like Peter’s two shiploads of fish. William E. Schubert, veteran missionary to China and John Sung’s confidant, with whom I had the privilege of a personal interview in Los Angeles 1979, mentioned in his book “I Remember John Sung” that “from 1933 to 1936 the Great Holy Ghost time, . . . John Sung had something over 100,000 converts.” If that is the case, we can safely compute that two to three hundred thousand souls were born again throughout his 12 years of relentless service, that is, from 1928 to 1940. In a sermon preached in South China on the mighty working of the Holy Spirit, John Sung testified, “During the last nine years of my travels, I have seen several hundred thousand born again.” It must be noticed this was a special dispensation of the Holy Spirit’s outpourings so that, as in the Welsh Revival of 1905 when shoemiths and coppersmiths could stand up and preach; men, women and children who joined John Sung’s Preaching Bands were instrumental in bringing many more souls to Christ. If you

read “In John Sung’s Steps”, the story of Lim Puay Hian, an outstanding disciple of John Sung from Swatow my birthplace, you will be amazed that under his hand thousands were further won to the Lord in the wake of John Sung’s ten-thousands, particularly in Fukien Province.

Not only are the numbers remarkable, considering there were only about a million Protestant Christians in China prior to the Communist takeover in 1949 (Leslie Lyall), the countries, cities and towns visited by John Sung ranged the length and breadth of China and all over Southeast Asia. John’s disciple, Lim Puay Hian, in his memoirs counted 230 cities and towns that he had evangelised in South China and Southeast Asia during his 30 years of itinerant ministry.

The Asian Awakening brought about by John Sung with remarkably lasting results cannot be understood unless we fathom the depths of his training, from early childhood to his education in America and return to China at the age of 27. Inasmuch as the 16th Century Reformation was first forged in the innermost being of Martin Luther before he could stand before Emperor and prelates and refute them, the Asian Awakening had stemmed from John Sung’s soul-struggle against the dark powers of modernist unbelief and the ravages of the sinfulness of sin. In John Sung’s own words, he did not indulge in the four Chinese proverbial sins of womanising, gambling, drinking and smoking, but rather in the deadlier sins of the spirit, viz., pride, hypocrisy, doubt and disbelief. The way John Sung portrayed the crushing burden of sin in his preaching could not be so vividly acted out but from his own experience. His message was therefore that of John the Baptist, inasmuch as he was called John on the night of his conversion, a message of unremitting rebuke of sin in both high and low places, particularly in the Church.

His mission was to plough through the fallow ground of a dead Christianity in the hearts of nominal Christians and “rice” Christians, that the living waters of the Holy Spirit might enter in and bring forth life. “Except a man be born again and be filled with the Holy Spirit” was the theme of his revival preaching.

John Sung was born in 1901 to a Chinese Methodist pastor’s family of eleven children. He was the only one dedicated to the Lord, even from

his mother's womb. Strong-headed like his father, with a fiery temper, he nevertheless had a soft heart. He was most fearful of death from an early age. When he was eight or nine, he experienced the blessings of a Pentecost that visited his home Church in Hinghwa wherein three thousand were gloriously saved. At the age of 13 he became his father's assistant, even in standing in for him at the pulpit, so much so he was called the Little Pastor. He loved not only to preach but also to sing. A brilliant scholar, he veered from his parent's vow to find entrance to the Naval College. Failing this, and further being turned away from entering the university in the national capital, Nanking, by the sudden death of a sister, he quickened his steps toward America, through the help of a missionary friend. Though intending to study for the ministry in fulfilment of his parents' vow, he veered again, now to take up science. He studied in Ohio from 1920 to 1926, culminating with the Ph.D. in Chemistry, with awards of gold keys and medals and cash prizes. At the height of human glory, he was cast down with melancholy as the words of Jesus, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) spoke to his heart. At this point of time he was visited by a Methodist pastor, who suggested he join the Union Theological Seminary in New York City.

At Union Seminary he was bombarded with liberal theology left and right. His favourite teacher was Harry Emerson Fosdick, later minister of New York's famed Riverside Church. His faith crumbled to the ground. In a sermon he preached in later years he lamented the deadening effect of modernistic teachings, punning the word "seminary" with the word "cemetery". Incidentally, the president of Union Seminary at this time was surnamed Coffin, to be exact, Henry Sloane Coffin. And if what he got from the "cemetery" was a "God-is-dead" theology, and if Christ be not risen, what was the purpose of his pursuing the study of Christianity any more? Therefore he turned to Taoism (China's own metaphysical philosophy), Buddhism, and to the Koran. The more he searched for the Truth in a school where lies were taught, the more he became confused. The more he became confused, the more he became desperate. For forty days and nights the struggle between Truth and Error, between Light and

Darkness, between the Spirit of God and the Spirit of Satan, raged in his soul.

On the fortieth night which was February 10, 1927, according to his own words, "I got to the point where I no longer had any desire to live." Nevertheless, he persevered to pray on and confess his sins. When the clock struck twelve midnight, suddenly he was overwhelmed by a vision of the crucified Christ standing before him. In a compassionate voice the Lord comforted him, "My son, your sins are forgiven! Your name is now changed to John." As the vision receded, John felt a wonderful relief in the sudden rolling away of his sin-burden. Leaping to his feet with a shout of Hallelujah, he sang loud praises to God. His songs of praise rang through the corridors of his fourth floor dormitory.

Recalling February 10, 1927, he said in an interview, "That night of nights was the birth of new life in me after forty days of wilderness struggle. I shall never forget. The same night I received the Lord's Commission to go into all the world to be His end-time witness. The Lord is coming very soon. He needs heralds before His return."

For a whole week John Sung preached the glad news of his newfound Saviour without let-up. Gentle as a lamb to those who heard him patiently, he had the boldness of a lion against every power of darkness. His spiritual eyes opened, he went straight to his favourite teacher, Fosdick: "You are of the devil. You made me lose my faith!" For denouncing sin in high places, he was sent to a lunatic asylum where he was confined for 193 days.

The mental hospital was God's appointed seminary for John. Shut out from the world, he read his Bible day and night forty times. Henceforth he would read no other book but the Book of books. He said, "The Bible is the inspired Word of God, written by the moving of the Spirit of God. Therefore the Bible reader, unless it is revealed to him by God at the instruction of the Holy Spirit, how can he understand it? I thank God that He has shown me the mysteries of the Bible. I know that every chapter, every verse, every word has something good for my spiritual life. . . ."

In the madhouse he was confined to, in the ward where the severest cases were treated, he was bombarded by a tirade of jangling sounds throughout the day. Here the hothead of a scholar was properly tempered to become a patient servant of the Lord. Head knowledge of Bible truth without heart knowledge is dead knowledge.

Upon his release, he was invited to a pastor's home. After dinner, John Sung was asked to play a tune on the piano before a "three-unwholesome" girl, who was blind, deaf and dumb. Wonder of wonders, by putting her hand on the piano while he played, the same was able somehow to reproduce what John Sung had played. This encounter made a deep impression on him, that to be a servant of God, he must not look at the world and its riches, nor listen to man's ridicule and criticism. In the words of Isaiah, "Who is blind but my servant? or deaf as my messenger that I sent?" (Isaiah 42:19) To make sure he would no more be attracted by the glitters of this world, he threw all his degrees and gold keys and medals into the ocean on his voyage back to China.

Before John Sung left for America, he was betrothed to a young lady by the wishes of their parents. Upon his return he was married to this girl of parental choice. Though John Sung at first was not too enthusiastic about married life, there were five children, two boys and three girls, born to them. Using often the first love of a newly married couple to illustrate the relationship between Christ and His Church in his sermons, was he not speaking from his sweet experience of a happy home? In the heyday of his itinerant ministry, however, he rarely spent more than a month in the year with his family.

From the beginning of his ministry, the Lord had revealed to John Sung he was granted fifteen years to serve Him, at intervals of three years each. These three-year intervals were made up of Water, Door, Dove, Blood and Tomb. The Water Period was the Probation Period wherein he had to learn the lesson of much work and little result. After he graduated from this probation, God began to open a door that no man could shut. His Peak Period was Dove, when the Holy Spirit poured out power and more power upon his preaching. The Blood period coincided with his fistula and bleeding bowels, and the bloody Sino-Japanese War. The

Tomb Period saw John Sung totally exhausted and undergoing surgery a number of times, leading to his home-call in 1944, one year before the end of World War II. Mr. Wang Ming Tao, who is still living today with his wife in Shanghai, preached the funeral sermon honouring John Sung as China's Jeremiah.

Impressions of John Sung My Teacher

How shall I best describe this man of God further? Let me recount what has indelibly been imprinted in my soul when I went to hear him in Singapore at the age of fifteen.

He was a most unusual man. Attired in a white Chinese gown with a shock of uncombed hair flapping his big forehead, his demeanour was earnest and serene before and after the sermon. Owing to much speaking, at three sermons a day lasting two hours each, his voice was hoarse, but rich with earnestness and appeal. Like Billy Sunday, he would move freely on the pulpit, sometimes springing surprises on his hearers. For example, in a sermon on the Feeding of the Five Thousand, he produced out of nowhere a French loaf. As he spoke on the Bread of Life he would peel it off piece by piece and throw the pieces into a sea of open mouths. This was one way he drew the attention of the hearers.

The breakthrough in his ministry came at Nanchang, China where he spoke in William E. Schubert's Church. As he realised what the Chinese Church needed was a thorough repentance and new birth, he fearlessly lashed out on the sins of the people, naming them one by one. From a miniature Chinese coffin he pulled out slips of paper naming every sin from A to Z. His remedy was none other than the precious blood of Christ and the Holy Spirit to cause them to be born anew. On our part we must humble ourselves before Him and confess to Him our sins. In the process of confession, led by the doctor himself without any counsellor's crutch, many, including myself, wept bitterly for our sins. His favourite theme song was, "In the Cross, in the Cross, Be my glory ever. All my sins are washed away In the blood of Yesu." By singing that chorus in repentance, we were truly cleansed by the Precious Blood. We knew, and felt sure our sins were forgiven. When we were thus gloriously saved, a wave of

praises and prayer went up spontaneously from our hearts and lips aloud, and with one accord, as in the days of the Acts of the Apostles. The deep joy in our conversion experience is reflected in Spurgeon's Autobiography: "When my burden rolled down from off my back it was a very real pardon . . . and when that day I said 'Jesus is mine', it was a real possession of Christ to me. And when I went up to the sanctuary in that early dawn of youthful piety, every song was really a psalm. . . ."

Hitherto, the Church was so dead that very few owned Bibles. Once born again, there was the desire for the sincere milk of the Word. I, who owned no Bible before, bought three Bibles for myself — an English Bible, a Chinese Bible and a bilingual New Testament. The Bible Society's stock of Chinese and English Bibles was sold out in a week. New stocks had to be rushed from Kuala Lumpur, the Malaysian capital.

Revival-time was not only prayer-time and Bible-reading time, but also sing-time. John Sung most effectively used short choruses, not a few of his own composition, with the most catchy tunes, both western and oriental. The theme of every message was reflected in the selected chorus which was sung time and again in the course of the sermon, with the doctor waving a white handkerchief. John Sung needed no soloist, for he was his own supply, nor did he need a thousand-voice choir — his congregation was it! "Hearken all what holy singing!" The song of earthly ones, redeemed from every depth of sin and sorrow, must sound richer than the voices of angels singing in heavenly soprano.

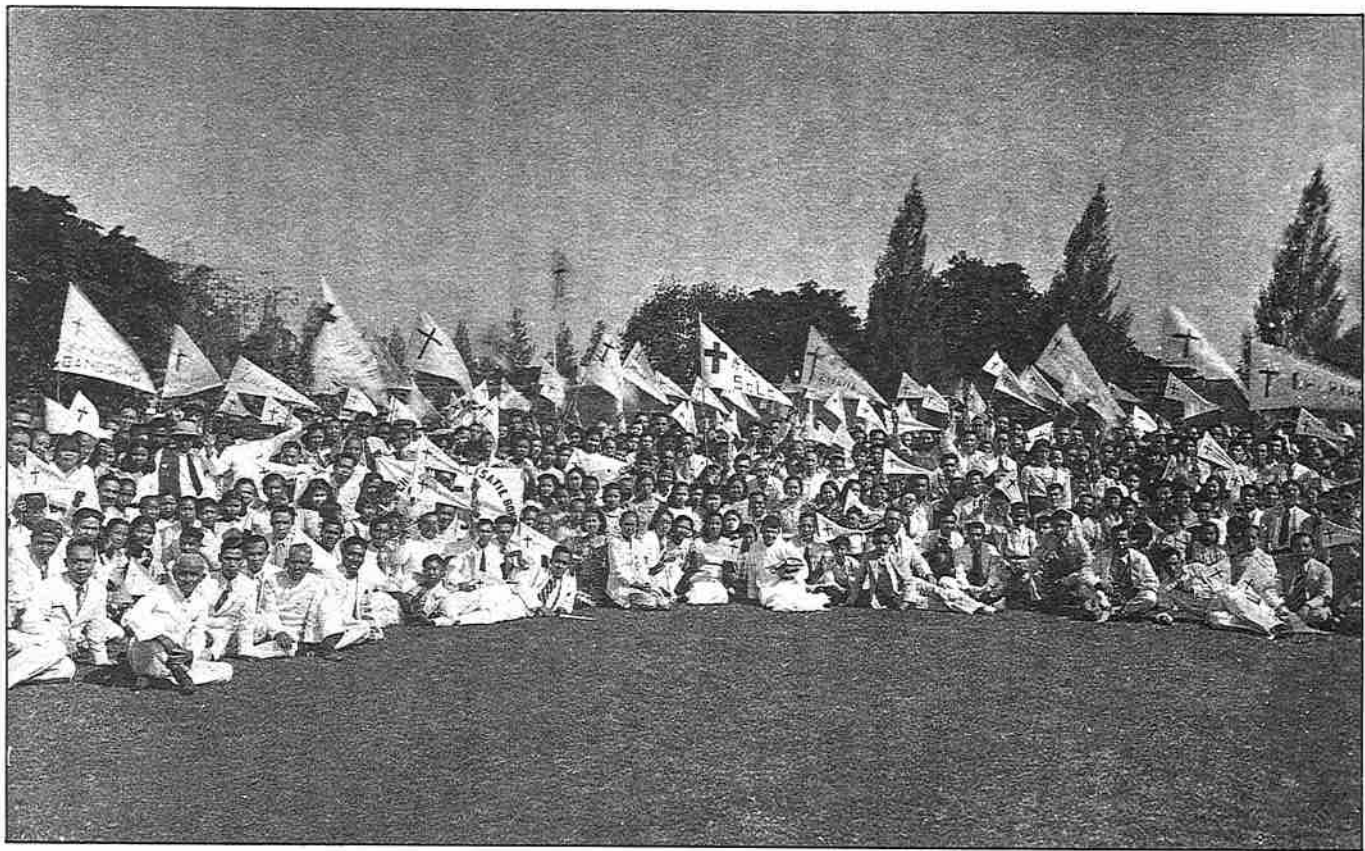
John Sung was ever confident of a big catch of souls every time he preached. He preached for decision, which was helped by his moving appeal to receive Christ openly. After we were delivered, we were challenged to join the Preaching Bands, covenanting with God to go out at least once a week, most appropriately on the Lord's Day afternoon, to witness for Christ. The Preaching Bands truly became the hands and feet of the Church. Many souls were brought into the kingdom through a new wave of witnessing. Soon after my Mother's death, not a few old ladies in the Church would testify how they were brought to Christ in the days of the John Sung Revival by her witnessing. After the Singapore Pentecost, every church registered a signal increase in baptisms.

Edward Band, in “The History of the English Presbyterian Mission, 1847 – 1947”, reports on John Sung as follows: “In 1935 the Chinese evangelist, John Sung, paid visits to Singapore. The result was a real revival of spiritual life and a new desire for Bible study. Many of the ordinary Church members engaged actively in voluntary evangelistic work, organising themselves in small groups which went out to preach the Gospel. Attendance at Church service increased to such an extent that several congregations were faced with the necessity of erecting larger Church buildings. This evangelistic work brought new additions to the Church’s membership. The number of adult baptisms in 1936 were 160, as compared with 38, 72 and 58 for the preceding years. . . .” (These figures refer to the Chinese Presbyterian Church of 19 congregations whose total baptised adult membership in 1936 was 1,362).

Apart from the lay preachers, John Sung appealed for full-time consecrators. There were eighty-five old and young who gave their lives to the Lord, and I was one of them. These were urged to enter some Bible College for training. While the Preaching Bands were nurtured by monthly meetings, we full-time consecrators were strengthened by meeting a second time in the month.

Many who had problems and restitutions to make met with the doctor once a day after the morning sermon. At such counselling sessions conducted by the doctor himself, feuding elders and deacons made up with each other. Sums of money stolen before were returned to the Lord. Mr. Gan, a man with three wives, repented together with them. He settled with his second and third wives to live apart, providing for their needs.

John Sung practised faith healing also. In Singapore, in a two-week campaign preaching 40 sermons, John Sung reserved the 41st session, an afternoon, to healing. He was led into this, a work of mercy, by the earnest appeal of an English missionary while in North China. There, medical facilities, as in other parts of China, were sorely limited. John Sung saw to it that all glory went to God. He also warned the healed persons to sin no more.



John Sung with his preaching bands in Indonesia, 1939

When John Sung returned to Singapore for a second campaign after a circuit to Malaysia and Indonesia, he took his converts into a Bible study session, also three times a day. His sermons, though topical, were graduated. Hence the progression into Bible study, into deeper truths for the new converts. He was “an householder, which bringeth forth out of his treasures things new and old” (Matt.13:52). There was something new and refreshing whenever he spoke. Nor was he lacking in humour, though he looked stern and serene off the pulpit. One John Sung anecdote I shall never forget is the hair-restorer seller who wore a cap. “Hair-restorer, hair-restorer,” he trumpeted as he hawked from house to house, until a naughty boy pulled off what was hiding a bald head. Do we preachers get caught sometimes when off our guard?

And so he would keep up the tempo of his preaching. No sooner was he finished with one campaign than he would launch out into the next, and the next, lasting several months at a stretch, before he would return home for a little rest.

These were my impressions when I attended the first two campaigns that he conducted in Singapore in the heyday of his ministry in 1935, in what is known as the Singapore Pentecost. Over 2,000 souls were vibrantly saved, over 100 preaching bands organised, and over 100 full-time consecrators registered. It is of the Lord’s special grace that I am one of the John Sung old-timers remaining in His service to this day.

To get a fuller picture of the Asian Awakening through the whirlwind preaching ministry of John Sung, there is Leslie Lyall’s “John Sung — Flame for God in the Far East”, published by O.M.F. William E. Schubert’s “I Remember John Sung”, “John Sung My Teacher” and “In John Sung’s Steps”, all three are printed in Singapore and available from FEBC Bookroom, our College Bookshop, 9A Gilstead Road, Singapore 309063, Tel: (65) 62549188. O that God will send us another Revival as He blessed us in the thirties! Amen.

Chapter 2

John Sung's Doctrinal Emphasis and Methods

Text: *I Pet. 1:23 — 2:1-8*

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28). It is evident from a study of John Sung’s life that God had sent him to Union Seminary, to taste the bitterness of liberal theology that he might find the grace and truth of the living Saviour the sweeter. From a failure to obtain salvation in the sages and sutras of the Orient, it made him treasure all the more the Word of God. Through all his conflicts with a false Christianity on one hand and human religions on the other, John Sung’s solution to the problems of life, now and beyond, was the Bible. More than ever a fundamentalist after conversion, believing the Bible to be the infallible and inerrant Word of God, he took a strong stand against the higher critics. Once when he was confronted by missionaries who denied the truthfulness of Genesis and the efficacy of the Blood of Christ, he quoted Confucius by way of contrast. Confucius (551 – 478 B.C.) said, “If I hear the Truth in the morning, I am prepared to die in the evening.” Commented John Sung, “Had Confucius lived in Christ’s day, he would have become a Christian.” With his former encounters with Fosdick, it was an old game to cross swords with liberal missionaries in the fields.

Though he had visions and dreams during the days of spiritual conflict, he rarely referred to them in his sermons, except his conversion experience. His emphasis was on God’s Word and the reading of the Bible. Relying on the Holy Spirit as his Teacher through much time spent in prayer and meditation, he read eleven chapters of the Bible everyday and thirteen on the Lord’s Day, making annotations as he went along. This holy habit he kept up without a break to the end of his life.

A thorough student of the Bible, John Sung knew the Old Testament as well as the New. His sermon texts ranged through every book of the Bible. A Premillennialist, believing in the soon coming of Christ, he would expound Daniel or Revelation in his follow-up “spiritual nurture” meetings after every revival campaign. These Bible-study sessions, like the revival meetings, would last two hours each session, three times a day.

Though the Bible was his only textbook, John Sung could have used a Scofield Reference Bible, as reflected in the dates of authorship and other

dates in his Homilies on the whole Bible. If he had consulted the Scofield Bible, he did not show any trace of Dispensationalism in his teachings. He strongly emphasised the holiness of God by quoting the Ten Commandments, and denounced sins by their families under each Commandment. And since the wages of sin is death, he spoke often on the theme of Heaven and Hell, acting out the Rich Man and Lazarus.

When he first started to preach after returning from America, he spoke out against Government enforcement of thrice-bowing before the portrait of Sun Yat Sen, Father of the Chinese Republic. This, he declared, was breaking the Second Commandment and no different from ancestor worship. For so saying the Kuomintang (Nationalist Party) ordered his arrest, but God delivered him. As to the modernist missionaries' argument that bowing is merely an Oriental way of showing respect, like saluting the flag in the West, Rev. Timothy Pietsch, now veteran missionary to Japan who supported John Sung retorted, "If the one you bow to can bow back to you, then you can bow."

In his theological position, John Sung was an Arminian. But he rejected the doctrine of "sinless perfection", nor did he quarrel with Calvinism and Predestination. He did challenge those who beguiled themselves, "Once saved, always saved", when they were living in sin. John Sung was sound in Christology. Making Christ Crucified, Risen, Ascended and Coming Again the centre of his preaching, his sermons were orthodox and well-balanced. So is his doctrine of the Church. While he was not slow to rebuke modernist ecclesiastical leaders, he loved the people and worked with the Church, having been nurtured in a parsonage from birth to manhood. A Methodist in upbringing as we have noted, he submitted to the laying on of hands by the Methodist Bishop to his ordination.

As to the mode of baptism, he naturally sprinkled. This he did to a batch of two hundred at their request while campaigning in Manchuria. In Hong Kong, however, he went under the water in a Baptist Church to identify himself with the Baptists, and for the sake of gaining entrance to Baptist territory. Now that he was immersed, the missionary of that

the missionary of that Church asked him to baptise twenty-one women and twelve men, which he did.

It can be concluded from what he humorously said in a sermon in Singapore, which is recorded by Professor Liu Yih Ling in his Chinese publication of “John Sung’s Sayings and Anecdotes”, that the doctor was badgered by controversialists on both sides of the Baptism question. I can still see him with that impish smile, “Well, if you want it from me, More faith, less water; less faith, more water.” Now, I hope you of Spurgeon’s Tabernacle will not duck me under, being a John Sung follower, but John Sung’s stance, I believe, was right. He was primarily an evangelist, like Paul, putting soul-saving by the precious Blood above ordinances. He could say with Paul, “For Christ sent me not to baptise, but to preach the gospel . . .” (I Cor. 1:17). Well could he also recite with the Apostle, without prejudice to Baptist brethren, “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.” (I Cor. 9:20–22) That Evangelism is of paramount importance to his ministry over denominational distinctions is further attested by a Chinese couplet in his handwriting, published in Leslie Lyall’s book on John Sung. The couplet reads, “With united heart and will, Let us promote the Gospel.” (同心合意)

II

In 1885, Edwin Joshua Dukes, a Church Missionary Society missionary to Fukien Province, wrote, “One needs to be a Chinese to think as a Chinese, and to use such illustrations and references and phrases as will make public speech effective. . . . China will never be converted through the lips of the foreigner. . . . Not thousands of Englishmen or Americans are needed, but thousands and tens of thousands of Chinese with consecrated lips and hearts. Not so much scholars as men are needed. If the scholar is tacked on to the man,

and good, but it is the man that is needed, the brave, true-hearted, consecrated man who can stand alone. . . . It is time to look for China's apostle. He has not given signs of his coming. When the apostle comes, he will be a Chinese and not a foreigner. Will he come out of the theological colleges or will he come from some unexpected quarters, as God's ambassadors often do? We cannot tell; but may he come soon! and may he shake the nation as did the Baptist the desert!"

What that Anglican missionary to China has said above is true to a great extent. Highly educated missionary teachers and pastors could liberally quote Confucius' sayings to find common ground with their Chinese hearers, but how much could village old women and letter-blind farmers perceive of the profound doctrines drummed into their ears?

Once I attended a Dutch Church in Amsterdam. All that I could grasp at were recurrings of "Jesus Christus" and "Paradox"; "Paradox" and "Jesus Christus". The high-nosed Calvinist preacher with all the profound doctrines of a sovereign God paradoxically could not make Christ known to me apart from his name. Since I do not know Dutch, I am also to blame. The point is, we preachers sometimes talk a lot, but I am one who after a sermon would sometimes wonder what I was telling my people all about. When a good old theme like John Three Sixteen is repeated and repeated in the same old phrases and its exposition is not mine but copied from some one, does it not fall on deaf ears?

Once a young preacher had no message to deliver on a Sunday evening. In desperation, he brought along a Billy Graham sermon to read it out. He was honest to acknowledge its authorship, but there are those, as in Jeremiah's day, "that steal my words everyone from his neighbour" (Jer. 23:30). John Sung was no plagiarist, nor was he a phlegmatic preacher. He was one more than what that Anglican missionary to China had hoped for. Yes, John Sung, above any other Chinese preacher, could speak the people's language, to both old and young, to the educated and the uneducated, to ancient women and underage children. Although the doctor's sermons invariably lasted two hours, there was never a dull moment, not like the dry-as-dust lecture-type sermons droning from many a Sunday pulpit, sending many off to Slumberland. Dr. Sung clothed the

doctrine he was putting across in vivid, lively figures, like Bunyan in *Pilgrim's Progress*. During his campaign in Singapore, some foot-bound old ladies were overheard saying of the doctor, "He can make us laugh, and also make us cry."

Dr. Sung excelled in allegorical and biographical sermons. Though Wang Ming Tao did not like his allegorisings at first, he saw the effectiveness of that type of sermon construction for the common people. Those allegorical sermons I had heard in Singapore were not only sound as a bell, but struck a responsive chord in my heart. Oftentimes he would act out his sermon on the pulpit platform. On other occasions, he would draw cartoons on the blackboard. Like the prophets of old, now told to carry a yoke, and now to smash an earthen vessel before their hearers, he used many visual aids of his own innovation. Apart from a French loaf and a miniature Chinese coffin which I have mentioned earlier, I can recollect him wearing the rags of a Chinese gown to represent sin and a linen-white one for our righteousness in Christ. For the Holy Spirit he would use a little bell which he rang vigorously to show how a born again person is disturbed by sin under conviction. As he fanned a little charcoal stove he would lead the congregation to sing, "Let it breathe on me, Let it breathe on me".

Another observation I have made of John Sung's homiletics is the employment of music. If Martin Luther has regarded music as being next to theology, John Sung made it at one with theology. For every message he preached he would have an appropriate chorus to sing at intervals. For example, for the topic of the new birth, he had, "Ye must be born again". For the joys of the heavenly home, he would choose "In the New Jerusalem". In commissioning the Preaching Bands, there would be that chorus of the Japan Evangelistic Band, "I Will Make You Fishers of Men." Preaching on the woman taken in adultery, he had composed by himself "Shine Forth for Jesus Everywhere", borrowing the tune of "Brighten the Corner". In a message calling weary ones to rest in Jesus, he has a most touching tune as published by my brother Dr. Tow Siang Hwa, No. 507 Revival Hymns and Choruses. So Dr. Sung knew how to use audio-visual aids long before this generation.

Come Unto Me With Your Heavy Load

John Sung Choruses (Trans. TOW)

The image shows a musical score for the chorus of the hymn 'Come Unto Me With Your Heavy Load'. It is written in 4/4 time and consists of five systems of music. Each system includes a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are printed below the vocal line. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

Come un - to me with your heavy load.

I will give you re - st, Come and learn of me.

For I'm meek and low - ly, Take my yoke on you.

For my yoke is ea - sy, And my burden light.

Dr. Sung believed that an evangelist is like a midwife whose job is to deliver babies. As he preached for a verdict, he must help the believing and repenting sinner in the rebirth process, which he acknowledged to be entirely the work of the Holy Spirit. This procedure he had learned in the first storming of Shanghai, China's megapolis. He said, "An evangelist must help a troubled soul to come to Christ by giving him an opportunity to make public profession, and to confess his sins. He must then follow up with words of comfort and assurance for the broken-hearted." Attorney James E. Bennett, a Bible-Presbyterian elder and soul-winner of New York City, agreed with John Sung's method. When challenged by hyper-Calvinists, Bennett quoted the case of Jesus asking Martha, "Believest thou this?" in respect of His Resurrection Power as the basis for calling for a decision at the end of a Gospel message. This precious truth I learned from Bennett when he visited our Church in the fifties.

John Sung believed in further counselling after confession for those with deeper problems. This he would do all by himself during his revival campaigns once a day after the morning sermon. At such sessions there would be those with grievous sins needing spiritual surgery. Restitution of stolen sums of money would be made, for example. To further relieve the heavy-hearted, the doctor would read from anyone who cared to write him. The writer was requested to affix a passport size photograph to his letter. Thousands were sent to him and he would pray over each one. Such follow-up we do not see today! By reading thousands of these letters John Sung entered into the problems of his "parishioners". "Truth being stranger than fiction," he gathered many wonderful testimonies and illustrations which he used most effectively in his sermons. His messages which anticipated the individual problems of his hearers never missed their mark.

While the Chinese Church fifty years ago had no national woman pastor or teacher and very few even now, we were quite familiar with women missionaries from England who spoke in our Churches. When John Sung held his first campaign in Singapore, a male government Chinese language teacher interpreted for him, from Mandarin into the local dialect. As this man was too slow to keep up with him, he had him stand

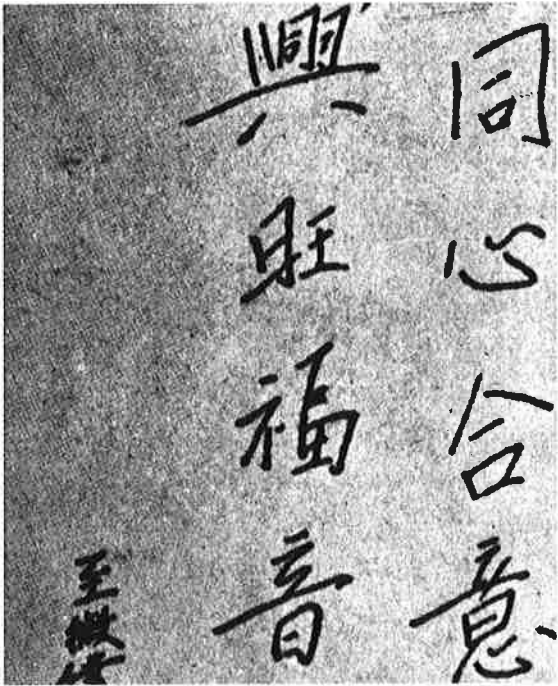
down after one or two sessions. No other person could fill the gap except the interpreter's sister. This lady, Miss Leona Wu, interpreted so well that she became his assistant in his extended campaigns to Malaysia and Indonesia.

This same lady, a graduate of Ginling Women's Theological Seminary, Nanking (whose principal was Dr. Chia Yu-Ming), was moved to start a Bible school for John Sung converts desiring deeper training in the Word. The result was the founding of the Golden Link (Chin Lien) Bible Seminary in Singapore which today is 50 years old with several hundred graduates. While we believe in the institution of presbyters over the Church, God is sovereign to use women in times like these. Does He not at the first Pentecost say, "I will pour out of my Spirit upon all flesh: and your sons and *daughters shall prophesy . . .*" (Acts 2:17)? In those days did He not call from the house of Philip the evangelist "four daughters, virgins, which did prophesy" (Acts 21:9)? While holding to certain set practices in the Church, we learned from the John Sung Revival that there are exceptions. "A higher law overrides a lower law" is one principle of Church administration we have learned thereby. (In this regard, "No Respector of Persons" by Lois G. Dickie, Ph.D., my English teacher at Faith Seminary, USA, is worthy of our study.)

We have made a brief study of the preacher's doctrine and emphasis and we have made a brief survey of his methods. Though right doctrine and good methodology are important, it is the man who has totally devoted his life to His Saviour that counts. God had given John Sung fifteen years, or five periods of three years, to serve Him. Knowing the days of His service were numbered, he laboured for Him with all His might, like running a hundred-metre race. His devotion to his Lord might be expressed with Paul in his letter to the Philippians in which he avers, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). If you say that

Paul the Calvinist sounds rather Arminian here, John Sung the Arminian had more perseverance in following Christ than many Pauline disciples who talk Calvinism.

As an evangelist, John Sung's doctrinal emphasis was above the denominational. His methods, whatever have been discussed, flowed from his own understanding of how best he could put across to his compatriots the doctrine of salvation he had received. Dynamic Calvinists are not afraid of innovations! Amen.



Specimen of Dr. Sung's handwriting which reads, "Unitedly promote the gospel", and, in smaller characters, the words, "the least of the Lord's servants", followed by his signature.

Dr. Sung's family in Shanghai in 1940.

From the left: (Genesis), Heaven's Truth (Leviticus), Heaven's Power (Numbers), Heaven's Will (Joshua), Mrs. Sung. Joshua died soon after this picture was taken.





John Sung and family

Chapter 3

John Sung Contrasted With Today's Evangelists

Text: *Phil. 3:17 – 21*

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

We have seen how the Asian Awakening in the thirties had stirred mightily through the dedicated ministry of one man as in the days of the Judges and Prophets. It came by John Sung, whom the Lord had specially prepared and anointed. Divine power in no small measure was poured upon him. To use a mathematical illustration, his work was not one of adding units and tens, much less by subtraction as we saw recently in Australia where church buildings were put up for sale, but of multiplying by scores and hundreds into thousands and ten thousands. Out of a population of one million Protestants in China before she fell to the Communists in 1949, several hundred thousands were born again and filled with the Spirit under his hand. His ministry was not so much of evangelism as of revivalism. His messages were directed at dead-wood

Church members than at those outside the Church, though of his converts a portion were from a heathen background.

When I think of John Sung and consider what I see and read of present-day evangelists, he towers like an Everest over the latter, the foothills. Is this an overstatement by a lover of John Sung? We have the appraisal from the pen of William E. Schubert, veteran missionary to China from his book “I Remember John Sung”. Schubert says, “Dr. John Sung was probably the greatest preacher of this century. I have heard almost all the great preachers from 1910 until now, including R. A. Torrey, Billy Sunday, Henry Jowett, the great holiness preachers, the Methodist bishops, including Bishop Quayle, even Harry Emerson Fosdick, who set a great example of the homiletic art, though I did not agree with him, and finally, Billy Graham. Yet John Sung surpassed them all in pulpit power, attested by amazing and enduring results.” Indeed, his ministry is one attested “by amazing and enduring results”, while those of present-day evangelists is much like the sprouting from shallow, stony ground which withers away in a short while. Let me contrast John Sung’s ministry with the ministry of today’s evangelists, under six heads.

1. The Old Message of the Cross vs. The New Message of the Social Gospel

The thirties were marked by great poverty, not only in China but also in Southeast Asia. Remember, there was the worldwide Slump, now euphemistically called Recession, of 1929 and 30. The years that followed were still years of a great economic struggle. In those days of my boyhood our family, which depended on rubber when rubber’s price was at rock bottom, was so poor that one of my brothers had to forego schooling for a season. The monthly fee was S\$2.50, which seems so small today. But my grandfather’s stipend, received from the English Presbyterian Mission, was only S\$30 a month, while S\$1.00 could buy 40 pounds of rice. I can still remember how it tickled my nostrils as I breathed in the tantalising sweet odour of smoked ham when walking past the entrance to the Cold Storage, the European superstore. But the result thereof was like what Isaiah says, “It shall even be as when an hungry man dreameth, and,

behold, he eateth; but he awakeneth, and his soul is empty . . .” (Isaiah 29:8).

Now with the hungry masses in South America, there has originated in this decade what is known, even among politicians, as the Liberation Theology. In John Sung’s days the equivalent of this more drastic form of Marxist theology was the old social gospel. When John Sung travelled all over China with her multi-millions of hungry mouths, preaching the old-fashioned Gospel, some asked him why he did not speak on the social gospel. His answer was Paul’s famous statement to the Corinthians, “For I determined not to know anything among you, save Jesus Christ, and him crucified” (I Cor. 2:2). He explained the reason why. (To put it in a figure for John Sung, to teach a man to fish is better than giving him a fish.) His reason for preaching the old Gospel of the Cross rather than the new one of “tea, rice, oil, salt” (the basic items of Chinese food for subsistence) is that when a man is converted he has already saved for himself the strength usually dissipated on the four proverbial Chinese sins of “womanising, gambling, drinking and smoking”. When a man repents from his sins and comes to Christ, he not only can get his bowl of rice by the honest sweat of his brow, but also eat two bowls with a healthier appetite.

During these days of recession in Singapore, I have discovered in my pastoral ministry that there is little retrenchment among our members, while Christian businessmen are able to turn over more easily than the non-Christian. For, has not the Father in heaven promised to supply by what in theology is called a “particular providence” the material needs of His children? “Seek ye first the kingdom of God, and His righteousness; and all these things shall be *added* unto you” (Matt. 6:33). Let John Stott who writes a foreword for Leslie Lyall’s book on John Sung but who has now veered to the social gospel, hear John Sung at this point. While stressing on the old-fashioned Gospel, John Sung did not forget the poor (Gal. 2:10) nor relief of suffering brethren (Acts 11:27–30), as attested by the charities liberally given by the Singapore chapter of his Preaching Bands, even to this day.

2. Every Church Member a Witness for Christ

Under a Chinese poverty-stricken economy, there was a bare-bone exploitation of the poor by the rich. What happened in the secular was followed up in the ecclesiastical. Seeing this anomaly, John Sung rebuked the Church for exploiting the pastor. Since the pastor was paid by the Church, he was treated like an amah. Now the amah was the Chinese version of a domestic servant. She stayed in the master's house like in a prison wherein she was at his beck and call day and night. Every little chore was hers to perform. Chinese pastors had to do everything in a Church because he was its paid servant. He had to do visitation of members almost single-handedly, and if some did not come, it was blamed on him. Do you treat your pastor like an amah in England today?

The first thing Dr. Sung did to mobilise the whole Church to action for the Gospel was to organise Preaching Bands. Two persons or more could form a band. These would witness for Christ once a week, every Sunday after worship, under a covenant with the Lord. Every Church that was revived in John Sung's campaign would have a few teams at least. These became not only the Church's feet but also her hands. For team members would often "bring them in" to swell the Sunday congregation. Though there were the remaining who did not join the Preaching Bands, yet they who went through the Revival were become lively stones and no more the dead-wood which in process of time became dry rot.

Young people who had dedicated themselves for full-time service were helped by the Church to study for the ministry. After the Sibü Pentecost in Sarawak, which is part of Malaysia today, it is noted four young persons were sent for seminary training in Nanking, China. What is more noteworthy is that during the Japanese occupation of World War II, not a few of the Preaching Band leaders played the role of pastors when both sheep and shepherds were scattered. How do these vibrant results compare with those of citywide campaigns today?

3. Independent Workers Arose “Living By Faith”

Those were Colonial days when John Sung came to Singapore. As the people relied a great deal on a paternal government, so the Chinese congregations were by and large dependent on missionaries, their pastors being paid from funds received from England and America. We were both spiritually and financially dependent on our missionaries. Could we call this ecclesiastical colonialism?

When the Revival breathed new life into the Chinese parishioners, suddenly they stood up, like the lame man healed by Peter at the Beautiful Gate. The people automatically gave to those who lovingly served the Lord, particularly, to Golden Link (Chin Lien) Bible School, founded by Miss Leona Wu, interpreter and successor to Dr. John Sung. An English missionary who knew Miss Wu even from her father, a pastor supported by the English Presbyterian Mission in Amoy, South China, with much trepidation asked her how she could run a Bible School without mission or church support. To which Miss Wu confidently replied, “Hasn’t Paul assured us, ‘But my God shall supply all your needs according to his riches in glory by Christ Jesus’?” (Phil. 4:19) On no Mission or Church payroll did Miss Wu serve all the days of her life, nor did she solicit funds like the way it is run today. How does such a fruitful life compare with the products of modern-day mass evangelism? Nor was ever one collection taken in all of the John Sung campaign in Singapore. In contrast, the Luis Palau crusade in Singapore June 1 – 7, 1986 had to pass the hat after the service. Hudson Taylor’s words are true in this context: “God’s work done in God’s way does not lack God’s support.”

4. Not Tongues in Confusion But Tears in Confession

During all the 15 years of John Sung’s ministry, there was not a single place where he ministered that the Holy Spirit had sent the gift of tongues. As John Sung lashed out against the sins of the people, calling them to repentance and to a new birth through the blood of Christ, the phenomenon of revival was one of sincere tears of repentance and the resultant joy of sins forgiven. Many tears in confession of sins, one by one, were shed and the Cross warmly embraced. Quarrels in the Church were

settled. Stolen monies were returned to the owners, and if not possible, given to the Lord's Treasury. Chain-smokers, even of opium, and drunkards, were delivered snap on the spot.

Therefore, when so-called Holy Spirit Churches in North China demanded to speak in tongues as proof of a needed second blessing when their members had never bowed the knee in repentance of their sins to God, John Sung refuted them. Without sin being washed out from within, there was no possibility of the Holy Spirit filling them. The prerequisite of a filling of the Spirit is the cleansing of sins from our lives. In an unspoken positive reply to the charismatics, John Sung would preach two hours solidly out of the Bible. And what volume of power from God's Word was released in contrast with the cumulations of unintelligent, hollow sounds babbling from lips under a man-engendered compulsion. John Sung would "speak five words with my understanding, that by my voice I might teach others also, than ten thousands words in an unknown tongue" (I Cor. 14:19). Often he would reason thus: Unless our sins are washed away, how could the Spirit that is Holy come in to fill us who are so unholy? And for cleansing there was none other, as he stressed, but the precious blood of Christ. John Sung choruses were centred on the Blood, but today's charismatic choruses, what are they? We believe in the old classical Gospel hymns and not these modern ones set to the tempo of jazz and rock. Tears in confession, not tongues in confusion!

5. God Power vs. Man Power

To get one of the "big boys" of evangelism today, which include Cho Yonggi from Korea, the new evangelicals of Singapore, including the charismatics, have to spend well over one million dollars to field a five or seven-night campaign. The criterion of success is numbers — as they say it in USA, "Bigger is Better". Advance workers have to come to our city, if not for a whole year, at least for the good part, to lay the groundwork. Thousands and thousands of dollars are spent on publicity of a man, not of the Son of God. Millions of man-hours, literally, to match the million dollars, must be expended to every organisational perfection. Buses are chartered to bring the hearers; even planes were booked in advance, as in

the Billy Graham Crusade of 1978. Counsellors by the hundreds and choir members by the thousands are trained and rehearsed to add to the human punch. At Grady Wilson Counsellors' preparation at the National Theatre which I attended many years ago, counsellors were told to "watch and pray" when the evangelist was giving the invitation. "Watch and pray" means that while the evangelist is praying before the appeal, counsellors are to open their eyes to watch the ones sitting beside or in front of them, and to approach those who appear to be responding to the message and walk them to the front. Such human effort was harnessed beforehand to make sure the campaign looked successful. I need not go into an analysis of the results of the Billy Graham Crusade in Singapore in 1978. You have the O.M.F. publication of Keith Hinton's book on Church growth in Singapore that gives a gloomy report of the results. (Read "Truth Will Out, Reality catches up with crusades", an analysis of Keith Hinton's analysis, in your own "Sword and Trowel" 1986, No. 1.)

When God's power rests on His servant, like the whirlwind on Elijah, he needs no publicity or human help. Indeed he comes "not by might, nor by power, but by my Spirit" (Zech. 4:6). When John Sung took Singapore by storm in 1935, not a single dollar was spent on publicity. He forbade to have his photograph displayed anywhere, not even in magazines! He had no advance party but the fear of a Holy God going before him. He had no soloist, no army of counsellors, no battalions of songsters. He had God with him, in power. What an awesome contrast!

Neither in the strategy of evangelistic outreach did our Lord concentrate on one place, such as the capital city of Jerusalem, as these "big boys" would in citywide campaigns. Jesus spoke to only one woman at Jacob's well, and that witness spread to the whole of Samaria. John Sung, as well as his disciple Lim Puay Hian who has a separate write-up by me on his life, would go to big and small churches, in big towns and small villages. With lesser people and closer contact and ten times more preaching of the Word, they had done a more thorough work of conversion. John Sung had easily visited a couple hundred towns big and small throughout China and Southeast Asia, inasmuch as Lim his disciple has given us a total of 230 in his 30 years of ministry. Going "to the streets

and lanes, to the highways and hedges” (Luke 14:21–23) is the Divine way. Going to big cities only, our human way! The Divine stresses quality; the human, quantity. “For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (I Sam. 16:7).

6. “Spiritual-nurture” Meetings and Month-long Bible Institutes

After a church was revived, John Sung would hold no more revival meetings in the same place, except after a long interval. A step and more steps upward for the new life of the born again one, he would conduct follow-up “spiritual nurture” meetings. These would take usually a week, also at three sermons a day, two hours each. These meetings would have graduated topical Bible study or the selection of certain books appropriate to the situation. In Singapore, in a ten-day convention, he took us through three books of Moses and three in the New Testament. He used charts, maps and pictorial presentation.

What has been acknowledged by Dr. Paul E. Kauffmann of Asian Outreach as some spiritual marathon unheard of in Church history was Dr. Sung’s month-long Bible Institute held in Amoy, South China, July 10 to Aug 9, 1936. There were gathered here from all over China and S.E. Asia 1,600 participants plus 400 locals, totalling 2,000. These sat at his feet to “search the Scriptures” from Genesis 1:1 to Revelation 22:21, two times a day, 3^o hours per session. He went through every one of the 1189 chapters. There were two other Bible Institutes also held by John Sung, but of a shorter duration. Nevertheless when the seed of the Word was sown in the hearts of leaders of the church and of the Preaching Bands, were these not become the lively seed of God’s children scattered to the uttermost parts of the earth? This lively seed of God’s children were surely instrumental in the saving of thousands of others after John Sung’s death, during Mao’s oppressive rule when the true Church went underground. China watchers estimate there are at least 50 million Christians today, but I am not wrong in saying John Sung’s part in the Asian Awakening in the thirties had been used of God to bring forth 30, 60 and 100-fold in the

generation after his death, in the sprouting of thousands of underground house churches where the faithful still meet.

The secret of Church growth is to implant the seed of the Word in the hearts of God's children that they might become the lively seed to be sown among the children of the world. How much good seed is sown after every citywide campaign is not measured by grandiose schemes as advertised, but by what is actually done. John Sung's "spiritual nurture" meetings and three marathon Bible Institutes have found a kindred spirit, I'm sure, at this School of Theology in Spurgeon's Tabernacle.

In conclusion, let us review in contrast John Sung's ministry vis-a-vis that of today's evangelists.

1. He preached the cross, not the social gospel.
2. He mobilised the Church to witness through the Preaching Bands.
3. By his revivalistic preaching a colonised church became financially independent overnight and a Bible School was established with no mission help.
4. His ministry brought no tongues in confusion but many tears in confession.
5. His ministry was characterised by God-power vs. today's manpower.
6. His follow-up with "spiritual nurture" meetings and month-long Bible Institutes has no parallel today.

Amen.

Chapter 4

The Spirit of John Sung in the Bible-Presbyterian Church Movement in Southeast Asia Today

Text: *Heb. 13:7 – 14*

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.”

Though we have traced the origins of the Asian Awakening culminating in the lone ministry of Dr. John Sung, and we have analysed the Awakening to learn some lessons to profit thereby, there is no better way of knowing the quality of a tree than by tasting its fruits. One fruit of the Asian Awakening is the Bible-Presbyterian Church Movement in Southeast Asia, Burma, India and Australia today.

The Bible-Presbyterian Church Movement in Southeast Asia, etc. today is energised by several forces, but that which is the main thrust is the

same Spirit that raised up John Sung. Is it not a good proposition, therefore, to study what it is from the Spirit that raised John Sung that has caused this mustard seed to grow into a tree, with branches spreading far and wide?

I. Consecrated B-P Leaders From John Sung Days

When the B-P Church was organised in 1950, we had about thirty adult members, with their children, transferred from our mother church, which was a member of the Chinese Presbyterian Church in Singapore. Of those thirty adult members, a half-dozen of them are living today who are leaders of our church movement. They are thoroughly committed to the Lord as they were among the hundred full-time consecrators at the first and second visits of John Sung to Singapore in 1935.

Why did and why do we consecrate ourselves to the Lord? For the love of Christ who died on the cross for our sins to save us from hell constraineth us (II Cor. 5:14). Our hearts are so overwhelmed by the love of Jesus that nothing short of love for Him, even to death, is our response. Insofar as I was concerned, I was so moved by the doctor's description of a Brother Lee who, after his conversion, was going to Outer Mongolia with the Gospel. Growing a beard like a Mongolian and shod with grass sandals, he was preaching Christ from town to town, to the uttermost parts of Mongolia. When I heard of his willingness to suffer for Christ, I said to the Lord, "I am willing to go for You not only to Outer Mongolia, but also to Tibet."

This vow stood me in good stead when the going was rough in a month-long campaign I was engaged in Korea, 1960. Preaching 52 sermons in 25 days from town to town, I became totally exhausted by the end of the journey. At times when the going was rough, very rough, for we had to jeep through dusty and rugged terrain under the sweltering summer sun, I cried to Him inwardly. The Spirit then brought to mind that youthful vow of going to Tibet. This resuscitated my flagging will to follow Him to the end.

Three other John Sung old-timers who are leaders of the BPC Movement are also ordained ministers. Equally dedicated to the Lord are they, as shown by the fruits of their labours. They are Rev. K. C. Quek, our Moderator, who is pastor of Faith B-P Church and Director of Ling Kwang Home for Senior Citizens. My brother, Dr. Tow Siang Hwa, professionally a gynaecologist, is pastor of Calvary B-P Church with outreaches to Malaysia and Australia. He is also editor of RPG daily Bible-reading notes with a world-wide circulation. Finally, there is Rev. C. T. Hsu, now settled in New York, but he continues to support the missionary enterprises of Life B-P Church of which I am pastor without a break for the last 36 years. May God give us men and not machines. May the church become a movement, and not a monument.

II. Evangelism the Main Thrust of the BPC Movement

After revival, evangelism! That was Dr. Sung's utmost concern. Hence his mobilisation of the laity to form the Preaching Bands. These lay preachers, insofar as Singapore is concerned, have been a powerful force for the spreading of the Gospel. The Singapore Christian Evangelistic League, founded by John Sung 51 years ago, being well-nurtured by Miss Leona Wu in her lifetime, continues to function to this day. This Evangelistic League has been the mainstay of Golden Link Bible Seminary which, after 49 years, has graduated several hundred women and men. A greater half of them are serving in Southeast Asia.

Having been members of the Preaching Bands when we started the BPC in 1950, the first thought that came to mind was to evangelise Malaysia. The four walls of our Singapore church building could not hem us in. Thus, in a few months after the founding of Life Church, Rev. C. T. Hsu (then a deacon) and I were sent on two long missionary journeys to North and Inland Malaya. Of the 600 new villages created by Sir General Templer sent by Britain to ward off the Communist uprisings, one tenth were visited with the Gospel by open-air preaching and distribution of thousands of tracts and Bible portions. The evangelistic spirit is the spirit of revival. The evangelistic spirit is orthodoxy with fervency.

III. From Evangelism to Missions

This spirit for evangelism that we inherited from the John Sung Revival led us on to missions. Beginning from Jerusalem, the Lord has enabled us to go to our Judea and Samaria, “and unto the uttermost part of the earth”. Today there are over 40 congregations of B-P Churches in Singapore and an equal number of B-P Churches and Associated Churches scattered in Malaysia, Indonesia, Thailand, the Philippines, India, Australia and Burma.

In our missions outreach we hold the freest reins, unfettered by bureaucracy. Every local church is her own missionary society. In this connection, each Church works according to her own resources and by the wisdom the Spirit has given her. Although my Church has sent a first woman missionary to North Thailand, in all the other countries, we rather support some national leader who is dedicated, honest and capable. The interesting thing is that of the number of national leaders we support overseas, there are more Baptists than Presbyterians! To re-state John Sung’s famous saying, “More faith, less water; less faith, more water,” our missions strategy is “water more or water less, the Gospel is the best.” This is not a reversal of John Sung, but rather a confirmation, for His message was Christ above denominational distinctions. For this reason, as I have stated at the outset, we are closer to you, our Baptist kinsmen, than to the English Presbyterians who sent the Gospel to our forefathers, but today are changed to another tribe under the flood waters of the Ecumenical Movement.

One good example of missions issuing forth from revivalism is William Burns. One whom God had used mightily alongside Robert Murray McCheyne, whereby hundreds were brought to repentance, was willing to pioneer for Christ in China when no other would. Truly, missions is one fruit of revivalism. Says Edward Band, in “The History of the English Presbyterian Mission, 1847 – 1947”, of William Burns, “Scarcely had Mr. Burns entered on his work in St. Peter’s here, when his power as a preacher began to be felt. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power — unsurpassed even by that of Mr. Spurgeon — and withal fired with an ardour so intense and an

energy so exhaustless that nothing could damp or resist it, Mr. Burns wielded an influence over the masses whom he addressed which was almost without parallel since the days of Whitefield and Wesley.” (p. 6)
O give us hardly soldiers today, and not tardy scholars!

IV. From Bible Institutes to Bible College

Dr. John Sung’s stress on Bible knowledge as attested by his “spiritual-nurture” meetings and three All-China Bible Institutes, in one of which he taught the Bible from cover to cover, has inspired us to establish our own Bible College. In this respect we must also give credit to the training we have received from the U.S.A. The Bible College we have founded will be a quarter of a century next year. To date, twenty graduates from Far Eastern Bible College are ordained B-P ministers, with half-a-dozen more under care.

In the same spirit to inculcate the truth, we have established a Bible Institute at the capital city of West Kalimantan (Borneo) with Djunaidi, our trusted co-labourer, as principal. This school being in Indonesia, the language of instruction is Indonesian. Next year will see the graduation of the first two students.

In North Thailand 3.5 acres of land has been acquired with a view to founding a Bible School for Tribal Peoples. Revival brings soul thirst for God’s Word. God’s Word sustains the soul in revival. Rev. Paul Contento, a veteran missionary of China Inland Mission (now O.M.F.) says, “Without the Bible College, the Church will die!”

V. A Daniel in John Sung is Come to Judgment

Apart from the regular curriculum of Far Eastern Bible College, we have recently started a Theology for Everyone night school at which the Old Testament was taught to 200 at three hours per week for a whole semester.

Now, in our night school, when we came to Ezra leading the Second Return from Babylon, we paused at the juncture, where under his preaching, foreign wives were separated from their Jewish husbands.

When we consulted Scroggie in “The Unfolding Drama of Redemption”, at this point, he seems to regret what was transacted. Scroggie says, “. . . one cannot but feel that to divorce them all and send them back to their own people was wanting in humaneness.” Now if you read carefully the sacred record, there was neither divorce as by force, nor any wanting in humaneness. The matter of the Jewish husbands asking for a separation from their foreign wives was a spontaneous act resulting from Ezra’s revivalistic preaching, the work of the Holy Spirit, and we have a modern parallel from the Singapore Pentecost of 1935.

Among the 1,500 repentant converts of John Sung in the first campaign of 1935, there was a Mr. Gan and his three wives and their children. Mr. Gan and his three wives and children were gloriously saved. With no coercion from any quarter, much less from the doctor, he and his three wives unwound their family entanglements between themselves. Mr. Gan and his second and third wives were mutually and happily separated, with provisions made for the separation. Mr. Gan, an import-export merchant, simultaneously gave up his business to be an evangelist. Thus the blessings of revival we had experienced in 1935 threw light on a Bible passage that is adversely commented upon by the venerable Dr. Graham Scroggie whom I had the privilege of hearing at the 1954 Keswick. Had Dr. Scroggie seen the repentance of Mr. Gan and his three wives, his write-up on Ezra would be quite different. Do we read our Bibles groggily sometimes? A Daniel in John Sung has come to judgment.

The special manifestations and outworkings of the Holy Spirit in the Singapore Awakening which we experienced are higher teachings than man’s. John the Apostle says, “But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of Him abideth in you, and ye need not any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (I Jn. 2:20, 27). This is what Schubert says of the wisdom he received from John Sung, “I learned more from Dr. Sung in three weeks than in three years in theological seminary.” O, may God teach us to be more than grammatically and culturally minded in the exegesis of His Holy Word.

VI. World-wide Bible-reading Notes

Equally important to John Sung was daily Bible study. This he did, reading eleven chapters everyday and thirteen on the Lord's Day. In his spirit we have also stressed daily Bible reading for our members, using S.U. notes until they were found to be contaminated a decade ago. Therefore it has been felt strongly by Dr. Tow Siang Hwa to write our own RPG (Read, Pray, Grow) Notes which are greatly blessed of the Lord by its ready reception all over the world.

Not only to read, but also to discover between truth and error. While John Sung was a man of one book, we learn from every godly commentator, but it is the Spirit that gives discernment which we all need. In this respect we must live a holy life, so much stressed by John Sung, if the Holy Spirit is to illumine us.

VII. In John Sung's Steps, A Separated Evangelism

In John Sung's steps, we have held not a few Gospel meetings whereby souls have been added to the Church. Being separatist, however, we have not only fought shy of citywide campaigns of the Billy Graham type, but exposed their unbiblical methods. How did we take such a separatist stand?

Though we have joined the International Council of Christian Churches (ICCC) in the spirit of the 16th Century Reformation, we inherited the separatist spirit first from John Sung as he spoke against the modernism and social gospel of the thirties. The spirit that speaks out against the Ecumenical movement today through the Banner, official organ of the Bible-Presbyterian Church, Singapore, and through the "Far Eastern Beacon" and "S.E. Asian Christian" in Chinese by Rev. K. C. Quek is from our John Sung heritage. One famous saying of John Sung to warn us from liberals is, "To starve will not die, To eat poison will die."

VIII. A Holy Life by God's Holy Commandments

The Asian Awakening, being a moving of the Spirit in the hearts of nominal Christians to repentance and the new birth, was a movement onward to a holy life. How could the evangelist bring his hearers to a holy living except he upheld the standard of God's holy laws as given in the Ten Commandments?

One commandment most commonly broken was keeping the Sabbath Day holy. Like Nehemiah being offended by the Jews "treading the wine presses on the sabbath, and bringing in sheaves, and leading asses . . ." and also by men of Tyre who "brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah," John Sung sharply rebuked the Church and sanctified the Christian Sabbath. This did not mean the keeping of rules set by him, but rather a zealous return to regular worship and the doing of works of charity, even witnessing, on the Lord's Day. In our BPC movement today we have stressed the same to the increase of Church attendance, the lifting up of spirits in worship, the quickening of steps in witnessing. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah 58:13, 14)

As more of God's laws were discovered, the Chinese Church, which was untaught and gave way to heathen practices, now became sanctified. Converts automatically refrained from idol-food and from blood, from every compromise in ancestor worship. The cinema, which was a great attraction in the thirties, was shunned. Members who were never exhorted by missionaries to their responsibilities in the support of the Church gave their tithes gladly. The Church became rich overnight. Members who stayed away from prayer meetings now met in numbers and in earnest, increasing even with cottage meetings and family worship.

In these days of laxity and promiscuity, we need another Holy Ghost Revival!

IX. Accelerated Service in Earnest Expectation of His Second Coming

One cardinal doctrine John Sung did not neglect to teach in his campaigns was the Second Coming of Christ. In eschatology he was a Premillennialist. As we see the signs of His Return increase year by year, the BPC must keep her members awake to that glorious Advent when He will come to judge the nations. In furtherance to what we have believed from our parents and from God's servant, and seeing the days are numbered, we at Life Church have coined these two slogans: (1) "Live as if our Lord is returning next Monday" (but today is Sunday!); (2) Do some good for Jesus everyday. As we so expect and wait not only for Him but *on* Him, our members have learned to set their affections on things above and not on things on earth (Col. 3:3). Thus, they take a keen interest in the support of missions by their regular gifts. For, they have been taught that "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). By the same reason, members of my Church gladly submit to physical restrictions so that nine other groups worshipping together in seven languages can function harmoniously. We realise our country is not here, but in heaven! This is the continuing awakesness that has remained with the old-timer leaders from the Singapore Pentecost of the thirties, and we pray to be with our sons and daughters too. Even so, come, Lord Jesus. Amen and Amen.

Chapter 5

Following Christ in the Steps of St. Peter

*Sermon delivered at the Morning Worship, Spurgeon's Tabernacle,
Lord's Day, July 6, 1986*

Texts: John 1:35–36, 40–41; Matthew 6:21–26; Luke 5:4–11;
Matthew 19:20–21, 27–30; John 21:18, 19.

It gives me great pleasure this morning to be with you, not only for the reason that the name of Spurgeon is one that we love, but also for sweet memories of 36 years ago when I was here worshipping, perhaps with some of you, in the cellar. Now, having known Dr. Masters as a very dear brother in the Lord, it gives me even greater joy and courage to come and witness to you our Lord and Saviour Jesus Christ.

I bring greetings from our churches in Singapore to you as we shall further fellowship with your pastor and his wife who would be visiting us in Singapore in two months' time.

Now, I have been here to speak at the School of Theology on the Revival we had received in our young days from the ministry of Dr. John Sung. When we mention John Sung and China, the Far East, and other servants the Lord has raised, immediately we think of three names that have been recognised by the west. These three names are John Sung, Watchman Nee and Wang Ming Tao. These three who have been recognised leaders of the Chinese Church may be compared to three running a race. John Sung died in 1944, the first to be taken home after fifteen years of relentless service. Watchman Nee, having been imprisoned by the communists for twenty years, was taken home a week or so before

he was to be released. This was about a decade ago. Wang Ming Tao and his dear wife, having been released after twenty years of imprisonment, are now living in Shanghai — they are still alive! Wang Ming Tao is eighty-six years old. Praise be to His Name, God has given to each man a portion of work to do. But I want to say that, in point of time, John Sung is the first to be received into glory. So he is number one in the race. He is number one in the race also for pouring out his life beyond all other servants of the Lord that I have known.

My subject this morning is “How Far Have You and How Far Have I Followed the Lord Jesus Christ?” These three men have followed the Lord faithfully and diligently. Let us examine ourselves: Have we attained? Have we followed in the plan He has laid out for us? We can learn it from the life of Peter according to the five passages we have read, in five steps.

Now, in Chinese, the word “Christian” is a “Christ-follower”. The Chinese character for “follower” is made up of two radicals, and both refer to “movement”. The left radical means “to walk”, and the right radical means “to run”. In other words, we must be good followers of Jesus Christ. Not only are we to follow Him, but we are to follow Him briskly, spiritedly, not lagging behind. When I think of this, I realise in many areas of my life I have not followed Him enough. Our prayer this morning is, “Lord, help me to follow closely after You.” From the life of Peter, we can see certain failures. But we thank God that Peter finally had attained. He can say also with the Apostle Paul, “I have finished my course, I have kept the faith.” (II Timothy 4:7)

I

Before we can follow Him, we must find Him. Many people are following, but they are lost, though they think they are following Him. We have the case of Andrew and Peter and Philip, the early disciples, and John. They had heard John the Baptist. They were trying to find the truth. We thank God that as for Andrew he was able to testify to his brother Peter, “We have found the Messiah!” Have you found the Messiah, have you found the Lord? It is possible for us to attend Church, a Bible-believing Church where the Gospel is preached, and not find the Lord

Jesus Christ. I speak from my own experience. I was a seeker from a very young age. I was always troubled about my salvation. I always wanted to know how I could know for sure that I would go to heaven. And my grandfather was the pastor. He spoke the Truth, but I did not find the Truth because I always argued, “How can it be so simple?”

We thank God for your great predecessor, Mr. Spurgeon. How I love to read that story! And how he was troubled, he was seeking. Until that morning when the Lord found him, and he also found the Lord! It was in a snow-storm, in a very small Methodist Church. He heard the Methodist lay-preacher call to him, “Look unto me, and be ye saved, all the ends of the earth.” (Isaiah 45:22) And one look, he found Jesus! He knew that his sins were washed away. I thank God for that noonday when as we sang in that Revival Meeting in Singapore fifty years ago, “In the cross, in the cross, Be my vision glorious: All my sins are washed away in the blood of Jesus.” Now, these words meant everything to me. I had found the Saviour at last! I hope everyone worshipping here may be able to say, “I know that my sins are forgiven. I’ve found my Saviour.” Don’t say, “Jesus Christ is the Saviour of the world.” I could say that. You must say, “Jesus Christ is my personal Saviour.” That is Peter’s first step.

II

Secondly, in following Jesus, we cannot follow Him on our terms. The servant is not above his master. The follower cannot go before the one who is leading him. For example, someone is going to run in an Olympic race. He will be under coaching, he will be under instruction. One thing I know of the terms he must keep — he must lose much of himself. I am talking of it physically. But in following the Lord Jesus Christ, you must lose all your life, your whole life. “If any man will come after me, let him deny himself and take up his cross and follow Me.” When you take your cross, you are being sentenced to death, you are going up there to be killed. Are you willing to follow the Lord, on His terms, paying the price of your life?

Now, Peter did not understand this. He said, “O Lord, please don’t go to Jerusalem. I cannot think of you going there to suffer.” “Get thee

behind me, Satan,” Jesus spoke to the chief of the Apostles. We must pray that the Lord will give us the devotion, to surrender our whole life, because if He has given His life for us, we must be willing to die for Him. Now, it is easier said than done. Often I have thought to myself, “If there should be a persecution, and I should be taken to prison, would I be able to say that?” I tremble. We must ask the Lord for strength. It is only by love and devotion to Him that we can so do.

Recently in my church we had a young girl preparing for baptism, but she came to me in tears. She said, “My father has threatened to beat me up if I should be baptised.” Chinese parents are willing to let their children go to church for a selfish reason — to learn English, and my church is English-speaking. But they will warn them, “You don’t get baptised. If you get baptised, we will beat you up.” So this young lady, with tears in her eyes, pleaded, “Pastor, what shall I do?” I said, “I cannot dictate to you. It is between you and the Lord, if you love Him. ‘If any man will not love me more than father and mother, he is not worthy of Me’.” So, she prayed, and I left her at that. I was very happy to see her come Sunday morning for the baptism. For she was prepared to be beaten up. When she went home that afternoon, however, the stern voice of her father came to her ears. The father had earlier told the younger sister to call her to the room. She was trembling. Wonder of wonders, the father had a “hongbao” a red packet with money inside for her. God honours those who honour Him. When she took a stand for Him, the father had to surrender to the Lord Jesus Christ. We thank God for the ordinance of baptism. When the catechumen is baptised in the Name of the Lord Jesus, the heathens are afraid. So her father yielded and instead of beating her up, gave her the “hongbao”. It was not a consolation prize, it was a great reward from the Lord!

But, maybe, a greater paying that price is paying it in peace, when we have every liberty to keep our life. We must be willing to serve Him unconditionally. I say this particularly to those who are entering full-time service, becoming pastors, or in some other sphere of service in the church, even as a caretaker. Anything and everything is for the Lord. We have no right, or claim, or privilege.

We had a young man who was brought up in our Bible College. He went abroad, and got a higher degree. I loved him very much. But because I loved him, I overlooked his faults. We had a vacation Bible school. As pastor, I did all I could to bring the children in. So I drove our station wagon. And I said to that young man, "Here is another station wagon for you to drive." So we went out to collect the children. The next day, my wife said to the young man, "Please, will you help?" He said to her, "This is not my job," meaning to say, "I am a venerable scholar, it is not my job to drive a van." Well, that showed me that he was not willing to give his life to the Lord. I said to myself, "I cannot use him." That prediction came true. Neither could the elders use him. Let those who are serving the Lord, serve Him gladly. Picking up a piece of waste paper from the Church ground is as sacred as preaching from the pulpit, if you do it in the Name of the Lord Jesus Christ.

There was the great Emperor Justinian in those days of emperor, who built a great cathedral. For the dedication of the cathedral there was a plaque that was made to his own glory. "I, great Emperor Justinian so-and-so, have built this cathedral. . . ." But there was a poor widow named Euphrasia, who loved God's House, but could not contribute any substance. But she said, "I will do my part to bring water and hay to the donkeys that are hauling the stones." On the day the curtain was drawn, angelic hands had already erased the name of the great emperor, but there were words of commendation to the poor widow Euphrasia.

III

Now Peter had followed the Lord. But then we come to the place where he had his boat, and was mending the nets. The whole night he and his partners had caught nothing. They were part-time disciples. But Jesus wanted Peter and John and the others to follow Him full-time. Peter could not understand this. "I have got my wife, I have got my children (perhaps), I have got my parents." These particularly are considerations for Chinese disciples. They have many obligations. I must attain self-support before I can follow the Lord. But this is not the Lord's way. When Peter got nothing that night, that was the beginning of full-time discipleship. Some

people will follow the Lord when they have lost out in business. Their motivation may not be very pure. Yet, the Lord knows our weakness. When the Lord had given Peter two ship-loads of fish (how much do they cost in England?), then Peter knelt down before the Lord and said, “Depart from me, O Lord, for I am a sinful man. I have been harbouring so many reservations about you.” He forsook his net and followed Jesus.

I thank God I came to that point one day. But I have heard some of our zealous people back home say, “We want to serve the Lord but we will keep this job or have shares in certain businesses to upkeep ourselves, so we will not be a burden to the Church.” I cannot find it in the Bible. If the Lord has called you, then you have to give up your job to serve Him full-time. That is the Bible way. Thank God, Peter understood. He forsook his fishing business. How about you?

IV

We come to the fourth step, and that is in the encounter between the rich young ruler and our Lord. After our Lord had told him all the conditions, he said, “What lack I yet?” He felt there was something wrong with him. You want to serve the Lord and yet there is something in you that asks, “What lack I yet?” He was a rich man with position and power. That was the thing that kept him from fully following Jesus. So Jesus said, “Sell all that you have and give to the poor, and come and follow me.” Give away your wealth. The problem with us today is we are too rich! I read in Singapore an article about America. It says America is a mediocre society today because there is no pressure. For everything is fine. It does not bring out the sparks of excellence. And that is exactly what Jesus Christ sees of the rich young ruler. If you want to live a life that is productive, meaningful, then distribute your wealth. Give away your money. Is that easy? “Oh, I give my one-tenth.” But so far as the States is concerned, I understand it is deductible from income tax. In Singapore it is not like that. The Government gives no preference to any religion. Everyone’s the same, you just pay tax. Therefore, giving to the Church in Singapore is pure giving.

Some who have given their tithes feel very cocky about it: "I have given my one-tenth." But I have heard of Colgate and LeTourneau, how they gave one-tenth and two-tenths, and finally nine-tenths. But then the Lord says, "Not only nine-tenths, give all!"

Let me tell you the story of a very dear brother in the Lord who has struggled together with me since thirty-six years ago to witness for the Lord. He gave himself full-time, and was ordained as a pastor. Then he went to New York and he had a church. Later on he did not have a church, but served as an honorary pastor. To keep himself alive he became a taxi-driver. A taxi-driver pastor. He said to me, "We have made a resolution to the Lord. We give 80%. Ten percent for myself, and ten percent for my wife. The rest goes to the Lord. For thirty-six years he has been supporting our Church, giving to missions, especially for pioneer missions to the Dyaks of Borneo.

How about Peter? Peter has given all. And so he said, "Lord, how about me? How about us, who have given all!" The Lord blessed them: "You will receive eternal life and in this life, one-hundredfold in houses and lands." And that is very true. The Church today lacks power because the members are holding back that blessing that the Lord has for them. I pray that the Lord may give me more grace to give and keep on giving. It is a joy. When you begin to give and give sacrificially, you will receive the spiritual power in return.

V

Thank God for Peter. Finally, we see Jesus asking him three times: "Lovest thou me more than these?" Peter said, "Lord, you know that I love you." The three times uttered may be due to the fact that he had three times denied the Lord Jesus. Jesus wanted Peter to re-consecrate himself.

Not doubling up, but trebling up! Recently I sent my teacher, Dr. Jack Murray in America, a copy of the book I have written on the life of Dr. John Sung in whose Revival in Singapore I found the Lord and gave myself to the Lord full-time. Dr. Murray, having read the book, wrote me a very kind letter. He said, "Timothy, I thank you so much for telling that

story. But as for me, I closed my door, I knelt down before the Lord, and I prayed, 'Lord, help me to consecrate my life anew to You as John Sung had done'." Thank God it is not only Peter who had consummated his following the Lord when he died for Jesus Christ in the end. John Sung poured out his life for Him as well.

This morning, if we realise we have not followed the Lord enough, let us also treble up.

PART II

I REMEMBER JOHN SUNG

BY WILLIAM E. SCHUBERT

I. INTRODUCTION

Dr. John Sung was probably the greatest preacher of this century. I have heard almost all the great preachers from 1910 until now, including R. A. Torrey, Billy Sunday, Henry Jowett, the great holiness preachers, the Methodist bishops, including Bishop Quayle, even Harry Emerson Fosdick, who set a great example of the homiletic art, though I did not agree with him, and finally Billy Graham. Yet John Sung surpassed them all in pulpit power, attested by amazing and enduring results, of which we will give examples later.

Better Than a Theological Seminary

John Sung was ten years younger than I, and yet he was my teacher in many ways. We had many contacts. In 1931 he was in our home two weeks, the last two weeks of three weeks' meetings he held in our station in China. I learned more from Dr. Sung in three weeks than I learned in three years in theological seminary. Whatever I have been able to do since, is largely due to Dr. Sung, under God. He taught me to preach from the Bible, to find the key word in each Bible book, and the key to each chapter, and connect them together. He taught me to explain one part of the Bible with other parts of the inspired Word. He would illustrate his sermons with diagrams on the blackboard. I learned from him to reinforce the main purpose of the sermon with a theme chorus every two or three minutes, then to give it new force with a sub-theme about two-thirds through the sermon, before swinging back to the original theme chorus. Often these theme choruses would return to the minds and hearts of my

listeners weeks or months later, and stir them to repentance or to make a new dedication.

A Dynamic Experience of Old-fashioned Religion

There have been several books and articles written about Dr. John Sung in Chinese and English. The outstanding book is by Leslie T. Lyall: "John Sung, Flame for God in the Far East." I recommend that everyone read Lyall's book. It tells much about Dr. Sung and his ministry. But Mr. Lyall did not have personal acquaintance with John Sung, and there are many things which he did not know about him. Also, there are some things which Dr. Sung told me in confidence, which he did not want published at that time, because he said they were so strange that people would think he was crazy. And he had a reason for that fear.

After he found the Lord, and had that wonderful experience of the visible presence of Jesus in New York City in 1927, some people thought he was mentally unbalanced, and he spent some time in an asylum, until the Chinese consul got him out and sent him back to China. I later met this Chinese consul when we stayed together at the old Missionary Home on North Szechuan Road in Shanghai. I asked him if John Sung was a little bit "off" at that time in New York City. He told me, "No, Mr. Schubert, he was no more crazy than you or I, but he had such a good case of real, old-fashioned religion, and it was so unusual there, that they thought he was crazy."

The Product of Prayer

Sung Shan-chieh was born in Hinghwa, Fukien Province, South China, son of a Chinese Methodist preacher. At that time the church there was only nominally Christian, although there were some very good people. However, a lady missionary was not satisfied with the spiritual condition of the church. So she wrote to friends in America and asked them to pray for revival in Hinghwa. Among those who prayed, there were two women who met together to plead for revival in Hinghwa. Now, they had never been in China. They only knew this missionary. But as they met together regularly, they prayed for revival in Hinghwa where their missionary friend

worked. One day, about two weeks before Easter 1909, they prayed through: God assured them that there would be revival in Hinghwa. So they wrote a letter, by ship, of course, in those days, which got to Hinghwa about two weeks after Easter. But two weeks before the letter arrived, the revival began — on Good Friday 1909.

The Hinghwa Pentecost

One of those ordinary Chinese pastors was preaching to his people about the Cross and the crucifixion of Jesus. He himself was greatly stirred. He was moved to tears, and confessed his own sins to his congregation. His church members also wept, and got up and confessed their sins. They made restitution: they returned things they had stolen; they made right wrongs they had done to others; they asked people's forgiveness, and they forgave others. The whole town was stirred, and even travellers staying at inns heard about it and came to the church and were saved. These visitors went back home and witnessed in their own communities. Little churches were started all over that section, one about every ten *li* (lee) or three miles. In later years, I myself saw some of those little Methodist churches that were the product of what we call the Hinghwa Pentecost of 1909. About twenty years later, Dr. Sung himself investigated the results of the Hinghwa Pentecost, and was able to find 2000 of the converts out of the original 3000.

Learned to Pray from his Father's Example

Dr. Sung's father was one of those who was blest in 1909. He used to go up on the hill every morning and pray for his family, his church, and for the community. He also prayed that God would use his son to bring revival to all China. Dr. Sung told me that the name of the town, Hinghwa, was the same sound as the words to bring revival to China (though the second syllable is a different character). Because the little six-year-old boy, Shan-chieh, was a problem to his mother, his father took him along up the hill.

There he heard his father pray, and later saw the answers. Many things his father prayed for came to pass. So he began to pray too. In his

early days his prayers were more or less selfish. For instance, he was getting only 97 or 98 in his studies, so he prayed that he might do perfect work. From that time on, he began to get marks of 100. Later, I asked one of his missionary teachers, "Did you folks give him better marks because you knew he prayed?" Francis Jones replied, "No, he did it; he did perfect work." Which of course, was very unusual, but to be expected. Later, his prayers were for others.

II. FACE TO FACE WITH CHRIST

Dr. John Sung told me that he had never had an unanswered prayer. God always answered his prayers, not just in another way, but as he had asked. That is one reason why in his early ministry he would not pray for people's healing. He said, "I know that God would heal them in answer to my prayers, but then it would attract many for healing, rather than for the Gospel." However, in later years he did have some healing meetings, usually one a week, in which there were some very wonderful healings. This often broke down opposition to his work.

Fare to America Came in Answer to Prayer

When Sung Shan-chieh finished high school, he prayed that he might go to America to college. However, his father was just a poor Methodist preacher, and didn't have the money to send him to the United States. But about that time, someone who owed his father money, repaid it, and because exchange was very favorable, it was just enough to pay his fare to Ohio, to Ohio Wesleyan. A missionary had told him to come and stay at his house there. But when he arrived, the missionary had gone back to China. So there he was; he had spent all his money on his boat fare, and now he had nothing remaining for room, board or tuition. Today, if students go to America, they must have a guarantor, and also money in the bank. But in those days, no such questions were asked. So here he was, apparently stranded. Then he really prayed, "O God, I'm surely out of luck; if you don't help me, I don't know what I'll do."

When he went over to the college, the Y.M.C.A. secretary saw this young Chinese man walking around looking very unhappy, and asked him about his problem. Then he found him a job enabling him to work for his tuition, and another for his board and room. He worked his way through college, and finished in three years at the head of his class, others who were there told me. Also, he sent money back to his father in China to send his brother to America to study.

Too Bright to be a Preacher

Then they told him he was too bright to be a preacher. His father had dedicated him to the ministry, and he had gone to America expecting to be a preacher, but they said, "You are too bright for that." He was especially gifted in science. He told me he never took the easy subjects like history or sociology, but only the difficult subjects for which he needed help. He could read the others himself. One summer he learned German by himself, and passed the examination for this required subject. Then after Ohio Wesleyan he went to Ohio State and got his doctorate in chemistry, discovering a new poison gas.

Upon completion of his doctorate, he had three offers. One was to stay at Ohio State as an instructor. The second was to go to Germany for further studies. The third, which he chose, was to go back to China to teach science in the government university in Peking. But as he was about to sign the contract, he told me, his hand shook, so that he was physically unable to sign. Also, God said to him, "You can't do this; you belong to me. Your father dedicated you to the ministry; you gave yourself to it. I have helped you, and now you must preach." So he gave up his teaching plans. Then a friend told him there was a man there from Union Theological Seminary in New York City looking for students. After an interview with this man, he was offered a scholarship. Naturally, they were glad to get a man with a Ph.D. degree.

Lost His Faith, but Jesus Spoke to Him

In Union, Sung was one of the favorite students of Dr. Harry Emerson Fosdick, but by the end of the first semester Dr. Sung had entirely lost his faith. He had nothing left to preach. He had no reason to go back to China. And yet he had committed himself. He couldn't go ahead, and he couldn't return. He said he even considered suicide.

Then between semesters he got out his Bible and began to read it. He got back to the Lord. He read over to Acts, and was filled with the Holy Spirit. As he read Revelation, the Lord Jesus Himself stood in his room there in New York City, and talked to him face to face, and told him what his ministry was to be. (This was later literally fulfilled.)

He was so happy that he burst out into the hall and cried out, "I've found God, and Jesus has spoken to me." All his mental and theological problems were solved. Then he went to class, and he told Dr. Fosdick, "You are of the devil. You made me lose my faith, and you are causing these other young men to lose their faith."

Fosdick said, "Now, now, Brother Sung, you have been working too hard. You need a rest, so we will find a place for you to rest." After some thought, and seeing some verse about "Rest," he agreed to go. But when he got to the place, the sign said, "Psychopathic Ward." Then he realized where he was. He was kept in the mental institution 193 days.

Read the Bible Through Forty Times

In those 193 days he read the Bible through forty times. Someone questioned this, saying, "I find it difficult to believe John Sung read the Bible through forty times during his stay there." But Dr. Sung told me this himself, and I knew him well enough to believe him. It would be once in about five days. My own daughters at 7 and 8 years of age read the Bible through in two weeks when we three had a contest while besieged by the Japanese on Kuling mountain. One of my bishops used to read books a page at a glance. So it does not seem too unusual to me that Dr. Sung read the Bible through forty times in 193 days, besides making notes. He was a fast reader always. Naturally the Word of God took great effect in

his life, and no doubt kept him sane in the midst of insane men, though he was greatly troubled by the mentally disturbed men who slept on either side of him. He said he almost despaired of life.

He told me that when the doctors would come and ask him questions, he would ask them questions in return, such as, "Are you born again? Do you know God? Has God forgiven your sins? What are you living for? Are you living for yourself, or for God and others?" Of course these questions would get them under conviction, and they insisted all the more that he was mentally disturbed. The word got back to China that he had gone crazy on religion, and his father was very distressed, and prayed a great deal about it. Then the Chinese consul had him released and sent him back to China.

But John Sung was not crazy. The Chinese consul told me later that Sung was sane. He had met the Lord, and one is always different after such an experience of the reality of Jesus. From then on, John Sung had a one-track mind, and only one purpose: to obey God, and to fulfill the life-plan Jesus had revealed to him.

III. DR. JOHN SUNG'S FIVE THREE-YEAR PERIODS

The plan Christ revealed to John Sung included five periods of three years each, of which Dr. Sung told me in 1931. The first, typified by water, was a preparatory time. Jesus gave him a new name, "John," and he was to "prepare the way of the Lord." This "Water" period began in November 1927, when he was brought back to China.

The second period was the "Door" period, from November 1930 to November 1933. It was during that time that the door opened for him to leave his own province, Fukien, and begin a wider ministry. And it was during the beginning of the "Door" period that he was with us in Nanchang and told me all this. I wrote it down in my pocket notebook, and it was fulfilled to the letter, as I later checked it from time to time. The fact that this all came to pass in such detail is proof to me that Jesus did really appear to John Sung in New York and tell him these things.

The third period was the “Dove” period, November 1933 to November 1936. During this time the Holy Spirit was poured out on the church in China, and Dr. Sung himself had some 100,000 converts. Many others of us were greatly blest in our ministry; altars were filled with weeping seekers who got up with shining faces to go out and give an effectual witness.

The fourth period was the “Blood” time, from November 1936 to 1939; it was during this time that Japan attacked China, and China bled as its soldiers stood up and fought, in the north, and around Shanghai and in Central China, before they learned guerrilla warfare. Dr. Sung himself bled during this time, having fistula, and bleeding bowels, until he could no longer travel, and had to go into the hospital in Peking. The last few times he preached in Indonesia, he had to sit down, and the very last time he lay on a camp cot and preached.

Then he entered the fifth, or “Tomb” period, or “Sepulchre” time, during which he was shut up, in hospital or in his home in the Western Hills out from Peking, and people came to him, and he held three meetings a day, lying on his bed. At this time China also was shut up tight by the Japanese blockade, which closed all the ports of China.

Not Crazy — But A One-Track Mind

When he told me of these five periods in 1931, Dr. Sung did not know the details of course; he only knew that there were to be five periods, and their symbols were to be Water, Door, Dove, Blood, and Tomb. This was all so strange that he did not want to tell most people. He was not mentally unbalanced, but he was different. I myself was somewhat unsure of him at first, until God so blest his ministry among us that I knew he was a man of God. I’d like to have a one-track mind like his if I could. It only takes all you have. “Leave all and follow me.”

Dr. Sung returned to China in 1927. On the ship he took all his diplomas and honors and threw them out of the porthole. From that time on he wore only a plain Chinese gown, and looked like a Chinese coolie. The first time I saw him, I was greatly disappointed. This man was supposed to be such a wonderful preacher, but I thought to myself, “This

man is no good.” He didn’t even look bright, his hair hanging down over his eyes. He wasn’t quite like the hippies of today, but he was very strange appearing. However, we were happily surprised.

Back in Hinghwa, they put him to teaching science in the mission school. But the times were revolutionary, and the students ran him out of the school. We heard about him. He spoke at the district conferences and other meetings in his own province, Fukien, and there were some articles in the Methodist China Christian Advocate which mentioned him. But when we wrote about having him come for meetings with our students about 1929, the missionaries replied that he was no good for students, only for country people with whom he did religious education work. Later events proved that they were mistaken, for he had a great ministry with students all over the Orient. However, we did invite him, and he tried to come, but got sick in Foochow and couldn’t come. This was because the “Door” period had not yet arrived. Two years later he did come to us, as we will tell later.

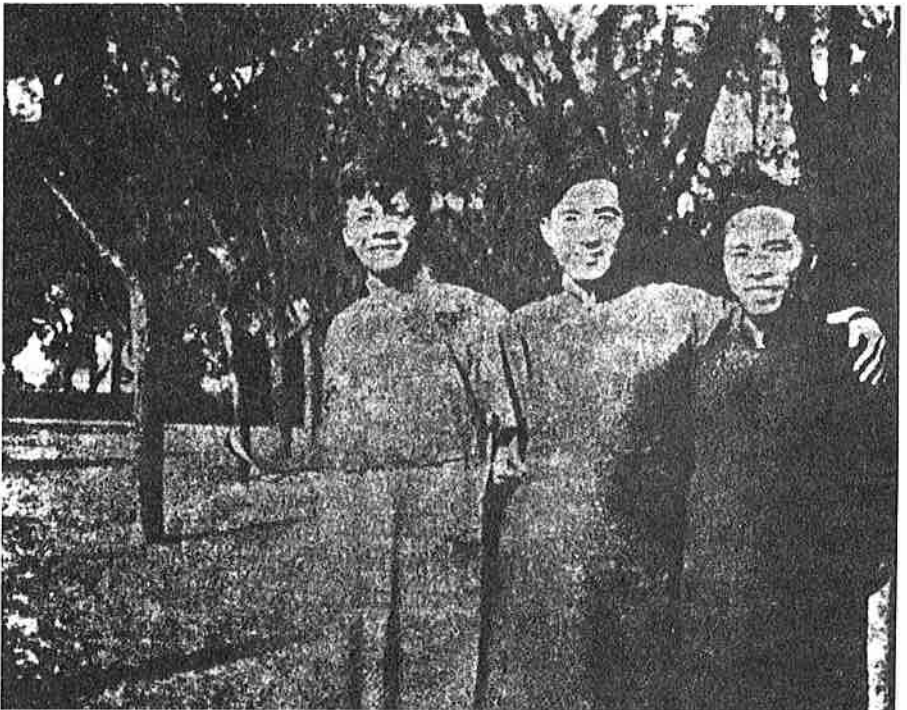
Dr. Sung’s Wider Ministry Begins

The second, or “Door” period, beginning in November 1930, opened a wider ministry in all China. It came about this way: there was a big Religious Education conference near Shanghai, and John Sung was sent as a delegate, not as a speaker, but to learn from others. However, he took a suitcase full of religious education materials he had used in the rural districts. A noted missionary lady saw these materials, and asked him to take her place as a speaker the first day. After they heard him, different ones asked him to speak, and he became the main speaker of the conference.

One of my Chinese preacher friends from Nanchang was there, and came back enthused, and all aglow with interest and zeal. He said, “Oh, Mr. Schubert, we Chinese have our own Paul. He preaches the Bible like I never heard anyone preach before.” He asked, “Could we have him come to Nanchang?” I replied, “Yes, why don’t you invite him; you have your own church.” He said, “I asked the Chinese district superintendent, and he didn’t approve.”

I said, “You don’t have to have his approval.” (In those days it wasn’t necessary as it is now.) John Sung was also a Methodist preacher. “You can invite him; you have the authority.” He said, “Yes, but how will I finance it?” I replied, “If he is as good as you say, it will take care of itself, but if not, I’ll underwrite it.” Which was all he needed.

Pastor Hsu promptly wrote to Dr. Sung, who had promised to come if invited. But meantime, the bishop and the lady “archbishop” (the senior missionary) had written that Sung must return to his work in Hinghwa, so he answered Hsu that he couldn’t come. This was a great disappointment to us. However, he got sick, and while he was in Bethel Hospital in Shanghai God told him to come to Nanchang, so he obeyed God, with marvelous results.



John Sung, Andrew Gih, Frank Lin

IV. REVIVAL IN ANSWER TO PRAYER

Naturally we were very happy that Dr. Sung could come. A young Chinese returned student and I had been praying for fifty days for revival. In fact, Yü Mong-ling had been in Ohio Wesleyan with John Sung, and was now principal of our model school connected with Nanchang Academy. The year before, 1930, he and I had prayed thirty mornings at six o'clock, and nothing happened.

I had an idea that if we prayed thirty days we could have a revival. When I was a young preacher in California, Bishop Edwin Hughes had told us about a preacher who didn't want to go back to his church, but the bishop told him, "You pray thirty days, every morning, for revival in your church, and at the end of thirty days, if you still want to leave, I'll move you." Well, the preacher prayed, twenty, twenty-five, twenty-nine mornings, and thought, "Tomorrow I can write to the bishop and he will move me." But the thirtieth day, as he was praying in his church, the people came from all directions, afoot, on horseback, and in buggies. They came into the church and wept and confessed their sins, got right with God and with each other, and they had a revival. Of course, the preacher stayed. For this reason, I thought thirty days was the time needed. But in 1930 nothing happened, so when downriver church leaders invited me to speak at a district conference, I did not suggest praying when I came back, because we had prayed without results.

Prayer Needed to Solve Church Problems

Now we found ourselves facing an increasingly dismal situation in our conference. Some of our Chinese preachers were on trial for immorality. (I defended one.) Our senior missionary was so discouraged that he wanted us to close the whole work and have the bishop and the mission board move us all somewhere else. But I wouldn't agree to this.

I said, "We had better begin to pray." This missionary was a fine man (God rest his soul) but he was too busy to pray with me. Others had to take their baths at that time, or do other things. And of course, the women had their children to care for. The senior missionary's wife came the first

morning, but it was the first of January, and it was still dark and cold at 6 a.m., so she didn't come anymore. Perhaps she was embarrassed that only the two of us were present.

But that day I saw the young teacher-preacher who had prayed with me the year before, and told him we were beginning to pray again. So the next day he came, and for fifty mornings it was mostly just the two of us, except when some of the missionaries from Kiukiang came for committee business, and they would join us. The other days the two of us prayed.

Many Students Converted

So at the end of our fifty days of prayer, Dr. John Sung came, and he preached in our girls' high school chapel (Baldwin Girls' School) each morning the first week. Our boys' high school, Nanchang Academy, joined. Dr. Sung told his life story, of which we have recounted a part. In the afternoons, he went over to Pastor Hsu's place (the man who had invited him) and preached in the Women's and Children's Hospital run by Dr. Ida Kahn. The students from our two high schools would walk clear across the city, three miles in the rain and mud, to hear him again.

Then at night he spoke in one of the downtown churches. He refused to let us open the doors for the street crowds, as had been our custom there. He said, "No, God told me I was not to fish in a running stream, but in two lakes" (evidently the two high schools). So the students and others came in the side door, and the church was filled with Christians.

During that first week practically all the students were converted. There had been a debate planned on whether religion should be voluntary or required in the schools (at that time the Chinese government did not approve of required religious instruction in the schools). But now none of the students were willing to take the side of voluntary religious education: all felt it should be required.

The second week Dr. Sung preached three times a day in the Baldwin Girls' School chapel. Students and teachers from both high schools, missionaries, doctors and nurses from our Nanchang Hospital, and many

from our four city churches, attended. The interest deepened, and some of the teachers were converted.

“Feeding Husks To Pigs”

Dr. Sung preached much from Mark, on “Sin.” But one day he spoke from Luke 15, on the Prodigal Son, who fed husks to pigs. He said, “If in your schools here, you teach only English and History and Mathematics, and don’t let the young people find God, you are just feeding husks to pigs.” Some of the teachers were quite upset, and said he was insulting our students, calling them pigs. They told the Chinese lady principal she should not allow him to preach in her chapel. She was inclined to agree with them. That night, however, she got under tremendous conviction of sin herself. She wrote a letter to Dr. Sung, saying, “Not only are we feeding husks to pigs, but I’m a pig myself.”

Dr. Sung showed me this note, and I suggested, “Why don’t you have a time of testimony today?” So he asked if anyone had anything to say. The Chinese lady principal got up in front of everybody — the students of her own school and of the boys’ high school, the teachers and missionaries — and she said, “I objected to Dr. Sung saying that we were feeding husks to pigs. But I decided that I was a pig myself. I knew that I wasn’t good enough to be principal of this Christian school; however, I thought I was as good as any of the other Chinese teachers, and I might as well have the salary and the nice house, and wear the good clothes. But from now on my purpose will be to help my students find God and salvation.”

Teachers Wept All Night

One night two of the men teachers, both preachers’ sons, got under terrific conviction. The cries and loud prayers of one wakened the other (one lived upstairs and one down) and they both wept and prayed most of the night until they found peace with God. One of them, Paul Wang, was the son of the Chinese district superintendent I had worked with several years. Rev. Wang Shih-tsing was a very capable administrator and preacher, but there were some questions about his ethics and morals.

Now the son talked to his father about repentance. I happened to come into the room just then, and I believe if it had been the old days in China when the father could kill his son, Pastor Wang would have done it. But he finally broke down and confessed his sins. His wife was released from her inhibitions, and he told me, “Aggie is happy again like she was before we were married.” The other young teacher was in war work with me in West China in 1945, and he handled millions of dollars honestly, a rare phenomenon in those times. These were some of the social benefits of Holy Ghost evangelism.

V. THE NANCHANG PENTECOST

During this time, Dr. Sung preached three times a day, and every time like a house afire. He wore out the paint on the platform, and they asked him to wear rubber-soled shoes. He would come back to our house, take off all his wet garments, and throw them “plop” out of his room into the hall, as I had suggested, and our amah would wash them — three sets a day!

One noon we had all our Fu River pastors come to our house for lunch with Dr. Sung, including Hsiung Fei, our district superintendent. Hsiung was a bright and capable man, but he was very proud. He asked Dr. Sung: “This morning you said that some leader in our work would betray Christ as Judas did. What advice would you give us, so that we would not be that leader?” Dr. Sung replied like a flash: “Don’t be a leader!” Hsiung Fei dropped his head like he had been shot. No one said anything, for all knew that leadership was Hsiung’s temptation.

“I Sin Every Day”

One day, Dr. Sung, in speaking about sin, said, “I sin every day myself.” I was struck to the heart. Here was this man, whom the students almost worshipped, condoning sin, which Jesus had condemned. That night I spent the night in prayer for him. This, unfortunately, is only once of a very few times that I have spent a night in prayer for anyone. The next morning, after breakfast, I asked him to come into our living room. I pointed my finger at him, as he would do to others, and said, “Dr. Sung,

you are of the devil.” He exclaimed, “Wha-what?” I said, “Jesus told us, ‘He that sinneth is of the devil,’ and yesterday you said that you sin every day.” I never heard him condone sin again, or preach a “sinning religion.”

At the end of the first two weeks, Dr. Sung announced on Sunday morning that he would not preach that night, that he would pray, and any who wanted to pray with him could come: “If six or eight or ten come, that is all right.” In the afternoon 193 students and teachers went to a village, Bean Sprout Lane, about two miles outside the city. I had conducted a “Thousand Character School” there in previous years, but nobody had been converted. The students and teachers went two by two into the village homes to witness. They would come out of the houses with the villagers bringing their idols. The stone idols they threw into the river. The wooden ones they burned. The entire village gave up idolatry.

Water Baptism and Holy Ghost Baptism

On the way back it “rained pitchforks,” a tremendous rain. Only one student had an umbrella, and the wind turned it inside out. The water was running down over their faces, and their hair was plastered down over their foreheads. But they came to me with shining faces, saying, “Mr. Schubert, John the Baptist said, ‘I baptize with water, but Jesus will baptize you with the Holy Ghost.’ We are getting our water baptism now; maybe we will get our Holy Ghost baptism tonight.” And that is exactly what happened.

That evening, instead of the six or eight or ten coming, there were 250 to 300 present in the Baldwin School chapel. The place was filled. Dr. Sung had us sing some choruses about prayer. Then he told us to pray. But nobody prayed. It was rather embarrassing at first. Then two little high school girls stood up and began to pray at the same time. I can still see their double braids. We had never had that; never more than one person prayed at the one time. I remembered what Gypsy Smith had told about when he was preaching in a “Gothic” church in Virginia, controlled by a “Gothic lady.” When two persons prayed at the same time, this “Gothic lady” said, “Mr. Smith, you tell them to stop; we can’t have two persons praying at the same time.” He told her, “Sister, God has two ears.”

The Holy Spirit Fell on All Present

Just then the Holy Spirit fell on everybody. All began to pray at once. There was no rushing wind, and there were no tongues that I know of. But God spoke to everyone in Chinese, and it seemed the natural thing to pray in Chinese, with utterance beyond what I had ever experienced. God spoke to me in Chinese, and I prayed in torrents of Chinese.

At first, Dr. Sung was very much surprised, and not pleased. He called out for us to stop: “We don’t want any fanaticism here.” I don’t think he had ever been in a place where all prayed at one time, though later in his meetings it often happened. Later, it became common, and still is practised in Taiwan and among most evangelical Chinese groups everywhere. But at the time we had never seen or heard it before. The whole outburst was unplanned and spontaneous — a moving of the Holy Spirit. But that night in March 1931 Dr. Sung stopped us.

He asked all to go to their rooms and pray quietly. He said, “Now I’ll pronounce the benediction.” But as he prayed, the Holy Spirit fell the second time, and everybody began to pray in chorus again. Again he stopped us: “You didn’t understand; I didn’t say to pray here; please go quietly to your rooms and pray there.” I later asked him why he stopped us, and he told me, “I didn’t want the missionaries to say ‘That crazy Sung made all the students crazy’.”

Communist Students Converted

Then, as he began to pronounce the benediction again, the Holy Spirit fell upon the whole congregation the third time. So he finally let us go on, and the spontaneous prayer must have continued forty-five minutes to an hour. Christians got under conviction and confessed their sins. There were about seven or eight communist students, who later confessed that they had been paid to come there to school to cause trouble.

These communist students were in the center of rows, scattered throughout the audience where they could make the most disturbance. When they got under conviction, they tried to get out, but the Christian students wouldn’t let them out of the rows. The Christian students had

been praying for them. I can remember seeing the Christian students beating their own knees for joy when the young communists got so under conviction. All the agitators could do was to stand up and beat their breasts and cry out, "Oh, my unspeakable sins." They all became earnest Christians.

VI. ALL MY PREACHERS BORN AGAIN THAT NIGHT

When the Holy Spirit fell on us that night in Nanchang, all the Chinese preachers from my Fu River District had come in for the district conference. The Kan River and Nanchang District pastors were there also, as well as the students and teachers of both high schools and the doctors and nurses of our Methodist Nanchang Hospital.

Up to that time most of my pastor friends had not been born again, I fear, though I had worked with them for several years, and had prayed for them, and had talked and preached the New Birth. But that night I think every one of them was born again, including Pastor Wang Shan-chih. I had been his assistant pastor several years before, in the big institutional church in Nanchang. He once confessed to me: "Mr. Schubert, I don't even know if there is a God." I exclaimed, "Why, Pastor Wang, how can you be a Methodist pastor when you don't even know if there is a God?"

He replied, "I believed in God until I went to America. But there I lost my faith while in Union Theological Seminary. Later, when I was visiting in England during the war, I went to see Oxford University. There I saw the pictures of the great preachers, and I thought, 'It is all empty.' But something said to me, 'No, anything that can produce men like this, there must be something to it'."

That was the extent of his theology: "There must be something to it." Someone asked me, "What did he preach?" He preached Comparative Religion. In his big institutional church, which he patterned after some he had seen in America, he had an English school (which I ran the year I was with him), a library, a reading room, and many social activities. In that way he eased his conscience, but he wasn't able to preach any Gospel of salvation.

Hadn't Wanted to Do Pastoral Visiting

Once when I suggested that we might call on the church members, he said, "That is what we have the Bible woman and colporteur for, to tell the church members on Saturday that tomorrow is Sunday, and to come to church." Soon after that, Bishop Birney came and wanted to call on the church members, not just the rich leaders, as Pastor Wang suggested, but the poor in the hovels, the bishop said. So Pastor Wang had to go with him. But his heart was not in it of course. This was more or less the attitude of most of the pastors. They did call with me, rather unwillingly, but they didn't want to sell Scripture portions, or hand out tracts.

Pastor Wang also told me that that day in Oxford University, "something" told him that if he would keep on and do the best he could, someday it would all come clear, "and that," he said, "is what I am doing." Eight years later, after we had prayed for him all these years, Pastor Wang got back to the Lord in the meeting in Nanchang when the Holy Spirit fell. He really found God, and became a fervent evangelist. He was so zealous that a visiting bishop was afraid of him and appointed him way out in communist territory in Kingtehchen. This was a city of 300,000, but with only twelve Methodist church members in a rented street-front chapel.

A Self-supporting Indigenous Church Developed

Pastor Wang went out there, but his wife refused to go. She hated the church and the bishop, and talked against them. As a result, their little adopted son grew up to become a communist. Twenty-some years later, when I was in communist China, in Chungking, Pastor Wang's son was a communist leader there. But Pastor Wang Shan-chih went to Kingtehchen and built up the church from a dozen members to a hundred communicants, with over two hundred attending. He also led three denominations in evangelism.

Then entirely with Chinese funds, and no American mission aid, they built a three-storey brick building, with a preaching hall and reading room on the first floor, sanctuary on the second (and a room for the visiting missionary) and children's school on the third floor with quarters for the

women teachers. He had a young men's gospel team, mostly his own converts, who went everywhere preaching through the countryside. The last I heard, about 1967, Pastor Wang Shan-chih, then over 80 years of age, was still preaching in that self-supporting church under the communists.

But Pastor Wang was not the only one: Whatever is left of our work in that part of China is the result of the Holy Spirit working in that first great meeting of Dr. Sung's ministry. This is true in many other places in China and throughout the Far East. But it was in Nanchang in 1931 that the Holy Spirit fell in a new way on Dr. Sung and our students, teachers and preachers, and on all of us who were present.

That was the beginning of the "Door" period of Dr. Sung's ministry, of which Jesus had told him in his seminary room in New York City. He later said it was in Nanchang that the Lord gave him his special anointing. It was the first of many great meetings he held all over China and Southeast Asia. It was not planned by Dr. Sung, nor worked up by anybody. It was a great surprise to him, as it was totally unrehearsed and spontaneous. It showed Dr. Sung and us that there is a Holy Ghost power far beyond man's ability. It is no glory to any human, but it is available to anyone.

A China-Wide Ministry

We asked all those who were converted or filled with the Spirit in the Nanchang meetings to write out their testimonies. Our Chinese teachers copied them, and we posted them around the school chapel for all to see and read. Then we sent copies of these testimonies to the Christian papers throughout China. The news went everywhere, and as a result John Sung was invited to preach in many places. The "Door" was opening.

Then Dr. Sung worked for two years or more with Bethel Mission in Shanghai, with the Bethel Bands under the fine leadership of Andrew Gih. But at the end of that time, Miss Jennie Hughes of Bethel, hearing that he intended to leave Bethel and work with the Presbyterians, dismissed him abruptly. He wrote to me that he had no such plans, and asked me, "What shall I do?"

I got out my notebook of 1931 in which I had written down what Jesus had told him in 1927 in New York City. Then I wrote him that now he had finished the “Door” period (it was November 1933). “Now you are about to enter the “Dove” period of your ministry.” That was the way it was, because, before he got my answer, there were many invitations to hold meetings in many places in China. He selected enough for six months, one week in each place. That was the beginning of the “Dove” period, from 1933 to 1936, the great Holy Ghost time, during which John Sung had something over 100,000 converts, and many others of us were greatly used of God. It prepared many for the coming persecutions. Persecution always follows revival.

The Great Revival Time in China

One time during the “Dove” period, Dr. Sung held a month’s meeting in Amoy, to which people came from all over China. He preached three times a day, clear through the Bible from Genesis to Revelation. The substance of these addresses was published in Chinese and is still available in Christian bookstores in Taiwan, Hongkong, Manila, Singapore, etc.

The Holy Ghost revivals of 1933-36 continued everywhere. Converts travelled with the refugees on the great westward treks during the war with Japan. There were revivals even in places occupied by the Japanese, as well as in Free China. And there are many faithful Christians in mainland China today, the result of Dr. John Sung’s work, though many have died for their faith. We pray that the survivors may be stirred by a great new zeal to witness, and a renewed Holy Ghost power to win souls which will sweep all China with a greater revival than has ever been experienced in that suffering land.

VII. REVIVAL IN SPITE OF OPPOSITION

After the great revival “Dove” period, Dr. Sung entered the “Blood” period, from November 1936 to 1939. During that time Japan invaded China, and blood began to flow. At that very time, November 1936, Chiang Kai-shek was captured and held until he agreed to fight Japan. I remember how thankful we were when he was released. During those years Dr. Sung also bled. He had fistula. But he went on preaching in many places.

Disapproval by Leaders

In 1937 he held meetings in the Guilan Methodist Church in Nanking. The city-wide evangelistic committee of Chinese churches invited him. But the Chinese pastor of the Guilan Church did not approve of Dr. Sung’s coming to his church because his missionary co-worker disapproved. The bishop also did not favor Dr. Sung’s meetings. But the local Methodist church board voted to let the interdenominational committee have the meeting in the Guilan Church anyway, and Dr. Edward James, Methodist professor in Nanking Theological Seminary, and Mrs. James, entertained John Sung. I was holding meetings in Chinkiang at that time, but I closed my meetings to go to Nanking to pray and otherwise assist Dr. Sung if I could.

When Dr. Sung heard of the opposition of the pastor, missionary and the bishop, he said, “I won’t stay here; I’ll leave.” I knew he meant it, because he had left Kiukiang in 1931 when some opposition developed, and they asked me to go to take his place and preach the last seven sermons. He also refused to stay in Wuhu for the same reason. So I said to him in Nanking: “You can’t do this to us, John Sung! I have closed my own meetings in Chinkiang to come here to help you, and Dr. and Mrs. James have ‘stuck out their necks’ to entertain you. So you must stay through this week.” We often talked to each other like “Dutch uncles.” So finally he very unwillingly consented to stay as we had insisted.

“He Criticizes Us Missionaries”

Then I went to the missionary, who was a friend of mine, and I asked, “Why do you oppose Dr. Sung?” He replied: “Because he criticizes us missionaries; he stands up there and says, ‘You hypocrites of missionaries on the back seat’.” I told him, “Now Frank, I’ll tell you what to do: You sit in front of me, and whatever you can’t take, you throw it over your shoulder to me; I need it.” He knew what I meant: that he needed it. So he finally said, “All right, Will, you win.” From that time he helped.

Then I went to the bishop, and asked him the same question. He replied that the missionary did not approve, so he was backing him. I asked, “Now Bishop Hammaker, if the Catholics had a man who could fill their largest church, wouldn’t they use him, even if they didn’t approve of him? Why can’t we be as wise as the Catholics?” He agreed, “You are right, Will.” He liked me because of some previous dealings in which my judgment had proven right, so he took my advice and stopped opposing.

Chinese Pastor Declared Dr. Sung Insulted Him

The Chinese pastor was less easy to persuade. He claimed that when he called on Dr. Sung, and had waited a long time for him to come, Sung had merely said, “Hao, hao,” (Yes, yes) and went on upstairs. I told him how much time Dr. Sung gave daily to the Bible and intercession, and that he didn’t have time for more conversation. But he wouldn’t be mollified.

However, Bishop Ward, just elected, whom the pastor admired, favored Dr. Sung, which helped greatly. Finally, some of this pastor’s church members were healed in Dr. Sung’s healing meeting, and this changed his attitude. But Dr. Sung bewailed the Nanking meeting as a failure, because there were only 600 seekers, and he was accustomed to 1000 to 1500 or more in a week.

During the Nanking series in May 1937, Dr. Sung preached one day on Acts 16. As usual, he had the great congregation of 2000 or more read each verse aloud. Then, after the exposition of each verse, he had us sing “More Love to Thee, O Christ.” Part way through the sermon he had us sing another chorus which showed how our love for Christ would give us

a concern for our own family's salvation. Then back to "More Love to Thee, O Christ," because our first love and loyalty should be to our Lord. Here are some notes taken during that service:

The Life of Love — Acts 16:12-17

Read Acts 16:12. Paul had seen a vision: "Come over and help us," (verse 9) so they went to Philippi walking, after carrying their luggage through Phrygia and Galatia, to Troas. (This was prophetic of wartime treks by many.) He had us sing "More Love to Thee" after each verse exposition.

16:13. On the Sabbath day they went to a prayer place, where women prayed. In 1909 two women prayed for Hinghwa. God told them there would be a revival; it occurred before their letter arrived in Hinghwa. Sing.

16:14. Lydia sold purple. She was in business, but not to get rich. If we have food to eat, and clothes to wear, that is enough. On one hand, she did business; on the other hand, she helped Paul preach. "The Lord opened her heart." Sing: "More Love to Thee, O Christ."

16:15. She was baptized, and her household. She was not satisfied for self alone to be saved. All sang: "And where is your husband? No doubt at home a-gambling." (Tune of "I Will Sing Hallelujah.") 2. "And where is your brother? Probably also gambling." Lydia insisted that Paul and his gospel team stay at her house. "Endure hardness." Love moved her to constrain them to abide. Sing: "More Love to Thee, O Christ."

16:16, 17. Paul mentions the Macedonians' "deep poverty" in II Cor. 8:2, but they were liberal. There was a girl who opened a church that had been closed for years. Another girl was queer; she couldn't sing, but she led 200 to Christ. Many have gone to Yunnan to preach. Why? They love Christ. High school students and teachers go to Kuling for morning Bible study, then afternoon preaching. Sing: "More Love to Thee, O Christ."

Dr. Sung's Family Was Second to God

During the "Blood" period, though ill, he travelled to Singapore, Indonesia, Manila and Taiwan, and preached in many places for all groups. One time I happened to be at the Bund in Shanghai waiting for somebody also to arrive by ship, and here I saw Dr. Sung just coming ashore. He had been in Singapore or Indonesia. He asked me, "Shu Siensen (Mr. Schubert) can you tell me where my wife lives?" His wife had moved, and he didn't know her address. So I telephoned to a Chinese friend, who came and got Dr. Sung and took him home.

Dr. Sung had a very lovely, beautiful wife, a sweet Christian. They had four children, a boy and three girls. Dr. Sung hadn't wanted to get married, but his father insisted. He would go off for months at a time and leave his wife while he held revival meetings all over the Far East. However, he wrote out his life story, and the income from "My Testimony" and his choruses and other books was Mrs. Sung's. She filled the orders and received the money. Later, a committee did that.

Dr. Sung was very much afraid of getting rich and fat, he told me, like some evangelists who had made lots of money and settled down, and as he said, were "too fat." So he wouldn't keep any of the money that was given him in his meetings, but turned it over to a committee, who supported his wife and children, and gave him whatever he needed, which was very little except fares. Incidentally, after he died in North China two or three years after the end of the fifteen-year ministry, Mrs. Sung culled out material from his notebooks and sent it to this committee, and they published it. It is available in Chinese, though not in English. This includes many of the things the Lord told him as he studied the Bible day and night for years. Thus Mrs. Sung tries to continue his work.

VIII. A MAN OF ONE BOOK

One secret of Dr. John Sung's lasting success was the way he spent hours every day with his Bible. In fact, he seldom if ever read anything else. When he was with us in 1931, I offered him the morning paper. He looked at the headlines (mere courtesy) and laid it down, not interested. Bishop Gowdy, his own bishop, who admired and appreciated him, gave him the conference course books, but Sung told me, "They have no taste; what shall I do?" I replied, "Don't read them." Hingwa Conference admitted him anyway.

Our electricity went off at ten p.m., so we gave him a little night lamp, but the next morning the oil was all gone, and he asked if he could have a larger lamp. We gave him a big lamp, but the following morning that was empty too. I thought, "What does this man do at night?" So I made an excuse to go in and see if he needed anything, and there, in the middle of the night, I found him on his knees by the desk, with his Bible and notebook, writing down the things the Lord gave him. Day and night he was in the Word of God. I asked him why he didn't write up some of these things. I told him, "People ought to know some of the things God tells you." He replied, "Oh, Shu Sien-sen, if I would publish the things God tells me, they would surely think me crazy." So he didn't publish them, and they are not in the books written about him. But I have written some here.

Every Bible Word Has a Meaning

During those days in Nanchang, Dr. Sung told me that every word of the Bible has a meaning, a spiritual meaning, even the numbers. No word of Scripture, nor phrase, is there just by chance. If we will wait before the Lord, the Holy Spirit will reveal to us the meaning. Sometimes it has been necessary for me to wait on my knees all day to find the meaning of one word or phrase, such as: What did Jesus write on the ground? (John 8:8.) Then it would come in a flash like lightning revealing great sweeps of scenery, opening up great vistas of truth. Often this revealing would come just before time to preach, sometimes while they were singing the first song, and me on my knees upstairs. So I must hastily jot down the main

lines of thought, and trust the Holy Spirit to reveal the details as I preached. Most of my sermons on Mark came that way at Wuhu.

One thing more, among many, that Dr. Sung told me, was that each chapter of John's Gospel is divided into three parts: Dead to the World, Dead to Self, and Dead to Our Own Ability. Or to put it positively: Pardon, Purity and Power. I have found this valuable in preaching, and I have one series of 21 sermons on John, which developed over the years, and which I used in evangelistic meetings in many parts of China, and later preached on the radio in Manila, broadcast over the mainland China. He also explained each of the three octaves of John by the seven days of Creation: Light (Genesis 1:3) explaining John 1, 8 and 15; Division of Natural and Spiritual (Genesis 1:7) explained Chapters 2, 9 and 16, etc. Chinese Christians just "ate up" this method of Bible exposition, but American congregations did not seem to care as much for it, nor did Americans seem to desire three meetings a day with two-hour sermons, seven days a week, like the Chinese Christians enjoyed in those early days. I owed all this to Sung.

Some of Dr. Sung's Subjects

In Nanking, May 15, 1937, Dr. Sung gave me a list of preaching subjects. They should be progressive, leading the hearers along: John the Baptist first, with his word of repentance, then on to Revelation at the last, with its message of hope. This included Conversion, Sanctification, the Fulness of the Holy Spirit, the Way of the Cross, and Joy.

Conversion:

"If not converted, will not go up," or progress spiritually.

1. God's way to bring people (sickness, etc.) Isa. 40: Comfort, "Come."
2. True Repentance — Zacchaeus, restitution, a spontaneous, inner urge.
3. Heaven and Hell — VERY STRONG!

4. The Cross. Isaiah 53.
5. The Blood, through the whole Bible, Old and N.T., the Ethiopian eunuch.
6. Doctrine of the New Birth, Nicodemus.
7. Witness of the Holy Spirit, and of one's own conscience, as signs of new life. Use many testimonies.
8. Testimony. Dr. Sung spread his own story over eight days.

Sanctification:

1. Filled with the love of Christ — flow out. Daily consider: "How He loved you."
2. Hate sin to the very bone, the test of holiness.
3. Full Consecration — die to self, and Christ will live in you. "Not by mouth, but by act." God said to Abraham: "Now I test you." "You must do something — you've got to act." An act of the will is important.

Fulness of the Holy Spirit:

1. Filled with the Holy Spirit — Get.
2. Flow out as Living Water — Pour.
3. Take to Others — Carry.

"A man filled with the Holy Spirit, if keen, has an army with him; some have thousands, some have two, 'According to your **faith**'." "The commander gives soldiers to leaders, who are like Peter, brave, having the spirit of adventure, loving Christ."

The Way of the Cross:

1. The Life of Faith — the Devil gets after you.
2. Abundant Life.

3. Life of Love — humble servant in the country — not all have to be evangelists — poor widow, “Old woman sang a song for the sick people, for love’s sake.”
4. Life of Hope — Hope makes us work; Second Coming incentive.

Philippians — Joy:

Chapter 1: Joy of Work, study Bible, pray, work.

Chapter 2: Joy of Fruit.

Chapter 3: Joy of Hope.

Chapter 4: Joy — Lasting Joy.

FURTHER SUGGESTIONS: 23rd Psalm to interpret John; I Corinthians to open the whole book of Mark — 16 chapters of Love. This method of Bible study is very fruitful, both for one’s own mind and soul, and to use with select Bible study groups.

“What Chapters Shall I Preach on?”

Dr. Sung was so saturated with the Word of God that he could preach on a moment’s notice on any chapter of the Bible suggested by the congregation. Sometimes he would ask: “What chapter shall I preach on today?” Then he would write their favorite chapters on the blackboard, have them vote, and then he would preach on the chapter getting the most votes, including an interesting blackboard design to illustrate it. This was apparently impromptu, but was the result of years of midnight oil, absorbing the Bible on his knees. God forgive us for neglecting our Bible!

Bible Sales Soared

Thousands would sit before him with open Bibles, marked with red pencil, page after page filled with the important Bible words, Chinese characters, encircled with red. As a result, Bible sales soared all over China. Dr. Carleton Lacy of the Bible Society told me he always knew where John Sung was holding meetings by the increased orders for Bibles.

Some of these Bibles were burned by the Red Guards, and their owners were killed, but many remain, though in some places we hear they bury their Bibles between secret meetings. But the seed of the Word sown in many hearts will yet spring up in a great spiritual Springtime upsurge.

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.” (Isa. 61:11.)

IX. CLOSE DEALING WITH SEEKERS

Another secret of Dr. Sung’s lasting success was the thorough work he did with seekers. He not only preached unsparing two-hour sermons three times a day, but then he would have altar services in which he asked searching questions. He would name sins, and have seekers all over the big church raise their hands when he mentioned their particular sin.

I thought because I was a missionary, and his close friend, and was there to learn, that I could look. But he pointed at me and said in English, in no uncertain tone: “Shut your eyes.” I did! However, I took rather full notes of his Nanking sermons and altar work.

As he would name their sins, and they would respond to each sin mentioned, and acknowledge by raising their hands by the scores, and sometimes by the hundreds, he would say: “Will you make restitution? Will you ask forgiveness? Will you forgive this person? Will you return the money you stole? Will you make right the wrong you did?” Some questions were:

Questions Dr. Sung Asked Seekers in Nanking, May 1937:

DO YOU HATE? Father, mother, brother, sister, teachers, grandmother, daughter-in-law, husband, wife, friend, children, fellow workers, students. Have you not talked to them for years? Do you hate in your heart? Do you hate to the very bone? Are you willing to write to them? You must ask forgiveness, face to face, or write. If you will, raise your hand. Now pray: “Lord forgive.” Have you done it? Pray: “Lord, I

will forgive; I will write.” Raise your hand if you will. There was a widespread response, and many tears.

MONEY STEALING: Did you “borrow” and “forget” to return things, or don’t want to return them? \$100? \$1000? \$50? \$5? 5 cents? 5 coppers? On the train, did you borrow from a friend, and not return a handkerchief, books, an umbrella? If you have no money now, return it later. If they have died, or you don’t know their address, give it to the poor, or to the church. If you are willing, raise your hand! Promise aloud. (These questions might apply in your church. You might try using them.)

STEAL: Did you steal from your parents, from your husband, wife, friends, or your business partner? Did you help others steal, and keep quiet? Did you take public funds, much or a few cents? Did you cheat God? Did you steal a letter? Did you cheat in examinations? Did you use false stamps? Did you steal \$500? \$60? One cent? from birth to now? Return it! Pray aloud: “When I arise from my knees, Lord, I’ll return it.” Bracelet, rings, handkerchief, books, umbrella, toys, food, fruit, flowers? Did you use public things for personal use, such as office paper? Did you ride on a pass when you had no right? Pay back the fare! Did you pick up something not yours? \$500? \$50? 50 cents? One cent? Or books? Umbrella? (Often repeated: there must have been a lot of umbrellas taken!) Maybe someone left something in your room. Return it. (In Peiping, officials returned thousands of dollars to the Chinese government after Dr. Sung’s meeting. It greatly impressed other officials.)

DID YOU COMMIT ADULTERY? From the beginning to today? Did you almost? Mentally? With people in your own family, sister, brother, man and man, woman and woman, with animals? Have you been guilty of self-abuse? Did you take someone’s wife or husband? Or concubine, or someone’s else concubine? Before marriage? (Is this too close? Will you go on reading?)

DID YOU KILL? By abortion, by poison, or other way? Have you entered the communist party?

HABIT: Do you gamble? Play mahjong, drink, use cigarettes, opium, heroin, wine? Do you sell opium, cigarettes, morphine, idol worship

materials? Do you buy or sell lottery tickets? Do you dance, go to movies, read bad books? Do you look at pornographic pictures? BURN THEM!

SINS IN THE FAMILY: Do you beat members of your family? Do you sell servants or slaves? Do you lend money at a high rate of interest? Are you disobedient to your parents? Do you quarrel with your sister-in-law, or others? Will you write a letter asking forgiveness?

SUPERSTITUTION: Do you worship idols or ancestors, or the picture of Sun Yat-sen? Do you draw lots or go to fortune tellers? Do you eat idol food? On Sunday, do you buy or sell food? (Travel if necessary, and buy a little food, is O.K. — Sung) Do you omit Bible study? Have you stopped praying? Do you testify for Christ? Have you kept your vows?

INNER SINS: Do you still have the old temper, jealousy, pride, covetousness, backsliding, blasphemy? Have you an unforgiving spirit? Did you want to commit suicide? Have you an unbelieving heart? and not believe the Bible? Do you doubt God, and think God is unjust? When you were sick, did you make some promise to God, then when well did you forget your promise? Do you worry, and have no faith? Put your worry on God, not on yourself. Did you blame God when someone died? Did you ask, “Where is God?” Did you bear false witness? Did you criticize people? Did you write a false letter home? Did you make love for fun, then give up? Do you have jealousy in your heart, and fight for position? Do you love the world?

Dr. Sung asked many more questions; then had everyone pray a prayer of praise, and sing: “For me, for me, it was for me the Savior died.”

Dr. Sung prayed, and all said, “Amen.” He told me later, for more questions see the Free Church Common Prayer Liturgy of Confession. When I asked at lunch that day if people really did all these things, he told me that he didn’t ask the worst things people had confessed to him.

Seekers' Meetings Produced Lasting Results

Some may wonder at the value of these long, drawn-out seekers' meetings, after a two or three-hour sermon. No one seemed bored or tired. All the people who did not intend to stay clear through were asked to leave before Dr. Sung preached, then the doors were locked. If anyone started to get up during the preaching or after meeting, the Chinese ushers would tell them to sit down. Chinese Christians did not object to much repetition of choruses and prayers. The Holy Spirit was at work, and the great crowd of 2000 was in the spirit of repentance and consecration. They were prepared by much prayer by Dr. Sung and others, by the power of the Word of God, and by a felt need. One must judge these methods by the results, producing real conversions, sanctifications and continuing faithfulness.

Gospel Teams

Another way that Dr. Sung's ministry was multiplied and continued throughout China and the Far East was by the Gospel Teams he organized in the places he held meetings. At one of the Nanking meetings the Gospel Team flag was shown, with a large Cross on it in red. All sang "At the Cross." The many gospel teams were brought to the platform one at a time, and were prayed for. These gospel teams were organized in every place, held prayer meetings in homes, and preached everywhere.

Dr. Sung had a magazine which had Gospel Team news and advice, which went to all. These teams brought converts to their home churches. When I preached once in the big Moore Memorial Church in Shanghai, with 3000 present and 1000 young people in the balcony, we gave no altar call (Sunday morning) but the gospel teams brought seven or eight to the altar and prayed them through to salvation.

Greatest Evangelist — Pray for Others

His was a great ministry, of the Word, of private dealings with seekers, and of intercession. I still say John Sung was the greatest evangelist of the twentieth century, so far. But we pray and hope for others.

X. HOLY GHOST POWER THE SECRET OF SUCCESS

In Nanking, in May 1937, Dr. Sung preached a series of sermons on the Fulness of the Holy Spirit. There were 2000 or more present each time.

The Holy Spirit Filling

On May 15, in the morning, he preached on Isaiah 35. We read each verse in unison aloud. After each exposition we sang "Showers of Blessing."

I. THE GLORY OF GOD.

The wilderness of our heart will blossom like the rose. Pray for a Holy Ghost outpouring. Read Isaiah 35:1 together. It is illustrated by Acts 1: in the Upper Room the 120 believers had a great hunger and thirst for the Holy Spirit, and were in constant, earnest prayer. In Hinghwa, the church could hold 3000, but only 200 came. But in a week the Holy Spirit fell, and all the seats were filled.

II. WARFARE, THE ARMOUR NEEDED AND SUPPLIED.

Isaiah 35:2 and Acts 2. Like flowers opening, our eyes, ears, mouth, feet, hands, all blossom when the Holy Spirit comes: "Hallelujah" is spontaneous — no need to urge, no false shout. Tongues? Hearers could understand; flowers of fellowship, not false tongues, but deeds that glorify God. The Spirit-filled Christian's face shows the glory of God; the fruits of the Spirit are love, joy, peace. Sing "Showers of Blessing."

Isaiah 35:3 and Acts 3: Hands and feet have power. Faith to stand does not need others to carry; no dependence on others. Sing "Showers...."

Isaiah 35:4 and Acts 4: Peter and John, filled with the Holy Ghost, had no fear. The Holy Spirit gives courage and hope that cannot be put down. (This is a prophecy about his converts under persecution today. Let us pray for the thousands of true Christians in mainland China, for the Holy Spirit to give new zeal.) Sing: "Showers of Blessing."

Isaiah 35:5 and Acts 5: Eyes are opened, ears hear. We can stand if filled with the Holy Spirit. This steadfastness is proof of being filled with the Spirit. Do you want it? Put up your hands! Sing: “Showers of”

III. VICTORY.

Isaiah 35:6 and Acts 6: The Spirit-filled believer is not only protected from the devil’s attack but he will attack Satan. The Christian takes the offensive. He has victory under all circumstances. Sing: “Showers of Blessing.” (Sung’s converts fulfill this. Many in mainland China died for Christ. God cares for their widows as in Acts 6, and others keep on witnessing. The irresistible Gospel inevitably surfaces in victory.)

Isaiah 35:7 and Acts 7: Great faith and hope. Stephen witnessed with power. Do you want the Holy Spirit? Put up your hands! “Showers of Blessing.”

IV. WALK HEAVEN’S ROAD (P’ao t’ien lu.)

Isaiah 35:9 and Acts 9: The Way of Peace; no “fear of tigers” (a Chinese idiom “bu p’a lao hu,” indicating fearing nothing.) Ananias was sent to see Saul of Tarsus, the persecutor. God said, “Don’t fear.” Sing.

Isaiah 35:10 and Acts 10: The Way of Happiness and Joy. God sent Peter to Cornelius the Roman. Do you want the Holy Spirit to fill you? Raise your hands! Sing: “Showers of Blessing.”

V. HOW TO BE FILLED WITH THE HOLY SPIRIT. (Isaiah 4)

The widows weeping were like Christians without the Holy Spirit. “We seven” when filled with the Holy Spirit (Isaiah 4:1) will be called by His Name, our reproach will be taken away. Then “the branch of the Lord shall be beautiful and glorious,” and there will be fruit (verse 2) and holiness (verse 3). The old temper will be gotten rid of, also pride, etc., so the Holy Spirit can do His work in the hearts of others.

For this we need early prayer: are you filled on the 20th, then full of death on the 21st? Why? The Lord said, “Get up early and learn of me.”

Then there will be “a cloud and smoke by day, and the shining of a flaming fire by night.” There will be glory and defense, “a place of refuge,”

verses 5 and 6. Everything is cleaned up, as Jerusalem was to be, in and out. Isaiah 4:4. How can this come to pass? Some suggestions are:

1. Die to the world, as a widow.
2. Unite together, thirst for the Holy Spirit like the seven women.
3. With one heart **beseech** for the Holy Spirit — no longer dependent on the world, hope and pride gone, cling to One, the Holy Spirit, to come to be our husband. We must cleanse our hearts, burn outside and inside.
4. Truly wholly sanctified — empowering — put on the Holy Spirit — wrapped up in the Holy Spirit. Sing “Showers of Blessing.”

Questions:

Questions After Dr. Sung Preached on “The Holy Spirit Filling” Isaiah 35:

How many want the Holy Spirit? Raise your hands. Come forward. There was quite a season of prayer. Sing: “Showers of Blessing.” Prayer (after the leader) confessing need and asking for the Holy Spirit. Then “I Believe.” More prayer (all at the same time). Sing “Fill Me Now.” Stand. Do you believe? Raise your hands. Dr. Sung gave instructions.

Pray for the church; raise hands; more prayer. Sing: “All for Jesus.” Questions. Pray for home and friends. “Are you willing?” Raise hands. Concert prayer. There was much more fervor. Sing “All for Jesus.” Pray for those needing comfort: the sick and sorrowing. Sing “All for Jesus.”

For Those With the Old Nature and Habits, Who Can’t Get Free:

Will you pray? Raise your hands. Concert prayer. Sing “All for Jesus.” Pray for courage to make immediate restitution. There were more questions. Raise hands; prayer. Sing “All for Jesus.” Then all together: “Lord, I believe with peace,” raising hands with faith. Prayer. “All for Jesus.” Do you believe? Really? Then put up your hands! Clap and sing

“All for Jesus.” Do you want it? Clap hands. Ask: “Exalt Jesus” (Tune of “Come to Jesus”). Put up hands and sing: “Exalt Jesus.”

Do you believe Jesus? Raise your hands and sing “Believe Jesus” (Tune of “Come to Jesus”). Look to Jesus? Sing “Look to Jesus” (Tune of “Come to Jesus”). Clap. If someone hits me, “I’ll Praise Jesus!” Do you want it? Hands up! Sing: “Praise to Jesus.” Filled with Jesus? Do you want it? Raise your hands! Clap and sing “Filled with Jesus.” (Same tune.) All pray. Sing: “All for Jesus.” Prayer by Dr. Sung, and thanks. He said, “It is like Mark’s Upper Room.” Praise by Dr. Sung. Do you believe? Raise your hands again. Sit down. Then he announced group and private interviews at 9-12 and 1-3. Be sure to bring the Prayer Blanks.

The value of these seekers’ services is evidenced by the indelible impression made on many now serving Christ faithfully all over the Far East. Such services might not be welcome elsewhere, but might be tried.

Healing Service

This was led by Dr. Sung in Guilan Church, Nanking, May 18, 1937. After reading in James 5 about healing and anointing with oil, and explaining the promise in Mark 16:17, 18 and 20, then prayer and singing “In the Cross,” the ill ones were taken one at a time to the platform.

Dr. Sung prayed for each one, anointed him with oil, and smacked him smartly on the forehead as he did it. Many were praying meanwhile. Many were healed, including sick members of Guilan Church, whose pastor had opposed Dr. Sung’s coming; but as a result of the healings, the pastor became favorable and co-operated.

This Nanking series was one of Dr. Sung’s lesser meetings. He was disappointed because there were only 600 seekers in the eight days. God, raise up another John Sung! What he had them sing is true today:

“East is vain, West is vain, South is vain, North is vain;
Everything is vain. But we labour not in vain.” Amen!

XI. A GREAT REVIVAL PROMISED

August 5, 1941, Dr. John Sung wrote to me: "Peace to Mr. Schubert, Fellow-laborer in the Lord: Since we parted at P.U.M.C. (Peking Union Medical College) I have remembered you without ceasing in my prayers. On June 7 when I left P.U.M.C. Hospital there were three wound mouths. By God's blessing, two of the three were entirely healed up while I lived in the home of Dr. Hsu, head of the Peiping Gospel Teams.

"On July 3 my wife hurriedly returned to Shanghai because of the serious illness of our son. The same day I came to Hsiang Shan (Fragrant Mountain) and temporarily rented a house for a summer retreat. I have already been here a month, and the mouth of the wound is nearly healed.

"Many years ago God used His child to do the first step of His work. Now God has been using more than two years of illness to prepare His child to accomplish the second step, a much deeper work, not only to lead His children out of Egypt and across the Red Sea into the Wilderness, but also to lead His children across the Jordan River into Canaan to receive that Eternal Rest.

"In my prayers God has shown me clearly that the great revival time of the Chinese church will come. This great revival is not through man but through the work of the Holy Spirit Himself exercising the hearts of a certain class of workers, moving them with one accord, one heart and mind to unite in an out-of-the-way place for a long time of prayer, to do prayer work in the Spirit.

"During this time of prayer in the Spirit, God Himself will begin the work, will lead them into the depths of truth, will lead them to utterly die out, will lead them to want, not self, just want the Lord. Not to see self, but see the Lord alone.

"God will lead them with one heart to run with united footsteps, will lead the members to strengthen each other, and in the Spirit to have mutual fellowship, to edify themselves in love.

"He will lead them to love what the Lord loves, to see as the Lord sees, to hate what the Lord hates, to pray as the Lord prays, to complete

what the Lord would complete, will lead them to break every fetter, to be free in the Spirit, to use faith to finish the work that God would finish.

“God during this time will do a wondrous work. There are many things I cannot write with a pen, but I hope you will pray much about this, and I believe the Holy Spirit surely will speak in your heart, so I will not say more.

“In my prayers, God also entrusts you with responsibility for the great revival of the Chinese church. May the Spirit that worketh in my heart also work in your heart, together with the Lord to hear still small Voice, in these last days to finish the work He Himself would finish, even a work with ‘gold, silver and precious stones,’ which can go through trial by fire. Isaiah 62:1, 2, 6.” These last words of Dr. Sung to me were no doubt a prophecy of impending persecution for the church.

All the Missionaries Would Leave

About that time Dr. Sung also told a missionary friend of ours that God had revealed to him that there would be a great revival in China, but that the missionaries would all leave first. A few years later the missionaries were all forced out by the communists. Now we look for the revival. It is interesting that in his August 5, 1941 letter John Sung speaks of the “trial by fire.” The church in China surely went through, and is going through, that time of testing. The Lord had used John Sung to raise up a people scattered throughout China that were able to stand the test, some even unto death, but others whose spark will be fanned by the winds of God’s Spirit until the flame of revival will burn away unbelief and materialism and atheism with Holy Ghost fire. Our work is to pray for this.

A Continuing Influence

Why did John Sung’s ministry have such lasting results? He was different from all others I have ever known in his prayer life. In Nanking, we were in adjoining rooms, and I heard him pray. He had hundreds of prayer requests, even thousands, on prayer blanks. In each place where he held meetings, Dr. Sung would have seekers come to him for group or

private interviews. In order to have such a prayer interview with Dr. Sung, each of them must bring a prayer blank (costing one copper each) with name, address, sex, age, photograph, prayer requests, and a testimony. These represented never-dying souls, hearts open to His gaze.

By the nature of the prayer requests, usually three or four each, he could tell how far along the seeker had come spiritually. Some asked for selfish benefits, such as a job, etc. Others felt their need for heart purity or holiness, or were concerned for the salvation of others, or for revival in their home churches. Dr. Sung kept all these prayer blanks, and carried them with him, thousands, in two big suitcases, and he would pray fervently for these people afterward, even while preaching three times a day and having many interviews, besides hours with the Word.

In Nanking I heard him weeping, and groaning, in agony of soul, praying for these people in places where he had held meetings previously. I don't know how he did it, except that he had a great spiritual passion, even an obsession, which very few have, and which is to be coveted. "Seek earnestly the better gifts." More exactly, Paul says, "Covet earnestly the best gifts." I Corinthians 12:31. This gift of intercession is surely one of the greater gifts. It takes dedicated will-power to exercise it, and that will-power comes from a God-given love for souls. I Corinthians 13.

Some who have written about Dr. Sung thought he was proud, but he could not have lived so close to God as to intercede in this way if he had been proud, because "God resisteth the proud." (James 4:6 and I Peter 5:5.) John Sung's humility came from having seen and talked with Jesus, and from living in the light of Jesus' Cross and the daily searching of the Word of God. Most of us are too busy and proud to pray in this way.

Daily Intercession for Others

That is one secret of his success, and of the lasting results of his ministry: that he prayed for the seekers after he left them. He prayed one day for all the seekers in Peiping, another day for all those in Tientsin, then for those in Shanghai, Foochow, Hinghwa, etc. So wherever John Sung

had been, there were Christians who remained true and faithful. Wherever I have been in China, including Taiwan, the most faithful and dependable members in the churches were those who had been saved and blest in Dr. Sung's meetings. Others have said the same. This is because he prayed for them afterward. No long ago I talked to a pastor from Indonesia, who has a thriving church during this great revival time there, and he said that the forty strongest members and best soulwinners of his church in Indonesia were the product of John Sung's ministry.

So as the Lord promised John Sung, it will happen again, and in even larger measure. As Robert Porteous predicted: "The desecrated churches and chapels of China will yet resound with the praises of God." For that we wait and pray.

XII. DR. SUNG'S LAST ILLNESS, SORROW, HUMILITY, DEATH

The fifth period of Dr. John Sung's ministry was the "Sepulchre" or "Tomb" period. Near the end of the "Blood" period, when he was in Indonesia, Dr. Sung had to sit down to preach, and in his final meeting there he lay on a camp cot and preached. Then he came home to Shanghai, and was unable to travel anymore in evangelism.

During this time of illness in Shanghai, Dr. Eugene Erny, chairman of the Oriental Missionary Society, himself a fervent evangelist and soulwinner, went to see Dr. Sung. In the course of their conversation, Dr. Erny asked why Dr. Sung was so sick when God had used him in the healing of so many others. Sung replied that now he needed someone to pray for him. However, none of us were able to pray effectually for him, and he got worse, and had to go to Peiping to the hospital for several operations. Later, they found that he had cancer. Evidently he had "run his course."

This was the "Tomb" period, 1939-1942, in which Dr. Sung was shut up. And China was also shut up: all the ports of China were closed by the Japanese blockade. There wasn't as much bloodshed as there had been, because the Chinese had learned guerrilla warfare and had gone into the interior, but China was definitely sealed. At first, Dr. Sung was in the

hospital, then he and Mrs. Sung went to the Western Hills in the mountains out from Peiping. He was in bed, and people came to him from all over China. He still had three meetings a day, preaching from his bed, and two Chinese lady secretaries wrote letters for him.

Dr. Sung's Criticism of Missionaries

While Dr. Sung was in the hospital in Peiping, and I was living in Shanghai, some of the Fukien missionaries in Shanghai asked me to take his wife to Peiping, as I was going there anyway to hold meetings. Mrs. Sung went with me, to see him, and of course I visited him in the hospital. At that time he said to me with tears, "Oh, Mr. Schubert, God has been dealing with me. God tells me that I have been too critical of missionaries." I replied, "No, Dr. Sung, we needed it; I think it was of God that you found fault with us." He insisted, "No, you left your homes and families, and your own land, and made great sacrifices to preach the Gospel in China, and yet I criticized you." So he said, "I ask you, on behalf of the missionaries, to forgive me." So he showed his humility.

My "Morning Worship"

There had been times when Dr. Sung did have a critical attitude toward us. Once he told me I "might amount to something" if I would not give so much time to my family. When he was staying with us in Nanchang in 1931, he came down to breakfast one morning, and saw me down on my knees by the couch playing and talking with our baby Lois. She was our first child after thirteen years of marriage, and was very precious to us. Dr. Sung said, "Oh, I see you are having your morning worship."

He himself always put God and God's work ahead of his family. Some criticized him for that, but I never felt he was wrong in it. He was merely taking the call of God seriously, even "hating his own family" as Jesus said one must do if he is to be worthy to enter the kingdom of God and be Christ's true follower. The rest of us do not take God's call and God's work seriously enough. He had a one-track mind. How wonderful if we could all be that way. One had to know Dr. Sung, and see his work and the results, to appreciate his attitude in this respect. His own family

appreciated him; Mrs. Sung seemed to feel he was doing the right thing. I never felt that she was critical of him. His own daughter became a Christian young people's leader, and the communists put her in prison because she had too much influence. In 1974 she still had two-and-a-half years to serve.

His Only Son Died

When Mrs. Sung got back to Shanghai from that trip to see Dr. Sung in the hospital, she found their son seriously ill. It was a fatal illness, though we prayed for his healing. Dr. Sung told me when I saw him again in the hospital in Peiping, "Shu Sien-sen, God had only one begotten Son, and He died. I had only one son and he died." It is true that John Sung in many ways typified the ministry of God in the world, especially as regards China. His ministry, in his own body, typified the sufferings, and the spiritual victories of China and the church in China and the Far East. China was in agony, and John Sung had this great sorrow in illness.

When we began to come to the end of Dr. Sung's fifteen years of ministry, of which Jesus had told him in his room in New York City, I began to pray about it. I wept and prayed, and I said, "Lord, we need him. Please continue his ministry. Extend the time as you did with King Hezekiah." He did live two or three years after the fifteen years, but without any public ministry. He died August 18, 1944.

Greatly Blest by Dr. Sung's Memory

At the close of the war, in the autumn of 1945, I was in Peiping, and I went out to the Western Hills and saw Mrs. Sung. She took me to Dr. Sung's grave. As I stood there by the stone cross, I was greatly blest by the memory of his wonderful life. At that time Mrs. Sung gave me one of two personal copies of his Chinese chorus book. I used it in many evangelistic and revival meetings in mainland China and in Taiwan, as we broadcast the Gospel back into communist China and around the world.

This chorus book is the one used in the Nanking meetings, from which we give quotations (translate) in the notes of those meetings. Dr.

Sung's personal copy lies before me as I write just now. It has his name in his own writing in Chinese on the cover. It is one more thing to challenge and inspire me to be more faithful in my soulwinning and intercessory ministry. However, I despair of even approximating Dr. Sung's zeal in Bible study and prayer. But we hope that God will raise up others who will be inspired by his life to a similar ministry in the Orient or the West.

So, as we remember John Sung, we pray that God will produce another, perhaps even greater, evangelist in this century. God often calls His leaders from the ranks of Jesus' persecutors. When this man, or men, come on the scene, then China and the Far East will be aflame for God with the preaching of the irresistible Gospel.

PART III

THE LIFE AND WORK OF REV. TING LI MEI

MORNING STAR OF THE ASIAN AWAKENING.

I. YEARS OF TRAINING *1871 – 1908*

Thirty years before John Sung, there was born at Tahsingting, Shantung, North China on 2 October 1871 a son to the House of Ting. Since Shantung was the birthplace of Confucianism, the Tings from grandfather downwards were staunch followers of the Chinese sage until their conversion to Christianity with the coming of American Presbyterian missionaries. So they named the boy Li Mei, which being interpreted is “Established Beauty”. Li Mei had an elder sister and a younger brother.

Like Timothy who sat under the tutelage of his mother Eunice and grandmother Lois, Li Mei was instructed in the new-found Christian faith by intensely devout parents and grandparents from an early age. Endowed with a pleasant disposition and a “patient continuance in well doing” (Rom. 2:7), the lad showed promise of success that would live up to his elegant name. Observing his industry, filial piety and spontaneity in helping Mother in her household chores, Elder Uncle Ting remarked, “This boy will become a ‘great vessel’ one day.” As to his conversion it must have been through the Scripture implanted in his young mind at daily family worship. And it must have been owing to such a pious process whereby he found salvation that Li Mei in his future ministry emphasised the importance of memorisation of Bible texts.

Li Mei received his earliest education from an American Presbyterian Mission Primary School near his hometown. Having completed his primary education, he was obliged to look farther afield to finish his study.

At the prefectural capital of Tengchow, the American Presbyterian Mission had founded another institution, a Christian Middle School and College, which has since developed into modern Cheeloo University. In order that Li Mei might continue to obtain an elite Christian education his parents spared no pains to send the young lad, now thirteen by Chinese reckoning, to the Mission School.

In the 1880's, over a century ago, there was no public transportation between Tahsingting his hometown and Tengchow the prefectural capital. The distance from one town to the other was 480 *li* or 160 miles. The only way of conveying oneself was by trudging the narrow, winding footpaths and cart tracks, or on horseback. Fortunately Li Mei had a travelling companion in "Old Mr. Han". Han was fifteen years his senior, but one year his junior in school. The two of them had to walk or ride literally hundreds of miles to and fro each year for their summer and winter vacations.

No sooner had young Ting enrolled in the American Mission School than he began to excel. A model student, he quickly settled down to serious study. Never transgressing a school regulation and ever prompt in his assignments, he soon found favour in the eyes of his teachers. A good mixer, exhibiting a noble meekness and courtesy, so that he was an acknowledged "princely man", he found favour also with his fellow-students. Though youngest of them all, he became their leader. And inasmuch as he was sought after by both teachers and students, he became known as "The Little Pastor".

The strength of his dynamic leadership and his well-built physique, may be seen from this testimony of "Old Mr. Han" his travelling companion. The two of them were heading home for the summer vacation when they were bogged down by pouring rain. When the rain stopped, much precious time was lost. Though they resumed their journey with haste to make it to High View Mountain, they were still twenty *li* (about seven miles) away, and the sun was fast sinking. While "Old Mr. Han" seemed caught on the horns of dilemma, Li Mei pushed on as fast as his long legs could carry him, so that his senior was left far behind. Out of sight in the enveloping darkness, "Old Mr. Han" called to his young friend,

from whom came a faint reply, "Okay, I'll wait for you." This process was repeated several times as the two raced away on the dark country road.

When at last High View Mountain was reached, the two found the hilltop village almost in pitch darkness. The shops were shut, while the innkeeper could give them bed but no supper. Hungry and thirsty the two weary ones sank into slumberland, unmindful of many a mosquito bite until the sun rose again. At the first crack of dawn, young Ting summoned his older comrade, "Let's go!" And off they trotted on two hired donkeys into the morning mist.

At the Mission School, Li Mei came under the special care of the American Matron whom he lovingly called his "spiritual mother". Having been endowed with a quick mind, he was first in every examination. He learned well particularly from Dr. W. M. Hayes who later became principal of North China Theological Seminary at Tenghsien (to be joined later on by Dr. A. B. Dodd). Li Mei was adept at taking notes and putting them in order. So, whenever his slower classmates began to flounder in the face of oncoming examinations, they would flock to him for help. Ever generous, the up-and-coming scholar would patiently revise with his troubled friends the pertinent points of the lecture notes, one by one. Never was he known to have lost his temper, when others would have been quite exasperated.

Li Mei excelled not only in the head but also in the heart. A lover of music and poetry, and composer of sacred songs, he would find inspiration from his flute or the piano. To enhance the spirits of the student body he organised the school choir. He was the hand behind every special meeting or campaign organised for the school. This position of leadership he held all the way until his graduation from College in 1893 at the age of twenty-two. Wasn't he like Joseph, "because the Lord was with him, and that which he did, the Lord made it to prosper" (Gen. 39:23)?

After his graduation, Li Mei was posted supervisor of the Mission's Day Schools in Shantung his native province to relieve his American predecessor. Wherever he went he promoted Bible classes and choirs. He helped to inaugurate a school for girls whose lot until that time was strict confinement in their parents' homes, many with their feet bound. This he

did by knocking on the doors and by personally pleading with fathers and mothers, and even grandfathers. This was true women's liberation.

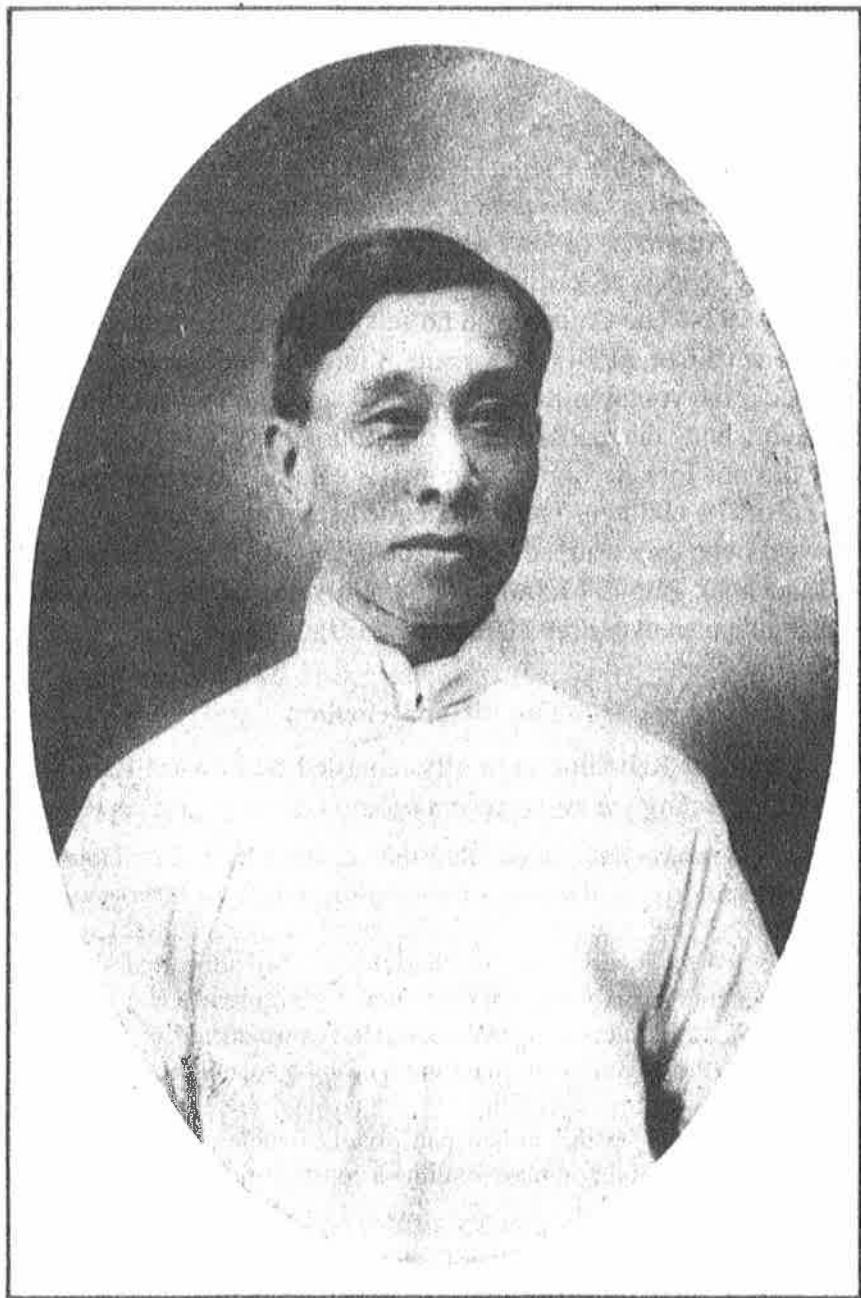
In one of his rounds he came to Tsingtao on-the-sea. He was so overwhelmed by its natural beauty that he could not resist returning to this Shangri-La in his evening years to found a Bible Seminary.

After a couple of years in the field Li Mei returned to teach at his *alma mater*. Here he met his buddy "Old Mr. Han" again. To renew "auld lang syne" they went to the "wine pavilion" for a sip in the tradition of many an ancient Chinese poet. As this developed into a habit, they felt it must be stopped. Henceforth they would watch over each other not to put their lips to the wine cup again. They remained teetotallers to the end of their days. When Dr. Hayes later introduced a "no smoking, no drinking" movement to China's new generation of students, Ting Li Mei was one who teamed up with all his might.

It was at this juncture that a theological school was started by the American Mission, in which Ting was one of the first twenty to enrol. Like the early days of theological education on the American continent, this first school of theology started by American Presbyterians on the Chinese continent was also peripatetic. The students had no permanent place of abode. They followed their teachers wherever they went, like Elisha after Elijah. At the end of a two-year stint, only seven out of the original twenty managed to graduate. As for Ting Li Mei, he was the moving spirit for the establishment of a more permanent national theological school, which was not realised until the last years of his life.

Stripes and Imprisonment

Upon completion of his theological training, he was ordained for the pastoral ministry. No sooner had this undershepherd taken over the fold of a country church independently founded by the Tings, than the brewing storm (1899) of the Boxer Rebellion burst over his head. The Governor of Shantung Province Yu Hsien was a Manchu, and the persecution of Chinese Christians unleashed by him was all the more severe. A warrant of arrest was issued against Li Mei and acted on by fierce-looking Manchu officers. When the warrant to take him to the *yamen* (Mandarin's official



Rev. Ting Li Mei

residence) was thrust upon him, Li Mei accepted it calmly without a wince. Among the paraphernalia he gathered before leaving home, the first items he laid his hand on were his big, plain, no cross-reference Bible, well-marked with a red pencil, a note-book and pen which he needed to write up his daily Bible-reading notes. It was this Bible, which he read day and night when cast into prison, that kept up his spirits. During his wilderness experience of forty days behind bars, he was beaten with five times forty stripes, according to an article in *Wesleyan Reporter* dated February 1934. The Chinese had no Jewish law limiting stripes to forty minus one (II Cor. 11:24). As a result of multiple bloody beatings on his bare back, the young minister could also say with the Apostle Paul, "I bear in my body the marks of the Lord Jesus Christ" (Gal. 6:17). But the Lord did not forsake him, nor stop His ears to the corporate fervent prayers of His children. Through the mediation of Dr. Hayes with Yuan Shih-Kai (who later usurped the new presidency of China after the fall of the Manchus), Ting Li Mei was honourably released, like Paul and Silas by the Philippian magistrates (Acts 16:38–39).

The Boxer Rebellion

The Boxer Rebellion is briefly recorded by Edward Band in *The History of the English Presbyterian Mission, 1847 – 1947* as follows:

Towards the end of 1899 the situation looked ominous, particularly in the north-east region where the European Powers had gained a foothold. Here the government had ordered the local militia, or "Boxers" as they are called, from the name I Ho Chuan which meant "Righteous Harmony Fists", to be placed in readiness. They were stirred up by Yu Hsien, the governor of Shantung, and by a superstitious belief in their own invulnerability. By slogans and secret ceremonies they worked up this ardent patriotism to such a pitch that at any moment it might blaze out into a conflagration.

In spite of the protests of the legations at Peking, the Boxer bands continued their persecution of Chinese Christians and attacks upon foreigners. Alarmed at the increasing seriousness of their situation, the legations of Peking made an

attempt to reinforce their small garrison by calling fresh troops from Tientsin. Their advance was blocked, but a storming party composed of forces from six nationalities took the Taku ports. Whereupon the Empress Dowager, regarding this action as a declaration of war, issued an imperial decree on 24 June ordering the killing of foreigners throughout the Empire.

Most of the slaughter and destruction occurred in the north-east, where a large number of missionaries and Chinese Christians lost their lives. Being reassured that the foreign forces were not waging war against China but only seeking to rescue their countrymen, Yuan Shih-Kai, Chang Chih-Tung and the viceroys of the Southern provinces exerted their influence on the side of peace.

At the risk of their lives two officials, Hsu Ching-Cheng and Yuan Chang, had altered the imperial order of 24 June, "when you meet a foreigner you must slay him," changing the word "slay" to read "protect". They were cruelly executed when the Empress Dowager learnt of their daring interference.

In this Boxer Rising the missionaries and Chinese Christians suffered a terrible loss of life and property. It was estimated that the Protestant Church throughout China had lost 135 missionaries with 53 of them children and over 1,900 Chinese Christians, while the Roman Catholics lost 47 missionaries and probably 30,000 converts. Of the Protestant missionary bodies the China Inland Mission suffered most, losing about one third of the total killed. Many stirring stories were related of the heroism of the martyrs, but it must not be forgotten that the vast majority of those who perished were Chinese.

"Some Thru the Fire, But All Thru the Blood"

For the stirring of this lethargic Laodicean age, it would do readers a lot of good to go with *Goforth of China* in the ordeal through "the Valley of the Shadow of Death" during the Boxer Rebellion. Rosalind Goforth, wife of the Canadian Presbyterian missionary to China Jonathan Goforth, gives us this personal account:

On the evening of 7 July we reached the small walled town of Hsintien. For some days the people had been becoming more and more menacing. An engineer party which had joined us south of the Yellow River, somewhat apart from us, decided they would not stop at Hsintien but press right on to the large important city of Nanyangfu, twenty-five *li* distant. This greatly increased our danger as the engineers were armed and had with them a mounted armed escort. There was no doubt but that the leaders of this party were thoroughly scared. One said, "If I get out of this, not a million dollars would tempt me back to this land!" As a compromise, they left us one mounted soldier from their escort.

The engineer party was scarcely out of sight when crowds began to gather outside the inn door which was barricaded with carts, etc., but every moment a break was threatened by the stones hurled against it. Money was demanded, and things looked very serious. A letter was sent off about midnight to the engineers, telling of our danger and asking them to return. By daybreak we could see the crowd outside becoming ever more dense. Our whole party had by this time begun to hope against hope for the engineers' return, but this hope was given up when a letter came saying the official at Nanyang was very threatening, ordering them to leave at once. They were sorry, but were starting on immediately! On hearing this, the carters became panic-stricken. The poor fellows huddled together in a corner of the yard refusing to move.

Much time was being lost. Finally our men drew up a statement promising full indemnity to each man for any possible loss of carts, animals, injuries, etc. Then they began slowly and unwillingly to harness up. While this was being done, a call came for us all to meet in an empty room for prayer. My husband took from his pocket *Clarke's Scripture Promises* and began to read from where the book opened. The passages were as follows:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." (Deut. 33:27)

“The God of Jacob is our refuge.” (Ps. 46:7)

“Thou art my help and my deliverer; make no tarrying, O my God.” (Ps. 40:17)

“I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness....The Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” (Isa. 41:10)

“If God be for us, who can be against us?” (Rom. 8:31)

“We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.” (Heb. 13:6)

Never indeed was there a more timely message given to mortal man than these words given to us at that time. During the reading and through the time of prayer that followed, God’s presence became wonderfully real. I could not see into the hearts of others, but I can say for myself that every trace of agonised panic with which I had been threatened, was banished forever, and in its place came a sweet peace which God’s Word truly describes as “passing all understanding” (Phil. 4:7).

Quietly and calmly all got on the carts, which one by one passed through the gate into the street. To our surprise all was quiet — the dense crowd made no move to hinder us. My husband began to suspect something serious when no one attempted to respond to baby Wallace’s advances as his father held him up before the crowd. Many times on the preceding days the Chinese love for little children had apparently saved the situation as angry looks turned to smiles and laughter as the wee boy laughed and crowed at the crowds.

Just as we passed through the town gate, my husband turned pale. Pointing to a crowd of several hundred with arms full of stones, daggers at their belts, and other weapons in evidence, he had just uttered the words, “There is trouble ahead,” when the attack began. The whole cavalcade by this time had passed down to a dip in the road. First came a fusillade of stones, which our assailants expected would crash

through the brittle straw mats, but this the quilts prevented. Then came the firing of guns and the rush forward. Some of the animals had their backs broken, the carts became tangled, bringing all to a standstill.

Jumping down from our cart, my husband rushed forward shouting, "Take everything, but don't kill!" At once he became the target for the fiercest onslaught. (Can anyone read the following without in his heart believing in an Almighty God's overruling hand?)

One blow from a two-handed sword struck him on the neck with great force, showing the blow was meant to kill, but the wide blunt edge struck his neck leaving only a wide bruise two-thirds around the neck. The thick pith helmet he was wearing was slashed almost to pieces, one blow severing the inner leather band just over the temple, went a fraction of an inch short of being fatal for the skin was not touched. His left arm, which was kept raised to protect his head, was slashed to the bone in several places. A terrible blow from behind struck the back of his head, denting in the skull so deeply that, later, doctors said it was a miracle the skull was not cleft in two. This blow felled him to the ground. It was then he seemed to hear clearly a voice saying — "Fear not! They are praying for you!" Struggling to his feet, he was struck down again by a club. As he was losing consciousness he saw a horse coming down upon him at full gallop. On regaining consciousness, he found this horse had thrown his rider and fallen on smooth ground, close beside him, and kicking furiously, the animal had formed a barrier between his attackers till he was able to rise. Standing dazed, a man rushed up as if to strike, but whispered, "Get away from the carts!" By this time the thousands who had gathered to watch the attack began to crowd forward for what they could get of our things, but the attackers felt the loot belonged to them and ceased their attack to fight for their rights. The confusion which followed gave us a chance to get away from the carts.

It is not possible to give here the details of each one's escape. Later, each had his or her testimony to give to a

mighty and merciful deliverance. The days which followed showed, in some respects, just as great evidence of God's purpose to save us.

As to myself and the children: The cart was surrounded by fierce men, seemingly crazy to get our things. One struck at the baby's head, but I parried the blow with a pillow. From behind and before, boxes, bedding, any and everything was carried away. Helen and the baby were with me, and Paul came running straight through the melee without getting hurt. Just then a man from behind struck me with his dagger, but by throwing myself back I barely prevented its reaching me.

My husband, staggering and dripping with blood, came to the side of the cart saying, "Get down quickly. We must get away!" As we started off, one man relieved me of my shoes, another snatched my hat away, but we were allowed to go, but only for a short distance, when a number of men began following and pelting us with stones. Putting the baby in my husband's arms I turned and pled for the children. Surprised perhaps that I could speak their language, they stopped and listened a moment. Then the leader called out, "We've killed her husband — let her go." With this they left us.

Not far distant a village could be seen, and this we endeavoured to reach for Mr. Goforth's strength was failing. Men and women were out in force as we neared the village. At first, the men sought to drive us away but as my husband sank to the ground apparently bleeding to death, the women all began to weep. This moved the men to pity and, as I knelt beside my husband with the children weeping bitterly, they gathered around seeking to help. One man whispered, "I have something to stop the bleeding," and running into a hut nearby, quickly returned with the palm of his hand piled up with a fine grey powder with which he filled the great open wound at the back of the head, instantly stopping the flow of blood. Then several men joined in helping my husband into the village, to a small mud hut about eight feet square with one tiny window. Here they laid him on a straw mat spread on the ground. A round mat was given me. They locked us in saying it would be

safer so. Through the tiny window hot water was handed for bathing our bruises which were becoming extremely painful, especially those at the back of my head and neck. From time to time, bowls of millet gruel and dried bread were passed in to us. We could hear the men planning how at nightfall they would start off with us by cart to Hankow and so save us.

But, oh, could one ever forget the suspense of that day! Mr. Goforth lay quite still but very pale — at times so death-like, I feared the worst. Never for one moment during the eight hours in that hut did I cease to cry to God for his life, and for our comrades and our precious Ruth of whom we had heard absolutely nothing. With what unspeakable joy and thankfulness therefore about four o'clock that afternoon did we welcome Mr. McKenzie, and learn from him that no one had been killed, but Dr. Leslie had been seriously crippled. Our little Ruth had been saved by the faithful nurse, Mrs. Cheng, spreading herself upon her and taking upon herself cruel blows meant for the child.

The whole party had spent a day of great suffering by the roadside. All had united in praying the Lord to move some of the carters to join them with their carts, for the party could not proceed without them, Dr. Leslie being in the condition he was. To some of us, the greatest miracle of our Thousand Miles of Miracle was that five of the carters did come with their carts, all that were now needed, as baggage and bedding was gone.

When Mr. McKenzie announced all were now waiting on the road for us to join them, Mr. Goforth immediately rose. As I started forward to support him, he put me gently from him, saying quietly, "Only pray. The Lord will give me strength as long as He has work for me to do." Steadily and without assistance, he walked some distance to where the party waited.

As we were leaving the village the people crowded around as old friends. One poor old man insisted on my taking a pair of his old shoes, so worn as to scarcely hold together, saying they might keep my feet from the rough ground. Women came with

old soiled children's garments, urging that the nights were cool and the children might need them.

"Why are you so kind?" one man was asked. He replied, "We are Mohammedans. Our God is your God and we could not face Him if we had joined in destroying you." A remarkable fact is that rarely is a Mohammedan village found in China as they congregate in cities for protection. Truly, "God moves in a mysterious way."

Joining the rest of the party we found our cart which held three before the attack, now had nine aboard — our two selves, four children, Mrs. Cheng, a man servant, and the carter!

As the great city of Nanyangfu loomed in sight the walls appeared black with the crowds awaiting, and outside the gate for a mile, crowds lined the roadway. How — how indeed, did we pass through that mass unharmed? When we reached them, our carts swayed and at times almost overturned with the pressure upon them from all sides. Clods of earth and bits of bricks were pelted and that fearsome cry, "Kill, kill!" came from multitudes. Yet we passed on till the inn was reached. The open yard of this inn was very large, which became packed with a mob of probably over a thousand.

As we left the carts, we were literally driven to one room which soon became crowded to suffocation, for the heat was intense. The whole party was at least outwardly calm and quiet, except Mr. Goforth, who could not forbear doing some plain speaking. Whether this had any effect on what followed, is doubtful, but after an hour or more, the mob outside demanding that we be brought out, the room gradually emptied, and all the men of our party (except Dr. Leslie), with Mrs. McKenzie, Douglas, our four children and myself, were lined up shoulder to shoulder on the narrow veranda.

Till darkness dispersed them, we remained facing that great seething mob. There were jeers and insults and cries, "Kill!" But no weapon which many had in hand prospered. Again — why? What but the restraining hand of God!

Soon after dark, the messenger who had been sent to the official with a letter demanding protection, returned greatly agitated. As he was waiting, he said, in a corner of the court for the official's answer, he overheard two soldiers discussing the official's plans for the massacre of all our party. The gist of the plan was that none should kill inside the city lest he (the official) be blamed later; but a party of soldiers were to be at a certain place by the road the missionaries were to take, and none were to escape. Then the official could say bandits had done the deed. So sure was this man we were all to be killed that night, he at once set to work trying to persuade the other Chinese with us to return to North Honan with him. Failing in this, he set out alone that night and on reaching Changte, reported all as having been killed!

The missionaries faced a serious question. Would they again demand protection or would it be better to start on? All agreed it was better to face death in the open than in that stifling inn. To save his face and camouflage his real plan, the official sent a few soldiers to guide us to the right road!

We started off in the dead of a very dark night. Just as we had all passed through the city gate, Mr. Goforth noticed a light being flashed every few seconds from above the gate. These he felt convinced were signals to the waylaying party that we were coming. Just then, the carts came to a standstill, and a carter rushed up saying Paul and Mr. Griffith were not on their cart. For two hours search was made for them, even back to the inn — but no trace of them could be found. Then, as dawn was at hand, it was decided we must go on, leaving behind one cart and a trusted servant.

At this juncture, one of the most remarkable evidences of God's plan to save us, took place. While we were waiting, the soldiers had got on the carts and had fallen sleep. The carters too, were drowsy, and when we came to a fork in the road, the animals were left to take their own way, which was not the road of the waylaying party, but leading away from it. When the soldiers awoke, they were furious, but after a time of threatening, left us and returned to the city. It was ten o'clock

before we finally again reached the right road and were then afar from Nanyangfu!

The whole region was in a greatly disturbed state. Our carts were surrounded and stopped probably a dozen times that morning by wild mobs. They would pull us about, searching for what might be found, but finding nothing, we would be allowed to proceed. One villainous looking man with a spear, led one band. At first he seemed prepared for any violence, but as he looked at our wounded men and at the little children, his heart softened with pity. Taking advantage of this, I held up the torn dirty garments and told how the Mohammedans had given them. This seemed to quite overcome him. Turning to the crowd, he said, "We must not hurt these people," — and then to us, "It is very dangerous for travellers; I will go with you for a way."

It was indeed a mercy he did, for the next mob was very wild. One man snatched the battered pith helmet from Mr. Goforth's head and when an effort was made to reclaim it, the snatcher tore it to bits before our eyes with a wicked taunting laugh. At this same place, men tried to drag our faithful nurse off our cart, but the man who had come along with us stopped them, saying, "The children will need her. Let her alone!" When we were safely started again, our kind "villain" friend left us and ran ahead. Soon we came to a great crowd of several hundred, but it seemed strange to find them entirely lacking in hostility. We found it was because our kind-hearted friend had told them of what we had suffered, and so prepared the way for us.

Ahead of us was a large walled city. How gladly would we have avoided it had this been possible, but the animals needed rest and fodder and our whole party was in a state of exhaustion. One can only faintly imagine the condition of Dr. Leslie and Mr. Goforth whose wounds, though now thirty hours old, had not received antiseptic treatment.

Our entrance into this city was a repetition of the evening we entered Nanyangfu. Most of us had probably got beyond thinking clearly, but it is doubtful if any thought we would ever

get from that city alive. The inn yard was very large and as our carts stopped, the great crowd pressed upon us. Then again God undertook for us! Through the crowd, two well-dressed young men of official class pressed forward shouting "Ku-Mu-Shih" (Pastor Goforth). These turned out to be sons of an official at Changte, a friend of Mr. Goforth's, who had with their father been received in our home at Changte.

A few moments sufficed to explain the situation. Then the young men turned to the crowd telling them who we were and the good we were doing. What a change came over the people! Then, in the tone Chinese are used to obey, they ordered everything to be done for our comfort. Oh, what this all meant to us! How our hearts rose in gratitude to our Mighty Saviour for giving us such respite!

A message was awaiting us from the engineer party with a package of antiseptic dressings. Dr. Jean Dow was therefore able to attend to the many wounds which so terribly needed cleansing and dressing. (To the writer, one of the miracles of the journey was that, left so long without cleansing, the wounds from those septic swords did not in any case result in blood-poisoning.)

When our new-found friends learned of Mr. Griffith and Paul, they were much alarmed, but said, "You must press on without delay for the country is in an uproar. We will do our utmost to save them. If they can be found alive, we will see that they reach you." They then wrote a letter to the official at the city where we must needs stop for that night. He was a friend of their father's. They told of the condition of our party and begged him in their father's name to befriend us. And finally, these young men arranged for a semi-official man well known throughout that whole region to go with us the rest of that day.

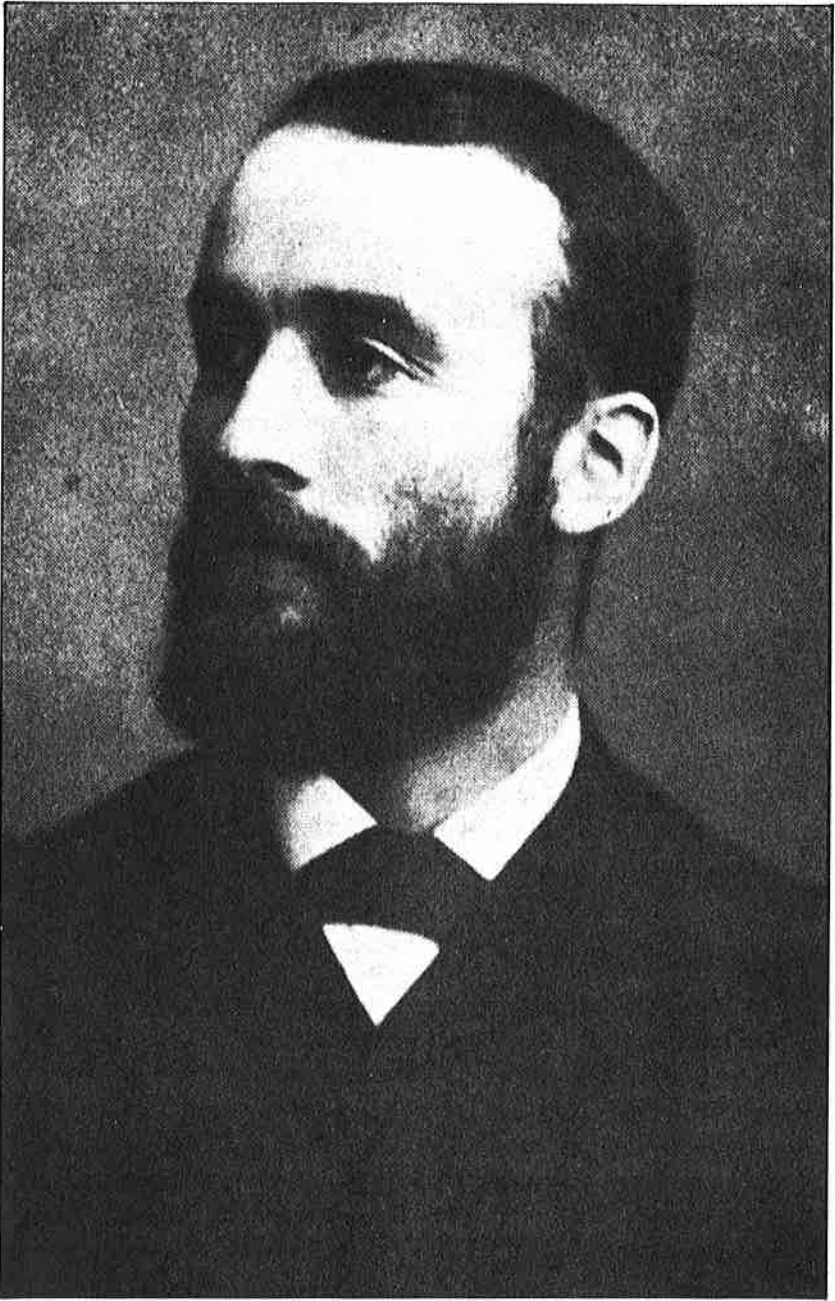
While worn and suffering, it was a happy and thankful party that left the city which but two hours before, they had entered in in such desperate and hopeless straits. Of those eight hours before reaching the city where the letter was to be delivered, little need be said, except that the experiences of the

morning mobs were repeated with the difference that we had with us the one-man escort who, in each case, saved the situation for us. At four o'clock that afternoon, a man came running to our carts with a message from the two young officials saying Mr. Griffith and Paul had been found and would reach us that night.

On reaching our destination, Mr. Goforth, without resting a moment or taking time for food, started off for the *yamen*, with the letter for the official. His bound head and arm and tattered blood-stained upper Chinese garment, the left sleeve of which hung in ribbons from the sword cuts, made him a marked man. By the time he reached the locked *yamen* gate, the mob had become dense and menacing. To his intense relief the gate was opened to him at once and closed on the crowd. The official received him with the utmost kindness on reading the letter, and promised to have an armed, mounted escort ready for us by daybreak to accompany us as far as Fancheng where we hoped to get boats. Mr. Goforth returned to the inn under escort. We learned later that this official's wife came from a Christian family and was herself a Christian.

A word of myself and the children: On arriving at the inn, I was so exhausted as to be scarcely able to reach the brick bed in the inner room. Throwing myself down with the baby beside me, sleep came at once. Later, I was told that when Paul and Mr. Griffith arrived about midnight, they tried to waken me, but shaking and shouting had no effect — I just slept on. Then about half-past two, I suddenly came to myself, realising the situation. Can I ever forget the scene which met my eyes as I reached the door of the large outer room! By the dim light of the one taper lamp could be seen the forms of the rest of the party stretched out on the earthen floor, sleeping the sleep (as I had done) of utter exhaustion. But in a very short time, all were stirring and by daybreak were on the carts beginning what was the safest but hardest day's travel of that entire journey.

We started by daybreak, and, with but a short rest at noon, travelled rapidly over those rough roads for almost twenty



Jonathan Goforth

Lord Crucified.

LORD, Cru - cified, Give me a heart like Thine: Teach me to love the

dying souls a - round. Oh, Keep my heart in closest touch with Thee;

And give me love-pure calvary love - to bring the lost to THEE.

受苦的主
 使我體主愛
 助我愛憐
 四面迷亡之羊
 求主使我
 此刻覺主同在
 加我愛心
 十架愛心
 領迷路羊回來

This Gospel Chorus used by Jonathan Goforth is also found in John Sung's Revival Choruses.

hours, reaching Fancheng about midnight where we found the engineer's party awaiting us. After twenty-four hours in an indescribably unsanitary inn, the entire party boarded several small house-boats for the remaining ten days to Hankow....

Reaching Hankow, we were not allowed to go ashore, but were taken at once on to a steamer bound for Shanghai. On reaching Shanghai we were all taken — the mission centres were overflowing — to a fashionable English boarding-house! We were ordered to Canada by the first steamer.

Eye-Witness Account of an Execution of Forty-Five Missionaries

While it pleased the Lord to deliver the Goforths of Canada from their bloody ordeal, it was decreed of others that they should remain “faithful unto death”, like the martyrs of Smyrna (Rev. 2:10). Here is an eye-witness account of the execution of forty-five missionaries by the Governor Yu Hsien at Taiyuan on 9 July 1900, when the Goforths were making their escape. This account is taken from *The Siege at Peking* by Peter Fleming (1959) at p. 237, which was republished by Sterling Seagrave in *The Soong Dynasty* (1987) at p. 132. It reads:

The first to be led forth was Mr. Farthing (English Baptist). His wife clung to him, but he gently put her aside, and going in front of the soldiers knelt down without saying a word, and his head was struck off with one blow of the executioner's knife. He was quickly followed by Mr. Hoddle and Mr. Beynon, Drs. Lovitt and Wilson, each of whom was beheaded by one blow of the executioner. Then the Governor, Yu Hsien, grew impatient and told his bodyguard, all of whom carried heavy swords with long handles, to help kill the others. Mr. Stokes, Mr. Simpson, and Mr. Whitehouse were next killed, the last by one blow only, the other two by several.

When the men were finished the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skilfully, needing only one blow, but the soldiers were clumsy, and some of the ladies suffered several cuts before death.

Mrs. Lovitt was wearing her spectacles and held the hand of her little boy, even when she was killed. She spoke to the people, saying, "We all came to China to bring you the good news of the salvation by Jesus Christ; we have done you no harm, only good, why do you treat us so?" A soldier took off her spectacles before beheading her, which needed two blows.

When the Protestants had been killed, the Roman Catholics were led forward. The Bishop, an old man with a long white beard, asked the Governor why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded.

The priests and nuns quickly followed him in death. Then Mr. Piggott and his party were led from the district jail which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Piggott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The ladies and two girls were also quickly killed.

On that day forty-five foreigners were beheaded in all: thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed. The bodies of all were left where they fell till the next morning, as it was evening before the work was finished. During the night they had been stripped off their clothing, rings and watches. The next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the city wall. All were surprised at the firmness and quietness of the foreigners, none of whom except two or three of the children cried, or made any noise.

Had it not been God's special care that surrounded Rev. Ting Li Mei, Chinese Presbyterian minister of the Gospel, he could have succumbed to the multiple stripes meted out by the Manchu prison officer. Despite his incarceration and bloody experience, the intrepid pastor counted it a joy



One of the gates of T'ai-Yüan Fu, The Capital of Shan-si. It was in this city on 9 July 1900 that the terrible massacre took place, when, by the orders of Governor Yu Hsien, nearly fifty missionaries and their children were put to death.

to have suffered with Paul and Silas in their Philippian jail. Commenting on their experience in Acts 16 as a theological professor in later years, he joyfully referred to our Lord's benediction in the Sermon on the Mount: "Blessed are they which are persecuted for righteousness' sake:... Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12) Then there is Paul's undaunted testimony from a life of constant suffering: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:16, 17) Rev. Ting Li Mei, having gone through the fire and blood of a near-martyrdom, emerged a flaming soul for his Lord. As it is said by Tertullian, "The blood of martyrs is the seed of the Church." Like Wang Ming Tao who had endured 23 years of Communist imprisonment, Ting Li Mei never uttered a word against his persecutors but rather praise to God Almighty his Saviour.

An Open Letter

Insofar as the Western Missions were concerned, a new spirit also arose from among their leaders to redouble their efforts for the extension of God's Kingdom in China. An Open Letter issued by the China Inland Mission, dated 1905, reads, in part:

We believe that the time has come when a mighty outpouring of the Spirit is needed and may be claimed, yea more obtained by prayer and faith for that great land. During the Boxer troubles, four years ago, of the one hundred and thirty-five (Protestant) missionaries martyred in China, fifty-eight belonged to the Inland Mission. We believe that these precious lives laid down, are pledges to plead before God; part of the buried seed that He has promised shall bring forth "much fruit".

Our hearts go out in longing for a rich, an unparalleled, harvest of souls in China: that He who was for us all, the Man of Sorrows, may see of the travail of His soul and be satisfied. We feel we have not done all we could; we have not been as earnest in our work, as faithful in prayer, or as constantly and utterly filled with the Holy Spirit as we might have been. We long to be more used; more fit for this holy service. Will you help us? Will you join us in prayer that it might be so? We are not anxious about money, or more workers, or any of the needs that arise from day to day, though the Lord only knows how many and how great they are: but we are anxious, profoundly so, for a full outpouring of the Holy Spirit upon ourselves, and all our fellow-missionaries of other societies, and upon the land we love — that there may be in these days a mighty ingathering of souls all over China. One million every month die without Christ, in that great land. Can we be content with a few thousands only, saved in a year? Ought it to be so? Dare we look up to Him who is seated at the right hand of God, to whom all power is given in heaven and on earth, and who has therefore sent us to disciple all nations — dare we look up to Him from such facts, and not cry for a mighty outpouring of the Holy Spirit commensurate with the opportunity and the need before us today all over China? Never have we had such openings before; never has there been such willingness to hear on the part of the people. Never have there been so many missionaries on the field; or so many Scriptures and tracts in circulation. It is impossible, at the present moment, to keep up with the demand for Bibles, or to supply the preachers, native and foreign, that are asked for to explain its teachings....

A Great Opportunity

The Boxer crisis, the climax of China's opposition, has been followed by a forward movement.

China's policy of exclusion, apathy, and opposition has given place to an open door, eager inquiry, and bewildering invitations. Valignani's cry, "O Rock, rock, when wilt thou open," is no longer heard, for the prophet's words, "Ethiopia

shall suddenly stretch forth her hands to God," are being fulfilled in China.

Commercial activity and railway enterprise are seen on every hand. Already hundreds of miles of railroads are in constant use, and prospecting and building of further lines is going forward with great speed. New commercial treaties have been ratified, colleges for Western learning are being opened in all provincial capitals and many other important cities. The demand for educational and Christian literature has become enormous. The Central China Tract Society, only one of the Tract Societies at work in China, last year put into circulation no less than 1,700,521 tracts. Whereas, twenty-five years ago, the annual circulation was about 100,000, the three Bible Societies now working in China last year circulated no fewer than 1,873,775 Scriptures and portions thereof.

On all hands pressing invitations for teachers have to be refused. One writer says he could open twenty stations tomorrow if he had the men, another writes to say they are losing immensely by lack of workers to occupy the openings.

There is today a tide in the affairs of China which, if taken at the flood, should lead on to everlasting blessing to that empire as well as to the world. If neglected, who can tell the immeasurable loss to China and mankind?

Appended to the Open Letter is an advertisement of the China Inland Mission which went as follows:-

The China Inland Mission

Founder — The late Rev. J. Hudson Taylor, M.R.C.S.

General Director — D. E. Hoste

Object — The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature.

Character — It is evangelical and undenominational. It is supported entirely by the free-will offerings of God's people, no personal solicitation and collections being authorised.

Progress — On 1 January 1905, there were in connection with the Mission, 825 missionaries and associates (including wives), 21 ordained Chinese pastors, 321 assistant Chinese preachers, 148 Chinese school teachers, 215 Colporteurs, 115 Bible-women, and 332 other unpaid Chinese helpers, 12,002 communicants, 18,625 having been baptised from the commencement. There are 418 organised churches, 150 schools, 40 dispensaries, 82 opium refuges, and 7 hospitals.

Qualifications For Missionary Work

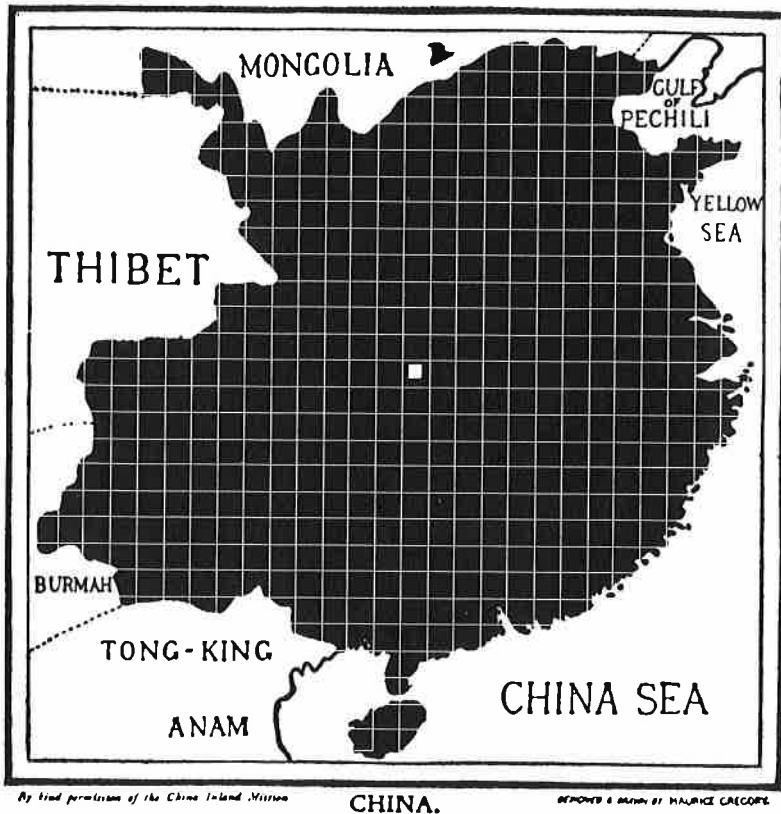
A personal knowledge of Christ as Saviour, practical experience in Christian work, a fair English education, a good knowledge of Scripture, sound health and willingness to "endure hardness as a good soldier of Jesus Christ".

Headquarters Of The Mission

London	Newington Green
Philadelphia	235 School Lane, Germantown
Toronto	507 Church Street
Melbourne	267 Collins Street

Donations and correspondence should be addressed to the Secretary at any of the above addresses.

A GREAT NEED IN CHINA:
Without Hope and Without God in the World



Each black square represents one million souls living in spiritual darkness. The small white square in the centre represents the total number of adherents attached to the Protestant churches in China, estimated at a quarter of a million.

A parallel case would be if Bradford, or Hull, or Newcastle, or Nottingham were a Christian town, whilst the whole of the rest of Europe was without Christ.

How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

II. YEARS OF EVANGELISTIC MINISTRY 1908 – 1923

One thing that had bothered Rev. Ting since his ordination was the dependency of the Chinese Church on Foreign Missions and the snail pace of their dissemination of the Gospel. The days behind “iron windows” gave him more time to think, so that after he had breathed the fresh air of freedom again, he took pains to issue this First Christian Manifesto on China. Under the headline “China for Christ” he wrote:

The Gospel having come to China for a hundred years, the Chinese Church should now be standing on her two feet. Alas, this is not so, for we are so weak! We are still dependent on Western missionaries. Out of a hundred Chinese Churches we cannot count more than one or two self-supporting and governing. We are sorely grieved by this state of affairs, for so long as the Church of Christ in China is lying low our compatriots will continue to suffer. Their sufferings exceed those of fire and flood, of robbers and brigandage.

Ting Li Mei was not only a lover of God but also a lover of his country. Thus wherever he went in his preaching itineraries he would express support for Sun Yat-Sen and the brewing Revolution against the Manchus. He saw also the importance of the rising generation of students in this context, and so he launched the Student Volunteers Movement for Evangelising the Whole of China. But this all-China project did not come to fruition until 1909, after he had served in the local constituencies as pastor and evangelist to fulfil his obligations. As the Chinese saying goes, “A great vessel takes a long time to build.”

In April of that year he called a general meeting of 104 of his comrades in the Gospel, among whom were a goodly number of theological students. All these covenanted with God to go into the full-time preaching ministry all the days of their life. At a subsequent Summer Conference of North China Students it was resolved to form a liaison committee to contact young men and women of like mind who should give their whole life to the Lord’s service.

As the movement began to spread, it caught the imagination of leaders of the Y.M.C.A. and so in May of the following year, under the auspices of the All-China Federation of Y.M.C.A.'s a China Student Volunteers for Evangelism was launched. This evangelistic movement of students was officially affiliated to the Y.M.C.A. and Rev. Ting Li Mei was appointed Roving Secretary. His job was to organise Student Volunteers for Evangelism throughout the high schools and colleges of the Nation. It adopted the slogan: "To preach the Gospel throughout China even to the ends of the earth, within our generation."

To All Eighteen Provinces of China

In 1910 the population of China was estimated at 460 million but the nation's preachers numbered barely one thousand. For this reason Rev. Ting was deeply constrained to take the Gospel to every province of China himself. The vigorous training he had received for a decade traversing the hundreds of miles between home and school, was God's preparation for him to become an itinerant evangelist: to be an evangelist who should set foot on every province of the nation, to visit literally hundreds of cities and towns. Rev. Ting Li Mei did not by-pass Swatow in Kwangtung, South China my birthplace. He brought salvation and revival to the Tow Clan in the early part of his itinerant ministry. From my early childhood I had learnt of the wonderful exploits of this man of God from the lips of my parents and grandpa.

Student Volunteers for Evangelism

In order to enlist young volunteers for Christ's army, Rev. Ting made a big wall map of China on which he drew the boundaries of the five chief races of China (see figure on p. 154). They were the Chinese, Manchus, Mongols, Muslims and Tibetans. The statistics of the races were given as follows:-

中 華 民 國



中國全體人民	藏人	回人	蒙人	滿人	漢人
459,874,480	6,500,000	2,500,000	2,600,000	2,058,600	427,688,800
中國受聖餐教友	344,974	0	0	0	0
中國傳道主任	1,058	0	0	0	0

十指「學生立志傳道團支部」
 ? 指誰去救他們

Rev. Ting's Map of China showing distribution of Student Volunteers for Evangelising China.

1. Chinese	427,688,800
2. Manchu	20,586,000
3. Mongol	2,600,000
4. Muslim	2,500,000
5. Tibetan	6,500,000
Total	459,874,800
Communicants	344,974
Preachers	1,058

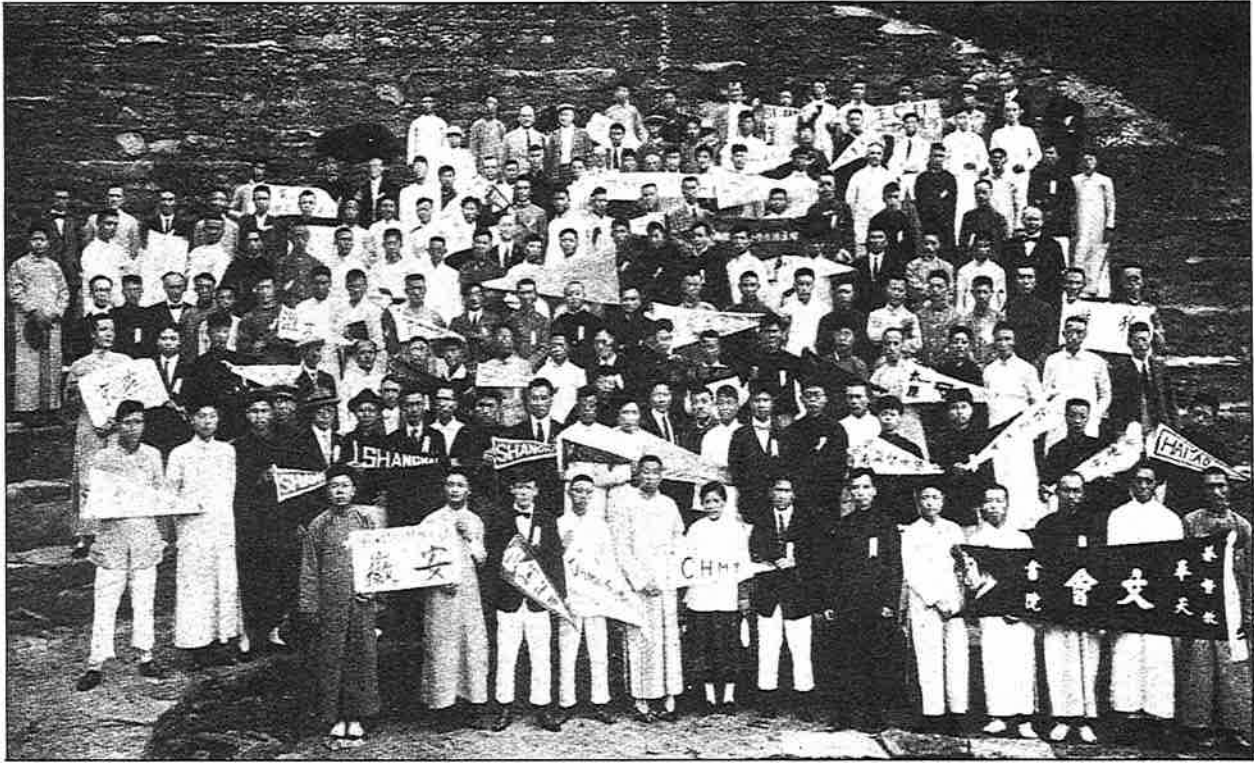
With regard to the Student Volunteers for Evangelism that were being raised up, mostly among the Chinese and a few from Manchuria, these were indicated on the same map by small crosses. A big question mark was put over the three untouched regions of the Mongols, Muslims and Tibetans. "Whom shall I send, and who will go for us?" (Isa. 6:8)

Thus, he had another poster which addressed these questions:

1. If you have experienced the saving power of Jesus Christ and will not tell others, who will?
2. If you are a Chinese Christian and will not save our compatriots, who will?
3. If you have the capacity to preach without encumbrance, but being unwilling to sacrifice your career in order to sustain the preachers before you, who will?
4. If you believe you have the persevering strength to reform the Church but will not take on responsibility of a preacher, who will?
5. If you are endowed with many talents and have the opportunity of higher training, and you could become a Moses or a Paul for China, but are unwilling to join the Volunteers to make it a success, who will?

While many were moved, the vast majority were untouched by the appeal. Therefore, Rev. Ting was doubly constrained to preach the Gospel and revive the Church throughout the length and breadth of China, yea, even to Japan where he challenged Chinese Students on higher

First Conference of Student Volunteers for Evangelising China held on Lushan, 17 August 1922.



影攝山廬會大國全次一第團道佈志立生學教督基華中
日七十月八年二二九一

training abroad. While he held revival meetings on one hand, he kept on enlisting young people to give their whole lives to Christ on the other.

Like Dr. John Sung, Rev. Ting also preached three times a day (though of shorter duration), yea even ten times when the need arose, but he did not seem to tire, for the Spirit of God had borne him along. Like Dr. John Sung, Rev. Ting's message was against sin and hypocrisy in the Church, but he freely and gently offered Christ the Crucified and Risen Lord as the only way of salvation to his hearers. Wherever he went Churches were filled to overflowing, while converts who wept for their sins numbered in the hundreds.

Out of the North a Flame for God

From the beginning of his ministry Rev. Ting was mightily used of God. In his native Province of Shantung the Lord blessed him with a thousand souls in a single campaign! This gave him the breakthrough into the Church world overnight, so that invitations began to pour in from all parts of China.

After a successful interval in Manchuria, he received an invitation to conduct a seven-day campaign at the Methodist Church in Peking. As the Spirit fell on the hearers almost all lay prostrate on the ground, writhing in agony and with bitter tears for their sins. This phenomenon, without tongue-speaking, was observed also in Scotland when William Chalmers Burns, before he went to China under the English Presbyterian Mission, stood in for Robert Murray McCheyne then on a visit to the Holyland. Edward Band records, "The young preacher (Burns) by his obvious sincerity and complete absorption in his message, strangely moved the most mature Christians, while his powerful appeal and stern denunciation of sin swept like the preaching of John the Baptist over the torpor and indifference of the multitude."

In one of Rev. Ting's meetings with that Methodist Church it lasted from nine o'clock in the morning until two o'clock after mid-night. Apparently like one of the excesses at Burns' meetings, these who came under the conviction of the Holy Spirit for their sins could not be

unburdened until they had made a complete clean breast of themselves before the Lord. For that campaign 2,000 were gloriously saved. Those who rose up spontaneously to testify of their new-found salvation could neither be contained nor numbered. This eye-witness account was given by Mr. Ching Fu Yin, his co-labourer in the Gospel in the Chinese Commemorative Book compiled by N. Z. Zia (1939, 60,000 copies).

Having made such inroads into a dead Church, Rev. Ting swept on in his conquests for Christ in the national capital and took by storm the National University, Peking Union Medical College and Peking Theological Seminary. En route to these places the students gave him a resounding welcome with a brass band, swelled by a crowd of a thousand awe-struck onlookers. When the Spirit worked, there was no need of spending a year and a million dollars to lay the groundwork for a city-wide campaign as it was done for Billy Graham in Singapore 1978.

The name of Ting Li Mei was now upon every lip so that he began to be called “The Moody of China”, or “The Evangelist winning a thousand converts a month”. D. L. Moody, hearing of Ting’s exploits, said of him, “During the last few decades of Asian Church annals, there is no one like Ting Li Mei who has moved so many students to consecrate their lives to pastor the Churches. No one like Ting.” While Rev. Ting had done a mighty work for God bringing in thousands of converts, perhaps his greater and more enduring ministry was the inspiring of hundreds of students by his Christlike character to serve the Church full-time. In this respect he is called the “St. John of China”.

Wherever Rev. Ting’s revival ministry took him, the recruitment of Student Volunteers for Evangelism throughout China was his companion ministry. By 1921, according to a bulletin issued by the China Student Volunteers for Evangelism, C.S.V.E. chapters were organised in over forty high schools and colleges throughout the nation, with 1,570 men and women students covenanting with the Lord. Of this grand total, 130 had already entered the preaching and pastoral ministry, while a similar number were serving in an indirect capacity as Christian teachers, hospital staff and Y.M.C.A. workers. A host of eminent Christian leaders in Church and society were also numbered among his converts. One convert of Rev. Ting

was Rev. Heng Teck Im, pastor of our mother Life Church (Say Mia Tng) of Prinsep Street, Singapore. He had served 60 years in China, Thailand and Singapore.

To experience the intensity of Rev. Ting's day to day ministry while on the move, here is one of his reports to his co-labourers:

I left home on 6 January in His safe keeping, and have been on the road for the last five months. During this time I passed through Liaoyang, Fenglien, Chinchow, Haicheng, Tiehling, Paotingfu, Peking, Tungchow and Tientsin. I visited 12 churches with their affiliated schools, in all 23 big and small. The shortest duration of a series of meetings was four days and the longest 18 days. There were 87 meetings altogether and everyday I preached at least twice, more often three or four times, totalling over 200 times. Many thanks to my Lord, He has kept me in good health, body and spirit, and seen me through these church meetings. I did take a few days off when I felt too fatigued once, but everything turned out all right. The Lord gave me good results. Let me briefly relate a few items to encourage you:

1. Over a thousand signed up to know more of God's Word.

2. Over four hundred boy and girl students covenanted with the Lord to serve Him their whole life. Many more who had backslidden returned to the Lord to serve Him more fervently in prayer, Bible Study and evangelism.

I heard testimonies given by principals, pastors and teachers: "Our schools have become little heavens, for now there is love manifested between one another."

A typical travel schedule of the pastor-evangelist is reproduced on p. 160.

丁立美牧師佈道行程表
SCHEDULE OF PASTOR DING LI-MEI

(February 19-May 1, 1917.)

日期	地名	Date	City
二月十九日至二十二日	旅行	Feb. 19-23	Travel
二月二十四日至二十五日	汝霖	Feb. 24-25	Juning
二月二十六日至二十七日	旅行	Feb. 26-27	Travel
二月二十八日至三月三日	開封	Feb. 28-Mar. 3	Kaifeng
三月三日下午	旅行	Mar. 3 (P.M.)	Travel
三月四日至六日	鄭州	Mar. 4-6	Chengohow
三月七日	休息	Mar. 7	Rest
三月八日至十日	河南府	Mar. 8-10	Honanfu
三月十一日至十二日	新安	Mar. 11-12	Sinanhsien
三月十三日至十四日	滎池	Mar. 13-14	Mienchih
三月十五日至十七日	旅行	Mar. 15-17	Travel
三月十八日至二十一日	運城	Mar. 18-21	Yuncheng
三月二十二日至二十六日	旅行	Mar. 22-26	Travel
三月二十七日至二十九日	衛輝	Mar. 27-29	Weihwei
三月二十九日下午	旅行	Mar. 29 (P.M.)	Travel
三月三十日至四月一日	彰德	Mar. 30-Apr. 1	Changteh
四月二日	旅行及休息	Apr. 2	Travel and rest
四月三日至五日	順德	Apr. 3-5	Shunteh
四月五日下午	石家莊	Apr. 5 (P.M.)	Shihkaichong
四月六日	旅行	Apr. 6	Travel
四月七日至十日	太谷	Apr. 7-10	Taikuhsien
四月十一日	旅行	Apr. 11	Travel
四月十二日至十五日	太原	Apr. 12-15	Taiyuanfu
四月十六日至十七日	旅行	Apr. 16-17	Travel
四月十八日至二十日	保定	Apr. 18-20	Paotingfu
四月二十日下午	旅行	Apr. 20 (P.M.)	Travel
四月二十一日至二十三日	北京	Apr. 21-23	Peking
四月二十四日至二十五日	旅行回上海	Apr. 24-25	Travel to Shanghai
2 四月二十六日至五月一日	杭州	Apr. 26-May 1	Hangchow

丁立美牧師紀念冊

八

Travel schedule reproduced from a booklet commemorating Rev. Ting.

A Composer of Sacred Songs

Like Dr. John Sung, Rev. Ting Li Mei made good use of music. A composer of sacred songs, he would use these, married to more lively tunes, on his youthful audiences before the message. He would teach them to sing a number of times until they caught on. The following paragraph is taken from a report on Rev. Ting's revival campaign at a Girls' School in Kiukiang (on the Yangtze River) in the Spring of 1911:

Both students and Church members were delighted to hear his preaching. Preaching like this was never heard before. At this campaign over 80 girl students covenanted with the Lord to the Gospel ministry, while not a few boy students and hospital staff also gave themselves up. Before the message he would teach a song. One which has left a deeper impression on us goes:

*I'm standing outside your heart's door,
With my hand I'm gently knocking.
I bring you peace to soothe your soul,
Receive me now, are you willing?*

*For you I wear a crown of thorns.
With longsuffering I stand waiting.
O weary one by sin oppressed,
Receive me now, are you willing?*

While he sang these verses he had composed, we who were listening felt vividly the Lord knocking softly outside our hearts' door. We seemed to see the Lord wearing a crown of thorns bleeding for us. Scene after scene seemed to pass across the screen of our minds. We were deeply moved.

Another of Ting Li Mei's sacred compositions sung at the Revival Campaigns to teach holy living, entitled "A Holy Living", goes:

A HOLY LIVING

*A holy living, a life of cleansing,
A holy living, in word and deed.
By His blood precious, my soul and body
Is cleansed forever, holy indeed.*

*A holy living, a life of hiding,
A life of hiding, no one can know.
Hiding in Jesus, I and my Jesus,
Hiding forever, no one can show.*

*A holy living, lived for the people,
A willing service to all mankind.
Weep with the weeping, joy with the joying,
Forever more my service you'll find.*

*A holy living, abundant living,
With fruits abundant my life will bring.
A stream that flows on, flows on forever,
Forever more abundant living.*

*A holy living, wonderful living,
A life so wonderful to the world.
From death unto life, from sorrow to joy,
Forever more a life of wonder.*

*A holy living, a life victorious,
A life of victory wherever I go.
My foes are vanquished, sing hallelujah!
I go a-conquering forever more.*

*A holy living, a life of brightness.
O let it shine before God and men!
Cultured or uncultured the masses,
O let it shine on, never shall wane.*

*A holy living, a life so joyous,
Add to rejoicing, joy upon joy.
The joy of Spirit no one can reveal,
Forever in His Being we'll rejoice!*

Praying Saint of China

If it is true that Rev. Ting's employment of music as a handmaid to his evangelism helped bring in souls for Christ, it was more so in respect of his prayer life. John R. Mott's saying of Ting complements Moody's, "One cannot understand Ting Li Mei and his success in evangelism until one is introduced to his close communion with God and his intercessory prayers." Those who lived near him and had heard him pray were solemnised by his reverent tones as to a father and pleadings as to a mother. His prayers were no display of artifice, but a spiritual outflow of deepest communion with his Lord. Many were converted not only by his lips, but also by his knees, so that Ting Li Mei had acquired yet another name, "The Praying Saint of China". One of Ting's followers, Miss Chiau Wei Chen, who taught at China Bible Seminary, Shanghai (founded by Miss Dora Yu through whom Watchman Nee was converted) was so inspired by his example of prayer that she composed a hymn in his honour entitled *Whenever His Love I Ponder* (translated from the Chinese).

Beginning from the early days of his itinerant evangelistic ministry, Rev. Ting registered the names of persons he had met and taken an interest in, in a note book. His first prayer list grew to 2,005 by 1916. In a bulletin to his followers, Rev. Ting wrote, "Of these two thousand, there are pastors, principals, teachers, doctors, merchants, military officers, Westerners and Orientals, male and female, septuagenarians and teenagers. These form a great family in Christ, loving one another and caring for one another, remembering one another in one united bond. His spirit of Christian fellowship far exceeds the sentiments that bind corporeal bodies."

In another of his bulletins he wrote on the importance of prayer according to the following ten points (which were further published in the *Sunday School Times*, USA):

1. By prayer I feel Christ's presence and the fellowship of a bosom friend.
2. By prayer I feel spiritually nourished, like flowers in a shower.

WHENEVER HIS LOVE I PONDER



1. When - e'er His love I pon - der, How sweet with - in it feelst
2. When - e'er my prayer cries as - cend, The sad clouds melt a - way
3. When - e'er trials come on our way, The more they be us - teem'd.
4. When - e'er our eyes look be - yond, We see a - no - ther heav'n.



Stay'd u - pon Christ our Sa - viour, Such joy who can re - veal?
 The soul that's pour'd out to Him, What peace comes in to stay!
 A fru - gal life day by day, Is gain with heart's con - tent
 As eyes of faith be - hold Him, What pro - found peace des - cendst!



Christ for me's gone up yon - der To the Fa - ther on high,
 Christ our High Priest in Heav'n reigns, For us He in - ter - cedes.
 Our Lord has gone be - fore us, He knows our needs, each one,
 With love bound'g He draws us His arms round us are thrown.



When - e'er my Lord I pon - der Then He to me draws nigh,
 He'll grant all our pa - ti - tions Far our de - sire ex - ceeds.
 He comes to us in dis - tress, And turns our earth to heav'n.
 With kind - ly gaze u - pon us, He bec - kens us His own.



3. Righteousness, peace and joy, like three rays, surround me, whereby my heart is greatly encouraged.
4. By prayer and Bible-reading is the joy of my devotion to the Lord increased.
5. By prayer is my preaching secretly helped by the Spirit (Acts 16:14c).
6. By prayer is love for others increased, so that there is not one under heaven who cannot be loved.
7. By prayer is hope added to faith, and that greatly multiplied.
8. Whenever I sin, hidden or seen, big or small, I am self-rebuked through prayer, and will not leave off without confession and repentance.
9. By prayer I find the way opened up before me and everything becomes smooth sailing.
10. The gradual increase of prayer bands is not through my individual effort, but by one and all, individuals and groups.

In his “ninth commandment” on prayer, Rev. Ting has rightly said, “By prayer I find the way opened up before me, and everything becomes smooth sailing.” No wonder he never appeared worried or flurried. All day long, whenever you met him, he would be a portrait of perfect composure. He received many letters from prayer partners reporting on the Lord’s blessings upon their lives since joining his prayer bands. A military officer wrote him from Szechuan Province on 25 July 1916 as follows:

Ever since I joined your prayer band I have been adhering closely to the covenant... Lately I have been busily engaged in the army, so my prayer life has been interrupted. Satan has taken advantage of this situation to trick me. Had you not prayed for me, I might not have resumed praying.

I have returned to the Lord for one month, and discovered these four things through renewed prayer:

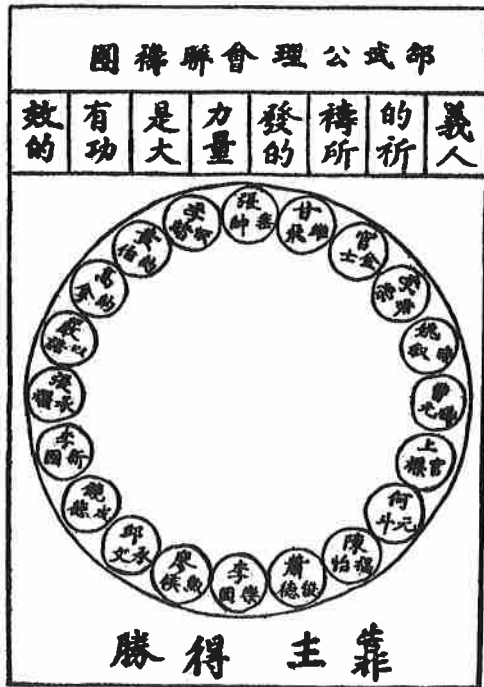
1. Prayer helps me progressively in my communion with the Lord.
2. Prayer brings me the sense of power from the Lord and helps me in my witness to lost souls.
3. Prayer helps me feel the immensity of His grace and makes me willing to serve society.
4. Prayer leads me to a close affinity with the Lord, and from Him blessings nonetheless.

On p. 167 is a chart of a praying circle listing each member of a congregational church, which says at the top, "The effectual, fervent prayer of a righteous man availeth much." The four characters at the bottom say, "Trusting the Lord (we) get victory."

How many members are there in this prayer circle? Through Rev. Ting hundreds of such prayer bands were started around the world, whereby, in his own words, "we are surrounded by thousands and ten-thousands of angels."

Through Rev. Ting's prayers and preaching we have noted the conversion of hundreds, yea thousands, particularly of the younger generation. Not only had hundreds of young people covenanted to consecrate their whole lives to the Lord's service, there were also professionals, businessmen and merchants who offered of their substance liberally to the Lord. A merchant of Chungking wrote Rev. Ting the following letter, dated 1 August 1916:

It was in 1913 that I attended your meetings at Shunching. The parables you told so touched me through the moving of the Holy Spirit, that there and then I promised to give what the Lord had prospered me with, to the orphans. I returned to Chungking in January 1914 and invited the committees of the Moral-Cultural Society, the Young Pioneers, and the Self-Governing Society to my house. My wife Wen Chen and I then offered our house for the opening of an orphanage. We pledged \$1,000 (Western dollars).



One of Rev. Ting's Prayer Circles.



1914



1918

Now we have bought six hundred more (Chinese) acres of new farmland at the cost of 3,300 taels (Chinese ounce) of silver and renovated the orphanage at 2,700 taels....

From June 1914, I pledged to give the profits I got from all my business enterprises in the Province of Szechuan for the running of the orphanage. All these decisions on my part are the result of hearing your sermons.

May you be a second St. Paul and your messages be blessed of God. May the Kingdom of Heaven be manifested over China so that many will turn in repentance to the Lord!

While the conversion of such a pocket as is related by this tycoon of Szechuan must have comforted Rev. Ting's heart, the way of the cross that led Pilgrim through pleasant fields and pastures also brought him to the Slough of Despond. And there were not a few encounters with Apollyon along the narrow paths and alleys.

A Defender of the Faith

With the fall of the Manchus and the founding of the Chinese Republic by Sun Yat-Sen in the 1911 Revolution, a new age of inquiry and scepticism also set in. Since Rev. Ting's main objective was the conversion and consecration of students, he had to face many a forum of young intellectuals. Those who were mesmerised by high-flown orations on scientific subjects such as physics and chemistry and newfangled theories on philosophy and psychology, would thumb their noses at the old-fashioned Bible-carrying pastor. Added to them were the cantankerous nay-sayers with their usual sophistic questions, and on top of them the charismatics (who had found a footing especially in North China), especially those of the True Jesus Church, with their tongues, visions and healings. Rev. Ting took on all of them without flinching, like Valiant for the Truth. His Sword was the Bible and his shield his implicit faith in the Word. Just as John Sung would refuse to use his scientific knowledge in preaching, neither would Rev. Ting retreat from these "modern" oppositions of science falsely so called (I Tim. 6:20). As long as he stood on the Word of God, his answers could never be gainsaid. Rev. Ting, who read six chapters of the Bible everyday for his spiritual nourishment, was a

polemical fighter for the Word of Truth. He stood in line with the early Presbyterian missionaries who taught the Reformed Faith and he was the defender of the faith in his generation. Nor was he for tongues and visions and other charismatic excesses, not even in his evening years when he sought afresh the Holy Spirit's anointing.

That he was a Bible lover and defender is reflected in the following song he composed in the last years of his life:

1. *The Holy Bible, a house of treasures,
A house of great wealth, filled to the brim.
Rich instruction of the Law and of Grace,
All that I e'er need, I'll find therein.*
2. *The Holy Bible opens its riches
To all who read it to find its worth,
Till the daystar arise within my heart,
How shall I sing of its joy and mirth?*
3. *The Holy Bible, Treasure that I've found
Leads me on the path of holiness.
Ever ready to help me and warn me,
Ever my partner in righteousness.*
4. *The Holy Bible, O how wonderful!
Beyond man's survey no one can know.
Science, religion, man's philosophy —
All are surpassed by its righteous law.*
5. *The Holy Bible, wonder of wonders,
Whose Holy Spirit becomes my guide.
He opens my eyes, ears and my closed heart,
The Word of Life is made plain and wide.*
6. *The Holy Bible, the only wonder,
Invites all mankind search through its page.
Herein is wisdom, higher its pathway.
Praise be to Jesus ever my Sage.*
7. *The Holy Bible, its wonder power
Reaches the sky and the earth below.
It purifies the human heart and will,
Moulds to its image and all aglow.*

8. *The Holy Bible, everlasting power.
The more we draw it, the more it flows.
It brings repentance, victory o'er sin,
A help so timely to all our woes.*
9. *The Holy Bible, the source of all power,
It brings us to God in one great bond.
Keeping His commands, fulfilling His will,
Glory to God the Eternal One.*

Missionary to the Land “South of the Clouds”

By 1919 the Roving Secretary of the Y.M.C.A. for the Student Volunteers for Evangelism had been on the road for almost a decade. During those years he had covered everyone of the eighteen provinces of China in fulfilment of his vow. By his example and emphasis on self-support and self-government for the Chinese Church, the foundation of the National Church of Christ in China was laid. On this foundation Rev. Ting began now to add, as it were, another storey, a home missionary society. His revival of the Church and recruitment of students for the full-time ministry must necessarily develop into missions. This had been anticipated by the three Question Marks he had put over Tibet, Mongolia and Sinkiang (Chinese Turkestan) in his famous wall map. As the burden weighed heavier and heavier upon his heart, he challenged his countrymen to launch Gospel missions into the wild and mountainous province of Yunnan, which means “South of the Clouds”. As A. B. Simpson wrote:

*To the regions beyond I must go, I must go,
Where the story has never been told;
To the millions that never have heard of His love,
I must tell the sweet story of old.*

*To the regions beyond, I must go, I must go,
Till the world, all the world,
His salvation shall know, shall know.*

*To the hardest of places He calls me to go,
Not thinking of comfort or ease;
The world may pronounce me a dreamer, a fool —
Enough if the Master I please.*

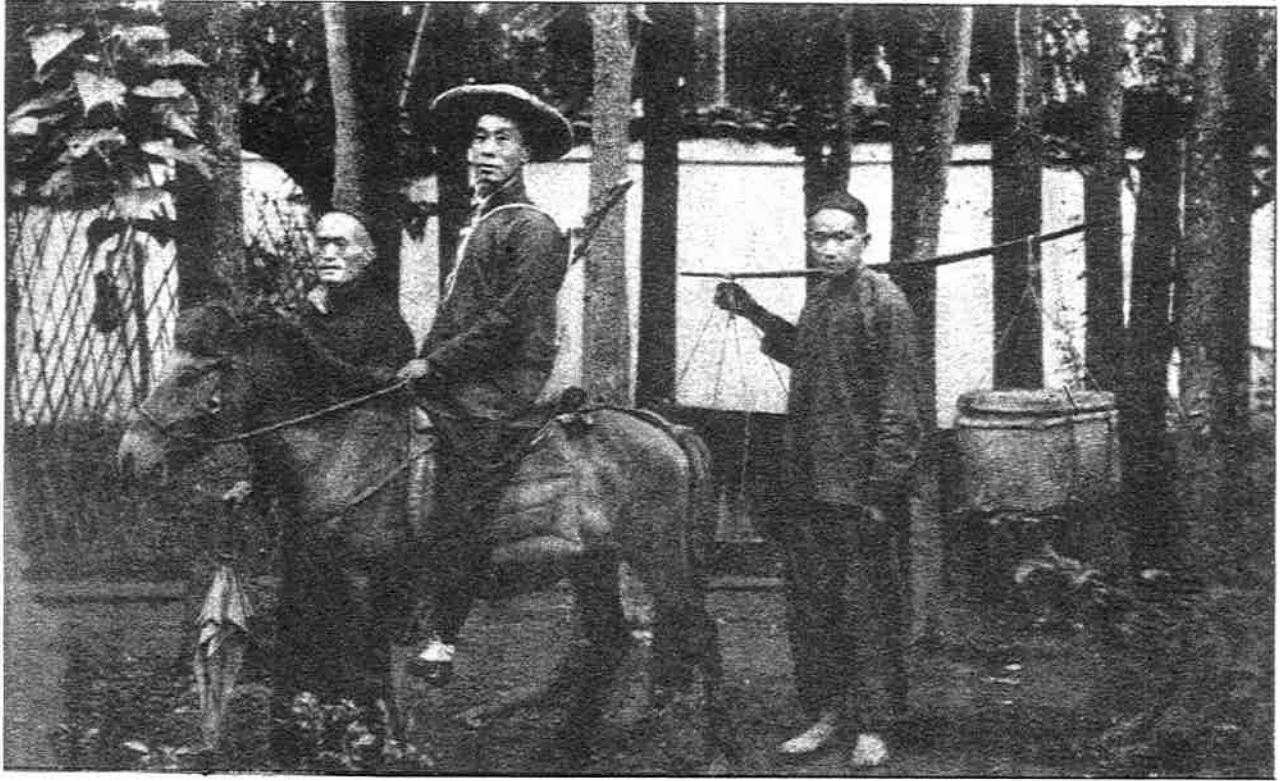
The land beyond the cumulus south-western horizons of China Proper was and still is the land of many semi-civilised tribes, the chief of which are the Miaos. Yunnan, the southern frontier of China, merges with the mountains of Burma and Laos, with Thailand further south where the notorious “Golden Triangle” is located.

In response to Rev. Ting’s trumpet call, a six-man expeditionary force, with him as captain, was sent by the Chinese Church. Here they completed a six-month stint. A good rider since boyhood, he ponied through China Proper’s remote towns and villages like an accomplished ranger. Rev. Ting lasted the longest in this ancient mode of travel through the backwoods of Yunnan — in order to reach the Miaos. Sometimes he lost the way, so that both man and beast would be tracing out a labyrinth. Sometimes he had to blaze a trail for his followers by cutting a swath through tall grasslands. Oftentimes he would be at the mercy of “General Mud” after encountering heavy monsoon rains. These encounters with rough terrain and inclement weather evoked from within the following lines, penned on 12 July 1919:

*Though it rains and travellers are few,
And daily I’m soaked to the skin;
My eyes are drenched with cloudy mists,
And hoofs are drowned in muddy stream;
A slippery way unsaddles me,
A dozing-off lands me in pain;
Who will save from such trial?
My strength from Him I’ll regain.*

There’s a Chinese saying, “Unless one enters the tiger’s lair, how can one take hold of his cubs?” By entering the almost impenetrable backwoods of the tribal people, Rev. Ting reaped a harvest of souls not seen before. On them who were waiting for ages for the coming of the Gospel, was the light of salvation shone.

Barely eking out a livelihood by their primitive ways, the simple mountain folk all the more gladly imbibed the Word of Life. Meetings would be held at length in the evenings after they had come in from a hard day’s work in the fields. When the village gong was struck, whole



影一之道佈中人苗南雲在年九一九一
Rev. Ting evangelising the Miao tribes of Yunnan Province in 1919.

households would leave their bamboo and thatched huts to assemble at a specially constructed meeting place.

Whenever the missionary moved on to another village, the faithful among the villagers would carry his baggage in two wicker baskets suspended on a bamboo pole. The porters would leave home for two or three days, and would accept no wages for their Higher service.

Choosing a central location in the tribal country at Lufong, Rev. Ting built for the people a Church, with simple quarters for himself. He became their self-appointed pastor. On weekdays he would ride his pony to the surrounding country to visit Christian members, or speak personally to the hitherto unevangelised, as his Master did in heathen Samaria.

In the course of his itineration the Chinese missionary to Yunnan, “South of the Clouds”, met James O. Fraser, C.I.M. pioneer to Lisuland, only a few miles this side of the Burmese border.

The name of James O. Fraser (1886 – 1938), missionary to the Lisu tribes of Yunnan (and Burma), must remain immortal among the pioneers of modern Protestant missions. An accomplished musician, giving his first piano recital in London at the age of twenty, he was an engineering graduate of the Imperial College. Instead of pursuing his career and enjoying a comfortable wealthy home, he chose rather, at the age of twenty-two, to serve the Lord in the mountains of South West China. Like Wesley who met his Lord at Aldersgate Street, his heart had also been “strangely warmed” when he was converted in his student days. Fraser, no doubt, was also challenged by the lives of great men such as Hudson Taylor, who said, “A little thing is a little thing, but faithfulness in a little thing is a great thing.” He must also have been influenced by the messages of Moody and Torrey, and by C. T. Studd whom he met at a Christian training camp in 1906. Moreover there was the Welsh Revival of 1904 that would have put more fire into his soul.

When Fraser first entered Western Lisuland, whose denizens were contemptuously called “monkey people” by the Chinese, there was hardly a Christian convert among them. By 1981, however, despite persecution

by the Chinese Communists, Paul Kauffman was able to present the following report in his *Asian Outreach* magazine:

God is moving also among the tribal Christians of South-west China. Since the relaxation inside China over 70 tribal congregations have come out in the open. One of these tribal congregations numbers 5,000 people. In this area along the old Burma Road, northward to the Tibetan border there is strong Christian activity. At Christmas time over 2,000 tribal people attended a Bible Conference. Chinese officials were amazed, in fact bewildered. They stood on the platform of the convention and asked how many in the crowd were Christians. All but two stood to their feet in open testimony. Those present said that the local authorities then assured the Christians that they had no reason to fear, and even offered to help them establish Three-Self churches.

Standing back and looking at the development throughout that entire region, one can clearly see the hand of God, not only upon His own people, but reaching out to those who do not know Him.

The work of C.I.M. missionaries led by James O. Fraser was given further recognition posthumously by the Lisu Church of Lashio, Burma which received the Gospel via Lisuland (The Lisu Church was established in 1920). A Certificate of Honour, or a pale parchment measuring 10 by 7 inches, was sent to the C.I.M. (now O.M.F.) in 1979, written in Lisu (in the Roman Script coined by Fraser). The certificate reads:

From the time of the establishment of the Lisu Church in the Shan States, Kokong County, Six Families District, Muddy Pool Village in 1920 until 23 December 1978 there are 58 years. Within that period, Rev. J. O. Fraser, Third Elder Brother, since you served willingly and warmheartedly, and did the work of the church of Jesus Christ in obedience to the command of God, the leaders of the church present you with this certificate of honour.

*Dated the 26th day of the 12th month of 1978.
Lashio, New Village, Burma.*

It was this illustrious father of the Lisu Church who was overjoyed to see Rev. Ting suddenly appear from nowhere in Lisuland, near the Burmese border. Having heard of Ting's exploits for a number of years, Fraser immediately recognised him to be "China's Moody: a humble, lovable preacher, through whom many Chinese had become disciples of Jesus Christ." How thrilled he was to have such an eminent servant of God reap in his fields! Eileen Crossman, James O. Fraser's daughter, gives us a glowing report of Ting's joint work of several months' duration with her father. This is recorded in a new biography of James O. Fraser, *Mountain Rain* (O.M.F. England, 1984), pp. 151–154.

In the third month of Rev. Ting's establishing the Miao Church at Lufong, however, he suddenly received news of the home-call of his beloved father. Leaving behind his personal belongings with a view to return to his Yunnan Mission, Rev. Ting hastened back to his ancestral home in Shantung. But that was unfortunately the last time he scanned the horizons "south of the clouds" as he sped on the way. His longing and prayer for the souls of the Yunnanese, particularly the Miao tribes, are evidenced in the over 3,000 names of southern tribesmen found in his second prayer list. And although enlisting student volunteers was uppermost in his mind at the outset of his itinerant ministry, it seems that tribal home missions were occupying his attention more and more.

Mr. N. Z. Zia, a biographer, has divided Ting Li Mei's life into three periods. The first period that encompassed his youth and training Mr. Zia likens to sprouting. The second period that covered his evangelistic ministry, he likens to flowering. The third period that saw him engaged in theological education, he likens to fruit-bearing.

If we were to ask Rev. Ting himself, he would probably view as the outer court of the Temple the period of his evangelistic ministry. He would have equated the Holy Place with the second period or the time of his theological tutoring. The Holy of Holies would have been his analogy for the last years of his life, a life of total devotion to prayer during his illness.

III. YEARS OF TEACHING MINISTRY

1923 – 1936

Be that as it may, we now find Rev. Ting well seasoned from years of preaching abroad and returned to his *alma mater* at North China Theological Seminary in Tenghsien. This was at the invitation of Dr. W. M. Hayes, his former teacher and principal.

This occurred in the year 1923, when he had passed the Confucian age of 50, “when I know the decrees of heaven”. A professor of Biblical Theology, his teaching excelled in his ability to “use Scripture to explain Scripture”. With three decades of pastoral experience behind him, his exposition of Scripture was rich and refined, balanced and symmetrical.

Family Life in Retrospect

Hitherto, for over a decade, we have seen how Rev. Ting was criss-crossing the Continent from town to town, city to city. The last six months of this period, however, he slowed down to live with the Miao tribes in Yunnan. Little is known of his family life before this except that a son and two daughters were born to him by his first wife. After her death, she was succeeded, as the Chinese saying goes, by an “engrafted wife”. She bore him a son and a daughter. So Rev. Ting had in all two sons and three daughters.

The Ting clan clearly possessed a scholarly trait: the pastor had even sent his eldest daughter to study in Germany. When news of her sudden death came to him during the First World War (1914 – 1918), the loving father was struck by a heavy blow. But he was comforted as he re-read one of her filial letters. She reflected her father’s devotion to Christ in these words: “Others who come to study here (Germany) come on State scholarships. But I am on a scholarship from the Lord. Therefore I, being a child of God, must serve my Heavenly Father when I graduate.”

Ting Li Mei was an austere but loving father. He would lead his family in worship, morning and evening. He would examine his children at the end of the day the things they had prayed for, and find out the results. Whenever the children became ill, he would calmly visit them at the

bedside and commit them to the Lord in prayer. He would thereby not be over-burdened.

Whenever Rev. Ting was out preaching on a long journey, he would write home daily to report to his family. In these reports he would share some of the thoughts of his messages and requests for prayer. His favourite Book was Romans, and as he took great delight in literature evangelism and correspondence, he could not have been far behind the writing Apostle.

In his letters to his children he was especially tender in his tone. His wish above all else was that his children would consecrate themselves to serve the Lord even as he did. Thus, when the youngest daughter offered her life to the Lord, the pastor-father was overjoyed. He said, "To win the soul of a little child exceeds ten thousand times ten thousand the whole world." In the same year, his persevering prayers were answered when his second daughter and her husband came to the Lord in repentance and were born again. Upon their conversion, the couple's home was also converted — for the use of the Lord as a centre for succour of the down and out.

In regard to a minister's financial support, this was his philosophy: "If we serve the Lord, He will provide all that we need. We should offer our five loaves and two fishes, all that we have, just as the little boy did to God. Thereby from his abundant provision, we can take our portion." Though Rev. Ting had little of the world's goods he often went out of his way to help the needy. When Rev. Ting's eldest sister was widowed with three sons, she and her family found a ready shelter in Rev. Ting's parsonage. They stayed on for all the years of the children's upbringing until the sons' graduation from Middle School. The pastor would also provide for his other relatives' children that they might obtain a secondary education.

In 1928, Rev. Ting's eldest son died and left behind six children. These six grandchildren he also put up at the parsonage that they might not stray from his fold. A wonderful confirmation of the Lord's commendation upon grandpa was the scheduled reading of Scripture at the dinner table, on the day the grandchildren arrived. It was Psalm 27, which reads in

verse 10: “When my father and mother forsake me, then the Lord will take me up.”

Professor of Theology

After his return from Yunnan, Rev. Ting continued in his job as General Secretary of the Student Volunteers for Evangelism for another three years. From 1923 to 1931 he taught at his *alma mater* — the North China Theological Seminary at Tenghsien. For one-and-a half years thereafter, he was called to pastor a Lutheran Church in Manchuria.

Then came the call to Tientsin in September 1932 to teach at the newly-established Bible School of the National Holiness Mission. He served also as Vice-principal. It was about this time when Dr. John Sung first swept into Tientsin and started a revival fire that was to burn on for a decade. (Dr. Sung revisited Tientsin several times after this.) Rev. Ting welcomed him with open arms and was elected vice-president of the John Sung Preaching Bands.

Rev. Ting and John Sung

The story is told that when the flaming evangelist made the call to sinners to come to the front to confess their sins, Rev. Ting also went. He humbly knelt with the first-timers. This public gesture by the veteran evangelist humbled the young doctor to the dust. This revealed Rev. Ting’s childlike heart, even as it is demanded by our Lord, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” (Mark 10:15) No doubt Rev. Ting was a contributing factor to the lasting results of the Tientsin Pentecost. Under his leadership, in the wake of the Tientsin Revival, a home for the Bible School of which he was Vice-Principal was founded. A new edifice which arose over a choice piece of land offered by a lover of God is a monument to his lifelong faithfulness.

The faithful servant of God had a large heart. Not only did he establish the Bible School on a firm foundation, he also helped to build a Church for Tientsin to cater to the new converts of the John Sung Revival.

A third thing he did before his work on earth was completed was to help lay the groundwork of the Spiritual Training Theological Seminary, principal Dr. Chia Yu-Ming.

His Sickbed Became His Lectern

During the last couple of years before the end of his life, the indefatigable evangelist began to succumb to illness. In the cold winter month of January 1936, he went to Tsingtao that had captivated him decades ago, to meet with his friends on the establishment of Spiritual Training Seminary. On his homeward journey, he caught a severe cold. Despite this ailment, he continued in his daily teaching schedule at the Bible School for ten days and took on a preaching engagement that required him to entrain to Tsinan. When he finally settled down on 25 January, the doctor diagnosed him with dropsy. Admitted to the hospital of Cheeloo University, he was found further to have a fatal liver disease. Returning home from hospital he committed himself to the Lord in bed. Despite his illness, the theological professor continued to receive inquirers into the faith. His sickbed became his lectern.

The following are excerpts of his teachings given out of his sickbed lectern:

Rejoicing in the Lord

The Lord is He who keeps me company in my sickbed. Whenever I close my eyes I can feel His presence. My heart is overwhelmed with a sense of pleasantness and peace. I can converse with Him on any matter, I can seek His advice freely on any subject. Praises to Jesus, hallelujah. What a blessing! What joy! Amen and amen!

The Lord is My Only Friend

Between friends, there comes a stage in close communion when neither would leave the other. A friend is one who regards his counterpart to be the one and only to him, though the latter may not attain to his expectation. The Lord Jesus

whom I love is unique. There is no one like Him before nor after. He is the best Person who ever lived, the greatest in love, patience, wisdom, ability, position, power, possession. Anyone who finds Him his friend is fortunate indeed, blessed indeed!

Thanks be to the Lord Jesus. He has always said, repeatedly said, that He is my good Friend. Hallelujah, glory be to the Father. Though other friends might leave me one day, because they are become helpless themselves, the Lord Jesus on the other hand hath said, "I will never leave thee nor forsake thee." (Heb. 13:5) How precious is this promise! Other friends might have countless friends themselves. But when you need one you might have to wait for some time, yea, even half-a-day, and you might not see him. Though Jesus has many friends, He will show Himself to you whenever you need Him. If you cling to Him He will be more than pleased to remain with you, and He will say to you, "Little child, relax! I will never leave you. Take it easy, rest in my embrace." A Christian who can rest in the Lord's bosom finds life sweet and fully satisfied! Praise be to Jesus!

What I say here is only for those who know, and not for the "outsider".

On Being Filled With the Holy Spirit

Isaiah 11:2 says, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." When I meditated on this verse, the Spirit of the Lord quickened my understanding: It is the Holy Spirit from whom these virtues are derived — wisdom, understanding, counsel, might and fear of the Lord. Therefore, any one who is filled with the Holy Spirit is filled with these virtues. Thanks be to Jesus. He loves His disciples and He commissions His disciples. See John 17:15–16, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." John 14:12: "Verily, verily, I say unto you, He that

believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” And, read Acts 1:5–8, “For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence.... But ye shall receive power after that the Holy Ghost is come upon you.”

The Father committed His works to the Son and the Son did the Father’s works throughout His life. After He completed them He ascended to heaven. Now the Son has committed His works to all His disciples. So we disciples should not do anything apart from what He has committed to us. How can we represent Him? There’s only one way — by being filled with the Spirit whereby His was filled (Zech. 4:6).

Be Sent by God

There’s a difference between being sent by man and being sent by God. If sent by man, both sender and the sent one are men. Both are limited by time and space, limited in wisdom, ability and power (Matt. 6:27; Luke 12:20; Jas 4:14). So there is no certainty as to their work’s results — success or failure, big or small.

Not so to be sent by God. While man has limitations, God is infinite, eternal and unchangeable. So those who are sent by God to do a work will attain results, and their works remain forever. For example there is Moses who led the children of Israel in the Exodus. If God was not with him, he could never have succeeded. As to Paul’s missionary journeys, he met with countless troubles, even unto death. If the Lord had not sent him and be his constant Protector, he would have lost heart at the outset.

Now there are a number of self-appointed workers of God. Let me ask them by whom they are sent. Is it not a fact that a good number are sent by man? What could you expect such to accomplish? How many really are sent of the Lord? These are the cause of the Church’s stagnation. O Lord! We pray Thee to send workers!

The Lord Is Your Refuge

If you believe the Lord is your refuge, who keeps you under His protection, then you will not worry. You will not fret! For the Lord is omnipotent, so no one is able to pluck you out of His hand (John 10:28). There is the case of Daniel's three friends being cast into the furnace and Daniel being thrown into the lions den for further proof. Now we sometimes meet with sickness or death. What is the reason? The Lord has His perfect will in this. We should face up to these troubles with patience and be fortified by faith. Never doubt. Let us be reminded by Psalm 119:71: "It is good for me that I have been afflicted." And there is Psalm 30:5: "Weeping may endure for a night, but joy cometh in the morning." From Job's fiery experience do we not see a greater blessing and happiness? O Christian, read I Pet. 4:13-14: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye...." Be not afraid however great the ordeal before you is. If you can say, the Lord is my Protector, what can man do to you? (Author: surely these words are repeated out of the depths of his near-martyrdom during the Boxer Rebellion, thirty-six years before his home-going. And here is a good question, "Why of the fifty thousand Chinese Christians killed for their faith was Ting Li Mei spared from the sword?")

It was at this juncture that he devoted himself to more intensive prayer. He started a new prayer list, which now formed his third book, to pray for all his visitors. To occupy himself even more profitably, he made himself a schedule for the memorisation of Scripture verses.

Dying in Harness

A persevering pastor to the end, he was one who preferred to die in harness. Therefore, when he was able to get up, he would still venture abroad to witness for Christ. He managed to pull himself up to the graduation service of the Bible School, and to the dedication of the Tientsin Prayer Bands headquarters in the month of June.

On 18 September Rev. Ting said to his wife, "My strength is feeble indeed. I shall see the Lord soon!" When she asked him how he would order his family, he replied, "God's arrangement is better than mine. I have already committed you all to God. God will guide you. If our two children will follow in my footsteps to serve the Lord, I will be satisfied." On 20 September, when the illness took a downturn, he could still ask his wife to read for him Luke 1:46-47: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour." And the last verse of Psalm 17: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness."

On 22 September at 5.10 p.m. he opened his eyes as if to say farewell to his loved ones. He broke into laughter as if he was meeting Someone he had longed to see. And the Lord took him.

The next day, a great crowd of his friends and followers numbering five hundred came to what he had called his farewell service. On 25 September his body was laid to rest at the new British Cemetery, Tientsin. By the grave-side they sang this hymn which he had only recently composed in his sick bed:

*In Christ there is no discontent,
With Christ aside there's no saving.
My food and drink He long prepared
Whenever I need, He's there waiting.*

*Birds of the air they fly away.
They build no barn nor face famine.
White as the lilies, shining white,
Far exceeds our work and cunning.*

*Such little things receive His grace,
And we His own begotten children?
Like pearl and apple of His eye
No fear have we in His bosom.*

*O seek His kingdom and righteousness,
With all thy strength and thy might!
In tears we sow, in joy return,
To live with Him ever so bright. Amen.*

EULOGY BY DR. CHIA YU-MING

(my teacher in Nanking, 1946-7).

Rev. Ting Li Mei, the servant of Christ, spiritual giant and bastion of the faith, has gone above to receive his crown. Everyone who knows him joins in singing, thanksgiving and praise to the Father Almighty.

I count my friendship with Rev. Ting most happy and glorious. When I became his friend, I was a child just going to school and he already a College student. He was then an educational supervisor with Rev. Sun Hsi Sheng. He came sometimes to our school to teach singing. That was forty years ago. I can never forget those days. In my composition of Spiritual Songs, No. 174 on "Faithfulness in the Lord's Work" is based on the tune Rev. Ting taught us. Incidentally, this song written under his inspiration now truly describes Rev. Ting's life. He served the Lord faithfully.

While in College, I consecrated my life to serve the Lord full-time when Rev. Ting came to conduct meetings. On that occasion I covenanted with him to pray for one another. That I am able to serve the Lord in His holy fields is due in no small measure to Rev. Ting's praying for me.

During the Boxer Rebellion (1900) Rev. Ting came under the persecution of the Prefectural Governor and was cast into prison. After his release he visited our school. He related his prison experiences, and how the scars he now bore from the beatings were "the marks of the Lord Jesus." Even as the Apostle Paul has said, "From henceforth let no man trouble me: For I bear in my body the marks of the Lord Jesus." (Gal. 6:17) It made a deep impression upon me that to suffer for Christ is most glorious.

When I began to pastor a church thirty years ago, I had occasion to go on a summer vacation to Tsingtao with Rev. Ting and Rev. Sun Hsi Sheng. The three of us held an all-night prayer meeting on the sea-shore. The purpose of this prayer meeting was to ask God to raise up one like Wesley and Moody to revive the Church of China. Beyond my expectation that prayer was answered in the raising of Rev. Ting and Rev. Sun. From that year onward both of them began to revive the Church in power. Thereafter Rev. Ting and others went north, south, east, west to every province. Not only were many churches revived, but many young people were also challenged to serve the Lord with a lifelong covenant. It was an all-night prayer meeting that yielded such great result!

When I was pastoring a church in Shantung in 1911, he came there to conduct a revival meeting. After the meeting he met with some members of my church in my house for prayer. At that prayer meeting we brought out three items for intercession: (1) To publish a spiritual newspaper named "The Spiritual Light". Today the work of the Spiritual Light Publication is traced to that prayer meeting. (2) To ask the Lord to raise an Evangelistic Band that would be given to spiritual culture on one hand and to reviving the Church on the other. This has resulted in the beginnings of a Spiritual Training Seminary. (3) To form a Prayer Band from 37 co-workers and pray for more to join God's family as effective workers. In January 1936, Rev. Ting, Rev. Pan and Miss Chiau Wei Chen and I visited Tsingtao with a view to founding the Spiritual Training Seminary. We held discussions with Rev. Ting and Mr. Ning and prayed. Soon after our return from Tsingtao, Rev. Ting fell ill, so that the much prayed-for Seminary which needed Rev. Ting's leadership was bereaved by his sudden home-going. But his works do follow him, as it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13) Hallelujah, glory be to the Lord!

dated 1936.

EULOGY BY DR. HOPKINS

When the news of Rev. Ting's demise came to my ears, our hearts were filled with sorrow.

There is no one in all China so well known as he. Whenever the Church of China is mentioned the name of Ting Li Mei immediately comes to mind. He is a devoted, humble, honest, reverent, persevering servant of Christ. He is beloved and well commended by everyone who knows him. The Presbyterian Church, USA has his portrait hung in the Conference room of its headquarters in New York City to show him respect.

He is China's first independent evangelist, who blazed a trail for those after him. He was most well versed in the Bible, one instructed by the Holy Spirit Himself. He was a man of great spiritual eloquence. When he ascended the pulpit he exuded an air of loveliness, mingled with meekness and joy, that spoke of Christlikeness. His face shone forth the fulness of the glory of Christ. He was one of a very lowly heart, a man devoted to prayer. He prayed for hundreds, yea thousands of people by name, who are recorded one by one in his book of prayer. His prayers circled the earth.

He was a man of fearless loyalty. In the Boxer Rebellion of 1900 he was beaten for taking a stand against his anti-Christian persecutors.

He was the first general secretary of the All-China Student Volunteers for Evangelism. Today, many well known pastors and preachers and co-workers in Christian organisations were moved by his appeal to High School and University students twenty-five years ago. He is a spiritual leader of China's home missions, and was with the first Evangelistic Band that evangelised the borders of Yunnan.

He was an all-victorious one. Recently his health declined and for one year he was confined to his sickbed with many afflictions. But visitors found him joyful and peaceful in the Lord as usual. During his sickness he continued to pray for those registered in his book of prayer. He continued to read His Bible. Finally, he instructed that no funeral service be held for him, but rather a farewell service for he would be going on a happy long journey. He left the world to enter into Christ's victory. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." (Ps. 17:15) This was his last word of comfort.

Whoever came in contact with him, Chinese or Westerner, would be influenced by him for good. During the years many have been converted by him through his honesty, unquenching love and purity of faith. The power of his influence continues on and on. "Precious in the sight of the LORD is the death of his saints." (Ps. 116:15) "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

LESSONS I HAVE LEARNED FROM REV. TING'S HOMILETICS

BY REV. LEE CHI AN

I. REVIVALISTIC PREACHING. The first time I came in contact with Rev. Ting was over a decade ago. The atmosphere of the revival meetings was fervent yet restrained, to God's glory and men's salvation. His method of revivalistic preaching may be classified under five headings.

1. His topic was Bible-based. He expounded Scripture with Scripture, interspersed with his spiritual experiences, and moving anecdotes. His sermon lasted about one hour. It came to an abrupt ending when the climax was reached, when the audience was most attentive.

2. His demeanour was natural and kindly, though he might sometimes strike the pulpit to arrest attention, when the audience tended to stray. Otherwise he would be like a steady flowing river, neither swift nor sluggish. He spoke the Word of God most sincerely.

3. In a week's campaign he would generally divide his objectives into three. The first three days he would preach on the problem of sin. The middle day of the campaign he would speak on nurture of the spirit. The last two nights would be devoted to consecration and responsibility, appealing for covenanters with the Lord. If there were no students he would give the congregation a final opportunity to learn how to pray and read the Bible.

4. In meeting with students he could not avoid answering their questions. If questions were genuine he would give a satisfactory answer. If questions were queer and off on a tangent he would ask the questioner

to answer them himself. By this soft reply the one bent on trouble-making would beat a hasty retreat.

5. On the last day he would report on those who had asked him to intercede. There was once when this list of names in his prayer register nearly touched 5,000. He declared he would still pray for them all.

II. Sunday Sermon.

1. It lasted half an hour.

2. Topics were appropriately chosen like in the discharging one's stewardship. No old topics. Though some were preached before, the contents included new ideas.

3. Objective: Spiritual nurture. It included one or two steps on spiritual progress. It pointed out to those who lost their way.

4. His delivery was terse and to the point, a method he used also in revivalistic preaching. This was more evident, however, at worship service. He spoke for half an hour. Verbosity would take away much of the precious time.

III. I heard little of Rev. Ting's outdoor preaching. But there was once when he joined the Preaching Band of North China Theological Seminary on a preaching excursion. There I saw him standing on a table preaching away with a loud voice, testifying Jesus to be the Christ. As I look back I can draw three good methods from this style of preaching.

1. His demeanour was earnest, quite different from his usual appearance. Every word was power-charged to draw the bystanders' attention.

2. The aim of the theme was to declare Jesus to be the Saviour.

3. Time taken was half an hour. It is to be noted that a sermon longer than that would lose its effect, and moreover usurp the time allotted to other preachers.

IV. In Bible study and lectures, I was under him for two years. Once we met at Hunan Bible Institute, Changsha. There I had Bible study under him once or twice. Whether Bible study or lecture, the method employed was more or less the same.

1. Whether it be one book, or several chapters, or one chapter, he would give it a very arresting title. This he would chalk on the blackboard. There could be no haziness in what was to be discussed. Moreover, he would subdivide the body of the message and write it on the board. He would read these and repeat them so as to impress them more firmly in the mind. He would explain the contents of each section and proceed to lecture along three lines.

1. The outline of the sections

2. The important points of sub-sections

3. The main idea of each sentence to be explained in simple language and by parable and by pertinent Bible verse to substantiate its Biblical meaning.

In personal conversation, evangelistic correspondence, or personal evangelism while travelling, he had his way of expression. In conclusion the gift of evangelism that God had bestowed Rev. Ting was many sided. Thus he had done a good work for God during the last thirty years. Glory be to God.

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THE ASIAN AWAKENING is a series of lectures by Dr. Timothy Tow to the School of Theology, Spurgeon's Tabernacle, London 1986, being a commentary on John Sung, China's greatest revivalist.

In order to give a full-orbed view of the Asian Awakening, the author brings to light the mighty works of Rev. Ting Li Mei (1871–1936) who was acclaimed "Moody of China" in the generation before John Sung. He belonged to the times of transition from the Manchus to the Revolution under Sun Yat-Sen and Chiang Kai Shek. Read the blood-curdling experiences of missionaries in the Boxer Rebellion (1900)!

May this book stir some young man or woman to give up the world and serve the Lord full-time.

ABOUT THE AUTHOR

In 1946 Dr. Timothy Tow was on the verge of pursuing a very promising career when the sudden deaths of his beloved mother and daughter within five weeks stunned him to recall his vow to serve the Lord made a decade earlier during the John Sung Revival. Instead of taking the boat to London to study law he turned to Nanking to study theology. From there he went on to Faith Theological Seminary, USA, where he obtained the Bachelor of Divinity and Master of Sacred Theology. It was at Faith that he caught the inspiration to carry the torch of the 20th Century Reformation Movement (ICCC) to the Far East.

Dr. Tow has pastored Life B-P Church since 1950. In 1962 he founded Far Eastern Bible College, from which over five hundred have since graduated. In recognition of his contribution to historic Christianity in this part of the world, Shelton College in 1964 honoured him with a Doctor of Divinity degree. Dr. Tow has authored and translated forty books.



Far Eastern Bible College Press

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Internet: <http://www.febc.edu.sg>

ISBN 981-05-3257-1