

TH
K 686

JAMES HUDSON TAYLOR
CHRISTIAN STATESMAN

by

Frank J. Kline, Jr.
A.B., Greenville College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for the Degree of
BACHELOR OF SACRED THEOLOGY
in the Biblical Seminary in New York

1936

New York City

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY**
HATFIELD, PA.

1959

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	2
A. THE SUBJECT	3
1. The Subject Stated	3
2. The Subject Defined	3
3. The Subject Justified	5
B. THE SOURCES FOR THIS STUDY	6
C. THE METHOD OF PROCEDURE	7
II. THE HISTORICAL BACKGROUND	9
A. THE FAMILY BACKGROUND OF J. HUDSON TAYLOR	10
B. THE SITUATION IN CHINA	22
1. The Religious Culture of the Chinese	22
2. The National Policy of China	25
3. A Survey of Foreign Activities in China Since 1807	28
III. A STANDARD OF QUALIFICATIONS FOR A STATESMAN	32
IV. THE QUALIFICATIONS OF J. HUDSON TAYLOR AS A CHRISTIAN STATESMAN	45
A. HIS INTELLECTUAL QUALIFICATIONS	46
1. His Originality	46
a. Originality as Evidenced in His Character	46
b. His Originality as Revealed in the Organization of the C.I.M.	56
2. His Quality of Insight	64
a. Quality of Insight as Evidenced in His Character	64
b. His Quality of Insight as Revealed in the Organization of the C.I.M.	66
3. His Soundness of Judgment	71
a. Soundness of Judgment as Evidenced in His Character	71
b. His Soundness of Judgment as Revealed in the Organization of the C.I.M.	73

20814 Gift of the Author

May 20, 1936

Chapter	Page
B. HIS VOLITIONAL QUALIFICATIONS	79
1. The Definiteness of His Purpose	79
a. Definiteness of Purpose as Evidenced in His Character	79
b. His Definiteness of Purpose as Re- vealed in the Organization of the C.I.M.	80
2. The Largeness of His Purpose	82
3. His Faith in His Purpose	88
a. Faith in His Purpose as Evidenced in His Character	88
b. His Faith in His Purpose as Revealed in the Organization of the C.I.M.	90
4. His Tenacity of Purpose	92
a. Tenacity of Purpose as Evidenced in His Character	92
b. His Tenacity of Purpose as Revealed in the Organization of the C.I.M.	94
C. HIS EMOTIONAL QUALIFICATIONS	97
1. His Great Sympathy	97
a. Great Sympathy as Evidenced in His Character	98
b. His Great Sympathy as Revealed in the Organization of the C.I.M.	99
2. His Intensity of Feeling	100
a. Intensity of Feeling as Evidenced in His Character	101
b. His Intensity of Feeling as Re- vealed in the Organization of the C.I.M.	
D. HIS SPIRITUAL QUALIFICATION -- A NUMI- NOUS CONSCIOUSNESS	106
1. His Sense of Divine Call and Commission	106
2. His Sense of the Reality of the Spi- ritual World	108
3. His Sensitiveness and Obedience to the Almighty	110
4. His Devotional Life, the Secret of His Statesmanship	112
E. SUMMARY AND CONCLUSION	118
V. THE CONTRIBUTION OF THE STATESMANSHIP OF J. HUDSON TAYLOR	121
APPENDICES	126
A. APPENDIX A	127
B. APPENDIX B	130
C. APPENDIX C	131

Chapter		Page
BIBLIOGRAPHY		135
A. PRIMARY SOURCES		136
B. SECONDARY SOURCES		136
C. MISCELLANEOUS		137

CHAPTER I

I. THE INTRODUCTION.

A. THE SUBJECT.

1. The Subject Stated.
2. The Subject Defined.
3. The Subject Justified.

B. THE SOURCES FOR THIS STUDY.

C. THE METHOD OF PROCEDURE.

CHAPTER I

INTRODUCTION

A. THE SUBJECT.

1. The Subject Stated.

The Subject of this thesis is James Hudson Taylor, Christian Statesman. It may be misunderstood unless it is explained that it is not intended to suggest that Hudson Taylor is to be known as a Political Statesman. That he was, however, a Christian Statesman who demonstrated his statesmanship by missionary activity in a newly opened country will be illustrated by fact and event.

2. The Subject Defined.

James Hudson Taylor is the subject, in person, of this thesis. He was born in Barnsley, Yorkshire, England, on May 21, 1832. He is the son of James Taylor and Amelia Hudson. On March 1, 1854, only twenty-one years of age, he first landed in China. There he labored under the blessing of God and of many men for one half of a century, until his death in 1905.

"Christian Statesman", as above suggested, is not an equivalent term for a Statesman from the Political point of view. "Christian Statesman" is the more inclusive term. All political statesmen may and should be Christian, but all Christians need not be political statesmen, though

many may be. Therefore, since the term Christian Statesman is more inclusive, the principles and qualifications that make a political statesman are also acceptable principles and qualifications of the Christian Statesman if or when they harmonize with the term Christian.

"Christian" is used in this thesis in its etymological sense and not in its common "census" usage as designating non-Jewish or non-pagan peoples. "Christian" is that which "is related to or derived from Christ and His Doctrines".¹ A Christian Statesman is, therefore, related to Christ by the "new birth", and derives his life-principles, including the qualities fundamental to statesmanship, from that which is of Christ.

A "Statesman" is "one who is skilled in the art of government; a politician who has broad and sagacious views, and distinguished ability with the questions arising in public affairs".¹

Carlyle says that "Biography is the only true History".²

"The History of Empires is, indeed, the history of men", says Henry, Lord Brougham, in his "Historical Sketches of Statesmen", "not only of the nominal ruler of the people, but of all the leading persons who exerted

.....

1. New Standard Dictionary of the English Language - Funk & Wagnals.

2. Froude, Thomas Carlyle, First Forty Years, Vol.II,Ch.10.

a sensible influence over the destinies of their fellow creatures".¹

St. Paul was such a statesman for, as Dr. H. H. Horne says, "The most influential figure in human history next to Jesus of Nazareth, is probably Saul of Tarsus".²

"Statesmanship is the art of finding out in what direction the Almighty is going and getting things out of His way,"³ says Dr. Gunsalus.

Thus was Jeremiah, in truth of definition, a "Christian Statesman", for throughout his life he witnessed that "Man can only fulfill his destiny as he follows and lives by the demands of the Supreme Being of the Universe",⁴ - he listened for God!

"Christian Statesman", therefore, shall be used in this thesis indicating one who has "broad and sagacious views", "distinguished ability in the exertion of a sensible influence in public affairs", who has skill in the art of listening for the leadership of the Almighty and who "follows and lives by His Demands".

3. The Subject Justified.

Much has been written of James Hudson Taylor portraying his life, success, and godliness. In all of

.....

1. Brougham, Historical Sketches of St., p.1.

2. Kuist, Pedagogy of St. Paul, Forward - p.vii.

3.

4. Blair, Jeremiah's Philosophy of Life, p.150.

this literature, however, only indirect notice has been given to the organization and recording of the influences and events that, consciously or unconsciously, made him an outstanding Statesman in the Christian Missionary Movement of the past century.

The Purpose of this thesis is to emphasize this aspect of his life, setting forth the contribution he made to the progress of missions in China, and the influence his work has had in the development of missionary methods now in common usage.

The Problem, briefly stated, is:- Discover the qualities in James Hudson Taylor that justify the thesis that he was a "Christian Statesman".

B. THE SOURCES FOR THIS STUDY.

The Sources for this study are limited in number, but thoroughly adequate in quality and pertinence of subject matter. The number of books listed in the Bibliography are, for the greater part, directly biographical; some of them contain portions of letters and other autobiographical material. It will immediately be seen that this concentration of material upon the figure of Mr. Taylor is primary source material from which to determine his statesmanship. Other sources are historical for purposes of background.

Information has also been obtained from personal

conversations with Dr. F. H. Taylor, son of Hudson Taylor; from James Hudson Taylor II, grandson of Hudson Taylor; and from Dr. Jonothan Goforth, friend and acquaintance of Hudson Taylor. Notes and statements from these men have emphasized to the writer the importance of this study as a contribution, not only to the understanding of the life of Hudson Taylor, but also to an understanding of the development of methods now in relatively common usage on the mission fields.

C. THE METHOD OF PROCEDURE.

From the very character of this study it is to be expected that the method of procedure will be selective and topical. Many points, therefore, that do not deal directly with the objective of this thesis, even though they be of interest and information, cannot find a place in the development of the same. This method delimits a single purpose which, in manner of procedure, will be of the nature of an aeroplane view, a long range interpretation of the life and labors of Hudson Taylor as it is manifested through the dominance of his Christian Statesmanship. We do not attempt to give a complete, chronological biography, nor are we to be busied in an overabundance of merely interesting data; only do we endeavor to as thoroughly as possible fulfill the requirements inherent in the purpose of this thesis..

As a means to determine the hereditary and environmental factors that might forecast and that did mould the expression of his statesmanship, we shall survey Hudson Taylor's family background and seek to know something of the situation in China that gives the necessary setting for his work in that country. The body of this thesis shall then be an attempt to reveal the principles and qualities of Hudson Taylor, a Christian Statesman.

CHAPTER II

II. THE HISTORICAL BACKGROUND OF JAMES HUDSON TAYLOR.

A Study of the Historical Background
Necessary for an Understanding of
James Hudson Taylor as a Christian
Statesman.

A. THE FAMILY BACKGROUND.

B. THE SITUATION IN CHINA.

1. The Religious Culture of the Chinese.
2. The National Policy of China.
3. A Survey of Foreign Activities in
China Since 1807.

CHAPTER II
THE HISTORICAL BACKGROUND
OF
JAMES HUDSON TAYLOR

"The Instruction received at the mother's knee, and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never effaced entirely from the soul". - Lamennais.

"My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature". - Ruskin.

"Unto children's children" was no mere phrase, but a statement of truth that is repeatedly evident in the lives of men. It is our first purpose in this chapter, therefore, to determine the family background and parental influences that helped make the man, Hudson Taylor.

A. THE FAMILY BACKGROUND OF HUDSON TAYLOR.

Hudson Taylor's great-grandfather, James Taylor, "full of life and good spirits, 'a noted singer and

extremely fond of dancing",¹ was definitely converted on the morning of his wedding day. He became, practically alone,² the founder of the Methodist movement in Barnsley, Yorkshire, which town, wrote John Wesley after preaching there for James Taylor, was "formerly famous for all manner of wickedness".³ In establishing this work it is of importance to our understanding of Hudson Taylor to note that his forefather was "in danger of his life once and again while preaching in the open air. Pelted with stones and refuse, struck down and dragged through the mire, he had been rescued at the last moment - only to preach again".⁴ At another time a number of men "suddenly rubbed into his eyes a mixture of pounded glass and mud calculated to blind him". When urged to prosecute, he replied, "No, the Lord is well able to deal with them. I would rather leave it in His hands".⁴

John Taylor, son of James Taylor, was of like influence in the family background of Hudson Taylor. He was "an excellent man and most highly respected, ... of great consequence to the staple trade of the town, ... and a member of the Methodist connexion".⁵

This survey of hereditary influences was by no

.....

1. Taylor, F. H., The Growth of a Soul, p.5.
2. Ibid, cf. footnote p.6.
3. Ibid, insert from John Wesley's Journal, p.19.
4. Ibid, cf. pp.13-14.
5. Ibid, cf. footnote p.22.

means weakened but, rather, was intensified in the persons and home of James Taylor (II) and Amelia Hudson, the father and mother of Hudson Taylor.

Amelia Hudson early realized and practiced self-sacrifice and self-support in personal deference to others. At the age of sixteen she made it possible for her parents to educate two younger sisters, lightened the home burdens, and, with mingled feelings of regret and thankfulness, sought and obtained employment away from home. At Castle Donnington she worked and waited for seven years until she became the wife of James Taylor.

James Taylor was reared in a godly home and made the most of his opportunities. Seven years apprenticeship away from home made a man of him before he was twenty-one years of age. He was quick and painstaking, an omnivorous reader, and methodical in all his habits. The Bible was his chief delight and he longed to share the wealth he found in it with others. He found by experience that "prayer and pains with faith in Jesus Christ will do anything".¹

Although he was not himself a missionary, James Taylor was for many years an "earnest and successful evangelist at home". His interest in foreign missions was also evident and was directed toward China as early as 1830, when he was deeply impressed with the great needs and

.....

1. Taylor, F.H., The Growth of a Soul, cf. pp.21, 28, 31.

spiritual dearth of the Chinese Empire. Hudson Taylor later says of his Father, "His circumstances were such as to preclude the hope of his ever going to China for personal service".¹ James Taylor did not stop with his own impossibilities, however, but prayed that God would give him a son whom he would dedicate to his wanted work in China. Hudson Taylor again relates this experience of his Father as it was no doubt told to him: he "was learned to pray that if God should give him a son he might be called and privileged to labor in the vast and needy Empire which was then apparently so sealed against the truth. I was not aware of this desire or prayer myself until my return to England, more than seven years after I had sailed for China".¹

Thus are we introduced to the Mother, a woman who could command herself and who lived for others; to the Father, a man of far-sighted wisdom; and to the son, a child of prayer. A child of prayer, he was also dedicated at birth by an act of prayer. It was no mere ceremony to be enacted, but was a definite transaction, the handing over of their best to God, - "solemnly performed upon their knees, asking for the rich influence of the Holy Spirit that their firstborn might be "set apart" indeed from that hour".²

.....

1. Taylor, Hudson., in, What Led Me to Christ, Edited by C. H. Gootee, p.34.
2. Taylor, F. H., The Growth of a Soul, p.34.

From this first series of events of Divine influence, one reads with astonished understanding of the type of training that was such an earnest one in the early life of the boy who was to become so influential a Statesman-Ambassador of good tidings to the Chinese Empire.

Brought up in the spiritual environment of this godly home, Hudson Taylor early had his hand, head, and heart influenced toward things divine. In view of this it is of importance to know that he was so individualistic and honest that he did not personally profess the atoning work of Jesus Christ until, having passed through a time of spiritual indifference and even of skepticism, he definitely accepted Christ as his Saviour when he was seventeen years of age.

Of early influences, the following are worthy of special consideration as forming a character-nucleus for the man who was to organize and administer as a Statesman.

His mother, and father, too, were insistent upon "personal neatness, -- slovenliness of habit or self was not endured", "manners", "punctuality", and life was "regulated and methodical".¹ There are six points that stand out in clear relief in this connection. Hudson Taylor:-

1. Learned absolute obedience.²

.....

1. Taylor, F. H., The Growth of a Soul, Chap. IV., pp.35-57.

2. Ibid, and Notes from Dr. F. H. Taylor.

His parents realized, in spite of his ill health, that nothing could ever compensate for the lack of discipline in his training. They insisted upon obedience. They believed that if a child learned to obey a father in childhood, he would obey God in manhood. If inclined to question the discipline of his father, Hudson's mother was known to say, "Not a word son, he's your Father". His mother made few rules, and avoided unnecessary commands; she depended on the obedience of the children to suggestion and to the general rule of the household.

2. Was taught self-control.¹

He was made to feel his own responsibility for himself and his home.

Another maxim of the household that was put to the test often was, "See if you can do without". There was no pressure brought to bear, it was a voluntary exercise to insure control of your self and your body. He was not blamed if he did not respond, but highly commended if he did.

3. Knew the value of money, and its relation to labor.¹

It was a rule of the family that pennies could be had if they were earned, but not otherwise. When he was too young to do anything but play he could earn money by a "game of still", just sitting quiet for a period of time! "Work for it and you shall have it" was the maxim of the

.....

1. Taylor, The Growth of a Soul, Ch. IV., pp.35-57.

family in matters of finance for all.

These pennies, honestly earned, were far too precious to be spent on sweets and the like. There was instilled in its place a system of saving that was of permanent value to the life of Hudson Taylor.

4. Had an early aptitude for languages.¹

A childhood memory of an "unusual kind" is that of learning the Hebrew alphabet as he sat on his father's knee, at the age of four. There is the possibility that this designates a capacity that made him affluent in the use of the Chinese language.

5. Had an innate passion for souls.¹

This is evidenced by a literary effort by Hudson Taylor at the age of four -- it was not a fairy-tale as one would expect. He says of it later:

"No, it was a serious recital of a matter that was burdening my mind. It was about an old man of eighty, who had led a very improper life and had not truly repented. His chances were growing small. I only finished one chapter, laboriously inscribed in large print. It was not very long".²

This is also shown by the fact that during this age of four or five that he was deeply impressed by what he heard in the family about the darkness of heathen lands.

"When I am a man", he would often say, "I mean to be a missionary and go to China."³

.....

1. Taylor, The Growth of a Soul, Ch. IV., pp.35-57.

2. Taylor, Ibid., p.36.

3. Taylor, Ibid., p.37.

6. Was early led to appreciate the unseen and the spiritual in life.¹

The loss of two brothers could not but make an impression on his mind and make him think of the unseen to which they had gone. Family worship was a regular institution of the home. Bible reading and memorizing was emphasized; each one was taught to pray: for the little happenings of each day, in thanksgivings, and in praise. Each one was taught that it was just as important to feed the soul as the body. This life and training was invaluable to the Statesman-like listening of the man, Hudson Taylor, for the leadership of the Holy Spirit in matters of state.

Our survey of the influences in the life of the boy, Hudson Taylor, is rapidly being completed. We are finally to learn of his conversion, before we turn our attention to the state of affairs in the country to which he was to go.

In this conversion story we are to see a desired climax expected in the Christian type of home for which the Reformation and Protestantism stand. Let Hudson Taylor bear witness to his own experience:

"I had many opportunities in early years of learning the value of prayer and of the Word of God, for it was the delight of my dear parents to point out that if there were any such Being as God, to trust Him, to obey Him, and to be fully given up to His service, must of necessity be the best and wisest course both for myself and

.....

1. Taylor, The Growth of a Soul, Ch. IV., pp.35-57.

others. But in spite of these helpful examples and precepts my heart was unchanged. Often I had tried to make myself a Christian, and failing of course in such efforts I began to think that for some reason or other I could not be saved, and that the best thing I could do was to take my fill of this world, as there was no hope for me beyond the grave.

"While in this state of mind I came in contact with persons holding skeptical and infidel views and accepted their teaching, only too thankful for some hope of escape from the doom which, if my parents were right and the Bible true, awaited the impenitent.

"Let me tell you how God answered the prayers of my dear mother and very beloved sister ... for my conversion. On a day which I shall never forget, when I was about fifteen years of age, my dear mother being absent from home I had a holiday, and in the afternoon looked in my father's library to find some books with which to while away the unoccupied hours. Nothing attracting me, I turned over a little basket of pamphlets, and selecting from amongst them a little gospel which looked interesting, saying to myself: "There will be a story at the commencement and a sermon or moral at the close; I will take the former and leave the latter for those who like it."

"I sat down to read the little book in an utterly unconcerned state of mind, believing, indeed, at the time that if there were any salvation it was not for me, and with a distinct intention to put away the tract as soon as it should seem prosy.

"Little did I know at the time what was going on in the heart of my dear mother, seventy or eighty miles away. She rose from the dinner table that afternoon with an intense yearning for the conversion of her boy, and feeling that -- absent from home and having more leisure than she otherwise secured -- a special opportunity was afforded her of pleading with God on my behalf. She went to her room and turned the key in her door, resolved not to leave that spot until her prayers were answered. Hour after hour did that dear mother plead for me, until at length she could pray no longer but was constrained to praise God for that which His Spirit taught her had already been accomplished -- the conversion of her only son.

"I, in the meantime, had been led in the way I have mentioned to take up this little tract, and while reading it was struck with the sentence: 'The finished work of Christ!' The thought passed through my mind: why does the author use this expression? Why not say the 'atoning' or 'propitiatory' work of Christ? Immediately the words: 'It is finished' suggested themselves to my

mind. What was finished? And I at once replied: 'A full and perfect atonement and satisfaction for sin; the debt was paid by the substitute; Christ died for our sins, and not for ours only, but also for the sins of the whole world.' Then came the thought: 'If the whole work was finished and the whole debt paid, what is there left for me to do?' and with this dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and, accepting the Saviour and His salvation, to praise Him forever more. Thus, while my dear mother was praising God on her knees in her chamber, I was praising Him in the old warehouse to which I had gone alone to read at my leisure this little book.

"Several days elapsed ere I ventured to make my beloved sister the confidante of my joy, and then after she had promised not to tell anyone of my soul secret. When our dear mother came home a fortnight later I was the first to meet her at the door and to tell her that I had such glad news to give. I can almost feel that dear mother's arm around my neck as she pressed me to her bosom and said: 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.' 'Why,' I asked in surprise, 'has Amelia broken her promise? She said she would tell no one.' My dear mother assured me that it was not from any human source that she had learned the tidings, and went on to tell me the little incident mentioned above. You will agree with me that it would be strange, indeed, if I were not a believer in the power of prayer.

"Nor was this all. ... I soon learned that my sister had committed herself 'daily to prayer until God should answer in the conversion of her brother.' Exactly one month later the Lord was pleased to turn me from darkness to light.

"Brought up in such a circle and saved under such circumstances, it was, perhaps, natural that from the commencement of my Christian life I was led to feel that the promises were very real, and that prayer was in sober matter of fact transacting business with God, whether on one's own behalf or on behalf of those for whom one sought His blessing."¹

Is it any wonder that this young man became an outstanding Christian Statesman in the progress of the history of Christianity?

.....

1. Taylor, H., in What Led Me to Christ, Edited by C. H. Gootee, pp.37-41.

One of the third generation of that great Wesleyan reformation starting in the Eighteenth Century, he inherited the convictions and spirit of courage in progress characteristic of his forefathers in establishing that movement in England. One of a line of sensible and influential men in the life of the community he was taught the value of being methodical, of punctuality, of the relation of money to labor, and witnessed in his own family history the influence of moral upright men in the affairs of the community and state.

He was a child of prayer, as was Samuel. He was ushered into life midst prayerful dedication, as was John the Baptist. He personally came to know and to believe in the validity and pragmatic worth of the promises of God through prayer. Is it any wonder then, that he became skilled in the art of listening for the leadership of the Almighty and following and living by His plans?

Called for in prayer,

Conceived in prayer,

Consecrated in prayer,

Converted through prayer.

Yes, it is the beginning of a life that was conscious, throughout a long statesmanship, of the Supreme Being of the Universe in His plans for China.

"For myself, and for the work that I have been permitted to do for God, I owe an unspeakable debt of

gratitude to my beloved and honored parents, who have passed away and have entered into rest, but the influences of whose lives will never pass away."¹

We have now completed our survey of the family background of Mr. Taylor. Now let us turn our attention to China. We are prone to think that "necessity is the mother of invention", that crises make heroes, and that historical situations call the best out of ordinary men, and, therefore, we are now to interest ourselves in the religious and political situation in the Chinese Empire. That would challenge the ability, wisdom, and consecration of a man who had the cultivated potentialities of a Christian statesman.

.....

1. Taylor, Hudson, in What Led Me to Christ, Edited by C. H. Gootee, p. 34.

B. THE SITUATION IN CHINA.

1. The Religious Culture of the Chinese.

Dr. Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University, has been called "the outstanding authority on Chinese History".¹ In his book, *A History of Christian Missions in China*, Dr. Latourette gives seven characteristics of the religious mind of the Chinese people which shall be used as the basis of our review of the religious background of the Chinese.²

- a. The Chinese are usually tolerant on matters of religion.

This statement may sound odd to an occidental who remembers the closed doors of China and the persecution of missionaries. We are assured, however, that the persecutions have been largely instigated and conducted by the state because it believed that the persecuted groups jeopardized the political order or threatened the fundamental structure of society. These persecutions have been directed against China's own three major religions, according to whichever one was not favored by a sympathetic Emperor, as well as against the foreigners.

That the Chinese are unquestionably tolerant, even

.....

- 1. Richter, in a lecture on China delivered in B.S.N.Y.
- 2. Latourette, A History of Christian Missions in China. Chapter II, pp. 6 - 24.

to the extent of being eclectic, is shown by the general practice of the masses in that they are at the same time a Confucianist, a Buddhist, and a Taoist, with an all around belief in animism!

- b. The Chinese are persistent in their beliefs, usually associated with primitive peoples.

They believe in spirits inhabiting all natural objects. To the credit or discredit of these spirits is laid all disease, accidents, and misfortunes of the people. This animism pervades all three religions of China and may, indeed, be thought of as the basic religious outlook of China's millions.

- c. The Chinese are polytheists.

They have many gods, some their own and some borrowed. Confucianism has been the state religion for a greater part of the time. It has a formally recognized "hierarchy of gods" which is similar to the organization of the Empire. Besides these, Buddhism and Taoism have their own gods.

- d. The Chinese have in philosophy, in popular belief, and in some state practices, a tendency toward theism.

This is evident in a persistent belief since the Chou dynasty (B.C. 1122-B.C. 249) that there is an overruling, righteous, benevolent Providence in existence and in operation. In Peking they have a "Temple of Heaven" dedicated to no particular deity, and akin to an altar to the "Unknown God".

e. The Chinese have a strong ethical sense.

Both Confucianism and Buddhism lay great emphasis upon right conduct. There is, therefore, a very strong sanction on ethical living, though there may be no impulse of duty to and love for God.

f. The Chinese are not primarily a mystical people.

Scholars, administrators, philosophers, and men of affairs have largely molded the Chinese world and, therefore, the pragmatic, balanced only by a human ethic, is the mind-set of the people.

g. The Religions of China have been closely interwoven with the intellectual life and with the political and social institutions of the Chinese.

Some of the ablest minds of the nation have developed its national status and these have all been committed to some one of the three religions, mostly to Confucianism. Confucian classics have been the basis of their governmental examinations, and many religious ceremonies have been supported by the state. The religious life has long been the central activity of the villages, an important factor in a rural country; the guilds were dominated by their patron gods; and family life the country over had as an integral part of its structure the practice of ancestor worship.

Thus, in summary, it is impressively certain in our minds that this nation of Chinese people have a culture and a national life significantly and peculiarly

religious and ancient; yet it is quite modern, for its test of both religion and ethics is largely pragmatic. The Christian Statesman must, therefore, have broad and sagacious views as well as a sensitive and sympathetic understanding of their religious culture, if he would wield a sensible influence in the national life of this people.

Thus are we confronted with the first great factor which a Statesman must face if he would be effective: The Chinese have a religious culture which one must understand. This does not end the difficulties to be overcome, however. Chinese political history is of great significance in understanding the recency of Christianity in that great Eastern Empire, and in giving us a setting in which a Christian Statesman must be able to exist, and exist agreeably. Let us consider this factor in a brief review.

2. The Political Background of China.

"O rock, rock, rock, when wilt thou open!", is the oft-quoted cry of the Superintendent of the Jesuit Mission in Macao, Valignani, who lived and died so near and yet so far from China.¹

St. Francis Xavier, fifty-four years earlier, wrote, "If I get into China I fancy you will probably find

.....

1. Broomhall, The Jubilee Story of the C.I.M., p.4.

me in one of two places, a prisoner in the dungeons of Canton, or at the royal palace in Pekin". He never reached China, but, with the burden of the great closed Empire on his heart, died just off the mainland "absolutely stripped of all human help, lying in a hut open to the cold and wind, without any comfort but that which came from God."¹

It is said that George Fox, in 1661, exclaimed, "Oh, that some Friends might be raised up to publish the Truth in China",² a wish, however, that was not fulfilled.

The last decade of the Seventeenth Century witnessed the interest of the philosopher Leibnitz in Catholic Missions in China and his proposal, which created great interest but no action, that an undenominational Protestant church be established in China.³

Catholic Missions in China, after the time of Xavier, from 1579-1722, were enriched by such men as Ricci, Schall, and Verbiest, whose ability and influence are beyond question. In 1722, however, they entered upon a period of severe limitations and persecution. It was to their success in Inland China, in spite of severe obstacles, that Hudson Taylor owed one of his strongest arguments for Protestant Missions⁴ doing the same.⁴

.....

1. Yeo, Margaret, St. Francis Xavier, cf.pp.300-319.
2. Latourette, op. cit., p.209, quotation from: Davidson and Mason, Life in West China, p.136.
3. Ibid., p.210.
4. Ibid., p.384.

This inhibition of missionary activity in China was due to the political policy of the Emperors as is shown by the following:

"As the requests made by your Ambassador militate against the laws and usages of this our Empire, and are at the same time wholly useless to the end professed, I cannot acquiesce in them. I again admonish you, O King, to act conformably to my intentions ----- After this my solemn warning, should your Majesty, in pursuit of your Ambassador's demands, fit out ships with orders to attempt to trade either at Ningpo, Tientsin, or other places, as our laws are exceedingly severe in such cases, I shall have to be under the necessity of directing my officials to force your ships to quit those parts ----- You will not then be able to complain that I had not clearly forewarned you. Let us, therefore, live in peace and friendship, and do not make light of my words."¹

China was geographically well located and naturally protected to carry out this policy of exclusion. The mountains of Tibet on the West, the Gobi desert on the North, the Ocean and Sea on the East and South, all combined with the location of China in the far east to shut her off from the more progressive western world.

The Portuguese, the Dutch, and the British East India Company represent the first three attempts to open trade with China. The position of Europeans in Canton during this early period has been likened to that of "inmates in a zoological garden, so cabined and confined were they!" Broomhall gives the following quotation from Wells Williams showing the rule of the Chinese for dealing with foreigners:

.....

1. Emperor K'ien Lung to King George III., A.D.1793.

"The barbarians are like beasts and are not to be ruled on the same principle as citizens. Were anyone to attempt controlling them by the great maxims of reason it would tend to nothing but confusions. The ancient Kings well understood this and accordingly ruled barbarians by misrule; therefore to rule barbarians by misrule is the true and best way of ruling them."¹

It was thus a very surly and anti-foreign China that looked out upon the Nineteenth Century. It seemed to block the Protestant missionary movement that was expanding out of the Great Awakening of the Eighteenth and early Nineteenth Centuries and feeling the call of God to China.

Having considered the religious and political background of China, we are now ready to turn our attention to a more recent China. We shall now survey what foreigners have been doing in China since the time of the first Protestant missionary to that country, in 1807. We shall not attempt to give a survey of current activity, but, for our purpose, will only survey the periods ending with the year 1922.

3. A Survey of Foreign Activity in China Since 1807.

Dr. Julius Richter, Professor of Missions in Berlin University, Berlin, Germany, gave the following "Distinct periods of Missionary Work" in China during a lecture delivered in the Biblical Seminary in New York. These divisions shall be somewhat supplemented and thus offered as the concluding section in the Historical setting necessary to an understanding of the work of Hudson Taylor as a Christian Statesman.

.....

1. Broomhall, op. cit., p.4.

a. The Period of Preparation: 1807-1842.

This period is opened by the advent of the first Protestant missionary resident in China, Robert Morrison. He arrived in Canton, China, Sept. 7, 1807. Under very difficult living conditions, learning a language established about 500 B.C., written in idiograms, he was nevertheless able to complete a Chinese grammar by 1811, the New Testament by 1813, and, with help, the Old Testament by 1819. He was an employee of the British East India Company and thus was enabled to live at all in a hostile country. The value of his work as preparatory to all missionary and international relationships with China can hardly be over-estimated.

b. The Period of Coast-Line Privileges: 1842-1860.

This period opened as the result of the opium wars ending in the Treaty of Nanking, 1842 and, in 1843, a supplementary treaty. These treaties opened five Chinese sea ports to foreign residence and trade. Little was said of religion, except that America and France obtained permission "to establish houses, hospitals, schools, and places of worship in the open ports."¹ One notable clause forbade foreigners to travel outside of the port cities -- they were restricted to the coast-line.

c. The Period of the Hatred of the Foreign Devil: 1860-1900.

.....

1. Latourette, op.cit. p.229.
20814

Wars and treaties are again the instigation of this new division. Western expansion and missionary zeal called for new territory and privileges. War resulted and China again conceded privileges to the people of the West in the Treaties of 1858 and 1860.

These treaties opened more sea ports; three interior river ports; foreigners were given the right to travel throughout the interior of China; and they "contained a guarantee of the toleration of Christianity and a promise of protection in the exercise of their faith, not only to missionaries, but either explicitly or by implication to Chinese Christians."¹

Thus within six years after Hudson Taylor landed in China the interior was legally open to the work of foreigners. Dr. Richter said that this period is best known by its widespread evangelism, mainly under the leadership of Hudson Taylor.

d. The Period of the Boxer Rebellion and Reaction, 1900-1922.

The Boxer Rebellion was the climax and turning point of the Hatred of the Foreign Devil. It was disastrous, and yet advantageous in its testing of those who had declared themselves Christian. Following this uprising came a reaction: China realized the need of the occident; the

.....

(Latourette, op.cit.)

1. Ibid., p.274.

ways of the West were studied; the Chinese people were more open hearted to the missionary; and the foundation of ^{modern} China was being laid.

This, then, is the conclusion of the brief picture of the Chinese political and missionary history of this period. It is the story of the inception and progress of the activity of the western world in a great Eastern Empire, long closed to any outside influence. Men endured isolation, persecution, and hatred to open the Empire; and into the midst of this new world, with its different background, at the most bitter and yet most open hearted period, Hudson Taylor came.

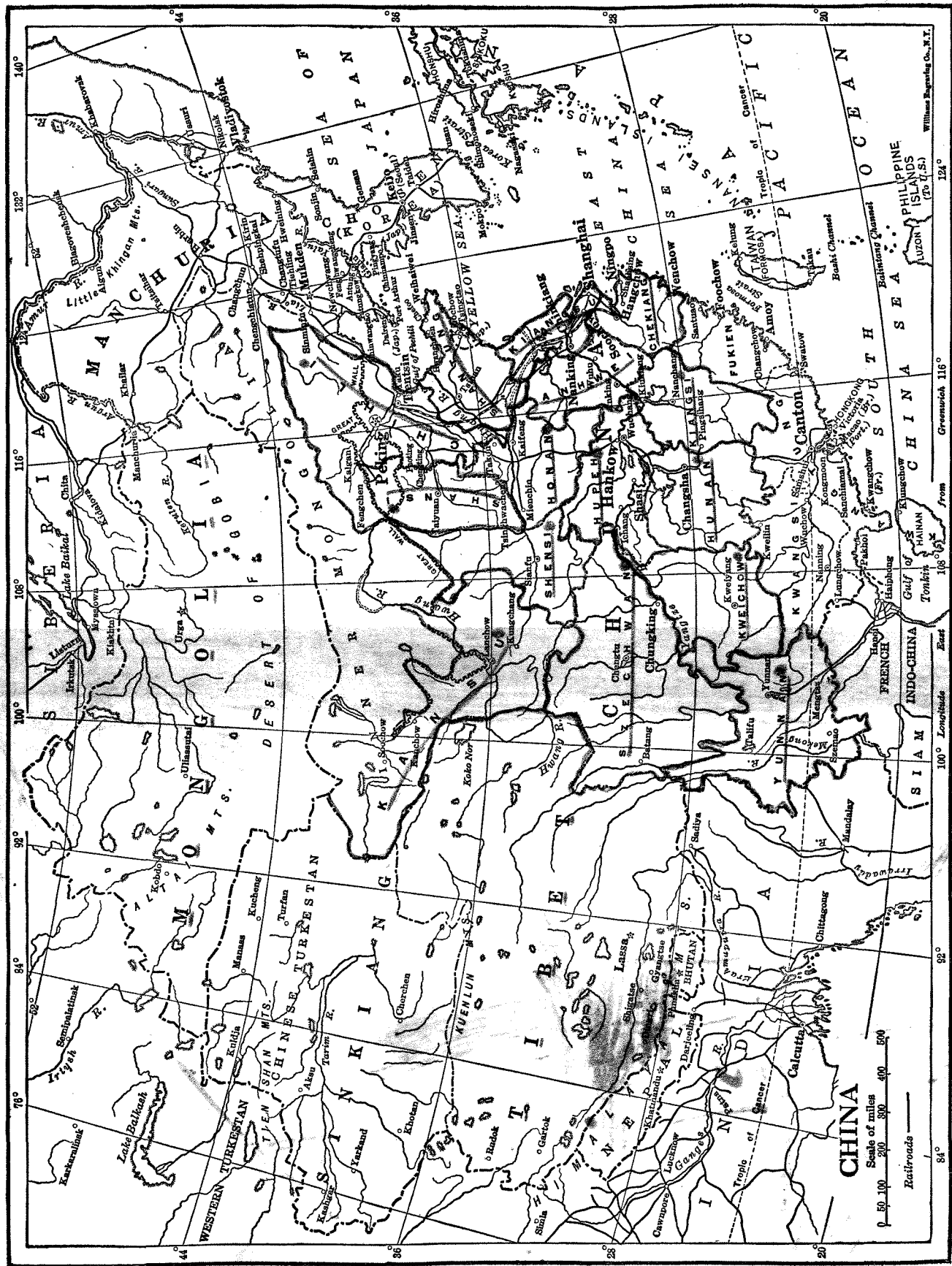
Was he big enough to understand?

Was he great enough to overcome?

Was he humble enough to listen?

Was he courageous enough to act?

This is the burden of our ensuing chapters.



Provinces occupied by the China Inland Mission: —

Provinces unoccupied in 1866: —

CHAPTER III
A STANDARD OF QUALIFICATIONS
FOR A STATESMAN

CHAPTER III
A STANDARD OF QUALIFICATIONS
FOR A STATESMAN

Webster's Dictionary, the 1923 Reference History Edition, offers the following definition of "standard":

"That which is established by authority, custom, or general consent, as a model or example; criterion; test."¹

We have already defined our subject in Chapter One, but a definition is not sufficient to serve as a Standard, since a Standard for Statesmanship is established, not only by "authority," but also by "custom, or general consent."

We shall, therefore, now establish a Standard of evaluating Statesmanship with particular reference to Christian Statesmanship.

The same Dictionary as above defines a Statesman as one who is "versed in the principles and art of government; one who shows unusual wisdom in treating or directing great public affairs."² The New Standard Dictionary defines a Statesman as "one who has broad and sagacious views."³ Thus we have the authority of these books of definition in establishing our desired Standard.

.....

1. Webster's New International Dictionary of the English Language.
2. Ibid.
3. The New Standard Dictionary of the English Language.,
cf. Ch. I, Thesis.

In further search for general consent in determining this Standard, we quote W. R. Alger: "True Statesmanship is the art of changing a nation from what it is into what it ought to be."¹

Dr. Burke, recognizing the distinction between the politician, loosely called a Statesman,² and a real Statesman, says:

"The great difference between a real statesman and a pretender is, that the one sees into the future, while the other regards only the present; the one lives by the day, and acts on expediency; the other acts on enduring principles and for immortality."³

Dr. T. Crouther Gordon in his book, "The Rebel Prophet: Studies in the Personality of Jeremiah," has a chapter on "The Prophet as a Statesman." The particular value of this work to the present study is, that in it Dr. Gordon sets up a Standard by which he judges the Prophet Jeremiah to be a Statesman.

Included in the Standard given by Dr. Gordon are some of the points already given; "also acceptable principles and qualifications for a Christian Statesman."⁴ Dr. Gordon says that the real statesman lives for his Principles;⁵ this statement is an emphasis on the quality of the one who "acts on enduring principles and for immortality" as given

.....

1. Edwards: A Cyclopedia of Quotations, p.613.
2. Hartrampf: Vocabularies, p.305.
3. Edwards, op. cit., p.613-614.
4. Chapter One, Introduction, p.4.
5. Gordon: The Rebel Prophet, p.63.

above. Dr. Gordon greatly emphasizes what he terms as the "Quality of Insight"¹ as an important characteristic of a statesman; this is referred to by Dr. Burke as "seeing into the future." The "Political grasp of the Prophet"² is another aspect of a statesman mentioned by Dr. Gordon, which is referred to in the Dictionary definitions.

There are also some new statements of qualifications for a statesman in Dr. Gordon's book which we wish to include in our Standard of Evaluation.

The Statesman lives for others,³ not for his own interests. This is in opposition to the politician who lives for himself and his party. It agrees with, however, and is emphasized by the statement of Dr. H. H. Horne, Professor of the History of Education and the History of Philosophy in the New York University, in his comments on the Qualifications for Group Leadership. He says: "The leader must represent the essential needs of his group, giving its members not what they praise, nor what they want, but what he truly sees they really need."⁴

The Statesman possesses the world mind.⁵ As the statesman does not live for himself as self-centered, neither does he live for his country as in isolation from the rest

.....

1. Gordon; The Rebel Prophet, p.68.
2. Ibid., p.76.
3. Ibid., p.63.
4. Horne: Leadership of Bible Study Groups, p.13.
5. Gordon, op. cit., p.64.

of the world. The true statesman has a philosophy of history that recognizes an international dependence and obligation, and ^{he} endeavors to bring his country to what it ought to be, not only in relation to itself but also in relation to the world as a whole. The statesman who thus takes universal principles as a part of his statesmanship, must also possess the eternal principles and world view of the Almighty in order that he may ever be calm in his objective in spite of contrary world tendencies.

"The Statesman is a Statesman in virtue of a Divine Embassy."¹ Introducing this last great qualification for a statesman, Dr. Gordon says that a "deep conviction of Divine Vocation has gripped the Master Statesmen of the world."² In view of this it will be of particular interest to compare Mr. Taylor with this final test, in order to see whether, as Dr. Gordon says of Jeremiah, "The secret of his statesmanship is in his religion."³

Thus we have drawn from both secular and religious authorities the qualifications of a genuine statesman, and we have a criterion which we are now ready to organize into a Standard. In order that this Standard may be more concrete and intelligible, and in order that the inherent

.....

1. Gordon, op. cit., p.80.

2. Ibid., p.78.

3. Ibid., p. .

harmony with the Christian ideal may be more evident, it has been thought advantageous to draw up propositions resulting from this study of the statesman. These propositions have taken the form of a Standard of Qualifications for a Statesman, with the "Types of Human Leadership", given by Dr. Horne, as the basis of organization and of correlation with the Christian ideal.

The three general types of human leadership, arrived at by an inductive study of some thirty of the world's greatest men, are given by Dr. H. H. Horne as follows:

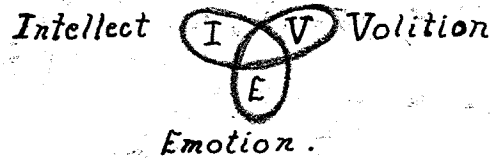
- I. INTELLECTUAL TYPE, with three qualifications:
 - a. Originality
 - b. Penetration
 - c. Soundness of Judgment
- II. VOLITIONAL TYPE, with four qualifications:
 - a. Definiteness of Purpose
 - b. Largeness of Purpose
 - c. Faith in the Purpose
 - d. Tenacity of Purpose
- III. EMOTIONAL TYPE, with two qualifications:
 - a. Great Sympathy
 - b. Intensity of Feeling ¹

That these general classifications are psychologically sound and, therefore, universal in application is witnessed by the authority of Dr. Horne himself; by the inductive study basic to their statement; by classroom discussions under such professors as Dr. L. R. Marston,²

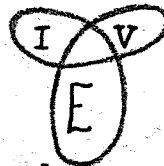
.....

- 1. Horne, op. cit., Chapter II., cf. pp.8-11.
- 2. President of Greenville College, Greenville, Ill.

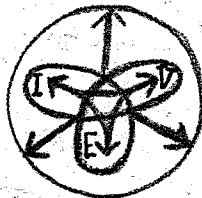
Dr. A. C. Wyckoff,¹ and Dr. V. D. Melconian,¹ of which the writer has first hand information; and by the introspective thinking of the reader himself. Intellect, Will, and Emotion are the three usual characterizations of the individual accepted by common consent.² As illustrated in picture form by Dr. L. R. Marston the human personality is pictured thus:³



The unbalanced personality is one who has an abnormal degree and expression of any one of these three elements: as, for instance, the emotionally unbalanced is pictured thus:



The integrated and balanced personality is one who is "whole",⁴ each of the three elements of personality functioning normally and in proper relationship to each other, thus:



The leader type is one who has unusual ability in either Intellect, Will, or Emotion,⁵ and the outstanding leader

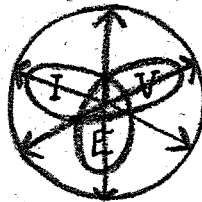
.....

1. Professors in Biblical Seminary in New York.
2. Marston; From Chaos to Character, pp.36-43.
3. Kempf, E. J., Quoted by Marston, op. cit., p.40.
4. Melconian, In Conversation at Biblical Seminary, 3/3/36.
5. Horne, op. cit., p.12.

combines in an exceptional and harmonious manner the three types of leadership.¹

That this three-fold characterization of human leadership needs to be supplemented by a fourth type which gives us a tenth qualification for human leadership, is a conviction resulting from the present study. We will, therefore, include in this Standard The Spiritual Type of Leadership, one whose entire character is dominated by his numinous² experience and consciousness.

This sense of the numinous is the continued presence of that unifying power that is creative in the New Birth, John 3:3, and that is dynamic "when the Holy Spirit is come upon you," Acts 1:8. It is a power that focalizes and permeates the entire self, and may be pictured thus:



The center of power and balance is thus in the spiritual self, and God-consciousness, or the numinous-consciousness, is the dominating and regnant factor in the life of such an individual. Such an one functions normally in all leadership situations -- plus this factor: his outstanding principle of leadership is a numinous experience and

.....

1. Horne, op. cit., p.14.

2. Otto: Idea of the Holy, cf. p. 7 for instigation of this term.

consciousness which makes him unusually desirous of and sensitive to the demands of the Almighty.

Such was the leadership of Our Lord. Immediately at the experience of the Baptism the recorders say, "The Holy Spirit descended --- upon Him," Luke 3:22, (also see Matthew and Mark), and straightway Jesus was "led up of the Spirit into the wilderness," Matt. 4:1, (also see Mark and Luke). From the experience in the wilderness, also, Jesus "returned in the power of the Spirit," Luke 4:14. The outstanding characteristic of the leadership of The Man of Nazareth is this expression of His numinous consciousness, His sense of dependence, and Divine Commission.

The Numinous leader, furthermore, is the one who, like St. Paul, has been "blessed with every spiritual blessing in the sphere of the heavenlies in Christ,"¹ and is conscious not only of the reality of the spiritual world, but also of the reality of the contesting powers therein;² not only of the leadership of the Holy Spirit, but also of the certain victory that is in Christ Jesus for the man and the nation that lives by His principles.³

We present, therefore, a four-fold division of the Types of Human Leadership. The outstanding leader, the Statesman, and especially the Christian Statesman, is one

.....

1. Eph. 1:3.
2. Eph. 6:12.
3. Eph. 1:20.

who, in his character and in his life work, exhibits unusual ability in Intellect, Will, and Emotional qualities, and whose entire character, Intellect, Will, and Emotion, is exceptionally and harmoniously united and dominated by his numinous experience and consciousness.

Thus we arrive at the statement of our Standard of Qualifications for a Statesman, especially the Christian Statesman.

This Standard is arranged thus: The ten qualifications for human leadership are given at the left of the page; opposite them are given the different qualifications of a Statesman, already established in this chapter from general authority, as they are logically seen to be equivalent to the different qualifications of human leadership. Thus the qualifications for human leadership and for statesmanship are offered in the practical form of an equation, as they complement each other.

A STANDARD OF QUALIFICATIONS FOR A STATESMAN.

THE STATESMAN HAS:

- | | |
|---|---|
| I. Originality:-
(That which "distinguishes the leader from the follower" ¹) | He has unusual wisdom and broad and sagacious views in administering public affairs. He is well versed in the principles and art of government. |
|---|---|

.....

1. Horne, op. cit., p.10.

- | | |
|--|--|
| II. Penetration:-
("precludes super-
ficiality" ¹) | He has the quality of insight;
he sees into the future. |
| III. Soundness of Judgment:- | He exerts a sensible influence
over the destinies of his fel-
lowmen. |
| IV. Definiteness of Purpose:- | His objective is to lead (his
people) from what they are to
what they ought to be. |
| V. Largeness of Purpose:- | He has the "world mind"; his
philosophy of history includes
God and the brotherhood of man. |
| VI. Faith in his Purpose:- | He is calm in his objectives in
spite of contrary world tenden-
cies. |
| VII. Tenacity of Purpose:- | He acts only for, and even
stakes his life on his principles;
he is not a policy-man. |
| VIII. Great Sympathy:- | He lives for others; not for
himself or his self-interests. |
| IX. Intensity of Feeling:- | He lives for his principles. This
may be the humanistic result of
many of the above convictions
inherent in the statesman, or, if
the leader has the numinous con-
sciousness, it will be motivated
by that. |
| X. Numinous Conscious-
ness:- | He has a deep conviction of a
Divine vocation. He listens for,
ascertains, and follows the demands
of the Almighty. He has skill in
the art of finding out in what
way the Almighty is going and in
getting things out of His way. |

If the statesman is to be characterized by this last division
of the Standard, as is the Christian statesman, we would

.....

1. Horne, op. cit., p.10.

then of necessity supplement each of the other sections by the influence of this unifying and organizing consciousness. For instance: Soundness of Judgment would be strengthened by the leadership of the Holy Spirit of God; one's Purposes would be in harmony with the demands of the Supreme Being of the Universe and, therefore, more definite, larger, more dependable, and more challenging to the loyalty of the statesman; and the feeling of the statesman, when under a dominant sense of Divine commission, would certainly be heightened.

Thus we have completely organized a Standard for all group leadership with which is correlated the qualifications for the Christian statesman, and present this as a norm by which we will study and evaluate the person and work of James Hudson Taylor.

CHAPTER IV

THE QUALIFICATIONS OF JAMES HUDSON TAYLOR AS A CHRISTIAN STATESMAN

- A. HIS INTELLECTUAL QUALIFICATIONS
 - 1. His Originality
 - 2. His Quality of Insight
 - 3. His Soundness of Judgment
- B. HIS VOLITIONAL QUALIFICATIONS
 - 1. The Definiteness of His Purpose
 - 2. The Largeness of His Purpose
 - 3. His Faith in His Purpose
 - 4. His Tenacity of Purpose
- C. HIS EMOTIONAL QUALIFICATIONS
 - 1. His Great Sympathy
 - 2. His Intensity of Feeling
- D. HIS SPIRITUAL QUALIFICATIONS
 - 1. His Sense of Divine Call and Commission
 - 2. His Sense of the Reality of the spiritual World
 - 3. His Sensitiveness and Obedience to the Almighty
 - 4. His Devotional Life, the Secret of His Statesmanship
- E. SUMMARY AND CONCLUSION

CHAPTER IV

THE QUALIFICATIONS OF JAMES HUDSON TAYLOR AS A CHRISTIAN STATESMAN

Thus far it has been the purpose of the writer to survey the setting, personal and national, historical and contemporaneous, into which the life and influences of Mr. Taylor were cast. It has also been our aim to seek and to establish an intelligent Standard of Christian Statesmanship by which to measure the qualifications of Mr. Taylor. We have seen the personal advantages of heredity and environment with which Mr. Taylor started life. We have been with those who witnessed his strict discipline of self, his practical dependence upon God, and the discernment with which he prepared himself for the future. We have noted that the Chinese people have a cultural and national life peculiarly and significantly religious, that the historical outlook of China was anti-foreign, and that the life of Mr. Taylor spanned that period of change and unrest in China which marked her transition from a closed nation to a recognized factor in international polity.

We are now to face the major problem of this thesis: How far was Hudson Taylor a Christian statesman? How far did he meet the challenge of China? In strict accord with the Standard of the preceding chapter we shall

now proceed to measure point for point the character and work of Hudson Taylor and thus from our own inductive study determine the justice of the claim inherent in this thesis.

A. HIS INTELLECTUAL QUALIFICATIONS.

1. His Originality.

Originality is defined, in the last chapter, as that which distinguishes the leader from those who follow; thus the distinguished leader who is a statesman has broad and sagacious views and is well versed in the art and principles of government. How does Hudson Taylor meet this stipulation?

a. His Originality as Evidenced in His Character.

We shall judge Hudson Taylor by his aims and actions, and not by any seeming lack of preparation. He arrived in China as a layman. He was neither an ordained minister nor did he have the degree of a medical man, and yet he was in China both to preach and to administer to the physical.¹ This apparent unpreparedness might suggest intellectual inferiority except for the fact that he was only twenty-one years of age and we can expect, as was the case, that he would later complete his studies.²

.....

1. Taylor, Dr. & Mrs. F. H.: Hudson Taylor in Early Years, the Growth of a Soul, p. .
2. Taylor, Dr. & Mrs. F. H.: Hudson Taylor and the China Inland Mission, the Growth of a Work of God., pp.11-23.

That he was a leader of no small originality is evidenced by his early actions in Shanghai. He was welcomed, after two disappointing attempts in other directions, by the London Missionary Society.¹ This was at once advantageous and embarrassing:² He needed their fellowship, but he was out under the China Evangelization Society, who should have planned for and supported him to better advantage. As there was war among the Chinese, the only thing for him to do, however, was to remain with the London Missionary Society for a time; he wrote to his mother, giving the causes. He said:

"houses are not to be had for love nor money --- no one can live in the city, for they are fighting almost continually."³

In all these, and multiplied similarly trying experiences, Hudson Taylor was gaining first hand contact with China-in-the-rough. He was also going far in disciplined self-sacrifice, was experiencing unavoidable loneliness, and felt the monotony of a young missionary's life of study, all of which were valuable influences to his future life.⁴

In referring to these trying months, his biographers say:

.....

1. Taylor, op. cit., The Growth of a Soul, cf. p.206 for further details.
2. Ibid., cf. p.215.
3. Ibid., p.211.
4. Ibid., cf. pp.201-254 for detailed accounts.

"He had to learn how to do and how not to do for those who on the human side would be dependent on him; a lesson of vital importance, lying at the very foundation of his future work. Hence all the trial about a small settled income and large uncertain needs; about irregularity of mails and long-unanswered letters; about rapidly-changing opportunities of service on the field, and the slow-moving ideas and inaccessibility of Committees at home."¹

In a foreign land, learning a strange language, living in the midst of these circumstances -- and not generalizing about past history, what was Hudson Taylor doing? If his actions show originality, what were they?

For six months he felt under the necessity of remaining under the shelter of the Foreign Settlement. At the conclusion of this period, however, he was sufficiently acclimated so that he was ready to act. He made one of those forward moves that were to become characteristic of his later life. Alone, changing from the Northern Mandarin to learning the Shanghai dialect, he left the settlement and moved to a twelve room house he had rented that was near the North gate of the Chinese City. This was a dangerous move, for his street was within sight and range of both armies and he was out from under the protection of the foreigners. With only a native Christian teacher he chose to live with the people to whom he had come to minister, even though it was against the advice and practice of the

.....

1. Taylor, op. cit., The Growth of a Soul, cf. p. 238.

missionaries on the field.¹

Before this civil outbreak he had been impressed with the friendliness of the people of the plains around Shanghai and had thought he might make his home among them as soon as he could be understood.² During the latter part of this same war, he and Dr. Parker, the second man to be sent out by the China Evangelization Society, had distributed many portions of Scripture to towns within a radius of ten or fifteen miles of Shanghai.³ All this had deepened Mr. Taylor's longing to go to the Chinese who were farther from the treaty ports, and thus it was with great anticipation that he took his first inland journey, in company with Mr. Edkins of the London Missionary Society. This took place in Dec. 1854, the tenth month after Hudson Taylor had arrived, and only twelve years after the treaty of 1842 had opened the Port Cities. In January of the next year he took a similar trip alone, which thus began a series of ten journies within the next two years.⁴

It was on these inland journies that Hudson Taylor was impressed with the thought that his work would be more effective if he would take another forward step. In the summer of 1855, Dr. Parker had accepted a permanent position

.....

1. Taylor, op. cit., The Growth of a Soul, cf. pp.229-236.
2. Ibid., p.214.
3. Ibid., p.253.
4. Ibid., cf. pp.255-352.

in Ningpo, and Hudson Taylor was alone in Shanghai. He could not afford to live alone in the Settlement, and his first house was no more. He searched unsuccessfully for weeks to find a suitable place in the Chinese part of the city. The only thing left to do was what he had thought of for some time -- adopt Chinese clothing and go live as a Chinese in the interior. This he decided to do, and was on his way to bid friends farewell when he was met by a man who offered him a house in the very location where he most wanted to be. He accepted the house, paid for six months rent, had the hair shaved from his head except what he hoped would grow into a queue, donned the gown and satin shoes of a Chinese teacher, and was ready for the work he felt God called him to do at that time.¹

This step was not altogether an easy one. If his views had been thought to be broad before, they were more so now. He didn't seem to mind the sneers and disgust of the commercial European settlement as much as the half-veiled disapproval of his fellow missionaries. Dr. and Mrs. Howard Taylor say, "He was practically alone in his convictions, and certainly the only one to carry them into effect."² In section III of this chapter, the soundness of this decision will be set forth.

.....

1. Taylor, op. cit., The Growth of a Soul, pp.313-321.
2. Ibid., p.320.

There are three other events in this early experience of Hudson Taylor that must find a place in our study, for out of them we can trace the development of three more of the cardinal principles of the C. I. M.

One of these principles is that of "Non-resistance," or, in other words, returning "Good for Evil."¹ It was the custom, when a foreigner was robbed or any foreign property damaged, to seek, through the Foreign Consul, proper indemnification for the loss. During this early period, Mr. Taylor was once robbed of all his goods, valued at forty pounds. When urged to prosecute, Mr. Taylor decided, instead, to commit the matter to the Lord.² He wrote a letter to the servant, and the rest was left to the convicting power of the Holy Spirit. The outcome of this event no doubt served as a crystallizing force to the first step in forming a C. I. M. principle, for the robbery resulted "in the deliverance of the entire mission he was yet to found during a period of financial danger."³

No debt in the China Inland Mission -- became to be another principle of government. This was the natural outcome of a firm belief, which was evidenced in his

.....

1. Taylor, F. H.; In Interview at C.I.M. Headquarters, Philadelphia, Pa., Dec. 23, 1936.

3. Taylor, op. cit., the Growth of a Soul, p.388.

2. Cf. Chapter Two for reference to same course of action taken by Hudson Taylor's great-grandfather.

early resignation from the ranks of the China Evangelization Society because they did go into debt. This step he took in May, 1857, and from that time on he never went in debt personally nor for the Mission. In later years, when explaining this principle, he said:

"And what does going into debt really mean? It means that God has not supplied your need. You trusted Him, but He has not given you the money; so you supply yourself, and borrow. If only we can wait right up to the time, God cannot lie, God cannot forget: He is pledged to supply all your need."¹

Another principle of government which today characterizes the C. I. M. is the natural counterpart of this last one of not going in debt: it is, simply, Faith. As stated in 1907 by Dr. MacGillivray, This principle is: "That no personal solicitation or collection of funds is made or authorized by the Mission, voluntary contributions alone being received."² This act of organization grew out of the life and character of Mr. Taylor. He schooled himself, he tested himself, so that he finally had reason, and a pragmatic, direct, experience basis for his principle of absolute faith in the Almighty.³ For abundance of evidence of the reasonableness of this principle as based on facts, read, "Faith and Facts", by M. Broomhall.⁴ Of the early

.....

1. Taylor, Dr. & Mrs. F. H.: Hudson Taylor and the China Inland Mission, The Growth of a Work of God, p.54-55.
2. MacGillivray: A Century of Protestant Missions in China, p.136.
3. Taylor, Dr. & Mrs. F. H.: The Growth of a Soul, pp.131,401.
4. Broomhall; Faith and Facts, C.I.M. Publications.

experiences, the following perhaps had the most determining influence on future events.

After resigning from the C. E. S., Hudson Taylor and his friend, Mr. Jones, a former member of the C. E. S. who resigned with Mr. Taylor, were continuing to work and to live, and their only support was faith. More than once they "had not a dollar left" and just at the needed time a letter would arrive, or a Chinese business man, such as Mr. Nyi, would be God's answer to their faith.¹ Their faith was, moreover, not passive, but active. As described by Dr. W. A. P. Martin,

"When I first met him he was a mystic absorbed in religious dreams, waiting to have his work revealed; not idle, but aimless. When he had money he spent it on charity to needy Chinese, and then was reduced to sore straits himself,"²

but, we add, God was ever his provider, as in the following example: Upon the retirement of Dr. Parker, Mr. Taylor was asked to take over the Ningpo Hospital. It was the most important mission institution in Ningpo, and a very serious step for a young man. Upon acceptance of the proposition, Mr. Taylor was told that there was left money enough for one month's work only and that after that there was no financial backing for the entire institution. Accepting

.....

1. Taylor, op. cit., The Growth of a Soul, p.442, 443.

2. Ibid., p.448.

this as a challenge to faith, Mr. Taylor made it a matter of public prayer. The event proved to be one of the greatest tests and proofs of the worth of faith in Mr. Taylor's life. Right at the last, when the last bag of rice was gone and no money left available for any more provisions, word was received from "Mr. Berger of East Grinstead and of Cannes"¹ with the needed funds, and promise of more in the future. Thus did God work with the man whose intelligence, views, and principles were such that The Almighty could use him for distinguished service.²

These facts have been given at some length in order that the reader may be able to know for himself that this young man had a mind of his own and was not to be led from his own views either by a lack of vision or by the European standards of others. He was not ultimately dependent upon man, but submitted his intellect to the wisdom of the Almighty, and thus his personal views and principles of government became universal and such that they could grow with an organization. He met China-in-the-rough, and thus was able to build an organization that would train its recruits for that same China; he distinguished himself as a leader in his inland journeys;³ he moved into Chinese

.....

1. Taylor, op. cit., The Growth of a Soul, p.492.
2. Ibid., p.p(cf) 487-493.
3. Hudson Taylor's distinguished ability as an itinerant missionary is shown by the following quotation, made in connection with his fifth inland journey in May, 1855, about one year after his arrival in China:
(Quotation on p.56)

quarters, and adopted the Chinese mode of life against the advice of men, because he realized that the Christian missionary must have personal and sympathetic contact with the economic, cultural, moral, and spiritual side of the Chinese civilization in order to bring Christ to that nation; and he was original in his application of the Christian principles of non-resistance and faith to the missionary problem in China, and in determining that he should never go in debt.

In the study of a well balanced personality one can expect to find that the subject's character will overlap with his life work. It is, therefore, not surprising to find those principles which express the character of Mr. Taylor growing into the principles of organization in the institution he founded. Let us now study this organization.

b. His Originality as Revealed in the Organization of the China Inland Mission.

The organization of the China Inland Mission was so natural "that one hardly recognizes the greatness of the innovation, or that in this as in many other new departures Hudson Taylor was making a contribution of exceeding value

.....

3 (continued from p.55)

"His fitness for this work was becoming so evident that the British and Foreign Bible Society was not only willing to supply him with ^{as} many Scriptures as he could distribute but also to meet the larger part of his traveling expenses." Ibid., p.293.

to the high politics of missions."¹

Herein lies the genius of the C. I. M. as an organization: it was a natural growth. As is so often said, the plan of Salvation through faith is so simple that it is hard; we might also say of the C. I. M., that its organization was so unpretentious that it could hardly commend itself to the minds of the ordinary missionary on the field or to the organizer at home who was so sure of the usual means and methods.

Mr. Taylor said of the first bit of organization leading up to the China Inland Mission:

"When I decided to go forward, Mr. Berger undertook to represent us at home. The thing grew up gradually. We were much drawn together. The mission received its name in his drawing room. Neither of us asked the other: it just was so."²

This spirit of natural growth is the essence of the development of the Mission. As new situations arose, new developments were instituted and new officers and new departments created. It is the natural working of a healthy and superior intelligence who was sure of his purpose, and sure of himself, because he was sure of his God. Mr. Taylor sums the matter up as follows:

"We came out as God's children at God's command, to do God's work, depending on Him for supplies; to

.....

1. Taylor, op. cit., The Growth of a Work of God, p.43.
2. Ibid., p.37.

wear native dress and go inland."¹

Here we have reviewed the principles that grew out of his own character in the earlier years of his life; the basic principle of the missionaries of the C. I. M. was faith; they were to depend on Him and not go into debt, as Mr. Taylor goes on to explain in the same letter; they were to wear native dress and they were to go inland; all of which we have already observed in his own experience. Other principles of organization of which he speaks in this letter are as follows:

"I was to be leader in China, and my direction implicitly followed. There was to be no question as to who was to settle points of issue."²

The biographers add, "In the same way Mr. Berger was responsible at home."³

They were content with little to begin with by way of organization. Mr. Berger gives the following illustration of the tree that suggests their plan in the matter:

"You must wait for it to grow, before there can be much in the way of branches. First you have only a slender stem with a few leaves or shoots. Then little twigs appear. Ultimately these may become great limbs, all but separate trees: but it takes time and patience. If there is life, it will develop after its own order."⁴

.....

1. Taylor, op. cit., The Growth of a Work of God, p.54.
2. Ibid., p.54 (for the background of this refer to his early embarrassment in China, p.47.)
3. Ibid., p.54.
4. Ibid., p.54.

This is exactly what happened in the development of the C. I. M. Mr. Taylor's personal convictions grew into the organization, where they remained constant as basic to the life of the Mission. He became skilled in the art of administration and proficient in the application of his principles to ever-increasing numbers and to a larger field.

As the Mission grew it became better known, and more effective. Because of this widening field, new officers and departments came into being. With an increasing sphere of influence men in other countries became interested in the principles of government and the plan and methods of the C. I. M. or in alliance with it. This growth is herewith indicated in a list showing the new office, department, or council with the date it came into existence.

Secretary to the Mission on the field	- 1871 ¹
Home Council - England.	- 1872 ²
Secretary to the Home Council	- 1875 ³
General Secretary to the Mission	- 1879 ⁴
Superintendents of the Provinces,	- 1885 ⁵
Training Homes, Organization	
of the business department.	
Deputy Director in China	- 1996 ⁶

.....

1. Taylor, op. cit., The Growth of a Work of God, p.211.
2. Ibid., p.226. For the development of the Home Council cf. pp.226-227; 268-269. The Home Council was "not to take any responsibility with regard to the management of affairs on the field, but to divide among themselves the home work of the mission." p.225.
3. Ibid., p.282.
4. Broomhall: The Jubilee Story of the China Inland Mission, p.369.
5. Taylor, op. cit., The Growth of a Work of God., pp.390-394.
6. Ibid., p.394.

China Council.	- 1886 ¹
Native Pastors, Elders, Deacons.	- 1886 ²
North American Council.	- 1888 ³
London Ladies' Council.	- 1889 ⁴
Scottish Auxiliary Council.	- 1889 ⁵
Swedish and Norwegian work started.	- 1889 ⁶
Australian Council.	- 1890 ⁷
German China Alliance.	- 1890 ⁸
Scandinavian China Alliance.	- 1891 ⁹
Bishop of Western China - Alliance with the Church of England.	- 1895 ¹⁰
Acting General Director.	- 1901 ¹¹
General Director to follow	- 1903 ¹²
J. H. Taylor.	

This larger organization was receiving volunteers from a number of nationalities and from all the leading denominations. What was to be the attitude of the Mission on matters of creed and method in details? In the answer to this we find the growth of another principle of the Mission: The C. I. M. is Interdenominational. Mr. Taylor wrote (1886) in regard to this position as follows:

"Those already associated with me represent all the leading denominations of our native land -- Episcopal, Presbyterian, Congregational, Methodist, Baptist and Paedobaptist. Besides these, two are or have been connected with the 'Brethren' so called. It is intended that those whose views of discipline correspond shall work together, and thus all difficulty on that score will be avoided. Each one is perfectly at liberty to teach his own views on these minor points to his converts; the one great object we have in view being to bring heathen from darkness to light, from the power of Satan to God. We all hold alike the great fundamentals of our

.....

1. Taylor, op. cit., The Growth of a Work of God, pp.420-421.
2. Ibid., p.411. For story of a Native Pastor, cf. 'Pastor Hsi', by Mrs. Howard Taylor, cf. p.181.
3. Broomhall, op. cit., p.370.
- 4.-11. Ibid., p.370
12. Ibid., p.371.

faith, and in the presence of heathenism can leave the discussion of discipline while together, and act as before God when in separate stations."¹

This very principle of interdenominationalism led to another problem: what of diverting funds from other and previously established channels? How could they avoid trespassing on the older societies? "

"To cut at the root of the difficulty," say Dr. and Mrs. Howard Taylor, "he and Mr. Berger --- saw that the faith-principles of the Mission must be carried to the point of making no appeals for money nor even taking a collection. If the Mission could be sustained by the faithful care of God in answer to prayer and prayer alone, without subscription lists or solicitations of any kind for funds, then it might grow among the older societies without the danger of diverting gifts from their accustomed channels."²

Hudson Taylor said that their underlying principle in this matter was: "God Himself, God alone, is sufficient for God's own work."³

It is with great appreciation that we read of the mental honesty and Christian brotherhood with which Mr. Taylor faced the problems of his organization. This very fact of his own acceptability as a leader, together with the growth of new departments and divided responsibility, however, led into another problem which finally became another Mission principle. What was to be the final relationship between the China and the Home Council? The relation of the work between these Councils had not passed beyond the stage of

.....

1. Taylor, op. cit., The Growth of a Work of God, p.416.

2. Ibid., p.52.

3. Ibid., p.52.

experimentation, and questions arose which were difficult to settle. The whole idea of government on the field was so new and contrary to the accepted methods that it is no wonder that it was difficult to secure smooth cooperation. In the following quotation we are again made to feel that quality of experience and assured leadership that was felt throughout the organization of the Mission:

"To Mr. Taylor with his thorough grasp of the problems to be dealt with, nothing could be clearer than that the control of affairs in China must be vested in men of expert knowledge, leaders in whom their fellow missionaries would have confidence, able to deal with matters effectively on the spot. It was easy to see that in the home centres the Directors and Councils must be free to apply the principles of the Mission to their own problems and decide their own line of action in accord with them; but it needed time and experience to make it equally plain that the China administration must be upon the same footing. In principle it had been conceded from the first; but it is one thing to have confidence in Mr. Taylor's management as long as matters were in his own hands, and quite another to transfer that confidence to the China Council. Yet this was a cardinal point in the organization he was building up ---."1

"Mr. Berger is quite right," he wrote to Mr. Stevenson in this connection (May '91), "that the supreme question is that of final headship, and it is equally clear to me that it can only be vested in China; but great gentleness and patience will be needed to make the reasonableness of this clear to all. It is the Lord's work, and He Who is most deeply interested will help us."2

Upon his return to England, and after a time of united prayer, "With certain wise concessions on Mr. Taylor's part, liberty for the China administration was fully and finally

.....

1. Taylor, op. cit., The Growth of a Work of God, p.506-507.
2. Ibid., p.507.

secured, and early in the new year (1893) it was evident that this prolonged period of trial was passing away."¹

We have watched this man at work with his people, as he led them to the conviction and the form of government that was his life work. We close this survey of his organizing ability with these significant words, written by one who was in the formation of the Australian Council:

"Never can I forget how helpfully Mr. Taylor led us on to see the needs, so that we suggested the rules to be made and to be taken by the Council, wholly unaware at the moment of how he was guiding our thought. But that was characteristic of Mr. Taylor! the grace of our Lord Jesus Christ so overflowing, that those who listened were for the time scarcely conscious of the wisdom and power behind his words."²

Thus we are ready to conclude from the present study of this person and his work that it witnesses to a man of selfless ambition and of unusual ability because he submitted his intellect to the wisdom of the Almighty. He would not be limited to old methods, nor to western culture or principles; but he would take advantage of past experience; he would be a follower of Christ; he would follow his convictions as to the best methods of winning the Chinese as Chinese, and, therefore, we have the growth of "something new under the sun," the China Inland Mission, founded upon a simple scriptural form of government.³

.....

1. Taylor, op. cit., The Growth of a Work of God, p.513.

2. Ibid., p.492.

3. Ibid., p.41.

We have examined the Intellectual Qualification of Hudson Taylor in regard to his originality in the principles of government. Let us now proceed to the study of that more subtle qualification of penetration.

2. His Quality of Insight.

Insight is that quality which enables a man to see into the future, and prepare. Dr. Horne speaks of it as Penetration, that which precludes superficiality. It is our present task to determine how Hudson Taylor measures up to this qualification of insight.

a. The Quality of Insight as Evidenced in His Character.

There can be no question as to this characteristic of Hudson Taylor. In contemplating his work in China and the need of preparation for it, he said: "I felt that one's spiritual muscles required strengthening for such an undertaking."¹ And again in the same connection he wrote:

"I thought to myself, "When I get out to China, I shall have no claim on any one for anything; my only claim will be on God. How important, therefore, to learn before leaving England to move man, through God, by prayer along."²

Was he called to be a missionary?

"I began also to do what Christian work was in my power, in the way of tract distribution, Sunday School teaching, and visiting the poor and sick, as opportunity afforded."³

.....

1. Taylor, op. cit., The Growth of a Work of God, p.131.

2. Taylor, Hudson: A Retrospect, p.14; cf pp.14-19.

3. Ibid., p.9.

Was he expecting to administer comfort to the sick?

"After a time of preparatory study at home, I went to Hull for medical and surgical training. There I became assistant to a doctor who was connected with the Hull school of medicine, and was surgeon to a number of factories, which brought many accident cases to our dispensary, and gave me the opportunity of seeing and practising the minor operations of surgery."¹

Was he to have discomforts?

"I began to take more exercise in the open air to strengthen my physique. My feather bed I had taken away, and sought to dispense with as many other home comforts as I could, in order to prepare myself for the rougher lines of life."²

Was he to depend fully upon his God?

"The question uppermost in my mind was this: "Can I get to China? or will my want of faith and power with God prove to be so serious an obstacle as to preclude my entering upon this much-prized service?"³ Time after time he was put to the test, once giving his last half-crown to a suffering family -- depending on God for his over-due salary for which he had decided not to ask."^{3a}

Was he to know his Bible as the Word of Life to heathen?

"That was a precious summer, spent in working, thinking, praying, and in diligent study of the Word of God,"⁴ say Dr. and Mrs. Taylor of Hudson Taylor.

This same spirit of foresightedness is seen in his action in connection with the C. E. S. under whom he was to sail to China. There were certain regulations and limitations that would have kept him from working in the interior, which he wanted to do. For about two months this was a

.....

1. Taylor, Hudson: A Retrospect, p.9-10.
2. Ibid., p.9.
3. Ibid., p.19.
- 3a. Ibid., cf. pp.19-38 for further detail.
4. Taylor, op. cit., The Growth of a Soul, p.143

problem until, in early June, the C. E. S. Committee having "removed most of the objections and difficulties I have been feeling," Hudson Taylor was ready to accept their sudden offer and sail for China.¹

If preparation and insight were characteristic of the man, we would expect to find the same in his Mission. Let us turn to the study of this organization and determine from it if Mr. Taylor qualifies in this expectation.

b. His Insight as Revealed in the Organization of the C. I. M.

The study of his originality in establishing an inland mission in China is the outstanding revelation of his power of insight. There was nothing superficial in his denial of self and living the life of the Chinese; and once having accomplished this, he was able to evaluate his own experience, to know the best for the present, and to see the need of such a mission as the C. I. M.

In his first mission in Ningpo we see the groundwork for his insight into the Chinese. He learned to understand the life and culture of the people; he learned the value of instituting Sabbath Observance; of Religious Education during the week as well as on the Sabbath; and of teaching the Chinese to learn to read for themselves.² Thus he was willing to sacrifice, while in England on his

.....

1. Taylor, The Growth of a Soul, cf. pp. 174-183. (op. cit.)
2. Ibid., cf. pp. 463-465.

first furlough, even though he was working for his degree in medicine, in order to spend many hours in the revision of the Ningpo New Testament.¹ During these "hidden years" in England one of the articles which Mr. Taylor prepared for a Baptist Magazine was returned to him with the suggestion from the Editor that he prepare a series to be printed and distributed as a leader to raising up work for the interior of China. In the preparation of these articles, which Mr. Taylor undertook, he was building up a store of knowledge that was to add fuel to his own missionary zeal and to that of others. He compiled facts and statistics as to the "size and population of every province in China, making diagrams to show their neglected conditions."²

This gives us a suggestion of the solid foundation that was behind his great vision of work in the inland. Hudson Taylor saw that the future of China would largely depend on the interior, and, therefore, believed that this great mass of people in the more inaccessible parts of China should have the message of Christianity as well as those on the coast. This vision led to his life work. The vision was so great and so clear, and he knew so well the difficulties inherent in its execution, and his preparation and development were so thorough, that the C. I. M. remains a

.....

1. Taylor, op. cit., The Growth of a Work of God, cf. pp. 11-23.
2. Ibid., pp. 29-30.

monument to his originality of organization and to his insight into the future's needs.

Hudson Taylor knew that he must have men of the Cross to be representatives in the interior of China. One of the Cambridge Seven writes of himself in the third person as follows:

"Mr. Taylor was careful to set before him the real character of life and work in inland China, telling him quite plainly that it involved isolation, privation, exposure to the hostility of the people and the contempt of his own countrymen, and also trials of faith, patience and constancy."¹

This challenge was kept before the missionaries on the field as well as given to candidates. Mr. Taylor said to a group of missionaries:

"We need not be afraid of persecution. It is coming -- it is sure to come.² --- The Lord is going to give an immense blessing here, and that will stir up the Devil, and persecution will perhaps become very trying in many districts."³

We notice, moreover, that Mr. Taylor gave to his people in these trying times a goal toward which to work. He said, "A time of danger is a great opportunity for being an object lesson to the native Christians."⁴

Dr. Gordon tells us that the final test of statesmanship is in History.⁵ This has a very definite bearing

.....

1. Taylor, op. cit., The Growth of a Work of God, p.384.
2. Taylor, Hudson; In Days of Blessing in Inland China, p.46.
3. Ibid., p.52.
4. Taylor, op. cit., The Growth of a Work of God, p.504.
5. Gordon, op. cit., p.70.

on our present study, for, if a man is to be judged by what happens after his life as well as by what he does himself, he must prepare for the future in the work that he does and in the men to whom he leaves his organization. We have knowledge of a Mission that was started on similar lines as the C. I. M. but failed in its future because its leader did not have this quality of insight and preparation.¹ Hudson Taylor, however, as early as 1885 began to build up an organization that would carry on the same type of work that he had founded.² It is gratifying that in a certain crisis the missions all over China³ were following the kind of example that had inspired the China Council to do as this quotation records:

"Instead of meeting for conference, the China Council united with the members of the Mission in Shanghai in seeking for themselves, the whole Mission in China and the Home Councils, the filling of the Holy Spirit."⁴

Hudson Taylor was succeeding in passing on to others the secret of his life!⁵ This does not indicate that he was gathering around himself men of lesser will or caliber than his own,⁶ but that these men were sold on the principles and

.....

1. Interview with Dr. F. H. Taylor.
2. Taylor, op. cit., The Growth of a Work of God., pp.390-394.
3. Ibid., p.512.
4. Ibid., p.511.
5. Ibid., For further evidence of this statement cf. pp. 235, 317, 506.
6. Ibid., p.554. Mr. W. Cooper, one of the Directors in China, was fearless in his convictions and often in disagreement with his superior. The following incident indicates the relation of Mr. Taylor to his associates: (quoted p.70)

methods of the China Inland Missions. By the year 1896 we begin to read of the coming break of Mr. Taylor's personal control of the Mission.

"Little by little the scaffolding of his life was being taken down from about the work he had prayed into being. Not that those nearest to him recognized it, or if they did in moments of anxiety could reconcile themselves to the thought. But he himself had it steadily in view, and rejoiced in the growing usefulness of others, and the way in which provision was being made for leadership in days to come."¹

For two years, Mr. Taylor remained in name the Director of the Mission while Mr. Hoste was acting general Director; and then entire control was given to the latter. Dr. and Mrs. F. H. Taylor say that "The change came about so gradually that to many it was hardly felt."² In an interview Dr. Howard Taylor said that the choice was significant because Mr. Hoste was in some respects much like Hudson Taylor; that he had learned to obey at home, and could be relied upon to obey the leadership of the Holy Spirit.³

Thus as we look at the person and work of Mr. Taylor we see much that evidences the quality of insight: his preparation for the work and privation of a missionary; his individualism in severing connections with the C. E. S., and his vision of an original piece of work for inland

.....

6 (continued from page 69)

"I do not like so often to oppose you," Mr. Cooper said on one occasion; "I think I had better resign."

"No, indeed!" was the reply, "I value such opposition: it saves me from many a mistake."

1. Ibid., p.553.

2. Ibid., p.597.

3. Interview with Dr. Taylor, Dec. 22, 1936.

China; his choice of workers; and his preparation for the continuance of the Mission after his death. We are forced thus by facts to conclude that Hudson Taylor not only was an outstanding leader in organizing a new Mission, but also that in his person and in the organization of the Mission he exhibited keen penetration and insight into the needs of the future.

For the present we will turn our attention to the Standard and again place the microscope on the character and actions of this man.

3. His Soundness of Judgment.

This section will largely take the nature of a vindication of events during the life of Mr. Taylor. It will be seen to have a close relation to the study of his Originality and Quality of Insight, for we are now to study the evidence that determines whether or not Hudson Taylor was able to exert a sensible influence over the destinies of his fellowmen.

a. His Soundness of Judgment as Evidenced in His Character.

William Hung, in discussing what he says is a fact, that the "moral and spiritual contributions" of Christianity have not "made their mark upon the Chinese civilization" to the degree we could devoutly wish, observes:

"It may be because Christianity has not had as long contacts with Chinese as has Buddhism. It may also be that

the Christian missionaries have not had sufficient sympathetic contact with the moral and spiritual side of the Chinese civilization."¹

Mr. Hung's judgment may be true in general, but we are especially interested in the corroboration his conclusion gives to Mr. Taylor, for we believe from the testimonies of the Chinese themselves and from the results of the life of Mr. Taylor that he himself did know and appreciate the culture and people to whom he was going. His change to native dress enabled him to have:

"a far truer, more natural point of view from which to study conditions around him, and he found himself coming into touch in a new way with people and things Chinese."²

At his first home in the interior, obtained soon after his going Chinese,

"the people simply would not hear of his leaving. Clothed like themselves and living much as they did, he did not seem a foreigner; and when they heard that he must have an upstairs room, on account of the dampness of the locality, they said, 'Let him live in the temple, if no other upper room can be found!'"³

Live in the temple? Yes, Mr. Taylor had found his way to the heart of the people. "Wherever Mr. Taylor and his helpers went they found somebody ready to welcome them."⁴

The soundness of his judgment in adopting the dress of the Chinese is illustrated in the influence it had over Mr.

.....

1. Hung, William: in China Her Own Interpreter, Edited by Edward Stauffer, p.93.
2. Taylor, op. cit., The Growth of a Soul, p.317.
3. Ibid., p.327; also cf. pp.89 and 320.
4. Ibid., p.329.

William Burns, Presbyterian Missionary to China. He had been in company with Mr. Taylor and noticed that he was invited to enter the homes while Mr. Burns himself was left on the outside as a foreigner. Mr. Burns concluded that it was his duty to follow the example of Mr. Taylor.¹

"Mr. Taylor said of this practice, 'I have never heard of anyone, after a bona fide attempt to become Chinese to the Chinese, that he might gain the Chinese, who either regretted the course taken or wished to abandon it.'"²

His object was to lead the Chinese to become truly Christian "but withal truly Chinese in every right sense of the word."³

Thus have we traced out the soundness of that personal judgment of Hudson Taylor's that is particularly characteristic of his true self.⁴ Let us now search for any vindication of his principles of organization.

b. His Soundness of Judgment as Revealed in the Organization of the China Inland Mission.

There is one outstanding development in the organization of the Mission that has not been referred to as yet that indicates both the daring and the soundness of the judgment of Mr. Taylor. It was the introduction of lady missionaries in the interior. "In the whole of China, at

.....

1. Interview with Dr. F. H. Taylor, Dec. 22, 1936.
2. Taylor, op. cit., The Growth of a Work of God., p.89.
3. Ibid., p.90.
4. For the vindication of his judgment in selection of candidates cf. pp.44;70;244;127-128;145;425;442;576.

that time, there was not one unmarried missionary to be found away from the treaty ports."¹ Mr. Taylor was, however, taking a large party inland, including an English nurse and six other unmarried ladies.² The soundness of this move may be judged from the need shown in the following quotation, speaking of Miss Gibson's welcome in an interior station:

"She went, and was welcomed by a dozen native Christians, all men, who were delighted that their station should have a visit from a lady missionary; for they, poor fellows, had been having an exceptionally hard time. Not a single woman had been converted, and if they attempted to pray in their homes, their wives made so much fun and so much noise that prayer was utterly impossible."³

The success of these women may be seen in the following request from a station that had witnessed the success of women in a nearby town: "We want a missionary of our own, and we want a lady!"⁴

The development of a school for missionaries' children and a Mission sanatorium were other forward steps that were somewhat challenged in their beginning. Returning home after his fourth trip to China, the children of Mr. Taylor "could not remember him, and the elder brothers and sisters were fast growing up," which made him conscious of the very natural need of education for the

.....

1. Taylor, op. cit., The Growth of a Work of God., p.89,88; also cf. p.316.

3. Taylor, F. H.: These Forty Years, p.290

2. Ibid., p.88.

4. Taylor, op. cit., The Growth of a Work of God., p.396.

children of his missionary families in the land where the parents resided.¹

Arriving on his fifth trip to China, Mr. Taylor was ill. He was directed to Chefoo as an admirable climate in which to recuperate. A little later another family of the C. I. M. joined him there, also to convalesce.²

Today the Mission owns the Sanatorium, Homes, and Schools at Chefoo, a great blessing to the life of the missionaries and to the Mission itself.³

Hudson Taylor instituted a number of missionary methods, some of which have been and will be referred to, and many others in detail which it is not the purpose of this work to discuss.⁴ The soundness of the method of the mission as a whole is evident in the testimony of history to the work of the C. I. M. Suffice it to say for the present, that, as a general goes up and down the field of battle leaving the influence of his character and position on the soldiers, so Mr. Taylor journeyed in and out of the stations and from country to country,⁵ giving his personal challenge, leaving cheer, inspiring to progress, comforting in persecution, and helping his fellowmen to realize the ultimate

.....

1. Taylor, op. cit., The Growth of a Work of God, p.309.

2. Ibid., p.327-328.

3. Ibid., p.329-330.

4. Ibid., for his methods in detail and their immediate vindication see pp.52-3; 63-66;59;60;61;72;81; 155;405.

5. Ibid., p.520-523.

and final goal in the mind of the Almighty.¹

The soundness of the character of this man in his organization may be finally tested in three ways: His reaction under success; his manner of dealing with opposition; and his use of authority.

When a "new position was accorded to the Mission in the esteem of the public,"² when his cause was becoming "popular,"³ and when he was receiving public and private "loving appreciation,"⁴ men called him, "The unobtrusive man so sure of his God;"⁵ J. J. Luce of Gloucester said, "It was the man himself that we were drawn to;"⁶ Canon Thwaites characterized the man by the term "humility," and his meetings as times when "the power of the Holy Spirit was intense;"⁷ and Mr. Taylor himself gave the glory for it all to God, and spent much time in prayer.⁸

Upon one of the occasions of misunderstanding in the Mission, Mr. Stevenson writes of Hudson Taylor, "He was able to have prayer with them, and friendship was restored."⁹ There is more behind this simple statement than

.....

1. Taylor, op. cit., The Growth of a Work of God, p.517 ff.
2. Ibid., p.371.
3. Ibid., p.391.
4. Ibid., p.372.
5. Ibid., p.372.
6. Ibid., p.373.
7. Ibid., p.374.
8. Ibid., p.380.
9. Ibid., p.462.

is here recorded, but the important thing is the influence for good that he was able to exert.¹

His dealings with opposition reveal both sides of his character. With regard to missionaries of the C. I. M. who had "gone back from its principles," he was firm: five were dismissed.² In another incident, when there was considerable newspaper agitation in England because of a serious riot in one of the stations that had seriously damaged the Mission station and injured, but not caused the death of, some of the missionaries, Mr. Taylor was quiet in his decision to leave it to the Lord. He did not appeal for government help, he did not insist for indemnification, and, in spite of opposition from The House of Lords in England, was able to reopen the station under the increased friendship of the people.³

Authority is a dangerous weapon in the hands of many. Mr. Taylor once made a statement that he more than once had to put into practice:

"What is spiritual ministry? It is that if you see me to be wrong you are able by prayer, by spiritual power, by tact, by love, forbearance, and patience to enlighten my conscience, and thus cause me gladly to turn from my mistaken course to the right one."⁴

An incident with Dr. Keller, who was at the time a young

.....

1. Taylor, op. cit., The Growth of a Work of God, pp.461-463.
2. Ibid., p.141.
3. Ibid., p.160-162.
4. Ibid., p.582.

man "of intense convictions and strong feelings," shows his sensible and spiritual influence. Dr. Keller had determined to leave the Mission unless one of its principles was changed. Mr. Taylor delayed the interview for a day or two and gave himself to prayer. Dr. Keller records the experience as follows:

"During our first conversation, Mr. Taylor did not refer to the matter. He talked about other things, asking my opinion as to the use of certain drugs, and when the dinner bell rang said that he would like to have further talk with me that afternoon at three o'clock. ---

"I felt guilty over taking up so much of his time, and so, though I had resolved not to open the subject, I decided to tell him frankly of my change of opinion. At the appointed hour, I went to him and said:

"Mr. Taylor, I feel I ought to let you know at once that I see things differently, and am prepared to submit the whole matter to you and act as you may direct."¹

There seemed to be no forcing of an issue, there was no overbearing of a great personality, but this man's judgment was just naturally sound, and his influence over men was just naturally sensible -- both because he was supernaturally minded, through prayer and the endowment of the presence of the Holy Spirit.

We have now come to the close of the study of the Intellectual Qualifications of Hudson Taylor. We have seen the growth of his original principles of government develop into a new organization; we have noted how he

.....

1. Taylor, op. cit., The Growth of a Work of God, pp.582-583.

prepared himself and his organization for the future, with special care that his life work should be continuous through other lives; and we have realized with others the soundness of his judgment and his influence upon his fellowmen. In the light of the study of this first division of our Standard we are ready to affirm that as far as the inductive study of this intellectual activity is concerned, we have seen exhibited in the person and work of Hudson Taylor the statesmanlike qualities of Originality in Organization, Insight, and Soundness of Judgment.

B. HIS VOLITIONAL QUALIFICATIONS

1. The Definiteness of His Purpose.

With Definiteness of Purpose we have correlated that which is the objective of a statesman, to lead his country from what it is to what it ought to be. Our method of approach will be to note the aims of his life and of his Mission, and to make note of the events and needs that helped to crystalize his Purpose.

a. Definiteness of Purpose as Evidenced in His Character.

Certain statements of Mr. Hudson Taylor's early life give us the means of measurement as to his personal objectives. During his medical preparation he said:

"I believe my only object is that I may serve the Lord better and be more useful in the advancement of His

Kingdom."¹

And again in a letter to his mother he said:

"If in the time required to make me an M.D. or M.R.C.S., or both, I am instrumental in leading any poor Chinese to the feet of Jesus, how much better would that appear in the eternal ages."²

Rev. B. Broomhall made the following statement in memorial of his entire life:

"All through Mr. Taylor's missionary life his aim was --- to preach Christ to the Chinese."³

Thus we gather that there was no lack of definite purpose in the character of Hudson Taylor.⁴ This shall be better supported in the development of his life purpose in the C. I. M., which we are now to study.

b. His Definiteness of Purpose as Revealed in the Organization of the C. I. M.

It is one thing for us from our present historical vantage point to say that there could have been no China Inland Mission had there not been a very definite purpose, and it is quite another thing to develop such a crystallized purpose.

It was especially during the inland journeys from Shanghai that Mr. Taylor was so deeply impressed with the needs of the interior. On the sixth trip in May, 1855, he was impressed with the idea that the greatest means of

.....

1. Taylor, op. cit., The Growth of a Soul, p.147.

2. Ibid., p.177.

3. Broomhall, B., in In Memorium, p.12.

4. Taylor, op. cit., The Growth of a Soul, pp.340,417.

interior evangelization was itinerant preaching, as so many of the people were illiterate.¹ The treaty of 1858 opened up the inland provinces, but Mr. Taylor thought it inadvisable at the time for him to leave his work in Ningpo and do evangelistic work. His purpose at this time was to raise up a number of native evangelists for the interior.²

It wasn't long after this that Hudson Taylor's time of preparation in China was fulfilled and he took his first furlough in England. He had come to China an accredited agent of the C. E. S., then became a "free lance," who had gone Chinese, with no regular support from man. He was leaving China, however, the respected director and doctor of the Ningpo Hospital, the pastor of a growing church of thirty members; he had organized a school in a neighboring town, and had sent home for more workers to supervize the local work that was growing too great for him to carry alone.³

From his vantage point of a long range view in England, and from daily viewing the map of the whole vast empire of China, Mr. Taylor soon began to feel, more strongly than before, the pull and the needs of the interior.

.....

1. Taylor, op. cit., The Growth of a Soul, pp.293 ff.
2. Ibid., p.466.
3. Ibid., p.503.

"When on the field," he wrote, "the pressure of claims immediately around me was so great that I could not think much of the still greater inland, and could do nothing to meet it."¹

It was not long until he was writing the articles that were published as "China's Spiritual Need and Claim."² In connection with this work, the aims of the new organization were taking definite form. As stated in this paper, Mr. Taylor said:

"Our great desire and aim, are to plant the standard of the Cross in the eleven provinces of China hitherto unoccupied, and in Chinese Tartary."^{3,4}

Thus we have arrived at that all consuming purpose that guided Hudson Taylor through the rough places common to all pioneers. We are now to study his purpose from another viewpoint.

2. The Largeness of His Purpose.

In this section we are to judge whether Mr. Taylor was dominated by a local situation or whether his vision and purpose were greater than his immediate abilities; whether he possessed the world mind.

As this has entirely to do with the expression of his character through an organization there is no need to

.....

1. Taylor, op.cit., The Growth of a Work of God., p.23.
2. Ibid., p.
3. Ibid., p.69; for further statements of Purpose cf. p.227;
Also, - These Forty Years, F. H. Taylor, p.21
Also, - The Jubilee Story, M. Broomhall, p.91.
4. Cf. Table of Provinces in Appendix.

attempt to discuss his character separate from the Mission.

We are not satisfied to know simply that the purpose of Mr. Taylor in the C.I.M. grew into international significance; it is our desire to survey the growth of this great purpose in order that, first, we may clearly know its scope, and also that we may catch something of that spirit of Hudson Taylor that causes men to call him a great man and that yet is so very natural, so simple, and so dependent. Hudson Taylor's purpose was large because his view of God and of God's relationship to, and purposes for, the world were large.

We have followed his progress to China when he had the more usual but very definite purpose to preach Christ to the Chinese; thence we watched his progress during his first six and a half years when he became seasoned as a missionary and, on his ten or more inland journeys, was deeply impressed with the needs of the interior -- he had his first vision of that larger purpose including the people of that great land away from the coast; becoming involved in the work of a settled mission we learned of his work at Ningpo growing beyond one man's capacity and, soon after his return to England, no less than five missionaries were sent to this station to continue and enlarge that work.¹

.....

1. Cf. Taylor, op. cit., The Growth of a Work of God, p. .

It was during these years at England that he defined his great objective as we have seen, which comprised nothing less than all of the eleven provinces of China that had not been evangelized up to that time! When we realize that any of these provinces ^a is large enough to be called ~~a~~ kingdom in the western world we can catch a glimpse of the largeness of purpose that Mr. Taylor had in his work in China alone. Mr. William Burns, a seasoned missionary of China, wrote the following in 1866 shortly after the announcement of the purpose of the new Mission. It indicates his feeling of the largeness of the purpose:

"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one, and if, by the help of God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and clamant in the view of all the Protestant Churches."¹

In our rejoicing that under God the C. I.M. was enabled to open up not only half, but all these provinces, it may be too easy for us to overlook the first decade of trial and hard, loving labor that laid the foundation for the possibility for the fruition of so large a purpose. From the sailing of the Lamermuir Party in 1866 through 1874 we find definite progress and new fields opened, but

.....

1. Taylor, op. cit., The Growth of a Work of God., p.69.

there are evident also a series of persecutions and much sorrow.¹ In 1873 the way seemed to open for greater extension. In April of that year Mr. Taylor was aiming at an organization that would use more native help with foreign missionaries to superintend them. In the fall he sent out a plea for fifty to a hundred native evangelists with as many foreign brethren as necessary.² In 1874 he writes that he is "Claiming no less than every city" of the province of Chekiang, asking for the same number of helpers to man the work. In the fall of this year his purpose had been greatly enlarged. In ~~a~~private letter, that will not be misunderstood at this point, he says:

"No Mission aims at the definite evangelization of China, or even of a single province. All are helping towards it --- My plans are now so developing that were I able to remain in China, and had I a few more men of the right stamp, in two or three years we might have, D.V., missions founded in each province otherwise unoccupied - nine; ---"³

By 1875 this vision had taken hold of the entire Mission and they were uniting in prayer for eighteen new workers from England,⁴ which prayer of faith was granted.

Women were needed as well as men, in the year of 1877, and the appeal went out for twenty-four men and six women. Mrs. Hudson Taylor returned from England leading the

.....

1. Broomhall, M., op. cit., The Jubilee Story, p.367.

2. Ibid., p.90.

3. Ibid., p.91; see also p.218; Taylor, Dr. & Mrs. H.: Hudson Taylor's Spiritual Secret, p.166.

4. Taylor, op. cit., The Growth of a Work of God., p.265-266.

way for the women, and by 1879 thirty-four missionaries were in China in answer to this appeal.¹

The great est enlargement of purpose that had yet been made was published in 1881 when the C.I.M. united with their leader in an appeal for seventy new workers! Following the successful climax of this appeal in 1884,² the Cambridge Seven sailed for China under the C.I.M. in 1885.³ This marked the era of first popularity in the Mission.

Two years later the work had grown to such an extent and the presence of the Lord was so much evidenced in the Mission and its leaders, (for by this time Mr. Taylor was building up confidence in others than himself) that a call was made to the home land for one hundred more missionaries!⁴

Coexistent with this enlarging purpose in China went the growth of interdenominationalism and internationalism which we have seen as principles of the C.I.M. in the first division of this chapter.

The climax to the purpose of Mr. Taylor came in 1890 when he became personally conscious of the responsibility in the phrase in the great Commission of our Lord, "to every creature." In conjunction with all missions

.....

1. Taylor, op. cit., The Growth of a Work of God, p.309-321.
2. Ibid., pp.365, 378.
3. Ibid., p.387-389.
- 4 Ibid., p.422-428.

in China he issued a challenge to all denominations and churches to send one thousand new workers to China for the purpose of evangelization of every man, woman, and child of China. A large purpose? There were 450,000,000 in China, and his purpose reached to them all! By 1895, the end of the five year period set for the coming of the thousand, there had arrived in China one thousand one hundred and fifty-three new missionaries in all missions and denominations.¹ Let it be understood that this does not infer that the purpose of Christianizing China was accomplished by this event; but that a noble purpose was being inaugurated there is no doubt.

Throughout this study we have been thinking in terms of China. These hundreds of missionaries could not have been brought to the foreign field, however, without there resulting a great influence in the life of the countries from whence they came. The development of Councils and Alliances with the C.I.M. are eloquent proof of this influence. In China and in England as well as in Scotland, Germany, Australia, Finland, Norway, and Sweden the influence started from this man was a definite power in the attempt to bring these countries from what they were to what they ought to be in the program of Christianity. Of his influence for this end in China, the home land, and throughout the world,

.....

1. Taylor, op.cit., The Growth of a Work of God., for the story of the thousand cf. pp.477-505, 517, 537 ff.

Eugene Stock, of the Church Missionary Society, wrote:

"He did a mighty work for China, and he did a mighty work for the church at home."¹

"His band "has grown into the largest evangelistic organization in China --- But Hudson Taylor was much more than the founder and Director of the C.I.M. He never pleaded especially for it; least of all for its funds. He pleaded for China; he pleaded for the world; he pleaded for his Divine Lord; --- It was just as much joy to him when men went to Africa, or to Japan, or to India, or to Persia, or to South America, or to the island of the Sea, as it was when they went to China. It was the world that he wanted for Christ, and Christ to be preached to the world."²

Hudson Taylor had a philosophy that included all the world in its sweep because his philosophy was centered in God.

3. 3. His Faith in His Purpose.

Following as this section does upon a study of the principles and working of this man of faith and his faith mission, and immediately following a statement that his philosophy was centered in God, it is almost unnecessary to say anything more about Mr. Taylor's faith in his Purpose. Let us make note, however, of a few incidents in which we may judge in particular the calmness that may be exhibited in the face of adverse world conditions.

a. Faith in His Purpose as Evidenced in His Character.

Coupled with his personal sense of dependence,

.....

1. Stock, in In Memorium, p.40.
2. ibid., pp.102-103, and pp.40-41.

Mr. Taylor had a strong tendency toward progression in faith. He writes: "To go on depending on circumstances seems to me like doubting the Lord."¹ There is resident in such a faith a great deal of dynamite. It was, however, a reality to Mr. Taylor, and not a forced statement of a creed. We quote him again,

"My mind is quite as much at rest, nay more, than it would be if I had a hundred pounds in my pocket. May He keep me ever thus simply depending on Him for every blessing, temporal as well as spiritual, for Jesus' sake."²

The faith here evident is seen to continue constant in a circumstance that might have cost Mr. Taylor his life. On one of the inland journeys he was asked by some men in a robber district to go with them into the country to see the wife of one of the men. It might have been an ancient form of "taking him for his last ride," but Mr. Taylor said:

"I was where duty had placed me, unworthy as I am of such a position, and I felt that though solitary I was not alone."³

We have already made reference to his calmness during the Yang-chow riot in 1868. In spite of the forced departure from this place, and in spite of public opinion against him in China and in England, we watch with admiration his calm assurance that all is best in His control.

.....

1. Taylor, op. cit., The Growth of a Soul, p.148.
2. Ibid., p.148.
3. Ibid., p.268.

Incidents of this nature might be multiplied many times over. Many of them are recounted in M. Broomhall's book, Faith and Facts, or in Dr. and Mrs. Howard Taylor's Hudson Taylor's Spiritual Secret.

This personal faith in God's purpose through his own life was transferred wholeheartedly to his faith in his purpose as God led him through the work of the Mission. Let us note his reaction to trial in this Organization.

b. His Faith in His Purpose as Revealed in the Organization of the C.I.M.

There were immediate problems to be answered upon the formation of a new mission: How could the work be limited? How could the salaries be paid? Could the different denominations work together? There are two phrases that stand out in a letter of Mr. Taylor's written about these problems that suggest his own and the duty of others in fulfilling their part of the plan so that faith would be a working principle, a pragmatic power: "If ye believe the promises of God," and "If ye walk uprightly."¹ With these suggestions as key notes to his faith in faith, Mr. Taylor did not overlook the human, but said:

"The dangers and difficulties will neither be few nor small, but with Jesus for our Leader we may safely follow on."²

.....

1. Taylor, op. cit., The Growth of a Work of God, p.41-42.
2. Ibid., p.44.

The existence of the C.I.M. as a growing inter-denominational enterprise is abundant evidence of the continued faith of Mr. Taylor in his initial purpose in his organization.¹

The following words from the pen of Hudson Taylor reveal his faith and calmness under such adverse conditions:

"Politically we are facing a crisis. If our government continues their present (I had almost said -- mad policy) war must result. In the meantime our position is becoming always more embarrassing --- you can scarcely judge how intricate our path seems at times ---"²

"One difficulty follows another very fast, but God reigns, not chance --- Pray much for us. My heart is calm, but my head is sorely tried."³

His calm return to scenes of riots and misfortune throughout his life was finally rewarded in the great work that followed the Boxer Uprising: practically all the missionaries had been forced to leave their stations; some sixty-three were martyred, beside children; and yet the faith engendered in the C.I.M. was so great and they were so sure that their purpose was God's purpose, that they returned in His name to the inland.⁴

Hudson Taylor's faith in his purpose is rightly commensurate with his large and definite purpose, and with

.....

1. Taylor, op. cit., The Growth of a Work of God, for his faith in the purpose of each forward step, cf. the references to these steps in B.2.
2. Ibid., p.189.
3. Ibid., p.191.
4. Broomhall, M: The Jubilee Story, pp.247-254.

his firm conviction that "God Himself, God alone, is sufficient for God's own work."¹ Let us now consider the person and work of Mr. Taylor from yet another viewpoint, the tenacity of his purpose.

4. His Tenacity of Purpose.

An individual might have a definite purpose and yet it could be small; and again one might have a large definite purpose in life and not be sure that it was the best plan and doubt its practicability; yet again another individual might have the assurance and faith necessary in his large and well thought out plan, but lack in the simple virtue of endurance, that ability to stick. We are now to put this test to the person and work of Hudson Taylor.

a. Tenacity of Purpose as Evidenced in His Character.

Hudson Taylor declared that his life aim was to "serve the Lord better and be more useful in the advancement of His Kingdom."² It is with interest that we watch him leave home and sail for China on his first trip. Will his purpose be as keen when he lands in a strange land? Or will he lose his hold on the spiritual side of life in his new and different physical surroundings? The first answer one receives to this is very significant as it is also characteristic of his entire career. On nearing the

.....

1. Taylor, op. cit., The Growth of a Work of God, p.52.

2. Cf. p.80 in this thesis.

shore he wrote: "But the most important thing of all is, 'Am I now living as near to God as possible?'" and his first act in facing China was an inventory of his spiritual life."¹ After he has faced the gruelling life of a young missionary for a while he still is at it, tenaciously making sure of his spiritual purpose: "There is no standstill in these things, I trust to go on to apprehend heights and depths, lengths and breadths of love divine far exceeding anything I have yet entered into."²

This quality of character was not confined to the spiritual; he was just as steady, for instance, in his study program in learning Chinese. A paragraph from his journal shows a sample of the discipline with which he mastered himself:

"Before breakfast read Medicine, then Chinese for nearly 7 hours. After dinner Greek and Latin exercises, each an hour. After poring over these things till one can scarcely see, it is a comfort to have a fine, clear, large type Bible, such as Aunt Hardey gave me. It is quite a luxury. Well, all these studies are necessary. Some of them, the classical languages of Europe, ought to have been mastered long ago; so it is now or never with me. But the sweetest duties of the day are those that lead to Jesus -- prayers, reading and meditation upon His precious Word."³

All through the first hot season "he kept up his studies, never falling below his average of 5 hours of Chinese every day."⁴

.....

1. Taylor, op. cit., The Growth of a Soul, p.201.
2. Ibid., p.237.
3. Ibid., p.221.
4. Ibid., p.221

This same force of will power pulled him through the months of work helping in the translation of the Ningpo New Testament. He put as many as fifteen and a half hours in one day on this work.¹

Personally, Mr. Taylor was a man of iron will; could he put this quality into the Mission? Could he be a leader of volition for others as well as for himself? Let us now seek the answer to these questions in the study of his life work.

b. His Tenacity of Purpose as Revealed in the Organization of the C.I.M.

What would you do if ten years passed by and you had been able to accomplish less than one fifth of a given purpose? This was the experience of Hudson Taylor during the first decade of the C.I.M. He had a purpose to evangelize the eleven unoccupied provinces and during this period only two had been reached. What can we imagine as the soul burden and trial of a man of action during those years?

Toward the end of the decade came a particular trial of his leadership, for now "commenced for the leader of the Mission an experience such as he had never known before to anything like the same extent." One of the couples were on their furlough; another ill; the Yangtze Valley work was thus largely without supervision, and the native leaders

.....

1. Taylor, op. cit., The Growth of a Work of God, cf. pp.15-24; for chart of work cf. pp.16-17.

as well as the younger missionaries were growing cold and ineffective.¹ What was he to do? Was his purpose to fail because of lack of support? No. Hudson Taylor came into action; and not alone, for he felt the abiding consciousness of the Eternal, a spiritual reality. He said

"It gives me great comfort to remember that the work is His; that He knows best how to carry it on, and is infinitely more interested in it than we are."²

In this consciousness and with great enthusiasm and force of will we see him going through the Yangtze Valley, to Hang-chow, to Chin-kiang, to Nanking and Yang-chow before he went to the pioneer stations upriver in the province of Kiang-si.³ These visits were "Continued until Mr. Taylor had been, once at any rate, to every station and almost every outstation in the Mission. Not content with this, he sought out the native workers in each place, so that the evangelists, teachers, and Bible-women, almost without exception, came under his influence."⁴ The deepness of his purpose in establishing this work reminds one of the work of the "prince of missionaries", the first great Christian Statesman, St. Paul, as he visited and revisited the churches of Galatia, to "see how they fare."⁵

.....

1. Taylor, op. cit., The Growth of a Work of God, p.229.
2. Ibid., p.229.
3. Cf. map opposite p.31.
4. Ibid., p.231.
5. Acts 15:36 ff.

Following the appeal for the seventy, Mr. Taylor and the Mission underwent another great trial of faith as it did on each such occasion,¹ testing the reality of their purpose in asking for so many new workers. Some of the Mission members (who were not entirely willing to act on the Mission principles) left; all were tried; and Mr. Taylor himself was "much depressed," as is witnessed by his letters from February through December of that year. But his purpose remained dominant through it all, though they may have wavered, and in June a Conference was called and the presence of the Holy Spirit was so assuring that he said:

"So long as God gives us such times as these, we will not be cast down, however great the difficulties and trials by the way."²

We are now warranted in saying, on the basis of his own words and actions, that Hudson Taylor was not only a man with personal will power but that he was able to express that volition through his organization. He had the simple virtue of endurance, the ability to stick, not only for himself but also when it involved work with and for others, and especially when it involved one of his principles. His biographers say:

"With him a question once settled in faith and fear

....

1. Section B.2. of this Chapter.

2. Taylor, op. cit., The Growth of a Work of God., p.365-367.

of God there was no reopening it. Throughout life it was one of his outstanding characteristics that he never went back on what had once been made clear to him as Divine guidance."¹

The conclusion of the whole matter is self evident. The Volitional Qualifications of Hudson Taylor are of the first rank. He has outstanding will power in mastery of himself and in transferring his aims and purposes into the lives of others through his organization. The process of judging Mr. Taylor by this second division of our Standard has been greatly facilitated by the study of his intellectual qualifications. This observation points out to us the superiority of the man under study. He is so far a unified personality. There is no rub between his intellectual and volitional characteristics, on the contrary, they complement each other.

Therefore, we conclude from the present evidence at our disposal that Hudson Taylor not only was an outstanding leader in intellectual qualifications, but that he also exhibited statesmanlike qualities of volition in a definite and large purpose, in his faith in his purpose, and in his tenacity of purpose.

C. HIS EMOTIONAL QUALIFICATIONS.

1. His Great Sympathy.

An individual may be endowed with a strong

.....

1. Taylor, op. cit., The Growth of a Soul, p.418.

intellect but be cold, and with an iron will but be impotent, if he still lacks that dynamic motivation inherent in the emotion, that quality of sympathy that enables one to forget himself, and to understand, identify himself with, and to live for others. Does Hudson Taylor have this quality of sympathy.

Hudson Taylor loved the Chinese before he saw them,¹ and he denied himself in order that he might better prepare himself to minister to them.² Of the first Chinese that he saw, those who came along side of the boat, he said, "I did long to be able to tell them the Glad Tidings."³ From this time on his outstanding objective was to know and be known by the Chinese. He did come to know the Chinese, and at the cost of the esteem of many of his fellow-missionaries as we have already seen. He went to live with them, he dressed as they dressed, ate with them, talked with them, entered into their problems and gave them opportunities, and in general met them on their own plane. He aimed for them to be truly Christian but every bit Chinese in the right sense of the word.⁴ A "capacity for usefulness, the power really to serve others, was the privilege he desired most."⁵

.....

1. Hudson Taylor, op. cit., The Growth of a Soul, p.130.
2. Ibid., p.131.
3. Ibid., p.202.
4. Ibid., pp.225, 283, 350, 402, 417.
5. Taylor, op. cit., The Growth of a Work of God, p.232.

"It is comparatively easy," he wrote, "to take a low place when others are ready to exalt you, or to appreciate the spirit which leads to it. But when those you feel to be far beneath you in mind, in civilization, in almost everything -- treat you as all but savages, call you barbarians, foreign devils, etc., and try to provoke you in many ways, imputing the vilest and basest of motives to your most self-denying and persevering efforts for their good; and when, too, you know that you only need to take the upper hand, to claim to be and act as foreigners -- to make them too much to express what they may think or feel, there is a great temptation to do so. None who have not been in these circumstances know how much we need your prayers and God's help to glorify Him and walk consistently in Him."¹

Of Mr. Taylor's busy life one of the missionaries wrote, "he goes on so quietly and calmly always -- just leaning upon God and living for others."²

After Mr. Taylor's death one of the men of long acquaintance wrote of him, appreciating that quality that enabled him to identify himself with others: "As a leader and teacher, one of the most prominent features in his life has been the power to create a bond of esteem and affection between himself and others."³

If a man's heart and thinking is mostly in that which gives him joy, we can judge of the emotional life of Hudson Taylor from the following:

"It made our hearts glad to think of Mr. Taylor's joy as he saw those earnest worshippers, and in that sight some

.....

1. Broomhall: in The Jubilee Story, p.83.
2. Ibid., p.103.
3. Broomhall, M: in In Memoriam, p.v.

outcome of years of prayer that has known no ceasing, and of labor that has known no respite."¹

A final incident that reveals this quality beyond question is found in the words of A. B. Sloan in a memorial address:

"Not long ago, a beloved brother, who had been associated with the C.I.M. for many years, said to me something like this: "Perhaps the most wonderful thing we have in the Mission is the family feeling that exists. It is quite unique. I have not found anything like it anywhere." What was the origin of the family which we thank God exists among us to this day? I believe that essentially one thing originated it. It was that large measure of God-given sympathy that Mr. Hudson Taylor was able to afford every one of the workers with whom he came in contact."²

In summary, we repeat two phrases which have been applied to Mr. Taylor; namely "just leaning upon God, and living for others" and "God-given sympathy." These words indicate the deep emotional life of Mr. Taylor, he had great sympathy with understanding of others. Let us now study the intensity of his feeling.

2. His Intensity of Feeling.

In this study of Mr. Taylor's emotional life, we are seeking for the intensity with which he believed, expressed, and lived for his principles. It is that quality that radiates personal conviction, and builds up in others a positive response that the person lives what he says,

.....

1. Taylor, op. cit., The Growth of a Work of God., p.410.
2. Sloan, in In Memoriam, p.56-57.

and believes in what he does. We shall now study Hudson Taylor for this quality.

a. Intensity of Feeling as Evidenced in His Character.

"Would you not give up all for Jesus who died for you? --- I feel as I could not live, if something is not done for China."¹ These words were spoken by Hudson Taylor before he became a missionary. During his first year around Shanghai we have evidence that he was still sure of his proposition and was able to live happily because of the sense of success and appreciation, derived only in its performance.² Of himself he wrote to his sister, "I have such a sensible presence of God with me;"³ and of the conversion of a servant, "I cannot tell you the joy this has brought me!" Upon his first furlough the matter of "a special agency" for the evangelization of China was much upon Mr. Taylor's heart. His intensity of feeling in this matter is revealed in his words, as follows:

"The feeling of blood-guiltiness became more and more intense. Simply because I refused to ask for them, the labourers did not come forward -- did not go out to China -- and every day tens of thousands were passing away to Christless graves! Perishing China so filled my heart and mind that there was no rest by day, and little sleep by night, till health broke down."⁴

.....

1. Taylor, op. cit., The Growth of a Soul., p.130.
2. Ibid., pp.321-322.
3. Ibid., p.322
4. Taylor, Hudson: A Retrospect, p.119.

The love and zeal that Mr. Taylor had for China when preparing to go and in his first contacts grew into the Mission itself and was one of the outstanding characteristics of his life. In memorial service, Dr. J. Sharp of the British and Foreign Bible Society said of him, "His love for China was continued to the end; his zeal for it did not flag; he has died in China and for China."¹

Thus do we read of the character of Mr. Taylor and, therefore, are expecting to find it illustrated to greater extent in his life work.

b. His Intensity of Feeling as Revealed in the Organization of the C.I.M.

Only by reading the complete life of this man can one catch the full force of the remarkable power of convictions in his life. On the basis of the following quotations, however, we are willing to set forth the judgment that the intensity with which Hudson Taylor made sure of and accepted his life principles, would have led him to give his life for them.

In the midst of trial, at the beginning of a conference called to deal with the future of the Mission, He was able to write: "God is giving us a happy time of fellowship together, and is confirming us in the principles on which we are acting."² The consciousness of such an

.....

1. Sharp: in In Memoriam, p.45.

2. Taylor, op. cit., The Growth of a Work of God, p.354.

assurance was so intense and real that he was led, in spite of the lack of funds, to appeal for the seventy!

His belief in his principles was the ruling passion of his life; it was above every other thing or person, including himself. In the calling of the hundred he was first guided by the advice of another, and did not resent it.¹

In settling the difficulties of organization he was willing to make certain concessions for the good of the fundamental truths of the work.² His principles were first, for they were God-given. As his vision and purpose grew, his principles became all inclusive, and he reveals his feeling in these words from his diary in 1874:

"My soul yearns, oh! how intensely, for the evangelization of the hundred and eighty millions of these unoccupied provinces. Oh, that I had a hundred lives to give or spend for their good!"³

We see the intensity with which Mr. Taylor lived for his principles in the way in which he overcame criticism.⁴ A man less humble, of smaller vision, of greater personal ambition, or of limited convictions, might have nonchalantly disregarded the unfriendly criticism and remained aloof and absorbed in his own God-given work. But it was not so with Hudson Taylor:

.....

1. Taylor, op. cit., The Growth of a Work of God, pp.422-423.
2. Ibid., p.513.
3. Ibid., p.260.

"years of self-effacing discipline had not been in vain. Now that the opportunity prayed for through half a lifetime had come, the grace to use it wisely and to the glory of God was not withheld. Keenly as Mr. Taylor felt the opposition, he knew that those whose views differed most widely from his own might have just as sincere desire for the advancement of the Kingdom of God. He had grasped, moreover, something of the real, indissoluble oneness of the body of Christ: --- As a hand, this pioneering effort (the C.I.M.) might reach out a certain distance beyond the rest of the body; but if it would go further, the body must go too: there could be no other way."¹

With this in view, and with his personal feelings submerged in a greater, more consuming passion for the needs of China, he went out of his way "determined to seek opportunities for closer intercourse, especially with those whom he knew to be critical toward the C.I.M."² He sought to have inter-Mission conferences,³ cooperated to the full in the Shanghai General Conference,⁴ and was a moving light in that spirit of cooperation which we have seen climaxed in the united appeal in 1890 of all Missions for all denominations together to send one thousand new workers to China.⁵ Mr. Taylor believed in his principles above any individual or any organization.⁶

As a summary of this evidence we quote the following two statements:

.....

1. Taylor, op. cit., The Growth of a Work of God, p.293.
2. Ibid., p.295.
3. Ibid., pp.293-298.
4. Ibid., pp.298-299.
5. Ibid., pp.479 ff.

"Let us make earth a little less homelike, and souls more precious ---"1

"I cannot tell you how glad my heart is to see the work extending and consolidating in the remote parts of China. It is worth living for and worth dying for."2

As Mr. Rudland said, "Reality, simplicity, intensity -- it was the same impression everywhere, the very essence of the new Mission,"3 we must conclude that, because Mr. Taylor was "living for others," because he had a "God-given sympathy," because "intensity" was characteristic of his Mission, and because he was willing to live or to die for his convictions, the study of the emotional life of Hudson Taylor again exhibits Christian qualities of statesmanship.

Thus we conclude our study of Hudson Taylor in regard to his intellect, his volitional strength, and his emotional qualities. In each case inductive study of his writings and his actions and the judgment of his biographers has revealed his sterling quality as a statesman. Each study has also revealed the soul of a man under direct influence of that power which is Christian. It is now our purpose to make a special study of that Spiritual Qualification which made Hudson Taylor a Christian leader.

.....

1. Taylor, op. cit., The Growth of a Work of God, p.418.
2. Ibid., p.333.
3. Ibid., p.51.

D. HIS SPIRITUAL QUALIFICATION - HIS NUMINOUS CONSCIOUSNESS.

The term we are here using, Numinous, is a rather recently coined term coming from the Latin word, numen. It will be found throughout Professor Rudolph Otto's The Idea of the Holy.¹ Numinous consciousness has already been defined in this thesis in the last Chapter. It refers to the center of power and balance in the life of the individual whose integrated personality is focalized in the spiritual self as the result of a numinous experience. In the life of the individual whose Intellect, Will, and Emotion are organized for some great project of leadership, as we have already found to be the fact with Hudson Taylor, this numinous experience and consciousness will be found to be basic to the life work of the individual. Let us now illustrate this consciousness in Mr. Taylor. We shall divide our study into four points as illustrative of this fact in his life.

1. His Sense of Divine Call and Commission.

Two years before Mr. Taylor sailed for China he wrote to his sister:

"I feel the Lord is saying, 'If I open the door or bid thee go, wilt thou go, even if thou canst not see the way clearly? Wilt thou trust in me?'"²

He did not force this call, however; he listened to others

.....

1. Otto: The Idea of the Holy, cf. pp.7 ff.especially.
2. Taylor, op. cit., The Growth of a Soul, p.139.

also:

"As to my going to China -- in accordance with the unanimous advice of those I have consulted here and with your own opinion, I intend, D.V., to remain in Hull another year and wait upon the Lord for guidance."¹

Hudson Taylor also had a deep conviction that his was a Divine Vocation in the China Inland Mission. In looking back at the experience he wrote:

"Months of earnest prayer and not a few abortive efforts had resulted in the deep conviction that a special agency was essential for the evangelization of Inland China."²

For seven weeks from the middle of April there is no entry in his diary, it was too much to tell, this burden and struggle over Divine leading. He was face to face with the Almighty, he was learning and listening to the message and plans of the Supreme Being of the Universe for Interior China through him as an Ambassador of the Gospel of Jesus Christ. Toward the end of June he was nearing the climax; Dr. and Mrs. Howard Taylor say, "a decision had to be made and he knew it, for the conflict could no longer be endured."³

Of June 25, 1865, Hudson Taylor writes: "unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony;"⁴

.....

1. Taylor, op. cit., The Growth of a Soul, p.143.
2. Ibid., p.118.
3. Ibid., p.31.
4. Taylor, Hudson: A Retrospect, p.119.

"Well," the thought came at last, "if God gives us a band of men for inland China, and they go, and all die of starvation even, they will only be taken straight to heaven; and if one heathen soul is saved, would it not be well worth while?"¹

We may consider this an odd way to trust, a bare rationale for risking the lives of others, that if the worst comes to the worst it would still be worth while! Immediately, however, we notice a change in his next entry; he must have experienced a divine geschtalt, as though he had said, "aha, I have it!," for "God-consciousness began to take the place of unbelief, a new thought possessed him,"² and he cried in an exultation of realized faith in God,

"Thou, Lord, Thou shalt have all the burden! At Thy bidding, as Thy servant I go forward, leaving results with Thee."³

He was ~~a~~ newly organized man, a commissioned statesman of the Almighty! He immediately prayed for "twenty-four fellow workers, two for each of eleven inland provinces, and two for Mongolia,"⁴ and within two days, on June 27, 1865, opened an account with London and County Bank for the China Inland Mission.^{4a}

Thus was the C.I.M. born at the call of God, as it was also kept by the power of God through Faith.

The spiritual qualifications of Mr. Taylor are also seen in this fact:

2. His Sense of the Reality of the Spiritual World.

.....

1. Taylor, op. cit., The Growth of a Soul, p.31.
2. Ibid., p.31
3. Ibid., p.32.
4. Taylor, Hudson, op. cit., A Retrospect, pl20.
- 4a. Taylor, op. cit., The Growth of a Soul, p.33

St Paul realized this sphere of spiritual realities as perhaps no other has. He speaks of the spiritual strife as "not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly sphere."¹

Hudson Taylor was a man of ordinary life and natural desires, and he did not develop his unusual character and sense of Divine fellowship without cost. His son writes of the times when he was drawn to God thus:

"years later --- he was impressed with the fact that every important advance in the development of the Mission had sprung from or been directly connected with times of sickness or suffering which had cast him ⁱⁿ a spiritual way upon God."²

He also realized the relation of the personality of Satan to the trials and progress they were attempting for God. In February, 1888, he wrote:

"Satan is simply raging. He sees his kingdom attacked all over the land, and the conflict is awful ---.

"Satan often says, "All these things are against you;" but God's word is true and says the opposite."³

Again in 1891 he wrote:

"The great enemy of souls has been simply raging against missions in China. I look upon the recent riots as Satan's reply to the Conference appeal for a thousand additional workers. God will have His response,

.....

1. Eph. 6:12.

2. Taylor, op. cit., The Growth of a Work of God, p.253.
also cf. pp.224-225; 457, 459, 461.

3. Ibid., p.461.

however, and while the enemy is mighty, God alone is almighty."¹

Thus we conclude that Hudson Taylor was cognizant of powers that were not "flesh and blood", that he knew he was in the battle against the "spiritual hosts of wickedness in the heavenly sphere."

Coexistent with this was his dependence upon the leadership of God.

3. His Sensitiveness and Obedience to the Almighty.

Before the Chefoo Convention opening inland China was signed, in the midst of negotiations over the murder of an Englishman that seemed to promise war, Hudson Taylor was working with God. The C.I.M. was to go forward, new recruits were coming back to China with Mr. Taylor. People said, "you will all have to return. And as to sending off pioneers to the more distant provinces, it is simply out of the question."² Negotiations had failed, but Hudson Taylor prayed in the cabin of the French Mail steamer, for with God he believed it was never too late.

"At the last moment, utterly improbable as it seemed, a change came over the Peking Foreign Office --- Viceroy Li Hung-Chang hurried to the coast, overtaking the British Ambassador just in time to reopen negotiations; and there, at Chefoo, was signed the memorable Convention which threw open the door of access at last to the remotest parts of China."³

.....

1. Taylor, op. cit., The Growth of a Work, p.504. Also cf. p.570.
2. Ibid., p.283.
3. Ibid., p.284.

When Mr. Taylor and his group arrived, the way was open to go into the interior with the protection of the Emperor of China.¹ Hudson Taylor had sought the mind of the Almighty, had succeeded in getting mere things out of the way, the workers were ready when the way was open, and God's plans could go forward without delay!

This was repeated when the Mission again conquered trials through faith and the appeal for the seventy was made.² During this event Mr. Taylor penned the following words that express his method of procedure in choosing one of the ways to work for God:

"One way is to make the best plans we can, and carry them out to the best of our ability. This may be better than working without a plan, but it is by no means the best way of serving our Master. Or, having carefully laid our plans and determined to carry them through, we may ask God to help us, and to prosper us in connection with them. Yet another way of working is to begin with God; to ask His plans, and to offer ourselves to Him to carry out His purposes."³

Another outstanding event of this nature is seen in the work started and accomplished by the women, when a policy that was called outrageous proved to be God's method of opening up new stations and different work for the benefit of the Chinese people.⁴

.....

1. Taylor, op. cit., The Growth of a Work of God, p.285.
2. Ibid., pp.349-357.
3. Ibid., p.355.
4. Ibid., pp.337-338.

It is this fact that the providences of God and the work of Hudson Taylor so perfectly and so often were seen to "hook and eye" together that again forces the student of his life to say that he was a man of statesmanlike action.

There still remains unanswered, however, a basic question as to the inner life of this man, the secret of his spiritual life, which we now study.

4. His Devotional Life, the Secret of His Statesmanship.

The secret of Hudson Taylor's life, and, therefore, of his statesmanship, was his Spiritual life. If one has been observant in this study, the fact that in each major step and crisis there has been more than human agency will have been evident. That power was God in and through Hudson Taylor. He said, early in life, "a deep consciousness that I was no longer my own took possession of me, which has never since been effaced."¹ It was this consciousness of God, his Numinous consciousness, or awareness of the Eternal, that especially characterized the entire life of Hudson Taylor.

Dr. and Mrs. Howard Taylor say that the following lines "express the essence of his spiritual secret:"²

.....

1. Taylor, Hudson, A Retrospect, p.8.
2. Taylor, Dr. and Mrs. Howard, Hudson Taylor's Spiritual Secret, p.164.

"He told me of a river bright
That flows from Him to me,
That I might be, for His delight,
A fair and fruitful tree."

- Tersteegen.

Hudson Taylor said of this verse, "It is very simple but has He not planted us by the river of living water that we may be, for His delight, fair and fruitful to His people?"¹

Regnant over his life and his organization has been the power and practice of prayer. "From two to four A.M. was the time he usually gave to prayer."² He prayed for a "wise and understanding spirit," and "for largeness of heart," and "organizing ability;"³ he prayed over his Bible Study,⁴ about an advance step⁵ or concerning a coming conference;⁶ a week was spent in prayer by the China Council members before meeting when they made the appeal for the hundred;⁷ the Council prayed when they met to discuss a difficult problem;⁸ the C.I.M. members met for four days of prayer before the General Conference that called for the thousand,⁹ and, in fact, this secret of

.....

1. Taylor, Dr. and Mrs. Howard, op. cit. p.164.
2. Ibid., p.165.
3. Taylor, op.cit., The Growth of a Work of God, p.315.
4. Ibid., p.416.
5. Ibid., pp.330-333.
6. Ibid., p.298.
7. Ibid., p.420.
8. Ibid., p.511
9. Ibid., p.517.

power seemed to be generally diffused from the man of prayer throughout the entire Mission.¹

Oswald Chambers says: "God does not give us overcoming life; He gives us life as we overcome!"² This is true in the life of Mr. Taylor. Speaking in Hudson Taylor's Spiritual Secret, the authors say:

"To him, the secret of overcoming lay in daily, hourly fellowship with God; and this, he found, could only be maintained by secret prayer and feeding upon the Word through which He reveals Himself to the waiting soul."³

During these times of Bible study Mr. Taylor made many observations that became to be bulwarks of his spiritual life. Any one of them could be the subject of a well developed discussion. On one occasion, when he had suffered a series of trials that tested his own character, Mr. Taylor said that he was full of longing "to grasp more of the heights and depths of His character and purposes, and be more ready and able to do His will."⁴ Again he was able to declare regarding the work of the Mission,

"I have not known what anxiety is since the Lord taught me that the work is His. My great business in life is to please God. Walking with Him in the light, I never feel a burden."⁵

One of the phrases that came to mean much to him was,

.....

1. Taylor, op. cit., The Growth of a Work of God, p.512.
2. Chambers: My Utmost for His Highest, p.47.
3. Taylor, Dr. & Mrs. H., op. cit., p.165.
4. Taylor, op. cit., The Growth of a Work of God, p.475.
5. Ibid., p.43.

'Whosoever drinketh of the water that I shall give him shall never thirst;" Never -- Shall -- Thirst, and Mr. Taylor took it to himself in a time of deep sorrow.¹ Another idea that influenced him greatly was, to know God,² and truly this man did come to know God! Still another Bible message that was his own was that of the 'faithfulness of God'; not faith in God, but His faithfulness, a translation he based upon the Greek.³

In studying Hudson Taylor we have noticed his deep, constant dependence upon God. It was one of his spiritual strong-holds. He veritably placed himself with Christ in a School of Dependence. Dr. and Mrs. Howard Taylor say, "For the future, near as well as distant, he had one all-sufficient confidence --- It was God, the living God."⁴ Repeatedly we have witnessed him putting himself to successful tests on this point, until he may be called another "friend of God."⁵

We have now studied the devotional basis and the expression of the numinous consciousness of Mr. Taylor! Elsewhere we learned of his conversion experience.⁶ There occurred in 1869 an experience which had great

.....

1. Taylor, op. cit., The Growth of a Work of God, p.200 ff.
2. Ibid., pp.236-237, also 493-494.
3. Ibid., p.278.
4. Taylor, op. cit., The Growth of a Soul, p.154.
5. Taylor, op. cit., The Growth of a Work of God, pp.430, 432, 506.
6. Cf. Chapter II.

influence on his entire life. Meeting a friend soon afterwards he said, "Oh, Mr. Judd, God has made me a new man! God has made me a new man!"¹ This new point of view he explains thus,

"Not seeking for faith to bring holiness, but rejoicing in the fact of perfect holiness in Christ, let us realize that -- inseparably one with Him -- this holiness is ours, and accepting the fact, find it so indeed."²

Mr. Judd said that the change made him a joyous man instead of a toiling, burdened, one; that he now had rest of soul in Jesus. Mr. Taylor wrote home a letter of explanation, a bit of which we quote:

"I do not know how far I may be able to make myself intelligible about it, for there is nothing new or strange or wonderful -- and yet, all is new! In a word, 'Whereas once I was blind, now I see.'"³

Occurring as this experience did at the near beginning of so fruitful a life in mission work, it is of great importance, as it gives us the key to his continued life of fellowship with the Holy Spirit. Indeed, Dr. T. Howard of the C.I.M., in ^amemorial address, referred to the words of Acts 1:8⁴ in reference to Hudson Taylor thus: "These words emphatically describe the life and work of our beloved friend and brother."⁵

.....

1. Taylor, op. cit., The Growth of a Work of God, p.172.

2. Ibid., p.172

3. Ibid., p.173, also cf. pp.174-183.

4. Acts 1:8; "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me --- unto the uttermost part of the earth."

5. Taylor, Hudson: A Retrospect, pp.59-60

This numinous experience and consciousness was the power that enabled Mr. Taylor to preach instead of retaliate when he was unnecessarily struck on the side of the head by a Chinaman.¹ It was the power that drew and won the students at a Dublin theological school. These students were extremely disappointed by the first appearance of Mr. Taylor, but were completely won by his spirit and influence² after he had been with them a short time.

The dominance of the spiritual life held him and the Mission steady in the days of affluence when they were suddenly left a rather large fortune. Always before there had been a need of funds when they had decided in prayer and faith to take a forward step, and call for more workers. Now that they had the funds, things were reversed. More time was spent in prayer and advance was made slowly, for Mr. Taylor feared lest, with money, the keen edge of dependence would be blunted. Spiritual reality was put first, there had to be this assurance of the presence of God before he would admit of a single step.³

Spiritual trustfulness was put to the severest test in the Boxer Uprising.⁴ Mr. Taylor said during this trial: "I cannot read, I cannot think; I cannot even pray;

.....

1. Taylor, Hudson, A Retrospect, pp.59-60.
2. Taylor, op. cit., The Growth of a Work of God, pp.56-57.
3. Ibid., pp.566-567.
4. Taylor, Howard: These Forty Years, 408-429.

but I can trust."¹

This trust when sight was forbidden, is expressive of the soul of one whose life is built with God. Hudson Taylor lived to see the stations reinhabited after the evacuations caused by the Boxers, and to witness the beginning of a mass movement toward Christianity in China.² He lived to take one last journey around the many stations of the now large domain covered by the China Inland Mission, and for the first time, to raise his hands to God in praise for the opening of a settled work in the last of the provinces that had been unoccupied when he first had his vision. That night in the home of Dr. Keller he died.³

What more can be said than has been said? A man of God has gone home; it is his living God whom he would have us praise. The best that we can say is, that Hudson Taylor believed and proved personally that "God Himself, God alone, is sufficient for God's own work."⁴

E. SUMMARY AND CONCLUSION.

In studying the person and work of James Hudson Taylor in the light of our Standard for Evaluating a Christian Statesman, the following facts have come to light:

.....

1. Taylor, op. cit., The Growth of a Work of God, p.587.
2. Taylor, Howard: These Forty Years, p.267 ff.
3. Address of Dr. Turner in Biblical Seminary in N.Y., and Taylor, op. cit. footnote 1, pp.615-619.
4. Ibid., p.52.

He has proved himself to be an intellectual leader of statesmanlike quality and action because his intellect was subject to the wisdom of the Supreme Being of the Universe. We have seen the growth of his original principles of government develop into a new organization; we have noted how he prepared himself and his organization for the future, with special care that his life work should be continuous through other lives; and we have realized the soundness of his judgment and his influence upon others.

He has proved himself to be a man of great volitional powers. This was seen in reference to himself and also in his influence upon others. We have seen the definiteness of his purpose grow until it included the whole of the Chinese population; we have thought of the trials and persecution under which his faith and tenacity of purpose stood strong; we have witnessed his outstanding will power in mastery of himself and in transferring his aims and purposes into the lives of others through his organization.

He has proved himself to be a man whose depth of emotion has intensified his love for others and his belief in his principles. We have read of his "God-given sympathy," and of the intensity of feeling with which he lived and gave his life for others; and we have seen that "reality, simplicity, and intensity" transferred, and live on in the China Inland Mission.

In each of these characteristics the soul of a man who lived and acted under the direct influence of the

power of Christianity has been revealed to us. A man who lived "in Christ," who did "know God," and who rested in peace in the knowledge that he was doing the will of his God. He had a deep conviction of a Divine Vocation; he knew how to listen for, to ascertain, and to follow the demands of the Almighty; to find the direction in which He was going, and he was skilled in getting things out of His way. He was completely organized around a central spiritual power. His numinous consciousness thus permeated and unified his entire self. His intellectual powers were increased, his volitional qualities were made more strong, and his emotional being was controlled and intensified by the Spirit of God. He was great enough to understand the Chinese, humble enough to listen to the Almighty, adventurous enough to overcome, and courageous enough to act in the behalf of the people of China and for God.

Hudson Taylor has been called a great man, a great missionary pioneer, a great leader of missions, a prince in the Church of Christ and in the army of the living God.¹ In view of the study just completed we now are warranted in supporting the burden of this thesis, that James Hudson Taylor is a Christian Statesman.

.....

1. For a more complete reference, cf. Broomhall, M.: In Memoriam.

121

CHAPTER V

THE CONTRIBUTION OF THE STATESMANSHIP
OF JAMES HUDSON TAYLOR

CHAPTER V

THE CONTRIBUTION OF THE STATESMANSHIP OF JAMES HUDSON TAYLOR

In 1880 one of Her Majesty's Consuls included in his official report the following statement that indicates the view that came to be held by the British Government of the work of the China Inland Mission:

"Always on the move, the missionaries of this society have traveled throughout the country, taking hardship and privations as the natural incidents of their profession, and, never attempting to force themselves anywhere, they have made friends everywhere; and, while labouring in their special field as ministers of the Gospel, have accustomed the Chinese to the presence of foreigners among them, and in great measure dispelled the fear of the barbarian which has been the main difficulty with which we have had to contend. Not only do the bachelor members of the mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the good will of the people in districts far removed from official influence, and get on as comfortably as their brethren of the older missions under the shadow of the Consular flag and within range of the gunboats' guns; and, while aiding the foreigner by obtaining information about the unknown interior of the country, and strengthening our relations by increasing our intimacy with the people, this Mission has, at the same time, shown the true way of spreading Christianity in China."¹

From this testimony we are more able to see from an objective viewpoint the real worth of the Mission founded by Hudson Taylor; it was no mere religious dream, no mystic

.....

1. Taylor, op. cit., The Growth of a Work of God, p.350-351.

fantasy, but a reality that made its mark in the social, political, and religious life of the Chinese.

In the same year as the above, Rev. Alexander Wylie, of the L.M.S., wrote a statement that supports the above and adds to it, for it comes from the viewpoint of a missionary:

"They are opening up the country, and this is what we want. Other missionaries are doing a good work, but they are not doing this work."¹

Thus we see the unique and special place ~~that~~ the C.I.M. held in Missionary work in China.

Rev. R. Warldlaw Thompson, of the L.M.S., gave the following testimony to the contribution of Hudson Taylor to the cause of missions, and to the home church:

"He has preached to all the churches and all the societies, --- the great lesson that, if you want men for God's work, you must ask God for the men; that, if you have God's work to do, you must do it and trust God for the support; and that the appeal for Christian work and workers must not simply or chiefly be an appeal for money, but first and foremost it must be an appeal to the spiritual life, an effort to arouse the conscience, an effort to ~~make~~ men know the claim of Christ upon them, that they may consider their duty to the cause of Christ."²

There is no doubt that the statement of Eugene Stock is a true one, for Hudson Taylor did accomplish "a mighty work for China and a mighty work for the church at home."³

Furthermore, the contribution of Mr. Taylor is

.....

1. Taylor, op. cit., The Growth of a Work of God, p.350.
2. Thompson, in In Memoriam, p.50.
3. Stock, in In Memoriam, p.40.

recognized by men of our day. We give the personal testimony of a friend of Hudson Taylor, and of the son of Hudson Taylor.

Dr. Jonothan Goforth was a personal friend of Hudson Taylor. Dr. Goforth was the first person to apply to the China Inland Mission from this continent, but was advised by Hudson Taylor to stay with his own church, and to enlist the support of the colleges for mission work. In this work Dr. Goforth has been able to do a much greater work for the Kingdom of God. Dr. Goforth said that this one act in itself points out the statesmanship of Mr. Taylor. We quote Dr. Goforth:

"There is no doubt about it, Hudson Taylor was a true statesman. He so arranged the basis of his Mission that it shows true statesmanship."¹

Hudson Taylor's contribution to Missions was indicated by his son, Dr. F. Howard Taylor, in an interview, as being unique; some of his principles of mission work new in that day being as follows:

The wearing of Chinese clothing.

The education of missionaries' children on the field.

Summer sanitariums for missionaries.

The business organization of the C.I.M. for all the physical needs of its missionaries.

The work controlled on the mission field.

The principle of implicit Faith.²

1. Goforth, Dr. Jonothan, Interview Dec. , 1935.

2. Taylor, Dr. Howard, Interview Dec. 22, 1935.

Finally, there is the witness of the "outstanding authority on Missions in China,"¹ Dr. Kenneth Scott Latourette. He writes,

"Its beginnings and its development (the C.I.M.) are in some respects the most remarkable chapter in all the history of Christian Missions in China. The founder, James Hudson Taylor, usually known as Hudson Taylor, was, if measured by the movement which he called into being, one of the greatest missionaries of all time, and was certainly, judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular."²

.....

1. Quoted from an address delivered by Dr. Julius Richter in the Biblical Seminary, 1936.
2. Latourette, op.cit., p.382.

APPENDICES

- APPENDIX A CHRONOLOGICAL OUTLINE OF MAJOR EVENTS
 IN THE LIFE OF J. HUDSON TAYLOR
- APPENDIX B TABLE OF PROVINCES
- APPENDIX C STATISTICS: AN HISTORICAL VINDICATION
 OF THE CHINA INLAND MISSION

APPENDIX A

CHRONOLOGICAL OUTLINE

OF MAJOR EVENTS IN THE LIFE OF JAMES HUDSON TAYLOR

1832, May 21	James Hudson Taylor born in Barnsley, Yorkshire, England.
1849, June	Conversion; followed by call to life service.
1850, May.	Medical student in Hull as assistant to Dr. Robert Hardey.
1853, Sept. 19	Sailed for China as an agent of the China Evangelization Society.
1854, March 1.	Landed in Shanghai.
1854 - 1855	Ten evangelistic journeys inland.
1856, October	Settled at Ningpo.
1857, June	Resigned from C.E.S.
1858, Jan. 20.	Married Miss Maria Dyer.
1859, September	Undertook charge of Dr. Parker's hospital in Ningpo.
1860, Jan. 16	Wrote home for helpers.
1860, July	Sailed for England.
1862-1865	Five missionaries sent to China by Hudson Taylor.
1865, June 25	Hudson Taylor yielded himself to God at Brighton; prayed for twenty-four workers; China Inland Mission immediately organized.
1866, May 26	Sailed with the first party of the China Inland Mission.
1866, Nov. 27.	Party settled at Hangchow.
1868, Aug. 22	Yangchow riot. (Reinstated Nov. 18.)
1869, Sept. 4.	Entered into new spiritual life: "God has made me a new man!"

1870, July 3	Death of Mrs. Hudson Taylor.
1871, Sept. 26.	Hudson Taylor sailed for England.
1871, Nov. 28	Married Miss Faulding.
1872, Oct. 6	Formation of the London Council of the C.I.M.
1872, Oct. 9	Returned to China.
1874	Much encouraged; purpose taking definite form. Jan. 27, prayer recorded for unevangelized provinces. June, western branch of Mission started.
1874-1875 Winter	Mr. Taylor in England, paralyzed.
1875, January	Appeal for eighteen new workers.
1876, Sept. 7	Hudson Taylor and large party of ladies sail. Arrived in Shanghai Oct. 22.
1876, Sept. 13	Chefoo Convention Signed.
1876-1878	Widespread evangelistic journeys throughout inland China.
1877, May 10-22	General Missionary Conference at Shanghai.
1878, Autumn	Mrs. Hudson Taylor leads the advance of women missionaries to the far interior.
1879, Autumn	Women's work extended in western China.
1881, November	Appeal for the Seventy.
1885, Feb. 5.	The Cambridge Seven sailed.
1886, Aug. 5	Pastor Hsi ordained.
1886, Aug. 5.	Appointed Deputy Director in China.
1886, Nov. 13-26	First Meeting of China Council. Appeal for the Hundred. (Sailed 1887.)
1888, July	Hudson Taylor in North America. Formation of North American Council.
1889, June.	London Ladies' Council formed.
1889, October	Scottish Auxiliary Council formed.
1889, October	The widest outlook of his life: To Every Creature.

1889, November	Visited Sweden, Norway, and Denmark.
1890, May 7-20	General Missionary Conference in Shanghai. United appeal for a thousand new workers.
1890, May 21	Australian Council formed.
1890, June	Formation of German China Alliance.
1890, Nov. 20	Australian party sailed.
1891, January	Scandinavian party sailed.
1895	Total new workers arrived, 1,153.
1897, September	Settled work in last of unoccupied provinces, Hunan.
1900, July-Nov.	Boxer Crisis.
1901, March	D. E. Hoste appointed Acting General Director.
1903, Jan. 1	D. E. Hoste appointed General Director.
1904, July 30	Mrs. Hudson Taylor died.
1905, February	Hudson Taylor returned to China to visit stations.
1905, June 3	Hudson Taylor died, in Hunan.

APPENDIX B
TABLE OF PROVINCES¹

<u>PROVINCE:</u>	<u>DATE ENTERED:</u>	<u>DATE SETTLED:</u>
Kiang Su	1866(1854-Shanghai)	1868
Cheh Kiang	1866	1866(1857-Ningpo)
An Huei	1869	1869
Kiang Si	1869	1873
Hu Peh	1874	1887
Ho Nan	1875	1884
Hu Nan	1875	1897
Shan Si	1876	1877
Kan Su	1876	1878
Shen Si	1876	1879
Kwei Chow	1877	1877
Yun Nan	1877	1877
Sze Chuan	1877	1877
Shan Tung	1879	1879
Chih Li	1887	1887

.....

1. Guinness: Story of the China Inland Mission, Vol.I,
cf. pp.474-476,

APPENDIX C

STATISTICS, AN HISTORICAL VINDICATION OF THE CHINA INLAND MISSION

The present Historical Vindication begins with comparative figures of the work of the China Inland Mission in January, 1900 and in January, 1905. It will also include a comparative chart of the five decades from 1865 to 1915, with particular interest in the decade from 1905 to 1915.

The Boxer Uprising, with its consequent destruction of Mission work, came during this first period of five years. Mr. Taylor also became comparatively inactive during these years. Mr. D. E. Hoste was appointed, in 1901 and 1903 respectively, as associate with Mr. Taylor and then as General Director. Hudson Taylor's active control of this organization he had called into being was at an end.

In June, 1905, Mr. Taylor died in the province of Hunan. The ensuing decade was of special importance as it gave the final test to the quality of the Mission that was now without the counsel of its founder. Our present purpose, therefore, is to seek from history a vindication of the claim that Hudson Taylor was a Christian Statesman, and that the principles of organization which he instilled into the China Inland Mission were principles of lasting quality. The following tables of statistics

illustrate this fact.¹

.....

1. For further historical vindication the interested reader is referred to:

Taylor, op. cit., The Growth of a Work of God, pp.131, 158, 217, 297, 349, 403, 471, 518, 621.

Taylor, Mrs. H.: Pastor Hsi.

C.I.M. Report, 1904, The Land of Sinim, especially pp.83-126.

Broomhall, M: Faith and Facts, especially p.71.

STATISTICS

Comparing the Years, 1900 and 1905.

	MISSIONARIES	STATIONS	OUT- STATIONS	CHAPELS
1900 ¹	811	171	223	387
1905 ²	825	200	521	703
	ORGANIZED CHURCHES	COMMUNICANTS	BAPTIZED FROM FIRST	CHINESE PAID HELP
1900 ¹	266	8557	12,964	518
1905 ²	418	14,073 ³	18,625	820
	CHINESE UNPAID HELPERS	HOSPITALS	DISPENSARIES	OPIUM REFUGES
1900 ¹	193	6	18	46
1905 ²	332	7 ³	37 ³	101 ³

1. Taylor, Hudson: A Retrospect, p.128.
2. Broomhall, M. : The Jubilee Story of the C.I.M., p.372.
3. MacGillivray, : A Century of Missions in China, p.161(1906)

STATISTICS

Comparing the Five Decades from 1865 through 1915 with
Special Reference to the Data on the Decade from 1905-1915.¹

<u>DECADE</u>	STATIONS	OUT- STATIONS	CHAPELS	ORGANIZED CHURCHES
FIRST	13	38	?	28
SECOND	30	44	67	45
THIRD	121	123	233	149
FOURTH <u>1905</u>	200	521	703	418
FIFTH <u>1915</u>	227	1100	1294	754

		CHINESE PAID UNPAID MISSIONARIES HELPERS HELPERS		BAPTIZED FROM FIRST
FIRST	36		76	?
SECOND	137		106	1,764
THIRD	604	309	108	7,173
FOURTH <u>1905</u>	825	820	332	18,625
FIFTH <u>1915</u>	1,063	1,694	1,071	50,771

1. Broomhall, M.: The Jubilee Story of the C.I.M., p.372.

137

BIBLIOGRAPHY

BIBLIOGRAPHY

PRIMARY SOURCES

A. AUTOBIOGRAPHY:

- Taylor, J. Hudson : "A Retrospect", Third Edition.
China Island Mission, Toronto(no date).
- Taylor, J. Hudson : "China's Spiritual Need and Claims."
Fifth Edition, London, 1884.
- Taylor, J. Hudson : "Days of Blessing in Inland China."
Second Ed., Morgan & Scott,London,1887.
- Taylor, J. Hudson : "What Led Me to Christ." Edited by
C. H. Gootee. Christian Standard
Co., Philadelphia, 1902.

B. BIOGRAPHY:

- Compilation : "In Memorium", Rev. J. H. Taylor.
Morgan & Scott, London (no date)
- Creegan, C. C. : "Pioneer Missionaries of the Church."
American Tract Society, N.Y., 1903.
- Taylor, Dr.& Mrs.F.H. : "Hudson Taylor in Early Years, The
Growth of a Soul."
George H. Doran, Philadelphia,1912.
- Taylor, Dr.& Mrs.F.H. : "Hudson Taylor and the China In-
land Mission, The Growth of
a Work of God."
Morgan & Scott, London, 1920
- Taylor, Dr.& Mrs.F.H. : "Hudson Taylor's Spiritual Secret."
C.I.M., Phila., 1932

SECONDARY SOURCES

A. HISTORICAL

- Broomhall, M. : "Faith and Facts."
C.I.M., Phila, Pa., 1909.
- Broomhall, M. : "Robert Morrison."
C.I.M., London, 1924.

- Broomhall, M. : "The Jubilee Story of the C.I.M." C.I.M., Phila, 1915.
- Guiness, M. G. : "The Story of the C.I.M." Vols.I & II. Morgan & Scott, London, 1897.
- Latourette, K.S. : "A History of Christian Missions in China." MacMillan Co., N.Y., 1929.
- MacGillivray, D. : "A Century of Protestant Missions in China." Amer. Presby.Mission Press, Shanghai, 1907.
- Report of the China
Inland Mission, 1904 : "The Land of Sinim." C.I.M., Phila., 1904.
- Taylor, F. H. : "These Forty Years." Pepper Publ. Co., Phila., 1903.
- Yeo, Margaret : "St. Francis Xavier." MacMillan Co., N.Y., 1932.

MISCELLANEOUS:

- Chalmers, Oswald : "My Utmost for His Highest." Dodd, Mead & Co., N.Y., 1935.
- Gordon, T. C. : "The Rebel Prophet." Harper & Bros., Publishers, N.Y. and London, 1932.
- Horne, H. H. : "The Leadership of Bible Study Groups." Association Press, N.Y., 1912.
- Hung, William : "China Her Own Interpreter." Edited by Milton Stauffer. Missionary Education Movement, N.Y., 1927.
- Kuist, H. T. : "The Pedagogy of St. Paul." Doran, Geo. H., Co.; N.Y., 1925.
- New Standard Dictionary of the English Language : Funk and Wagnalls Co., N.Y., 1921.
- Rudolph, Otto : "The Idea of the Holy." Oxford Univ. Press, N.Y., 1925.

- Roget, Peter Mark : "Thesaurus of English Words and
Phrases."
Grosset & Dunlap, N.Y., 1933.
- Taylor, Mrs. Howard : "Pastor Hsi, One of China's Scholars."
C.I.M., London, 1925.
- Webster's New Inter- : G. & C. Merriam Co., Publishers.
national Dictionary Springfield, Mass., 1923.
of the English
Language.