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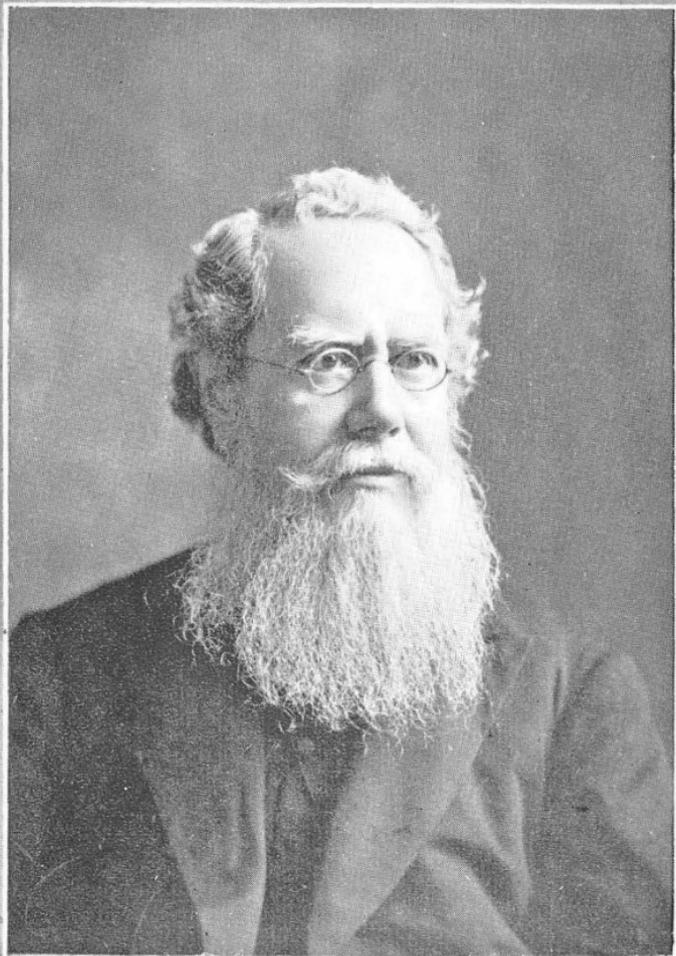
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In Memoriam

REV. J. HUDSON TAYLOR

M.R.C.S.



J. HUDSON TAYLOR ·

The Beloved Founder and Director of the China Inland Mission

BORN-1832

DIED-1905.

Frontispiece.

In Memoriam

REV. J. HUDSON TAYLOR

M.R.C.S.

BELOVED FOUNDER AND DIRECTOR

OF THE

CHINA INLAND MISSION

WITH PORTRAITS

CHINA INLAND MISSION

LONDON, PHILADELPHIA, TORONTO, MELBOURNE

MORGAN & SCOTT

12 PATERNOSTER BUILDINGS, LONDON, E.C.

“ His servants shall serve Him ;
And they shall see His face.”

“ For doubt not but that in the worlds above
There must be other offices of love,
That other tasks and ministries there are,
Since it is promised that His servants there
Shall serve Him still. Therefore be strong, be strong,
Ye that remain, nor fruitlessly revolve,
Darkling, the riddles which ye cannot solve,
But do the works that unto you belong ;
Believing that for every mystery,
For all the death, the darkness, and the curse
Of this dim universe,
Needs a solution full of love must be :
And that the way whereby ye may attain
Nearest to this, is not thro' broodings vain
And half rebellious, questionings of God,
But by a patient seeking to fulfil
The purpose of His everlasting will,
Treading the path which lowly men have trod.”

RICHARD CHENEVIX TRENCH.

PREFACE

To many thousands of persons the news of Mr. Hudson Taylor's Home-call has come as a personal sorrow. 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. His loyalty to God and to His cause, together with the largeness of his sympathies, have gained for him a large circle of friends among the choicest of God's people all over the world.

In the belief that to many of these a small "In Memoriam" volume would be welcome, this little book has been compiled.

It contains the addresses, revised by the speakers, which were delivered at the Memorial Service held at the Conference Hall, Mildmay. The representative character of this gathering may be judged from the list giving the names of some who were present, printed on page 28.

The beautiful little poem and the tribute by Dr. A. T. Pierson, together with the personal reminiscences of Mr. B. Broomhall, so closely united to Mr. Taylor in kinship and in service, will add much to the value of this small memorial.

From the many personal and official letters received

IN MEMORIAM: J. HUDSON TAYLOR

by the family and by the Mission, and from the notices in Christian papers, a small selection has been made, while the few pictures of Mr. Taylor himself will be a feature of special interest.

The authorised life of Mr. Hudson Taylor, which has been undertaken by Dr. and Mrs. Howard Taylor, will be eagerly desired by many. Considering the great amount of material, concerning a life so manifold in labours and interests, which will need to be sifted, it is hardly probable that "the life" can be ready for a year or more. Meanwhile may this little book—the editing of which has been a sacred task to one who owes much to his beloved Uncle—have its mission, not of praising man, but of magnifying the grace of God in one of His servants.

Of that servant it may well be said that: By faith he offered unto God an excellent sacrifice, through which he had witness borne unto him, "God bearing witness unto his" faith; "and through it he being dead yet speaketh." "He was not found, because God translated him; but before his translation he hath had witness borne to him that he had been well-pleasing unto God."

MARSHALL BROOMHALL.

CHINA INLAND MISSION, LONDON,
June 30, 1905.

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In Memoriam

REV. J. HUDSON TAYLOR, M.R.C.S.

FROM Changsha's soil, a saintly soul ascended
To Christ and Paradise, on June the Third,
His more than fifty years of service ended,
For China's millions and the Saving Word.

God early lit the fires of Aspiration
To give the Gospel to her countless host ;
Till, to the utmost of her population,
Christ was proclaimed—his glory and his boast.

Full forty years have passed, since, by the ocean
At Brighton Beach, he gave himself to God,
In God's own way, with single-eyed devotion,
To spread the tidings of His Grace abroad ;

To wait, for every step, upon his Master,
In faith and prayer depending on His aid,
Facing all foes and daring all disaster,
If but the Heavenly Captain be obeyed.

What faith in God, what ceaseless supplication
For all supplies of money and of men !
What trust for guidance in administration,
For answer as to "How" and "Where" and "When !"

God gave His humble child illumination,
To search the Scriptures with the unveiled eye ;
To bow before the Word of Inspiration,
And meekly ask for Wisdom from on high.

With true humility, and spirit lowly,
He was content with any work or sphere,
To help men know the one True God and Holy,
To bring those, once "afar off," truly near.

What heroism, patiently enduring
All self-denials, counting gain as loss,
To be a "voice," inviting and alluring
From helpless idols to the Saviour's cross.

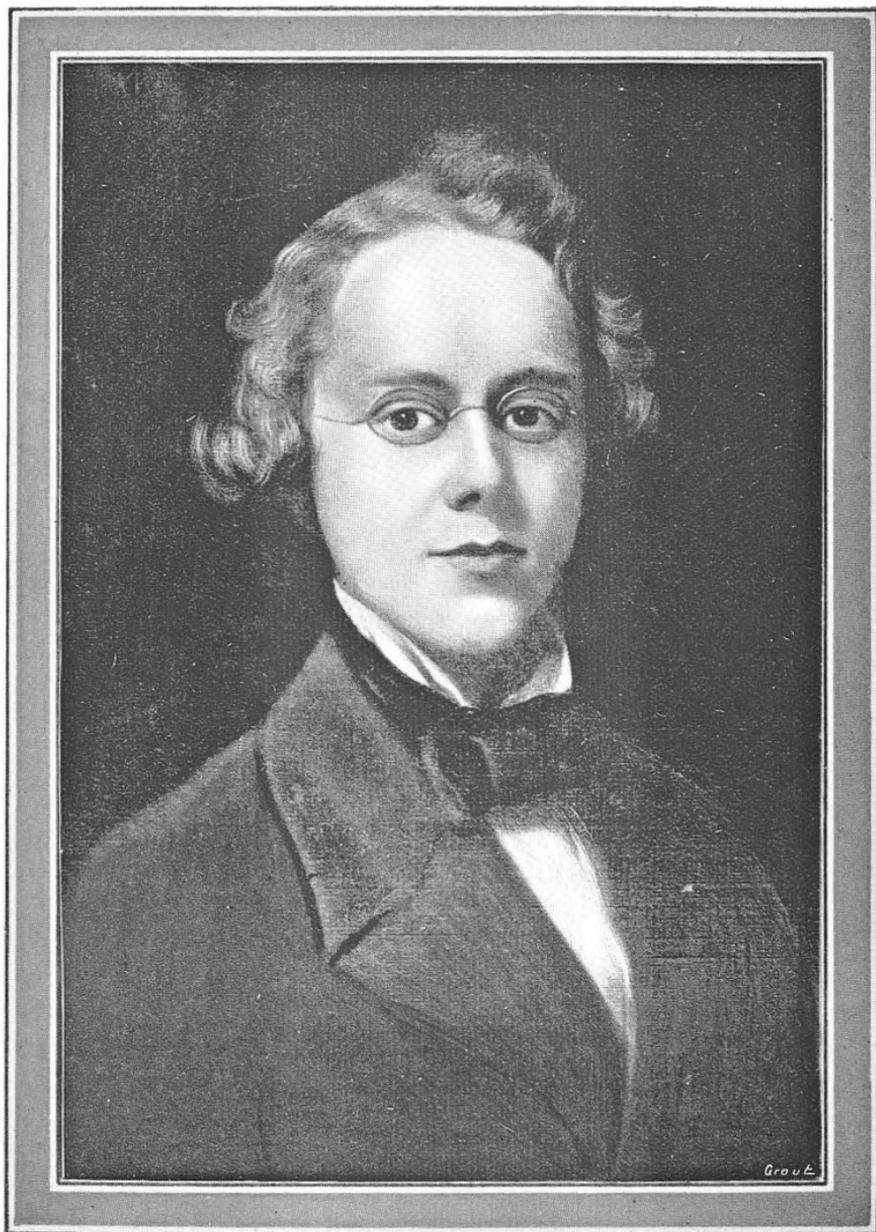
"Moses" is dead ; let "Joshua" boldly follow,
And lead the Mission Band in Jesu's name ;
Christ's presence glorifies our night of sorrow ;
"Lo, I am with you ! evermore the same."

The Heathen Stronghold waits to be surrounded ;
Let us move boldly round the frowning walls,
Bearing the ark ; and be the trumpet sounded,
Until the last defiant bulwark falls !

The unseen Captain of the Host is leading ;
Men die, but the Undying Lord survives :
Pray without ceasing : He is Interceding,
And waits to crown all self-surrendered lives.

Forward "eight hundred" ! publish wide the story ;
While we with prayers and gifts uphold your hands !
Until the Gospel's Rays of heavenly glory
Illume the death-shade of all heathen lands.

ARTHUR T. PIERSON.



J. HUDSON TAYLOR.

From an undated oil-painting (c. 1850) in the possession of Mr. and Mrs. B. Broomhall.

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I

J. HUDSON TAYLOR

BY B. BROOMHALL

“The Rev. Hudson Taylor, Founder of the China Inland Mission, died at Chang-sha, Hunan, yesterday.”

THIS brief telegram from Shanghai, dated June 4, in the London papers on Monday, the 5th of June, would send a thrill of sorrow into the hearts of many thousands throughout the United Kingdom.

The designation, “Founder of the China Inland Mission,” was in itself an almost sufficient epitaph. When eulogy has said its last word, and a full-length biography has been written—the best, and the noblest, epitaph of the widely beloved missionary will be, “Founder of the China Inland Mission.” The China Inland Mission is his memorial, and a nobler memorial could not be desired for any man. Wherever the work of that Mission and its special characteristics are known, it will be evident that by the death of Hudson Taylor there has been removed from the sphere of earthly service one of the most distinguished missionaries ever given to the Church of Christ.

Fifty-two years ago, September 4, 1853, the writer

IN MEMORIAM: J. HUDSON TAYLOR

of these lines went to see his friend, Hudson Taylor, shortly before he was to sail for China. The place of meeting was Dr. Brown's surgery at the corner of St. Mary Axe, Camomile Street, Bishopsgate Street. During that visit Mr. Taylor accompanied himself on his concertina as he sweetly sang—

For China's distant shore,
Embark without delay ;
Behold an open door ;
'Tis God that leads the way.
His call is clear and loud ;
The missionary band
Should gather like a cloud,
And leave their native land.

From friends and kindred go,
By sense of duty led ;
The stranger and the foe
To cherish in their stead.
'Tis hard to break each tie,
But grace is freely given ;
And grace will strength supply
When strongest ties are riven.

Away then, loved one, go,
When Jesus says " Depart,"
Let nothing here below
With Him divide Thy heart.
He gave His all for thee :
Leave all to serve thy Lord ;
And soon thine eyes shall see
A hundredfold reward.

Away then, loved one, go,
Whose spirit God has stirred ;
To stranger and to foe
Convey the blessed Word.

B. BROOMHALL

From friends and home away
To China's distant shore ;
The sacred call obey,
And hesitate no more.

The perils of the sea,
The perils of the land,
Should not dishearten thee ;—
Thy Lord is nigh at hand.
But should thy courage fail
When tried and sorely pressed,
His promise will avail
And set thy soul at rest.

Nor wilt thou grieve for home—
The home that's left behind ;
The thought of one to come
Will wholly fill thy mind.
And thou wilt bless the day
When thou didst part with all,
And hasten far away
At thy loved Master's call.

He was joyfully anticipating his departure for China in a few days' time, and the words truly represented his own feelings.

How deeply touching that visit was to the writer cannot easily be told ; it left memories that will not be effaced while life lasts.

About a fortnight later the writer was in Hudson Taylor's home at Barnsley when his mother arrived from Liverpool after seeing him embark for China, bringing with her from him a letter for the writer, whose sympathies with the family were intense. He longed with all his heart to be all he could be to parents who had parted with an only son, and to sisters whose only brother had left for a far-off land,

IN MEMORIAM: J. HUDSON TAYLOR

and this without the faintest suspicion that in a few years' time he would have become the husband of one of Hudson Taylor's sisters; but never was pure and genuine sympathy better rewarded.

It was characteristic of that loving, and greatly beloved mother, that she wrote and gave to each of her two daughters her "Recollections" of the parting from their brother at Liverpool. In those days a voyage to China meant much more than it does to-day. From these "Recollections" we take the following:—

"On Sunday, September 18, 1853, Hudson was much blessed and strengthened by the religious services of the day. His soul was filled with the love of God, and in the evening he wrote a few parting letters to several of his relatives and friends, full of affection for them, and bearing such a testimony to the sustaining power of grace, as made it apparent he could *freely* and *cheerfully* leave *all*, to carry the light of the knowledge of God to those regions of spiritual darkness, which had so long been the objects of his desire, and for which he had read, studied, laboured, prayed. Seeing his mother in tears, he said, 'Oh, mother, do not grieve; I am so happy I *cannot*; my only sorrow is to see your sorrow. I'll tell you what I think is the difference between you and me: *you* look at the *parting*—*I* look at the *meeting*,' alluding to our re-union in the 'better land.'

"Before retiring for the night, he read to us part of the 14th chapter of St. John's gospel, 'Let not your heart be troubled,' etc., and engaged in prayer. The Throne of Grace was easy of access; while offering thanks for mercies received, and imploring blessings

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for *himself*, for *us* whom he was leaving, for the *Church*, and for the *world* lying in the arms of the wicked one, it was evident that it was no strange work with him."

The next day they and some other friends met in the cabin of the *Dumfries*. "After a little conversation, singing and prayer were proposed, and dear Hudson gave out in a firm, clear voice the beautiful hymn—

How sweet the Name of Jesus sounds
In a believer's ear !
It soothes his sorrow, heals his wounds,
And drives away his fear.

"The good old tune 'Devizes' was struck up, and he sang with the utmost composure through the whole hymn. Mr. Plunkett prayed for us all as believers in our common Saviour, and for his two young friends in particular (including another missionary) just going out as Ambassadors of the Prince of Peace. Dear Hudson then engaged in prayer, and a stranger would little have thought that the firm tone, composed manner, and joyous expressions were those of a youth who was in a few minutes to bid adieu to parents, sisters, friends, home, country. But his heart was strong in the Mighty God of Jacob, therefore his spirit quailed not. Once only was there a slight falter, while commending the objects of his love to the care of his Heavenly Father—a momentary struggle—and all was again calm. Yet he did not forget that he was entering upon a course of trial, difficulty, and danger; but looking forward to them all, he exclaimed, 'None of these things move me,' etc."

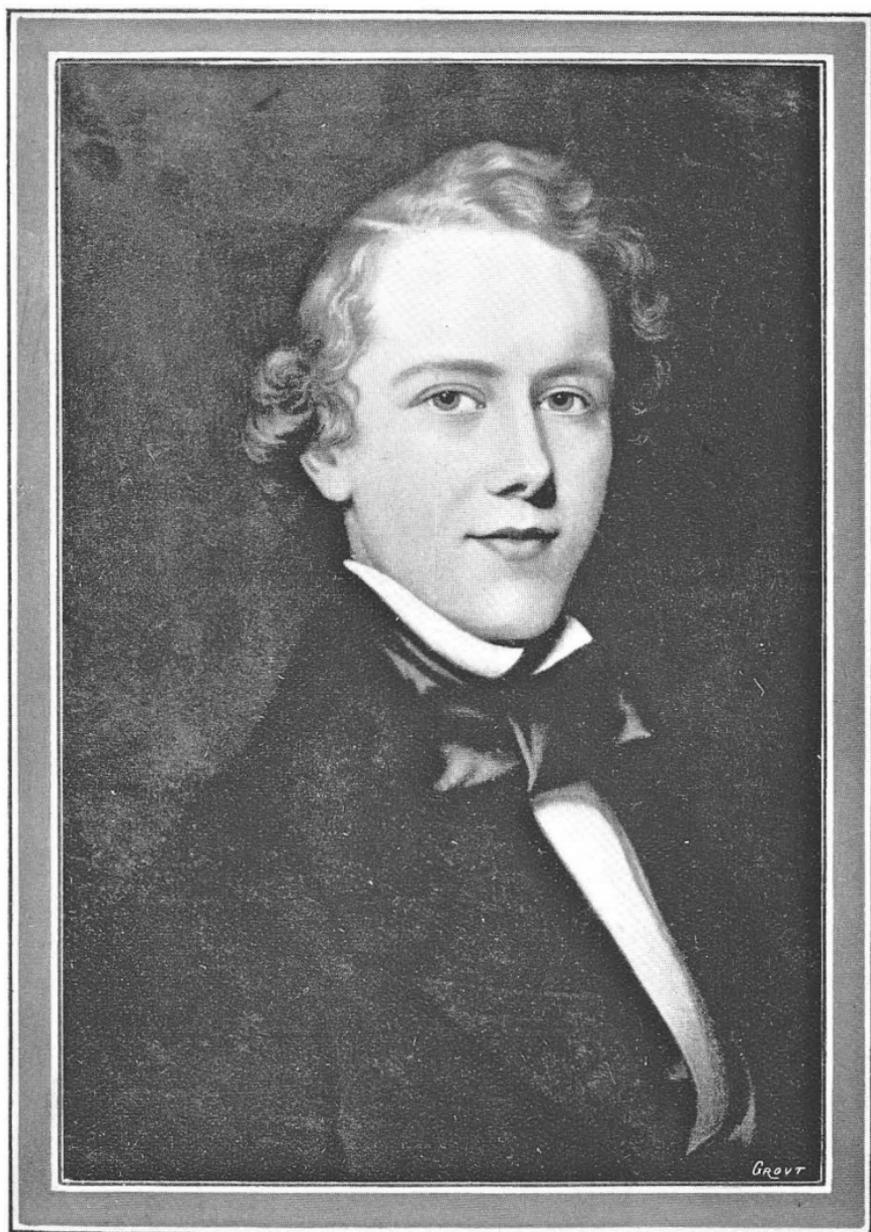
Mrs. Taylor tells of her moment of trial. "The farewell blessing, the parting embrace. A kind hand

IN MEMORIAM: J. HUDSON TAYLOR

was extended from the shore ; I stepped off the vessel scarcely knowing what I did, and was seated on a piece of timber which lay close by. A chill came over me, and I trembled from head to foot ; but a warm arm was quickly around my neck, and I was once more pressed to his loving breast. Seeing my distress he had leaped ashore to breathe words of consolation. ‘Dear Mother,’ he said, ‘do not weep ; it is but for “a little while,” and we shall meet again. Think of the glorious object I have in view in leaving you ; it is not for wealth, or fame, but to try to bring the poor Chinese to the knowledge of Jesus.’ As the vessel was receding he was obliged to return, and we lost sight of him for a minute ; he had run into his cabin, and hastily writing in pencil on the blank leaf of a pocket Bible, “The love of God which passeth knowledge.”—J. H. T.,’ returned to the deck, and threw it to me on the pier. By and by the vessel neared again to receive the mate, . . . once more our dear one reached out his hand which was eagerly grasped. Another ‘Farewell : God bless you !’ was reciprocated, and the deep waters of the Mersey became a separating gulf between us.

“While we stood waving our handkerchiefs and watching the departing ship, he took his stand at its head, and afterwards got into the rigging, waving his hand in token of farewell, looking more like a victorious hero than a stripling just entering the battle-field. His figure became less and less distinct, and, in a few minutes, passenger and ship were lost in the distance.”

After a long and tedious voyage of twenty-three weeks and two days, Mr. Taylor landed at Shanghai on March 1, 1854.



J. HUDSON TAYLOR.

From an oil-painting dated August 1852 in the possession of Mr. and Mrs. B. Broomhall.

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The parting with her son cost much to Hudson Taylor's mother, but she would not on any account have held him back. She knew, as did her son, that no work on earth could compare with the work of carrying the message of salvation to those who knew it not. She coveted for him no greater honour. There are positions of human distinction and honour, such as that of military renown, on which poets and historians converge the rays of glory—till it dazzles, fascinates, inflames. But "How different," says the Rev. William Arthur, "is his lot who toils under the same sun to turn men to God. His deeds rejoice the hosts who little reck of the battle's issue, but sing when a soul is saved. His name is written in letters bright as heaven's crystals, incorruptible as its light. His reward is God's approval upon earth; and when earth is burnt up, a crown flashing with the glories that beam from the Deity unshrouded; a throne that even eternity cannot crumble, and which immortals, whom his toil was the means of saving, will joyfully surround. Let the merchant tell his gold, the statesman sway his realm, the warrior trample on his foe; let the philosopher expound creation, the scholar elaborate his tome, the poet attune his lay; but let him that would have bliss for ever unshorn, go and win souls!"

The wonder is that thousands more do not eagerly go to do this blessed and Christ-like work.

Of the work of Mr. Taylor during his first six years in China nothing need here be said. One fact, however, is significant, and should be named because of its relation to later developments. Writing home in January 1860, Mr. Taylor said:—

"Do you know any earnest, devoted young men

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desirous of serving God in China, who—not wishing for more than actual support—would be willing to come out and labour here? Oh, for four or five such helpers! They would probably begin to preach in Chinese in six months' time; and in answer to prayer the necessary means for their support would be found."

These few workers were given—they were the first of a great company of whom there are now connected with the Mission more than 800 missionaries, including wives, most of whom were missionaries before marriage. The missionary zeal and devotion of this great company is an even greater cause for thankfulness than for the large number. Probably two requirements have done much to prevent unsuitable persons joining the Mission, namely: a distinct understanding that there was no guarantee of income whatever by the Mission; and the importance attached to proved efficiency in work already done. A good record for Christian work already done counted for much; without this the candidate had but little chance of being accepted.

How the work grew—how province after province was opened for mission work—how, without collections, or personal solicitation of money, it has been sustained, until an aggregate sum of over £1,000,000 has been received, it is not our present purpose to say. In the space available our reference must be, not to the Mission and its development, but to its Founder.

His removal speaks to us all. It is an occasion for humbled and most grateful appreciation of what the Great Head of the Church enabled His servant to accomplish. The success vouchsafed is a striking and most impressive example of the honour God will give

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to those who implicitly trust Him and unreservedly yield themselves to do His will. Our purpose, therefore, in this article is not to magnify our beloved brother, Hudson Taylor, but to magnify the grace of God in him, and—though painfully conscious of inability to do it as we would—to set before ourselves, and those who may read these lines, some of the lessons of his life.

The purpose of his life has often been referred to, but never has it been better told than in an "In Memoriam" notice of Hudson Taylor in *The Guardian*. The writer of this notice has gone to the heart of things, and has grasped and stated with striking precision the object and aim of Mr. Taylor in his life-work. He says:—

"He had but one aim—to preach Christ to China by any means that came to hand. With no defined views upon Church order, there was nothing so real to him as the individual soul, and God in Christ for its salvation. All he probably sought was the first real act of faith, disregarding as of quite disproportionate value sacramental means of grace. So burning a spirit soon gathered kindred souls round him, and he launched upon China the freest missionary lances of our generation, to break down, in the first place, opposition to the foreigner, and to make the One Name known. . . .

"If any wish to realise what simple faith in God can effect in so brief a space of time, let them study the map of China in the *Student Volunteer Missionary Atlas*, and mark the stations, marvellous in number, of this Mission, dotted apparently all over the western regions of the Chinese Empire. The spiritual force has been so great that no Church or denomination can

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show so imposing a mass of missionary agents in China as the Inland Mission, with the exception of the Church of Rome—with its four centuries of work behind it.”

Another sentence from this generous and beautiful tribute must be given:—

“The power inherent in a simple faith without any accessories or system remains as an awe-inspiring and tremendous fact; and, further, the first step is common to all Christianity—namely, the actual apprehension of God in Christ by a simple act of faith by the individual soul by whatever means attained.”

All through Mr. Taylor's missionary life his aim was just what this writer says it was—to preach Christ to the Chinese. Nothing turned him aside from this. The desire grew, and he longed to enlist others in the work. At first, a few helpers, then more, then Protestant missionaries for each province in China in which there were none; and however impracticable at the time this project might seem, he was permitted to see the desire of his heart realised. The desire of his life was that Christ might be preached throughout the length and breadth of China. For this he laboured unceasingly, and with the measure of success that has been seen.

Such a life must have lessons for all. What are they? Above all things his life exemplified the power of prayer; the value of faith in God; the strength that comes from a right use of the Word of God; the blessedness of fellowship with God.

Those who were privileged to work with him know how all work was done in the spirit of prayer. As one thing after another came up for consideration, there

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was the uplifting of the heart in ejaculation for guidance and help, and this in a manner the simplest and most natural possible.

His faith in God was strong and unwavering.

In the use of the Word of God he gave that "personal attention to the very words of Holy Scripture, in the spirit of obedience and prayer," which the Bishop of Durham says was never needed in the Christian Church than now. Untroubled by the battlings of criticism the words of *the* Book were to him an all-sufficient warrant for faith, a foundation on which he could stand as on an "impregnable rock." For his own need, for the world's need, there was no book to compare with that—it was the supreme authority.

The joy and fruitfulness of abiding in Christ was a subject upon which he delighted to dwell. He exemplified this. There was in him "A restful realisation of the Lord's companionship!" "That," says Mr. Jowett, "has been the characteristic of all men whose religious activity has been forceful, influential, and fertile in the purposes of the Kingdom. At the very heart of all their labours, in the very centre of their stormiest days, there is a sphere of sure and restful intimacy with the Lord. . . . Get a man who is restfully intimate with his Lord, and you have a man whose force is tremendous! Such men move in apparent ease, but it is the ease that is linked with the infinite; it is the very rest of God. They may be engaged in apparent trifles, but even in the doing of the trifles there emerge the health-giving currents of the Kingdom of God."

To quote again from Mr. Jowett's delightful little book, *The Passion for Souls*:—

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“There is a certain compulsory impressiveness of character which attaches to profound spirituality, and which is commandingly present in those who walk in the fellowship of the Holy Ghost. I know not how to define it. It is a certain convincing aroma, self-witnessing, like the perfume of a flower. It is independent of mental equipment, and it makes no preference between a plenteous and a penurious estate. It works without the aid of speech, because it is the effluence of a silent and secret communion. It begins to minister before you preach; it continues its ministry when the sermon is ended. It is endowed with marvellous powers of compulsion, and it sways the lives of others when mere words would miserably fail. The pitman away yonder in the county of Durham felt the strength of this mystic constraint when he said of his old vicar, ‘You have only to shake that man’s hand to feel that he is full of the Holy Ghost!’ And his fellow in toil, an agricultural labourer in a not distant village, was bowing beneath the same persuasion, when speaking of another he said, ‘I never saw that man cross the common, sir, without being the better for it!’ What is it, this mysterious influence? It is this: ‘He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed in Him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified.’ Then it was not the vicar whom the pitman felt, but the vicar’s great Companion; it was not the man who crossed the common, but the man’s inseparable Guest and Friend. My brethren, Jesus is now glorified! The Holy Ghost has been given! We, too, may cross our common, and by the

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very crossing make men better: for in the prayerful fostering of a conscious friendship with Him the 'rivers of living water' will flow from you and me."

Among the many letters of sympathy received by the writer, or by his wife, the following words are in one just to hand which bears upon this point:—

"We have thought a great deal about the going 'Home' of the dear, venerable apostle, J. H. Taylor, and, knowing how much it will mean to you, I wish to offer you the sympathy my husband and I feel for the great cause, and for yourself. There can only be great thankfulness for such a life, and its lessons will last and enrich many lives through the inspiration that such faith and holiness produce. Truly he can say, 'I have fought the good fight, I have kept the faith,' and the 'henceforth' is now to him a realised fact. . . . What a harvest he has lived to see, and yet it is scarcely more than a beginning in view of the millions yet to be reached in China! Would that more of us had that holy emanation which I think every one felt in his presence!"

For Hudson Taylor's best, and all-unconsciously-written, autobiography, we must read the early volumes of *China's Millions*. No record of his life can better portray his true character, and nothing he has ever written is better worth re-publication than his short comments upon the texts of Scripture printed as page illustrations in these early volumes. These articles, under the general heading of "China for Christ," are faithful reflections of the missionary zeal—the faith—the prayerfulness which made Hudson Taylor what he

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was. In them we may see the seed-corn that was sown some thirty years ago, of which the China Inland Mission of to-day is the manifest fruit. The lesson is for us all. It is that God honours faith, answers prayer, and never fails those who "attempt great things for God, and expect great things from God."

Nothing we can write can be so appropriate as a few passages from these papers; they illustrate and confirm all that we have said. If disjointed, as without context they must be, they may not be the less welcome.

"Whatsoever He saith unto you, do it."

"More than eighteen hundred years have elapsed since these words were uttered; but a similar exhortation is still needed by the Church collectively, and by each one of us individually. . . . Most affectionately and earnestly would we urge upon each one of our readers, 'Whatsoever *He* saith unto *you*, do it.' Many years have elapsed since the Lord first laid it upon our heart to carry the Gospel to every unoccupied province of China Proper, as a preliminary to the evangelisation of its surrounding dependencies. Then there were eleven provinces without resident missionaries. In one of them we have since opened up work in seven or eight districts and are labouring alone. In another, the good work was commenced by an earnest and successful American Mission, and we are also working there. But in the remaining nine there has been up to the present time no Protestant missionary to be found.

"The word of the Lord in reference to His various commands is not 'Do your *best*,' but 'Do *it*,' that is, 'Do *the* thing commanded.' We are, therefore, making

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arrangements for commencing work in each of these nine provinces.”

“Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.”

“‘Look up, look up, O Israel! Heathenism is strong, but there is One stronger.’ . . . ‘Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.’ His hands ‘have laid the foundations of this house, His hands shall also finish it.’ *And they did finish it.* . . . We want to go into every province of China, to tell of His dying love, to tell of His living power. Who will help in this glorious work? . . . Who will help in prayer? Who will go and live Jesus among the heathen Chinese? Who will uphold the hands of those who have gone, and of those who are going there? Who will circulate information, and thus lead other believers to feel for China’s need? Let us ever remember that each of these things can only be pleasing to God, and really effectual, as it is done ‘Not by might, nor by power, but by My Spirit, saith the Lord.’”

“From this day will I bless you.”

“In pleading for China’s millions, we need but little argument. ‘Preach the Gospel to *every* creature’ is the command—broad, simple, unmistakable. Here are not individuals merely, but whole tribes and races, destitute of the Gospel; and of the vast Chinese population, each morn, as it arises, sheds its light on 30,000 souls who *never* heard of Jesus, who, ere the morrow dawns, will die as they have lived. My Christian reader, what have *you* done for them? What

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are you doing for them? What do you intend to do for them? Can God say to *you*, 'From this day will I bless you'?"

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Isaiah xl. 4, 5.

"It is when we come to speak of the evangelisation of the whole Chinese Empire that we find the full value of these precious promises. The heart is lifted up with triumph, the lips are filled with praise, as we review in this light the mighty difficulties to be overcome. China's vast extent, and the tedious methods of locomotion—its teeming millions and the few who are sent to preach the glad tidings—the difficulties of the language, and the peculiarities of Chinese modes of thought—their own self-esteem, and their hostility to foreigners, heightened by the evils of the opium traffic and by our high-handed dealings with them—the obstacles springing from their ancient civilisation, and from ancestral worship and its concomitants—their religious views on the one hand, and scepticism and apathy on the other—a whole host of difficulties which would otherwise overwhelm the Christian missionary, now only serve to deepen his joy, and to increase his assurance of the ultimate triumphs of the Gospel.

"'All flesh is as grass, and all the glory of man as the flower of grass; but the Word of the Lord endureth for ever.' And this is the Word which by the Gospel

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we have to preach in every province of China, and in Chinese Tartary and Thibet. 'The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'

"Even hereunto are ye called."

"What sustained the primitive Christians under all these trials and persecutions? FAITH IN THE LIVING GOD, AND IN HIM ALONE. They never thought of leaning on human wealth or human power; never raised the question how they were going to be supported, or how they were to be protected. They raised no question as to whether the door was open or not, or as to what would be the consequences of their mission. Commanded to go everywhere, they went everywhere; commanded to preach the Word, they preached it; some accepted it, and they rejoiced greatly; some rejected it and persecuted them, and they rejoiced that their Master had counted them worthy to suffer for His sake. By submission they conquered; through weakness they became a power which none could overthrow. Driven from one place they never thought of resisting, but surely gathered that God intended them to work elsewhere, and persecution only proved to them like mowing the grass, or like the roller to the lawn. And yet they were men and women of like passions as ourselves, had no calling in which we do not share, no power which is refused to us, and no reward to which we may not attain."

"Hold God's Faithfulness."

"Such we believe to be the purport of these three

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words of our Lord, that in our version are rendered 'Have faith in God,' and in the margin more literally, 'Have the faith of God.' . . .

"The man who holds God's faith will dare to obey Him, however impolitic it may appear. . . . How many estimate difficulties in the light of their own resources, and thus attempt little, and often fail in the little they attempt! All God's giants have been weak men, who did great things for God because they reckoned on His being with them. . . . Oh! beloved friends, if there is a living God, faithful and true, let us hold His faithfulness. . . .

"Holding His faithfulness, we may go into every province of China. Holding His faithfulness, we may face with calm and sober but confident assurance of victory, every difficulty and danger. We may count on grace for the work, on pecuniary aid, on needful facilities, and on ultimate success. Let us not give Him a partial trust, but daily, hourly, serve Him, 'holding God's faithfulness.'"

Such passages clearly show where lay Hudson Taylor's strength. Can we wonder that God blessed and prospered His servant, and permitted him to see the desire of his heart?

After the many years of most strenuous labour, there came a complete breakdown of health, and he was compelled to withdraw from the work of active leadership, though glad to advise, as needed, his successor in the general direction of the Mission—Mr. D. E. Hoste.

He retired for quiet and rest to Switzerland, and during his stay in that country had to bear the great sorrow of the loss of his devoted wife, whose help both

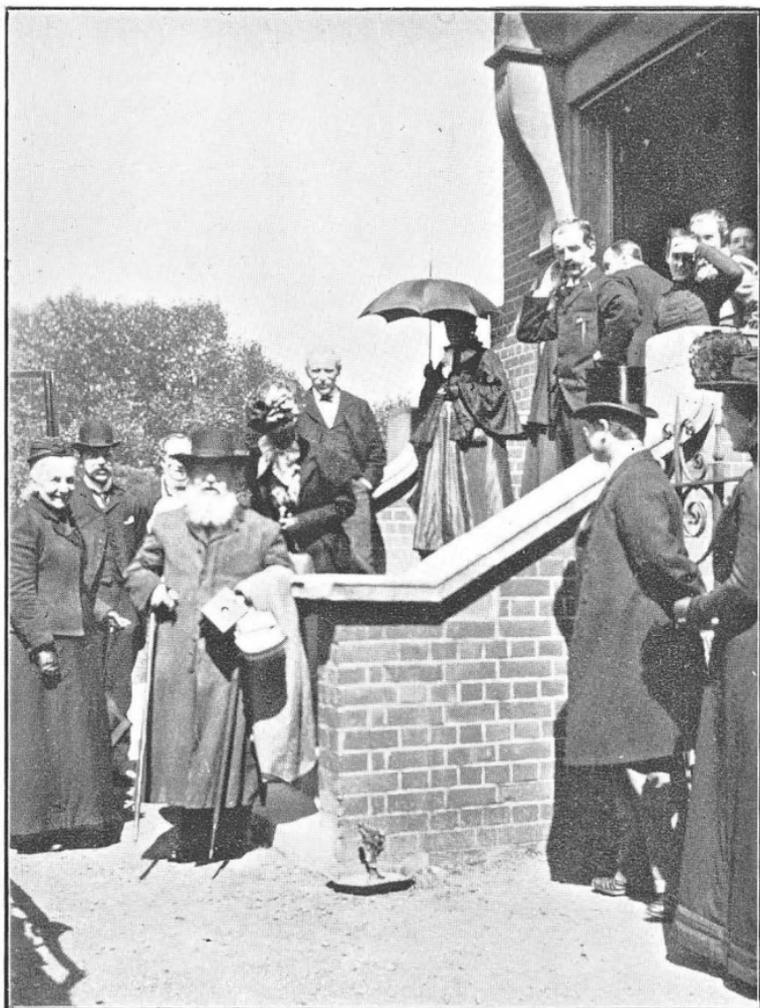


Photo by

Walter Tucker.

MR. HUDSON TAYLOR LEAVING THE MISSION HOME IN LONDON.

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in health and sickness had been to him of inestimable value.

In the beginning of 1905 he felt well enough to decide to re-visit China—travelling *via* America to avoid the great heat of the Red Sea.

He arrived in China on April 17. After a very brief stay in Shanghai he went to Yang-chow, to the training home for the lady missionaries of the C.I.M. One of these, herself but newly arrived at the Home, in a letter to a friend, writes:—

YANG-CHOW,
April 23.

Sunday afternoon. It is Easter Sunday to-day, but a cold and rainy day. I do not think any of us will ever forget these days. It is so touching to see and hear Mr. Taylor. . . .

Last night he took prayers, and out of his weakness he spoke to us with such power, words that went right to one's heart. Then he asked us for the hymn, "Till He come," and while we were singing, he could not help the tears coming to his eyes.

"Sometimes the time seems long," he said, "but after all, it is only a little while."

To-morrow they are going back to Chin-kiang, and from there to Ho-nan and Hu-nan.

On his way to Chin-kiang he wrote the following letter:—

ON THE WAY TO CHIN-KIANG,
April 20, 1905.

MY BELOVED FRIENDS—

Since landing in China on the 17th inst. a number of letters have reached me, expressing love and sympathy, that have deeply touched my heart. How much I wish that it were possible to thank you all in person, or at any

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rate to write with my own hand to each one! Not having strength for this, I am glad to avail myself of the medium of our *Monthly Notes*, and must ask you to accept this general acknowledgment.

To be once again in China and to see and hear from one and another personally, is a great joy and refreshment. May I ask your prayers that we may be guided as to the employment of the short time I can remain before the great heat of summer begins? Travelling is now so much less difficult than formerly, that I may, perhaps, be able to attend a conference in Ho-nan, and visit the capital of Hu-nan, a province for which we have prayed so long. Help me by your prayers, dear friends. My strength is not what it once was, but "He giveth more grace." He does not expect or require anything in us that He is not willing and able to impart. I have found the Lord's word in my reading to-day so precious: *Let Thine hand be ready to help me*; for I have chosen Thy precepts.

Again thanking you for all your love and help at this time, as well as in the days of my great sorrow last summer, believe me, with sincere affection, in which my son and his wife wish to join,

Gratefully yours in Christ,

J. HUDSON TAYLOR.

From letters received, it appears that Mr. Taylor had set his heart on a visit to Chang-sha, the capital of the Hu-nan province. He reached that city, and there on the 3rd of June the Home-call of the weary labourer came. Probably in no city in China could he have more appropriately adopted the words of Simeon. Of all the unevangelised provinces of China in which he had sought to place missionaries, the Province of Hu-nan was the last to receive them. It was the most violently anti-foreign province in China, and all efforts through

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many years to open a station had been unsuccessful up to 1898.

At the annual meeting of the C.I.M. in 1887 the devoted Adam Dorward said:—

“Friends urged me not to think of Hu-nan, that there was plenty of work elsewhere, that the Hu-nan people were very hostile to foreigners, and it would be better to work where we could definitely settle among the people. But Hu-nan was so laid upon my heart that I felt I must go, and the Lord opened the way.

“For four years I went about the province without any European associate. . . . Of the nine years that I have been in China, six years have been thus spent in trying to settle in Hu-nan. During all that time, just passing from place to place, it has very often been attended with great suspense. We have come to a city, by foot or by native boat, and have entered it, not knowing whether we should leave it alive or not. But God’s presence was very real to me in the midst of all difficulties and trials.”

Mr. Hudson Taylor immediately rose after Mr. Dorward had spoken, and said: “No one can imagine what it has been to be practically homeless for six years, never to know when he went to bed any night, whether he would sleep quietly in his room, or whether there would be a riot. . . . I do thank God for giving us Mr. Dorward. I praise God for all those who are going forward and working in the more encouraging parts of China; . . . but I do praise God for the men who work for God without encouragement, and who, for God, are willing to be homeless, to work among the

IN MEMORIAM: J. HUDSON TAYLOR

hostile, and to spread the knowledge of Christ, even in Hu-nan and Kwang-si."

To see the excellent and well-situated premises of the China Inland Mission (only secured in 1901, and the first to be rented by any foreigner) in the fine city of Hu-nan, the capital of this province, and two medical and several other missionaries at work there, would be to Mr. Taylor a joy indeed.

Of the date of his arrival at Hu-nan we have as yet no knowledge, but at this place on Saturday, the 3rd of June, he suddenly passed away. Thus ended the earthly course of one whose labours for China—throughout a long life—had been unceasing.

We would gladly acknowledge the many private letters of personal sympathy sent to the writer and his wife. From two of these, extracts may be given.

The Rev. F. B. Meyer writes:—

"I cannot tell you how greatly he has influenced my life from that day, years ago now, when he first stepped on my platform at Melbourne Hall, and took as his text, 'Have faith in God,' interpreting it to me that we are always to reckon upon God's faithfulness. I confess that that address has been with me ever since, and again and again I have remembered his saying that we were not to ask God to help us, but always to hold ourselves in readiness to help Him. I am so thankful that I ever knew him, and always shall know him."

A valued friend, an esteemed member of the Society of Friends, Mr. Alfred S. Dyer, writes:—

"I want to express our deep sympathy with you at

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the loss of your beloved relative, Mr. Hudson Taylor. We suppose his Home-call was not altogether unexpected. It having taken place in the land for whose people he had laboured so nobly and heroically, will have a great moral effect which will not be lessened by the lapse of time. I regard his life as one of God's best gifts to humanity. It has been of immeasurable value, not to China only, but in as real a sense to the Church of Christ in all lands. And its lessons now may be as of great a value as its former activities."

The faithful worker has been removed, but the lessons and influence of his life remain, and will yet mean much for the spread of the Gospel in China.

We close this article with some of his own earnest words for China: never were they more needed than now:—

"The claims of an empire like this should surely be not only admitted, but realised! Shall not the eternal interests of one-fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery arising from one-half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China's salvation?"

“The road to the City is often rough with flints, and clogged with mire, and dark with shadows of the valley. But when the road runs up to the gate at last, it passes on through it, in one line, into the golden street. No gulph divides them. It is a transfiguration. Grace, used humbly and in fear, is one in essence with the glory that is to be revealed.”

BISHOP HANDLEY C. G. MOULE, D.D.

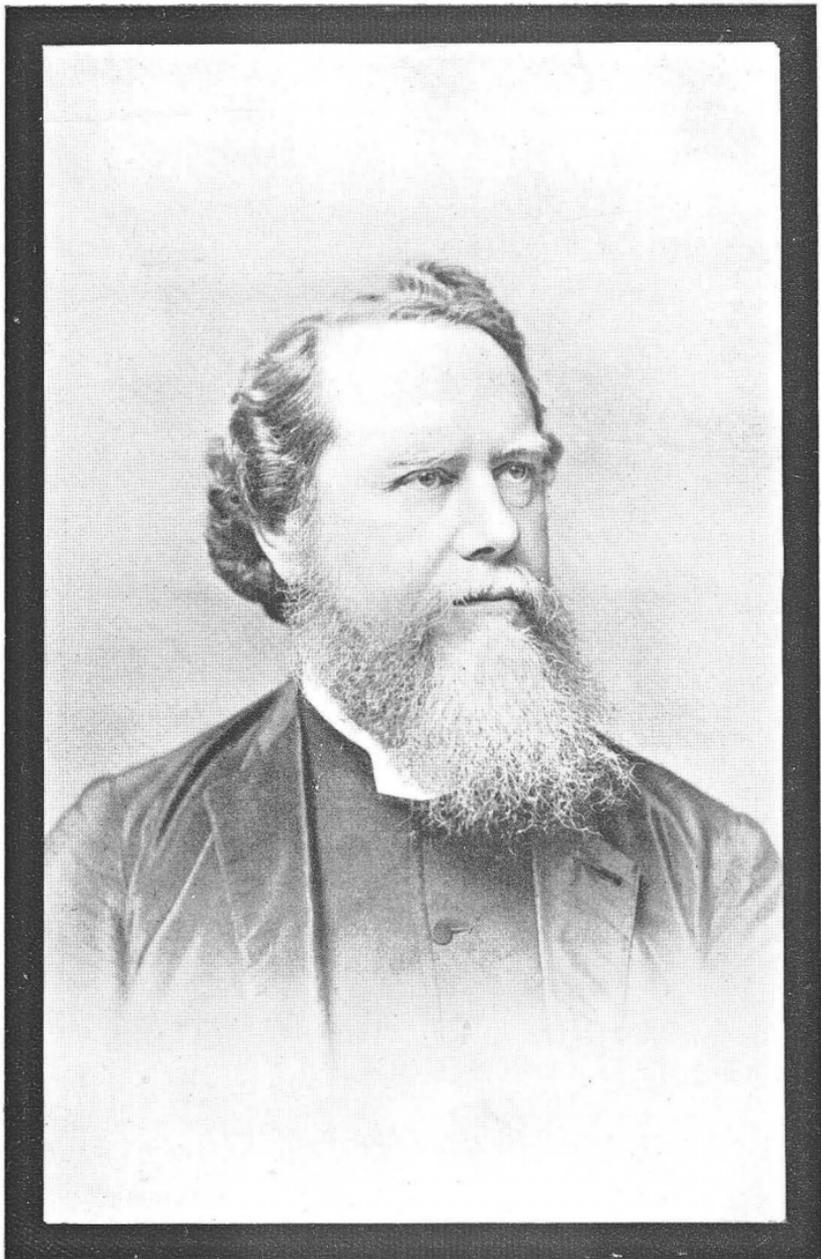


Photo by

J. HUDSON TAYLOR. 1889.

Fredricks, N.Y.

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PROGRAMME
OF
The Memorial Service

HELD AT THE MILDMAY CONFERENCE HALL,
LONDON, JUNE 13, 1905.

HYMN, "O God our help in ages past."

PRAYER led by Bishop Cassels.

PSALM LXXII. read by Rev. John Wilkinson.

LETTERS OF SYMPATHY, etc., read by Marcus Wood, Esq.

ADDRESS by Theodore Howard, Esq., Chairman.

PRAYER led by William Sharp, Esq.

ADDRESS by J. E. Mathieson, Esq.

ADDRESS by Eugene Stock, Esq.

HYMN, "For all the saints who from their labours rest."

ADDRESS by Rev. John Sharp.

ADDRESS by Rev. R. Wardlaw Thompson.

ADDRESS by Dr. Harry Guinness.

ADDRESS by Walter B. Sloan, Esq.

HYMN, "For ever with the Lord."

PRAYER AND BLESSING, Rev. J. J. Luce.

MEMORIAL SERVICE

The following are the names of some who were present as Representatives of various Societies and sections of the Church of Christ.

A. H. Baynes, Esq., Baptist Missionary Society.
 Rev. John Sharp, British and Foreign Bible Society.
 Rev. H. A. Raynes „ „ „ „ „ „
 Rev. H. E. Fox, Church Missionary Society. „
 Eugene Stock, Esq. „ „ „ „ „ „
 Rev. B. Baring Gould „ „ „ „ „ „
 Rev. G. Tonge, Church of England Zenana Missionary Society.
 Rev. R. Wardlaw Thompson, London Missionary Society.
 Rev. George Cousins
 Rev. John Wilkinson, Mildmay „ „ Mission to the Jews. „
 Captain Tottenham, Mildmay Conference Hall.
 G. Graham Brown, Esq., National Bible Society of Scotland.
 Rev. W. Dale, Presbyterian Missionary Society.
 Rev. James Maxwell, M.D., Presbyterian Missionary Society.
 Dr. Harry Guinness, Regions Beyond Missionary Union.
 Principal Forbes Jackson „ „ „ „ „ „
 E. A. Talbot, Esq. „ „ „ „ „ „
 Major Salter, Salvation Army.
 Rev. W. H. Findlay, Wesleyan Missionary Society.
 Rev. J. M. Brown „ „ „ „ „ „
 Rev. A. R. Cavalier, Zenana Bible and Medical Missionary Society.
 W. Hind-Smith, Young Men's Christian Association.
 The Rt. Rev. Bishop Cassels. Rev. J. J. Luce.
 Albert Head, Esq. Cecil Polhill, Esq.
 Dr. Thomas Neatby. Rev. James Stephens.
 J. E. Mathieson, Esq. William Sharp, Esq.
 Rev. William Piercy. Colonel Hogge.
 P. S. Badenock, Esq.

II

ADDRESS BY THEODORE HOWARD, ESQ.

HOME DIRECTOR OF THE CHINA INLAND MISSION

“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.”

These words emphatically describe the life and work of our beloved friend and brother who has so lately entered into his rest. It is difficult to speak of Mr. Taylor, what he was and what he has done—a man who was an example and an inspiration, not only to those who immediately were with him, but to many of the churches and missions throughout the world. And, without appearing to praise and exalt him as a man—and we know very well that this of all things he would most strongly have deprecated—in all that is said about him and his work to-night, we desire emphatically to magnify the grace of God, and to remember that it was not Mr. Taylor but Christ working in and by him.

Not by might nor by power has he accomplished his great and most remarkable work, but by the Spirit of God. He was a chosen vessel, sanctified and made meet for the Master's use, chosen by God to take the

IN MEMORIAM: J. HUDSON TAYLOR

Gospel into all the unoccupied provinces of Inland China. He was eminently fitted by God for this special service by the diversities of his natural gifts, but, primarily and supremely, by the grace and work of the Holy Spirit of God. He was a man filled with the Spirit. Some here who have known him nearly all his life—I have known him for about fifty years—can bear witness to the fact that he walked in the Spirit, and that his whole life manifested that he brought forth the fruit of the Spirit.

First of all, and most manifest, was his love to God and love for His word, on which he meditated day and night. Its promises he tried and proved to his life's end. He "knew whom he had believed," and was "persuaded," and proved, that He was able to keep that which he had committed unto Him.

Then his love for God's will. Mr. Taylor's was a fully surrendered heart and will. He rejoiced to do the will of God, and evermore proved that it was perfect.

His love for God's work. To this he gave himself up absolutely, and laboured all his life for the salvation of souls.

His love for God's people. There was no narrowness in Mr. Taylor's love for his brethren in Christ, and his heart evermore went forth with the words of the apostle Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Love for God's presence. Hudson Taylor walked before God: by day and night he dwelt in His immediate presence. Faith was to him the evidence of his unseen Lord. Blessed change from faith to sight, to see the King in His beauty, and to be with his Lord where He is!

THEODORE HOWARD

Hudson Taylor was a man of prayer. He gave himself to prayer. In everything, by prayer and supplication, with thanksgiving, he made known his requests to God, and the peace of God kept his heart and mind by Christ Jesus. He knew what it was to have fellowship with the Father and the Son by the Spirit. Therefore he knew what it was to expect and receive answers to his prayers, according to the will of God.

Hudson Taylor's faith was in glorious exercise. It was a real laying hold of, and absolute trust in, the word and promises of the living God. His faith failed not. The China Inland Mission is just the proof how sure, safe, blessed, and real a thing it is to trust in the living God. For forty years the Mission has been sustained by faith, no subscriptions asked, no collections made, and no personal appeals. The need of China and the facts of the case have been laid before the Christian public. The prayer of faith has constantly gone up that God would open the hearts of His stewards. The result you know full well: God has supplied all the needs of His servants according to His riches in glory by Jesus Christ.

Hudson Taylor was certain that God had called him to the work, and, in unquestioning obedience, unwearying patience, unflagging pertinacity of purpose, he persevered in the work in spite of apparently insuperable obstacles. When the China Inland Mission was begun, Inland China was almost a closed land. Now, after forty years, every province is occupied. It is beautiful to remember that God has permitted His faithful servant to fall asleep in the capital of the last province opened to the Gospel.

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I think that we should bear in mind that Hudson Taylor was gifted with remarkable powers of organisation. He paid the greatest attention to matters of detail. He was extremely particular that the funds of the Mission should be dealt with in the most economical way, and that the accounts should be kept with scrupulous exactness. In his own life, and in his personal expenditure at home and in China, he set every member of the Mission an example of self-denying economy, ever ready to deny himself for the good of the work and the workers. His was a whole-hearted surrender of himself, his time, his talents, and his means, to the service of his blessed Master. He was in line with God's purpose, God's time, and God's way, and God's work grew and prospered in his hands.

Dear Mr. Taylor won the heart-love of all who knew him. His humility, his tenderness, and his sympathy, endeared him to all. His life-work has been to many of us an object-lesson, proving beyond question that it is no vain thing to trust in the living God, and that "He is, and is a rewarder of them that diligently seek Him." Like the great missionary apostle of old, he was "in journeyings often, in perils of water, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," and, besides those things which are without, that which came upon him daily, "the care of all the churches." The Lord Jesus Christ left us an example that we should follow in His steps. Hudson Taylor followed

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that example. May we know what it is to follow him as he followed his Lord!

In conclusion, may I ask your most earnest prayers for our beloved brother, Mr. D. E. Hoste, on whom has fallen the deeply responsible position of General Director of the China Inland Mission; that, as the Lord was with Mr. Taylor, so He will be with Mr. Hoste; that he may be a true Joshua, now that the first leader, as Moses, is called to rest, to lead God's people up to a full possession of the promised land of China. Pray that the mantle of Elijah may indeed fall on Elisha, that Mr. Hoste may have a double portion of Mr. Taylor's spirit.

As we think of the departure of our beloved brother, Mr. Hudson Taylor, we know that "death is swallowed up in victory." "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

III

ADDRESS BY J. E. MATHIESON, ESQ.

I WOULD rather have remained silent this evening, but the dear friends of the China Inland Mission have asked me to say a few words because of my relationship for many years as a neighbour and friend of dear Mr. Hudson Taylor whilst I lived at this place (the Conference Hall, Mildmay). It is the privilege of the Superintendent of Mildmay, year after year, to welcome many beloved brothers and sisters from the far-off mission fields ; and it is his joy that acquaintances made in this manner ripen into friendship, as my acquaintance-ship with dear Hudson Taylor did.

I would not like to omit to say how very warm and deep a friendship I had with my beloved friend, Mr. Broomhall, dear Hudson Taylor's brother-in-law, and faithful fellow-labourer in the work, for a long period of years. We thank God for them both.

My recollection of dear Hudson Taylor comes out very prominently in connection with the weekly prayer meeting, from four to six o'clock every Saturday afternoon, which, for a long period of years, was held in room No. 6 in this building. Some of us who had had a hard week's work used to attend that meeting, and

J. E. MATHIESON

come forth refreshed and glad because of the impetus which we received from week to week. And, when dear Hudson Taylor himself was at home, it was a remarkable spectacle that we witnessed. With a pointer in his hand and a large map of China on the wall, he would take us from province to province and from city to city, and name these provinces one by one, and the cities or towns or stations in which the China Inland Mission was working; and, not only so, but, name by name, he would mention every missionary in every part of those vast provinces all over China. You must remember, dear friends, that the great provinces of China are as big as many of our European kingdoms; and one of the wonders which we have witnessed in this past half century was the display of faith, the zeal for Christ, and the compassion for souls, manifested in the life of that man, "a man greatly beloved." He was able, in the arms of his faith, to embrace the whole of the provinces of that vast empire.

I thank God for the Scriptural address from our honoured friend, Mr. Howard, to which we have just listened. Dear Hudson Taylor was a man of the Book; he believed in the Book. He had no doubt about the inspiration of Holy Scripture. He loved the Book, and he loved to meditate upon it and to bring forth out of its treasury "things new and old."

There are several remarkable texts that express the description, one would like to convey, of dear Hudson Taylor. One is a short one in the Book of Proverbs. "With the lowly is wisdom." You remember God's word, through Samuel the Prophet, to King Saul; "When thou wast little in thine own eyes I made thee to become the head of the tribes of Israel." And,

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because Hudson Taylor remained lowly in his own eyes, God was able to take that beloved man up and to make him a prince, if I may say so, amongst all the missionaries in what we call the Victorian Era.

He answers to the description given of that beautiful character in the Acts of the Apostles, Barnabas, the Son of Consolation. We are told that he was "a good man and full of the Holy Ghost and of faith." Hudson Taylor could embrace in his faith all these vast provinces. He was unresting and unsatisfied until every one of these provinces, according to his original desire, had received the blessing and the benefit of one or more missionaries to carry on the work for God and a testimony for Christ. China may be described as "a far-stretching land." We at home have no conception of its vastness. In the first Chapter of the Second Epistle of Peter, you remember the Apostle speaks of some people who are blind and cannot see afar off. Dear Hudson Taylor had a wonderfully keen spiritual vision. He could see the things that were afar off, as well as the things that were near at hand.

There is a book which was very much read about fifty years ago, called *The Near and the Heavenly Horizons*, by a Swiss lady, Madame de Gasperin. I cannot remember much about what is contained in the book, but it brought very vividly before one's mind how we should not only look at things from the human or earthly point of view, but try to look at things, and to look at men and women on this earth, from the heavenly standpoint, and behold the vast needs of a perishing world as God beholds them.

We do thank God that, in this age of decaying faith as it seems to me—in these days when people are

J. E. MATHIESON

getting more and more materialised—we have a blessed example in the life and in the work of Hudson Taylor of what God can do with one man filled with faith and with the Holy Ghost.

There is a mission known to some here present, but not to many, perhaps, which has been carried on for more than fifty years in the south of China, the Presbyterian Mission. Our first missionary, and our greatest, was a man named William C. Burns who, in his time, did noble work for Christ, beginning in the south of China, finding his way up to Shanghai, and then ultimately laying down his life at New-chwang, at the entrance of the great province of Manchuria. These two men, Hudson Taylor and William Burns, met and laboured together for some time before the China Inland Mission was formed, when Mr. Taylor was in China for his first period as an agent of what was then called the Chinese Evangelisation Society. These two men met and made a deep and lasting impression upon one another. They were exceedingly different in temperament and in training and in almost everything else, but they had the same burning love for Christ and the same compassion for the perishing. It is a great joy to know that these two men thus mutually benefited by their intercourse and knowledge and experience; and I know that to the very end of his life dear Hudson Taylor valued and revered the memory of William Burns.

May God, in His great love and mercy, raise up worthy successors of these pioneers of the Cross, until the whole of China be covered with His glory!

IV

ADDRESS BY EUGENE STOCK, Esq.

SECRETARY OF THE CHURCH MISSIONARY SOCIETY

PERSONAL apologies are quite out of place. I only wish to say that I am only one of three Secretaries of the Church Missionary Society on the platform. I speak because I have been told to do so.

All our hearts went with Bishop Cassels' prayer, when he reminded the Lord (if I may put it so) that this was a solemn occasion, but not a sad one, and that we have met to praise the Lord and not men.

I, too, like Mr. Mathieson, have been seeking for some text that would be appropriate to-night, and I have got one, but you will not find it in your Bibles, although it is Holy Scripture. It is from a Reformation version of the Bible, before our Authorised Version was made, some portions of which are preserved to us in the Church of England Prayer Book. The words are, "He hath exalted the humble and meek"; and that seems to me to describe exactly what the Lord has done with Hudson Taylor; exalted him. I think that we shall see presently that he has indeed been exalted, and that the whole Church of Christ, by whatever name it may be called, will be thankful, and

EUGENE STOCK

will praise God for the work that He did by His servant.

It was remarkable, surely, where the first eulogy appeared. It is the first, so far as I am aware, for on Monday morning only was it announced in the papers that the dear man had been called home, and on the Wednesday afternoon there appeared a wonderful article in *The Guardian*, the great and influential and powerful organ of the high church party in the Church of England (see p. 100). I read that article with astonishment, with delight, and with thankfulness, because it did not praise the man, but praised the Lord, for the grace of God in the man. I wondered who had written it. I now know that it was written by a Bishop who would be counted by many people as a high churchman; but he could appreciate dear Hudson Taylor, and in some respects is not so very unlike him. In particular, the article spoke of the fitting character of his home-call, just at the very time when we are all praying for the outpouring of the Holy Spirit—reminding us of that call to prayer issued both by the Archbishop of Canterbury and by the Chairman of the Free Church Council—for, said the writer of that article, everybody will acknowledge that Hudson Taylor's work was the work of the Holy Ghost.

I have been thinking of various great missionary pioneers in the work, and I have tried to think which of them our dear friend was like. I have thought of John Eliot and Hans Egede. I have thought of Ziegenbalg and Carey and Duff, Morrison and William Burns, to whom dear Mr. Mathieson referred, and Gilmour. I have thought of John Williams and Samuel Marsden and Patteson and Allen Gardiner.

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I have thought of Moffat and Krapf and Livingstone; great men, indeed, some of them, as the world would say, much greater men than our dear friend; but I do not find among them one exactly like him, and I am much mistaken if we shall not in the course of years, if the Lord tarry, begin to see that Hudson Taylor was sanctioned, enabled, and permitted by the Lord to do a work, not less than any of them, if, indeed, one might not say greater in some respects.

In two things I wish to remember what the dear veteran we all loved so much, did by God's grace. He did a mighty work for China, and he did a mighty work for the Church at home. I look back and I remember that it is this month, forty years ago exactly, since what I call the great crisis of Hudson Taylor's life. He had been for some years in China, as Mr. Mathieson has reminded us, but he was in England at that time,—and I trust that this meeting, and all that you will be hearing and reading in the next few weeks about Hudson Taylor, will send you to that wonderful book, *The Story of the China Inland Mission*, by his daughter-in-law, Mrs. Howard Taylor. There you will find, if you did not know it already, what that crisis was.

In June 1865, on a Sunday, God laid upon his heart with tremendous power, the terrible guilt of the thousands and millions who were that day worshipping in church and chapel and neglecting the myriads of China. He was at Brighton at the time, and then and there he prayed to the Lord to give him twenty-two men to occupy the eleven provinces not yet touched, and two for Mongolia. That was a crisis in the history of missions; and, though I agree with our

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friend, Mr. Mathieson, that Hudson Taylor was a man who had visions, he could hardly have seen what the Lord would do, from the inspiration which He had put into His servant's heart on that Sunday in June 1865.

Yes, but the opening up of China was not immediate. He was a man who saw visions, but the visions did not come to pass quickly. They were not fulfilled quickly; for years passed before he could accomplish his purpose, and ten years passed before more than two provinces had been occupied. But the day came. Within two years of the Chefoo Convention being passed, 30,000 miles had been covered by Hudson Taylor and his colleagues, and China was opened to all the churches; and now in every one of those provinces there are several missionaries working.

And then, we might refer to the wonderful simplicity and faith which enabled him to brave the criticisms of the smoking-rooms of Shanghai, and let the women, the handmaidens of the Lord, go—not indeed without great trial to flesh and blood, but because the Lord called them to go—far into the interior of the country, and there to speak for Him to their sisters in China. What a work the women have done in that land, and we owe it to the China Inland Mission which set the example!

But the work at home: I think I honour dear Hudson Taylor more for that than for anything else. He taught us all to put the cause of the Lord Jesus Christ, and of the great dying world, far above the cause of any organisation. It was not for the China Inland Mission that Hudson Taylor pled. I have heard him plead many times. It was China, and not China only, but the world. It was just as much joy to him when

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men went to Africa, or to Japan, or to India, or to Persia, or to South America, or to the islands 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.

One could give instance after instance, but may I mention one instance of his wonderful simplicity and large-heartedness and absolute unselfishness? It was to me such a beautiful trait in his character—the character that was formed in him by the Holy Spirit. It is just fifteen years ago that a great and remarkable meeting was held in Exeter Hall, when the Church Missionary Society was bidding farewell to two missionary parties; one going to West Africa and the other to East Africa; one known at the time as the Wilmot Brooke party—it was not his party, but it was so-called—and the other was known as Douglas Hooper's party. One of the men in Douglas Hooper's party was one of the most brilliant of the men who had come forward, though we did not know it then. That was George Pilkington. He was honoured afterwards to give the greater part of the Word of God to Uganda.

Now, Hudson Taylor was at that meeting, not as an invited and honoured guest on the platform—I did not know that he was there till afterwards. But he was in the Hall with Mrs. Taylor, and when I came down the staircase, coming out into the street I found myself close to them, and he grasped my hand, and said to me, "The Lord send you many more such men." Well, you say, that was a pious wish that all would have uttered. But I did not know—though he did—that one of those men, and that very one, Pilkington, had first intended to join the China Inland Mission;

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and yet, without any hesitation whatever, or any feeling of grudge, dear Taylor could say that to me. I know that he said it with all his heart and from the very bottom of his soul. All that I could say was, "Amen, may the Lord give you many men like him."

We have had, indeed, a wonderful example of simplicity, of faith, of courage, and of the spirit of prayer. May God grant us all grace to set that example before us. In the Society which I represent to-night we have humbly sometimes, but very feebly I know, set the example of the China Inland Mission before us, and we have thanked God for the example, and we have tried in so far as it was possible to walk in their ways in certain respects. We thank God for the example which He gave us in Mr. Taylor and in this Mission, and we pray God with all our hearts to bless the Mission more and more. We will pray for Mr. Hoste and for all the other dear people in China. Yes—we stood on this platform and sympathised with them in that memorable and terrible time of martyrdom,—and now we are here to sympathise with them in the loss of their beloved head. May God bless them all and bless us all for Jesus' sake. (Responses: "Amen.")

V

ADDRESS BY THE REV. JOHN SHARP

SUPERINTENDENT OF THE TRANSLATING AND EDITORIAL
DEPARTMENT OF THE BRITISH AND FOREIGN BIBLE
SOCIETY.

I STAND here for a few moments to speak to you in your bereavement, on behalf of the British and Foreign Bible Society, some words of sympathy, and of thanksgiving to God for that finished course which is in all our minds to-night. I need not use many words, as the Committee have already expressed in writing these two feelings—their sympathy with the Society and their high esteem for Mr. Hudson Taylor (see p. 90).

It is one of the high privileges of the Bible Society to be permitted to group together in its short list of vice-presidents some of the choicest servants of Christ connected with all the various churches; and it was with joy that a few years ago they were permitted to include in the list the name of Mr. Hudson Taylor. You do not need to ask whether Mr. Hudson Taylor loved the Bible. What is the Bible? It is a book which reveals to us God as a God of love, the love of the Father, the love of the Son, the love of the Spirit,

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love for the unlovely sinner, and love for the unloving prodigal. And when you look upon Mr. Hudson Taylor's love for China, his labours for the Chinese, his prayers for them, and his sufferings for them, you know that he had had brought home to his own heart that character of the God of love, and had become one of those who want in return to love God and to love those whom He loves, unlovely though they may be.

As life passes I think we get to cling more and more to that revelation of God in the Bible. It tells us of His power; and, as life wanes and we become feebler ourselves and we feel that we must soon pass away from this scene, we go afresh with loving repose to that inspired book which reveals to us the God who made Heaven and Earth, and in whom we are asked to trust.

And so it was with Mr. Taylor. His love for China was continued to the end; his zeal for it did not flag; he has died in China and for China.

Our opportunities in life are short. It is well when we can look around and see that something has been done in life's short opportunities for the kingdom of Christ our Saviour. We are bidden in St. Paul's Cathedral, if we want a monument of its architect, to look around. And, when we look round on this China Inland Mission, we can see a monument to Hudson Taylor, and what God did through him. When we look upon China, we can see it too. And, from the Bible Society's point of view, we see the whole country opened to the Word of God, and that Word being scattered, as never it was in time past, all over that land—and the fruit of that scattering shall yet come to the glory of God.

And we see it also in those connected with the

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Mission who have been instrumental in putting the Word of God into new languages. I will only instance two, the St. Matthew in Chung-chia, by Mr. Samuel Clarke, and the New Testament in Tai-chow for which Mr. Rudland has done so much. And we of the Bible Society thank God for what He did by Hudson Taylor in forming this China Inland Mission, and so opening up China to His Word, and providing fresh translators for it.

Dear friends, I have said that life with its opportunities is short. Let us see to it, each one of us, whether there is anything in our past life on which we can look back and feel that it has indeed been blest in the service of Christ, and that the fruit of it will tell when we are gone. Here is the Society, remaining after its Founder is removed. Here is the Book of God, spreading over the land of China when the missionary has ceased to speak. Can we, each one, in the presence of God, think of anything that we have done which will remain after we are gone and will then lead souls to Christ, and help to extend the knowledge of His blessed name?

VI

ADDRESS BY THE REV. R. WARDLAW THOMPSON

SECRETARY OF THE LONDON MISSIONARY SOCIETY

WHEN I received a request to speak at this meeting, my first impulse was to send a prompt "No," for I felt that I was not at all fitted to speak about Mr. Hudson Taylor. I knew him only from afar. I had scarcely come into personal contact with him, certainly not into close contact with him, and I had no right to speak about this great man. But, on second thought, I felt that the oldest Protestant missionary society in China ought not to be backward in expressing, to the largest and most remarkable missionary organisation in that country, its sympathy on such an occasion as this; it ought not to be backward in recognising the grace of God, and expressing its feeling about the grace of God in regard to that great man, the leader and founder of the China Inland Mission. And so I come to join with you—not in mourning the loss of a great leader, for God lives still; not in praising the man who has gone, for all that was good in him came from the God who called him and endowed him and who is living still; but yet to recognise with you the exceeding riches of God's grace,

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in calling this man and in giving him the position that He gave him—a great man, a great missionary, a great leader of missions, and in a very profound sense, a prince in the Church of Christ and in the army of the living God. A great man and a great missionary, not because he was one of those who liked to see himself in the world's eye, who liked to have his voice sounding at the street corners; not because he was a man of exceptional, brilliant, and distinguished talent who forced himself to the front for his own advantage as well as the advantage of others.

I think that the testimony of those who knew him, as expressed already on this platform, has been that, if there was one thing Hudson Taylor did, it was to keep back from that praise of men. But yet he was a man of vast ambition. All great men, I suppose, are men of great ambition of some sort, and he was a man of vast ambition; but it was an ambition that had nothing to do with his own personal aggrandisement or recognition. His ambition was no less than to win China for Christ, and God gave him his heart's desire in a very wonderful way.

One has watched, through the years of active life and service, how the name and influence of Hudson Taylor have steadily grown and spread, even among men who have differed from him in his methods, and criticised those methods severely. All great men must be criticised! A man cannot be great whom everybody agrees with and everybody accepts. But men who differed from him in his policy, and differed from him in his methods, recognised increasingly the man and the power of God's grace in the man, and they had to recognise the wonderful work that God permitted him to do

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in the amazing development of this great China Inland Mission, for which every missionary society connected with the work of God in China praises God to-day.

As I thought about these things, the question came to my mind, What was the secret of Hudson Taylor's greatness? What is the lesson, which you as a man and a worker have to learn from this great man whom God has called home to himself? And I will tell you a verse that came to my mind at once, in answer to that question: "He was not disobedient to the heavenly vision." Reference has been made on this platform already to seeing visions. Oh, how many of us see visions. The difficulty is to follow the gleam. And the difference between one man and another is just this, that one man dreams dreams and sees visions, and the other man recognises these visions as a prompt call to action, and tries to carry out in his practical life the vision that he has observed.

It seems to me that this is, to many of us, one of the most important lessons of Hudson Taylor's life, which we may thank God for to-night, and which we may be wise to learn. I think of that young missionary, and, since I read that intensely interesting book to which Mr. Eugene Stock has referred us already, I have often thought of that young missionary in Ningpo in sore trouble, beset with difficulties, facing the great question of casting himself entirely upon God for support. The vision of the great truth came to him that God's servant may depend upon God. If he is in God's way and trying to do God's will, he may depend upon God to provide for him; he may depend upon God to fulfil His promises towards him; he may depend upon God for the blessing he requires. Well, that is a

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vision a good many people have had, but it is not given to all of us to carry it out very fully. And, if Hudson Taylor, when that vision came to him in that strange city, had shrunk back from acceptance of the lesson and from full and frank obedience to the call, he might have remained a useful missionary, he might have continued steadily plodding on at work and have done some good service, but he would never have been the man he was. He heard God's voice; he gave up his connection with the China Evangelisation Society, and determined that henceforth he would cast himself upon God, and he came home with that great idea in his mind.

And, through those years when he was at home translating or preparing that version for the people in Ningpo, through reading God's word more and more, that truth burned itself into his mind more thoroughly. He has preached to all the churches and all the societies, it seems to me, 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.

We all see these truths now. Of course they are not original. They are part of the essence of Christianity. It is so easy to see these things when some one has seen them for you and put them into concrete form. And all the societies are learning the

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lesson more and more, and, the better we learn it, the more useful our work will be for Christ. God honoured His servant because His servant was not disobedient to that heavenly vision, but, at personal sacrifice, promptly, frankly, with the whole heart, gave himself to the idea that had come into his mind, and lived and laboured and pled with men under the influence of that one great dominant, Christian, spiritual principle. God honoured him, with the result that he was enabled to gather one after another, one after another, into the ranks of his fellow-workers, and to be a captain of a great host for the evangelisation of China.

Dear friends, I can only speak as one who watches the work of this great mission from outside, but yet as one who is a fellow-worker with you in God's cause. I thank God with you to-day for the great man whom God has called to Himself; great because he was thorough; great because he had learnt to follow Christ; great because in the clear recognition of a duty that came to him he did it unhesitatingly and gave his life to it. In proportion as God gives us grace by the same Spirit to respond in the same way to the call of the vision that may come to us, in that proportion will every one have the opportunity of being truly great for the Master's service.

VII

ADDRESS BY DOCTOR HARRY GUINNESS

HON. DIRECTOR OF THE REGIONS BEYOND
MISSIONARY UNION

BELOVED friends, Harley House has been bound by a hundred ties to the China Inland Mission. Not alone have many of its missionaries been within our walls, but at last it was our great privilege, when the day came, that my dear sister entered the ranks of that Mission, and my brother also; and I thank God—and perhaps for some of us it is a good deal to say—that I have never been sorry that our best went out from us to the China Inland Mission, and to our blessed Master's service in the Far East.

I know that my sister would have liked to say a word to-night. I presume, as far as knowledge carries us from letters, that she and my dear brother and Dr. Howard Taylor were with beloved Hudson Taylor at the time of his home-call, in the province of Hunan. And if in any way I can, shall I say, unite the breath of Hunan sympathy with that of this gathering, I should like to do it. I am sure that they are praising God; and in our own hearts at Harley

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House there has been only one thought—a thought of gratitude and thanksgiving and worship, that so wondrously suitable an end should have come to that marvellous life.

One text there is in my mind, and I should like to pass it on to you in connection with the death of our beloved friend. That is in Psalm xxxvii. verse 4, where these words are written: “Delight thyself also in the Lord, and He shall give thee the desires of thine heart.”

Surely that is exactly what took place in the case of our beloved friend. Supremely he delighted himself in God. I never heard of a case more remarkable for the fulfilment of this verse. God gave to him the desire of his heart. His life was one in which the ideal was actually fulfilled. I suppose that that is rather rare. Our ideals sometimes may be very broad. Certainly, Hudson Taylor’s ideals were such. But they were fulfilled, and the very place of his death tends to accentuate that fact. When we remember that it was in the heart of Hunan that Hudson Taylor died, it seems to me that the last citadel was given to him ere he passed into the presence of his Master. It seemed surely like the fulfilment of a life’s ideal. He delighted himself in the Lord, and the Lord gave him the desire of his heart.

Personally, I recall two little incidents, which I venture to pass on to you because I think that they are typical of the man.

The first was when, on one occasion, he was sitting in my study at Harley House during the lifetime of my dear mother. I shall never forget seeing him sit back in the armchair, evidently very tired and evidently very much appreciating the little rest. My mother

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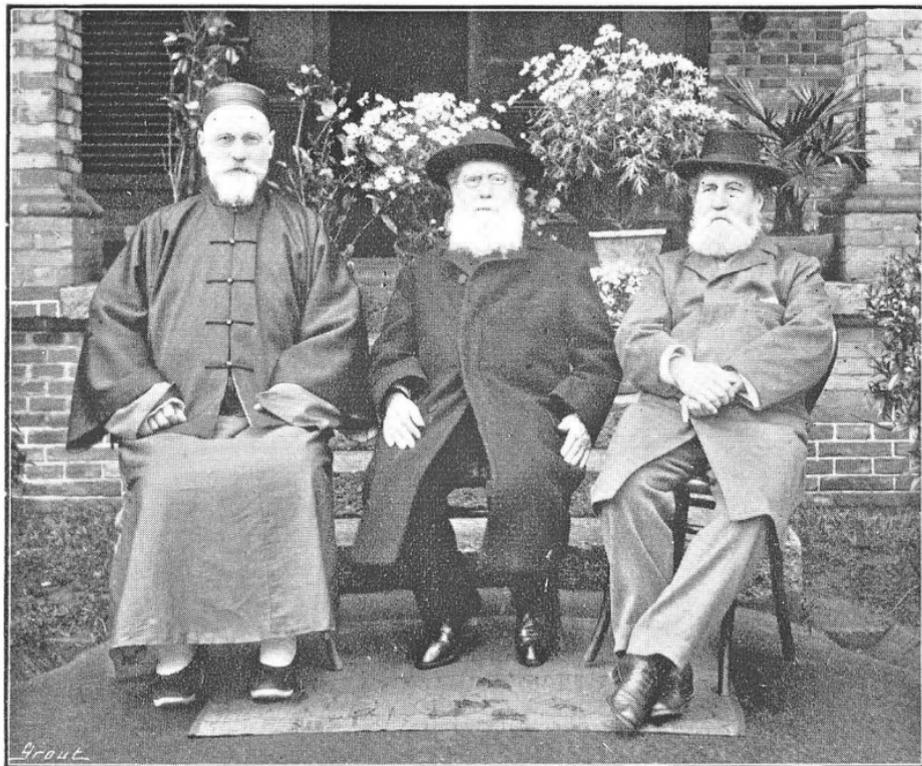
was speaking to him, and I had a little child in my arms, and was walking quietly up and down the room. My mother said, "Dear friend, I suppose that sometimes you must find the burden of the Mission almost intolerable"; and he looked up and said, "Oh no, Mrs. Guinness,—no, never, never." Then, pointing over to me, he said, "Do you think that your son would see the little one in his arms suffering need if he had got a crust left? Think you not that he would give it?" I never can forget that, nor the calm and beautiful way in which he then gave testimony to a peace which passes all understanding.

There was another thing, slight in itself, but to me deeply significant of

A heart at leisure from itself
To soothe and sympathise.

It was when he was in Switzerland, and I happened to be with him. I noticed that in his prayers he was always praying for South America. I was greatly moved by that. Although his life was given to China, his sympathies were as broad as the world, and it was South America every time he prayed. I thank God for that, and I hope that, if God will allow us to learn something of that lesson, we may be as broad as the sympathies of God. And, oh, that some of us too, who may happen to have in God's providence some burdens to bear, may ever know the peace that passes all understanding.

And may the God who gave a Joshua to follow a Moses and, best of all, never Himself left the arena of conflict—may the continuity of God—comfort all the missionaries of this great Mission at this time, for Jesus Christ's sake!



J. W. STEVENSON.
Feb. 6, 1866.

J. HUDSON TAYLOR.
March 1, 1854.

J. J. MEADOWS.
May 24, 1862.

This photograph of three C.I.M. veterans, who all sailed before the *Lanternmuir* party, was taken in Shanghai on April 19, 1905.

To face page 55.

VIII

ADDRESS BY W. B. SLOAN, ESQ.

ASSISTANT HOME DIRECTOR OF THE CHINA INLAND MISSION

MR. WARDLAW THOMPSON has spoken to-night of the fact that he had not come much into personal contact with Mr. Hudson Taylor, and almost never into very close association with him. In speaking to you this evening, I would do so from the standpoint of one whose great privilege it was to be for some years constantly in contact with Mr. Hudson Taylor, and to have close friendship with him in many things connected with the work of the China Inland Mission, in the formation of which Mr. Taylor was so greatly blessed.

If I may for a moment first glance back upon the past, I may say that my very early recollection of Mr. Hudson Taylor is quite a faint one. Away back in the year 1875 in a large hall in Scotland, following on the revival work in which Mr. Moody had been engaged, a Christian Conference was held. All I remember now is that one speaker, speaking about China, referred to his association with the Rev. William Burns, and just in passing he said that, although

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Mr. Burns and himself had not seen altogether eye to eye on the great subject of our Lord's return, they had had such heart-to-heart fellowship that they said to one another, "You look for it in one way, and I look for it in another, but we both look for the same Lord; so we will go on together." I think that is a beautiful illustration of that catholicity of spirit which so largely characterised the life and ministry of dear Mr. Hudson Taylor.

I had heard him several times before the year 1883 when he spoke one day in the tent at Keswick. Mr. Eugene Stock will remember that there were no missionary meetings, so called, in connection with the Keswick Convention then; but Mr. Hudson Taylor could not speak without being missionary in the best sense of the word, and through his lips God so spoke to my heart that day that, when the meeting was over, I knelt—I can remember the place yet—in the tent at Keswick, and I yielded my heart and life to God for His service in connection with the work in China.

I want, however, to-night, to speak specially as a representative of more than 800 missionaries, every one of whom would feel the great difficulty of adequately telling to-night what Mr. Hudson Taylor's example and influence have been to him, and every one of whom, in another and good sense, would envy the opportunity of bearing witness concerning the grace of God in him.

Many aspects of Mr. Taylor's life and ministry have already been brought before you. I wish to speak now of one which only some one from inside the Mission could touch upon. Not long ago, a beloved brother, who had been associated with the China Inland Mission for many years, said to me something like this:

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“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 that family feeling 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 into contact. It was a very remarkable experience when, for the first time, one came into close fellowship with Mr. Taylor; say if you had some particular difficulty on your heart that you wanted to speak to him about. The love of Christ in him seemed able, as it were, to place itself in your particular position, to enter into your every feeling, to see the difficulty from your standpoint, and then to bring it to God in prayer.

No doubt many other things have helped to maintain this feeling, and, thank God, others of His servants have been used also to sustain this feeling; but I believe that in so far as it exists—and it is a means of great blessing among us—we owe its foundation to this wonderful sympathy with others that so filled and overflowed from the heart of our beloved director.

I want, however, to speak now of his sympathy in another direction. Those who are interested in other societies than the China Inland Mission will know that, from time to time, comparisons, which have been very inadvisable, have been made between the China Inland Mission and other work. I want to say here this evening, from a very close knowledge of Mr. Taylor's own thoughts and private utterances on these things, that such comparisons never originated with him. It

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has impressed me that, though Mr. Taylor's whole heart and soul were, in one sense, in the work of the China Inland Mission, he could graciously recognise the hand of God in other work, and many a time he has said to me personally, "The Lord does not need His work to go on altogether on one line. He has made other and different ways from ours, and His blessing be upon them!" The largeness of Mr. Taylor's sympathy not only went out undoubtedly to those that were near him, but went out in earnest desire—yes, and in earnest prayer too—for God's blessing upon work conducted on quite different lines from those on which he had been led to conduct the work of the China Inland Mission.

Mr. Taylor's humility was certainly a striking feature of his character. Some years ago dear Elder Cumming told me of a conversation he had had with Mr. Hudson Taylor. Remembering that, I wrote to Elder Cumming the other day and asked him if he could give me just a brief record of it, and he wrote me as follows: "At Dr. Somerville's funeral in Glasgow, Mr. Hudson Taylor and I were together and alone in the same carriage. After talking of dear old Dr. Somerville and of other subjects, I ventured to speak of the China Inland Mission, and to say that he must often have felt the wonderful honour that God had put upon him as the founder of the Mission, and that I doubted whether any one then living had had a greater honour. He turned to me, and, with a voice trembling with suppressed feeling, said that he sometimes thought that God must have looked into the various countries and places to find some one weak enough to do such a work, so that none of the glory could go to the man himself,

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and that when He alighted upon him, God said, 'This man is weak enough. He will do.'

Those of us who knew Mr. Taylor most intimately, know that that was the genuine expression of the feeling and the thought of his heart, as he came into the presence of God concerning this work.

And let me remind some of you, and tell others, of an illustration of a very different character. Mr. Taylor, dressed as he was in Chinese dress, came down to the side of a river in China one evening when the light was beginning to fade, intending to cross, and he hailed the boatman to come from the other side with the boat, and, while he waited down there on the jetty, the boat came across. A Chinaman dressed in silk came down, and, when the boat was near, this Chinaman, not seeing that Mr. Hudson Taylor was a foreigner, took his hand and struck him a great blow on the side of the head and knocked him over into the mud. I heard Mr. Taylor say himself how the feeling came to him just in a moment, as it were, to smite that man, and how God immediately stopped him. When the boat came, this man went to get into the boat, but the boatman said, "No, I came across at the call of that foreigner." When the Chinaman turned and saw that Mr. Taylor was a foreigner, he could hardly believe his eyes, and said, "What! you a foreigner, and when I struck you like that, you did not strike me back?" By this time Mr. Taylor had stepped into the boat, and he replied to the Chinaman, "This boat is mine. Come in here, and I will take you out to the ship where you want to go." On the way out to that ship Mr. Taylor poured into the ear of that Chinaman the message of the Gospel of salvation which had made him, a

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foreigner, treat in this way a Chinaman who had struck him; and he left that man with tears running down his face, and, though he never saw him again, he has good hope that the Gospel of Christ had entered with power into that man's heart.

Humility is not merely a thing that can say a nice word on a state occasion, but humility is that kind of thing that can make us stand as if we were not there when we are insulted or struck or put aside.

Beloved friends, perhaps Mr. Taylor's trustfulness, his calm, quiet trustfulness in God, is the greatest legacy that he has left behind to us. I speak the heart-feeling of a great many people in the Mission, and many outside, when I say that the way in which Mr. Taylor took God at His word, the way in which we have seen him hold on to God's faithfulness in dark and difficult times, gave us a new understanding of what trust in God meant, and, in many things, made the Word of God a new and living power to ourselves. Oh, how many people to-night really, in a practical sense, believe in God, as the hearer and answerer of prayer, because of the experience that Hudson Taylor had in receiving answers from God.

It has happened, in the course of God's providence, to be my privilege to visit a few places on the Continent, and to come into contact with Christians from many lands; and I can say to-night, in all simplicity and truth, that wherever I have gone people have known something of the life and work of Mr. Hudson Taylor, and one has heard far and near testimony of the blessing and the inspiration and the help which have come into the hearts of God's people in all lands through God's dealings with His beloved servant.

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And so the closing note of our meeting may be, as the opening note was, certainly not one of sorrow, but one of worship, one of praise, one of thanksgiving to God for what He made His servant to be, and for what God wrought through His servant for the evangelisation of China, and for the quickening of missionary interest in the Church at home.

I may, in closing, slightly alter the words of the poet in connection with the funeral of Dr. Livingstone, and use these words:—

Rest in peace, thou martyr hero: grand and simple is thy
story.
England gave thee; China keeps thee; and to God we give the
glory.

“The faithful servant, be he prince or pauper, passes to nobler work, to higher authority, to wider service.

“Be he prince or pauper, for the law of life is the same for all conditions. We, too, may be steadfast in our small duties. We, too, may educate our hearts to swift sympathy, and numberless, though often unremembered, acts of daily kindness. We, too, may be pure. We, too, may walk in the light of the great hope. We, too, may knit ourselves to, and base our lives upon, Jesus Christ.”

REV. ALEXANDER MACLAREN, D.D.

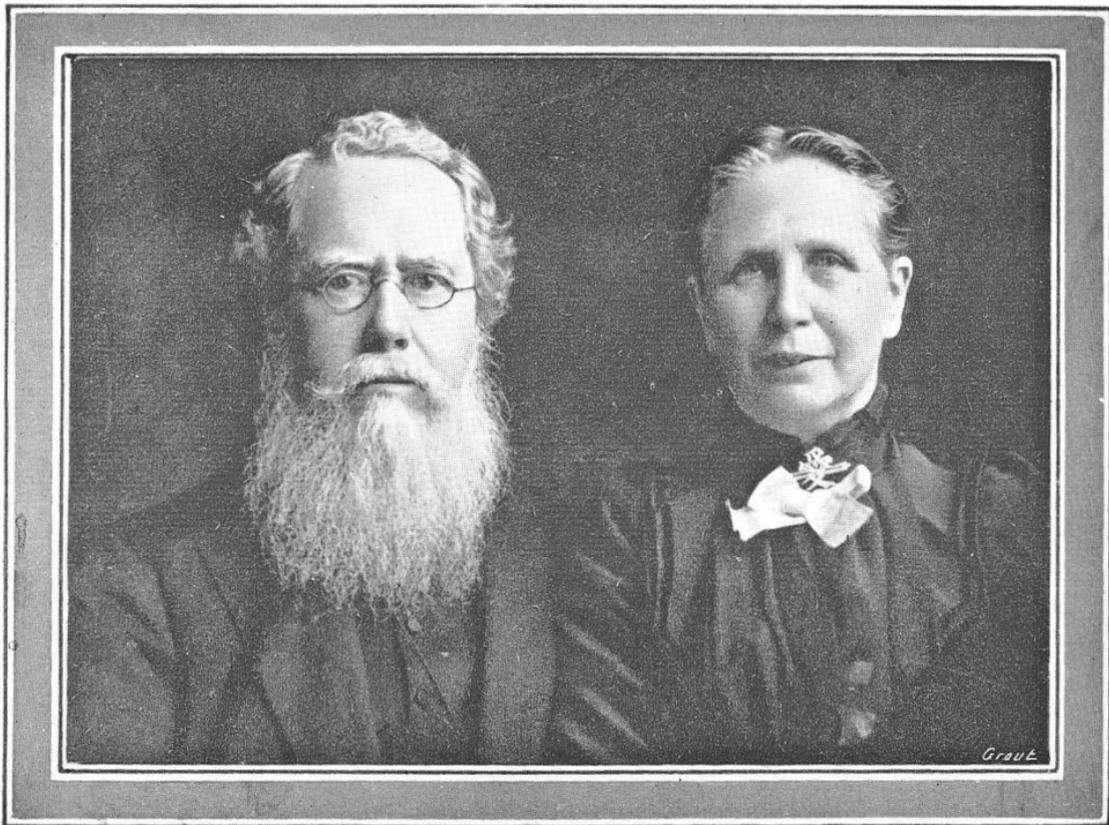


Photo by

REV. AND MRS. J. HUDSON TAYLOR.

Marceau, Los Angeles.

To face page 63.

TRIBUTE

BY

The REV. ARTHUR T. PIERSON, D.D.

“The founder of the China Inland Mission was the physician, J. Hudson Taylor, a man full of the Holy Ghost and of faith, of entire surrender to God and His call, of great self denial, heartfelt compassion, rare power in prayer, marvellous organising faculty, energetic initiative, indefatigable perseverance, and of astonishing influence with men, and withal of childlike humility.”

PROFESSOR GUSTAV WARNECK.

IX

REV. J. HUDSON TAYLOR, M.R.C.S.

BY REV. ARTHUR T. PIERSON, D.D.

**The departure of saintly souls makes Heaven
richer, while it leaves earth poorer.**

WHEN, in the city of Chang-sha, in the province of Hu-nan, the Rev. J. Hudson Taylor passed away, on June 3, a remarkable servant of God departed to be with Christ, and he should have no ordinary obituary notice. While his own humility shrank from undue publicity, and especially from human praise, it is right that we should glorify God in him; and, that we may glorify Him the more, it is well carefully to study the peculiar fitness for the Lord's work of one who has been, not inaptly, called "Paul the Little."

First of all, let us not forget, in these days of declension of faith in the authority and inspiration of the Holy Scriptures, that of all Dr. Taylor's characteristics nothing is more prominent than his *deep uncompromising and unswerving devotion to the Word of God*. He communed with the Word habitually; as George Bowen used to say, he "immersed himself" in it as a sponge in a bowl, till he took up by absorption

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that which the Word of God contained, so that it became his own possession. He believed that in that Word were the secrets of heavenly wisdom, both for individual life and for organised work; he sought therefore to get every day some new insight into the Holy Scriptures, and as it were a new motto for each day's duty. To the last, every word of Scripture was to him a treasure of wealth and knowledge. He looked with strange wonderment upon the readiness of so-called "higher critics" to make concessions to the enemies of the supernatural element in Scripture, and he compared it to the Russian, flinging out his children to the pursuing and hungry pack of wolves, one by one, in order that he might escape their violence. He felt that men were flinging out, one after another, the precious vital truths of our faith, to appease the clamour of rationalists, and he held firmly to the Word of God in its entirety to the end of his life.

Next, let it be borne in mind that Dr. Taylor will always be remembered and regarded as pre-eminently *a man of prayer*. He believed in prayer as a practical remedy for all difficulties, and a practical guide in all perplexities. He prayed "without ceasing," in a true Scriptural sense. Jeremy Taylor says, "If thou meanest to enjoy thy religion, do it rather by enjoying thine *ordinary* devotions than thine *extraordinary*." Dr. Taylor's prayers were not an incident; they were a constant life-factor, not occasional but habitual. He lived in an atmosphere of prayer. He felt it necessary to both ordinary and extraordinary activities, and it is a well-known fact that, for the sake of seclusion with God, he rose in the early hours of the morning, when the world was asleep; when there were as yet no letters

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brought to him by the postman, and no interruption of callers; when the very silence of night and of the busy world helped to the stillness of prayer. One can readily understand, in the light of his life, what he meant by tuning instruments before the concert performance, in order to ensure that life should be one harmonious anthem of devotion to God.

These, then, were the two leading characteristics of the man of God as such—Scripture study and prayer.

As to his life-work, Dr. Taylor will always be remembered by intelligent students of missions as a *great missionary pioneer*. His ruling passion, like that of the Apostle Paul, was not to take another man's line of things made ready to hand, but to press into the "Regions Beyond," and occupy the unoccupied territory. This reminds us of the famous encomium pronounced by Florence Nightingale upon Dr. Livingstone, who, as she said, "stood alone as a great missionary traveller, or rather as a bringer-in of civilisation, as one that cometh beforehand to the races lying in Darkness."

The subject of our sketch dared in more than one sense to be a pioneer. He ventured out in faith and prayer to follow apostolic precedents, long and lamentably neglected by the Church of Jesus Christ. He could not but feel that, especially since the days of Constantine, the Church and the world have been so wedded that the spirit and maxims of the world have not only permeated the Church, but crowded out the simplicity of primitive faith, and to this he sought practically to return.

When this single man undertook to occupy the eleven unoccupied provinces of China with resident missionary workers, and to go forth, like Abraham,

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“not knowing whither he went,” trusting the Lord alone for supplies of money and of men, there were not a few who ridiculed his methods, and prophesied that, like many other venturesome and ambitious projectors of schemes, he would come to grief; but he went steadily forward and onward in his pioneer work, manifesting a spirit, heroic in self-denial, but not less heroic in its child-like faith. He had indeed an ambition, but it was a particularly holy one, and should rather be called an “aspiration.” He had a passion for souls that burned like fire in his bones and made him “weary with forbearing so that he could not stay.” When one sees the more than 800 workers now in the China Inland Mission, and sees how during forty years there has never been a failure either of workers or pecuniary means, and no dependence except upon prayer, one can easily understand how ridicule has been transformed into applause. Dr. Taylor conquered hostility and the worse antagonism of indifference, by making it plain that God was with him. His whole work was largely impelled and upheld by a conviction that he was led out into God’s plan, and that God was bound to carry out His own plan, and hence to give his servant’s work success. The French have a proverb: “*Ou Dieu guidera Dieu gardera*,”—“Where the Lord guides, the Lord provides.”

F. W. Robertson says, “What reality is there in your religion if you look at men struggling in darkness and are content to congratulate yourselves that you are in the light?”

The history of the China Inland Mission is redolent with the perfume of that sort of success which is the blossoming of prayer and faith. Countless have been

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the instances in which Divine interposition has been so conspicuous that no candid mind can refuse to acknowledge the evidence of such supernatural intervention.

Perfection in the New Testament is always correspondence to the object placed by God before the soul—so says William Lincoln in his notes on the Epistle to the Hebrews. In Genesis Abraham was commended for his perfect confidence in God—El Shaddai. Likewise in Matthew, 5th chapter and 48th verse, the “perfection” that is especially enjoined toward our foes is behaving to them in perfect grace of unselfishness and benevolence, such as our Father shows toward the evil and the good alike. In Philippians 3 the perfection commended is correspondence with the example of self-renunciation shown by our Lord Jesus Christ.

With Dr. Taylor the perfection of all plans and work for God was the approximation to the pattern presented in the Word of God, and he was quite content to risk everything upon the success of methods which have no model but that which is divinely furnished.

At the same time, he saw, in the condition of the world, and in the progress of history, a mighty confirmatory appeal to activity, emphasising that plan which is revealed in the Word of God. He felt the full force of what Joseph Cook called the “seven wonders of the world,” all of them superhuman, cosmopolitan, irresistible, beneficent, and novel in our day, viz. “speed of communication, the self-reformation of hermit nations, progress of education and enlightenment, confederation, the triumph of Christianity, prophetic fulfilment, and scientific supernaturalism.” While, on the one hand, he looked to the Word of God

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for a mighty spiritual impulse to his work, he saw God as the Governor of the nations and the Demonstrator of history, and felt the force of the fact that such facilities are furnished in these days for world-wide travel and communication between distant peoples, that hermit nations are coming out of their seclusion, that the human mind is waking from the long sleep of apathy and lethargy, that there is a general assimilation of peoples to one another, and a new alliance of the nations for commercial and other purposes, together with the obvious triumph of the Christian faith wherever it has had a fair field, and the fulfilment of the prophetic word. Such facts as these he set, side by side, with the witness of the Word; and thus all history became to him a kind of prophecy, a declaration and confirmation of the will of God, and events were fingers which indicated the direction of duty. Dr. Taylor was not a man who could afford to neglect duty, which General R. E. Lee was accustomed to say is the sublimest word in our language, and that human virtue and piety should always be equal to human calamity and emergency.

Reference has already been made to Dr. Taylor's prayer habits. We have been struck more than once by the dependence which he felt upon prayer in connection with the mission work. Often in his public addresses he emphasised the statement of the 9th chapter of Matthew, that, when our Lord seeing the multitude, was moved with compassion towards them, because they fainted and were scattered abroad as sheep having no shepherd, He bade His disciples "*pray* the Lord of the harvest that He would thrust forth labourers into His harvest." He often said that if, by raising his hand, he could determine the decision of his hearers in

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favour of the Mission-field, he would not raise his hand; that he did not want any man or woman to go abroad into this wide world-field who was not thrust into it by the Lord Himself. Hence he was never impatient of results, and was content to wait quietly upon God and leave the effects of the appeals which were made both by the field itself and by the Word of God, to find a deep root in the hearts and minds of the hearers. As Paxton Hood has said, "If God cannot be glorified by performance, He can by patience, and patience is a kind of performance."

In a great building, where powerful electrical dynamos are at work, small dynamos will be found beside them, and, when you ask what they are for, you are told they are "exciters," which are set going first, to start the giants. Dr. Taylor believed in "exciters," such as are found in presenting before the people plainly the destitution of the world-wide field and the direct appeals of the Lord Jesus Christ in the Holy Scriptures, and then leaving such *motive powers* as these to set going the whole machinery of a consecrated life.

One peculiarity of Dr. Taylor's appeals was found in his constant endeavour to make every believer both an intelligent student of the world-field and an individual giver according to his means. I have often heard him say that it is not the few large gifts of the wealthy that will most promote the cause of Missions, but the countless gifts of the many, however small their average ability, because every giver is incited by the fact of his gifts both to secure greater information of the field and to offer more earnest supplication for it. As in chemical galvanism the increase of power is not secured by increasing the dimension of the cells of the

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battery, but by increasing the *number* of cells, so if we want the most successful mission work we must not depend upon the large gifts of the few, but the small gifts of the many. As John Wesley said, "The poor are God's chosen materials for building up churches; the rich make good scaffolding but poor material for structure."

"What we need," says a quaint Christian worker, "is to have the missionary spirit *work down* from the head to the mouth in testimony, to the heart in love, to the conscience in moral obligation, to the will in determination and surrender, to the pocket in contributions, and finally to the legs and feet in the actual *going*."

Nothing in Dr. Taylor impressed the writer more than his *humility*. The author of *Uncle Tom's Cabin* said of her marvellous work: "I did not think of doing a great thing—I did not wish to be famous. It came upon me, and I did what I *must*, and wrote it out, but I was only *the pen in the hand of God*." When, on that day, in 1865, walking along the sands of Brighton beach, he heard God saying to him, "I have a plan for the evangelisation of Inland China, and if you are ready to enter upon my plan, and do my work in my way, I will use you," he immediately dropped into his place in what he believed was God's plan, and henceforth, like Saul of Tarsus, he had but one question, "What wilt Thou have me to do?"

The late Prince Consort used to say to the young men of his generation, "Find out the plan of God in your times; be careful never to cross it, but to fall into your place in it."

Dr. Alexander Maclaren has finely said that the reason why so few people are truly anointed and endued

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with the Holy Ghost for service, when the anointing is free to all who really desire it and ask for it, is that "so few are willing to be made invisible by the divine investiture." It is only when, in our humility, we are little in our own eyes and willing to be unseen of man that God may be glorified, that it is possible for God to make the largest use of us. Dr. Taylor never, in his largest successes, lost his humility, but rather grew in this great virtue which, with love and patience, stands at the very summit of all Christian attainments. Love is the unselfish grace, patience the enduring grace, but humility is the unconscious grace.

It was a beautiful trait about Dr. Taylor that he had so deep a *passion for the glory of his Master and the salvation of men*. Aristotle long ago said, "there is no great genius without some mixture of madness, nor can anything grand or superior be spoken, except by the agitated soul." When Hedley Vicars first really drank in the wonderful statement of the 1st Epistle of John, "the blood of Jesus Christ His Son cleanseth us from all sin," he stopped and meditated a moment, and then, looking up to heaven quietly said, "if this is so I will henceforth live as becomes a blood-washed man." That was Dr. Taylor's passionate determination, to live as became a blood-washed man, and to seek to bring others under the power of the same blood.

"It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass by till the story of the cross was uttered in the ears of every living man." These were the dying words of that missionary veteran, Simeon H. Calhoun of Syria.

The founder and director of the China Inland

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Mission sympathised with Shaftesbury, who said, "I feel old age is creeping upon me. I know I must soon die; I hope it is not wrong to say it, but I cannot bear to leave this world with all the suffering in it."

Dr. Taylor was essentially *heroic*, but his heroism can only be accounted for by his faith. It is faith that triumphs over one's environment; for while nature may put circumstances between us and God, and Satan may put hindrances between us and our work, Grace puts God between ourselves and both our circumstances and our hindrances.

All heroism involves *sacrifice*, which is its necessary condition. As Froude says, "sacrifice is the first element of religion, and resolves itself into love of God. Let the painter pause to consider how much his work will bring him, and the cunning will forsake his hand, and the work of genius will be gone."

Dr. Taylor had sagacity and insight—the essential traits that go to make up a proverbialist. If his choice sayings or proverbial utterances were carefully compiled it would be found that they present a body of wisdom upon practical matters pertaining to the spiritual life, not easily equalled. A few of these choice sayings we venture to embody in this article, simply as specimens of maxims which deserve to be embalmed in the literature of the century.

We give a few examples almost at random, which occur to the memory.

"Study the habit of delight in God. This is a most valuable law of life—it gets out of our way all unrepented sin, all hindrances to fellowship and communion. The joy of the Lord is our strength."

"Be careful of your attitude and habitude of mind

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and heart. Occasional good acts or words signify little; but the half-unconscious and semi-involuntary frames are the true index of spiritual growth, and constitute the essence of character."

"The Christian life is Christ's life lived backward from the Cross to the Cradle. It is becoming again a babe, and it is the babe that gets nurtured and cherished, held and fondled."

"The revelation of a personal Christ to those who go apart with Him into the desert of paganism is so much richer than before, that it repays all toils and trials. But for that missionaries would sometimes die or become insane."

"Beware of legalism in relations with God. All works done to commend ourselves to Him by our own merits are dead works, and, like all dead things, offensive to Him."

"Do not have your concert *first*, and then tune your instruments *afterwards*. Begin the day with the Word of God and prayer, and get first of all into harmony with Him."

"Satan may build a hedge about us and fence us in and hinder our movements, but he cannot roof us in and prevent our looking up."

"Some are jealous of being successors of the apostles—I would rather be a successor of the Samaritan woman, who, while the apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."

"If there was more true abiding in Christ, there would be less selfish abiding at home."

One of the first indications that Dr. Taylor's nervous system was giving way under the strain of his

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long responsibility and numberless exposures, was in Boston in 1900, when he was holding meetings with the writer of this article; and it was observed, in an otherwise effective address, that he repeated one or two sentences a score of times or more. These sentences were as follows:—

“You may trust the Lord too little, but you can *never* trust Him too much.” “If we believe not, yet He abideth faithful; He cannot deny Himself.”

He would enunciate these sentiments and, having passed on to mention a few incidents or make a few exhortations, return to the exact and verbatim repetition of his previous words, until it became painful to listen, from the conviction that he ought to have immediate rest and relief from the long tension of his heavy responsibility. But there was something pathetic and poetic in the very fact that this repetition was the first visible sign of his breakdown, for was it not this very sentiment and this very quotation, that he had kept repeating to himself and all his fellow-workers during all the years of his missionary work? a blessed sentence to break down upon, which had been the buttress of his whole life of consecrated endeavour. What would he desire to be made emphatic by his whole career, if not this simple lesson of the impossibility of trusting God too implicitly, too boldly, and too constantly?

Even in his lifetime his heroism was not without reward. When the Rev. Hunter Corbett was reproached by a former college fellow-student with having buried his life in China, his simple answer was, “Perhaps it may have been so, but I know this, that at this moment there are at least two thousand converts in China, brought to

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Christ through my humble labours, who daily pray to God for me." When we remember how Dr. Taylor was loved by the Chinese converts, we feel that the great difficulty is not with the hearts of the heathen so much as with the heart of the Church, which has never yet accepted intelligently, lovingly, and rejoicingly the great commission.

After all, the secrets of a consecrated life are open secrets. On the fly-leaf of Dr. Fraser's Greek testament were written the following words, which might well be accepted as the creed of our departed brother :

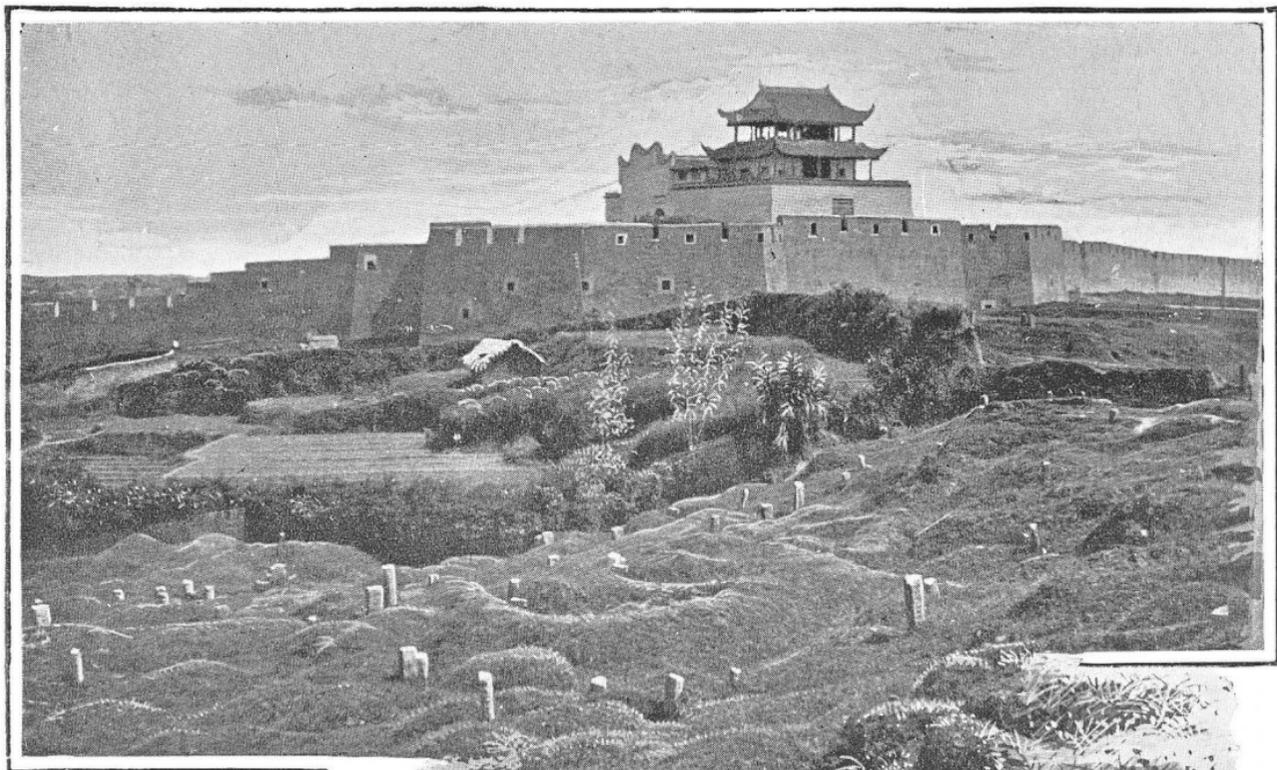
"My one exclusive trust, the Lord Jesus Christ in His finished work ; my supreme aim, the glory of God ; my one sole resort, believing prayer ; my one trusted oracle, the inspired Word : my one Divine teacher, the Holy Spirit."

Frances E. Willard, the only woman whose statue has ever found a place in the Congressional Hall at Washington, wrote on her birthday: "On this my birthday I give myself to God in the highest possible degree, spirit, soul, and body, to fulfil all that is meant by those words, a habitation of God through Spirit." Such was the life-long purpose of this Godly man—and no life can be a failure, if that life is hidden in God.

"Big Ben," as it tolls out the hours, keeps reminding those who have read them, of the four lines cast upon the rim of this monster Bell :

"Lord, through this hour
Be Thou my guide !
For by Thy power,
No foot shall slide."

“It was especially fitting that the capital of the province which held out longest against the entrance of the Gospel, and whose recent yielding to receive it constituted the completion, in splendid outline at least, of the idea which underlay the formation of the China Inland Mission, should keep the dust of the Mission’s founder. Mr. Taylor lived to see the accomplishment of his desire in the occupation of all the inland provinces of China by the Gospel.”—*Medical Missions at Home and Abroad* (edited by Dr. JAMES MAXWELL).



CHANG-SHA, THE CAPITAL OF
HUNAN,
where Mr. Hudson Taylor died.

*From block kindly lent
by the London Missionary Society.
To face page 78.*

A SELECTION
FROM
PERSONAL AND OFFICIAL LETTERS
WITH A FEW
SPECIALLY INTERESTING PRESS
NOTICES

LETTER FROM DR. THOMAS NEATBY

MY DEAR FRIEND—

While with you on Tuesday afternoon before the Memorial Service, and as I sat in that meeting, some things were very present to my mind, which greatly endear to me the memory of our beloved friend and brother, Hudson Taylor.

I suppose no one in that large company, except Mrs. Broomhall, yourself, and me, knew anything personally of his early life in Barnsley and Hull. And yet I am bold to say that the grace of God was never more evident to those privileged to know something of his *inner* life, than during that period in which the Lord was preparing His servant for his great work.

In the *Retrospect* there are some facts of his life in Hull which show the man as he was; and most blessed are these incidents. A circumstance of a personal character, which occurred early in his stay in Hull, is one of the most precious and tender memories of my whole life. I recalled it to him the last interview I had with him at Chevalleyres.

It must have been about the year 1851. I was at that time passing through a period of spiritual conflict and depression, such as I have never experienced before or since. I had known for some seven years

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the forgiveness of sins through the precious blood of Christ, but I had not learned how God had judged sin in the flesh, putting the believer to death with Christ. Indeed it was the truth of Rom. vi. that ultimately set me at perfect liberty. But of this truth I knew nothing at the time I refer to. I had one week of more intense conflict than any other. At the close of that week I received a letter from Hull, for which I have searched in vain among my old papers. Other letters from the same pen, written at Liverpool before he sailed and after his arrival in China, I have found, but not the memorable letter. Its contents, however, will never be effaced from my memory.

My dear friend began by saying that for a week past I had been constantly upon his mind in all his waking hours. "It could not be," he said, "the work of Satan—it must be that of the Spirit of God." This was the balm of Gilead to my troubled soul. I had felt as if forsaken of God, but God had been thinking of me all the time, and had been causing His servant in Hull to think of me too. I cannot tell you the relief that this of itself was. The letter went on to dwell upon the pure grace of God as unfolded in the early verses of Eph. ii., especially "But God, who is rich in mercy, for His great love wherewith He loved us, etc. etc." It was a living, hearty, sympathetic application of what God is and has done in His Grace, to my own need at the time. I thank God for it to-day. I never think of Hudson Taylor, in all the great work he did afterwards, without recalling, sometimes with tears of thankfulness, this circumstance.

I think it was a little later than this, though whilst he was still in Hull, that I received through him the

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truth of the Lord's coming as the present expectation of the Church. Before this I had had a misty belief that, by means of the Gospel, the whole world was to be converted to Christ, that He would then come in judgment and wind up the history of this world. I found—and it was entirely through our beloved friend that I was first led into the truth—that the Lord had gone away almost with the words on His lips, "I will come again and receive you to Myself, that where I am there ye may be also," and that it was our privilege to look for *Him* "until He come." So real was the hope, so constant the expectation, that the Spirit of God had put into the Apostle's lips, and through him into ours—"Then *we*, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

These letters were a spiritual feast to me then, and their memory continues to be such to this day. I need not dwell upon the devotion to Christ at that early day, which we have both witnessed, the daily service to the blessed Master, and the evidence in every way of his close communion with Him.

It is a relief to my mind and heart—so full, since the cablegram came, of the remembrance of God's grace so magnified in our dear friend—to write these few lines to a thoroughly sympathising heart. He has finished his course with joy, and we are thankful at every remembrance of him. May it be ours to walk with the Lord faithfully as he through grace did, and to hear from His lips when He comes again, "Well done, good and faithful servant, enter thou into the joy of the Lord."—Always yours affectionately,

T. NEATBY.

LETTER FROM REV. F. B. MEYER, B.A.

IN common with vast numbers of people, I was deeply touched with the news of dear Hudson Taylor's Home-going, it is indeed a translation ; but how sweet that he should go from the land he loved so much, and for which he has sacrificed his noble life. The world knew him not, but what a welcome he must have had on the other side from myriads, and it is blessed to think how for long years to come, if the Lord tarry, there will be a constant revenue of result from his work for China.

I am so sorry that I cannot be present at the Memorial Service, but cannot escape from an important engagement at Birmingham.

I cannot tell you how greatly he has influenced my life, from that day, years ago now, when he first stepped on my platform at Melbourne Hall, and took as his text "Have Faith in God," interpreting it to me that we are always to reckon upon God's faithfulness. I confess that that address has been with me ever since ; and again and again I have remembered his saying that, we were not to ask God to help us, but always to hold ourselves in readiness to help Him.

I am so thankful that I ever knew him and always shall know him. I cannot grieve at his departure, the sun sets to rise on other lands, and it must be a relief

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for his earnest spirit to be freed from the encumbrance of his body; but for all whom he has loved, for his children and his children's children, I feel the profoundest sympathy.

With kindest remembrances to Mr. Broomhall and yourself.—Yours very sincerely,

(Signed) F. B. MEYER.

FROM THE REV. R. A. TORREY, D.D.

I REGRET very much that it will be impossible for me to attend the Memorial Meeting for our beloved and esteemed brother, now in glory, Hudson Taylor. He has been an inspiration to me for many years. I first heard him when I was quite young in the ministry, and he made a profound impression upon me, and I have followed him from that day to this.

It has been my privilege to meet him quite frequently. I regard him, as beyond question, one of the greatest men in our day, greatest in the truest sense.

FROM PASTOR THOMAS SPURGEON

ALL who love the Lord and desire to see His Kingdom spread, thank God for Hudson Taylor. His very name seems an inspiration, and will continue to be so even though he himself is no longer with us. Thus the veterans fall asleep! Oh, to be the more alive and awake while work is possible to us.

Praying God to comfort every mourning heart—and oh, how many there are in this instance!

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FROM THE REV. J. STUART HOLDEN, M.A.

It would have been at once a sad and glad privilege to join with others in honouring the memory of dear Mr. Taylor, to whose holy example I, in common with the whole Church, owe not a little of the lesser inspiration to service. May our beloved friend's death call forth a new flood of devotion to the perishing in China, and as a Mission may we all have a double portion of the Spirit who dwelt in him, ever upon us.

FROM LORD POLWARTH

I would like to pay one word of tribute to the memory of one whom I knew and revered. As the founder, under our risen Lord, of the China Inland Mission, and thus the medium of bringing far into the interior of that vast empire the glorious light of the Gospel, he will be remembered not in his native land only, but in China. But not for this work only, but as an example of what God can and will do in and by one man, possessed originally of no great advantages, Mr. Hudson Taylor is a striking illustration.

Hudson Taylor's grave will be a testimony to the Chinese, and an inspiration to the missionaries of the China Inland Mission in all time to come.

FROM PASTOR STOCKMAYER

How touching that the Lord lately brought His servant back to the home-land of his heart and labours, and

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then that He let him see the whole land before taking him to the eternal home.

His testimony stands, the testimony of his life.
Rev. xiv. 13.

FROM MR. MONTAGU BEAUCHAMP

Forty years since, we first met in 1865. Again he was with us in Switzerland in 1877. I travelled across China with him in 1886. I was with him in the first campaign in Australia in 1890. I saw him last at the C.I.M. in London in May 1901.

The circumstances under which we have met and travelled together could not have been more varied. Yet the man never varied.

FROM PASTOR D. J. FINDLAY

THE TABERNACLE, ST. GEORGE'S CROSS, GLASGOW

To have known and loved him, and to have the joy and privilege of close intercourse and fellowship with him from time to time, is one of the sacred memories of one's life.

It was through him largely that I gained an interest in Missions, of a practical sort.

FROM MISS CODRINGTON OF THE C.E.Z.M.S.

How one rejoices over that dear saint's entering in, where he sees no longer "through a glass, darkly, but

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face to face," although earth indeed is poorer for his absence from us.

I count it one of the greatest privileges of my life that I met Mr. and Mrs. Hudson Taylor, and was privileged to have a happy time of communion with them. Only eternity will reveal the harvest from that "corn of wheat," the life laid down for God and China.

FROM REV. GRIFFITH JOHN, D.D.

DATED HANKOW, MAY 17, 1905

It is a great joy to me to meet Mr. Hudson Taylor once more. He looks feeble, but God has sustained him wonderfully during this long period of service, and blessed him as few have been blessed. He has done a great work for God in China, in which we all rejoice, and for which we are all devoutly thankful.

“He that loseth his life for My sake shall find it.”—MATT.
x. 39.

“Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake and the Gospel’s sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come Eternal Life.”—MARK
x. 29-30.

SOME LETTERS FROM SOCIETIES

FROM ANNIE MACPHERSON'S HOME OF INDUSTRY

MAY I assure you, and the members of the China Inland Mission, of our Christian sympathy and love as a band of workers at the Home of Industry.

We have lost our loved leader, and we sympathise from experience.

(Signed) JAMES M. MERRY.

FROM THE BAPTIST MISSIONARY SOCIETY

WE all feel that a great and good man has passed to his rest: one who has done a most noble work, and for whom all he ever came into contact with must have a memory full of tenderness and thankfulness. A beautiful life, nobly lived, and now he rests from his labours, and his works will follow. May we all have grace to follow our beloved and sainted brother as he followed his Master.

(Signed) ALFRED HENRY BAYNES.

IN MEMORIAM: J. HUDSON TAYLOR

MINUTE OF COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY

THE Committee hear with sorrow of the death in China of the Rev. J. Hudson Taylor. In expressing their sympathy with the bereaved, they place on record their thankfulness for what has been accomplished by him and through him. Mr. Hudson Taylor laid the foundation and directed the superstructure of the China Inland Mission, and this will remain as the memorial of the life's-work of this servant of God. His influence extended far beyond the sphere of the Mission with which he was most closely identified, for his example has quickened the spiritual life and inspired with missionary zeal, Christians of all communions. It has been demonstrated once again how much the Kingdom of God can be advanced by one man full of faith and of the Holy Ghost. The British and Foreign Bible Society always had a warm friend in Mr. Hudson Taylor, and when his name was added to the list of Vice-Presidents in 1901, the Society was honoured in conferring the honour. The Committee feel the greatness of their own loss, and, therefore, can mourn with those who have even greater cause to mourn. They invoke the Divine blessing on the China Inland Mission, and pray for the bereaved family that they may rest in the assurance that their loved one is with Him in whose presence is fulness of joy, and in whose right hand are pleasures for evermore.

LETTERS FROM SOCIETIES

MINUTE OF COMMITTEE OF

THE CHURCH MISSIONARY SOCIETY

IN expressing to the China Inland Mission their deep sympathy upon the loss of their honoured and beloved leader, the Rev. J. Hudson Taylor, the Committee of the Church Missionary Society desire to put on record their profound sense of the unique services rendered, to the whole cause of the Evangelisation of the world and of the vast Empire of China in particular, by their departed friend.

By his simple and unfailing faith, by his unquestioning belief in God as the Answerer of Prayer, by his undaunted and persevering courage amid all difficulties, Mr. Hudson Taylor set both to missionaries and missionary societies a bright example—an example which the Church Missionary Society prays that it may ever have grace to imitate.

The Committee are sure that Mr. Hudson Taylor's colleagues and friends, and all who loved him, so far from regretting that he went back to China in his broken state of health, will feel the deep appropriateness of his Home-call, coming to him in the midst of the land and people for whom he had lived and laboured.

FROM THE CHURCH OF ENGLAND

ZENANA MISSIONARY SOCIETY

OUR Committee, at their meeting yesterday, on hearing of the Home-call of the beloved and honoured

IN MEMORIAM: J. HUDSON TAYLOR

Founder and Director of the China Inland Mission, Rev. J. Hudson Taylor, desired me on their behalf to express to their friends of the China Inland Mission both their warm Christian sympathy in the loss which they have sustained, and their heartfelt and devout praise to God for His grace manifested in His faithful servant now called to his rest.

His life of strong and simple faith, his singleness of aim, his unreserved consecration of all his powers to the service of the Master for China's Millions, his prayerfulness, his unfeigned humility have indeed been an inspiration and example to all of us who are seeking to fulfil the Master's last command among the non-Christian races of the world.

(Signed) GEORGE TONGE.

FROM THE EGYPT GENERAL MISSION

I HAVE just this morning seen in the papers an announcement of the death of Mr. Taylor, and I feel I ought on behalf of our little Mission to send an expression of our profound sympathy with you in all the grievous loss you have sustained by his decease. You will understand me when I say that we too are conscious of a loss, for the faith which led Mr. Taylor to attempt great things for God in far-off China, led us also seven years ago to Egypt. In times of difficulty, and they have not been few, we have been helped to press on by the example of his faith in God. While mourning with you, we also rejoice in the assurance that the principles, upon which he launched out on God, are still living, and we pray that you may be comforted

LETTERS FROM SOCIETIES

and upheld, and even in your hour of trial be enabled to erect your "Ebenezer," to the glory and praise of the Eternal God.

(Signed) J. MARTIN CLEAVER.

FROM THE FRIENDS' FOREIGN MISSION ASSOCIATION

WE have had our sympathies drawn out by the news of the passing away in Hunan, China, of J. Hudson Taylor, founder of the China Inland Mission. We have recalled the help he gave to our Mission twenty years ago, when the first missionaries went out to China under this Association.

We desire to convey to the China Inland Mission an expression of our thankfulness to God for the work which our dear brother was enabled to accomplish for the spreading of the Kingdom of Christ in China, and for the inspiration his faith has been to us.

(Signed) ALFRED J. CROSFIELD.
J. B. HODGKIN.

MINUTE OF COMMITTEE OF THE LONDON MISSIONARY SOCIETY

THAT, having received the sorrowful intelligence of the death on Saturday last at Chang-sha, the capital of Hunan, of Dr. J. Hudson Taylor, the Board hereby expresses its deep sympathy with the bereaved family and with the China Inland Mission, which he founded

IN MEMORIAM: J. HUDSON TAYLOR

and for many years directed with conspicuous energy and ability. The Board also takes the opportunity, which this great loss offers, for placing on record its appreciation of the distinguished service to Foreign Missions in general, and to China in particular, which Dr. Taylor was permitted to render through a long and honoured career.

By his personal devotion as a missionary, his power in arousing interest, enthusiasm, faith, and generosity in others, his energy and skill in founding, developing, and guiding the widely extended organisation which, under God, he was the means of bringing into existence, and by the prominence he secured for China's claims by means of literature and varied information, backed by constant and urgent appeals, Hudson Taylor laid the entire Christian Church under lasting obligation, and to that outstanding fact the Board hereby heartily bears its testimony. Of him it may be emphatically said that "being dead he yet speaketh."

FROM THE REV. JOHN WILKINSON

OF THE MILDMAY MISSION TO THE JEWS

IN the Home-call of beloved Hudson Taylor, the Church of God has become poorer, and I feel I have lost a beloved and honoured personal friend, but his many friends already at Home with the Lord will be enriched by his presence amongst them. His whole-hearted devotedness, simplicity, humility, childlike character, and Christlike life, will long be remembered by all who knew him. "We glorify God in him."

LETTERS FROM SOCIETIES

I beg to offer my warm sympathy to all the members of the family, and also to the Mission staff. May God overrule this bereavement for the furtherance of His work through the China Inland Mission, and increase its usefulness till the coming of our Blessed Lord.

FROM THE NATIONAL BIBLE SOCIETY OF SCOTLAND

At the monthly meeting of our Western Directors held here on Monday, we received the intimation of your bereavement, and agreed to enter on our Minutes a grateful recognition of deep interest in the work of the Society, and more especially of the personal service he rendered to us in December 1883, by encouraging the Board's acceptance of responsibility for Dr. Griffith John's version of the Chinese Scriptures. The Directors agreed at the same time to tender, to Mr. Hudson Taylor's family and to the China Inland Mission, an expression of their deep sympathy with them in this great loss.

(Signed) WILLIAM J. SLOWAN.

MINUTE OF THE FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH OF ENGLAND

THE Convener (the Rev. Alexander Connell) called attention to the death of Mr. Hudson Taylor, the Founder and Director of the China Inland Mission, which took place in Chang-sha, the capital of the

IN MEMORIAM: J. HUDSON TAYLOR

province of Hunan, on the 3rd inst. ; and on his motion the Committee agreed to send a message of profound sympathy to the Committee of the China Inland Mission, expressing at the same time its warm appreciation of the noble work, of which for so many years Mr. Taylor was the head, and joining with the China Inland Mission in its gratitude to God for the high gifts and graces bestowed on Mr. Taylor which qualified him for his unique place in the history of Protestant Missions in China, and for the wonderful success which has attended his own labours and the efforts of the great band of missionaries who have been sent out by the China Inland Mission and its Associate Missions.

FROM THE RELIGIOUS TRACT SOCIETY

I AM directed by the Committee to convey to the China Inland Mission, the assurance of the regret with which the Committee of this Society have heard of Mr. Hudson Taylor's death, and their deep sympathy both with his family, and with his colleagues, at home, and in the Mission Field.

It is scarcely possible to estimate the influence which the work of Mr. Hudson Taylor has exercised over the course of missionary methods and of missionary hopes.

(Signed) A. R. BUCKLAND.

FROM THE SALVATION ARMY

I DESIRE to express our deepest sympathy with you in the loss your Society has sustained in the death of your beloved Founder and Director, the Rev. J. Hudson

LETTERS FROM SOCIETIES

Taylor. We are sure he will be keenly missed by many, but we believe that the results of his life and work will long be felt as a wide-spread influence for good. Praying that God may continue to bless the Mission.

(Signed) F. BOOTH TUCKER.

FROM THE SOUTH AFRICA GENERAL MISSION

So you have lost dear Mr. Hudson Taylor. What a loss to you all, but what a gain to him!

It was largely through his influence I was led to found the South Africa General Mission, about 1885, 1886, 1887. I saw much of him, and he spoke at several conventions I had the privilege of getting up. At one of these South Africa was laid before me, and through his and Reginald Radcliffe's addresses, I decided to go abroad. Little did I think when I met him first that this would be the result. I consulted him a good deal when founding the Mission, and he was indeed a very real help. With these few facts before you, you will readily understand what I owe him, so you see his influence is felt in South Africa as much as in China.

(Signed) W. SPENCER WALTON.

FROM THE WESLEYAN METHODIST MISSIONARY SOCIETY

At the meeting of our Missionary Committee held yesterday, very feeling reference was made to the death of Mr. Hudson Taylor, and to the blessed service, which,

IN MEMORIAM: J. HUDSON TAYLOR

under God, he has been able to render in his day, in the furtherance of the Kingdom of Christ upon earth. I was directed to convey to you, and to the Committee of the China Inland Mission, the assurance of our sincere sympathy with you in the death of Mr. Taylor, and of our deep and abiding appreciation of his character and his work.

Trusting that you will continue to see "the pleasure of the Lord prosper in your hands."

(Signed) MARSHALL HARTLEY.

THE WESLEYAN MISSIONARY SOCIETY

I VENERATE the name and character and work of the Rev. J. Hudson Taylor. It came as a blow to me when I heard of his death. Few men have been so honoured of God as he has been, and the work God inspired him to attempt and accomplish, valuable in itself, has been still more valuable in the impulse it has given to the faith and energy of the whole Church.

I mourn with you in your loss, and earnestly pray that the true and lasting Memorial of the Rev. J. Hudson Taylor may be a larger development, by the Grace of God, of the China Inland Mission.

(Signed) WILLIAM PERKINS.

FROM THE ZENANA BIBLE AND MEDICAL MISSION

OUR Committee at their meeting yesterday afternoon, desired me to write to you, and to assure the council of the China Inland Mission of their very deep sympathy

LETTERS FROM SOCIETIES

in this great loss. We all feel that not only the China Inland Mission, but the Church of Christ at large has suffered. We praise God for the splendid example of faith and devotion which has been left in the consecrated life of Mr. Hudson Taylor.

(Signed) A. R. CAVALIER.

FROM "THE GUARDIAN"

JUNE 7, 1905

THE death is announced of Mr. Hudson Taylor. He was the remarkable man who conceived the project of the China Inland Mission, and so developed it that within the space of forty years it has covered large tracts of the continent of China, and in the very regions where the foreigner has been least known and most exposed to danger. Mr. Taylor it was who captured "the Cambridge Seven," as they have been called, comprising recruits from the Cambridge Eleven and from the Eight. He had but one aim—to preach Christ to China by any means that came to hand. With no defined views upon Church order, there was nothing so real to him as the individual soul, and God in Christ for its salvation. All he probably sought was the first real act of faith, disregarding as of quite disproportionate value sacramental means of grace. So burning a spirit soon gathered kindred souls round him, and he launched upon China the freest missionary lances of our generation to break down, in the first place, opposition to the foreigner and to make the One Name known. Nor were high business qualities lacking. It would have been a great feat for any one to organise, feed, and direct such an army in hundreds of inland towns, yet it was accomplished with conspicuous success. And if any wish to realise what simple faith in God can effect in so brief a space of time let them study the map of China in the *Student Volunteer Missionary Atlas*, and mark the stations, marvellous in number, of this Mission, dotted apparently all over the western regions of the Chinese Empire. The spiritual force has been so great that no Church or denomination can show so imposing a mass of missionary agents in China as the Inland Mission, with the exception of the Church of Rome, with its four centuries of work behind it. The Mission has adopted Chinese customs, and its members have died in heaps joyfully during the recent persecutions, the roll of their white martyrs, some seventy-five in all, far exceeding those of any other Christian body in China.

But perhaps the most remarkable part of this story, for us at

PRESS NOTICES

least, is the share that the Church of England has had in this movement. We can remember an appeal from one of "the Seven"—Mr. Cassels—to the English Church not to permit the whole of Inland China to be evangelised by Nonconformity, and perhaps in the career of Archbishop Benson there was no more courageous act than the consecration of Mr. Cassels as a Missionary Bishop in Western China, though, in some sense, under an undenominational committee. So complete, indeed, was the detachment of Mr. Hudson Taylor from any (to him) mundane consideration of Church order that he arranged for the setting aside of a district wholly for Bishop Cassels, to be staffed by his own clergy, who were to be solely at the disposal of their Bishop. The compact has been faithfully carried out, and we should be surprised to learn that of the two sections of Bishop Cassel's clergy, those of the C.M.S. and those of the Inland Mission, the former were in any degree more under his authority than the latter. The history of Mr. Taylor's work is a wonderful illustration of the often completely individualistic tendencies of our race, presented in a form which carries amazement into the ranks of Latin and Greek. Above and beyond all considerations of stability of the faith and of due Church order we are met once more with the fact impressed upon us from time to time in the history of Christendom, that God is tied to no one means. The old river is always there, but the bursting, boiling cataracts side by side with it are never absent. The power inherent in a simple faith without any accessories or system remains as an awe-inspiring and tremendous fact; and, further, the first step is common to all Christianity—namely, the actual apprehension of God in Christ by a simple act of faith by the individual soul by whatever means attained.

It is easy to criticise such movements, to point out the obvious danger of letting loose an army of free lances upon a land, especially when women have formed a large part of them; to show the need of more than burning devotion to establish a sound faith; to lay bare the defects of undenominational Christianity and the necessity for the essentials of sacramental teaching and Church order. We can take all this for granted, and yet we can be thankful for the one deep lesson taught to his generation by the founder of the Inland China Mission, the power of the pure flame of a passionate belief. There is nothing quite like it in the world, and from it have come the great miracles of action in history. Very opportunely does the lesson come to us this week when we have gladly determined to pray for a definite and deep Pentecostal gift upon our Church and upon the world. For no dispassionate mind can hesitate to call Mr. Taylor's work a work of the Spirit, though most of it has been done outside the old order of the Church. Until we have

IN MEMORIAM: J. HUDSON TAYLOR

exhibited all through the Church the same passionate devotion for the extension of the kingdom, our criticism of such movements must be tempered with that deep respect which recognises the burning Christian heart wherever it beats, and is prepared to learn from all who have earned a right to teach some truth.

FROM "JOYFUL NEWS"

JUNE 15, 1905

HUDSON TAYLOR is no more! A Prince of Israel has been gathered home. He died in China, the land he loved more than life. Now that he has gone we shall hear more of him. In his way he was as great a man as George Müller. Like him, he had more faith in God than man. The China Inland Mission, of which he was the founder, was run on similar lines to the Orphanage at Bristol. What the writer of these lines owes to Hudson Taylor will never be known. If he had followed his plans more closely it would have been better for Methodism and for the heathen world.

What a group of heroes Hudson Taylor has joined! How St. Paul, Wesley, Whitefield, Moffatt, Williams, Patteson, Livingstone, and John Hunt, as well as David Hill, will have welcomed him to the rest he had won! And yet, how much more Jesus will have hailed him as His true apostle!

THOMAS CHAMPNESS.

FROM "THE CHURCH MISSIONARY GLEANER"

JULY 1905

ONE of the noblest of missionary heroes has been taken from us by the death of our revered friend Mr. Hudson Taylor. The work of half a century has been closed just where it was most appropriate that it should be closed—in the heart of China, at the capital of the Province (Hu-nan) which most strenuously resisted the Gospel, and was the last to open its doors. When, only a few months ago, after long and grievous illness and the loss of his beloved wife, he resolved to go back to the land he had laboured and prayed for, it seemed almost a needless sacrifice; but now we can all feel it was right and good that he should be called Home direct from the field of his great Mission. For a great Mission the C.I.M. is indeed. The band of humble and unknown workers whom (after years of solitary work) he took out in 1866, has grown into by far the largest evangelistic organisation in China; and its services in opening up province after province in which Christ had not been preached, but most of which have since been entered by many societies, have

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been incalculable. People criticised the "reckless and aimless journeys"; but they were neither reckless nor aimless, and it is due to them more than to any other single cause that China is wide open to-day. And was it done without suffering? Let the seventy-eight C.I.M. martyrs of 1900 suggest the answer!

But Hudson Taylor was much more than the founder and director of the China Inland Mission. He never pleaded specially for it; least of all for its funds. He pleaded for China; he pleaded for the world; he pleaded for his Divine Lord; and he rejoiced with undivided heart over all forward movements of all Missions in all lands. . . .

We talk of a "policy of faith"! But faith, to have any power, must rise superior to all obstacles; and this Hudson Taylor's faith did. He realised the omnipotence of God, and he was absolutely sure that if only we are in the path of obedience, that omnipotence will not fail us. Had he no difficulties? Indeed he had, both at home and abroad, many more than the public knew of. Whether his judgment was always the best I do not know; but I know his faith never failed, nor his courage, nor his humility. And when we think of the grand and far-reaching work he was enabled and permitted to do, we can truly apply to him the words of the Mother of our Lord, in the hymn we so often chant, that God "hath exalted the humble and meek." It is men of this type that do the real work of God in the world.

E. S.

FROM "THE BIBLE CHRISTIAN MAGAZINE"

JULY 1905

HUDSON TAYLOR'S name stands associated with our own China Mission. The selection of our field of labour in China was chiefly left with him as one of the first living authorities. He came from Edinburgh purposely to address our Conference at the Jubilee Chapel, Hoxton, in 1884. His visit in the company of Mr. Broomhall, C.I.M. Secretary, will be fresh in the minds of many of our friends. His address showed that a mission in China was within the resources of our Denomination. At the Bideford Conference in 1885, two brethren, Samuel Thomas Thorne and Thomas Grills Vanstone, were set apart to pioneer this new work. They spent their strength in it for Christ's sake and the Gospel's.

At the Missionary Committee preparatory to our Annual Conference, having stated what we had gathered from Mr. Taylor and our own views, we proposed that he be invited to address our Conference. We wrote him and he came; with the

IN MEMORIAM: J. HUDSON TAYLOR

result we all know. This undertaking evoked great enthusiasm and liberality. Some of our choicest young men and women have been given to the China Mission.

FROM "THE REAPER"

BY E. JANE JUDD

OUR personal acquaintance with Mr. Taylor began on our arrival in China, in March 1868. We found the missionary party living in much discomfort in a large, bare, Chinese house, with its disadvantages as to privacy and so on, but all in self-sacrificing love spending every hour of the day (and sometimes the night) in work and prayer. First and foremost in this were dear Mr. and Mrs. Taylor, and we could not but be inspired by their example. Those were days of stern conflict with "the powers of darkness," for Satan felt that his kingdom was attacked in a very signal manner.

After a while, when Mr. Taylor felt he might leave us to hold the fort there, he with a few others went north to open some cities, among them Yang-chow, the opening of which, attended with so much suffering and loss, yet the scene of such remarkable deliverances, is well known to all familiar with the story of the C.I.M. Turned out of that city, the band of missionaries had to seek shelter in Chen-kiang; and there my husband found them living in a room that was really like a damp cave, yet calmly working away as if nothing had happened. As was their wont, Mr. and Mrs. Taylor had insisted on taking the worst room. It was this beautiful unselfishness of Mr. Taylor's character that endeared him so much to us all. The absolute sinking of all personal interests, the willingness to *serve*—no matter how humble the service, or how much toil it involved—which was so characteristic of his everyday life, could not but win our hearts; it was so like the Master.

In days when the battle seemed too fierce, and the enemy too strong, and one's heart turned longingly to home and rest, it was his brave trust in God, and his words of hope and comfort, that once more "nerved one's feeble arm to fight"; and I think this is what we *all* felt. In every way we realise it was an honour and a privilege to have had such blessed and intimate associations with one who so "walked with God"; and now that he "is not," so far as earthly life is concerned, will not all who read this imperfect little tribute to his memory, pray that his mantle may rest upon the orphaned China Inland Mission?

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