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**ANSWERED PRAYER IN MISSIONARY SERVICE**  
**By Basil William Miller**

Beacon Hill Press  
Kansas City, Missouri

First Printing, April 1951  
Second Printing, July 1951

Printed in United States of America

Printed Book No Copyright

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Digital Edition 06/18/98  
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## 01 -- HEALED FROM TYPHUS IN ECUADOR

Dr. B. R. Edman, long a missionary in the mountains of Ecuador, contracted typhus fever during 1925, while laboring in his chosen field. The attack became so serious that, while he was being carried through the jungles to a hospital in Guayaquil, it became evident that he would not live.

Dr. Baker, of the Clinic in the Ecuadorian city, on examining the missionary, said: "He has typhus, and has been too long without treatment in the high altitude. At best only six out of a hundred live through typhus."

It soon appeared that Dr. Edman would not live. When his wife arrived at the hospital and received the news, she began immediately preparing for her husband's funeral. Her clothes were not as she felt quite suited for a funeral, for they had been long in the high mountains; so a friend helped her dye the only available dress she had for the occasion, which was her wedding dress.

On that particular day a missionary by the name of Reed stopped at the Clinic to see whether or not Dr. Edman was alive, and was informed that the patient was still alive, but with only the faintest spark of life remaining.

Soon thereafter the good missionary opened his eyes and regained consciousness; and Dr. Parker, in charge of the case, said, "If he can hold out for forty-eight hours more, there is hope."

Now in a strange manner God laid a burden of prayer upon Christian friends far and wide, particularly upon the Indian converts at Agato, where Dr. Edman had first labored in the gospel. Also at the summer camp at Camp Hebron, near Attleboro, Massachusetts, Rev. Joseph Evans, then in charge of the convention, interrupted the regular session to call the people to prayer. Immediately a sense of urgency fell upon the friends present, and all gave themselves to prayer and petition for the life of this man, which they felt strangely was in jeopardy. Soon prayer changed to praise, for they sensed that God had heard and answered.

So great was this sense of a received answer to their prayers that those present at the convention knew that God had healed their sick friend thirty-five hundred miles away. Indeed, God did answer at the very time when these praying Christians felt assured that the Almighty had heard their prayers.

For later it was discovered that the New England prayer and the Ecuadorian healing took place at the identical time.

\* \* \* \* \*

## 02 -- AN ANSWER DELAYED EIGHTEEN YEARS

Peter Matson was a missionary laboring in interior China, under the Evangelical Mission Covenant Church, who experienced an unusual answer to a prayer which had been prayed eighteen years previous to the experience. In interior China a native priest by the name of Hsiung one day found a small portion of Mark's Gospel lying in a rubbish heap. He read these words, "The beginning of the gospel of Jesus Christ, the Son of God." Over and over the priest read the story. He wondered what the words could mean.

He looked to his gods whom he had served faithfully for so many years for the answer, but they were dumb. From that moment henceforth Priest Hsiung asked God to send somebody who could tell more of this wonderful gospel of Jesus Christ. For eighteen years he prayed to God who had sent His Son, to send somebody to explain the story of the Book. The idols during these times meant nothing to the priest, for he believed there must be a God who cared, and to Him the priest prayed and burned incense.

Eighteen years later he was to say to Peter Matson, "At last He has answered. You have come."

Now the remarkable part of this experience is that eighteen years earlier on a memorable day, almost ten thousand miles away, Peter Matson was in a hayfield one afternoon with his companions stacking hay. As the sun went down Peter's friends returned to the farmhouse, and young Matson heard the heavenly Voice calling him to China. He knelt beside the haystack and consecrated himself to Christian service.

"In those sacred moments, too holy for human intrusion, Peter Matson made his life's commitment to God," writes his wife, Elda Matson. "We hear but the echo: 'Lord, here am I; send

me. But, Lord, if it is Thy will that I stay home, half of all that I earn the rest of my life is Thine, that others might be sent to those in heathen darkness, that they might hear the gospel and be saved."

Then came Christ's gentle answer, "I have chosen you to go."

Six years later Matson sailed for China, and for twelve years he labored only a few miles away from Priest Hsiung. This missionary felt led to go to the very town where the priest had been praying for eighteen years, and hold services. Now this was on a market day, when the crowds were milling. There was no place for the missionary to speak except in the home of a friend who had invited him there, and as he arose to preach he noticed crowded in the door of the house a priest. There was something that drew the missionary's eyes toward the priest. There was a sincere, searching heart that spoke out of the priest's eyes and face. After the missionary had finished with his message, he decided to hunt out the man on the following day.

After a long search the missionary found the monk, and the priest said, "Ai-ya, you have come."

Then from the pockets of his much-patched robe he drew out a little book which Peter Matson recognized as a copy of the story of Jesus as told in Mark's Gospel. Although well worn, the book had been carefully preserved, for the priest had sewed a cloth cover around it. In the dismal room of the dilapidated Taoist temple, Priest Hsiung began to tell the strange narrative which the missionary recognized as the old story of a prayerful search after truth and the miraculous answer by God.

The priest related how eighteen years earlier he had by accident discovered this discarded Gospel of Mark in a rubbish heap, and how he had prayed for eighteen years for God to send somebody to teach him the way.

In turn, Peter Matson, in checking back, related to the priest how exactly eighteen years earlier God had spoken to him to become a missionary in China.

Thus for eighteen long years the Taoist priest prayed for a messenger to explain the story, and for eighteen years God was in the process of answering that prayer.

\* \* \* \* \*

### 03 -- PRAYER ANSWERED ON A LION HUNT

One day in 1898 Willis Hotchkiss, serving as a missionary in the Kenya Colony of Africa, was in dire straits-so dire, in fact, that the messenger of the Cross stood between two rhinoceroses and a lioness who guarded her three cubs. Missionary Hotchkiss had gotten himself in this strange position since near-starvation stalked the compound. There had been little food, due to a drought, and little money to purchase it. So one day Hotchkiss decided to go hunting for meat.

On this particular day he and a native had hunted for many hours and had not killed anything; and, strange as it may appear, though they did not realize it, there was only one bullet in either Hotchkiss' gun or that of the native who was with him. Late in the afternoon Hotchkiss saw a lioness and her three cubs go up a ravine that cut through the veld. For a short while Hotchkiss and his companion debated just what would be their best procedure. They had no desire to face that angry lioness who was protecting her cubs; so they started, as they thought, toward safety. Immediately they were faced by two rhinoceroses. They stood still for a moment, not knowing which way to go. They realized if they went to the right they faced the lioness, and to the left of them were the terrible beasts that could crush their bodies at a moment's notice. So Hotchkiss prayed a short prayer and waited for a while, wondering what would occur. He knew that the lioness was the most dangerous animal in the veld when made angry while protecting her cubs.

Suddenly, to Hotchkiss' utter amazement, the lioness did not run true to her lioness background or instinct of veld training. She stopped, after she had stalked her prey, within a very few feet of the two men who stood as though riveted to the earth. Hotchkiss for the instant knew that it would be futile to run, for running would throw them into the rhinoceroses; so they stood still and asked God to protect them. They watched the lioness as she bellied down on the earth and made ready for the final spring. They were amazed to see the lioness tremble throughout her great body, as though a serious fear had unexpectedly gripped her angry frame. Then she turned, magnificent beast that she was, and raced over the veld back to her cubs. And thus Hotchkiss and his companion were saved.

Weeks later the missionary received a letter from a small band of supporters who had promised to pray for him regularly. This letter told a strange story. It said in effect that on a certain day when the band had gathered for a meeting, there seemed to be a strange sense settle upon the leader that their missionary, Willis Hotchkiss, was at that instant facing a strange danger. The leader called the band to prayer. They prayed until the skies seemed to clear and God answered that Hotchkiss was safe.

As Hotchkiss read that letter his heart rejoiced; and when he checked the date of that meeting and the date of this strange event which he had experienced before the lioness, he discovered that the two matched identically.

God, in the moment of his need, had laid a burden of prayer upon his friends in America and, in answer, spared his life.

\* \* \* \* \*

#### 04 -- THE AUSTRALIAN ANSWER TO GOFORTH'S PRAYER

Jonathan Goforth stands as one of the world's great missionaries. He, with his wife Rosalind, early learned the lesson of trusting God for all necessary funds. Many times God marvelously answered Jonathan's desire even months before the missionary offered the petition. At one particular time in Jonathan's career in China the home board wrote saying that it was necessary for them to retrench. There was no more money for expenses.

Missionary Goforth at the moment was on an evangelistic tour north of Changte. Every door in that area seemed to be open, and God said to Jonathan that the time was right for an aggressive campaign of evangelism among the people. But with the letter in his hand from the board saying, "Retrench," Jonathan knew of only one place to obtain the funds. He could not think of curtailing the work; so calmly he laid the matter before God and asked the Heavenly Father to send the necessary money.

On the following Friday a letter reached him from a lady in New Zealand, and as Jonathan opened it his faith was strengthened. He discovered a money order sufficiently large to meet every special need in his forward-looking campaign for an entire year in advance.

The Australian donor plainly stated that the funds were to be used at Goforth's discretion, and immediately Jonathan launched his aggressive campaign on the money which God had sent weeks earlier in answer to his prayer.

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#### 05 -- HUDSON TAYLOR'S LAST BAG OF RICE

In 1859 the dispensary and hospital of the China Inland Mission at Ning-po were to be closed, because Dr. Parker felt it necessary to return to Scotland. Hudson Taylor faced the issue, "Shall I undertake the dispensary or not?"

"After waiting upon the Lord for guidance, I felt constrained to undertake not only the dispensary but the hospital as well, relying solely on the faithfulness of a prayer-hearing God to furnish means for its support," says Hudson Taylor.

In the course of his operating the dispensary and hospital God tested Hudson's faith many times. One day Mr. Taylor's cook, Kuei-hea, approached the missionary with the sad news that the last bag of rice had been opened and it was rapidly disappearing.

Now Hudson Taylor had no money to purchase the next bag of rice; so God prompted him to say, "Then the Lord's time for helping us must be close at hand."

Shortly the answer arrived, an answer which had been on its way even weeks before Hudson Taylor offered a petition. He says:

"It . . . . contained a check for fifty pounds The letter said that a heavy burden had come upon the writer, the burden of wealth to use for God. The writer's father had recently passed away, leaving him a considerable increase of fortune. The son did not wish to enlarge his personal expenditure. He had had enough before, and was now praying to be guided as to the Lord's purpose. Could his friends in China help him? The bill enclosed was for immediate needs and would they write fully, after praying over the matter, if there were ways in which they could profitably use more!"

Fifty pounds! There it lay on the table; and his far-off friend, knowing nothing about the last bag of rice, or the many needs of the hospital, actually asked if he might send them more! No wonder Hudson Taylor was overwhelmed with thankfulness and awe. Suppose he had refrained from taking charge of the hospital on account of lack of means, or lack of faith, rather? Lack of faith -- with such promises and such a God!

At once Hudson Taylor called together the native Christians in the chapel and told them how God had anticipated their needs weeks before they had prayed. Among the heathen present this question was on everyone's lips. "where is the idol that can do anything like that? Have idols ever delivered us in our trouble or answered our prayer after this sort?"

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#### 06 -- HOW GOD TIMED AN ANSWER

Dr. John Newton, a missionary at Lodiana, North India, wrote to the famous Fulton Street Prayer Meeting in New York City on November 17, 1858. He requested the group to pray that his sixteen-year-old son, who was in the United States in school, be led to the Lord. The missionary went on to Say: "My earnest desire and prayer for him is that he may become a child of God and be sent back to preach the gospel to the benighted and perishing heathen among whom he was born, and of whose language he still knows something. Would it be too much to ask the help of your prayers for this object?"

On the day that this request was read at the Fulton Street Prayer Meeting, out of which came the glorious 1858 and 1859 revival wherein a million souls were led to the Lord, a preacher was present who said that the a prayer had already been answered.

This minister related how it had come to his attention that a neighbor preacher by the name of Dr. Steel, serving at Abington, Pennsylvania, had admitted the boy to full communion of the Presbyterian church three days before the father's letter was written.

Later, in verifying the fact that the boy had been admitted to the Presbyterian church, the minister wrote to the Fulton Street Prayer Meeting and said: "More than this, this child of prayer first gave himself to Christ and then to Christ's work among the heathen; thus both parts of the missionary's prayer are thus far answered."

The man appended a note to his letter, quoting, "Before they call, I will answer; and while they are yet speaking, I will hear."

\* \* \* \* \*

#### 07 -- A MIRACULOUS ESCAPE IN ANSWER TO PRAYER

A story is told of the mother of Dr. Tucker, an eminent founder of evangelical missions a generation ago in Brazil, under the Southern Methodist church.

She was busy with her work in the kitchen on a certain forenoon when seized with a powerful impression in which the Holy Spirit seemed to say, "Pray for your son." Responsive to the call, she left her work and went immediately into her bedroom and wrestled in prayer till she touched God and felt a sense of victory.

On comparing notes later she learned that her son was surrounded by a murderous mob of fanatics at the moment she was led to pray. It seemed to him that death was sure, but in the midst of their fury some strange power got hold of the mob and they went backward and fell away as by a miracle.

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#### 08 -- THE VOICE SAID? "TURN TO THE LEFT"

Jacob Chamberlain, working in India, was to make a trip overland for several miles through the heavy jungles. Before he left on the trip with two or three native assistants, he knelt down and prayed God for protection, for the jungle road was dangerous. Many missionaries and natives had lost their lives from the wild animals that infested the region. The missionary was to take with him two cartloads of Bibles for distribution, and during the long journey of two and one-half months he knew there were many dangers which he faced. While he was praying, the Voice said to him,

"Lo, I am with you..."

Standing upon this promise, Chamberlain started through the jungles. After several days they came to a section that was flooded everywhere. The river was thirty feet higher than usual and consequently out of its banks. There was literally no way to turn.

The missionary realized that only a miracle would save his life and the lives of his companions; so he talked to God, and the Voice said, "I will be with thee."

Said the missionary to the guides, "If we press on to a small, near-by river, we can make a raft and get over the stream before dark."

But the natives told him that there were no dry trees, and that green trees would sink in the water. Then the missionary said:

"Keep marching on. I will consider what to do."

Already they could hear the fierce, hungry roar of the tigers in the rattan jungle at their right. When the missionary was unable to give any advice to his fellow travelers, he turned to God. As his horse tramped on over the marshy trail, his heart went up to the Master, and he claimed the promised Divine Presence. He said:

"Master, was it not for Thy sake we came here? Have we not covenanted with Thee for the journey? Have we not faithfully preached Thy name? Have we shirked any danger? Didst Thou not



promise, 'I will be with thee'? Now we need Thee. We are in the blackest danger. Only Thou canst save us from this jungle, these tigers, and this flood. O Master, show me what to do."

A Voice, the missionary said, not audible, but distinct as though spoken in his ear . by a human friend, said, "Turn to the left to the Godavery River and you will find rescue." when he inquired about this river and asked if there was a village on its banks, the guides told him there were no villages for many miles. He asked if there were .high ground where they could camp for the night. The guides told him, "No, it is all low and flat." while in the midst of these quibblings the missionary again heard the Voice say, "Turn to the left to the Godavery and you will find rescue."

When asked if there were any boat, or any place where they could pitch their tent and camp in safety, the word always came back, "There is none closer than the cataracts." The missionary was told by the guides that it would take them more than six hours to cut a way through to the bluff, all during darkness. And when the natives asked, "What shall we do?" the missionary replied, "I do not know, but my Heavenly Father does."

Again the missionary stopped and prayed, and for the third time he heard the Voice say, "Turn to the left to the Godavery and you will find rescue."

Immediately the missionary said to the natives: "I know that God has answered my prayers. I cannot doubt Him, and this Voice urges me to turn to the left." Halting the group, he added to the men, "Turn sharply to the left. Guides, show us the shortest way to the Godavery and be quick about it."

The guides remonstrated stoutly, feeling they would be worse off in that direction and at the river mentioned than they were. Nevertheless, the preacher said, "March forward. I am master here and intend to be obeyed."

The native preachers said, "He has . heard of some help at the river." And they inquired among themselves or of the preacher about it, but all he could say was, "There is rescue at the river."

When he arrived at the river, there right under his feet was a large, flat boat fastened to the shore, with two men on it trying to keep it afloat in the rising and falling current.

On inquiry the men said that they were laboring under the British government.

"We were caring for the boat as usual when a huge, rolling wave came down the river and sent the boat into the current. We have fought all day to keep it from coming here, but it seemed as if a supernatural power was driving the boat on. So an hour or so ago we gave up and let it float in here and tied it in safety to this tree."

Immediately the missionary recognized that this was God's answer to his prayers, for many times he had heard that Voice say, "I will be with thee." And three times God had said, "Turn to the left to the Godavery and you will find rescue."

"I bowed my head in amazed reverence and thanked God for this special answer to our pleading prayers.

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#### 09 -- "SOMEONE IS IN NEED OF MONEY?" SAID THE VOICE

A great water famine threatened the Methodist Girls' School in Hakodate, Japan. The missionary in charge, Miss Dickerson, watched the supply grow less and less. In the early fall months she appealed to the Mission Board in New York City for help. But there was no money on hand, so nothing could be done.

Miss Dickerson took the matter to the Lord in prayer, and then she acted upon the prompting which God gave her. She inquired as to the expense of putting down a deep well, but found that this was too great to be undertaken. On the evening of December 31, when the water was almost exhausted, the teachers and the pupils met in the chapel to pray for water, though they had no idea how their prayer was to be answered.

God answered that prayer in an unusual manner two days later when a letter was received in the New York Mission office which read:

"Philadelphia, January 1. It is six o'clock in the morning of New Year's Day. All the other members of the family are asleep, but I was awakened with a strange impression that someone, somewhere is in need of money which the Lord wants me to supply."

The letter carried an enclosed check for the exact amount of money needed to pay for the well and piping the water into the school buildings. Thus God through a divine prompting answered a missionary's prayer in far-off Japan.

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#### 10 -- PROMPTED TO PRAY FOR A MISSIONARY

A Christian lady promised a South American missionary to pray every afternoon for him. On a certain day this Christian lady had a divine premonition that she should drop on her knees and pray for her missionary friend's fate. After she had prayed for some time, she had the assurance that God had undertaken and delivered him out of whatever danger he faced. She wrote the missionary about the experience, who in turn answered.

He said: "At the very hour when you were praying I was in my buggy on a very dangerous road when the side of the hill gave way and the buggy slipped over the bank. Had it not been for the fact that the buggy was caught and held by a stump, I would have fallen many hundreds of feet to my death. Thank God that you prayed, and that the Heavenly Father answered."

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## 11 -- "DUCK" SAID THE VOICE TO HARMON SCHMELZENBACH

Harmon Schmelzenbach was divinely called to be a missionary to Swaziland, South Africa. While a student at Peniel College, Harmon one night saw a vision of a stream of black men, women, and children on their way to the judgment throne of God. Harmon told me about the vision when I lived in Pittsburgh, and he had made his first furlough to America in more than twenty years.

"Every once in a while one of those dark Africans would step out of that great procession and point a finger of accusation at me."

So great was the urgency in Harmon's soul that he would not wait to finish college, and he asked Dr. E. P. Ellyson, the president, to ordain him, so that he might go to Africa.

In the long career of this famous pioneering missionary, whom the British government called "the greatest missionary in South Africa since David Livingstone," many miraculous deliverances and escapes came in answer to prayer.

One particular day Harmon had a trip to make through the veld. Kneeling down, he consecrated his life anew to God and asked the arms of divine protection to be thrown round about him. Getting on his horse, he started through the veld. At a certain spot he felt a peculiar sense of imminent danger. A voice whispered, "Duck." Harmon ducked his head. When he had ridden by the danger point, he looked back and saw a great snake lying on a limb just above his head. He recognized that, as he rode by, the snake had reached out to grasp him, and the warning Voice that said, "Duck," had saved his life.

Harmon kept a diary, and in this diary he made a note of the occurrence, giving the exact hour of the day.

Some time after that a friend in America wrote Harmon, saying that on a certain day, at a specific time, he had felt led to pray at that very instant for the missionary in far-off Africa.

Then Harmon went back to his notes in his diary and found that the very moment the snake had lashed out at him and he had been warned to duck, the friend in America was on his knees praying for his protection.

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## 12 -- A RAVEN BRINGS MISSIONARY'S FOOD TO A PRAYING HINDU WOMAN

Dr. Grier, long a medical missionary in India, relates an unusual answer to prayer wherein God used a raven as an instrument for feeding a Hindu woman.

A missionary doctor and her assistant had gone to open a hospital long closed. When noon came, they went out on the porch to rest and eat their lunch. The assistant opened the lunch, which

consisted of a meat and bread loaf, and went inside for a moment. A raven swooped down and, clutching the loaf in both claws, flew away.

Three days later a poor Hindu woman with several small children appeared at the hospital. She told the doctor that three days before she was desperately in need of food for the children. She knelt and prayed to every god she knew of, but no help came. At length she thought of one whom she had heard of as the Christian's God, and she called on Him for help. A great raven came swooping down and dropped a fine meat loaf at her side. In gratitude she came to the mission to be told about this wonderful God.

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### 13 -- HARRY WIESE TESTED GOD'S PROMISE FOR DAILY BREAD

Harry Wiese, laboring in interior China when war broke out between the Japanese and the Chinese, was severely tested by the devil, who said, "If you stay in China and continue your missionary work, you will starve to death during the war."

Harry was a man to trust God in all the things of his life. He believed God could direct him as well as supply every need. Many had been the times when he had tested God's promises and found that they were true. So he took this matter which the devil threw in his teeth to the Lord.

Suddenly God seemed to whisper: "I will stand between you and starvation."

Instantly the many promises of God for food, shelter, protection, and guidance flashed into Harry's mind with a new and vivid meaning. So the missionary quietly looked up into the face of his Heavenly Father and said, "I will stay in China."

At once the heavenly Voice again spoke, saying, "Ye shall eat of the fat of the land."

Soon war broke out in earnest and many bombs fell upon the particular city where the missionary was. Harry had taken the matter to the Lord and he said, "With those words of God ringing in my ears I could do nothing but stay."

After the bombs had fallen upon the city and multiplied thousands had been killed, one of the native workers rushed to the city and asked, "Is the missionary alive?"

Instantly Harry appeared on the scene, and the native worker thanked God that the missionary's life had been spared. He said, "Plaster and windows in the buildings twelve miles away have been broken and destroyed, and this city lies in ruins, and I thought that you must have been killed."

The missionary thanked God, in the presence of the native pastor and the Christian Chinese who had been spared in this terrible bombing, that God had saved his life. Shortly thereafter when there was no food for the missionary to eat, God supplied food, and particularly one food for

which the missionary had a great liking, sweet potatoes. The native people said, "Thank you, Pastor, for staying in China and undergoing this suffering."

The missionary replied: "Don't thank me for staying, but thank the Lord for keeping me. I want my reward in heaven and not here on earth. God's Word and His promise are sure, for they never fail."

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#### 14 -- FED BY RAVENS IN ANSWER TO PRAYER

Li was a Christian Chinese youth who depended upon God to supply all of his needs. Many times after he had broken away from his Chinese idols and become a Christian he was without food, because the heathen Chinese his friends, neighbors, and relatives would not give him any work. On one particular occasion when he was without food a heathen cousin brought him food, and Li thanked him for answering his prayers.

When Li mentioned this answer to prayer the cousin said: "God didn't answer your prayer. I will have no more of such talk as this. I do not believe in it."

Whereupon Li said, "God fed Elijah by the ravens, and He is able to do the same by me."

The cousin raged: "Then if you talk like that, I will have no more to do with you and I will bring you no more food. And besides, I heard the missionaries talking last week and they said that the ravens there were merely the Arabians that came along and supplied Elijah's needs, and God didn't send the ravens to do it."

As the cousin left, Li asked God to bless this relative and to help him to win him to Jesus Christ as his Saviour.

Shortly thereafter Li's food was all gone and there was nothing to eat. He knelt in his simple home and asked God to supply food. When his prayers took hold and his faith seized the throne of God, he arose from his knees with the assurance that food would be shortly coming. Walking outside of the building, he stood for a while, when he noticed a black raven flying by with something in its mouth. Another bird swooped down on the raven and caused him to loosen his hold on whatever it was in his mouth, and suddenly a large piece of meat fell to the ground right at Li's feet. Picking it up, he took it into his home and prepared it for cooking. When the food had been cooking for some time, Li looked out and noticed his cousin coming toward his home. On arriving, the cousin walked in and smelled the flavor of food cooking and he asked,

"What is this that I smell?"

"God sent this meat in answer to my prayers. I saw a raven flying through the sky with it, and another bird attacked him and the meat fell at my feet. God fed me by the ravens, as He did Elijah."

Immediately the heathen cousin asked Li to pray for him; and, before they ate the meat together which God had supplied in answer to prayer through the ravens, this heathen cousin accepted Jesus as his Saviour.

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## 15 -- JOHN G. PATON'S LIFE SAVED THROUGH PRAYER

John G. Paton, famous New Hebrides missionary, relates an unusual experience of answered prayer. He said one day that he heard a bleating among the few goats which had not been stolen by the Tannese, and as he heard this noise he thought that they were being killed or tortured. He rushed to the goat house, where he found himself instantly surrounded by a band of armed men. The Tannese natives lifted their weapons and Paton awaited instant death, but God moved the missionary to talk to them firmly. He warned them of their sins and the punishment. He showed them that only love and pity led him to remain there seeking their good, and that if they killed him they murdered their best friend.

"I further assured them that I was not afraid to die, for at death my Saviour would take me to be with himself in heaven, and I'd be far happier than I'd ever been on earth, and that my only desire to live was to make them all as happy, by teaching them to love and serve my Jesus. I then lifted my hands and eyes to heaven and prayed aloud for Jesus to bless all my dear Tannese, and either to protect me or to take me home to glory as He saw to be for the best."

Opening his eyes, Paton saw the men one by one slip away through the jungles.

Paton adds in relating this experience: "Did ever a mother run more quickly to protect her crying child in danger's hour than the Lord Jesus hastens to answer believing prayer and send help to His servants in His own good time and way so far as it shall be for His glory and their good? 'A woman may forget her child, yet will I not forget thee, saith the Lord.' O that all my readers knew and felt this as in those days and ever since I have felt that His promise is a reality and that He is with His servants to support and bless them even unto the end of the world."

On another occasion early one morning the missionary was working in his printing house, setting type for a part of the Bible which he had translated into one of the languages of the South Seas. Suddenly he looked out of the window just as the day was breaking and saw a native with his gun aimed directly at his body. The natives for some time had been in uprisings and were seeking to kill Paton. There was nothing for the missionary to do but to call upon God. Bravely he continued setting the type, the while crying for God to deliver and save him. The native held the gun pointed at the missionary's heart. Paton prayed harder and believed that God would deliver him. Finally he saw the native lower his gun, back away into the forest, and disappear. Paton writes: "Looking up in unceasing prayer to our dear Lord Jesus, I left all in His hands and felt immortal until my work was done."

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## 16 -- GOD PROVIDED OLD AGE SECURITY FOR DR. CYRUS HAMLIN

During the Crimean War Dr. Cyrus Hamlin served as a Congregational missionary in Turkey. God greatly used him among the soldiers, and especially blessed his work through the years of a long career. Later he was retired from missionary work and served for three years as teacher of theology in the Bangor Theological Seminary, from which position he was again retired due to old age.

While Dr. Hamlin was visiting a nephew in Portland, Maine, the young man said, "I do not believe in a special divine providence."

"To this the famous missionary replied, "You don't? Why not? I have found many incidents in my own life of providence."

Then the nephew spoke about the missionary's plight, that now at the age of seventy he was discarded, cast off, "a derelict of society with nothing but to end your days in the poorhouse. I state with emphasis that I do not believe in a special divine providence."

Dr. Hamlin tried vainly to argue his case, but he left it in the hands of God, for he had long before asked his Heavenly Father to take care of him. He had prayed seriously and sincerely about the rest of his years, and he felt that his life was in the hands of God.

The next morning while the two men were preparing for breakfast, the doorbell rang and the nephew answered it, and was somewhat amazed when the stranger inquired for his uncle. After breakfast the nephew hastened off to his work and forgot all about the uncle and stranger. That evening as the two men sat on the porch the nephew asked:

"By the way, Uncle, who was the stranger who wished to see you this morning?"

The uncle said that he was a Dr. Lambert, of Rupert, Vermont; and when asked what the visitor wanted, the missionary quietly said: "Oh, he merely offered me the presidency of Middlebury College, with an acceptable salary and a home. And I think it would be far better for me to accept the offer than to go to the poorhouse. Don't you?"

"Uncle," declared the nephew, "I believe in special divine providence."

For five years Dr. Hamlin served as president of the college, and at the age of seventy-five resigned against the urgent protest of the trustees. The remaining fifteen years of his life were spent in Lexington, Massachusetts.

Later in his life when he was nearing ninety, he found his house mortgaged so that he could live on the money received, and when the note came due he could not pay it. But this aged veteran in the service of God took the case to the Almighty. Shortly thereafter, as the biographer says, "Literally from every nook and corner of the globe money began to arrive until the debt was wiped out."

The last years of his life this famous missionary lived mainly or altogether on what was sent to him in answer to prayer.

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#### 17 -- C. T. STUDD'S ANSWER TO PRAYER

C. T. Studd, when converted, felt called to do missionary work, and before his life was ended he had achieved marvelous things for God in various nations of the world, particularly in Africa, where God greatly used him.

While in China Mr. Studd received a large legacy of many thousands of dollars. Immediately he and his wife sat down and wrote checks covering the entire amount, which he gave to the work of the Lord. Of this money, \$25,000 went to D. L. Moody for his evangelistic campaigns. Studd and his wife determined to trust God for all of their supplies. Many were the marvelous times when God answered with hundreds of dollars at the exact time when it was greatly needed. God inspired people whom Studd had never met to send gifts of from \$2,000 to \$5,000 for Studd's personal use on the foreign field.

Up to the time of Studd's death God had sent approximately three-quarters of a million dollars to this missionary directly in answer to prayer for missionary work.

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#### 18 -- WHEN GOD SENT WIND FOR J. HUDSON TAYLOR'S SHIP

J. Hudson Taylor made a very tedious voyage, as he expressed it, from England to China on one particular trip. He said they had lost a great deal of time on the equator before the calms; and when they finally reached the eastern archipelago, the monsoon winds were against them, and here they were often detained. Usually a breeze would spring up in the afternoon sunset and last until dawn. The utmost use was made of that breeze by the ship's captain, hoping thus to be driven on their way.

On one particular Saturday night the breeze sprang up as they were on the coast of New Guinea, and it brought them to a position some thirty miles off the land. During the Sunday morning service which he held on deck of the ship, Taylor noticed that the captain looked worried, and he frequently went over to the side of the ship. when the service was over, Taylor asked the captain the cause of his worry, and the captain said:

"We are in a four-knot current which is carrying us rapidly toward some sunken reefs, and it is very important that we get through the afternoon safely."

After the noon meal, what Hudson Taylor calls the "long boat" was gotten out and all of the sailors on board endeavored to pull the nose or bow of the ship around from the shore. As they drifted nearer the bank, it was plain to see the natives rushing about the sands lighting fires here and there.



"The captain's hornbook informed us they were cannibals, so our position was not a little alarming," writes Hudson Taylor of the incident.

After standing silently on the deck for some time the captain said, "Well, we have done everything that can be done. We can only await the result."

Taylor returned: "No, there is one thing yet that we have not done. There are four on board who are Christians: the carpenter, the colored steward, yourself, and myself. Let us each one retire to our own cabins and in agreed prayer ask God to send us a breeze. He can as easily send it now as at sunset."

This was agreed upon, and the four Christians went to their cabins and called upon God to answer their prayers.

"I had a good but very short time in prayer," writes Hudson Taylor, "and felt so satisfied that the prayer was heard that I could not continue asking, so very soon I went back on deck."

The first officer, a godless man, was in charge of the deck, and Hudson Taylor told him to let down the corners of the mainsail. The officer asked him what good that would do.

"I told him we were asking a wind from God; that it was coming immediately, and we were so near the reefs by this time that there was not a minute to lose. With a look of contempt and incredulity he said with an oath that he would rather see a wind than hear of it."

But while he was speaking Taylor watched his eyes and followed them up to the top royalmast sail, where sure enough the corner of the sail was beginning to tremble in the oncoming breeze.

"Don't you see that the wind is coming? Look at the royal," said Taylor.

Shortly thereafter, even before the mainsail could be let down, the breeze struck them, and the captain rushed on deck to see what was the matter, and on looking out at the sails he saw the breeze. In a very few moments, Taylor testifies, they were plowing their way through the sea at six or seven knots an hour; and the multitude of naked, cannibalistic savages whom they had seen on the beach were not favored with their wreckage, and with a meal from the missionary and others.

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## 19 -- PANDITA RAMABAI'S PRAYER CHANGED THE WIND

During one of the severe droughts which struck India, Pandita Ramabai opened the doors of her famous home at Poona to all widows who would care to come. Consequently her present buildings were crowded out, and scores of these child widows had no shelter.

Quickly the Pandita had workmen build grass huts for the incoming girls. One night during a Hindu festival somebody evidently threw a match over the hedge which separated these recently constructed grass huts from the main road, and one of the huts caught fire.

Several of the girls were sleeping in that particular hut; but as soon as the fire started, they were awakened and rushed out without being seriously injured.

However, a strong wind blew up at that moment which drove the flames directly toward the other grass huts, thus endangering not only the grass huts but the other buildings which stood near by.

Pandita Ramabai had veritably prayed each of those buildings into existence.

As the famous widow-rescuer rushed to the scene it appeared evident that all of her structures were to be burned to the ground. Realizing that they were unable to quench the fire, for the girls had already formed a bucket line and were doing their best to put out the flames, Ramabai called upon God.

She said, "Dear Lord, I pray Thee to quench the fire and to change the direction of the wind before serious damage is done beyond the confines of these grass huts. Change the wind, Thou who art Master of the forces of nature."

Almost immediately the wind veered and blew the flames directly away from the other buildings. Pandita reasoned that it was no more difficult for God to change the wind and save the buildings which He had originally supplied than it was for Him to permit the winds to blow and burn the rest of the buildings, and after they were destroyed to supply once more the necessary building materials to put them up again. Such faith as this was rewarded by a change in the direction of the wind.

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## 20 -- GOD SENT "AN EXCEEDING STRONG WIND"

Major Malan relates an unusual experience which took place when he was doing missionary work among the Kaffirs in Africa.

A storm came on at late sunset which was accompanied by thunder and lightning. It appeared evident that the major's journey, which he was making to a distant point for gospel services, would be ended. The major prayed the Lord definitely to open a way onward. At two o'clock the next morning he was awakened to the roar of thunder and the flashing of lightning.

"Nevertheless, I knelt in my bed and prayed, 'Lord Jesus, Lord of the thunder, lightning and rain, I pray Thee drive it away that I may go on my journey in Thy Gospel today.' The storm ceased almost instantly. In half an hour the moon came out. I got up at 3:30, called Solomon, my native assistant, and prepared to start."

The major faced another serious difficulty from the muddy roads. But he prayed again, and the Lord sent "an exceeding strong wind," and soon the storm ceased, and shortly thereafter the road dried. An infidel asked if the major supposed this to be an answer to his prayers, to which the missionary answered quietly in confident faith, "Yes, God sent the wind to dry the road."

Later, on the same journey, the traveling missionary met a lady engaged in gospel work, who said, "I hope we shall soon have rain." For there had been a long drought in the Transkei.

Replied Major Malan, "I believe the Lord is holding off the rain until I have passed the Orange River."

The lady laughed when Major Malan said this, but the major's faith was verified. He crossed the Orange River at about 11:00 a.m. that day. After another hour it began to rain, and by night the river was impassable for the first time that entire summer.

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## 21 -- THE CHINESE DOCTOR'S PRAYER REVERSED THE WIND

In the interior of China lived a Christian native doctor by the name of Leh. He lived in a section of that great nation where there was no provision for fire fighting. Consequently, when a fire broke out the natives called upon their idols and often carried them out into the streets, and there prayed to them in full sight of the fire.

One day a fire broke out in the doctor's native village. The houses were being swept with flames; and as the raging tornado of fire crept closer and closer to the doctor's home, he saw his unconverted neighbors as they were clamoring and knocking their heads before the idols in vain.

Suddenly the wind blew the flames in such a manner that the doctor's home could not escape the fire unless a miracle occurred.

As the doctor watched the heathen pray, he stepped out into the street just before his house and knelt down and asked God to deliver and protect his house.

Cried the heathen: "What are you doing here? We have cried to our gods and, if they can't help us, do you suppose that the foreigner's God can do anything to save us?"

But the doctor depended upon the God of the Christians, who had redeemed him from his iniquities; and, while Dr. Leh was praying, the impossible happened. A sudden change in the wind's direction blew the flames aside just at the instant when they would have consumed his house.

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## 22 -- MISSIONARY SAVED BY PRAYED-DOWN RAIN

Ludwig Nommensen was called of God to Sumatra's jungle. His cry became, "Dead or alive, Sumatra's jungle for Christ!" Many were the unusual experiences that Ludwig experienced in those jungles where savages and head-hunters stalked his trails.

Two young American missionaries by the name of Henry Lyman and Samuel Munson landed in Sumatra in 1833, the year before Ludwig was born. They were murdered by the fierce Batak tribes.

The old chief rushed at one of the missionaries and cut off his head, and then the warriors martyred the other preacher. The guide who had come with the Americans was bound before a huge fire which the savages had lighted. The chief cut a slice of flesh from the guide's arm and cooked it over the fire while the bound man looked on. Finally, with long knives the Bataks rushed up to the man and sliced the flesh from his bones and cooked it. When this feast was over, the natives returned to their former jungle isolation.

Ludwig determined under God to conquer these people for Christ. Many were the dangers he faced. One particular time the warriors determined to murder him. They told him: "We will cut off your legs and throw you into the river. We will cut off your head and call the people to come and eat you." But Nommensen knew that God was able to protect him until his work was finished.

In 1864 a tirade of cruelty broke out among the Bataks against this man of God. He had been able to win a few converts. Then the chiefs invited him to a sacrificial feast that they were making to the spirits, with the evil intent of murdering him during the concourse. Ludwig, realizing what the chiefs had in mind, marched to the place where the feast was held. A thousand cannibalistic warriors assembled at the spot and awaited the moment when the medicine man would light the fires.

These Batak cannibals stood with their long spears, heavy clubs, guns, and head-hunting knives, awaiting the touch that would spark the fire into life. They knew as soon as the sacrifice was lighted that the word would be given to murder the missionary, preparatory to cooking him over the same flame.

Straight as an arrow, unmoved by fear, Ludwig marched to the center of the warrior-crowded area. He lifted his voice until it rang with the challenge of the Cross. He said, "I ask all to lay aside your weapons of war."

The warriors rumbled their threats and answered, "We can as well kill you with our hands." The medicine man, seeing the crowd hesitate, refused to carry out the rite unless "a person from your midst is sacrificed."

The missionary cried out against the medicine man and called him "the spirit of the devil and the channel through which the evil spirit worked."

Meanwhile, Ludwig was calling upon God to work a miracle of deliverance. While the crowd mumbled among themselves, a heavy cloud darkened the skies, the heavens opened, and

down poured the rain. So great was the flood that the people were driven to their huts, and in the sanctity of their homes they reasoned among themselves that the spirits were with the missionary.

Henceforth they listened to his message; and from this experience, which was a turning point, multiplied thousands of these cannibals accepted Jesus Christ as their Saviour. In fifty years a hundred and eighty thousand Bataks were won to Christ; and when Ludwig Nommensen died in 1918, at the age of eighty-four, he was laid to rest in a grave which was surrounded by more than forty thousand converts.

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## 23 -- ICE FROM HEAVEN

"Sultry, simmering hot days in the Chinese interior seemed to fan the fire that burned in the fever-racked body of Mrs. Li. Compassionately the missionary-doctor peered from the doorway into the hot semi-darkness of the wretched grass hut of Mrs. Li; and she, stretching out her thin, wasted hands, murmured an eager welcome.

"Hope lighted the face of the humble Christian woman as the doctor administered medicine, a hypodermic injection, and then prayed that God would stay the fever that would soon consume even life itself. As he rose from his knees, he heard Mrs. Li weakly whisper, 'Tell me, Doctor, does God want His children to have what is good for them?' 'Why, yes, Mrs. Li,' he replied. 'God will not withhold any good thing from those who ask in faith.'

"With an eager look and hot fingers clamped upon the doctor's arm, she said, 'Doctor, would not ice be good for me?' Like a blow the full realization of the inevitable conclusion of this illiterate woman's logic struck the missionary. Faith? This woman's childlike mind dared the impossible, rose above natural laws, conquered space and time! Nothing short of a miracle could bring ice to a mission station, miles from a civilized city, a full month before the beginning of the rainy season.

"As the doctor reflected, he knew that the psychological stimulus and the soothing coolness of a miracle of ice might quiet the burning fever in Mrs. Li and allow his medicine to take effect. But ice there and then? Out of the question!

"His attempts to divert her attention from the impossible ice failed. Her faith in her newly-known, all-powerful God guaranteed her assurance that He would answer prayers for ice to cool her flaming forehead, and faced with the challenge of the woman's friends, 'Is your God more powerful than Buddha?' the mission doctor felt himself hurled against the promises of God. Believe in prayer? He did . . . but how much?

"Forcing down his intellectual doubts before the faith of the dying woman, the doctor hurried back to the mission compound and called together the score of workers. With simple directness he laid the challenge before them; he indicated the disastrous results to their months of work in that area if the prayer was not answered; he reviewed the promises of God, and together they bowed their knees to pray.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not' (Jer. 33:3).

"How long the small, helpless group of missionaries knelt in the tiny room, calling upon God, no one knew. But suddenly a heaven-splitting crash shook the flimsy wooden structure, and roll upon roll of thunder brought a drenching downpour on the parched village and compound.

"Hardly had the rain begun when on the roof of the mission station was heard the staccato rat-tat-tat of hailstones! Hail, large ice pellets, beating down in huge quantities on the compound!

"As the terrific storm lessened after a few minutes, the doctor seized an umbrella and hurried toward the humble home of the faith-filled and rewarded Christian. Rain, a month before the rainy season, and hail, an almost unheard-of event in that portion of middle China; he marveled as he went.

"Entering the low hut of the sick woman, the doctor saw her radiant face framed with a cold packing of the large hailstones. 'See, Doctor! God has sent me ice from heaven. Now I shall be well. Tell my friends the Jesus a story, too, for they also want to know our God!'" -- Miracles and Melodies

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## 24 -- DELIVERED OUT OF A SNOWSTORM BY PRAYER

Late in the fall of 1842, Marcus Whitman, missionary to the Indians who lived in the great Northwest, decided it was necessary to make a hurried trip to Washington. He felt that Congress should be urged to take immediate action to make the Oregon country American territory.

Now Marcus Whitman knew the dangers of winter travel across the Northwest mountains. Friends tried to dissuade him from making the trip at that time, saying that it could be better made in the spring. But Marcus, a man hesitant to delay when his mind was made up on a course of action, would not be dissuaded from the proposed journey. Shortly he set out, despite the fact that already snow was twenty feet deep in some of the mountain passes. For the first eleven days progress was difficult. Still he managed in that time to reach Fort Hall. Here again friends said that the trip was foolhardy. But Whitman, his face set like a flint eastward, would have none of their delay. They said the snows were deep, the streams in the lower lands would be raging torrents.

When asked how he hoped to survive these dangers, he said, "I feel that my duty calls and I must go."

A short distance south of Fort Hall, he encountered a very severe snowstorm. Progress was slow due to the heavy drifts. Passing out of this storm, he encountered a second, more severe than the previous. Travel was now impossible, and Marcus with his friends found shelter in a deep ravine. Here they stayed for ten days, during which time the storm increased the crescendo of its fury.

Whitman decided in spite of the raging elements that he must travel onward. So with his company he left the shelter and wandered for several hours. At length the guide decided that they were lost and it would be best for them to return to the ravine. But when they tried to retrace their tracks, they found these had been drifted over and, instead of having a marked trail back to the shelter, they faced an expanse of trackless snow.

Whitman's prayers having been answered before by seeming miracles, he knelt down in the snow and asked God for guidance. He pleaded the promises of Christ, and in a simple petition he asked the Heavenly Father to protect them.

Arising from his knees, he turned to the guide and made some casual remark, and the guide's eyes were attracted to the lead mule. After some time the mule turned his long ears in various directions and then started to plunge through the heavy drifts.

"Follow the mule; he will get us through," shouted the guide. Sure enough, in two hours by following that obstreperous, long-eared mule they arrived at the camp in the ravine. Here they were able to outlive the storm, and when it had abated they traveled on. Whitman finally arrived in Washington, D.C. Thus the prayers of this man of God were answered and they were delivered out of a snowstorm.

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## 25 -- PRAYER CASTS OUT DEMONS

There are cases on record in China which parallel the Bible description of demon possession. These come from many sources, and it is impossible to doubt that in this unlettered Chinese society there are those whom the Bible describes as being demon-possessed. Missionaries from various groups write about those whom they have seen suffering a seizure which they would call demon possession. Dr. W. W. Cary, missionary historian, relates numerous incidents of such possession which he has gathered from missionaries.

Dr. Cecil Troxel has written at length of numerous demon-possessed persons who have come under his own observation during the long years of contact with Chinese missions. The missionary's first meeting with what he called "demon control" was in 1902, in the city of Tai Ming Fu. At the request of a mother, Missionary Troxel went to visit her son, who was about thirty years of age. Before going, however, Troxel and his friends fasted and prayed that God would really deliver the man from his seizure.

Troxel writes: "We found him lying naked on a brick bed, with his hands and feet chained and padlocked. We asked for the key and were about to unlock him when the mother said, 'He is ferocious and will kill you if you loose him.' We explained that we had come in the name of Jesus and had no fear. The mother fled from the room in terror."

The missionary then unlocked the man's hands and feet and quoted I John 3:8, "The Son of God was manifested, that he might destroy the works of the devil." Upon being freed, the man

jumped to his feet, rushed to the side of the brick bed, and then ran forward and tried to strike Troxel with his fists. He seemed utterly surprised and dumfounded when his arm fell limp by his side and he was unable to hit the missionary. Being angered by this failure, he again rushed to the end of the bed and then forward, aiming to kick at Dr. Troxel's head, but he was unable.

"So keenly did we sense the presence of our Lord and Master," writes Troxel, "that not the least sign of fear did my fellow missionary and I feel. We continued to pray and quote the Scriptures, but for three hours we remained at the bedside of this brother until full and complete deliverance came. We told him to cry unto Jesus, who would bring unto him the deliverance he sought. He said the first syllable of the name Jesus, which is Yeh in Chinese, and then started to say the last syllable, Su. But the moment he came to the S of the Su he began to hiss and to make such strange faces that we sensed in a new way Satan's final stand to continue in possession of this struggling individual."

The man's jaws became locked. The missionaries realized that he was trying with all the strength he could muster to open his jaws and to say the name Yeh Su. After they had prayed again, the man finally was able to open his mouth wide enough to cry out the name of Jesus in Chinese. It seemed that the Pacific Ocean of peace, as Missionary Troxel describes it, was turned loose on the tired body; for from his head to his feet they could see the rigid muscles suddenly relax.

When his mother entered the door he said to her, 'Mother, I am well.' He had already asked for his clothing and there he sat, clothed and in his right mind. He called for food and, while the food was being prepared, we had him read again and again I John 3:8 until he had memorized it. We then left him; but, inasmuch as his parents thoroughly objected, he never became a Christian, and we have lost all trace of him."

Dr. Carey goes on to narrate various incidents of demon possession which have come to him from missionaries in China. Most of the Chinese Bible women, evangelists, and missionaries have asked those controlled by the demons this question, "Are you acquainted with Jesus Christ, the Son of God? Do you know who He is?" Again and again, in that strange voice which is not the voice of the individual, the reply comes, "Yes, I know who Jesus is. I am afraid of Him."

And frequently, at that very moment when they mention the name of Jesus, strange paroxysms come over the individual. He trembles violently, falls to the floor, wallows and foams, and cries out with a strange voice. Many times these possessed insist that they must not mention the name of Jesus, and ask the missionary not even to speak the word Jesus in their hearing.

In another incident, Missionary Troxel tells how he and his wife were called to pray for a woman who had these seizures. He says that a strange power took hold of this woman's vocal organs, and she broke out making a sound like a cackling of a hen. Afterwards, it seemed like one speaking, but it was wholly unintelligible. Troxel asked a native evangelist to help him pray for the woman, and as soon as he had entered the room this Christian native said, "This is the devil, and we must pray until she is delivered."

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## 26 -- MISSIONARY CHEN CASTS OUT DEVILS BY PRAYER

Barren Village is a new outstation of the China Inland Mission, opened in 1947 by Mr. Chen, a humble itinerant preacher who has never gone to school, but loves his Lord and fellow men. People around Barren Village said they were plagued by demons, and some promised Mr. Chen that they would give a bench to the new chapel if he would rid them of their demons.

One woman could not keep clean water in her jar; no matter how often she washed it and filled it with clean water, next time she took the lid off the water would be full of worms, unfit for use. A man had an eating demon. His wife had to get up three times at night to prepare food for him, and during the day he ate six or seven meals. He was never satisfied and always felt weak, no matter how much he ate.

Another woman was troubled with hordes of weasels which rushed across her yard and ate holes in all her grain bins. Ordinarily weasels do not come out by day, but these scampered across her yard in great droves and frightened her children. Her husband had beaten some of them with a stick, after which he suddenly sickened and died. One woman had a sleeping demon which kept her in a coma for three months. During this period she ate no ordinary food but the demons brought her food.

All these people, plagued and harassed by evil spirits, sought deliverance, and Mr. Chen prayed for them one by one. And one by one the symptoms disappeared. There were no more worms in the water; the man with the eating demon became satisfied with three meals a day; the weasels disappeared; and the woman in a coma came to, and asked for food. Seventeen benches were brought to the chapel as thank offerings to God. -- China's Millions

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## 27 -- PRAYER CASTS THE DEMONS OUT OF MRS. CHANG

In China a man by the name of Chang, who was an opium addict, heard of a refuge conducted by Pastor Hsi where opium users were freed of the habit. Finally under Pastor Hsi's influence and prayer this man was genuinely converted and the habits of his life were transformed. He returned to his home a Christian and determined to work for God, but there was one difficulty that faced him.

His wife was not a Christian. At times she seemed interested in Christ and would go to the services held at the opium refuge, but she was bound by demon tyranny so much stronger than the power of the opium habit which had enchained her husband! When her neighbors spoke of her malady, they did so in low tones and referred to her as being possessed of devils. After her husband's conversion the seizures of this woman became worse and she would cry out in a fit of frenzy, saying, "I fear nothing and no one save Pastor Hsi of the Western Chang village." She repeated this time and time again.

Finally Hsi heard of this. At the time he was not pastor, only an elder in the local P'ing-yang church. There were no ordained pastors in the province at that moment except the

missionary. When he heard what this strange demon-possessed woman had said, he determined to visit her.

Pastor Hsi went to the village, where he was warmly welcomed by the Christian husband. A large crowd gathered around the house to see what was going to happen. After a short while Pastor Hsi began discussing the matter of demon possession, and he told them about how Jesus had cast out the devils. Finally he knelt and prayed. Then he committed the whole matter to God. When he had finished his prayer, he laid his hands on the woman and said:

"In the name of Jesus I command the evil spirits to leave you and return no more."

Instantly the demoniac seizures which the woman had suffered ceased entirely, and she became quiet and self-possessed. The symptoms of her malady disappeared entirely, and she soon became a co-worker with her husband, seeking to bring others to Jesus Christ.

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## 28 -- JACOB DE SHAZER'S PRAYER ANSWERED IN A JAPANESE PRISON

One of the most thrilling stories to come out of World War II is that of Jacob De Shazer, who on April 18, 1942, flew with Jimmy Doolittle from the aircraft carrier "Hornet" to bomb Japan. Jacob was a bombardier on one of the sixteen B-25's which were sent on this historic mission.

After bombing Japan at 1:00 p.m., the planes flew toward China. The bomber on which Jacob was flying ran out of gas at ten-thirty that evening over unknown Chinese territory. That was the beginning of forty months in a Japanese prison. Jacob and eight others were captured, five of these men being from Jacob's plane. Three of his companions were executed immediately, and the rest of them were sentenced to life imprisonment with "special treatment," as Jacob described it. For thirty-four months Jacob was in solitary confinement. He lived on rice and soup, and many of the men became sick and died; but somehow God enabled Jacob to live through the experience.

During those terrible days of imprisonment a kind Japanese guard gave Jacob a Bible to read. Reading, Jacob gave himself to God and was converted. In his letter to the author he said:

"I read Romans 10:9 and knew that I had met the conditions necessary to be saved. From that time on my attitude was changed toward the Japanese and all mankind, as well as my Creator. God taught me to love my fellow men. I had the Bible altogether six weeks. I memorized scripture while I had it, and God would speak to me through His Word."

In the course of all of these tragic events Jacob decided that God would have him, should he live, return to Japan as a missionary. And now Jacob is serving God in Japan as a missionary.

This young American prayed daily for deliverance. Jacob says concerning one of the prayers which he knew God answered:

"On the day in August when the Japanese surrendered, I prayed from seven o'clock in the morning until two o'clock in the afternoon, not letting the guard see me, of course. I asked God to give us victory and to end this terrible war. Then at two o'clock the Holy Spirit told me that I didn't need to pray any more, that the victory was won, and pretty soon after that the news of the surrender came to the prison.

The very life of Jacob De Shazer is a miraculous answer to prayer. While others died he lived through excruciating suffering, agony, and pain. Now that the war is over, the assurance of which God gave him in prayer, Jacob De Shazer is devoting his life to winning the Japanese to Jesus Christ.

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## 29 -- BISHOP HEASLETT AND THE DIVINE PRESENCE IN A JAPANESE PRISON

Bishop Heaslett, during the early days of World War II, was presiding over the affairs of the Episcopal church in Japan. When some of his fellow Christians had been thrown in prison, the bishop asked one of them, "Did you receive any spiritual help during the examination as the Lord promised to His disciples?"

The bishop says, writing concerning this incident: answer was disappointing. He said that he was not conscious of any such help. I put this lack of experience down to his lack of spirituality." The bishop himself on December 8, 1941, immediately after Pearl Harbor, was arrested and thrown into a dirty, bug-infested Japanese prison. Here for many months he suffered untold difficulties, hardships, and agony. Constantly the bishop was examined by the Japanese secret police. He stood these examinations as long as he could, and then he asked for a special undergirding which would carry him through.

On January 12, 1942, when he was undergoing his second long and most severe examination, it seemed that he could not stand the pressure any longer, and he asked God to bless him with this special promise. He says:

"I entered the examination room that day with the definite purpose of claiming the special divine grace promised by the Lord, as I thought of it in a definite form. There would be, I hoped, a peculiar grace of leading and answering."

During this questioning the bishop was conscious of no particular aid. He later said: "I received no such divine aid as I had hoped and prayed for. More, at the end of the day I was so exhausted mentally and spiritually that I had my one prison attack of angina pectoris."

The bishop thought that God had failed him; but toward the end of the session before he was taken back to his cell, he cried again, "O God, end all of this!" It seemed at the very instant when he had gone as far as he was able physically that relief came in a wholly unexpected manner. The bishop says in relating the story:

"There came into the room a Presence. There was a Presence behind me, on my right hand, and a message, 'My grace is sufficient for thee, and My strength is made perfect in weakness.' There was a Presence and message as real and definite as if an embodied spirit had appeared in the room, and there was light where the Presence stood."

Thus God Almighty answered the bishop's prayer with the divine aid that Jesus promised to His disciples in the hour when they should be called before the judge.

The bishop goes on to say: "Suddenly I saw light; real seeing of real light. Mental illumination came in a way I had never known before. It had an almost physical quality and I saw, with a clarity almost frightening, all my personal affairs. My mind seemed to be afire and my vision penetrating. My arrest, the official plan against me, the purpose of the whole episode lay clearly before me, and in addition the future also lay revealed. It took this form, 'There is a plan of God for your life, and it cannot fail. The plan cannot fail.'"

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### 30 -- DOCTOR JOHN BREMAN FED BY A BIRD IN A JAPANESE PRISON

During the recent war Dr. John Breman, of the Unevangelized Tribes Mission of Indonesia, experienced many remarkable deliverances in answer to prayer. Dr. Breman, a Hollander by birth, felt the call of God to serve as a missionary among the Dyaks in Borneo. From 1926 until 1933 the doctor and his wife, and the Christian natives whom he had won to the Lord, won more than four thousand Dyaks to the Saviour. These men were the original "wild men of Borneo." They were savage headhunters. Later, Dr. Breman moved to Malaya, where they labored among the tree dwellers, known as the Sakkais. For the first time these tree dwellers heard the gospel in all its power.

During the early days of the war, Missionary Breman, who was greatly honored by the Dutch government and received the degree Doctor of Science in Missions, labored with the underground movement against the Japanese. Later he was captured and thrown into a Japanese prison. Serving as the chaplain among the twelve hundred other captives, he was at length sent to the horror camp in Java. The Japanese called this particular boatload of prisoners "the most dangerous boatload of them all."

While in the horror camp the missionary was tortured in unbelievable manners with fire and electricity. He was hung by his fingers; a bayonet was jabbed through his stomach, and repeatedly he was beaten in the most terrible manner. For eighty-six days he was confined in absolute darkness. When released from that darkness, he said, "I couldn't talk for three days, only cry."

But during this time the miraculous feeding occurred. The Japanese had decided while he was in this dark, solitary confinement to starve the prisoner to death. Food which they threw him, if it could be called food, was maggot-infested, and so putrid that the doctor knew that to eat it meant death. And when there was no food, day after day a small bird placed food of various kinds,

including grain and the native nuts, on the sill of a high wall, barely within reach of the doctor when he stood on tiptoe.

Dr. Breman daily asked God to spare his life and to bring him safely through, and the bird helped answer this prayer.

In the end it was decided to murder a large number of the prisoners. Several truckloads were taken to a near-by field and unloaded. Truckload by truckload the men were blindfolded, lined up by shallow graves which they had been forced to dig themselves, and shot. Every truckload of these men, one by one, was thus executed until it came to the last truck, in which Dr. Breman was. The doctor asked God to perform a miracle and save his life, when all hope seemed to have disappeared. Dr. Breman testified, saying:

"They took us out to be shot in truckloads of twenty. After sixty had been killed, my group was tied hand and foot and brought out to the field, but for some reason they shot over our heads. Then they told us that our sentence had been carried out and that we would be prisoners for life."

When asked if he believed in miracles, Dr. Breman's answer was, "I do, for I am a miracle myself."

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### 31 -- PASTOR WU'S ALL-NIGHT OF PRAYER

Young Pastor Wu ministered to the Christian flock at TaChi, China. His was a life of prayer. Daily he spent long hours talking to God. Many near miracles attended his prayerful ministrations as he went about among his Chinese neighbors.

The fame of Pastor Wu spread far and wide on the occasion when the Chinese neighbors believed that he had raised a man from the dead. According to Mrs. John Trachsel, there was a man in Pastor Wu's village whom the neighbors had sealed in his room and left for dead. They shut the windows, sealing them with paper, and sealed tight the door. They did not permit anybody to go in and see the near-dead patient.

"Without knowing of the case at all," says Mrs. Trachsel, "Pastor Wu arose in the night under God's call to prayer. He prayed on and on, asking God's help for something that was coming-though he knew not what it was. In the morning neighbors came calling for the man with the fearless heart and the prayer-mixed medicines to go see 'the quick-dead man.' when Pastor Wu entered the tightly sealed room, he saw the reason for the prayer vigil of the previous night. In the terrible stench, unendurable without prayer, he spoke to the sore-covered patient, asking him to look to Jesus in prayer for forgiveness."

Pastor Wu sought guidance in prayer. As he looked upon that sore-covered body, God prompted him to scrape the sores, and then he covered them with the simple ointment which he had brought with him. He prayed, and after speaking words of Christian admonition to the man, he left.

Within a few days, according to the testimony of the neighbors, this man arose and walked out of the sealed death tomb.

The gasping neighbors said: "He is one risen from the dead, and he is now alive not only in body but also in spirit."

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## 32 -- ADDENDA

The following pages relating four remarkable instances of answered prayer in educational and benevolent work are included in this book because of their inspiration in relation to all fields of Christian service.

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## A -- GEORGE MULLER'S INSTANT ANSWERS TO PRAYER

George Muller relates many answers to prayer that came at the very instant while he was praying. He said in the 1870's, when God had been leading him by faith for some forty years, that up to that time God had answered more than five thousand prayers on the day that he had made them.

Under the date of July 22, 1838, Mr. Muller relates how, when he was walking in his garden, all of a sudden the great need of the orphan house was brought to his mind. Immediately he was led to say: "Jesus in His love and power has hitherto supplied me with what I have needed for the Orphanage, and in the same unchangeable love and power He will provide for what I may need for the future. A flow of joy came into my soul."

After this brief season of prayer, Mr. Muller relates, "About one minute later a letter was brought to me enclosing a bill for \$100."

The following year on watch night an incident occurred which showed the faith of this man of God. A woman in need handed Mr. Muller an offering about an hour past midnight, and Muller says: "I resolved therefore without opening the paper to return it. This was done when I knew there was not enough on hand to meet the expenses of the day."

Seven hours later, about eight o'clock in the morning, a man brought \$25 for the home.

"Observe, the brother was led to bring it at once." Thus God honored Mr. Muller's faith at the very moment when the money was needed, because he gave back the funds to a poor "lady who needed it to pay her debts more," as Muller expressed it, "than the orphans needed the money."

On July 21, 1848, a similar specific answer to prayer occurred when Mr. Muller was on his knees praying for four items which needed financing immediately.

"While Muller was on his knees offering this prayer, a man from a distant point called upon him and gave him \$100, specifying that the money was for the identical things about which he had been talking to God. 'Thus I received at the very moment that I had been asking God, four answers to my prayer.'

On June 23, 1849, Muller says that he had been talking to God about the extremely heavy needs and the great supplies required to feed the hundreds of children who were then in the orphans' home.

While he was praying a man came to Mr. Muller's home and said, "These children must consume a great deal of provisions." And as he was speaking he drew out of his pocketbook notes to the amount of \$500. And on the same day six large barrels of sugar arrived, and word was received that a friend had just purchased a thousand pounds of rice for the home.

Again in 1849, George Muller late in April had expended the last dollar of money that he had, and at the same time he faced the necessity of feeding 2,100 people, and also of providing for 189 missionaries who were to be assisted, to say nothing of the more than a hundred schools which he financed in different mission stations, including about 9,000 students. Likewise, there were four million tracts and thousands of copies of the Holy Scriptures that were to be sent out. All of these things were to be financed, yet George Muller had not a dollar to his name. On this particular day he laid himself low before God and asked Him to supply the funds. He realized that the Lord had led him to open this work and that God must sustain him.

On the following day, shortly after he had finished praying late that night, he received more than a thousand dollars. Muller says concerning this:

"We thanked God for it and asked for more. When the meeting for prayer was over they handed me a letter from Scotland containing \$350. This was the immediate answer to prayer for more means."

On August 12, of the same year, George Muller informs us that he prayed specifically during the day concerning legacies. He had received legacies from interested parties, and on this day he felt that God would have him to pray for more. Before he had finished praying, a legacy for approximately forty-five hundred dollars arrived, and on September 16 he writes:

"Just after having again prayed for the payment of legacies I had a legacy receipt sent me for the payment of a legacy of \$9,000."

A week later he entered this item in his journal, "Income today, \$26,825."

Year by year, through the long career of this noble man, these instant answers to his prayers continued. Writing on August 30, 1893, Mr. Muller tells us how he was led of the Holy Spirit to open the Bible to Psalms 81:10, which reads, "Open thy mouth wide, and I will fill it." And on this day, as he thought back on that passage, when God had led him for nearly sixty years and supplied all their needs, Muller felt led once more to pray.

"I fell on my knees and asked God that He would graciously be pleased to repeat His former kindnesses and supply me again more abundantly with means. Accordingly, in less than a half an hour, I received \$150 from a Bristol donor. By the last delivery at 9 P.M., I had \$760 in all this day as the result of prayer."

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#### B -- FRANKE'S ANSWER BEFORE HE HAD PRAYED

Augustus Franke opened an orphanage in Halle, Germany, which he operated on the faith principle. This was the work which gave inspiration and birth to George Muller's famous faith orphanages. Franke relates many unusual incidents, how God answered his prayer even before he had made the petition.

"In February, 1699, I was almost entirely without funds, though much was needed for the daily wants of the children and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus: 'Seek ye first the kingdom,' etc. when I had given out the last of our money, I prayed to the Lord. As I left my room, to go into the college, I found a student waiting for me, who put seventy dollars into my hands. Soon afterwards, we were in the greatest want, but I trusted in the Lord, and determined to go to my closet and spread my wants before Him. I arose to go to my closet, and, while on my way, a letter was put into my hands from a merchant, informing me that he had received a check for a thousand dollars, to be paid me for the orphan house. How forcibly did I feel the truth of the promise: 'Before they call, I will answer, and, while they are yet speaking, I will hear.' I had now no reason to ask for assistance, but I went to my closet and praised the Lord for His goodness.

"At another time, the superintendent of the building came to me, and asked if I had received any money for the payment of the laborers. 'No,' said I; 'but I have faith in God.' Scarcely had I uttered these words, when someone was announced at the door. On going to him, I found that he had brought me thirty dollars. I returned to the study, and asked the superintendent how much money he needed. He replied: 'Thirty dollars.' 'There they are,' said I. At another time of great need, I prayed particularly, 'Give us, this day, our daily bread.' I dwelt upon the words, 'this day,' for we needed immediate aid. While I was yet praying, a friend came to my door, and brought me four hundred dollars."

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#### C -- ROBERT LE TOURNEAU'S ANSWERS TO PRAYER FOR MONEY

The Le Tourneau Foundation was established by Bob Le Tourneau with an endowment of more than thirteen million dollars for the express purpose of preaching the gospel and carrying on religious work. The foundation is located on the sixth floor of the RKO building in the Rockefeller Center in New York City. This Foundation spends more than a third of a million dollars yearly to preach the gospel. It has on its payroll more than ten evangelists. The Foundation finances yearly two million or more tracts published for free distribution. Bob Le Tourneau travels across the nation by airplane and speaks constantly in religious services.



The basis of Bob Le Tourneau's work was laid through prayer. Early in his life, as a blacksmith, welder, and engineer, his small shop faced bankruptcy. Literally, as he expressed it, the sheriff was knocking on his doors. He was several thousand dollars in debt. The payroll of his small factory was five weeks behind. In this situation Bob found himself in a missionary meeting where an offering was being taken. Earlier he had made a missionary pledge of several hundred dollars, and due to financial reverses he was unable to pay the pledge. And while the offering was being taken God spoke to Bob's heart, saying, "Better make the old pledge over again and trust Me." whereupon he made a deal with God, saying, "whenever I am able to meet my payroll I will save out Your part."

Now his near financial bankruptcy occurred during the stock market crash in 1929, and within a few weeks Bob was able to meet the payroll, and consequently he gave God a tithe of his income.

While Bob was attending a Young People's Mission at Stockton, California, God had shown him an earth-moving machine, and on returning home he went to his drafting board and drew the design for a power-controlled unit which even today is the center of the powerful earth-moving machines that have laid the foundation for his fortune.

From this time on God remarkably answered Le Tourneau's prayers, until he has become the outstanding manufacturer of earth-moving machines in the world today. During the war he removed mountains around the world. Now 90 per cent of his income goes toward the religious foundation.

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#### D -- CHARLES FINNEY'S ANSWER TO PRAYER AT OBERLIN

Charles Finney felt led of the Lord to establish Oberlin College, which he did through faith, and without the backing of friends. Many were the problems he faced in the early days of the institution, none more serious than the events related as follows:

"Finney had no sooner settled to his teaching task in June, 1835, than a calamity befell the institution. Arthur Tappan had promised Finney, if needs be, the use of his entire income of \$100,000 a year to run the school and upon this promise the evangelist had relied. But on December 16 of that first year Tappan's New York City store burned to the ground. He started business again in face of the coming financial crash which struck the country shortly afterward. Two years later, in May, 1837, he suspended business and went into bankruptcy.

"This was a blow to the revivalist. But blows to this man of prayer were no new thing, for he knew how to soften them . . . on his knees. 'It left us not only without funds,' Finney says, . . . but thirty thousand dollars in debt . . . and to the human view it would seem that the college must be a failure.'

"This was not a mere pinch in circumstances. It meant hard times for the teaching revivalist. 'At one time I saw no means of providing for my family through the winter,' he says. 'Thanksgiving day came, and found us so poor that I had been obliged to sell my traveling trunk, which I had used in my evangelistic labors, to supply the place of a cow that I had lost . . . I went and preached and enjoyed my own preaching as well, I think, as I ever did. I had a blessed day to my own soul."

"Finney found a place of prayer that morning and submitted the matter wholly to God's discretion. By the time the sermon was over and he had gotten home the answer was in hand. 'The answer has come, dear,' said his wife handing him a letter. 'It was from Josiah Chapin of Providence and contained a check for \$200. 'He intimated that I might expect more from time to time. He continued to send me six hundred dollars a year for several years, and on this I managed to live.'

"This is the Finney God could use so grandly in soul saving . . . a Finney, after spending fifteen years in prodigious evangelistic labors, winning tens of thousands of souls to Christ, who did not have enough money to buy a cow without selling a trunk! This was the depth of his consecration. He had received liberally, but he had given just as joyously in return."

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THE END