

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

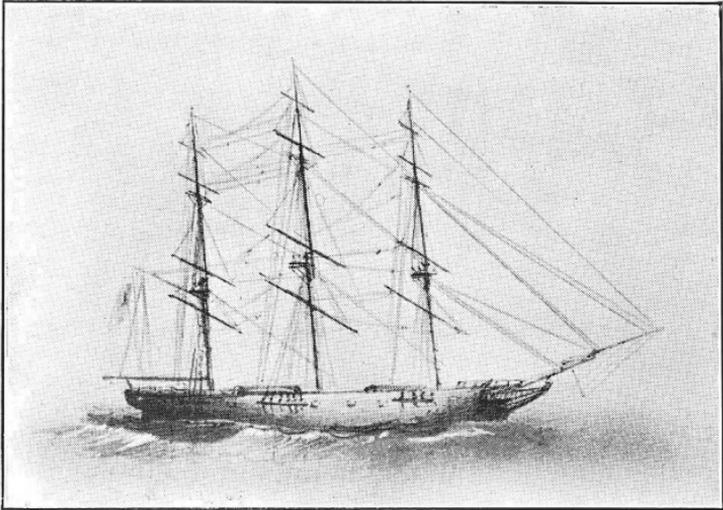
<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

## Our Seal

The four Chinese Characters on the Cover read :—  
CHINA INLAND MISSION SEAL



THE *LAMMERMUIR*

*From a contemporary drawing*

This vessel, in which Hudson Taylor and the first C.I.M. party sailed for China, is reproduced as a symbol of the Mission:—Always in jeopardy, but for ever safe, if Christ be on board.

*Frontispiece*

# Our Seal

Being

The Witness of the China Inland Mission  
to The Faithfulness of God

*by*

MARSHALL BROOMHALL

‘Our Seals set to  
that God is true’

THE CHINA INLAND MISSION, LONDON  
PHILADELPHIA, TORONTO, MELBOURNE, AND  
SHANGHAI . . . . .  
AGENTS: THE RELIGIOUS TRACT SOCIETY  
4 BOUVERIE STREET, LONDON, E.C.4 . . . 1933

*Printed in Great Britain by R. & R. CLARK, LIMITED, Edinburgh.*

Gratefully Dedicated

to

The Donors

of The China Inland Mission  
God's Stewards & our Partners

in

The Evangelization of China

The needs of the work are laid before God in prayer, no personal solicitations or collections being authorized.

*Principles and Practice of C.I.M.*

Just at the place where Little-faith was robbed, there stood a man with his drawn sword, and his face all bloody. Then said Great-heart: What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now as I was on my way, there were three men did beset me.

*Great-heart.* But here was great odds, three against one.

*Valiant.* 'Tis true, but little or more are nothing to him that has the truth on his side.

*Great-heart.* Then said the guide: Why did you not cry out, that some might have come in for your succour?

*Valiant.* So I did—to my King, Who I knew could hear, and afford invisible help, and that was sufficient for me.

*Great-heart.* Then said Great-heart to Mr. Valiant-for-truth: Thou hast worthily behaved thyself: let me see thy sword. So he showed it to him. When he had taken it in his hand, and looked thereon a while, he said: Ha! it is a right Jerusalem blade. JOHN BUNYAN

## By Way of Introduction

WE were in a country chapel listening to the story of some famous hymns. The speaker was relating how God's mercy, in delivering Charles Wesley and his followers from the blind fury of a murderous mob, had inspired the poet to write the well-known lines:

Worship and thanks and blessing,  
And strength ascribe to Jesus!  
Jesus alone  
Defends His own,  
When earth and hell oppress us.

Jesus with joy we witness  
Almighty to deliver;  
Our seals set to,  
That God is true,  
And reigns a King for ever.

That is all we remember, for at this point we became wrapped in thought. The words, 'Our seals set to that God is true', kept ringing in our ears. We felt that we too had a seal to set, and a witness to bear, to the same great truth. And we knew, from past experience, that a new book was being given us and that those words were to supply the title.

As time allowed, material was collected towards what we hoped would be a sequel to *The Jubilee Story of the China Inland Mission*. The years which had elapsed since that book was published had been full of momentous events, and their record would be another seal to the faithfulness of God. But, for reasons it is not necessary to relate, the original scheme was abandoned for a smaller one. One section of the larger volume contemplated would have contained the story of financial mercies during those eventful years. The present

book is that section somewhat amplified, with material which would have appeared elsewhere, and what was to have been the title of the more comprehensive work is given to this portion. That, in brief, is the genesis of this little volume.

To the eye of sense the China Inland Mission, with no Church or wealthy organization behind it, has ever appeared like a frail bark in the midst of stormy seas. The tempestuous waves have daily threatened to engulf it. But faith has lent 'its realizing light', and experience has proved that amid all appearances to the contrary, the Mission has not been sailing doubtful seas, but has been building on the solid Rock of God's eternal promises.

The things unknown to feeble sense,  
Unseen by reason's glimmering ray,  
With strong, commanding evidence,  
Their heavenly origin display.

To the natural man the promises of an invisible God may appear as uncertain and as unstable as the troubled deep, but all the tests of life have proved them changeless and sure. To this truth we set our seal. The facts speak for themselves. We are God's witnesses, and so are the gold and silver, and the solid buildings which have been given for His service. This book is not a history of the work of the China Inland Mission, and for that reason spiritual results are not recorded. It is a plain and simple story of financial and material mercies, written to prove that the invisible things of God are clearly seen, being perceived through the things which are made. God does not leave Himself without witness.

Nearly five-and-twenty years ago we published a little book entitled *Faith and Facts*, also dealing with financial mercies. Apart from the tables of income at the end of that volume nothing that appeared there is repeated here. This is wholly a new work. The added experiences of another quarter of a

century, full of war and testing straits, have only served to strengthen and enlarge the Mission's witness to the faithfulness of God.

No care has been spared to secure accuracy of statement, both as regards facts and figures. Every chapter has been submitted to those best qualified to challenge or verify what has been written, but the author accepts final responsibility for what is published. He would especially like to acknowledge the great assistance rendered by his brother Hudson, the Treasurer of the Mission in China. His help has been invaluable.

In a world beset by many and sore troubles, when men's hearts are failing them for fear because of the uncertainty and instability of all human affairs, it is a joy as well as a duty to witness to the reality of God and to the certainty of His promises. Nearly two hundred years ago John Wesley wrote, 'Never deny, never conceal, never speak doubtfully of what God hath wrought, but declare it before the children of God with all plainness and simplicity'. This is what we have sought to do.

MARSHALL BROOMHALL

*January 2, 1933*

## CONTENTS

	PAGE
BY WAY OF INTRODUCTION . . . . .	vii
PART I .	
OUR SEAL . . . . .	3
GOD THE BUILDER . . . . .	6
ROCK FOUNDATIONS . . . . .	14
THE BUILDING . . . . .	23
PART II	
THE TEST OF TIME . . . . .	35
THE TEST OF EMERGENCIES . . . . .	48
TESTS EXTRAORDINARY IN GREAT BRITAIN . . . . .	64
TESTS EXTRAORDINARY IN NORTH AMERICA . . . . .	72
TESTS EXTRAORDINARY IN CHINA . . . . .	81
THE TEST OF EXCHANGE . . . . .	97
THE TEST OF WAR . . . . .	113
PART III	
SOME PERSONAL TESTIMONIES . . . . .	129
THE HALF NOT TOLD . . . . .	147
NOTHING IMPOSSIBLE . . . . .	155
APPENDIX . . . . .	165

## ILLUSTRATIONS

THE <i>LAMMERMUIR</i> . . . . .	Frontispiece
HEADQUARTERS IN LONDON . . . . .	<i>facing page</i> 66
NEW TRAINING HOME IN LONDON . . . . .	70
OLD AND NEW HEADQUARTERS IN TORONTO . . . . .	74
HEADQUARTERS IN PHILADELPHIA . . . . .	76
OLD HEADQUARTERS IN SHANGHAI . . . . .	86
NEW HEADQUARTERS IN SHANGHAI . . . . .	94
GOD'S MESSAGE IN THE DARK . . . . .	155

## PART I

The Grace wherein we stand

If God is a reality, the whole universe rests on a supernatural basis. A supernatural presence pervades it; a supernatural power sustains it. It is becoming constantly more difficult for minds that reflect seriously to believe in a God Who does not manifest Himself in word and deed.

PROFESSOR ORR

This is a sane, wholesome, practical, working faith:—First: That it is man's business to do the will of God; Second: That God takes on Himself the special care of that man; Third: That therefore that man ought never to be afraid of anything.

GEORGE MACDONALD

If the work is at the command of God, then we can go to Him with complete confidence, for workers. And when God gives the workers, *then* we can go to Him for the means. Depend upon it, God's work done in God's way will never lack God's supplies.

HUDSON TAYLOR

## Our Seal

*Our seals set to, that God is true.*

HUDSON TAYLOR, towards the close of a long and strenuous life, when speaking at the last Annual Meetings of the China Inland Mission he ever attended, gave utterance to the following significant words:

‘I have sometimes met people who said: “Trusting God is a beautiful theory, but it won’t work”. Well, thank God, it has worked, and it does work. I remember a dear friend, an aged minister in London, who said to me in the year 1866: “You are making a great mistake in going to China with no organization behind you. We live in a busy world, and you will all be forgotten, and the Mission won’t live seven years.” That [said Hudson Taylor] was the prophecy of this good man—and a wise one too. But he was mistaken.’

It is more than thirty-two years since Hudson Taylor gave this striking testimony in Toronto, and it is more than sixty-six years since that aged minister in London uttered his mournful prediction. Time has amply justified Hudson Taylor’s faith in and obedience to God. And every subsequent trial and perplexity has only served to make the faithfulness of God more plain and manifest.

It is now seventy years since James Meadows joined Hudson Taylor as the first member of that new organization which three years later was to become known as the China Inland Mission. The foundations of this new work were the Promises of God. Hudson Taylor had nothing else to build on. For seventy long and exacting years those pledges of God’s love have been subjected to the severest tests that life can command. They have not been found wanting. A thousand promises have declared and still declare God’s ‘constancy of love’.

And ten thousand experiences proclaim that God's Word is 'unalterably sure'.

The China Inland Mission from its beginning has staked its very existence upon the faithfulness of God. His promises have been taken at their face value. They have been put to every conceivable test. They have been tried by the insistent claims of time, they have been proved by many painful emergencies, they have been sifted as wheat by extraordinary and imperative demands, they have passed triumphantly through the crucible of war, they have been weighed in the gold and silver scales of exchange, and they have never failed. God's Word has been found to be a Rock that cannot move. The history of the China Inland Mission has confirmed the reluctant confession of Balaam:

God is not a man, that He should lie,  
Neither the son of man, that He should repent:  
Hath He said, and will He not do it?  
Or, hath He spoken, and will He not make it good?

Academic problems concerning the inspiration of God's Word may be discussed indefinitely. The crucial question is: Does it stand the tests of life? A former Headmaster of Rugby once said:

'I feel most strongly that the real way to test the inspiration of the Bible, or of any book, is not by criticizing its text, but by watching its influence upon human lives'.

And with this practical judgment the late Professor Denney agreed when he said:

'The severest criticism to which the Bible has ever been exposed is not that to which historians submit it in their studies, but that to which believers have submitted it in the stress and strain of life. When it is tried there, it comes forth as gold. The Church then knows that God is in it of a truth.'

That, after all, is the final test of any theory. This little volume gives the experiences of one organization, now numbering more than a thousand missionaries, coming from many lands and representing most sections of the Christian Church, while its principles have been subject to the strain of seventy years in a strange and foreign country.

We have been told by a distinguished professor of history that, 'in all modern study the emphasis falls on verification—on insistent reference to fact that can be tested and verified'. Here then are facts, not fancies; principles, not theories. They have been practised, tried, and confirmed. These actualities surely justify the Mission in setting its seal to this, that GOD IS TRUE.

Witness-bearing is one of the great truths wrought into the very structure of St. John's writings. It is one of John's distinctive words. And witness-bearing is still needed. This little book is written to bear witness, and not to argue the superiority of any method. The facts are left to speak for themselves. Elijah's appeal still stands: 'The God that answereth by fire, let Him be God'.

## God the Builder

‘EVERY house is builded by someone; but He that built all things is God.’ Thus wrote the author of the Epistle to the Hebrews. We speak of Hudson Taylor as the founder of the China Inland Mission, but only as the servant of Him Who is the Founder of all. Every page of Hudson Taylor’s life, and every chapter of the Mission’s history, bears witness to this truth. ‘He that built all things is God.’

Hudson Taylor, like Abraham, when called, obeyed and went forth by faith to be a sojourner in the land of Promise. And he also, like the great Father of the faithful, looked for an organization of which it could be said that it ‘hath the foundations, whose Builder and Maker is God’. There is no understanding of the China Inland Mission unless this be recognized. With all its failings on the human side, it is a work of God; it is God’s building. There is no other explanation of its origin, its growth, its unique experiences, and its continuance. All human probabilities were against it. Its history bears witness to the fact that there is a living God, that God does rule in the kingdom of men, and that He is true and faithful to His promises.

Early in the days of the Evangelical Revival John Wesley said: ‘It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of God’s providence’. He asserted that it was upon that that the strength of the cause rested. Is that not true of every work of grace? ‘He that built all things is God.’

As we look back over the past hundred years, since the birth of Hudson Taylor, God’s Hand can be clearly seen guiding and controlling the destiny of His servant. It was God Who called him from his birth; it was God Who trained him in the school of faith; and it was God Who ordained that he should go and found the China Inland Mission for the evangelization

of inland China, trusting in the sure promises of the Almighty. And the records of a century bear witness that 'there hath not failed one word of all His good promises, which He promised'. This is the theme of this little book, though it is as hopeless to tell the full story as it is to count all the stars of the heavens or the sand upon the seashore.

This is not the place to review or even to summarize the life of Hudson Taylor. That has been done elsewhere. But, since he was the chosen instrument through whom the China Inland Mission was founded, our argument demands some brief reference to God's dealings with him. He believed in a divine and particular providence.

'I hold it to be sheer infidelity [he wrote in later life] to doubt that God gives to every one of His children, without exception, those circumstances which are to him the highest educational advantages that he can improve, and that will best suit him for his own work.'

With this thought in mind, let us recall a few facts concerning his life.

He was the child of godly parents who dedicated him to God, as their firstborn, even before his birth. Like the Apostle of the Gentiles, he was set apart from his mother's womb for the preaching of the Gospel in China. 'Ye have not chosen Me, but I have chosen you' is writ large over his whole life.

Omitting much which is of deepest interest and of vital importance, we come to that great and decisive day when God visited him and called him to a particular ministry. The sense of God's Presence and of God's Call was, to use his own words, so 'unutterably real' that he lay upon the ground 'silent before Him with unspeakable awe and unspeakable joy'. This was, he said, an experience 'words can never describe'. What the Burning Bush was to Moses this was to Hudson Taylor. The history of the China Inland Mission demands some such

beginning, for there is no great issue without a commensurate cause. It explains his faith, for we can never too often remember that the strength of true faith lies in its Object.

From that time onward Hudson Taylor became God's man for a definite work. 'I felt', he wrote later, 'that I was in the very presence of God, entering into a covenant with the Almighty.' Subsequent history proves that this was so. Of Gideon it is written: 'The Lord looked upon him, and said: "Go in this thy might . . . have not I sent thee?"' It was in the strength of such an experience that Hudson Taylor went. What Paul Gerhardt wrote nearly three hundred years ago is still true:

When Thou arisest, Lord,  
 What shall Thy work withstand?  
 Whate'er Thy children want, Thou giv'st;  
 And who shall stay Thy hand?

Of the way in which Hudson Taylor was shut up to God, and to God only, must be read in his 'Life.' Faith is man's answer to a Divine challenge. It is seldom, if ever, in its earliest stages, unaccompanied by tremendous conflict. The careful student of Hudson Taylor's life will observe this. Concerning the surrender of his last half-crown, which was called for during his student days in Hull, he wrote: 'I was nearly choked'. And at Brighton fourteen years later he found it a veritable death-struggle ere he surrendered himself to God as the leader of the Mission that was to be. Before his submission he feared he might lose his reason, but when he had abandoned himself to full obedience God became unutterably real. To know God became to him the one essential. The fact of God began to dominate him. God's promises, God's resources, and God's faithfulness became his all in all. God was greater, infinitely greater, than every other need.

'We have to do [he wrote] with One Who is Lord of all power and might, Whose arm is not shortened that it cannot

save, nor His ear heavy that it cannot hear; with One Whose unchanging Word directs us to ask and receive that our joy may be full, to open our mouths wide that He may fill them.'

One quotation must suffice to reveal the manner in which God met him, and satisfied and strengthened him, as he stripped himself of every weight that he might run the race and fight the fight set before him. Writing to his sister Amelia, from Hull, on March 1, 1852, he said:

'I feel I have not long to stop in this country now. I do not know what turn Providence is about to take, but I feel something is coming soon, and I am forewarned that I may be prepared. Pray for me, love, that my faith fail not. I felt unspeakably happy on Sunday morning, and in the afternoon, while singing to *Leoni*—

I *all* on earth forsake  
Its wisdom, fame, and power—  
And *Him* my *only* portion make,  
My Shield and Tower,

I felt ravished with heavenly joys, and fell into a kind of ecstasy of bliss. I scarcely know how to describe the happiness I enjoyed. In dedicating myself anew to His service, I felt I had *nothing* to give. Had I ten thousand worlds, what would they all be to the Saviour's love—to that little "so"—God *so* loved the world!

The deepest things of the soul are always incommunicable. They are God's gift and must be experienced. All final realities are beyond expression; they cannot be put into words. The content of the name GOD is never the same to two men. To one it means nothing, to another it expresses everything. It is a strange and often forgotten fact that 'what comes first in reality and existence comes last in our apprehension and clear

grasp'. God the author of all is the last reality we begin to understand. To know God is, and demands, life eternal.

After several years in China Hudson Taylor wrote:

'To those who have not been called upon to prove the faithfulness of the covenant-keeping God, in supplying, in answer to prayer alone, the pecuniary needs of His servants, it might seem a hazardous experiment to send evangelists to a distant heathen land, with *only God to look to*. But in one whose privilege it has been for many years past to put that God to the test, in various circumstances,—at home and abroad, by land and by sea, in sickness and in health, in necessities, in dangers, and at the gates of death,—such apprehensions would be wholly inexcusable. The writer has seen God, in answer to prayer, quell the raging of the storm, alter the direction of the wind, and give rain in the midst of prolonged drought. He has seen Him, in answer to prayer, stay the angry passions and murderous intentions of violent men, and bring the machinations of His people's foes to nought. He has seen Him, in answer to prayer, raise the dying from the bed of death, when human aid was vain; has seen Him preserve from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday. For more than eight years and a half, he has proved the faithfulness of God in supplying the pecuniary means for his own temporal wants, and for the needs of the work he has been engaged in.'

This was all written in 1865, before the sailing of the *Lammermuir* party, and reveals the spirit in which he founded the Mission. God had become the one great circumstance of his life. 'God, and God only, is my hope,' he wrote, 'and I need no other'. He was learning to echo the prayer of Moses. 'Lord, Thou hast been our dwelling-place in all generations'. And he was finding to his utter joy that even if he believed not, 'God abideth faithful; He cannot deny Himself'.

'Are we not told [he wrote on another occasion] to seek first the Kingdom of God—not means to advance it—and that all these things shall be added to us? Such promises are surely sufficient. I saw that the Apostolic plan was not to raise ways and means, but *to go and do the work*, trusting in His sure word Who said: "Seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you"'.

These words are familiar, but what worlds apart are an assent to them in theory and the putting of them into practice. To sing 'I *all* on earth forsake' is sometimes easy, but, as Hudson Taylor wrote, 'God sometimes teaches us that that little word "all" is terribly comprehensive'. To him the words 'And Him my only portion make' took on a new meaning when he lost his wife. Poor and needy he sought water, and, to quote him again, '*there was none*—no, not one drop'. Then it was that God opened to him rivers in high places, and fountains in the midst of the valleys. God was laying the foundations of His work deep in the heart of His servant.

It was God realized that made the China Inland Mission possible. Hudson Taylor was learning to live in the midst of realities, not amid the most specious of human uncertainties. The things which mattered most were not things temporal and seen, but the eternal and invisible verities. He who was to be the Captain of an army of evangelists was learning as a Pioneer, by the things which he suffered, how to inspire others. God became real to him, His Word sure, His commands imperative, His presence salvation. In life's stern school he proved that promises were obtained. 'Have faith in God' became his watchword. *Jehovah-jireh*, the Lord will provide, became to him an experience.

'If anyone did not believe that God spake the truth [he wrote], it would be better for him not to go to China to propagate the faith. If he did believe it, surely the promise sufficed.

Depend upon it, God's work done in God's way will never lack God's supplies.'

It is interesting to recall that about one hundred years before those words were penned by Hudson Taylor, John Wesley had written from Ireland to a friend in Scotland:

'Let us be open and downright both in public and private, and it will succeed best. The work of God will never stand still for want of money so long as He has the hearts of all men in His hand.'

How easily, and sometimes how glibly, the words 'I believe in God, the Father, Almighty' are uttered. But what a tremendous affirmation they make! Can we declare a greater truth? What a revolution in life a living faith in that confession would secure! It is one thing to assent to that assertion, but it is another matter to build one's life upon it. Yet there is no logical position between atheism and faith in an Almighty God. To speak of God as other than almighty is to express a contradiction in terms, and yet how frequently we limit the Holy One of Israel! We marvel at a man of strong faith, but Jesus Christ marvelled at man's unbelief. We should doubt a man's sanity if he questioned the validity of a Bank of England note, yet we hesitate to put full reliance upon the promises of God! But it was not so with Hudson Taylor.

'The living God still lives [he wrote], and the living Word is a living word, and we may depend upon it; we may hang upon any word that ever God spoke, or ever caused by His Holy Spirit to be written. If the Bible were not true, the sooner we found it out and threw it aside the better; but if it is true, the sooner we live up to it the better. It is either God's Word, or it is not what it is represented to be.'

Like Elijah, Hudson Taylor would not halt, or limp (see R.V.), between two opinions. He believed in the prophet's

logic; 'If Jehovah be God, then follow Him; but if Baal, then follow him'.

How slow we are to follow our faith to its logical conclusion! One of the great lessons of Hudson Taylor's life is that he would not allow any compromise between profession and practice. He saw how inconsistent unbelief was, and he could sum up the argument with an astonishing brevity and finality, as when he wrote: 'God is faithful; *must* be so'. There is no escape from such an obvious truth. We may call it a truism, but yet how persistently doubt lingers. The secret of Hudson Taylor's life was that he not only acknowledged it, but he staked his all upon it. He became a builder because he believed in his foundations. He was grounded in God. And this is why he became the founder of the China Inland Mission. 'Every house is builded by someone, but He Who built all things is GOD.'

## Rock Foundations

**G**OD has not only been the Builder of the Mission, He has also been its Chief Corner-stone. In an article under the same title as this chapter, Hudson Taylor once set forth with some detail the Rock Foundations upon which he had established the work. The following are his opening paragraphs:

‘First, the glorious truth that GOD *is*—that the FATHER *is*; that the SON *is*; that the HOLY SPIRIT *is*; and that the blessed Triune God is the Rewarder of them that diligently seek Him.

‘Again, that GOD *hath spoken*—spoken by the mouths of all His holy prophets; that the Bible, the whole Bible, is the very Word of the living God; that “all Scripture is given by inspiration of God and is profitable”; that through it the man of God may be completely furnished for any and every work.’

Upon another occasion he summed up the position even more succinctly, as follows:

‘There is a living GOD.

‘He has spoken in the Bible.

‘He means what He says, and will do all that He has promised.’

Here we are down to bed-rock. Hudson Taylor knew what he wanted to say, and how to say it without equivocation. Few men could be more decisive and incisive. His conclusions were the result of clear thinking, prolonged meditation, and convincing experiences. He had tested and proved the truths he uttered. He believed in God, and in God’s Word. The Bible was to him a ‘Book of Certainties’.

‘If we are really trusting *in God*, and seeking *from Him* [he wrote], we cannot be put to shame; if not, perhaps the sooner we find the unsoundness of any other foundation, the better. The Mission funds, or donors, are a poor substitute for the

living God. . . . With the current income of the Mission we have nothing to do, but with God we have everything to do.'

God and God's Word are inseparable. The value of a word is the speaker's character. God's character is the Mission's guarantee, for it is built upon His Word. God has pledged Himself by promises and confirmed His promises by an oath, that by 'two immutable things, in which it is impossible for God to lie, we may have a strong encouragement'. 'Thou didst become a Debtor to Thy promises', wrote Augustine; and these promises, he asserted, were to his mother Monnica as 'God's own handwriting'.

Before we pass to those chapters which give, in part, the story of God's faithfulness, it is desirable to set forth more fully what were the Rock Foundations upon which the China Inland Mission was built. These are the only warrant and justification for such a venture of faith. Quite recently a well-known Christian worker asked the Mission's Home Director in North America whether the China Inland Mission was not guilty in sending out so many missionaries 'upon so slender and unsubstantial a basis of financial support'. To this question Dr. R. H. Glover replied that 'all depends upon the point of view, and particularly upon what one regards as a slender and unsubstantial basis'. The questioner admitted that in his view the more substantial basis consisted, in the main, of assessments laid upon the churches, on dividend-yielding investments, and interest-bearing bank deposits. But it had to be acknowledged that at the present time many of these so-called securities cannot be relied upon. So without reflecting upon other policies and other methods of missionary support, it may still be asked whether the plan of going forward in obedience to the Lord's missionary commission and relying implicitly upon His character and His promises can fairly be

regarded as presumptuous. This little volume is, in part, an answer to that question.

And now let us allow the man whom God chose to found the China Inland Mission to show us the foundations. It has seemed incomparably better to allow the founder himself to speak, rather than to summarize the argument in our own words. What follows therefore are Hudson Taylor's *ipsissima verba*, grouped together from half a dozen sources. If there should be some slight repetition we make no apology, for fundamental truths, long dwelt upon, are apt to reappear. No architect is ashamed to re-examine his foundations occasionally.

Explaining, upon one occasion, to the friends of the Mission his reasons for founding a new organization, he spoke as follows:

'After two or three years of vain effort to induce others to do something, we felt constrained to form the China Inland Mission. There were some serious questions to consider. One was, How to form the Mission so as to be helpful to every existing missionary agency, and not injurious to any—so that it would not draw aside men or money from any of the societies.<sup>1</sup>

'But again, considering the great needs of China, and that the Master laid the command to go into all the world upon every believer, would it not be possible, in a simple, evangelistic work, for members of the various denominations to labour harmoniously side by side, without interference with points of conscience? We concluded to invite the co-operation of fellow-believers, irrespective of denomination, who fully believed in the inspiration of God's Word, and were willing to prove their faith by going into Inland China with only the guarantee they carried within the covers of their pocket Bibles.

<sup>1</sup> The decision not to appeal for funds, nor to authorize collections, was made, in part, for this reason.

'God had said: "Seek first the Kingdom of God and His righteousness, and all these things (food and raiment) shall be added to you". If anyone did not believe that God spoke the truth, it would be better for him not to go to propagate the faith. If he did believe it, surely the promise sufficed. Again: "No good thing will He withhold from them that walk uprightly". If anyone did not mean to walk uprightly, he had better stay at home; if he did mean to walk uprightly, he had all he needed in the shape of a guarantee fund. God owns all the gold and silver in the world, and the cattle on a thousand hills. We need not be vegetarians!

'We might, indeed, have had a guarantee fund, if we had wished it; but we felt it to be unneeded, and would do harm. Money wrongly placed, and money given from wrong motives, are both to be greatly dreaded. We can afford to have as little as the Lord chooses to give; but we cannot afford to have unconsecrated money, or to have money placed in the wrong position. Far better have no money at all, even to buy food with, for there are ravens in China, and the Lord could send them again with bread and flesh. The Lord is always faithful; He tries the faith of His people, or rather their faithlessness. People say, "Lord, increase our faith". Did not the Lord rebuke His disciples for that prayer? He said: "You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard seed, it would suffice to remove this mountain!" We need a faith that rests on a great God, and expects Him to keep His own Word, and to do just what He has promised.

'I do want you, dear friends, to realize this principle of working with God, and of asking Him for everything. If the work is at the command of God, then we can go to Him with full confidence for workers. And when God gives the workers, *then* we can go to Him for the means. Our Father is a very experienced One: He knows very well that His children wake

up with a good appetite every morning, and He always provides breakfast for them; and He does not send His children supperless to bed at night. "Thy bread shall be given thee, and thy water shall be sure." He sustained three millions of Israelites in the wilderness for forty years. We do not expect that He will send three million missionaries to China; but if He did, He would have plenty of means to sustain them. Let us see that we keep God before our eyes; that we walk in His ways, and seek to please and glorify Him in everything, great and small. Depend upon it, God's work done in God's way will never lack God's supplies.

'When the supplies do not come in, it is time to enquire: What is wrong? Is there not something wrong somewhere? It may be only a temporary trial of faith; but if there be faith, it will bear trying, and if not it is well that we should not be deceived. It is very easy with money in the pocket, and food in the cupboard, to think that you have faith in God. But, oh! when our faith fails, the faithfulness of God does not fail. It is very true, as Miss Havergal says:

Those who trust Him wholly  
Find Him wholly true.

But my experience proves that to those who do not trust Him wholly, still He is wholly true. He does not break His Word, nor cast off His children in their weakness and trial. No! He is always gracious and tender. "If we believe not, He abideth faithful; He cannot deny Himself."

'If this principle of taking everything to, and accepting everything from God, is a true one—I think the history of the China Inland Mission proves that it is—ought we not to bring it to bear more and more in daily life? The Lord's will is that all His people should be an unburdened people, fully supplied, strong, healthy, and happy. Obey in faith the conditions in the 1st Psalm, and you will surely be prosperous in all that you

do—in everything domestic, in every business transaction, as well as in every spiritual service. It is the Lord's will that His people should be as the children of a King. Shall we not determine to "be careful for nothing, but in everything by prayer and supplication with thanksgiving" bring those things which would become burdens or anxieties to God in prayer, and live in His perfect peace.

'I have often felt glad that I was a poor man, and that I had no money, and could never promise anything to anybody, but that I had a rich Heavenly Father, and that I could promise to them all that He *would not* forget them. And since I have been a father myself I have often thought of something more, that He *could not* forget them.

'A large proportion of the missionaries have gone to the field with no guaranteed support whatever from man; yet every one of them has the guaranteed supply of every need. "My God shall supply all your need according to His riches in Christ Jesus." And that our God does at all times fulfil this gracious promise to them is no small cause of encouragement.

'Forty years ago I believed in the verbal inspiration of the Scriptures. I have proved them for forty years, and my belief is stronger now than it was then. I have put the promises to the test. I have been compelled to do so, and I have found them true and trustworthy. We want to impress upon you that the Word of God is God's own Word. If I did not believe in the inspiration of a Bank of England note, if I was not quite sure whether the note that professed to be for £50 would be cashed for £5 or £50, it would not be worth very much to me. But when I get a bank-note for £50, or £500, or for £1000, I never expect to get £999 : 15s. for the £1000 note. What would you have thought if I had been foolish enough—nay, I might say dishonest enough—to part with it for less than it represented? I wish that I could say that I had

been as faithful to the Word of God. Oh, how often I have discounted God's promise and been surprised, almost, at getting a small part of that promise fulfilled, instead of expecting and claiming all!

'But we can tell you something more than this. We have found that when our faith has broken down, even in God's own Word, His faithfulness has not broken down, and that when we have been poor children, we have had a very kind Father, that when we have been unworthy servants, we have had a glorious Master. "He cannot deny Himself." It is not our faith that makes Him true, it is His truth that makes Him true. Oh, it is so blessed to have such a great and glorious God.

'I have not much anxiety about our income. It is not God's habit to forget His children. But suppose He should not work in the way He has done in the past by sending in tens of thousands of pounds. Well, then, we can do without it. We cannot do without Him, but we can do without any "it" in the world. If only we have the Lord, that is sufficient. There are swarms of ravens in China, and they would be just as willing to serve the Lord to-day as in Elijah's day. It is only men and women who are unwilling to do the will of God. Or God could just as well fill our mouths with manna in China as in Arabia; and He has many other ways in which He might help us. But God loves *you*, brethren, and He knows that you cannot do without giving. *You cannot afford not to give.* We can do without your gifts, if God chooses to sustain us in another way, but you cannot afford to lose the privilege of giving. "It is more blessed to give than to receive."

'The very existence of the China Inland Mission is a standing testimony, more forcible than words, to God's faithfulness in answer to prayer. The Mission was born of prayer, nourished by prayer, and is still sustained from month to month only in answer to earnest prayer. The Divine Warrant

to go forward has rested on His Words, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you", and on the Divine assurance, "Your Father knoweth that ye have need of these things". To-day we rest upon these promises and are not disappointed. We do not publish donors' names, we make no collections, we have no reserve funds, we never go into debt; our path now is as much walking on the waters as it was at the beginning. Month after month it is quite a frequent experience not to see how the pecuniary need will be met until close upon the time when it is necessary to remit to China; and yet "in some way or other, the Lord *does* provide". In every case we have recourse—may I say it reverently?—to our GREAT TREASURER, the Lord Himself, and He has not failed us, and never will fail us.

'Faith is reliance on the trustworthiness of those with whom we transact business. Our faith is the recognition of God's faithfulness. It is so blessed to leave our faith out of account, and to be so occupied with God's faithfulness that we cannot raise any question whatever. What we have to do in the exercise of faith is *to rest on the faithfulness of God*. Faith must have the living God on which to rest. Rest on the living God, on His nature, His attributes and His promises. For many, many years there was always this great weakness in my life: I thought, the Word of God is quite adequate to every case if I only had the faith to rest upon it. That little "*if*" just took all the joy out of one's heart, and success out of one's service, because faith broke down; but God's faithfulness never breaks down.

'I have had a good deal of book-keeping to do, and I have a great belief in the accuracy of figures; and I have an equally great belief in the accuracy of God's promises, that they are meant to be received and meant to be acted upon. I find God's bank-notes are better than your bank-notes. There is one

serious defect in your bank-bills: you cannot use them twice! But when you present God's Bank-notes, His Promises, you don't tear them out of your Bible. Be sure you are in the path of obedience, and then you need have no other anxiety. Everything else, *everything* else, He takes upon Himself.'

## The Building

FROM our brief study of the foundations, we proceed to consider the building itself. Hudson Taylor builded better than he knew, or rather, God through His servant founded a work greater than Hudson Taylor had imagined. From small beginnings, unrecognized by the world, the Mission has grown into a world-wide organization, with Home Centres in three continents and with mission stations extending from Shanghai to outposts in the very heart of Asia more than two thousand miles away. The work conceived in secret in the heart of God's servant has been openly blessed and established.

Our sole justification for drawing attention to the China Inland Mission is that it is 'God's Building', to use a phrase employed by St. Paul. It is God's handiwork. Its history is full of miracle, of signs and wonders, as those who best know its story can bear witness. It stands a monument to God's faithfulness, a spectacle to angels and to men of the reality of Divine intervention, a present-day proof of God's Presence with those who seek to obey Him. Did not Christ say: 'Go . . . and lo, I am with you alway'? The history of the China Inland Mission proves this promise true. Its witness is:

Whate'er is done,  
Thy work we own,  
And give Thee all the glory.

The China Inland Mission was organized by Hudson Taylor in 1865, and is to some extent the continuance of an earlier work dating back to 1853. It was on June 27, 1865, that the now well-known name appeared for the first time. This was when a bank account was opened in the name of the China Inland Mission with the sum of £10. The figure to-day may appear trifling and almost ridiculous. But it is a moment to remember. Imagination makes us almost see Hudson Taylor,

then a young man of thirty-three, accompanied by his friend, Mr. George Pearce, entering the London and Provincial Bank in London to open this account in the name of the new Mission that was to be. To do this he hands in ten pounds! What a sum! What audacity! What the bank manager thought we do not know, nor does it matter. Few persons would open a personal bank account with only £10. But to found a Mission with such a trifle still provokes astonishment. Yet it was not presumption. It was the daring magnificence of faith, and it was characteristic of the man. Two days before, he had, all alone with God upon the sands of Brighton, after long and agonizing exercise of soul, surrendered himself to be the leader of this new enterprise. Now by a definite act, in the sight of men, he launches out into the deep. The sum was small, but its significance was great. He had set his seal upon the momentous transaction, between God and himself, on the Brighton beach where the Mission was born.

Unbelief might well say of those ten pounds, as it did of the five loaves and two small fishes, 'What are these among so many?' What were ten pounds for the evangelization of China? Nothing in themselves. But, like the loaves, they were a pledge put into the hands of Omnipotence, for God Almighty to multiply. And multiplied they assuredly were, as we shall see. The miracle of the loaves has not ceased. The previous chapters of this little book will, we trust, have established the fact that Hudson Taylor's primary consideration was not a large bank account, but the favour of God Himself. 'Little is much if God is in it.' Yea, and more, for God calls the things that are not as though they were. To Hudson Taylor the real bank balance was the character of God. His paramount conviction was the faithfulness of God. Since that day in June 1865 that sum of ten pounds has been multiplied half a million times!

Recognizing that all men are not able to receive this faith

basis for a Mission, Hudson Taylor realized that not only must all funds be sought by prayer, but that all the men and women who joined the work must be obtained in like manner. In a word, all workers must be appointed by the Lord of the Harvest Himself. The China Inland Mission was not to be a society with paid agents. The missionaries themselves must constitute the Mission; they must be living stones in the building. Every man and woman must be called of God, and must be prepared to base his or her life and service on the rock of God's faithfulness, and not on any human organization. To quote the *Principles and Practice* of the Mission:

'Their faith must be in God, their expectation from Him. The funds might fail, or the Mission might cease to exist; but if they put their trust in Him, *He* will never fail nor disappoint them.'

If such a policy, as these few lines portray, be maintained, then numbers will be no burden for the Mission's administration to carry, for the body of faith will grow as the numbers increase. The Mission's increase must be the increase of God. Thus the acceptance of candidates becomes a matter of fundamental importance, for, as has been stated, the Mission is a living structure composed of men and women who believe God and His promises.

For the first twenty-three years the China Inland Mission, while interdenominational, was practically limited to workers from Great Britain. But soon after the sailing of *The Hundred*, in 1887, international developments commenced. These had been wholly unforeseen, in fact, at first, they were not desired. How they came to pass must be read elsewhere. It must suffice here to say that they were one illustration among many of God's promised life-more-abundant. Workers volunteered and friends multiplied in Canada, in the United States of

America, in Australia and New Zealand, as well as on the continent of Europe. The Mission grew amazingly simply because God was in it. It was God's building, not man's organization. God was blessing His servant Hudson Taylor and making him a blessing. Like Joseph he was a fruitful bough, his branches ran over the wall. When he laid fresh emphasis on the Church's obligation to obey Christ's command to preach the Gospel *to every creature*, there followed a rich response from many lands. The result is, that to-day, in addition to the Home Centres for the English-speaking members of the Mission in Great Britain, North America, and Australasia, there are Associate Missions with headquarters in Switzerland, Sweden, Norway, Germany, Finland, and Denmark. The little one has literally become a thousand.

This is not the place to enter into any detailed account of the Mission's organization. Our main consideration is the financial history of the work. But we may emphasize the point that Hudson Taylor was more concerned about the life of the Mission than about its machinery. Though he was a born administrator—perhaps we should say, because he was this, he knew that life was more than the body. While no man organized more carefully when it was necessary, he never trusted any system.

'Do not let us, in our anxiety to be looking at this method or that [he wrote], forget that what the Church at home needs, and what the Church abroad needs, is to be filled with the Holy Spirit.'

And yet, when impressed with the need for organization, he and his colleagues spent eight days in united waiting upon God, four alternate days being days of fasting as well as of prayer, before any decisive arrangements were made. The organization grew up with the work. Life demands a body and generally builds one, but the converse is not true—the

body cannot command life. Spenser long ago phrased it thus:

For of the soule the bodie forme doth take;  
For soule is forme, and doth the bodie make.

The Mission has known times of quickening when special forward movements have been undertaken; at other times there has been quiet, steady growth. The result is that to-day, giving the figures up to the end of 1931, there are 1285 missionaries, including wives, connected with the work. Of this number 864 are Members, and 421 are Associates connected with one or other of the continental or associate missions.

Statistics are generally considered dry bones, and this they are unless imagination clothes them with the beauty of form, and breathes into them the breath of life. As this is not a history of the Mission, but only a sketch of the Building, we must leave our readers to visualize what these few figures signify.

When the China Inland Mission was founded, Inland China was a closed land, or at least unoccupied territory so far as Protestant missions were concerned. To-day the China Inland Mission alone has 300 Central stations, with nearly 2000 out-stations, reaching from the coast to the borders of Tibet, to the confines of Mongolia, and right up into the heart of Chinese Turkestan.

The history of almost any one of these stations would make a chapter of romance. They have been scenes of courageous adventure in the name of Christ, the spheres of patient toil and of brave endurance, the arena of sore trials, sometimes of seeming defeat, and yet of victory. But the opening of the stations has been only a means to an end, the end has been the saving of souls. While public baptisms are an imperfect measure of results, it is a cause for great rejoicing that more than 130,000 persons have been brought to a saving knowledge of Christ and to the public confession of His Name, and

this frequently in face of fierce trial and persecution. What a story of redeeming grace lies behind these bare figures! Yes, and what a record of sowing amid tears and of reaping amid joy! No printed lists or earthly register can recount the facts. Behind the figures are the unknown tale of hardships and suffering, of blood and agony, of lives laid down—sometimes through years of toil, and sometimes by sudden death and martyrdom.

With every desire to maintain simplicity of operation, the Mission has become a complex and far-reaching organization. The work has demanded churches and chapels, hospitals and schools, dwelling-homes and sanatoria. It has a Leper Colony, and an Old Folk's Home, a Refuge for Slave Girls, Schools for the Blind, and other departments. The simplest machinery for the efficient maintenance of such a work, scattered over half a continent, as well as in both hemispheres, is not quickly explained. What a story lies, for instance, behind the simple housing accommodation of twelve hundred workers, and what glowing facts are celebrated in the substantial Headquarters of the Mission, both in China and in the Home countries! Some of these we shall relate. But what a proof these structures are of the faithfulness of God the great Artificer!

As the main purpose of this volume is to bear witness to the loving-kindness of God in providing the means for such a far-extending work, we must now enter somewhat more fully into this subject. The first China Inland Mission cash-book was a small volume, with a flap and lock, which Mr. Hudson Taylor could carry in his pocket. Its first entry dates back to 1860, before the Mission had received its present name. It was simply, The China Mission. How small that volume seems beside the weighty tomes of to-day! In this case the first entry is for £10 received. Yet since that day nearly £5,000,000 have been entered on the pages of the Mission's account-

books, and, to the glory of God be it said, that not one farthing of that sum was spent before it was received, nor is there a single instance of a deficit balance. What a cause for praise and worship, and also for humbleness of heart before God! Truly we ought to say, with the Apostle Paul, 'He that glorieth, let him glory in the Lord'. 'Not unto us, O Lord, not unto us, but unto Thy Name give glory.'

When *Faith and Facts* was first published in 1909, the total income of the Mission from the commencement from all sources had aggregated £1,350,270. Of this sum the younger centres in North America and Australasia had contributed £150,000 and £60,000 respectively. This was twenty-three years ago. To-day that aggregate has risen to nearly four and three-quarter million pounds, or an addition of more than three million pounds during the last twenty years. Full tables will be found at the end of this book. These are printed simply as a record and testimony to God's unfailing and ever timely faithfulness. If such facts were withheld surely the very stones would cry out. If human experience can demonstrate anything concerning Divine providence, these figures surely do prove that it is a wise and safe practice to seek first God's Kingdom, trusting Him to add all necessary temporal supplies.

But men and women are more than money, and a right spirit and harmony come before machinery and organization. With workers drawn from some twenty different countries, with representatives of all denominations, money alone could not have maintained unity and love. Had not God been the Builder, and had not His Spirit bound all these distinctive elements together, the disruptive forces of the world war, and the tensions inseparable from diverse trainings and varied dispositions, would long ago have brought the Mission to grief. Who but the Divine Architect could have builded together such differing material so that it has not only endured the stress of strong national rivalries, the strain of years of

international strife, but has been cemented by love and goodwill so that hearty co-operation has continued in spite of almost overwhelming temptations to differ and divide.

Unless the Lord had built the China Inland Mission, Hudson Taylor and all his colleagues would have laboured but in vain. 'It is vain', says the psalmist, 'for you to rise early, and so late take rest, and eat the bread of toil, for so He giveth unto His beloved in sleep.' The Mission has proved this true. Resting in God's promises, and giving itself unreservedly to the preaching of the Gospel, it has proved that He that keepeth Israel doth neither slumber nor sleep.

Never in the history of the world has so much been written and said about financial crises and economic distress as of late. It is a dismal record. Half the world has been forced off the gold standard, silver has slumped and fallen to its lowest level, moratoriums have been declared, stock exchanges have been closed, banks have broken, sometimes at the rate of forty a week—in North America 2290 closed their doors during 1931 alone—men's hearts have been failing them for fear, and some of the world's greatest industrialists have chosen death rather than life. To quote the *Times Annual Financial Review*, published during 1932, 'the world has gone mad with a passion for holding money instead of lending it', for 'gold is not meant to be buried, but to be used'.

Amid all these adverse conditions the China Inland Mission can testify, to the glory of God, that 'there hath not failed aught of any good thing which the Lord hath spoken'. Truly, we may say: 'If it had not been the Lord Who was on our side . . . then the waters had overwhelmed us'. That the Mission has been maintained through these months and years of crisis is the Lord's doing. There is no other explanation. There have been no appeals, save to God. Hudson Taylor's faith and obedience have been justified. In heeding God's words and in seeking to do them, he built upon the rock. Though the rains

have descended, and the floods have come, and the winds have blown and smitten that building, it has not fallen, by the mercy of God, for it has been founded upon the Rock of God's faithfulness. And so we say again: 'Every house is builded by some one; but He that built all things is God'.

## PART II

The Tribulation that worketh Patience

A hundred times as I trod the weary way from my office to my home . . . I thought we must give up the struggle to maintain the stations. We seemed to be driven to retire. Yet the promises of God would dart across my mind, and invigorate both soul and body, and revive every faculty, till I thought it was impossible we should fail.

JOSHUA MARSHMAN (after a Bank failure)

The enemy will surely rout us, if we try to work upon Apostolic lines without the Apostolic spirit.

DAN CRAWFORD

After living on God's faithfulness for many years, I can testify that times of want have ever been times of blessing, or have led to them. I do beg that never any appeals for funds be put forward, save to God in prayer. When our work becomes a begging work, it dies. God is faithful; must be so.

J. HUDSON TAYLOR

## The Test of Time

‘THE race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.’ So wrote the preacher in the Old Book. In other words, the swift, the strong, the wise, the understanding, and the skilful are all alike tested by time and chance.

‘Time is the great enemy’, said a distinguished statesman of the last century. That may or may not be true. Time indeed can powder the rocks, and reduce empires to the dust. It can make the ideals of one generation the scorn of another. It can reduce flaming zeal to a cold cinder. But where true life, or the breath of God prevails, time builds and does not destroy. Whether time be an enemy or a friend depends upon the presence or the absence of that Word which abideth for ever.

‘The test and final tribunal of our knowledge [recently wrote one of our greatest thinkers] is not any theory, however brilliant and captivating, but that tough, bewildering, yet immensely inspiring and trustfully testing thing, life as it is and as it surrounds us.’

‘Time and chance happeneth to them all.’ The two categories of Time and Chance are evidently taken by the Old Testament writer as covering all life’s varied experiences. For the purposes of this book we shall endeavour to gather together certain ‘chance’ and unexpected events in the Mission’s history under chapters entitled ‘The Test of Emergencies’ and ‘The Test of the Extraordinary’. In the present chapter, the Test of Time will be taken as covering other events which are perhaps more normal and regular. No division is perfect or wholly satisfactory, but these classifications may suffice for the grouping of our material.

One of the severest tests that time can ever bring to any organization is the death of its founder. In the normal course of events this must, sooner or later, come to pass, so we venture to include it under this chapter heading. Inevitable as it was, it could not be other than a stern and rigorous test of the Mission he had founded.

Well do we remember the sense of awe which came over us, on Sunday, June 4, 1905, when the tidings of Hudson Taylor's death reached England by cable from China. We felt like Elisha when he cried: 'My father, my father, the chariots of Israel and the horsemen thereof!' The founder and the father of the Mission had been taken from its head. Under God he had been the builder of its world-wide organization and the inspirer of its devotion. His personality and his example had been powerful factors in bringing it into being and in establishing it as an organization, and there were not wanting those who expected and foretold grievous consequences to follow the removal of his loved presence. That he possessed unique gifts as a leader of men, the authentic note that commands attention, the constructive qualities of a statesman and an administrator, none will deny. For forty years he had been spared to guide, direct, and superintend the work he had founded. His presence, whether as an active leader or as an adviser during his last years, had been of immeasurable value. When 'time, like an ever-rolling stream' bore him away, the character of his life's work could not but be submitted to a searching and decisive test. Had the Mission been established by excellency of speech, or the persuasive words of man's wisdom, or by the presence of a great personality, it could not have endured for many months. But Hudson Taylor's presence and speech had been 'in demonstration of the Spirit and of power', so the faith of the Mission did not stand in the 'wisdom of men, but in the power of God'.

We still possess a personal letter written by Mr. D. E.

Hoste, Hudson Taylor's successor, a few days after the death of the founder of the Mission. Though this letter was never intended for publication, it is so relevant to our subject that we venture to quote a few lines:

'It is deeply solemn [he wrote], apart from our personal grief, to realize that henceforth it is we senior brethren who will stand before our younger fellow-workers as representing C.I.M. ideals. . . . It comes to one with painful conviction, that if ever the time came when the C.I.M. gradually lost those features of burning zeal, and strenuous, practical, self-sacrificing toil, the simple faith and willingness to be poor and simple, which have characterized it, it will be of all organizations the most miserable and useless. And if, by degrees, officialism and the official relationship take the place of the deep, tender, brotherly love of Mr. Taylor, the hour of our dissolution will not be far removed.'

Such words, never penned for the public eye, deserve to be recorded, for they express a truth which the Mission dare not forget. The death of Hudson Taylor was an opportunity for 'time, the great enemy' to lay its hands upon the work, and though this book deals, in the main, with financial experiences, it is of the highest importance that all should remember that the test of time applies to much more than money. A change in leadership may easily lead to dangerous innovations. There may be a loss of the first love, a decline in fervour and zeal, a lowering of standards, a loosening of the bonds of unity, a cleavage between the various national elements which constitute an international organization, as well as many other divisive factors. A change of personnel in a work built upon the lines of the China Inland Mission must ever be a critical experience. All organizations have their vulnerable points, but to those governed by Directorate rule a change of directors cannot but be a momentous concern. But though a quarter of

a century has elapsed since Hudson Taylor died, and more than thirty years since he laid down the burden of active and responsible leadership, it can, to the glory of God, be truthfully said that the Mission was never more closely knit together in a fellowship of love and service. God's grace has sufficed for this testing experience.

Another test which time brings is the test of perseverance and continuance in well-doing. New conditions have arisen to test the vitality and reality of the work. When Hudson Taylor founded the Mission he had some forceful facts and commanding arguments with which to move men. There were the vast spiritual needs and claims of provinces wholly unevangelized. The facts were startling and arresting. To-day, while the need is still immeasurable, it is not so easy to present the challenge. 'Life does in very deed remain a battle ever renewed along new fronts', but this is not always obvious. Though the spread of a red, anti-Christian communism really intensifies the need of China for the Gospel, it would be all too easy for the Christian public at home, and for the workers in the field, to slacken effort because of what has been accomplished, and because of the world-wide economic distress. But, as it has been said, the world is suffering not so much from lack of credit, as from lack of confidence, and this the Gospel alone can give. Though the call of unevangelized fields, or the passion for some new spiritual adventure, may be less spectacular to-day, the need is not less real. Beginnings have their incentives, but the long plodding race is the greater test. Only a constantly renewed zeal and an unwearied devotion can fortify the Mission, and its supporters at home, against the wearing and wearying effects of time. Time is a stern test of man's power to hold fast and to continue in well-doing.

Again, time has taken from the Mission not only its founder, but most of its original friends and supporters. The generous donors who stood behind Hudson Taylor have passed to their

reward. This has been a real ordeal. But time can be an ally as well as an enemy, and the passage of years has brought new friends to take the place of the old ones and to meet the ever-growing need. While certain large and munificent gifts may occasionally attract attention, there has been, thank God, a steadily growing number of small donors, a fact indicative of a widening circle of interest and of prayer. A few figures may be given by way of illustration. Let us compare the number of gifts received by the Mission in Great Britain during January in the years 1869, 1910, and 1931. The corresponding figures are 153, 762, and 1204 donations. These dates have been taken at random, but will suffice. Similar data could be given concerning North America and Australasia, but these are adequate for our purpose. All such gifts have been unsolicited and voluntary. Such, then, is the testimony of the months.

But not only do the months bear witness to God's goodness, so do the 'years of the right hand of the Most High'. If the reader will turn to the tables printed at the close of this volume he will be able to examine the evidence of seventy years. It is not the sum-total that alone bears record to God's faithfulness, but the steady, unfailing and ever-increasing supply of the Mission's daily bread through all the vicissitudes of more than two generations. The test of time consists not in the aggregate alone, but in its distribution. It is not the total rainfall that blesses a land, but its diffusion and dispersion. Flood and drought are both calamities. So through years of war as well as of peace, through days of national prosperity and through times of trade depression, when exchange has been favourable and when it has been adverse, the Mission has proved the gracious and generous hand of God in a remarkably even and steady ministry to actual need. This is not to suggest that there have not been times of trial, for there have been. The Mission, like the Apostle Paul, has known how to

abound and how to be abased, it has sought to learn the secret 'both to be filled and to be hungry, both to abound and to suffer want'. But it has never been forgotten or forsaken of God. When the income from one country has fallen short, there has frequently been an increase from another, so that there has been an equality. 'He that gathered much had nothing over; and he that gathered little had no lack.' The test of the years has proved that the miracles of the manna and of the loaves have not ceased.

As already has been mentioned, the total income of the Mission from the commencement up to 1909, when *Faith and Facts* was first published, was £1,350,270, or roughly, G.\$6,751,350, according to the exchange of those days. To-day the aggregate is approaching £5,000,000, showing that nearly three times as much has been received during the last twenty-three years as during the first forty-five years. 'My God shall supply all your need' was true when the Mission was small, and it is equally true to-day when the number of workers and the work has greatly increased.

The subject of legacies is one that demands special and separate consideration. The test of time in this matter has been not a little remarkable. Many societies have adopted what is known as a Legacy Equalization Scheme. The policy is to spread over a number of years, or to equalize, so far as possible, these larger or smaller sums received at irregular intervals. In this way the full amount does not appear as income in any one year. As a policy there is much to be said for it, but it has not been adopted by the China Inland Mission, for several reasons. While the Mission would invest, for the sake of interest, any sum received in excess of immediate need, it has not favoured, as a policy, the investment of reserves against the years to come. As a matter of fact, the actual needs of the Mission have not permitted this to be done. The experience of the Mission in the matter of legacies has been quite

striking, and some reference to it is called for in this chapter, as well as elsewhere.

In passing it should be clearly stated that when a donor leaves money to be invested for some special purpose, such terms are, of course, strictly observed as a trust. The first Home Director of the Mission, Mr. W. T. Berger, for instance, long before need had arisen, gave several thousand pounds to found a Superannuation Fund against the day when honoured workers would be compelled to retire from active service. It was a wise and generous act, as is manifest to-day. But our references here are to legacies left without such restrictions.

Some three years before the Boxer outbreak, a munificent legacy was left to the Mission by Mr. J. T. Morton. The aggregate of the sums received from this source was more than £160,000, but happily for the Mission the will determined that this money was to be paid in instalments over a term of years. What that legacy meant to the work it would be impossible to say. In April 1914, Mr. Hayward, then Treasurer in Shanghai, said:

‘The Morton Fund has, for the past fifteen years, borne most of the cost of our extension work.’

For a good many years a sum of £12,500 per annum was received from this source. It was not unnatural that the exhaustion of a legacy which provided so large a proportion of the Mission’s income should be viewed as a matter of considerable importance and one calling for special prayer. What, then, did the Test of Time reveal? The answer is truly amazing. This is what Mr. Hayward wrote in March 1916 when reviewing the financial experiences of the previous year:

‘One cannot refrain from once more referring to the remarkable way in which the Lord has sent in other funds, general and special, to take the place of the Morton Legacy. Some years ago 30 per cent. and more of our expenditure was

provided from this source. Last year only 1.6 per cent. was forthcoming from this legacy, and yet our expenditure was larger than ever before under almost every head. 1915 has been a record year in that our disbursements for personal remittances, general Mission expenses, School work and Medical work have exceeded those of any previous year in the history of the Mission.'

The experiences of no two years have been alike. It is profitable to watch God's ever-varying but never-failing ways of providing for the work. In the year just mentioned, 1915, the rate of exchange was a large factor in meeting the situation. It was the most favourable rate the Mission had ever experienced up to that date. But in 1913 it was otherwise. The year 1912 had been one of severe testing. The almost complete cessation of the Morton legacy, with other factors, had meant a loss of more than £12,000 as compared with other years. The total income fell to less than £53,000 as against nearly £65,000. The decrease was £12,440. It was, perhaps, the longest period of straitness the Mission had known up to that date. The story of Elijah and of the brook that dried up was often in mind. As a leading article in *China's Millions* at that time said:

'Elijah looked into the face of famine, and then looked up into the face of God. And then he was brought from the brook that failed to the meal that failed not.'

The story of how deliverance came is worth repeating. It was on this wise.

The year 1912 had closed without financial relief, though there had been the encouraging notification of a legacy of approximately £17,000. This legacy, however, was subject to a life-claim by a relative of the testator, so no immediate relief could be expected from that source. It had been customary in the February issue of *China's Millions* to give a statement of the previous year's income, though the full report of all

countries could not then be published. That year the following words of George Müller were quoted, as briefly and fittingly expressing the situation:

‘The natural appearance now is that the work cannot be carried on. But I *believe* that the Lord will help, and that we shall not be confounded; also that the work shall not need to be given up. I am fully expecting help, and have written this to the glory of God, that it may be recorded here for the encouragement of His children. The result will be seen. I expect that we shall not be confounded, though for some years we have not been so poor.’

The result was seen. On January 30, before the February issue of the magazine had been read by many, there was received, through the post, by the Mission in London a cheque for £10,000. What that munificent gift meant at that time words cannot express. Only those who had daily waited and watched for deliverance could appreciate it to the full. The slow drying-up of the Brook Cherith must have been a prolonged discipline for Elijah, but only thus did he learn the full measure of what Zarephath signified. So was it to the China Inland Mission. It is necessary to feel ‘the answer of death’ within before anyone can fully understand what it means to trust ‘in God Who raiseth the dead’.

Before we pass to other subjects it will be helpful if we allow one who is not with us to-day to speak to us again. We refer to Mr. J. N. Hayward, who for nearly twenty-five years devoted his unique financial gifts to the Treasurer’s Department in Shanghai. When invalided home in 1916 he spoke on ‘The Splendour of God in Providence’ at the Annual Meetings held in London that year. Two passages must be quoted.

When referring to the gift of £10,000 which we have just mentioned, he said:

‘We were passing through a time of considerable straitness

of funds. We had sent out our remittance to the workers in the field, and could not but feel that the amount was inadequate, but we could not send more than we had. Of course there was a good deal of prayer about it. Just at that time there was given to the Mission the largest single donation that we had ever received.<sup>1</sup> That amount was telegraphed out to China, and very soon we had the joy of sending throughout the field, to all our workers, what I think they had never had before, an extra remittance out of due time, and it caused, I am sure, abounding thanksgiving to flow to the Lord from many hearts.'

The other quotation from Mr. Hayward's speech refers to the Morton legacy, and must be somewhat longer, though abbreviated:

'That legacy [he said] had been an immense help in the development and consolidation of the work in China. But anxieties came to some of us fearful souls because the terms of the will required that the whole of the legacy should be treated as income, and not as capital; and we received for a number of years £12,500 annually. I remember I used to sit in my office and reflect that this £12,500 a year would not go on very long; and I often wondered what was going to happen when it ceased. How the Lord made up for the deficiency caused by the cessation of the Morton legacy I cannot now tell. The only thing I do know is that although it ceased, the Lord in His own way provided, and we had more money to spend upon the work. I believe it can be honestly said, to the glory of God, that although the *receipt* of that money made an immense difference to the Mission, and led to considerable expansion, it is true to say that the *cessation* of it has hardly been

<sup>1</sup> This is not strictly correct. A similar sum had been received in 1897 from Mr. Morton shortly before his death. The £10,000 mentioned above was from another donor.

perceived, and has not resulted in any contraction of the work.'

In summing up a long and interesting address, Mr. Hayward concluded thus:

'Just one final word. What is the lesson, dear friends, for you and for me to learn from these things? The lesson for us, surely, emphasized by all these experiences, is that we must in living faith put the Lord before the problems, and count on Him.'

There is much more that we should like to quote, but we must pass on. In April 1913 a Mr. William Borden, a wealthy and distinguished graduate of Yale and Princeton Universities, died suddenly in Cairo where he was studying Arabic with a view to work among the Moslems in China, in connection with the China Inland Mission. In his will he left practically the whole of his fortune, amounting to over a million dollars gold, to Christian Missions. To the China Inland Mission he left, in America, the sum of G.\$250,000 (roughly £50,000), suggesting that G.\$100,000 'be invested, and the income thereof be used' for those who 'through age or infirmity' had become incapacitated from missionary service and were in need of aid. The remaining sum was to be available for the work of the Mission. But the will allowed for a period of three years, and more if necessary, within which the money should be paid.

William Borden's death at the threshold of his service for God in China was a great mystery and a great loss as man sees it, but the story of his consecrated manhood has had a widespread and fruitful ministry.<sup>1</sup> But it is not of the man but of his legacy we write. Since God had taken His servant from the work, the Mission could not but see, with chastened recognition, that the Hand of God was making some provision

<sup>1</sup> *Borden of Yale* '09. By Mrs. Howard Taylor. 6s.

as the Morton legacy ceased. The story belongs to the chapter entitled 'The Test of War', so we will not enter into full details here, but be content with one quotation from the Annual Financial Letter of the Treasurer in China, written in March 1917. This is what he wrote:

'With silver at an average exchange 25 per cent. less favourable than in 1915, receipts for general purposes from all our Home Centres £500 less than last year, and the cost of living everywhere increasing, we should have been in serious financial straits during the year but for the opportune payment in the United States of a large instalment of the Borden Bequest, which, being remitted to us at a time of shortage, afforded substantial relief in three quarters of the year, by payments therefrom of items ordinarily met from the General Funds of the Mission, both for personal remittances to the missionaries and for general Mission purposes. Thus was the goodness of God again manifested to us in this outstanding way, providing in an extraordinary manner for the needs of the work and for His servants in a year when the outward conditions of war in European countries and an unfavourable exchange in China was against us.'

This chapter must not be unduly lengthened, so we will summarize what still needs to be said. The total sum received in China from the Borden legacy was G.\$167,928 (say £36,179), much the greater part of this being paid over during the years of war. Small instalments from the same source extended up to the year 1927. In the providence of God, before these instalments had ceased a still larger legacy, from an old and much valued friend in America, began to be paid in. The actual receipts in China from this new source began in 1926 and continued up to the year 1929. The story of this bequest belongs to another chapter, and is one of the most remarkable of the Mission's many amazing experiences. It must suffice for

our purpose here just to record the fact of its receipt. The theme of this chapter is the Test of Time, and sufficient will have been said to show how the faithfulness of God has never ceased. As one channel of supply has dried up, God has opened up other and fresh streams. There has been a wonderful continuity in God's bounty. In one way or other the Lord has supplied every need.

The experiences of the China Inland Mission have been a striking commentary on St. Paul's words: 'God is able to make all grace to abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work'. Too frequently this rich passage is so spiritualized that its original reference to temporal supplies is forgotten or overlooked. It occurs in the chapter dealing with 'ministering to the saints', and the words quoted immediately follow the statement that 'God loveth a cheerful giver'. Of the many modern translations we now have to choose from, the following one, perhaps, brings out its original meaning most forcibly: 'God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others'. The Test of Time has proved that God is able to make all grace abound, and not only able, but that He does make His gifts suffice.

## The Test of Emergencies

'TIME and chance happeneth to them all.' We have written, to some extent, on the Test of Time; we now turn to the Test of Chance. By chance we mean, in this chapter, some sudden emergency or humanly unexpected crisis. There are, of course, no emergencies with God, nor can be. As Spenser well says: 'It chanced; God's Hand that chance did guide'.

Many years ago a kind friend said to Hudson Taylor: 'I should like to place a sum of money in the bank. When you have an emergency you can draw upon it, and when you have more you can pay it back.' To this well-intentioned offer Mr. Taylor replied: 'God has no emergencies, and it would be wrong to accept your money on the supposition of being able to refund it'.

God's provision implies His prevision. We believe the Lord will provide because He has pro-vided, or foreseen. Even Pope, in his *Essay on Man*, has taught us, that

All nature is but art, unknown to thee;  
All chance, direction, which thou canst not see.

It would be an interesting and highly instructive study to trace those developments in the Mission's history which have sprung from some chance or unexpected experience. But that would take us too far afield now. We must limit this chapter to two emergencies: first, that which arose through the unwanted experiences of the Boxer outbreak, and then that which was forced upon the Mission by the evacuations of 1927. These were times of distress and even of extremity, yet neither one nor the other was beyond the knowledge and control of Him apart from Whom not one sparrow falls to the ground. To tell, at all adequately, the story of these two great exigencies would demand a volume. Our brief recital must, in

the main, be limited to what is necessary to bring out the financial aspects of these tragic crises.

If ever the wrath of man burst upon a helpless community it was when the Empress Dowager issued her ruthless edicts during the closing months of the nineteenth century. All the forces of government were united against a defenceless company of self-sacrificing men and women. The blackest edict of all was one short sentence, telegraphed throughout the empire in June 1900. This read: 'The foreigner must be killed; even if the foreigners retire, they must still be killed'.<sup>1</sup> Small wonder was it that 135 missionaries, with their innocent children, should fall before such relentless orders. The marvel is there were not more. Of this number, 58 adults and 21 children belonged to the China Inland Mission. But for the restraining Hand of God, and the goodwill of some influential officials, the number might easily have been multiplied tenfold.

Limiting our remarks to the realm of finance, it will be obvious to all that such a crisis could not but plunge the Mission into heavy monetary losses, losses occasioned by the destruction of property and by the vast disorganization of the work. Of the irretrievable loss of life we do not write.

The international indemnity demanded by the Powers included, among other things, a sum of £67,500,000, payable in thirty-nine years, 1902-1940, and thus amounted, with interest, to a total of £147,335,722.<sup>2</sup>

One unchanging principle of the China Inland Mission has been never to demand indemnification for losses. This policy has not precluded the acceptance of compensation if offered. As there had been such wide-spread destruction of property, which was held in trust for God's work, the Mission decided at first, while claiming for nothing, to accept, where offered,

<sup>1</sup> It must not go unrecorded that two officials, at the cost of their lives, altered this telegram so that the word 'killed' was made to read 'protected'.

<sup>2</sup> Much of this indemnity has since been remitted.

compensation for ruined premises and property. In some few cases this decision was acted upon, but with a fuller knowledge of the conduct of some of the Allied troops in China, and in view of the extensive looting indulged in by some, as well as the exorbitant demands made by the Roman Catholics, it was soon determined that it would be more for the glory of God to abstain wholly from the acceptance of any compensation, even when offered.

Seldom, we believe, has the fruit of such a decision been more quickly seen. This Christian clemency called forth from the Governor of Shansi a remarkable proclamation, which was posted up in every centre in that province where property had been destroyed. This striking document stated that

‘The China Inland Mission, in rebuilding these Churches with its own funds, aimed in so doing to fulfil the command of the SAVIOUR OF THE WORLD,<sup>1</sup> that all men should love their neighbours as themselves.’

Continuing, this official announcement said:

‘JESUS<sup>1</sup> in His instructions inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full.’

The proclamation then proceeded to charge the gentry, the scholars, the army, and the people to bear this example in mind and to emulate it. Such a demonstration of the spirit of Christ, as this policy afforded and this document acknowledged, unquestionably did more to open the eyes and minds of the people to the substance of the Gospel message than many years of preaching alone would have done.

Now the financial experiences of the Mission at this time were certainly exceptional. God stayed the rough wind in the

<sup>1</sup> The words printed in capitals were honoured in the Chinese text by being exalted into the upper margin, Chinese writing being read from top to bottom.

day of the east wind. It was as though a grief so poignant was not to be increased by financial anxiety. A year or more before the Boxer storm burst in such fury upon the work, the first instalment of the Morton legacy had been received in London. In this way the whole income of the Mission was raised to a new level, and it was so maintained throughout the crisis.

Apart from extra expenses connected with the repair of property, a heavy outlay for travelling was inevitable. Many workers were compelled to go home for furlough and for recuperation after the great strain of those days. Then in 1902 there was an abnormal number of missionaries who needed to return to the field. There were 91 more to sail in 1902 than in 1903, for instance, and the income rose that year by more than £5500. To this must be added the fact that the exchange between 1900 and 1902 improved by about 16 per cent. in the Mission's favour. Thus were God's financial comforts vouchsafed amid unparalleled afflictions and exceptional demands.

In 1903, when the days of stress were over, and fewer passages were necessary, the income fell heavily. 1903 was a year of considerable financial straitness, but the spiritual harvest was the highest in the Mission's history up to that date. The fires of persecution had not destroyed the Church, but rather stimulated it, and this was felt to be abundant compensation for some measure of trial in the matter of income.

To pass from the tragic details of the Boxer crisis to the painful story of the evacuations of 1927 is to skip a quarter of a century in the history of the Mission in China. Great changes had taken place during those twenty-five years. There had been fierce outbursts of human passion on each occasion, but these had been distinct in character, and separated by a revolution in thought and outlook. The massacres of 1900 were inspired by superstition and ignorance, and by fear of Foreign Powers. Many of the more intelligent officials resisted the mad fury. But in 1927 there was intelligence behind the whole

movement, resulting in much able and bitterly anti-Christian propaganda. It was a new thing in the Far East—a concerted spiritual conflict using all the weapons supplied by an intellectual, economic, political, and religious upheaval. Emissaries from Moscow joined hands with powerful forces in China to poison the minds of the people against the foreigner and against Christianity with which he was associated. It was something more ominous and more portentous than a passing madness. The one had been a fierce storm, the other was a rising tide which threatened to be overwhelming and resistless.

A few facts may be recalled for the sake of the general reader who has not closely followed events. Eleven years after the Boxer outbreak of 1900, China overthrew the Manchu dynasty, a dynasty which had been in power for nearly three hundred years. At the same time the impact of the West was hastening a change from medieval to modern industrial conditions, while a flood of Western literature and of modern thought was threatening her with an intellectual landslide. The foundations of ancient China were being broken up. Hoary institutions and ancient beliefs were disappearing, and the so-called unchanging East was adopting and adapting in a decade or two the lessons it had taken the West a century to learn.

Such a change was too rapid and too radical to be other than calamitous both to China and to her friends. As a well-known writer said a century ago, one of the lessons of history is, 'that violent and sudden changes, in the structure of social and political order, have never yet occurred without inflicting utter misery upon at least one generation'. This has certainly been true of China. Instead of progressive and peaceful development there have been upheavals. In place of steady growth there have been violent convulsions. Of these years pregnant with matters of vast consequence to China only a few items necessary for our story can be recorded here.

In January 1923 M. Joffe, head of the Soviet Mission,

signed with Dr. Sun Yat-sen, in Shanghai, a joint statement which became the basis of an *entente cordiale* between Moscow and Canton. In the autumn of the same year Borodin, one of Moscow's most able agents, arrived in Canton city. Less than two years later, on May 30, 1925, demonstrations in Shanghai by Chinese students were followed by the shooting of nine of their number by the police of the International Settlement. Like a flash the suppressed feelings of the nation blazed forth. The outburst of bitterness was volcanic in its fury, while a tidal wave of passion swept the country from end to end.

It would be almost impossible to exaggerate the pain and the strain of the days that followed. Reason, for a time with many, seemed dethroned. It is better to draw a veil over those sad days rather than to describe them. Even some Chinese Christians had their minds poisoned by the wild rumours and specious untruth which then gained credence. It was what we ourselves have known as war psychology. It seemed as though in Bolshevism there was to be repeated one of those great devastating movements which, like Islam, twelve hundred years before, had submerged the world and blotted out many of its Churches. But there were many courageous Chinese Christians who, at great cost to themselves, stood four-square against the tide. The many waters of bitterness had not quenched their love.

The missionary body, for the greater part, remained quietly and confidently at their posts, seeking amid dishonour and ill report to commend their message and themselves. But missionaries are foreign subjects and as such are under consular authority. When the Chinese mob invaded the Hankow and other Concessions early in 1927, and, on March 24 of the same year, sacked three consulates at Nanking, wounded the British Consul, killed a British doctor, and grievously maltreated some other nationals, women included, it was small wonder that the Ministers of the various Powers became gravely concerned for

the helpless communities far away in the interior. With some thousands of missionaries scattered far afield, away from any possibility of succour, there were all the possibilities of tragedy on a great scale, apart from the protecting Hand of God. In the light of what had happened under the very shadow of foreign gunboats, the wonder is that so many escaped injury and that so few lives were lost up-country.

Now followed an emergency, swift and comprehensive, which was to test the Mission in the most searching manner. Sunday, April 3, 1927, is a day which will long be remembered by the Executive of the Mission in Shanghai, for on that day arrived a telegram from the British Minister in Peking requesting the recall of all British missionaries from the interior. Somewhat similar instructions also came from the American authorities. Immediately upon receipt of these grave directions the little company of the Mission's Executive in Shanghai assembled in the office of Mr. Gibb, the Deputy Director in the field—Mr. Hoste was in Europe at the time—to seek Divine guidance upon so momentous a matter.

It calls for some imagination on the part of the reader, especially if he possesses no personal knowledge of China, to realize all that such an emergency involved. The withdrawal of the workers and the concentration of them at the coast, were both attended with hazardous and perplexing problems. There were vast distances to be traversed, hostile country to be encountered, unexpected expenses to be incurred by hundreds of missionaries to whom no funds could be transmitted in time. There were churches, schools, and hospitals to be considered, if the orders were to be obeyed. Let the reader try to conceive what the receipt of such a telegram of recall must have meant to many a worker far up-country, cut off from all reliable information, surrounded by wild rumours, faced by brigand-infested roads, and maybe by hostile people, if he or she should vacate the home where they were known and often

loved. Was it not better to remain and face the consequences—if one dare disobey official instructions—rather than fly to ills they knew not of?

But no one knew what was involved by remaining up-country. Would it be possible to maintain communications? Already, in some cases, workers could only cash cheques at a loss of 20 per cent., and it soon might not be possible to do that. In some areas local boycotts existed, and there was the danger of food supplies being cut off. All these considerations and many more had to be weighed by the Mission authorities in Shanghai. It was a moment of concentrated thought and prayer. But the decision was made, and made without undue delay. Within an hour telegrams were being despatched to the more distant provinces, while letters were being written to those stations which were more accessible.

And now began a trek to the coast without precedence in the Mission's history, if the Boxer crisis be excepted. In 1900 the journeys were more painful and perilous, but the numbers were smaller. It would demand a volume to tell the story of those wayfarings.<sup>1</sup> For many weeks and even months, according to distance, little companies of refugees, some smaller, some larger, were wending their way to the coast, some by water and others by the slow and difficult land routes. Of the hardships and perils we must not write, but it must sorrowfully be recorded that these evacuations cost the Mission four valuable lives. One, Dr. George King, was drowned in the Yellow River by accident. Another, Dr. Whitfield Guinness, died probably as the result of the journey, for the instructions to vacate his station arrived when he was ill with typhus fever. Who can measure the painful nature of the dilemma then presented to him and to his loved ones? Two others, Mr. Morris Slichter and his little daughter Ruth, fell by the ruthless hands

<sup>1</sup> For fuller details see *Summer and Winter*; or 1927, *A Wintry Chapter in the Story of the C.I.M.* 6d. net.

of brigands, while Mrs. Slichter and her companion, Miss Craig, the former wounded, were taken captive by the heartless murderers. These lives were a heavy price to pay for leaving the comparative safety of the mission stations, but what would have followed had the stations not been vacated no one knows.

As we are writing with financial experiences chiefly in mind, it must be recalled that this demand for wide-spread travelling came from the consular authorities without any respect to the state of the Mission's exchequer. That was not their concern. Their sole anxiety was the safety of their nationals. But such orders inevitably plunged the Mission into great and unexpected expenditure. Delay was not expedient, and economy was impossible. Carters, muleteers, and boatmen all looked upon the hard plight of the foreigner as their opportunity to enforce a good bargain. With impunity they could now exact exorbitant prices and make extortionate demands. The foreigner was, to them, fair spoil to be fleeced. And the poor victim had no alternative but to pay!

As for those missionaries who were sent down-river by the Naval authorities, these same authorities booked their passages willy-nilly on any merchant vessel that could be commandeered. In which case the various shipping companies presented their bills to the Treasurer's Department in Shanghai. Whether the Mission had a balance at the bank or not, was not their concern. This was a financial emergency indeed. To the glory of God be it said, every demand was met, and met immediately, and without any overdraft. Though the crisis had been unforeseen, God did not allow His servants to be put to shame.

As for those missionaries who had had to draw on their local station accounts, or on their own personal resources, they were told upon arrival at the coast that these matters could be dealt with upon application to the Treasurer's Department.

The test of this great emergency had not found God's resources or His faithfulness wanting. He Who of old told His disciples, 'When they deliver you up, be not anxious what ye shall speak: for it shall be given you in that hour', proved Himself able to give substance as well as speech to His servants in time of necessity.

Nor was this all. Money was not the only need. To house such a concourse of workers, gathered from all the corners of China, was far beyond the capacity of the Mission's Headquarters at Shanghai. Commodious as these might appear for normal times, there were only about thirty rooms available for those who were not members of the local staff. During the Revolution of 1911, 190 persons had been accommodated for a short period when the children were on their way to the Chefoo schools, but that was almost unprecedented and could not long have continued. That had involved camping on all available floor-space. The demands of 1927 were on a new scale altogether and for a much longer period.

To reduce as far as possible the number of those for whom accommodation must be found, it was decided that those whose furloughs were due, or approximately so, should be sent home without delay. To do this a sum of not less than £10,000 was needed. In this God proved Himself to be *Jehovah-jireh*, the God Who provides. This helpful step was made possible, to the great comfort of those who sailed, and to the relief of those who were responsible for finding the emergency quarters in Shanghai.

But when all had been done that could be done to reduce the number of those who must be accommodated, the demand for additional premises was still urgent. The resources of the Mission's Guest-homes at Tientsin and Chefoo had been taxed to the utmost.

Now the International Settlement of Shanghai is a strictly limited area, and is always densely populated. Many wealthy

Chinese look upon it as a much-to-be-desired refuge, and such persons are ready and willing to pay almost any figure to secure shelter. This is sometimes a matter of life or death to them. This fact alone makes house property scarce and expensive. But now there were refugees from all parts; business men from up-country and missionaries from most of the societies. Property became almost unprocurable while rents went up by leaps and bounds. Yet prayer was answered and the seemingly impossible problem was solved.

One member of the Mission's Executive in Shanghai, who was specially qualified for the undertaking, was set aside to organize a number of search parties to scour the city for available premises and to work out the numerous details arising from such a concentration of forces. First of all, large premises were needed for the recently arrived students who were studying the language at Anking and Yangchow. These were secured, leased, and furnished.

By this time other parties from the interior began to arrive, sometimes in tens, sometimes in twenties, and occasionally in larger numbers. Yet not once did a party arrive before there was a roof to cover them, though often the floor was at first their only couch, while the commissariat arrangements were correspondingly primitive. But the up-country traveller is well hardened to such inconveniences. Shelter was the main thing, and this was secured. There were in all, while the full tide of need was flowing, no fewer than fourteen such emergency houses used by the Mission in Shanghai in addition to the permanent Headquarters. One of these had been generously lent, by a friend who was going home on furlough, free of rent and completely furnished, for eighteen months.

At such a time of crisis the call was for all hands to the pump. Certain brethren haunted the sale-rooms of Shanghai to purchase furniture, while others searched the many second-hand shops for all manner of needed equipment. Others, who

possessed the requisite knowledge, helped to wire the rented houses for electric light, or arranged internally the water-supply connections, or erected stoves and gas-rings, as well as lending some assistance in the installing of a telephone system to link up the widely spread units with the Mission's Headquarters. Ladies, clad in overalls, sallied forth with mops and pails, with rags and soap, to scour, scrub, and clean the empty, uninviting, and often filthy houses until they were purified, and fit for habitation.

Housekeepers were required and discovered, all, of course, from the ranks of the refugees themselves. Each one devoted his or her own gift towards the good of the community. Chinese servants too were needed, and these too were found and set to work. It was a unique experience full of Divine mercy as well as of human ingenuity. But though everything was arranged in the plainest fashion, it was, in the aggregate, an expensive business. The furnishing of each house cost roughly £80, while the rent bill for the thirteen houses, at the peak period, was some £140 per month, or approximately £1700 a year. Apart from the cost of passages home, which has already been mentioned, the total cost of the necessary travelling in China, of the renting of these special houses, and of the granting of some assistance to those who had lost their all, was not less than another £10,000 (G.\$50,000). Yet all these heavy and abnormal needs were graciously supplied, and no creditor was kept waiting for his money.

As this chapter deals with the Test of Emergencies, the problem of damaged property will not be included. In many cases immediate repairs were not possible, and so we exclude these from the scope of this chapter. But it may be mentioned that the loss sustained by the Mission through the wanton and malicious damage to property was estimated at £50,000, or G.\$250,000. These facts belong more to the story of reoccupation, if that is ever told, rather than to that of evacuation. In

some places not one stone had been left upon another. In other stations it was mainly a matter of cleansing and re-furnishing, and for this purpose some of the furniture bought for the emergency houses in Shanghai became available later. But these details cannot be related here.

It now remains for us to state, as briefly as we can, how the sudden and unexpected demands on the exchequer during 1927 were met. First, there was a substantial sum of money in hand, given by a generous donor in America for specified building purposes. Immediately the donor heard of the crisis he most considerately informed the Mission that his money might be used for evacuation purposes if that were necessary. Second, there was a considerable sum available from a legacy left by another old friend in America. Third, the exchange was happily in the Mission's favour. The subject of exchange belongs to another chapter, but it will suffice here to say that had the rates of exchange which prevailed in 1920 obtained in 1927, the income would have been only from one-third to one-quarter of what was needed. In 1920 the Mexican dollar cost more than 7s.; by 1927 it had fallen to less than 1s. 8d. In the mercy of God the two crises, the crisis in the silver market of 1920 and the crisis of the evacuations of 1927, did not come together. Silver was cheaper when it was most needed. To those who believe in a Divine providence this was no accident. The year 1927 proved how timely God's grace can be. The test of a great emergency had found His foundations sure.

Although it is somewhat outside the main scope of this book, which is to write of God's financial mercies, it is still desirable that another aspect of the crisis of 1927 should not be overlooked. What at the time looked like disaster was converted into an enrichment of the work. The cross became a way of progress. The wrath of man was made to praise God and to usher in some progressive movements.

The grave and threatening outlook which developed in China after the tragic happenings of 1925, as mentioned above, compelled all missionary societies seriously to re-examine their policy. For the sake of the work at home as well as on the field, Mr. Hoste, the General Director of the Mission, gave long and earnest consideration to the situation with its varied implications. One result of this was that in the summer of 1927 he issued a statement entitled 'Remarks upon the Future Work of the Mission'. This was primarily for the guidance of the Home Departments, but it also served as a basis for deliberations on the field. It will suffice for our purpose here if we quote the two opening sentences. These read as follows:

'That events in China are leading to important changes in the relationships between the Chinese churches and the missionaries is generally known. Such changes partly represent the maturing of processes in progress during past years, stimulated by present conditions; partly the immediate effect of political influences, more or less abnormal and therefore liable to modification or reaction later on.'

Copies of this statement, with a circular letter entering somewhat more fully into certain issues, were sent to the missionaries congregated at Shanghai, Chefoo, and Tientsin. At all of these three centres conferences, convened by the General Director, were held in the autumn. The atmosphere of harmony and of general agreement which prevailed at these gatherings went far to render it spiritually possible to go forward with certain aggressive steps in the problems of Church policy and of evangelization.

Shortly after these conferences the China Council devoted two or three weeks to careful and prayerful consideration of the subjects and to the preparation of a Statement of Policy. But the absence of so many missionaries on furlough made it desirable that something should be done to consult them

before any final steps were taken. For this purpose Mr. G. W. Gibb, the Deputy Director in China, was requested to visit the Home countries for conferences with the absent workers. This he did during 1928.

To sum up what we would say, without undue detail, the issue of the evacuations was the initiation of forward movements in two directions; first in the handing over of larger responsibilities to the Chinese leaders in the older stations, and secondly, in undertaking an aggressive programme for the evangelization of unreached areas. The second was obviously rendered easier by reason of the first.

The original policy of the Mission, as laid down by Mr. Hudson Taylor in the *Principles and Practice*, was 'the raising up of self-supporting and self-extending Churches'. To this end it was stated that as the Chinese leaders 'became able they should be allowed to bear responsibility, and the element of *foreign* teaching, pastoral care, and supervision be gradually withdrawn'. The evacuations of 1927, disastrous and regrettable as they appeared at the time, were undoubtedly overruled by God to hasten this original design. The very troubles furthered the withdrawal of the foreign element from the older stations; they also compelled the placing of larger responsibilities in the hands of the Chinese, and at the same time they freed many experienced workers for entering unevangelized regions. Out of this too came the Call for increased reinforcements. The Appeal for the Two Hundred<sup>1</sup> was an integral part of the whole Movement.

We have thus seen that the Test of an Emergency not only revealed afresh the faithfulness of God in financial matters, but it also illustrated, what the Apostle Paul had proved, that the things which happen to God's servants can be made to fall out for the furtherance of the Gospel. The Mission 'received mercy' in a time of great financial demands, and it 'found

<sup>1</sup> For fuller details see *The Two Hundred* by Frank Houghton. 1s. net.

grace' to go forward in a time of need and of seeming defeat.

It will not be out of place to add that it is one thing to launch a forward movement and another thing to carry it through. Famines, banditry, and the consequent poverty of the people naturally discourage the Chinese from accepting responsibility, while force of habit and tradition in some of the older stations are not easily overcome. Much prayerful perseverance is needed, and it is here that friends at home can help by their supplications.

## Tests Extraordinary in Great Britain

IT is obvious that a Mission having Home Centres in three continents, as well as a wide-spread work in China, should, sooner or later, have need of extensive Headquarters. Such demands can hardly be classified as emergencies, for they can be foreseen. On the other hand they are so occasional that we have not felt it right to include them under the normal tests of time. It seems more correct to treat such experiences as exceptional and as belonging to the Test of the Extraordinary. Such demands have imposed a searching verification of the Mission's principles of faith, yet the plain and unembellished facts are simply amazing. The object of this chapter is to relate how these essential requirements of Headquarters have been met in Great Britain.

To tell the full story of the Mission's Central Offices, and of the way in which they have been provided, would fill a small volume. All that is possible within the limits of two or three chapters is to give a selective summary.

The first call for a Home Centre may be said to date from the closing months of 1871 when Mr. Hudson Taylor settled in North London, after his return from China. For more than twenty years, from that date, the Home and Offices of the Mission were located in Pyrland Road, the adjoining houses numbers 2, 4, 6, 8, and 10 being secured and opened as the need increased. In the spring of 1895 these Headquarters were transferred to premises specially built on Newington Green, their present site, which is only a stone's-throw away. Our story must commence from the date of this change.

From the earliest days Mr. Hudson Taylor had desired that, so far as possible, the General Funds of the Mission should be reserved for directly evangelistic work, and not be used for building of property, except in mission stations, however essential such premises might be. Ten years before Pyrland

Road was vacated he referred, in a letter to the friends of the Mission, to the opening of a special fund for building purposes. What he then desired was simply to erect a Prayer-meeting room in the gardens at the back of the Pyrland Road property, since the house accommodation was wholly inadequate for public gatherings.

‘We have opened [he wrote] a special fund for this object, for needful as it is, we cannot touch the General Funds of the Mission for this purpose.’

But the scheme to build in the gardens was, not unnaturally, vetoed by the local authorities, and so it came to pass that the need of a Hall for prayer drove the Mission to its present quarters.

‘We cannot tell [wrote Mr. Taylor] how much additional blessing might result from the united prayers of a larger number, if able to come together, to pray for us and for China without distraction.’

About two years after these words were written a substantial old house on Newington Green, with an extensive garden, came into the market. This was known as Inglesby House. In September 1887 this was purchased with funds specially contributed for that purpose by a member of the Mission. Two years later the adjoining house was also secured, this time, mainly if not entirely, by the generosity of a friend living in the neighbourhood. Another valuable and necessary strip of land, lying to the north of the two gardens already purchased, and including an entrance into Green Lanes, was subsequently acquired. The total cost of the whole of this site, including the two houses, was £5622, and all of this had been specially provided. Though three or four years were to elapse before building operations were put in hand, the additional accommodation afforded by Inglesby House and its neighbour was invaluable as an overflow from Pyrland Road.

Somewhat later a special gift of £4000 towards the erection of new quarters, and then another sum of £3000 placed at the Mission's disposal for the same purpose, by one who had just joined the work, made it possible to commence building operations in 1894. The premises designed were in many respects a new departure in Mission Headquarters. Pyrland Road had for more than twenty years provided a home as well as offices. The family life of those early years had been no small factor in consolidating the young Mission both internally and externally. To conserve this feature was much to be desired. And it was made possible. Newington Green was not too far from the City to make it serve as a good business centre, and yet it was sufficiently suburban to be residential. And so a substantial block of buildings was designed which was both unique and original, for it combined comfortable offices for the Staff, a Home able to accommodate from forty to fifty persons, a Hall capable of seating one hundred and sixty people, for prayer-meeting purposes, and space in the basement for missionaries' luggage, for publications stock, for packing and other purposes. In this way better and increased equipment was obtained without the sacrifice of that family feeling which the home life at Pyrland Road had done so much to establish.

These new premises were opened in the spring of 1895, and, to the glory of God be it said, without any debt and without encroaching upon General Funds. The total cost of the new buildings, apart from the site and its two houses, was approximately £10,500, a very large sum for the Mission in those days. And we must not omit to add that much of the furniture of those commodious premises, and excellent furniture it was and still is, was generously given by a member of the Mission. The Test of the Extraordinary had only served to demonstrate God's exceeding grace.

For thirty-five years, from 1895 to 1930, these premises,



### THE HEADQUARTERS IN LONDON

These premises, planned by Hudson Taylor, were erected nearly forty years ago, by funds specially provided for that purpose. Mr. and Mrs. Hudson Taylor contributed £900 towards the cost. In 1930 the west wing (the lighter portion on left of picture), part of the original scheme, was added and opened in January 1931.

without any addition, continued to serve their original purpose. But as the membership of the Mission grew, and it had increased by more than 50 per cent. by the latter date, it was only natural that serious limitations, both in Office and Home accommodation, began to be felt. Much ingenuity was exercised to solve this steadily increasing problem. Slowly, yet inevitably, the offices began to trespass upon the residential quarters. It began to be a conflict between the rival claims of Office and Home. There was obviously no solution that way. On all hands the restrictions were keenly and even painfully felt, and there was a lively sympathy with the sons of the prophets who said to Elisha: 'Behold now, the place where we dwell before thee is too strait for us'. But modern requirements, and up-to-date district surveyors, are not satisfied to-day with improvised beams, felled with borrowed axes, as in Elisha's time, so the larger and more complex problem became a matter for definite prayer.

There were two or three aspects of the question which afforded encouragement as this need for enlargement was faced. First the need itself was one ground of expectation, for the promise stands: 'My God shall supply every need of yours'. Then it was significant that the full plan, as originally designed by Mr. Hudson Taylor, had not been realized in 1895, for the west wing had been left unbuilt. And further, Miss Williamson, a former lady superintendent of the Mission Home, had left £1500 in her will for enlargement, if that should be considered necessary. These facts were a natural stimulus to believing prayer.

In the good providence of God two other large sums of money became available for building purposes at the time of need, without making any demands upon the General Funds. One sum was from a legacy and the other was from a trust, left by an old friend and generous donor, who had known the work from its earliest days. It was surely remark-

able, and a matter for heart-felt thanksgiving, that, at a time when 'the Two Hundred' were being sent forth, not only were all the extra demands for this great forward movement provided, but that all the special expenses entailed by the enlargement of the Headquarters in London should be placed at the Mission's disposal without impoverishment to any other department of the work. Such bountiful and timely provision by God could only awaken awe and adoration, for the income in Great Britain for the year 1930 was £51,000 higher than in any previous year. Amid manifold trials in other directions 'our mouth was filled with laughter, and our tongue with singing', for the Lord was doing great things both for the Mission and for His own great Name.

For the sake of a complete record it may be added that the old premises were thoroughly reconditioned while the new wing was being added. The dedication service was held in January 1931, when Mr. D. E. Hoste, the General Director, was in England.

We have already mentioned above that the income in Great Britain for 1930 was £51,000 in advance of any previous year. It must now be recorded that a substantial portion of that increase had been given expressly for the rebuilding of the Men's Training Home, that is to say of Inglesby House and its next-door neighbour, the property bought in 1887 and 1889 respectively. This brings us face to face with another extraordinary demand and another amazing experience of an outstanding need specially met. We can never go in or out of the Mission Compound in London to-day without exclaiming, like the Psalmist of old: 'Marvellous are Thy works; and that my soul knoweth right well'. What it all signifies remains to be seen.

Inglesby House, and its neighbour number 44, had for many years been quite unsuited to their use. The large and lofty rooms of the former, with its spacious well-staircase,

was not built to afford quarters for a company of students. It was a fine old-time dwelling-house with extensive cellars and with rooms of ample proportions. But serious cracks had begun to appear in its walls, and it was highly probable that the district surveyor, if his attention should be drawn to these structural defects, would insist on extensive reconstruction or else condemn the whole building. As for the smaller house, that had for years been an expensive problem and had swallowed up no small sums of money by reason of its dilapidated condition. The alternatives before the Mission were either a large outlay to recondition the old and ill-suited property, or a still larger expenditure for rebuilding.

What was to be done? It is the simple truth to say that for many years these two houses, which command the entrance to the main building behind, had not been a credit to the Mission's witness. Their very appearance had for long been a grief to many, and one member of the Home Staff at least had rarely, if ever, passed the portal for the last two or three years without a prayer that some more worthy structure might be erected to bear its witness to God's faithfulness. Some definite action had become imperative. What was it to be?

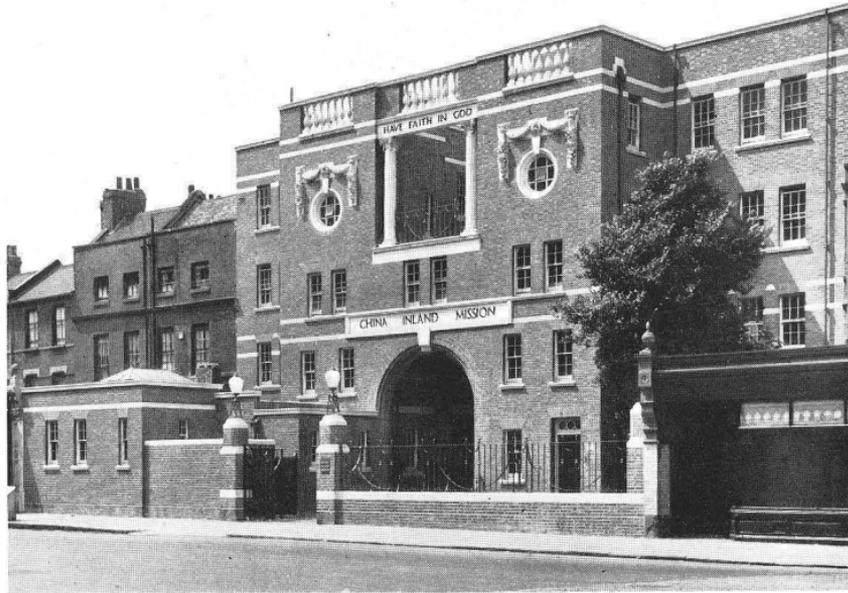
It was at this juncture that the almost incredible happened. Some people lightly employ the word 'miracle'. This we have always shrunk from doing. But one of our most sober historians, in a somewhat recent book,<sup>1</sup> has used the word three times in four lines when speaking of certain persons as the right men in the right place at the right time. In fact he calls these eminent statesmen 'the miracle men'. Emboldened by the example of this cautious historian, we feel we may say that God wrought a miracle in connection with this extraordinary situation.

'By heavenly chance express' two members of the Mission, when seeking rest and refreshment in the country, were, in a

<sup>1</sup> See *Clio: A Muse*, by G. M. Trevelyan.

most unexpected way, brought into touch with one of God's generous stewards. This undesigned coincidence was used to awaken interest in the Mission. But what was on the heart of this generous friend was the welfare of workers who had become spent and worn in God's service. The need of a Training Home for fresh volunteers had not been considered. But God's ways are not our ways, and out of this convergence of two totally different problems came a building which was to meet the need of both. What a few years ago might have been regarded as visionary now stands a solid reality. By the generosity of this one friend the old houses have been removed and a handsome new building has been erected. This new structure contains accommodation for the warden and his family, a series of small, neatly furnished rooms for seventeen students, a flat for another family, with nine other small flats suitable for single ladies, either members of the Staff or retired workers. No little ingenuity and no inconsiderable skill were necessary to plan this noble pile of 'many mansions' with its separate entrances, its lift and other modern conveniences.

The manner in which God has answered the prayer of Hudson Taylor for 'willing, skilful workers' in the China Inland Mission's many departments is just as astounding as the way in which He has provided the necessary funds. Behind the funds have been the willing, generous givers, and behind the work have been the willing, skilful hands and hearts. It is a noteworthy fact that the Mission has had no need to go outside the membership of its Council to find the architect for this stately pile of buildings. Mr. Percy K. Allen of Tunbridge Wells, who had rendered many a previous service in connection with the Mission's property, designed and superintended the new wing to the old building as well as this large and complex structure on Newington Green, and all as a service of love to God and His work. The more the building is studied, whether it be its internal conveniences or its fine



### THE NEW TRAINING HOME AND RESIDENCE IN LONDON

This fine structure on Newington Green was erected and furnished by funds specially provided, for that purpose, by one generous friend. The architect, a member of the London Council, designed the plans and superintended the building as a free-will offering. Its main purpose is to provide a Men's Training Home, but the top floor, with a separate entrance, is composed of flats for retired lady workers. There is also a small flat occupied by the Home Director.

and well-proportioned exterior, the more it commands admiration. As we gaze at this noble building, bearing across its façade the Mission's motto, HAVE FAITH IN GOD, we feel like unto them that dream, for God has, as it were, turned again our captivity, as streams in the South. Luke's brief but illuminating comment on the South country is, 'The same is desert'. This might have been said of the old buildings which have now disappeared, and in place thereof God has given this stately structure. 'He that is mighty hath done to' the Mission 'great things; and Holy is His Name'.

Seldom even in the history of the China Inland Mission, with its astounding record of God's love and care, has there been a more striking proof of the truth of Christ's words:

'Be not anxious for your life, what ye shall eat, or what ye shall drink; not yet for your body, what ye shall put on. . . . Your Heavenly Father knoweth that ye have need of all these things. But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.'

Just when the Mission was concentrating its prayers and its energies upon a Forward Movement to reach the unevangelized millions of China, this great gift was given to meet and to meet bountifully a real and pressing need. In this Test of the Extraordinary, God's favour and faithfulness fill us with amazement. How can we fail to say with full hearts: 'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men'?

## Tests Extraordinary in North America

As we began our story of God's provision of Headquarters for the Mission by telling of His doings in Great Britain, it seems best to complete what should be said about the Home countries before we proceed to China. This order is simply one of convenience, and reserves what is perhaps the most remarkable experience to the last.

It was only natural that, as the Mission developed internationally, needs similar to those felt in Great Britain should arise in other lands. This is manifest by the fact that at the time of writing there are Home Centres in Great Britain, North America, Australasia, and in six European countries. In North America there are Central Offices in Toronto and Philadelphia, with Branch Offices in Vancouver, Chicago, and Los Angeles. In Australasia there are Central Offices in Melbourne and Branch Offices in Sydney, Adelaide, Dunedin, and Auckland. Of the Associate Missions there are thirteen Home Centres. To tell the full story of all these places is not possible here. In this chapter we propose to write, in part, the history of God's provision of Mission buildings in North America.

The first American contingent, called by some the 'American Lammermuir Party', sailed from Vancouver in the autumn of 1888. In the following year a Home for the accommodation of candidates was rented in Shuter Street, Toronto, with offices in the Christian Institute on Richmond Street. Mr. and Mrs. Henry W. Frost, in their devotion to the work, broke up their own home in Attica to take charge of these first Headquarters in the North American continent. Two years later, when larger premises became essential, a more commodious house on the north-west corner of Church and Charles Streets was rented and held for about eight years. But with the passage of time a more permanent abode became eminently desirable. This need was a burden of prayer for seven years. But ere the seven

years were completed, prayer gave place to praise in the sure confidence that God had attended unto the voice of their supplications.

It is true that those seven years had at times seemed long and the answer delayed, but when that perfect period had been fulfilled a gift of £1000 (\$5000) was received from none other than the founder of the Mission himself. This donation, which was designated for the purchase of a Mission Home in Toronto, was part of a personal legacy to Mr. Hudson Taylor from his old friend and colleague Mr. W. T. Berger, who had died in January 1899. Though the name of the donor was not then made known to the public, to those who were in the secret a peculiar joy attended this offering.

At what seemed an opportune moment a house, which was in every way suitable both by site and accommodation, was advertised for sale. It was situated at the south-east corner of Church and Wellesley Streets. The rooms were large and airy, and there was an annexe suitable for a prayer-meeting room, while the stables and coach-house were easily convertible into offices. The owner, being well disposed towards the work, had offered most generous terms and conditions. These included the right of occupation upon payment of \$5000, with interest upon any unpaid balance as a temporary rental. By reason of other gifts which speedily followed Mr. Taylor's, the Mission was able to pay another \$2000 within eight days of entry. The premises were occupied on November 1, 1899, and the final payment was made in considerably less than one half of the time allotted. For more than twenty-six years these premises continued to serve as Headquarters to the Mission in North America.

Owing to the growth of the city, and the serious increase of heavy traffic on Church Street, the problem of a removal was ultimately forced upon those in charge. Another substantial argument was that the premises were no longer

adequate for a growing work. For these reasons it was decided to seek another centre. At 150 St. George Street there was a large well-built house with stables which could be converted into offices and a coach-room which could be remodelled for prayer-meeting purposes. This property had become something of a burden to its owner, and, as there was little or no market for it at that time, he was only too glad to offer it to the Mission at a very low figure. The price he asked was even lower than what was being offered for the old Headquarters, but though these expectations were not realized, the premises were bought and renovated with the aid of a legacy which came to the Mission. The result was that a thankful and yet reluctant farewell was said to 507 Church Street, with all its sacred associations and memories, and an entry into the new Home was made in the summer of 1926.

From the commencement of the work in North America it had been recognized that Headquarters would be as necessary in the United States as in Canada. If the Mission were to take root and develop in the States, it was obvious that offices were essential for that purpose, and when, as soon was the case, the Mission had more friends in the States than in Canada, the question was one that could not be neglected. Our story therefore invites us to pass from the British Dominion to its more populous neighbour.

During the winter of 1900 and the following years, Dr. and Mrs. Howard Taylor gave themselves, with their characteristic zeal, to extensive deputation work in the colleges, churches, and conferences of the United States. Their attractive personalities and persuasive advocacy helped to bring the question of a Mission Centre in the States to a decisive point. The only question was one of locality. As the majority of the Mission's friends were living in and around the cities of Boston, New York, Philadelphia, Baltimore, and Washington, everything pointed to Philadelphia, and this judgment



### THE OLD AND NEW HEADQUARTERS IN TORONTO

The old Headquarters (top) in Church Street, Toronto, were purchased in 1899, Hudson Taylor giving the first Thousand Pounds. This donation was part of a personal legacy left him by Mr. W. T. Berger. These premises were sold in 1926 and the new and enlarged accommodation, shown in lower picture, were secured.

*To face page 74*

was confirmed by definite circumstances. A new friend, who subsequently became a member of the North American Council, generously offered to purchase and present to the Mission a commodious and comfortable house in Norristown, seventeen miles from Philadelphia, if a decision to settle there should be made.

‘We had waited upon God for ten years [wrote Mr. Frost], before the time of His answer had come. We found, as ever, that a peculiar blessing was in reserve for those who should wait, not only upon God, but also for God.’

So the decision was made. In two days the house was bought by the kind and large-hearted donor and given to the Mission. It was a commodious colonial home, standing among great trees and surrounded by lawns and gardens. A day or two later offices were rented in the well-known Witherspoon building in Philadelphia, so that the Mission now had a Home and an Office both in Canada and in the United States.

In any retrospect it is easy to recognize the triumphs and to forget the serious trepidations that preceded them. Like the traveller looking back over the hills and valleys he has traversed, he may see the peaks, while the many depressions, which were an essential part of the road, are hidden from view. But it is well to remember all the way. How Mr. Frost felt may still be read in the words with which he announced to the friends of the work the Mission’s new address in the United States. This is what he wrote:

‘Words cannot describe our feeling of helplessness as we go forward into this new and large venture of faith, and we trust that we shall not be left to stand alone, but that we shall be upheld and strengthened by the prayers of those who are labourers together with us. Through God we may do valiantly. But this will only be as we learn afresh, before our new

and larger need, to abide in Him, and to count upon His love, and faithfulness, and power.'

But comfortable and attractive as the Home in Norristown was, it proved to be inconveniently far from the city of Philadelphia—where the offices were—to serve as a permanent arrangement. With great generosity the donor purchased the house back and gave the money to the General Fund of the Mission, while another equally generous friend, Miss Huston, presented 235 West School Lane, in the suburb of Germantown—nor far from her own home—to the Mission as a permanent Eastern Centre. This was in 1894. Some thirteen or fourteen years later she purchased the adjoining house, No. 237, to afford enlarged accommodation. Thus for nearly thirty years, at the time of writing, 235-237 West School Lane, Germantown, Philadelphia, has been the address of the Mission's Headquarters in the United States.

The problems which belong to the work in North America are in some respects different from those which pertain in Great Britain. The vast distances which confront the traveller, both in the United States and in Canada, are not easily realized by those whose knowledge of the world is limited to the tight little British Isles. Deputation work in England is simple as compared with North America with its widely separated cities. The same disparity applies to the problems connected with candidates. Even in Great Britain it was found desirable to establish a Centre, with an Auxiliary Council, in Scotland, in order that candidates might receive local consideration before making, if so recommended, the journey to London. If this was found expedient in an island, how much more necessary is it in a continent. The result has been that in the course of time Auxiliary Centres have been opened in Vancouver, and Los Angeles on the Pacific coast, and later in Chicago in the Middle West.



THE HEADQUARTERS IN GERMANTOWN, PHILADELPHIA

These premises in West School Lane, Germantown, Philadelphia, were bought and presented to the Mission by a generous American donor. For nearly thirty years the Mission's Headquarters in the United States have centred here.

To shorten our story somewhat, we will limit our record to Vancouver and Los Angeles.

Vancouver, the third largest city in Canada, with a population approaching 400,000, is one of the natural gateways of the world. Out of its deep, land-locked harbour, open all the year round, with its background of beautiful mountains, there sail, for Honolulu and the Orient, the white Empresses of the Pacific and a fleet of other shipping for all quarters of the globe. As the Western terminus of the Canadian Pacific Railway and of the Canadian National Railways, it is of great importance to the Mission, for through no other port on the continent do so many missionaries pass to and from their distant fields of service.

In December 1915 Mr. and Mrs. Charles Thomson and family, when on their way back to China, were temporarily detained here. Doors of useful service opened in this Pacific north-west district, so that when Mr. Hoste visited North America in the following June they were asked to remain in that locality as the Mission's representatives.

In September 1916 a suitable house, conveniently near to the Canadian Pacific piers and the railway station, was found and rented, and thus the first China Inland Mission Home in Vancouver was opened at 544 Burrard Street. This was occupied for two years, and then began a period of pilgrimage from one house to another, as rents were raised abnormally by reason of local demands. At length in 1921 there was offered to the Mission, through the kindness of a friend, at a very low price, a house in a good locality, and in other ways altogether suitable for the work. This was 1646 Eleventh Avenue, West. Hoping that it might be possible to rent it, Mr. Thomson went to see it. It proved to be in every way desirable. There were three large rooms which could be used as one, thus affording seating accommodation for from sixty to eighty persons during prayer-meetings. But the house was not for rent, but

for sale, so at first the hope of securing it was almost abandoned. But in the good providence of God purchase was made possible, from a special fund, through the Philadelphia Office, and such, at the time, was the premium on the American Exchange, that the actual cost was five hundred dollars less than the price in Canada. On the very day which followed the completion of the purchase, another party offered the original owner two thousand dollars more than the Mission had paid. Thus God graciously provided, and at the best moment, a permanent Home for the Mission in Vancouver. The purchase-money was paid on October 17, 1921, and possession taken ten days later. With alterations and additions subsequently made, this centre now has a well-equipped Home with ten bedrooms, as well as the necessary office accommodation, and facilities, as mentioned, for small public meetings. As there have been, on more than one occasion, parties exceeding thirty persons passing through Vancouver at the same time, it will be seen that the Home is by no means too large.

Five years after the purchase of the Vancouver Home as a centre for the Pacific North-west, the way was opened up for the establishment of a centre for the Pacific South-west. For some time Mr. R. D. Smith, of the Bible House, Los Angeles, had been representing the Mission in that centre. On the occasion of Mr. D. E. Hoste's visit to Los Angeles in the spring of 1926, he stated that he had been praying for twelve years that a centre for the Mission might be opened in that city. The same burden had long been on the heart of Dr. Frost and others. And now God's time had come, for during Mr. Hoste's brief stay a new seven-roomed bungalow and lot were offered as a gift to the Mission. On May 8, 1926, the property was inspected, at Mr. Hoste's request, by Mr. R. D. Smith, Mr. Charles Thomson of Vancouver, Mrs. McDonald (mother of Dr. Jessie McDonald in China), and the kind donor. After

a report to Dr. Frost, the Home Director in North America, it was, with deep gratitude, accepted.

In the good providence of God, two members of the Mission who were on furlough, the Rev. and Mrs. F. L. Canfield, had been detained in South California because of a bed-ridden mother, and these friends were available to fill the post of local representative for that portion of the country. So this house became the Home of the Mission for the Pacific South-west District of the United States.

The lady who presented the house to the Mission had intended to occupy it herself, and had with great pains planned the building and superintended its construction. But after its completion her intentions were changed, and she proposed to sell the property and give the proceeds to Foreign Missions. Though several offers had been made, none had been accepted, and the house had stood unoccupied for a year or more. It was during this time that she learned of the Mission's desire to open a centre in the city, and was moved to offer the property as a gift. The generous donor had prayed not a little over the plans and construction of the house, and it has often been remarked since that had the Mission built it for its own purposes it could hardly have been more admirably adapted to its end. The location is quiet and restful, while arteries of travel are being opened up which will bring the Home within about fifteen minutes' ride by automobile from the heart of the city.

Knowing that no detail was too small for the care of our Heavenly Father, the problem of furnishing the Home was next made a matter of prayer. Gifts in kind of nearly half of what was needed came in, most of which was new and nothing out of keeping with the appointments of the house. As the neighbourhood was developing rapidly it was thought wise to secure some adjoining land on either side of the little lot. This was so nearly lost that its acquisition was the more

remarkable. The land was owned by a school in which the son was the Acting Head, but the father was interested. The son actually sold the land to the Mission, but the father, not knowing this, promised it to another. The sale held good, but the narrow margin of safety served to bring the kind and overruling providence of God into stronger relief.

## Tests Extraordinary in China

OUR story now takes us to the Far East. If the supply of extraordinary needs in London and in North America had been memorable, the provision of yet greater and more urgent demands in Shanghai was, if possible, even more remarkable. Most missionary societies have their headquarters at home, and their work abroad in many lands. With the China Inland Mission it is the reverse, for its main task centres in one country—China—while its Home Departments are in three continents. It thus comes to pass of necessity that its Central Headquarters are on the field. If they were to be at home, in which Home country could they be?

With China as the focus of the work, it follows that the General Director resides in Shanghai. Here the main administration centres. Here all missionaries are welcomed on arrival in the field, and from this port they sail for furlough. Here all funds are received from the various Home lands, and from the central Treasury in Shanghai they are disbursed to the workers scattered over half a continent. Here a central Business Department is located with stock and supplies of necessities for the workers up-country. And here is equipped a hospital for the sick and ailing missionary who needs skilled aid and nursing. Only a visit to these Headquarters can give the reader an adequate idea of the multitudinous requirements of a Mission with such extensive activities. It follows inevitably that the call for large and commodious premises has been more insistent in Shanghai than elsewhere.

It is a little difficult to-day to realize what a pilgrim life the Mission lived during its early years in Shanghai. Some brief record of those bygone days will serve as a contrast to more recent times. If we take no account of Hudson Taylor's residence in Shanghai prior to the formation of the Mission, it was not until November 1873 that premises were rented in that

port. These were in the Broadway and were held for nearly three years. Then towards the close of 1876 the name of Shanghai as a Mission station disappears from the records. During the interim that followed, kind business friends received and boarded the workers as they came and went. In April 1878 a new Home was rented, this time on the banks of the Soochow Creek, and this place was occupied until it was pulled down by the owner two years later. Compelled to seek a new abode, the Mission moved, in the spring of 1880, to Seward Road and remained there four years. Then for a short period Szechwan Road became the Mission's address, but when larger accommodation became necessary two adjoining houses were rented in the Yuen Ming Yuen buildings in 1885. These happily proved to be the last premises rented by the Mission in Shanghai, except during times of emergency, such as have been recorded in an earlier chapter. The roving days of the Mission were drawing to a close, but it was not until February 1890 that the Mission entered into its own restful and ample Home in Hongkew. This was the gift of a generous member of the Mission, and it is the story of this great benefaction that now needs to be told.

When the Mission was just nineteen years old, in May 1884, Mr. Hudson Taylor made special reference to the pressing problem of larger premises in Shanghai. He was speaking at the Annual Meetings in London, and these were his words:

'In Shanghai we are very anxious to have more suitable premises. The large number of missionaries going out, and the business of the Mission, necessitate additional accommodation, and our work would be facilitated if we were able to expend £1000 in premises there. Land is very dear in Shanghai, and no small sum will provide all that is required.'

Little did even Hudson Taylor dream of what extensive buildings would some day be necessary, or of the wonders

that would be wrought by God to provide them. The total membership of the Mission at that time was only one hundred and twenty-six—one-tenth of to-day—and the annual income was less than £17,000. But Hudson Taylor was beginning to open his mouth wide and to seek great things from God. Within two years the call for one hundred new workers in one year went forth—a tremendous addition for so small an organization. And what he desired for Shanghai was no inconsiderable thing for those days. From 1885 until the Mission occupied its new quarters in 1890, the annual rental of the Shanghai Headquarters was £360, and with the rapid increase in land value which followed that figure would soon have been multiplied. The Mission too was on the verge of an unprecedented expansion, for immediately after the going forth of 'the Hundred' in 1887, came the international developments, when new recruits began to flock to the field from all quarters of the globe. This was to force upon the work a test extraordinary. The very success of the work was to try its principles. It is now for us to trace the Hand of God working deliverance for His servants.

'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.'

God's time for better things in Shanghai had arrived, and all His clocks were to keep good time. On Monday, June 14, 1886, the offer of a piece of land was made to the Secretary of the Mission in Shanghai. This, as a site, was in every way suitable for the Mission's requirements. It was two acres in extent, and it was not far from the river and business centre, though as yet it stood in an undeveloped area. The price asked

was nearly £2500, a very large sum for the Mission in those days. The sole reason for giving this offer of land any serious consideration was that a member of the Mission—one who laid down his life in 1900—had volunteered to lend what might be necessary to secure it. The land would be its own security, so the offer was a tempting one.

On the very day this site was offered Hudson Taylor returned to Shanghai from a visit up-country. A prayer-meeting was called for guidance. Should the site be bought or not? To appreciate God's answer it is necessary to go back a few years. In 1878 Archibald Orr Ewing, shortly before he was twenty-one years old, had been left a fortune by one of his uncles, who had died without child. Four years later he inherited a greater blessing during Moody's second mission to Glasgow. Two years later he dedicated his life to God for work in China, and to that land he sailed in 1886. He landed in Shanghai on Sunday, June 6, just eight days before the offer of the site to the Mission. Giving had already become to him a sacrament and a privilege,<sup>1</sup> and he no sooner learned of the problem before the Mission, by the prayer-meeting Mr. Hudson Taylor had called, than he became the channel of God's answer. He was one of those who did not let his left hand know what his right was doing. He did not even tell his brothers. This is what he records in his journal for his brothers to read:

'The question of the Mission having a house of its own in Shanghai was a point long under consideration, and one of the members now at home had offered sufficient funds on loan to buy ground and nearly complete building the premises necessary. Just this morning Mr. Cardwell had an offer of the lot of land in question, and the Lord had unexpectedly brought Mr. Taylor (I say this, for a letter had come which threw us in doubt as to whether he would reach Shanghai earlier than

<sup>1</sup> See *Archibald Orr Ewing: That Faithful and Wise Steward*, by Marshall Broomhall. (C.I.M. and R.T.S. 2s. 6d.)

Tuesday). We had a precious time of prayer for direction, and two of the missionaries went across to see the site, it being in the American Settlement called Hongkew. They all approved of the purchase which was eventually negotiated.'

Not only did he not tell his own people, but he requested those at Shanghai, who were a party to the transaction, that his name should not be mentioned in connection with the gift during his lifetime. And this was only one of a series of princely gifts, for Archibald Orr Ewing had entered into a great fellowship with the Giver of all good gifts Himself. He rejoiced too to administer his bounty in secret. 'I gave it to the Lord for His work in connection with the C.I.M.', he subsequently wrote, 'for one among other reasons, that the names of donors do not appear.'

But the purchase of the land was not all. He asked to be allowed to bear the cost of the buildings as well. 'I believe', he wrote, 'the Lord means me to have the honour and privilege of building it [the Shanghai Home].'

The site in question was, in those days, somewhat off the beaten track, standing amid rice-fields with a lovely wood on one side. With hearts aglow one summer evening, shortly before building began, Archibald Orr Ewing and J. W. Stevenson, the Deputy Director of the Mission in China, went out to view the site and dedicate it to the Lord. Together under God's heaven they knelt, with the busy port not far distant, and sought God's blessing on the building that was to be. And blessed that building was. For more than forty years that compound, with its commodious premises, was to be a boon unspeakable to the whole Mission and to many more beside. If the bricks and stones could speak, what a story they could tell! Here sinners have been saved, saints have been comforted, and pilgrims have been directed on their way. It has been a place of strong cryings and tears in times of distress,

and a place of blessed rejoicings when deliverance has been given. The Mission in Shanghai without these Headquarters for long has been unthinkable.

It was on February 18, 1890, that the Mission moved into this new home. The membership of the Mission at that time, including Associates, was 360, and two blocks of buildings were all that were necessary. The northern block, facing south, was the Home or Hostel for missionaries coming and going. In the eastern block, which fronted the public road, there was a large Hall, used for prayer-meetings and for evangelistic purposes. Of this Hall it can be said, when the Lord counteth up His people: 'This one and that one was born there'. It has been both a house of prayer and a birth-place of many souls.

Five years after the opening, that is, in 1895, a third block was added on the south side. Again, in 1908, a further addition was made to the southern block to provide additional office accommodation. The whole of this wonderful compound, apart from a comparatively small gift for a special purpose, was donated to the Mission by Mr. Orr Ewing. Not until his death in May 1930 might this fact be made known. All that was published was contained in a framed notice which hung in the entrance-hall. This inscription read as follows:

THESE PREMISES HAVE BEEN ERECTED TO THE GLORY OF  
GOD AND THE FURTHERANCE OF HIS KINGDOM IN CHINA,  
WITH FUNDS SPECIALLY CONTRIBUTED FOR THE PURPOSE

Mr. Hudson Taylor, commenting on this announcement, wrote:

'May God's glory, and the furtherance of *His Kingdom* be ever our aim, and *no less object*. I feel glad that the China Inland Mission is not even mentioned in the inscription.'

How the Mission could have carried on without these Headquarters it is impossible to imagine. God knew they were



### THE OLD HEADQUARTERS IN SHANGHAI

This site and the buildings were given to the Mission, by one of its members, more than forty years ago. From the sale of these premises and site new and enlarged Headquarters have, without cost to the Mission, been erected in another part of Shanghai. For the new buildings see page 94.

*To face page 86*

necessary and He graciously provided them. When they were first opened there were some who suggested that they exceeded requirements. But every inch was needed. The first contingent from North America arrived before the buildings were completed, but they were ready to welcome all who followed from whatever quarter. The first Australasian party landed in Shanghai before the close of 1890, and early in the following year there was one band of no fewer than fifty Scandinavians. Where all these friends would have been housed but for this compound is a problem which happily calls for no discussion.

It was not long before even these premises were taxed to their full capacity by what may be called normal demands. Every year, for instance, when the Chefoo Schools broke up or reassembled, accommodation for approximately one hundred additional persons was required. But when any crisis arose, such as have been mentioned, no words can express the blessing such a place of welcome became. For forty-one years this compound was like unto a strong tower unto which God's servants could continually resort. It was a shelter and a refuge in time of storm, a place of comfort to the distressed, a hospital and haven to the sick and weary, a home to the tired pilgrim, a council chamber to those seeking guidance, and an administrative centre of incalculable value to the whole work.

But Shanghai grew, and as it grew the surrounding fields gave place to buildings, and Hongkew became the Japanese quarter of that great international settlement. Clanging trams now passed the doors, and hooting cars—and how the Chinese chauffeur delights to hoot!—made pandemonium without. The neighbouring market also attracted throngs of busy buyers. But all the clang and clatter of those crowded streets made the sheltered compound seem like a quiet harbour after a storm. Shut in on three sides by its own buildings, and open

only towards the west, its green swards and creeper-clad dwellings, by their very contrast to the roar without, emphasized the beauty which lay within. It was like a little colony of Heaven in the midst of a clamorous world.

- But with the passage of years new problems began to present themselves. The Municipal Authorities gave notice that part of the narrow strip of garden in the front might be needed for the widening of the street, and then they became insistent upon expensive sanitary improvements. Furthermore, the premises themselves were in sore need of extensive repairs and reconditioning. When to this be added the fact that the accommodation was now too strait for the work, for the Mission had increased from 360 missionaries to 1200 during occupation, there was much to be said for a radical change.

But what was that change to be? The problem was a baffling one. Various plans were suggested and discussed, such, for instance, as adding another story to the northern block. But this was declared, by the architects, to be impossible, for the foundations could not carry the burden. What, then, was to be done? To move seemed out of the question, partly because the expense appeared too great, and also because the very thought of forsaking such a home, with so many sacred associations, was too painful to contemplate. It seemed possible to find cogent reasons against any proposal put forward. Yet the pressure of stern facts demanded that something be done.

Slowly but surely the thought of removal gained the ascendancy, for nothing less than this appeared to offer a satisfactory solution. Careful enquiries were therefore set on foot to ascertain the value of real estate locally. The prices at which neighbouring property had changed hands were secured, and these inspired the hope that the sale of the old property would provide for the purchase of another site, in a less crowded area, and for the erection of up-to-date premises without additional

cost to the Mission. This was important light upon a large and expensive project.

Although several offers for the property had been made over a course of years, it was not until early in 1929 that definite steps were taken towards solving the problem of moving. Certain possible sites were then investigated, and in the August of that year land was bought. This proved to be eleven months before the old Headquarters were sold, and the interval of nearly a year sufficed to exercise faith not a little. Almost anything was possible. If a purchaser should not be found, or if a reasonable price could not be obtained, and a forced sale became necessary, the position would be most trying. But in this test extraordinary, God's interpositions were both remarkable and timely. Ten days before the purchase money for the new site was due, the balance of a large legacy, due to the Mission from the will of an old friend in America, was received in Shanghai. Ten days! It seemed a narrow margin, but there was 'no pause in the leading and the light'. As this legacy was not immediately required for the general purposes of the work, it was possible, when the day for the settlement arrived, to pay the full amount to secure the title deeds. The agent who negotiated the sale was not a little surprised that such a sum was available, without a loan from the bank on the security of the old premises. The money thus provided was subsequently paid back in full to the account concerned, but its arrival at that juncture financed the purchase of the land until the sale of the old property was completed. It was all very wonderful, yet the possession of the new site with the old one unsold did, as mentioned above, cause some anxiety.

Building on the new site commenced in April 1930, and the old premises were still undisposed of. It was not that there were no would-be buyers. Chinese, Japanese, and Europeans had made offers, but below what was felt to be a reasonable

figure. The estate agents said the Mission was expecting too much, and the Mission's architect was certain that the price desired would never be obtained. But those responsible felt that they were right in holding out for better terms, despite the advice of the experts to the contrary. It was a time of testing and of strain. With the new building going forward and the old site unsold, unforeseen entanglements were always possible. Suppose, for instance, that the hostilities between Japan and China had broken out in January 1930 instead of in January 1932, what perplexities and complications would have arisen, for the old premises were right in the fighting area! Their sale would have been impossible for a long time. We shall have more to say on this point later.

On July 1, 1930, Mr. Hudson Broomhall, the Treasurer of the Mission in Shanghai, read as his morning portion the words of Joshua: 'To-morrow the Lord will do wonders among you'. As he read he said aloud: 'O Lord, if it might be so concerning this property!' Further on he read: 'To-day will I begin'. He answered: 'Even so, Lord!'

That very morning a man who had previously been making enquiries called and said that his client had been working out the cost of the land and of the new buildings they had contemplated, but as they found that the venture would only yield them 5 per cent. on the capital, it would not pay them to proceed. This was no small disappointment and a substantial test of faith. But half an hour later there were other callers, this time a foreigner and a Chinese gentleman. The conversation which followed was somewhat as follows:

'We understand that this site is on the market?'

'Yes, it is.'

'Your price, we believe, is so much?'

'That is so.'

'Are you prepared to accept a smaller figure?'

'We see no reason why it should be reduced, but we might consider an offer.' [No counter offer was made.]

'Could you grant us an option on the purchase for four days?'

'Yes, we are willing to do so.'

'Thank you. Good morning.'

After this brief conversation the two men took their departure, but they returned the next morning, July 2, and mentioned certain terms they wished to make, saying that if these were agreed to they would call the next day and sign the papers. But before two o'clock in the afternoon they were back again. The next day they had found to be inconvenient, and moreover they were anxious to hand over the deposit cheques which were signed, and for which they had no safe place in which to keep them. And so it came to pass that the words, 'To-morrow the Lord will do wonders among you', were literally fulfilled. It was a great burden lifted.

On May 1, 1931, the balance due from the sale of the old property was received, and on June 16 and 17, of the same year, the new premises were formally opened. The first day was reserved for members of the Mission only, but the second day was for the public dedication and some two or three hundred friends were present. It was a time of great thanksgiving, for without any hitch or delay the old premises had been handed over to the purchaser, and the money had been received in full, while the work, which includes workers and extensive archives, had been safely transferred and established in the new quarters.

It all reads so easily, but it is not so easy to convey to the reader what it all meant to those concerned. At the expense of some repetition, may we give the salient dates together?

August 1929. The new site on Sinza Road was bought.

April 1930. The building of the new Headquarters began.

July 2, 1930. The deposit money for sale of old premises received.

May 1, 1931. The balance (9/10ths) from sale of old premises received.

June 17, 1931. Public dedication of new buildings.

Now it will be seen from these dates that the building of the extensive new Headquarters had to be financed for more than a year before the major portion of the proceeds of the sale of the old premises was received. This was a formidable undertaking. We have all the figures of monthly payments before us as we write, and if ever figures were capable of constituting a romance these figures do. From the day the building of the new premises started in April 1930, to the day—May 1, 1931—when the balance from the sale of the old premises was received, never was there sufficient in hand to finance the whole scheme, but there was always sufficient to pay the monthly demand. All along it was a case of 'one step I see before me', and then 'many a glad surprise'.

Month by month the Treasurer of the Mission in Shanghai drew up a statement showing: (1) How much had been paid; (2) how much there was still to pay, and (3) what the available funds were. Time and again it looked as though the next month or two might be financed and then that the Mission would be short of money. Like the Yangtse Gorges, which so often appear to be land-locked, a way out is found at the end of the reach. So was it with the building. For instance, in April 1931 the demands were taels 63,092 and the Mission had only taels 67,661 available, so that there were only taels 4569 left in hand. But there were taels 72,553 still due to the contractor to complete the contract. But on May 1, as already recorded, the balance from the sale of the old premises was received, and all anxiety, if we may use that word, was at an end. With ten months between the receipt of the deposit

tenth and the payment of the balance, there was full time for the buyer to have failed, especially with China as it is. So the completion of the scheme was an immense relief to all concerned. Truly we may exclaim; 'Sing O ye heavens, for the Lord hath done it.'

When all was completed it was found that the money obtained from the sale of the old compound, which had greatly increased in value in the course of forty years, sufficed for the purchase of the major portion of the new site, and for the erection of the two main blocks of buildings, an administrative block four stories high, and a Home block of six stories. In this way the Mission obtained, without any charge on its General Funds, new, enlarged, and up-to-date Headquarters. In blessing God had blessed, and in multiplying He had multiplied the munificent gift of his servant given more than forty years before. That consecrated offering had mightily increased.

The new site is larger than the old one, but the extra land, with a Hostel for Chinese guests and a Hall for evangelistic purposes, together with rooms for an evangelist and the hostel-keeper, were an additional gift by a former American member of the Mission. The lack of such accommodation had been keenly felt at the old compound. Now it has become possible to extend hospitality to many Chinese Church members and Christian students who would have been ill at ease amid Western surroundings.

A few facts about these new buildings may interest the reader and may indicate more adequately the extent of God's bountiful provision. The details which follow are culled from some notes compiled by Mr. H. T. Ford, a member of the Mission, who acted as clerk of works. It should, perhaps, be mentioned that Shanghai is built upon a swamp and heavy buildings need to be underpinned. Beneath the foundations of the larger block, the Home building, eight hundred piles of

Oregon pine, each pile being 22 feet long and 8 inches square, were driven into the soil. Under the smaller block, the Administration building, seven hundred Foochow poles, each pole being 16 feet long and 6 inches in diameter, were used. The Home block contains approximately 1,000,000 cubic feet of space and has some 300 rooms. In the Administration block the cubic space is about half of the larger building. Taken together the two buildings have 1000 windows and more than 600 doors. In the construction of these two blocks there were used 623 tons of steel, 3500 tons of cement, and approximately 2,000,000 bricks. Before the task was completed there were, at times, as many as 1000 men at work together. No trade or craft had any consideration for another; in fact, sometimes it seemed as though the varying crafts aspired to be unhelpful rivals. Yet, by the mercy of God, there were no serious accidents among the workmen,<sup>1</sup> nor was the work impeded by strike or labour trouble.

The China Inland Mission has had many wonderful experiences, but nothing more striking than the special providences connected with its Headquarters in Shanghai. The provision of capital, just when needed, to finance the building of the new premises before the old could be vacated; the timely sale of the old when the new premises were well under way; the adequacy of the sum realized to redeem the legacy used during the transitional period, and many more striking coincidences, all reveal the wonder-working Hand of a gracious and faithful God. Every detail proclaims His praise.

It was also a pleasing and fitting addition to the dedication services that the members should present to Mr. D. E. Hoste, the General Director, a token of their esteem and affection in view of his approaching seventieth birthday, as well as the thirtieth anniversary of his appointment as General Director

<sup>1</sup> One coolie, after delivering material, trespassed on to the scaffolding and fell. Unfortunately he was killed.



### THE NEW HEADQUARTERS IN SHANGHAI

The Main (top) and Administration Buildings in Shanghai. These new and up-to-date premises were erected, without cost to the Mission, from the sale of the old Compound which was given to the Mission, more than forty years ago, by one of its members. For old Compound see page 86.

*To face page 94*

of the Mission. God's gifts of money and of equipment have been wonderful, but His greatest gifts have been men for the manifold service of a world-wide organization. What the Mission owes to Mr. Hoste as Hudson Taylor's successor only that Day will declare.

Before we leave this wondrous story of the Shanghai buildings—we will not say close it, for a new chapter has only just begun—another crowning mercy must be told. The Mission had barely been in its new quarters seven months before the fighting broke out in Shanghai between the Japanese and Chinese. The old premises were located right in the midst of the fighting zone and were indeed occupied by the Japanese. For the Mission to have remained there and carry on its administrative duties would have been impossible. To have been compelled suddenly to evacuate and find accommodation elsewhere for about one hundred persons, and safe storage for all the Mission's archives, would have been a desperate undertaking in the midst of warlike conditions. Such an outbreak in the heart of the International Settlement was wholly unforeseen and without precedent. That the Mission had been brought out of the danger zone at leisure, and established in a peaceful and safe dwelling-place, some miles from the actual fighting area, some months before hostilities commenced, was indeed a wondrous and an abounding mercy. Even the business members of the Shanghai community took knowledge of it and marvelled.

But not only was the Mission thus helped and delivered, but it became the Mission's joy and privilege to give refuge to some who had been less fortunate. With the new and spacious premises it was possible to house about one hundred Chinese refugees, as well as a number of American and British missionaries. Some seventy of the Chinese refugees were girl students from the Kiangwan Bible School, which school had been wholly destroyed. Apart from some such safe shelter for

these young women it might have gone hardly with them amid the ravages of battle.

As we write this story some words from Mendelssohn's oratorio *St. Paul* ring through our ears. They are so appropriate that we venture to repeat them. Saul, breathing out threatenings and slaughter against the Lord's disciples, was travelling towards Damascus armed with authority to bring them bound, men and women, to Jerusalem. Suddenly and unexpectedly, as though the very heavens opened, these lovely words ring out:

'But the Lord is mindful of His own; He remembers His children. But the Lord is mindful of His own: the Lord remembers His children; remembers His children.' Then follows the cry: 'Bow down before Him, ye mighty, for the Lord is near us! Bow down before Him, ye mighty, for the Lord is near us! Yea, the Lord is mindful of His own! He remembers His children. Bow down before Him, ye mighty, for THE LORD IS NEAR US!'

It is a great song, but it is a greater fact. The Lord *is* mindful of His own, He does remember His children. The test of the extraordinary in Shanghai has proved it abundantly.

## The Test of Exchange

THE silver is Mine, and the gold is Mine, saith the Lord of Hosts.' What unmeasured comfort this familiar quotation has been to the China Inland Mission! Its oft-repeated words have had a larger significance and a deeper meaning to the missionary administrator than is probably the case with the average reader. This chapter will, in part, explain why this is so.

We hope no reader will skip the next few pages because the title may appear unattractive. In nothing has the Mission been more severely tested than in the matter of exchange, and in nothing has the salvation of God been more amply and more strikingly demonstrated. We shall study simplicity of statement, and we shall rather sacrifice some details of interest than bewilder the uninitiated. Our hope is that the reader, when he has finished this short section, will realize more fully the strength and comfort found in the Lord's words: '*The silver is Mine, and the gold is Mine*'.

For more than a hundred years gold has been, to all English-speaking people, the standard of currency. Silver coins have been simply tokens with an artificial value. In Great Britain they have been legal tender only to the extent of forty shillings. In all financial matters gold has set the scale of values.

For the purposes of our story, which is retrospective, we shall ignore the fact that Great Britain was forced off the gold standard on September 21, 1931. The situation to-day is abnormal, for the United States of America and France together hold about sixty per cent. of the world's gold. All the monetary gold in the world, we are told, would only pay about one-third of Great Britain's National Debt. But these facts, though interesting, are outside the scope of this chapter, which deals with conditions prevailing during the last sixty or seventy years.

Now, while gold has been the standard of all Western nations, it has not been so with China. In purely domestic matters copper has been the currency of the Chinese people. But for all purposes of international trade, silver has been China's precious metal and legal tender. The Chinese talk in terms of silver, whereas we reckon in terms of gold. To translate the one currency into the other has been almost as difficult as the learning of a foreign language. But we shall seek to keep clear of the technicalities in which the Chinese delight.

Though Chinese currency reform is a crying need, the official, the tax-gatherer, the merchant, the comprador, and even the man in the street, all seem to rejoice in the encounter of wits in this matter.

'The merest coolie [one authority writes], earning sixpence by a long day of hard work, will spend an hour of his time to gain on exchange the equivalent of ten minutes' work.'

Concerning the baffling problems of Chinese finance, one of our most experienced consuls humorously wrote:

'A few hard-headed Scotsmen are badly needed as chartered accountants; a few Ulster Irishmen as managers and masters of "blarney"; and one or two Englishmen (Lancashire, of course, by preference) to see fair play.'<sup>1</sup>

<sup>1</sup> For the sake of those who care to turn aside to consider the intricacies of Chinese finance, we copy out a paragraph from a standard work, but the date at foot must be noted, for changes are rapid to-day.

'China has no coinage except the copper "cash", of which to-day it takes about 10,000 to equal a pound sterling and 2000 an American dollar. Her silver currency has no one uniform standard, and the hundreds of standards known in the empire, or the dozen known in one place, vary within a range of over 10 per cent. Even the Imperial Treasury tael is an actuality only in the Imperial Treasury itself, and elsewhere in China is merely a money of account. In a typical case, Treasury taels were converted into cash at the rate of 2600 per tael and converted back at 1105, whereby a tax of Tls. 70.66 was converted into a payment of Tls. 166.29. But let us take an ordinary everyday incident of revenue collected in Kiangsu and remitted as a grant in aid to Kansu. The

The following simple statement of facts will reveal the shifting basis of Chinese currency. Until 1873 the Shanghai tael, or ounce of silver, had approximately a normal exchange value of 6s. 8d. The value of silver, in its relation to gold, began to fall that year. If we take 6s. 8d. as par, or 100 per cent., it fell to 84 per cent. by 1879. In another ten years its exchange value was only 71 per cent., or 4s. 9d. By 1894 it had fallen to 48 per cent., or 3s. 3d. This fall continued until 1903, when it was down to 2s. 5d., or 36 per cent. of its value in 1872. Now, for a time, the price was more stable, but in 1915, the second year of the Great War, it fell to an average of 2s. 4d. Then came a change of which we shall write later.

Let the English reader try to imagine what his feelings would be if at one time he could only obtain three half-crowns for an English sovereign, and at another time he could buy eight. This range of values in the purchasing power of the pound sterling, or of the American gold dollar, is what obtained between 1872 and 1900. From the latter date until 1915 it remained fairly stable.

Now it will readily be seen, from the figures given above, that for the preaching of the Gospel in China the stars of the financial firmament had been fighting in the Mission's favour. For the first fifty years of the China Inland Mission's history,

tax-note will be in Treasury taels; it will be paid in local taels; the proceeds converted into Tsaoping taels for remittance to Shanghai, where it is converted into Shanghai taels; again converted in Tsaoping taels for remittance to Kansu (assuming it is remitted by draft), where it is received in local taels; these are converted into Treasury taels for accounting with Kiangsu, and back again into local taels for deposit in a bank, and again into Treasury taels for accounting with the Imperial Treasury, and again into local taels or copper cash for disbursement. This is no burlesque, but an exact account of what happens; and we have a series of nine exchange transactions, each of which will yield a profit of at least a half of 1 per cent. on the turnover, apart from the rate of exchange on actual transfer from place to place, and altogether outside any question of "squeezing" the taxpayer' (H. B. Morse, *The International Relations of the Chinese Empire*, vol. i. pp. 28-9. Date 1910).

that is to say, from 1865 to 1915, every pound or dollar contributed by friends at home had been increasingly able to buy more and more silver. In the early 'seventies one English pound had purchased three Chinese ounces of silver, but in 1915 it could purchase more than eight and a half ounces of the same precious metal. Thus, quite apart from a growing income at home, the European and American currencies went further and further each year towards the support of the work on the field.

There are two truths we desire to emphasize in this chapter. The first is that the silver belongs to God. And the second truth is that the gold belongs to God. We will take the silver first.

It is almost impossible to exaggerate the advantage that came to the work of the Mission through the cheapening of silver during the first fifty years. 'The silver is Mine' acquires a new meaning by the study of the facts. In God's providence it was so ordered that financial salvation came to the work along this line. In the 'nineties the same amount of gold sent out to China bought twice as much silver as it did in the 'seventies. And when the Great War broke out, all the money sent from the home lands was, pound for pound and dollar for dollar, worth nearly three times as much silver as it had been when the Mission was first founded. It is not too much to say that, had the price of silver which obtained in 1865 continued unchanged till 1915, the Mission would have needed an additional £1,500,000, or G.\$7,500,000, to have carried on its work during this period. For half a century of rapid expansion in the Mission's history, the exchange had steadily moved in favour of the evangelization of China. The war was to change all this for a time, but of that we shall write later.

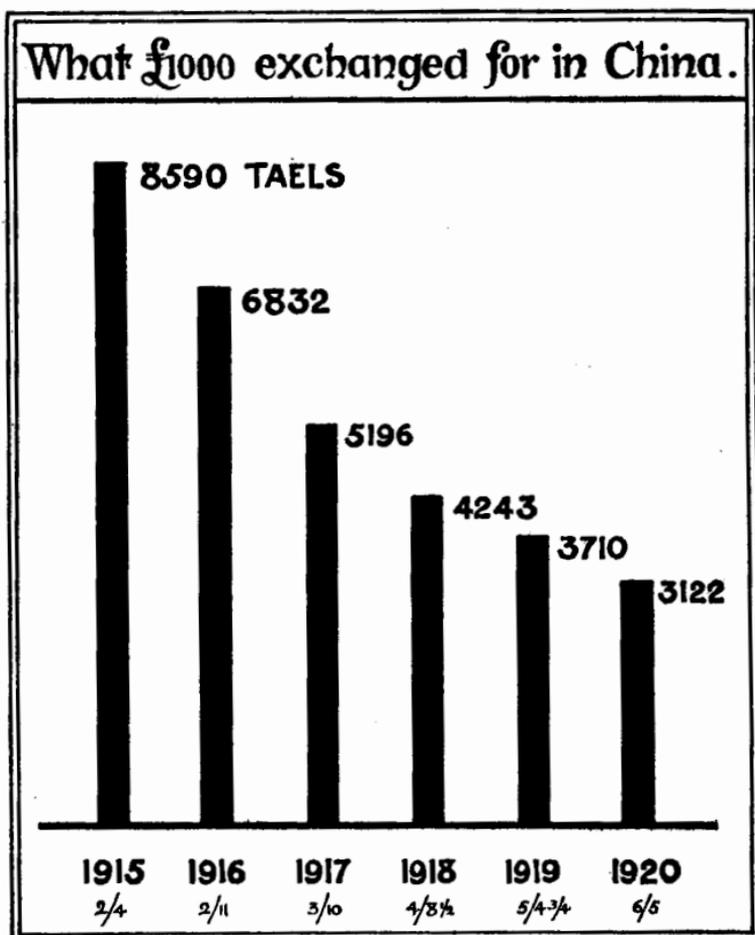
All through the long life of Hudson Taylor, and for ten years after his death, gold was able, year by year, to purchase more and more silver. Who shall measure all that this has

meant to the spread of the Gospel in China? Many merchants deeply deplored this trend in the exchange, for it did not help to sell Manchester goods, but it did facilitate the sending of the Good Tidings of Great Joy which are for all people. God so ordered it. Has this great fact been adequately recognized? This is the first great mercy we desire to emphasize in this chapter.

But there is another side to the story. After half a century of steadily cheapening silver this advantageous position was almost taken as a matter of course. Then, like a bolt from the blue, the war came, and, among other things, the relative position of gold and silver was radically changed. All former calculations were upset. The great demand for silver to pay the troops abroad, and other factors, threw a tremendous strain upon the silver market. The price of silver rose by leaps and bounds. The steady fall of fifty years was reversed in five years. In 1915 the tael in Shanghai had been worth, on an average, 2s. 4d. In 1920 its average value, omitting fractions, was 6s. 5d. Here was, apart from Divine intervention, a calamity of far-reaching importance to the Mission. In January 1920 the tael rose to 9s. for a short period. Such catastrophic changes wrought havoc in the business world. It was like an earthquake or a landslide in the financial market. £1000 in 1915 had been able to purchase 8590 taels, or 8590 ounces of silver. In 1920, £1000 was worth only 3122 taels, and during the worst months it was worth much less than that. Such instability of money values simply ruined trade and threw tremendous strain upon the financial affairs of the Mission. An income in gold which would have sufficed under 1915 conditions was hopelessly inadequate for 1920. The test to which the Mission's principle of faith was subjected was one of the most searching in its history.

If the reader will look at the diagram on the next page, a diagram showing the decreasing value of £1000 between

1915 and 1920 inclusive, he will be better able to appreciate the reason for our choice of the words 'The Test of Ex-



The columns represent taels, or Chinese ounces of silver. The figures at the base are the year and the annual average cost of a tael or Chinese ounce of silver. Fractions have been avoided.

change' as the title of this chapter. It was a time when faith was severely tried. All human financial foundations were

being shaken, that men might prove that the foundations of God, in finance as in all things else, remained unmoved. It was the time and the opportunity to learn the meaning of the words 'The gold is Mine'. Thank God, the silver and the gold both belong to Him. 'The earth is the Lord's and the fulness thereof.'

It is not possible in a few lines to convey to the reader the unremitting strain of those five years. Month in and month out the exchange set steadily against the interests of the work. Moreover, those were years of war and its immediate aftermath. This aspect of the trial will, in part, be dealt with in the next chapter. Here we limit our remarks to the problem of exchange. Only those closely interested in the financial affairs of a vast concern can appreciate the way exchange tables, appearing daily in the press, are scanned from day to day. Small fractions involve big sums when thousands of pounds are concerned. To many a business man these fractions spell ruin or prosperity, and to the China Inland Mission they often meant trial or relief. A few extracts from the financial letters of those years may help the reader to feel the pulse of those exacting times. In the Annual Review of 1916, the Treasurer in China wrote as follows:

'While the year 1915 was, from our point of view, the most favourable in this respect [of exchange] that we have ever had, 1916 was far otherwise. It is necessary to go back nine years before coming to a period when rates were higher than those which prevailed last year. The wideness of the difference between the highest and the lowest rates in 1916 is also noteworthy, the range being so great as one shilling, the lowest having been in January and the highest in December. To find a parallel to this, one has to go back for more than a quarter of a century, to the year 1890. . . .

'If the year's income for all purposes be taken as the

basis of calculation, it will be found that the difference in exchange represents no less than 96,781 taels, or ounces of silver.'

It was perhaps well that at that time no one knew that this strain was to increase rather than decrease and to continue for some years. About the future God kindly veils our eyes. But when the time came to review the financial experiences of 1917, the following year, this is what the Treasurer in China wrote:

'The year was one of great financial strain, largely due to the abnormal price of silver which was 30 per cent. less favourable to us than in 1916, and nearly 75 per cent. less favourable than in 1915.

'For all purposes you [Great Britain] forwarded nearly £3000 more than in 1916. Unfortunately the produce in silver was less by 25,000 taels.

'Funds from Australasia were on a reduced scale throughout the year, but our friends in North America were able to send us another large instalment of the Borden Bequest early in 1917, and it was possible to apply a considerable portion of this during three quarters of the year in meeting expenses usually provided for from the General Funds. But for this gracious supply it is difficult to see how the work could have been carried on, especially when it is noted that even with this money the utmost economy had to be exercised in every direction. Personal remittances were considerably reduced in three out of the four quarters. . . .

'It is certainly worth noting that £50,081 in 1915 exchanged for 61,613 more ounces of silver than £70,951 produced last year. Nothing could illustrate more effectively the difference made by exchange.'

But there was worse to follow. The price of silver continued

to rise, and the outlook appeared darker than ever. In the Annual Financial Review, which referred to the year 1918, the Treasurer in China wrote:

‘The year has been one of no little strain, as will be seen from some of the details given below. This has been largely due to the still higher rate of exchange, higher even than the previous year.’

Then, after having given the average rates of exchange for the four previous years, the average value in silver of £1000 was set forth as follows:

1915—	£1000	was worth	8590	taels of silver
1916—	£1000	„ „	6832	„ „ „
1917—	£1000	„ „	5196	„ „ „
1918—	£1000	„ „	4243	„ „ „

It will be seen at a glance that the value of £1000 in silver in 1918 was less than one-half of its value in 1915. The cumulative effect of the loss on exchange of these four years was 102½ per cent. Leaving out of account all moneys transmitted for the Associate Missions, and all donations given in China, the total loss on exchange of the moneys remitted from Great Britain, North America and Australasia during 1918 was, on this basis, nearly a quarter of a million ounces of silver, or to put it into British currency, approximately £55,000.

Though the income of the Mission in gold, as we shall see, had never been so good, the work was beginning to feel the pinch of poverty. The great comfort was that the work had been maintained, and not only maintained, but had been more fruitful in baptisms than ever before. The roll of the baptized was a record in the Mission’s history. Though poor, the Mission had been used to make many rich. For the Apostle Peter to be able to say, ‘Silver and gold have I none; but what I have, that give I thee; In the Name of Jesus Christ

of Nazareth, walk', was, we are sure, ample compensation for his poverty. And the same thing is true with every modern apostle. There had been self-sacrifice on the field, and there had been self-denial at home—one donor sent £5 instead of taking a summer holiday—and the reward, to donor and to worker alike, was a fruitful harvest.

Not to prolong the tale of trial, though it was painfully long to those concerned, it may briefly be recorded that during 1919 the average price of silver increased more than 8d. an ounce. There was no sign of relief; indeed, as the year progressed the problem became more and more acute. When 1920 dawned, the situation reached a climax. During the early months of the year the cost of the tael rose to the almost incredible figure of 9s. 8d., though before the year closed it had fallen to 4s. 1d. The average for the whole year worked out at 6s. 5d., or more than one shilling higher than during 1919. But in the mercy of God the crisis had been reached early in the year, and prices fell as the months advanced. Seldom has the Mission had more extraordinary experiences than during 1920, and we trust the reader will have patience in reading what follows, for these figures are surely nothing less than the handwriting of God.

Before we enter into fuller details, let the following sentences be noted. They are taken from the Treasurer's Annual Letter concerning those days.

'The two months when the rate of exchange was most against us, we received from London our largest advice, and in March, when the rate was not much better, we received from North America nearly twice as much as in any other month.'

How easy it is to read these few lines, but they are surcharged with mercy. Every word is deeply significant. It seemed to some at the time almost terrible to be sending such

large sums of gold to China when it was known they would realize so little in silver. But God knew it was essential and the provision was His. God's ways are often seemingly prodigal in nature and in grace. He can give gold as easily as silver.

Let us take another quotation, this time from a leading article in *China's Millions* for February 1920. The words cited appeared in an article entitled 'The Testimony of Another Year'. At that early date it was not possible to announce the total income of the Mission from all sources, but only from Great Britain.

'We propose, therefore, in accordance with our annual custom, to bear our witness to God's goodness to us as a Mission, so far as the finances in Great Britain are concerned. Each voice, though feeble in itself, helps to swell the great chorus of praise which should rise to Him Who is the Great Giver of all good gifts. And the very background of the world-wide disorders will only serve to show forth the lovingkindness of our Heavenly Father, and the almost unparalleled problem of exchange will emphasize the watchful care of Him Who neither slumbers nor sleeps.

'It is hardly possible to exaggerate the adverse financial conditions which have confronted the Mission throughout the year, and as all the work of the Mission is limited to China, where the problem of exchange is most acute, the China Inland Mission *has been faced with greater difficulties on this account than any other missionary organization*. It is necessary to state these facts in order that friends may appreciate what God has done for us. If evidence is needed of God's presence as a living factor in life, we feel we have experienced it in the small sphere of the Mission's history. There is no human or natural explanation sufficient for the facts.'

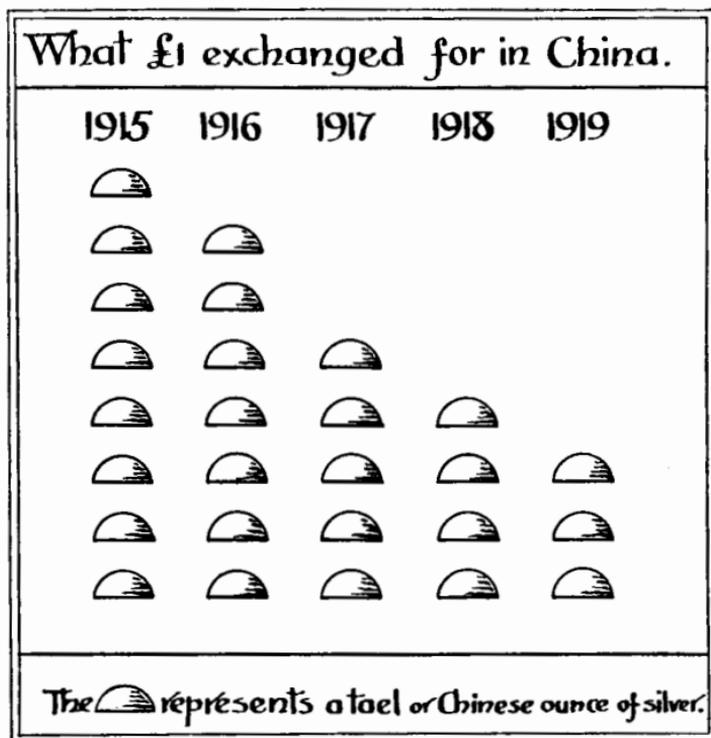
Now what were the facts? At the time those words were actually written the tael cost 8s. 6d. In the preceding twelve

months the exchange had risen 50 per cent. against the Mission, but the income of the Mission in Great Britain had increased 50 per cent. also. When we gathered for a day of praise and prayer 'we were filled with awe and thanksgiving at this manifestation of God's outstretched arm'. During the month of December 1919, £10,949 was received in Great Britain alone. It seemed almost like throwing gold into a yawning chasm to send such a large sum out to China when silver was at a fabulous price—almost 10s. an ounce—but it was God's way of meeting a need and of upholding His work. Had not the Lord Himself said, 'The gold is Mine'? If ever the Mission proved the truth of that word, it was then. What is gold to God? Did He not say to His people of old, 'I am the Lord thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba for thee'. Has He not promised that 'for brass I will bring gold, and for iron I will bring silver'?

In what has been written we have laid some stress on the difficulties, on the terrible rise in the cost of silver. It is now our joy to turn to a brighter aspect of the subject and give some further details of God's salvation. This shall be done by the use of a table of figures and by a diagram. The total income of the Mission from all sources is set out below,

Year.	Total Income.	Increase on Previous Year.	Av. Cost of Silver to nearest $\frac{1}{4}$ d.
	£ s. d.	£ s. d.	s. d.
1914	82,326 15 5	...	...
1915	87,879 4 2	5,552 8 9	2 4
1916	94,989 19 2	7,110 15 0	2 11
1917	115,172 5 3	20,182 6 1	3 10 $\frac{1}{4}$
1918	123,229 6 10	8,057 1 7	4 8
1919	156,217 11 10	32,988 5 0	5 4 $\frac{3}{4}$
1920	184,116 1 9	27,898 9 11	6 5

over a period of seven years, commencing with the outbreak of the Great War and including the years when the exchange rose so phenomenally. The reader will see at a glance that as the cost of silver rose the Mission's income increased. The correspondence is remarkable.



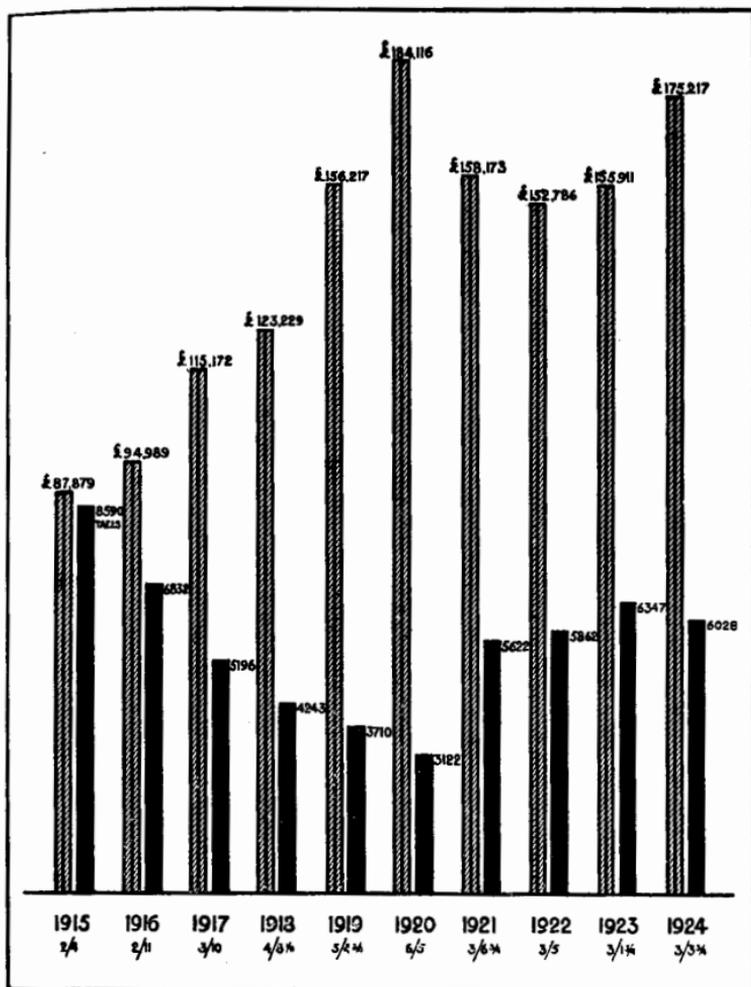
This diagram is only approximate. During 1915 £1 equalled a little more than eight taels. At the close of 1919 and early in 1920 £1 equalled less than three taels. The annual average is given in the text.

Let it be remembered that all this income and increase came without any appeal for funds, but solely in answer to prayer and because God knew what things were needed. Are not the figures a striking commentary on the words, 'The gold is Mine, saith the Lord'? We know few more impressive facts.

Amid the many noteworthy experiences in the Mission's remarkable history, we do not know that there are any more striking figures than these. It was God's doing. To Him be the glory! We venture to say again that to no other missionary society was the problem of exchange so acute as to the China Inland Mission, simply because all its work was in the one country most seriously affected by the high price of silver. This fact makes the Mission's salvation the more remarkable. But this is not to say that there was no trial. It was far otherwise, as will appear in due course. The increase in income had been approximately 123 per cent., but the increase in the cost of silver had been, in round figures, 175 per cent.

The climax of the exchange difficulty, as already mentioned, was reached in January 1920. From that time on there was a slow but steady improvement bringing most welcome relief. Never again up to the time of writing has exchange been such a formidable factor. The diagram printed on the opposite page, drawn to cover a period of ten years, will, we trust, help the reader to visualize the facts. The black column represents the number of ounces of silver which could be purchased for £1000 (or say G.\$5000). The shaded column represents the Mission's income in pounds sterling, or in gold. It will be noted that as the black column falls the shaded column rises, and how, when the crisis was past, after 1920, as the black column begins to rise the shaded column begins to fall in rough correspondence. In other words, as the value of gold, in terms of silver, decreases, the quantity of gold increases.

There are many other details which could be related to enhance the story and the wonders of God's providence, but these might blur the main outline and confuse some readers. It must suffice to say that since 1921 silver has continued to fall and it reached its lowest level, up to date, in 1931. So the Mission has had another opportunity of proving that the silver is the Lord's as well as the gold. It is good to know that both



**'Mine eyes have seen Thy salvation.'**

The black column represents the number of tael or Chinese ounces of silver which £1000 exchanged for during the ten years 1915-1924 inclusive. The shaded column represents the Mission's income in pounds sterling during the same period. The small figures at the foot represent the average price of a Chinese tael each year; small fractions are omitted. It will be seen that as the black column fell the shaded column rose, so that in 1920 when the exchange was most adverse the income was at its highest.

*'Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.'*

of the precious metals are His, and that He is able to meet all and every need as the circumstances require.

In spite of the cruel and baseless charges made against Job by Eliphaz, there is one great truth he utters which may well serve as the closing words of this chapter. It is another way of saying, 'Seek first God's Kingdom and all things shall be added unto you'. His words are these:

Lay thou thy treasure in the dust,  
And the gold of Ophir among the stones of the brooks;  
And the Almighty will be thy Treasure,  
And Precious Silver unto thee.  
For then shalt thou delight thyself in the Almighty,  
And shalt lift up thy face unto God.  
Thou shalt make thy prayer unto Him, and He will hear thee;  
And thou shalt pay thy vows.

## The Test of War

How can we write upon the war? We are amazed as we consider the magnitude of that disaster and we are astounded as we contemplate the wonder of God's salvation of the Mission in those dread days. What human hope had the China Inland Mission that it could survive such a world-wide conflagration? It had no powerful or wealthy Church behind it. It had no influential organization upon which it could depend. Its sole support was in the promises of God. Yet, like the three Hebrew children, it came out of the fiery furnace not only unburned, but having known the presence in the flames of the Son of God Himself. Did not the promise read?

'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.'

And a mighty Saviour God proved Himself to be.

What was at stake in those days? There was a warfare then for the souls of men, a bigger battle than any fought on land or sea. There was something imperilled greater than the fields of France, or of Belgium, or of Germany. The great question for all Christian people, missionaries included, was: Shall Corsica conquer Galilee? Shall the spirit of Napoleon prevail over the spirit of Christ? It was a battle of the Christ-like temper against the forces of blind wrath and bitterness and hate. Were the world-rulers of this darkness to dictate terms to the wrecked citadel of the new Jerusalem or not?

To narrow down our field of vision to the missionary outlook, it meant that the two great Protestant nations of Europe, two peoples closely engaged in the evangelization

of the world, were ranged in battle the one against the other. Germany was at that time spending about half a million pounds sterling on Foreign Missions, while Great Britain was devoting several times that sum on the same cause. The work of God at home and abroad was in jeopardy, and not only national honours. In China alone there were three hundred German missionaries, and more than ten times that number of English-speaking messengers of the Gospel. The war was invading the Mission Fields. It threatened to embitter the missionary body as well as to shatter its financial resources.

But to centre our thoughts upon the China Inland Mission alone, we ask again: What was at stake? Let us first consider the forces of the Mission on the field. There were over a thousand missionaries in China—to be exact, just 1076 according to that year's report. Of this number 285 were connected with twelve Associate Missions with Headquarters, for the most part, on the continent of Europe. Four of these co-operating bodies were in Germany itself with 105 missionaries on the field. The great question was: Is it possible for the Mission to maintain its international, or better its supernatural, character or not? War psychology said: No, it is impossible. The love of Christ said: Yes, by the grace of God we can.

The *Lammermuir* party, the first large party to sail in connection with the China Inland Mission, had workers from England, from Scotland, from Ireland, and from Switzerland. Such a group was surely prophetic! When the war broke out there were not only workers from England, Scotland, and Ireland, but also from Wales and Canada; from Australia, New Zealand, and South Africa; from the United States of America, and Finland, Russia, Belgium, Holland, and Germany; from Austria and Sweden, from Norway, Denmark, and Switzerland; and also from Italy, Sicily, and India. What a company! Was the love which drew all these together strong

enough to conquer those fierce disruptive forces which were seeking to blast mankind? The world was enveloped in war, a war bitter and ruthless, from Japan in the Far East to America in the West. Were the forces of hell to overpower the tender mercies and compassion of Jesus Christ? Before we pass to the financial aspects of our story let us answer this all-important question.

There is no better way of replying to this enquiry than by quoting from some letters written out of the midst of the conflict. Our first extract comes from a centre in Germany, close to the Russian frontier, from whence a small band of German sisters had gone forth to China. The letter was addressed to Mr. W. B. Sloan, who at that time was Assistant Home Director in London. It reads as follows:

‘Your letter was a real gift from God! May He bless you for this act of love and kindness. It is such a comfort to us to feel the unbroken unity in spirit and love with God’s children during this dreadful war, and we longed all the time to find a way of communicating with our English friends. You know that we are unable to send money abroad, and we are sorry to leave our dear sisters without any fresh supplies. Would you be so kind and provide for them during the time of this war? God grant that we may be able to refund it!’

It may be well, at this point, to say quite definitely that, war conditions being what they were, official permits had to be obtained to allow the Mission to be the channel of relief to workers connected with an enemy country.

The next extract is from a letter addressed to Mr. Hoste, the General Director, by one who was in a position to speak for his German colleagues. Here is one passage from his letter:

‘The war dreaded and anticipated for years has become a sad fact. . . . It seems specially tragic that this should affect, in

a contrary way, members of the same Mission. But, Mr. Hoste, I want to voice to you the same feeling which is expressed here on the hill among our little C.I.M. family. We, who belong to the Lord, are and remain one in Him; still the same spirit uniting us; the same work still demanding our united efforts; still the same sympathy between those who are connected with the same work, and our Kingdom is a heavenly one.'

It would be possible to quote much more to the same effect, but space forbids. We must now give one or two quotations from British letters. One friend in England wrote:

'We are much interested and helped by reading *China's Millions* in these dark days. My sister and I want to send a special gift for the German Associates of your Mission. We feel it important in these terrible days to strive against the evil spirits that seek to sow malice and revenge in our hearts. May God give peace with righteousness in His own time.'

Another friend wrote:

'I am glad to send 10 shillings towards the support of your German missionaries, and thus show that we all are one in Christ Jesus, and have no personal enmity to even our own enemies, much less to those who are the children of God through faith in Christ Jesus.'

Another friend enclosing a gift of £1 said:

'It is not much to send to those four German sisters in Kweichow, but it may help to cheer their hearts. Praise God, there is a tie of love which all the wrongs and cruelties of the war cannot break.'

To show that all the gifts were not from one side, we rejoice to give an extract from the letter of a German pastor labouring in Switzerland.

'It is a sweet privilege [he wrote] to be able to send you a contribution for the needs of the Mission with which the Lord has entrusted you. Though £4 are a small sum compared with the great needs of your Mission, still the Lord will graciously bless it as I accompany the sending forth with prayer, in love, faith, and hope. I see no open door to cross once more the Channel and to greet my beloved ones in England. But if national sympathies and interests stand presently like a separating wall between Germany and England, the believer, the child of God, on one side as well as the other, feels drawn to closer fellowship and faith.'

Such letters tell their own story. A peril greater than lack of funds was overcome. By the grace of God the Mission came out of the conflict with its international character unimpaired. The war which had imperilled the soul of the Mission had failed to destroy its world-wide fellowship, and love had triumphed.

We now turn to consider the financial aspects of the battle. Was God, Who had made His servants more than conquerors in the realm of the spirit, able also to provide a table for His children in the presence of their enemies? Could the Mission still say, 'Though war should rise against me, even then will I be confident'? Or, would the stern realities of war prove that faith in God was rash and foolish?

The Rev. W. H. Findlay, a keen scrutinizer of world conditions, wrote as follows after the first year and a half of war:

'I have found it a good cure for the doubts and fears that assail one in this strange new time, to compile a "Windows in Heaven" list—a list, that is, of the happenings of the past eighteen months, public and private, individual and collective, regarding which, if any wild dreamer had suggested them two years ago, we should all have said: "If the Lord should make

windows in heaven might such things be". Into this list, for instance, at the tail of scores of other impossibilities, goes the fact that the Missionary Societies, after eighteen months of war, have an income that breaks all records! This catalogue of wonders cries aloud, in every item, how inexhaustible are the resources which God has at command for our deliverance and for His Kingdom's work.'

Narrowing our outlook down to the China Inland Mission alone, it is now our happy task to bring forth from this 'Windows of Heaven' list some records of God's dealings with this one organization during the terrible years of war.

To give a correct and adequate account of the provision of material needs, three things at least are necessary. These three items are:

1. A statement showing the Mission's total income each year in gold, as received in the Home countries.
2. A table showing the annual average rate of exchange, in order to estimate the value of that gold in terms of silver, since silver is China's currency.
3. A schedule showing the relative cost of living each year, since, as we all know, the price of commodities rose rapidly during the war.

We regret that it is not possible, at this date, to give any index figures for the relative cost of living year by year. These have varied in different parts of China. We must therefore be content to say that, as in the West, so in the East, the cost of living did advance as the war proceeded. There is little difficulty, however, in regard to the other two items, and we give below the Mission's income year by year and the corresponding rate of exchange.

We shall not limit the list to the actual years of war, but shall include the years that followed when the financial strain

was even more keenly felt. Omitting small fractions, the figures are as follows:

Year.	Total Income in Gold.	Average Exchange. Tael Value.	Value of £1000 in Taels and Dollars.	
			Taels	\$
	£	s. d.		
1914	82,326	2 5 $\frac{3}{4}$	8,067	10,756
1915	87,879	2 4	8,571	11,429
1916	94,989	2 11	6,857	9,143
1917	115,172	3 10	5,189	6,919
1918	123,229	4 8 $\frac{1}{2}$	4,248	5,819
1919	156,217	5 4 $\frac{3}{4}$	3,707	5,077
1920	184,116	6 5	3,117	4,212
1921	158,173	3 6 $\frac{3}{4}$	3,614	7,690
1922	152,786	3 5	5,854	8,019
1923	155,911	3 1 $\frac{3}{4}$	6,358	8,709

These figures speak for themselves, but, at the cost of some repetition, the reader's attention may be called not only to the way the income steadily increased through the years of war and strain, but also to the remarkable correspondence between the cost of silver and the income in gold. As silver mounted in price so the income rose also, up to the peak year of 1920. Then when the cost of silver reached its highest figure the income in gold reached its highest level in the history of the Mission up to that time. Then it will be noted that as silver dropped in price the income correspondingly fell also. There is surely no need to labour the point. There are the plain figures. What shall we say to these things? How shall we explain them?—save by saying that there is a living God and that He does stand by His promises. To quote the Prayer Book version of the last verse of the 107th Psalm, we may well say: 'Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord'.

There is something most appropriate in the words of

Psalm cvii. to the Mission's experiences. According to the comment of Bishop Perowne, the psalm 'teaches us not only that God's providence watches over men, but that His ear is open to their prayers. It teaches us that prayer may be put up for temporal deliverance, and that such prayer is answered. It teaches us that it is right to acknowledge with thanksgiving such answers to our petitions. This was the simple faith of the Hebrew Poet.'

Delitzsch in his comment on the same verse, says:

'The Poet, after the example of Hosea (xiv. 10), makes his Psalm die away in the *Nota Bene*, which is expressed interrogatively: Who is wise—he will, or let him, observe this, *i.e.* note it well. . . . God's everlasting grace unfolds itself historically. Whoso is wise has a good remembrance and a clear comprehension of these [things].'

It has been well said that much of the criticism levelled against the Christian religion savours too much of the laboratory and of the study, that it is too much like morphology as opposed to biology, and that the real test of any Faith is the test of life. Well, here surely is a test of life under its most exacting conditions, even the test of war. If a principle is to be tested by what it has survived, then faith in God has been tested to the utmost and has triumphed. Thrones and kingdoms, with all the might of men behind them, were overthrown. Business firms, with wealth and long experience to guide them, were brought low. War and the vagaries of exchange humbled the mightiest. There is only one explanation of the Mission's salvation, and that is contained in the words of the Psalmist:

'If it had not been the Lord Who was on our side . . . then the waters had overwhelmed us, the stream had gone over our soul.'

It is good at times to look back and recall the fears of the past and then to note how God has delivered. What our feelings were when we entered into the cloud of war will be seen by the following lines quoted from *China's Millions*, sent to press in August 1914:

'If, like Daniel [we wrote], our thoughts trouble us and our countenance is changed, let us seek afresh that touch of God whereby we shall be strengthened, and whereby we shall gain a vision, beyond the storms and changes of time, of the saints of the Most High receiving the Kingdom and possessing it for ever. There is no crisis too great for God Who sitteth upon the circle of the heavens, and to Whom the inhabitants of the earth are as grasshoppers. We simply must find refuge in God.'

That God was a refuge indeed, the figures quoted eloquently prove. They were God's answer. 'What saith the answer of God?' asked the Apostle Paul when making mention of Elijah's pleading with God. God's answers vary, but they are always adequate. How and when the answers will be given we may not know, but they are certain and timely. God's answer concerning financial supplies during those years of strife is shown by the figures printed above, and His answer in spiritual results, for which the Mission exists, is revealed in the fact that during the actual years of war, 1914 to 1918, there were no fewer than 25,000 Chinese who confessed their faith in Christ by baptism in connection with the Mission's work. Financially it was a time of straitness, spiritually it was a time of enlargement. In material things it was like standing a siege, in the things of the spirit it *was* advance into the enemy's country.

It would not be telling the whole truth if we closed the chapter here. Though the work was maintained, and maintained successfully, it was only at the cost of considerable

hardship. War is war, whether it be in the spiritual realm or the material. It would give a false impression if the reader were allowed to think that the Mission's path had always been made easy in the matter of supplies. In the test of war the warrior is tested as well as the principles of his warfare—in this case the principle of faith. The Mission was called upon to walk in the footsteps of the Apostle of the Gentiles, when he said:

'Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me.'

The simple facts are these; though the income increased, during these years of strain, by approximately 123 per cent., the cost of silver, in round figures, rose by 175 per cent. Under such circumstances hardship was inevitable. It was pointed out in one of the Annual Reports of those days that God's servant Elijah was not granted immunity from straitness during the years of famine. It was only by God's daily intervention between him and actual destitution that he was brought through. He not only saw the brook dry up, but, like the widow, he saw the barrel of meal and cruse of oil threatening failure every day. But the threat proved vain and the promise stood sure.

It should be understood that the China Inland Mission does not guarantee a fixed stipend to any of its workers. It is clearly stated in its *Principles and Practice*, which every candidate must approve before acceptance, that

'Every member of the Mission is expected to recognize that his dependence for the supply of all his needs is on God, Who

called him and for Whom he labours, and not on the human organization. While candidates, therefore, when approved, may be assisted in their outfits for the voyage, may have their passage money paid for them, and may be supported in whole or in part by the funds of the Mission, their faith must be in God, their expectation from Him. The funds might fail, or the Mission might cease to exist; but if they put their trust in Him, *He* will never fail nor disappoint them.'

It is fully recognized that not all of God's children may feel able to accept such conditions. Hudson Taylor from the first recognized that 'not all men can receive this saying, but they to whom it is given'. To his own brother-in-law he wrote in 1856:

'The Lord will provide; His Word says so, and my own experience, and that of many others, proves it so. I do not know whether you can receive this word or not, but write in all freedom to one who is a brother in two senses of the word.'

God's channel of supply may be the Mission or it may not be. He is not limited to one agency, as will be shown in a later chapter. But let us now come to the facts. The shortage in silver despite the increased income in gold called for the exercise of rigid economies. Passages, for instance, had risen to three times their pre-war price, from £32 : 15s. to £97 : 4s. Furloughs, therefore, where possible, had to be postponed. This spelt hardship, but it was the Christian soldier's lot. Repairs to property had to be deferred, and other economies, even at the risk of outward efficiency, had to be resolutely faced. But when all had been done that could be done to limit expenditure on property and passages, it became necessary that the missionaries themselves should suffer diminished remittances for personal purposes.

We have written quite freely of God's bounty, and we

would be just as frank concerning the hardships permitted by God under this test of war. God Who provided manna for His people in the wilderness, yet suffered them to hunger that they might know that man doth not live by bread alone. It was in the realm of material need that Paul 'learned the secret' of being content, and of being able to say, 'I can do all things through Christ Who strengtheneth me'.

We will now set out in tabular form what reductions were made in personal remittances for the ten years which were affected by the increased cost in silver. If the reader would understand all the facts he must, as he reads this table, also compare the figures and diagrams given in the chapter on Exchange. There he will see God's mercy in the remarkable rise of income; here he will see man's trial in a prolonged diminution of personal supplies. It was a case of being, as Paul said, 'hard pressed, but never in absolute distress; perplexed, yet never utterly baffled'.

For the sake of comparison we will regard the normal annual remittances as equal to 100 per cent. In the following table we will give—the Mission's total income in gold; the average cost of silver; and the annual average of the remittances

Year.	Total Income.	Exchange.	Personal Remittances.
	£	s. d.	
1915	87,879	2 4	106 per cent.
1916	94,989	2 11	98 " "
1917	115,172	3 10	94 " "
1918	123,229	4 8 $\frac{1}{2}$	79 " "
1919	156,217	5 4 $\frac{3}{4}$	76 " "
1920	184,116	6 5	64 " "
1921	158,173	3 6 $\frac{3}{4}$	57 " "
1922	152,786	3 5	74 " "
1923	155,911	3 1 $\frac{3}{4}$	84 " "
1924	175,217	3 3 $\frac{3}{4}$	91 " "

year by year. The reader will see how, despite the increased income in gold, the unfavourable exchange into silver entailed hardship.

It will be realized that this was a long strain. There have been many times in the Mission's history when there have been months and even years of trial, but we doubt if there has ever been a trial so cumulative and so sustained.<sup>1</sup> But the fact remains that while many old and substantial business houses in China collapsed during these years of financial distress, the Mission was brought through and that without incurring any debt. It is surely a remarkable fact that during the ten years under review, that is, the years of war and its aftermath—1915–1924—the Mission received a total of more than £1,400,000, which was only £578,433 less than had been received during the preceding fifty years, that is, from its commencement in 1865 to 1915, when the Mission celebrated its jubilee.

But there is another aspect of those ten years which must not be overlooked. The Mission exists for the evangelization of China. How went the spiritual warfare during that difficult decade? The answer is, as already stated, that during those ten years, despite the financial strain and the wide-spread civil strife and brigandage in China, more than 55,000 persons confessed their faith in Christ by baptism in connection with the work of the Mission. This was a greater number than during the previous half-century. The years of trial had been abundantly fruitful. During the sorrowful years of war in Europe, and during the revolution and civil conflict in China, God had showed strength with His arm, and had filled the hungry with good things. This was surely an abundant reward.

With the close of the decade the financial strain gave place to better times. During 1915 the Mission's disbursements for

<sup>1</sup> It may be added that by 1925 personal remittances had increased to 95 per cent. and by 1926 were again at normal.

all, or nearly all, departments of service had exceeded those of any previous year. And 1924, which closed the years under review, established a new record in this respect. It now became possible to begin to repair dilapidated property, to send home for furlough those whose leave was due, and to deal more generously with the claims of the hospitals and the schools. The test of war had proved God faithful. Only those who had lived through the long-drawn-out days and months and years of that period, when the need was great and extreme, could appreciate to the full the joy and the relief which accompanied God's salvation. So as we close this chapter we would raise our Ebenezer and say with Jacob: 'I will make there an altar unto God, Who answered me in the day of my distress'.

## PART III

The Experience that worketh Hope

The work of God will never stand still for want of money so long as He has the hearts of all men in His hands.      JOHN WESLEY

Surely the Lord will sooner make windows in heaven than suffer His truth to fail.      JOHN WESLEY (on finance)

We have not to ask whether the task is compassable, but only whether it is commanded. If the Master's call is clear, we shall find that, either on the sea like Peter, or through the sea like Israel, we are somehow able to go forward.      W. H. FINDLAY

## Some Personal Testimonies

UP to this point we have written of the experiences of the Mission as a mission, but this is by no means the whole story. The united witness of the China Inland Mission could be supplemented and endorsed by the personal seal of every member. Every candidate who joins the work is expected to recognize his dependence on God for the supply of all his need and not upon any human organization. The necessary funds may come, in whole or in part, through the Mission as a channel, but the faith of each member must be in God and his expectation must be from Him.

This principle, which is one of fundamental importance, was the very groundwork of Hudson Taylor's life. It had been wrought into his inmost experience from his earliest days. Writing to his brother-in-law, Benjamin Broomhall, ten years before the *Lammermuir* party sailed, he said:

'I understand that the funds of the [Chinese Evangelization] Society had somewhat fallen off a short time ago, on account, I suppose, of the [Crimean] war. But that does not affect me, as I have received from other sources funds for my own use and for various purposes, so that I have not needed to draw on the Society for some time. . . . If we are doing the will of God, no circumstance can hinder, no danger prevent. Nothing can hinder or frustrate His designs.'

This personal confidence in God became the corner-stone of his life and work, and he made it occupy the same place in the building of the Mission. Here is a brief extract from another letter written eight years before the China Inland Mission was founded:

'I will write in confidence and mention things I could not otherwise do. I came out here with a stated salary. It proved

insufficient, and for a time I was in a most trying and painful position. But the Lord sent help in another way. Since then the Society has not been able to supply me with anything approaching what I need; but through other and various channels, I have not only been supplied, but have been able to help others in need and mission work in need to a considerable extent. . . . I do not say this in any spirit of boasting, but to show you it is no vain thing to trust in the Lord. If we glory, let us glory in Him.'

No candidate would be advised to offer for work under the China Inland Mission, nor would one be accepted, who could not whole-heartedly subscribe to these conditions of simple and direct trust in God Himself. *Jehovah-jireh*, the Lord will provide, is one of the Mission's great watchwords.

In the preceding chapter we did not hesitate to disclose the fact that, during the war and subsequent years, the funds supplied through the Mission were considerably below what is recognized as a normal standard. In common with millions of persons the world over, the members of the Mission had to exercise economies and self-denials. But that is only part of the record. If the full story of personal mercies could be published it would constitute a substantial volume of astounding interest. But it is not everybody who is able to open his heart and expose his personal experiences in the way that Hudson Taylor could. He has enriched the faith of many a trembling believer by telling the story of how he gave away his last half-crown. To many, such a confession would be almost impossible. The deepest things are often too sacred for the public eye. It is not everybody who feels called to do what Hudson Taylor did, and God does not always ask it. We are, however, privileged to print in this chapter a few illustrations of countless happenings of a like nature, and we are sure that these few disclosures of personal and private dealings with God will not be misunder-

stood. Indeed, we believe they will be appreciated by not a few readers. They are intimate and varied as personal experiences are.

One worker who has spent nearly twenty-five years in China, having seen our request for any incident which might be published, wrote as follows:

‘Having read with real interest your communication, there at once flashed through my mind an experience, one of many, which happened during our last furlough. That furlough seemed to be full of sore trial, but it was rich also in proving the Lord’s faithfulness. I asked my husband what he thought of sending this to you, and he replied that the same thought had occurred to him. The story is as follows:

‘One Sunday morning in March 1928 I was suddenly awakened very early with a strong sense of the Lord’s presence in the room. I asked Him what it meant and He said to me: “I want you to speak at the Annual Meetings this year”. In spite of being very nervous, I replied: “Yes, Lord”.

‘After breakfast, when I was able to be quite alone with the Lord, I asked Him that if He wanted me to speak on that special occasion that He would give me the message at once and very clearly. The subject, order, and illustrations came as quickly as I could write them down, based on Psalm l. 15: “Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me”.

‘The notes were these:

- ‘A. Calling on God: (1) In a Day of Famine.  
(2) In a Day of Danger.  
(3) In a Day of Persecution.

God’s faithfulness in meeting every need.

- ‘B. God’s Call on Us: (1) To Service, whole-hearted and willing.  
(2) To Sacrifice, leaving all, even our only child.

'The notes were put away at once, and I did not tell anyone about this experience, not even my husband.

'Some weeks later a list of the speakers for the forthcoming Annual Meetings was issued, but my name was not among them. We were not able to go to Swanwick owing to shortage of funds, but Miss Wallis of the Railwaymen's Convalescent Home at St. Leonards asked me to take her post that she might go. While at St. Leonards I received a letter from Mr. J. B. Martin, the Secretary, asking me if I would speak at the Annual Meetings as one of the speakers had dropped out. I wired back, "Yes". Now came the test, and God's loving provision.

'Funds were very low and my husband had been seriously ill for a long time. This had entailed heavy expense. During the third week of April, I was asked to undertake a series of meetings. Before leaving, my husband and I went over our accounts and found that we needed £10 if we were to end the month without debt. This worried me very much in view of the Annual Meetings in May. I felt it would be hypocrisy to stand before that audience and give my testimony to God's faithfulness in China if He was not meeting our present need at home. So we definitely asked God to send the £10 before the Annual Meetings, and I told Him that if He did not send it, I could not and would not give that message. I then left behind all thought of our need when I said good-bye to my husband. We had a blessed time on deputation, three meetings every day, with a very real sense of His presence.

'On my return journey to London I had a splendid opportunity of witnessing for the Lord in the train, but then I was left alone, and the need of that £10 came back with depressing force. After committing it again to the Lord, I felt sure I should find it awaiting me at Newington Green.

'My husband met me at Waterloo, and I saw at once that there was some further anxiety. The £10 had not come, but

instead another bill for £10, for the hospital expenses of our boy. This doubled our need.

'On arrival at Newington Green I was asked to help in the Home. This kept me very busy, with comparatively little time for waiting upon God. But I told the Lord that I could not give that message—and He gave me no other—unless He met my need. About two days before the Annual Meetings, when I was busy pouring out tea, Mr. Hayes handed my husband a letter. My husband withdrew, and as soon as I was free I joined him in our room. There on the table was the letter which had just arrived. It was from an aunt in Australia who could not have known our need and was not in sympathy with the Mission. It was very brief and written in a great hurry, but it enclosed a draft for £20—no less and no more. The letter was written in Melbourne, Australia, and was dated March 28. The word "England" had been omitted from the envelope and the letter had been first to Surrey before it reached Newington Green. But it came into my hands in good time for the Annual Meetings, which were on May 7. So the message was given with deep thankfulness and in strong confidence after proving God's faithfulness in past and present need.

'A year later when I was in Australia I asked my aunt why she had sent that gift and why in such haste. "It was just an inward urge that I had to do it", was her reply. "The draft lay on my table for some days, and then one day, just as I was about to enter my car for a drive, I felt impelled to return to the house and send off the draft by that mail." It was a joy to tell her all it had meant to me. The next mail would have been too late, and the message, which I know helped many, would not have been given.'

That draft has been long since cashed, but the brief letter and the covering envelope—both of which the writer of this book has seen—have been treasured as a sacred possession, a

witness of delivering grace. And the message given at that Annual Meeting may still be read in a past issue of *China's Millions*. Part of it is so apposite that we have decided to quote it here. It has reference to God's deliverance in a time of famine. The speaker was telling of sights which had well-nigh broken her heart, of starving women and children. One of these had met her and said, 'I cannot go home and face my starving children'. So she had called her in. And now she shall tell her own story:

'I went to the rice-box. It is sometimes right to give away a little rice. I had not much there, but I divided it up between them [there were other cases] and there was nothing left. I knew it would be enough to last for about two days, and I said: "Take this and come again in two days and I will see what I can do". Looking at that empty rice-box I wept. I went up to my room and did what Elijah did. I flung myself upon the ground and cried unto God. I said: "Lord, it is no good. I cannot go on like this. You must send me some money to help these poor people. I cannot preach the Gospel and see people dying around me for want of food and not minister to their need. Lord, send me something and send it quickly, because I have said to them *two days*."

'The Lord is so gracious that He sent me the answer in exactly two days. A letter was written on the very day I prayed. The answer was a registered letter which came from the city of Yunchang, about a hundred miles from where we lived. It came from an English gentleman who was Commissioner of Customs at that time. A year and a half before, he, with a few friends, arrived at our station on Easter Sunday morning. They came to see us. First they had been round the city and been to a Buddhist nunnery next door. We had a little Easter service for them. One was writing a book and another was writing an article for *Blackwood's Magazine*.

They tested their information on us and found that it was far from correct. Wanting to get rid of them because it was near church time, I said: "Come along. The quickest way is for me to come with you and put it right." So into the Nunnery we went and got the facts straightened out. While I was talking to the Abbess the English gentleman made up his mind that if the article was accepted by Blackwood's, he would give me half of the money he received for it. A year and a half went by. I do not know whether he had forgotten his promise. I had forgotten all about him, but he wrote the letter on the day that I prayed. He told me about the incident and then added: "I am sending you a cheque for thirty-five dollars, half of the payment for my article, to be used in your work for poor children in the way of food, clothing and tenderness". Is not that what I wanted it for? Thank God He does deliver. We call upon Him and He does answer our prayers.'

These testimonies do not come from those who have lived in sheltered places, but from those who have faced the worst. Our next witness is one who has spent nearly forty years in 'labours more abundant'. More than most she has known 'perils of robbers, perils in the city, perils in the wilderness, with labour and travail, and hunger and thirst'. Nine years ago Miss Eva French, with her sister Francesca and Miss Mildred Cable, left their station in Shansi to become pioneers among the unreached peoples of the Great North-west. Away across the Gobi desert, in the heart of Chinese Turkestan and over the borders of closed Tibet, they have spent a roving life bearing witness for their Master amid the cities and oases of those desolate regions. The story of their first four years in those parts has been told in *Through Jade Gate and Central Asia*.<sup>1</sup> Now after another four to five years they are home

<sup>1</sup> *Through Jade Gate and Central Asia*, by Mildred Cable and Francesca French. (Constable & Co. 3s. 6d.)

again rich with their experiences of hardships and perils illumined by the presence and salvation of God. Six months ago Miss Eva French, from the very heart of Central Asia, wrote as follows:

'We can bear witness to God's goodness to us during the past months, when owing to the brigand army that has invaded these three counties . . . food has been very scarce. Frequently we have not been able to buy flour, wheat or millet. But God has graciously supplied our need, and while even our poor beasts have had to go on short commons sometimes, we all have had sufficient. I think that never was provision so gratefully received by us as when I was lying ill with cholera in the desert. Mildred Cable and my sister Francesca feared the worst and were desperate to get something I could eat. It was then that a Moslem came and said: "Last time you passed by this way you were kind to a poor relative of mine and gave her a garment. I will see that you have eggs supplied each day." And this was in spite of the fact that the oasis was occupied by a Mongolian troop of soldiers who commandeered all the eggs. You may have read of it and of other instances of God's gracious provision for our need.'

Another senior member of the Mission, out of the fulness of his memories of God's loving-kindness, writes as follows:

'From among many wonderful experiences of God's gracious dealings with me, I select six which can be told briefly:

'(1) Some forty years ago I was in need of dentistry, and prayed that God would send me a special gift for that purpose. Shortly afterwards, I received a letter from one of the Lord's honoured servants hundreds of miles distant, the wording of which was so striking that it made a profound impression upon my mind. It said: "Please receive the enclosed cheque from the Lord, through me. I know the Mission funds at the present

time do not leave much margin for dentistry." His cheque was for taels 10, which realized \$13.30. The dentist's fee was \$13, leaving 30 cents over to cover ricksha fares. I have no idea how he knew of my need.

(2) On December 14, 1894, the fifth anniversary of my arrival in China, I was in need of money and was feeling somewhat discouraged because of frequent severe attacks of malarial neuritis. I prayed that I might receive a special gift that day as confirmation that I was in the will of God in remaining in China when a doctor advised my going home. All day long I looked up in expectant faith, but night came and what was usually the last post was delivered and there was nothing for me. At nine o'clock, however, the postman came to my office, a thing that had never happened before at that hour, and delivered to me a letter in an unknown handwriting. It was worded as follows: "Please accept the enclosed \$15 for your personal use from yours truly, A Christian".

'A year or two later, I discovered that the kind donor was a Christian police sergeant, whom I had met on a few occasions.

(3) At the time of the birth of one of our children, my wife and I prayed for money for a special object, and on the very day on which it was needed I received a letter from a gentleman in Scotland, whom I had known as a little boy before I came to China. Having returned from his honeymoon in Switzerland, where he met a friend of mine who had spoken to him of me, he wrote a letter, the only one I ever received from him, enclosing a gift of £5 as a thankoffering to God for His goodness to him.

(4) On one occasion my wife was ill, our expenses heavy and Mission funds low. About the middle of the month we paid out our last dollar and unitedly prayed for further supplies. Two hours later a Christian sea captain, who had heard of the illness, called to make enquiries, saying that the

last time he was in port a Voice within told him to give me some money, but he found he had none on board and the bank was closed. On coming into port that morning the same Voice reminded him that he should give me some money and he had come along at once. After expressing his sympathy, he handed me an envelope containing \$30, sufficient to meet our expenses until the next Mission remittance was received.

(5) In the 4th Psalm we read: "Offer the sacrifices of righteousness and put your trust in the Lord". That, I take it, means, do what is right when it costs something to do so, and trust in the Lord Who will be no man's debtor. Some years ago my wife and I were in need of money and prayed that God would supply it. Shortly afterwards, on my birthday, a family friend from England, who was visiting China, called upon us and when I said good-bye to her she slipped a £5 note into my hand and said something about it being a birthday gift. I had been speaking to her regarding the Mission, and I was uncertain whether she meant it as a personal gift or for the work. I felt that the Mission should have the benefit of the doubt: so I handed the money to the Treasurer, praying that God would in some other way provide for our need. Two days later, a friend came to me and said: "I have been looking for you. I have received a small legacy and I should like to share it with you." He handed me a cheque for \$50, at that time the equivalent of £5.

(6) When our two younger daughters finished their education at Chefoo they both desired to adopt the teaching profession, and when we took them to England we had just received a legacy sufficient to cover their first year's fees at Goldsmith's College. During the whole of our furlough my wife and I prayed daily that money for their second year's fees might be specially provided. God kept us waiting until two days before we sailed, when a lady invited us to spend part of an afternoon with her. After tea she asked: "What about

your daughters?" On our replying that they were at Goldsmith's College, she said: "That will cost a good deal of money, and you should be free from anxiety about finance when you return to China. My sister and I would like to give something towards the expense, if you will allow us to do so." We thanked her, and when saying good-bye she placed an envelope in my hand. When we opened it we found it contained a cheque for £100, the amount needed for the second year's fees and other expenses.'

The open-hearted friend who has placed these testimonies at our disposal concludes his helpful letter as follows:

'My experience has been that where there is pressing need, prayer is often, though not always, immediately answered, sometimes indeed need being even anticipated.

'These experiences have seemed to me almost too sacred to put into print, but I place them at your disposal only in the hope that, if used, they will glorify God and prove helpful to some of His servants.'

We are sure the alabaster box is never broken without the Lord being glorified, and without the house being filled with the odour of the precious offering.

It is good to know that the Chinese Christians are proving that it is no vain thing to trust in God for help in time of need. Here is one illustration which comes from Central China, which has suffered so severely from flood, famine, and brigandage. This is what one worker writes:

'Owing to the floods last summer (1931), very poor autumn harvests were reaped throughout this district, with the result that prices soared and the usual stocks of food were much reduced. A little was done by the Government in way of relief in the late autumn, but with the beginning of 1932 destitution began to assume large proportions. We were

naturally concerned for the Christian poor dwelling in our midst, and I had heard that some of the Church leaders purposed waiting on me to see if anything could be done.

'On the afternoon of January 27, before any such deputation had arrived, after consultation with my fellow-workers, I had gone to my office, had taken my pen in hand and was about to fill in a supplementary estimate form for the sum of \$200 which we had decided would be the right amount to apply for, if famine funds allowed. Just at that moment in walked the postman with a letter from the Treasurer of the Mission in Shanghai, enclosing a voucher for \$200 to be used in helping poor Christians in time of need.

'The following day three of the Chinese leaders from the out-stations, knowing nothing of our experience, came to see whether we could do anything to relieve the prevailing distress. It was with a full heart that I was able to tell them what had happened.'

The same writer, in another letter, writes as follows:

'I was heartened yesterday when returning from a northern out-station. I called to see an old, warm-hearted Christian. In spite of real poverty he was of a cheerful countenance and full of gratitude to God. He brought out his Bible, found the place and asked me to read from Psalm xxxvii. 3-6: "Trust in the Lord and do good; dwell in the land and feed on His faithfulness" (Authorised: verily, thou shalt be fed). "These are true words", he said. "We were hard up, but the other day the leader said relief had come and handed me the gift provided. Then the other day another branch of the family were cutting down wood for firing. My son, coming home and thinking that we were being overlooked, was very displeased with them. 'Father', he said, 'what are you going to do about firing?' for he knew that our stock was practically exhausted. 'I shall ask the Lord for it', I replied, and do you know that the

stack of faggots which you now see in the very room came the next day from a Christian brother in a neighbouring village.” ’

The writer of the letter then proceeds:

‘Truly the Lord does care for His own. I have bidden our friends to look to the Lord for the supply of their daily needs, but it is a precious privilege to be a channel through which some of the supplies come in these days.’

Those who are familiar with Hudson Taylor’s Life will remember how, shortly before his marriage to Maria Dyer, he and his friend Mr. Jones were reduced to their last cash, and no mail due. Yet a letter from England containing a generous gift from Mr. Berger arrived in time. Among the testimonies we have received, with permission to use them in this book, there is one which tells of a somewhat similar test of faith. The story is as follows:

‘It was in the early part of 1892 that Miss — and I received Mr. Hudson Taylor’s approval to our marriage as soon as possible, for the missionary in charge and his wife were compelled to leave on health grounds, and it was not desirable that our station should be left without a married couple. Funds had been low for some time, and as I, at the request of a friend in Ireland, had advanced out of my own pocket a sum of from twenty to thirty dollars towards the salary of a colporteur, our exchequer was almost empty. As our senior workers were about to leave, as mentioned above, it did not seem desirable to delay our marriage, but the question was: Where were the Consular fees and other expenses to come from? We were much cast upon the Lord and we stayed ourselves upon the words: “In all thy ways acknowledge Him, and He will direct [margin: Make straight or plain] thy paths”.

‘Friends promised to lend us what was necessary, saying that the money promised from Ireland would surely come.

But we did not feel that God would have us marry on borrowed money; so we declined the kind offer. Being confident that the Lord would provide, we gave the necessary fortnight's notice to the Consul in faith. Mails were much delayed on the roads at that time, but at last a letter with the Irish postmark arrived. We thought our prayer was answered, but No, there was no money enclosed, only a promise that a cheque should follow shortly! That we should still decline a loan, when the promised cheque was probably *en route*, seemed over-scrupulous to our friends, but we felt that the Lord would do better for us than that. And so He did, for only a few days before the day fixed for our wedding we received a gift which not only paid the Consular fees, but also provided what was necessary for a brief honeymoon, by house-boat, on the waters of the upper Yangtze.'

Perhaps the most poignant test that comes to a missionary, in personal matters, comes through the sufferings of their children. With a broken heart Hudson Taylor, sitting at the bedside of his dying child, writes:

'It was no vain nor unintelligent act when, knowing the land, its people and its climate, I laid my dear wife and the darling children with myself on the altar for this service.'

Many a mother and many a father has felt that too. Here is a short testimony from one such mother:

'We had been led through many trials in our early life in China, and when our fourth baby showed unmistakable signs of malnutrition, and seemed to be wasting away, the mother's heart was in despair. She cried to God. Just as the burden seemed to overwhelm us, there was a friendly knock at the door and an old friend, the Rev. F. W. Baller, who had a heart of gold, came in. He saw the distress, enquired its cause, and asked what remedy the doctor had suggested. On discovering

that the only remedy was a Chinese wet-nurse, which at that time was beyond our means, our friend undertook all the expense. The child grew and is now the happy father of a strong, healthy six-weeks-old boy. Bless the Lord, O my soul, and forget not all His benefits!

Another mother writes, this time a somewhat intimate story. We hesitated at first as to whether we should publish it. But if God cares for the sparrows and numbers the hairs of our head, and tells us so, there is some special comfort to be obtained from God's faithfulness in the things which are least. 'He that is faithful in that which is least is faithful also in much' is an eternal principle, as true in respect of God as of man. We have written of His faithfulness in things extraordinary, it is as well therefore to remember His care in the small details of our daily life.

I come in the little things,  
Saith the Lord:  
My starry wings  
I do forsake,  
Love's highway of humility to take:  
Meekly I fit My stature to your need.

After all, things are measured by their significance to us, not by their magnitude in the minds of the multitude. Here, then, is the little story:

'The scene is winter in a hill station in western China. Thick snow lies on the ground without. Within, our faithful and beloved *amah*, at one end of the room, is dressing two little children, while their mother is doing the same for herself at the other end of the room.

'Holding up some woollies, we said, thinking aloud, "These will never last another winter, Lord. Wilt Thou send me some more."

“What did Madam say?” asked the *amah*.

“I was asking my Heavenly Father to send me some new woollies very soon, as these are getting too thin”, we replied.

‘During dinner that very day we heard the glad cry—*Sin-lai-liao* (The letters have come), followed by the welcome little bundle. Very soon we were deep in our mail. Among mine was one from dear Miss Soltau, telling me that she was sending me from “Helping Hands” a special parcel and hoped the things would prove to be just what was wanted. Here followed a list which was headed by the very garments most wanted.

‘My mind and heart were full of the beautiful fact of my Heavenly Father’s care. But that was not all. There was a further knock at the door and again the cry, “The letters have come”. This time it was the parcels, and among them the one for me containing the answer to my Call of the morning. When before or since have the parcels arrived right on top of the letters in that fashion? So seldom that I cannot remember the occasion. Sometimes it meant a wait of months, though more frequently of weeks. Thus had God worked for us over and over again, though perhaps never in a more spectacular way, though just as really. Never have we lacked any good thing.’

Just as we had reached this stage in the chapter the mail brought us the October number of the Australian issue of *China’s Millions*, in which is recorded another illustration of our theme. It was not written for this book, but here it is. It comes from Mr. W. A. Allen, who is labouring in the far south-west of China, in the province of Yunnan.

‘During the month of May [he writes] my evangelist and I were at Menghwa preaching, either on the main street of the city or in the surrounding villages. It was a privilege that angels might covet. During the month, however, my finances

became low, so I wrote to the business centre at Tali, asking them to forward me some of my money and a few stores. A week passed and no one arrived. Though I wondered what had happened, I knew Mr. Kuhn too well to doubt his thoroughness in such matters, so my evangelist and I kept on preaching and being busy about the Lord's work, but using as little money as possible.

'Day after day passed, but there was no relief. Finally I was compelled to spend all I had, except three brass cash. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" was my daily comfort. Whatever happened I was not going to let shortage of money rob me of my peace and joy in the Lord.

'On Tuesday afternoon, as the evangelist and I were returning from the open-air meeting, some of the boys said to me, "A foreigner has arrived". "Who is he?" I anxiously asked. "Don't know! But he's a foreigner!" I did not question any longer, but hastened home to find Mr. Mansfield there to meet me. You can imagine our joy at seeing each other again. Then he opened his baskets and brought out some stores and the money. We knelt in prayer with thanksgiving to our Heavenly Father Who had sent him along when our funds were down to three brass cash!'

Lest we should appear to ask other friends to do what we refrain from doing ourselves, we will close this chapter by recalling one incident—one among the many experiences of more than forty years in the Mission—that happened to the writer and his wife some thirty-five years ago in China.

We were living, at that time, as the only foreigners in a city nearly a month's journey from the coast. The writer's partner in life was laid low with a serious illness which threatened her life. The only possible food for such an emergency was milk, and this could not be bought for love or money.

Happily we kept a cow which supplied us with a limited amount of milk and a little butter.

Owing to carelessness in the way the cow was tethered apart from her calf, the cow strangled herself in the night. Never shall we forget our emotion when the news was broken to us, in the morning, that the cow was dead. The only hope of life for the patient seemed to depend upon securing a supply of milk. All efforts to obtain another cow in milk failed. Condensed milk could not be bought locally, and it would take two months to get some sent up from the coast. Every avenue of deliverance seemed closed. The Greek word used in the New Testament for 'distress' and for 'anguish' is *stenochoria*, which literally means 'confinement in a narrow space'. The sense of being cornered was agonizing. Yet that very morning, after the deepest exercise of soul, deliverance came. Quite unexpectedly another missionary, travelling south, passed through our city that day. She did not come to the Mission House, but, being anxious to press forward, lodged in an inn for a mid-day rest and refreshments. Our plight was unknown to her, but she sent us word that, being in haste, she could not call. We sent back an urgent message: 'Was it possible she had a tin or two of condensed milk she could spare?' The reply was—half a box of Nestle's milk which she had been taking south as stores! It was as though God's windows in Heaven had suddenly opened. It was like passing from the desert into a land flowing with milk and honey. The need extreme, no human hope of relief, and then such an amazing deliverance, taught us an unforgettable lesson of God's timely and un-failing mercies.

## The Half Not Told

WE had purposed to close this small volume with the preceding chapter of testimonies, but we find ourselves unable to do so. On looking through our somewhat voluminous notes, we find such an overflow of material that we have not the heart to discard it all. Like the Queen of Sheba, after her survey of Solomon's wealth, we have been overwhelmed with the abundance. We can only say that the half has not been told. And we would add: Happy are the men and the servants who stand before such a Royal Master as the China Inland Mission seeks to serve!

It is seventy years since Mr. Meadows, the first C.I.M. worker, joined Hudson Taylor, and as the Mission has grown the witness to God's faithfulness has increased accordingly. This volume, which supplements *Faith and Facts*, published nearly twenty-five years ago, can only summarize a record of countless mercies. Not to prolong unduly our story, we will select, from our surplus material, one or two illustrations from China, from North America, and from Australia. We will begin with China.

In the year 1922 the Mission, by reason of the widespread looting of cities by brigand bands, was involved in very serious losses of property. One of these bands of brigands, under the control of the famous robber chief known as White Wolf, raided the city of Yingchow in Anhwei, and practically razed the city to the ground. The remainder of the story shall be told by Mr. James Stark of Shanghai:

'The Mission premises, comprising preaching-hall, boys' and girls' schools, men's and women's guest-halls and ladies' residence, were destroyed. Much earnest prayer was offered to God that money might be specially given for their restoration or reconstruction. On February 3, 1923, our Treasurer,

Mr. Hudson Broomhall, and I met prayerfully to consider what could be done to replace the buildings, which would involve a considerable expenditure of funds. While we were engaged in discussing the situation and were feeling how impossible it was with the financial resources at our command to make provision for this pressing need, not to speak of the equally urgent claims in other places, due to typhoons and floods, a cablegram from Philadelphia, Pa., U.S.A., was delivered to us saying: "There has been a gift of \$7500 gold, for the rebuilding of destroyed Mission property. Remitting as soon as possible. Unite with you in praising God."

'A few minutes later Mr. Hoste came into my office and the three of us united in thanksgiving to Him Who had prompted His steward in America thus opportunely to supply sufficient money to enable us at once to sanction the reconstruction of the property.'

When need and supply thus meet, without any appeal to men, what can we do but recognise the Hand of Almighty God?

We now turn from China to North America, by which we mean Canada as well as the United States. Here are one or two significant experiences.

At the Annual Meetings in Toronto in 1928, Mr. Robert Wallace, the Treasurer in Canada, told the following incidents among many others of like nature:

'On August 3 we received a letter from Miss Brayton, the Assistant Treasurer in Philadelphia, which gave us a wonderful thrill, and filled our hearts with praise and thanksgiving. She said: "This has been a great day in the matter of receipts. First of all we received \$20,000 from Miss Huston's estate, then the usual monthly gift of \$416 from one of our devoted friends and supporters, then a bequest of \$790 from the estate of a deceased friend, and last, but not least, \$1044 from one

who had proved himself a friend in need in other days. I will remember", she continued, "the first time we received a gift from this gentleman. It was many years ago, before the Philadelphia centre was opened. How he heard of the Mission we never knew, but the Lord used him then, as He has used him many times since, to minister to us in a time of very real need. It was Saturday afternoon, and we had nothing in hand with which to buy food for Sunday. The last mail came in about half-past four in the afternoon, and consisted of *one letter only*. When Mr. J. S. Helmer opened it, he found that it contained a cheque for \$500. You may be sure we did not find it difficult to praise the Lord for this kind donor."

Now one great point in connection with the facts given above was this. The date of the Annual Meetings was after the evacuations of 1927, referred to in a previous chapter, and Mr. Hoste had cabled to say that twenty-five missionaries might return and all accepted new candidates. For the purposes of passages and outfits \$22,023 was required. On adding up the four amounts mentioned in Miss Brayton's letter quoted above, the total was found to be \$22,250, or just \$227 more than the estimate for outfits and passages.

There is a sequel to part of this story, which was told at the Annual Meetings in Philadelphia in the following year. The friend who had given the \$1044 saw the report in *China's Millions* quoted above, and he wrote to the Mission Authorities at Philadelphia the following letter:

DEAR C.I.M.—Last August I sent you a check for \$1044. In your acknowledgment you spoke of it as coming opportunely in time of need and I see that it is alluded to in the last *Millions*.

This brings to my recollection the circumstances under which I sent it. I had intended to send it elsewhere and was sitting down to mail it, when suddenly something said to me, 'Send it to the China Inland'. I hesitated, but with great force the conviction came

over me that I should send it to you. I accepted the deep impression as the voice of the Holy Spirit and obeyed. While I am conscious of the constant guidance of God in my Christian stewardship, and while of course I habitually pray that I may know His will in acting as His trustee, I do not recall any instance during the thirty years that I have been sending offerings to the China Inland when the Divine Voice spoke to me in such a striking way.

It was noteworthy that the kind donor enclosed a still larger gift with the letter quoted above. Nor has this been the end of his generous ministry. How can we thank God for men of this spirit, for blessing assuredly must follow the use of money thus given to God.

But at the Annual Meetings in Philadelphia at which this letter quoted was read, Mr. W. A. Schlichter, the Treasurer in Philadelphia, gave further striking testimony to God's bounty. This shall be given in his own words:

'Last Thursday, while at breakfast, the following cablegram was delivered to me from our General Director in Shanghai: "Special expenses, workers returning to stations, funds are exhausted, send as soon as possible G.\$50,000". I frankly admit this took my breath away, and I believe it had a similar effect upon those associated with me in the Philadelphia office. But nothing is impossible with God.

'The day before, while conferring with the secretary of another Mission, the afternoon mail was handed to me. It so happened that I did not find time to open it until the next morning. One of the envelopes contained the final accounting of an estate which had been awaiting settlement for fifteen years. This meant only so many figures to be checked, for, so far as I knew, we had nothing further to expect from this estate. As a matter of fact I knew little about the estate, as the bequest to the China Inland Mission had been paid before I joined the Mission.

'After opening all the mail I took time to read carefully the letter accompanying the accounts, and then it dawned upon me that here was the beginning of God's answer to the cablegram, for it turned out that a sum in excess of \$25,000 would be coming to us so soon as we had finished the details in connection with the audit. "Before they call, I will answer."

'Last evening we mailed our Treasurer in Shanghai a draft for \$25,000 which had come to us in the morning from the same source as the \$20,000 mentioned in Miss Brayton's letter [quoted above] which then met the expenses in connection with our returning missionaries, and now with the other \$25,000 soon to be in our hands, this large sum of \$50,000 has been fully met and provided.'

In some notes which Mr. Schlichter has kindly sent the writer, there are the following words which are worthy of being quoted in this connection:

'The settlement of the Huston estate provides further evidence of God's foreknowledge of our needs. Who could have foreseen the tremendous financial demands that the evacuation of our missionaries from their inland stations would have made on the Mission Treasury in the years 1927-1928? While this legacy was not the first large bequest left the Mission, I believe that the attitude of the executors was, to say the least, unusual, in that they were perfectly willing to advance large sums of money many months before the ultimate settlement of the estate. It was undoubtedly of the Lord that these executors were not merely nominal Christian men, but were those who were in hearty sympathy with the purposes of the China Inland Mission.'

And now we must bring this never-ending story to a close by recording two or three instances which have reached us

from Australia. Concerning these Dr. Kitchen writes as follows:

'On one occasion, when funds were very low, it was laid upon our hearts to ask the Lord for £1000, as that seemed to represent our need. A special Council was called for prayer, when liberty was given, definite faith exercised, and assurance obtained. A few days later an anonymous gift of £600 was received from a place many hundreds of miles away. About three weeks later another gift of the same amount from the same donor came to hand accompanied with the striking intimation that he had felt led to send £1000, but thinking that was too large a sum to send to one Society, he had hesitated and sent the first £600. The leading to give had coincided with our time of prayer.'

Here is another illustration of a different type, but from the same centre in Australia:

'A new worker was to sail for China on a certain day and her passage was provisionally booked. On a Monday evening her Farewell Service was held in the Church to which she belonged, but her friends little knew that there were no funds in hand for her ticket. Tuesday passed and Wednesday also, but no relief came and she was due to sail on Thursday evening. Thursday morning brought no light upon the situation and by noon no gift had been received, though earnest prayer had been made. It looked as though the door were not going to open. But all unknown to us a letter was on its way from a place more than five hundred miles away with a cheque which would cover the cost of the passage and leave a small margin over. The letter arrived early in the afternoon, thanksgiving was made to God for this timely deliverance, and the passage was paid for and the new worker left with a glad heart, being assured that God had set His seal upon her call to China.

‘Upon another occasion, on the very day that a party of workers were to leave for China, there was a shortage of £97 on the fares due. That very morning a widow woman of quite moderate means, a housekeeper in fact, came into our office stating that it was laid upon her heart to assist in sending new workers to China, and with much joy she laid bank notes to the value of £100 on the table. It was a happy party of young workers who waved their farewells that day as they set their faces Chinawards.’

Some of the most sacred gifts, if such a distinction can be made, come from the self-denying poor. Here are two instances, both from Australia:

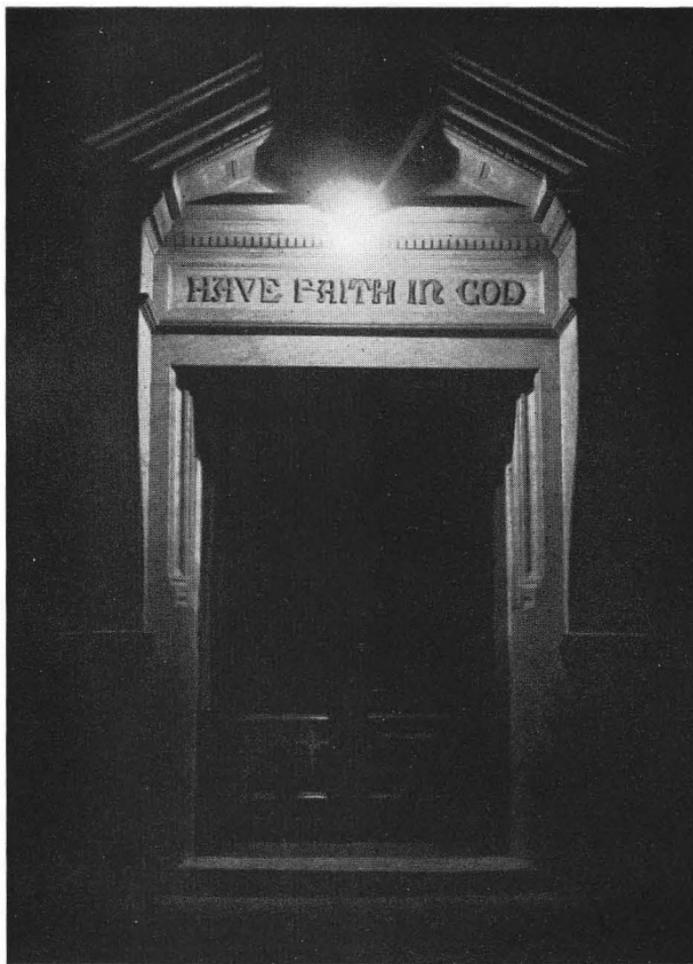
‘An elderly widow, living in a Home for the Aged and Needy, earns a little by assisting others and by needlework. During a period of four years this dear friend has contributed the sum of £10:11:5 towards the Mission.’

The other instance is as follows:

‘In the year 1896 a Christian woman attended her first missionary meeting and was so impressed by the confidence in God shown by the two lady speakers that she could sleep little that night. She was not well off, but resolved that on the following morning she would give these workers half a sovereign and in the future would give a penny a day and a prayer each day for the China Inland Mission. For some years she kept a bag into which she faithfully deposited her gift. Later on she gave the same sum yearly, without always following the daily plan. For thirty-six years, during the first week in January, it has been her custom to hand in her gift to the office. Owing to ill-health her income has been very small, for many years a tiny pension of only £28:5:6, though latterly slightly increased. Yet out of this small income her special gifts to the Mission now total over £50 of treasure laid up in

heaven. Her age is 85, and though unable to attend meetings, her interest is as keen as ever. These yearly gifts have been a great joy to her and a rich blessing to her own soul.'

When the roll is called up Yonder, and these labours of love are remembered, the multitude of those who have had fellowship with the Mission in this work of God will be made known. Meanwhile no names are published, but He Who seeth in secret will reward His servants openly. The most encouraging facts in life are not those which can be blazed abroad, but those which are known to God alone. The alabaster cruse with its 'pure nard very costly' and the widow's mite are not forgotten by Him Who still sits over against the Treasury.



GOD'S MESSAGE IN THE DARK

The entrance to the Prayer-meeting Hall, China Inland Mission,  
Newington Green, London, N.

*To face page 155*

## Nothing Impossible

OUR brief survey is finished, though the half has not been told. It now remains, before we close the book, to ask ourselves: What shall we say to these things? Have not these facts some lessons for us all? If they bear witness to the faithfulness of God, they are not without a message which is sorely needed in these days. The times are dark, if ever they were, and we all need all the encouragement that past experience can provide. It is improbable that ever in the world's history so many momentous issues have been crowded together at the same time, as is the case to-day. One well-known writer, in an international survey of the year 1931, has entitled his opening essay, 'Annus Terrabilis'. What will he say about 1932, when he comes to continue his story? He asserts that the world is faced 'by something without precedent since the decline of the Roman Empire—the breakdown of the whole economic order of Society'. That is the considered judgment of a professional historian.

With this threatening outlook confronting us, we have asked ourselves whether this little book may not contain some message of comfort for the times. The Hand of God may be seen in little things as well as in great. Any lessons about God and His ways, though learned in a humble school, are applicable to larger issues. Christ employed the familiar sparrow to teach us some unforgettable truths about God. As Blake has told us, we may see 'the world in a grain of sand, and a heaven in a wild flower', we may 'hold infinity in the palm of our hand, and eternity in an hour'. The little town of Bethlehem gives us God's scale concerning magnitude.

Faith in God is being challenged to-day all the world over. It is almost impossible to read the daily papers without being oppressed by the sweep, the complexity, and the seriousness of the world's problems. 'Every hour', to quote a recent utter-

ance of a Cabinet Minister, 'sees a new difficulty and a new problem. Every day finds us facing situations in all parts of the world that make us wonder what will be the ultimate future.' With thoughts such as these in our mind, we have sat down, more than once, to write this closing chapter. What were we to say to these things? What was to be the dominant note?

We first essayed 'a spell of thanksgiving'. To raise our Ebenezer was unquestionably appropriate. But it was retrospective and left something lacking. Then as the foil to all the gloom of life to-day flashed out the word—'Nothing Impossible'. The days are dark, but this is the message we have heard from Him—'God is light and in Him is no darkness at all. To God the night shineth as the day: the darkness and the light are both alike to Him.' With this assurance sounding in our ears, let us seek to gather up some of the lessons of the preceding pages.

In the very month that Hudson Taylor landed in China for the first time, the Crimean war broke out. This unforeseen event cut off, as he has recorded, the funds of the Society which sent him out. But it did not cut him off from God or from God's supplies. Then began that stream of generosity which has been flowing ever since. The names of the donors have not been published, but God has never been without His willing almoners or ministers of finance. What a cloud of witnesses these unnamed stewards have been to the grace of cheerful giving! Nearly £5,000,000 given to the China Inland Mission, under the impulse of God's Spirit alone, without personal solicitations or public collections, is a glorious tribute to the generosity of God's people. When our papers are filled with pathetic appeals for this or that cause, when sometimes questionable methods are advocated for charitable ends, these figures bear eloquent testimony to the spontaneous love which still stirs the hearts of God's children. Such donors must be

blessed in the giving, as the work of God is enriched by their bounty. Such bountiful sowing, not grudgingly nor of necessity, must bear a double harvest, to bless those who give and those who receive.

What a chapter could be compiled by quotations from the letters of donors! Rich and poor, old and young, have given of their substance, not because they have been asked to give, but because they have been constrained by the love of Christ. One such letter has just come into our hands, written less than a month ago, which must suffice as an illustration of thousands. The writer is an aged minister, and his letter is dated December 1, 1932. It reads as follows:

'Enclosed please find cheque for £101:17:3. Of this amount £55 was donated by my sister and myself. I have been a contributor since 1885. In that year I was a student in New York and came to my last coin. God opened my way and shortly afterwards I engaged in Christian work, and gave the first month's wages—£10 to the C.I.M. and £10 to the erection of a church in India. I heard Moody and Hudson Taylor at Northfield, Mass., in 1888. I listened to the appeal for workers, and while singing, "Shall we whose souls are lighted, etc.," I vowed to work twenty-four hours a day, serving the Master in the home work while my paid substitute in the C.I.M. was toiling while I was sleeping. It is impossible to tell how much I owe to the teaching and life of Hudson Taylor. I never hoarded money. I always loved to spend everything for the Master, and my cup has always been overflowing. What a wonderful God we have!

The writer of that letter is one of a great company of willing, cheerful givers in all parts of the world. The story told in this volume would have been impossible but for the host of generous supporters who stand behind the scene. What a wonderful fellowship in the things of the Spirit it

betokens! The missionaries' names are known and they are much prayed for, but these faithful stewards giving in secret will undoubtedly be rewarded openly. It is a joy to dedicate this little volume, with its record of God's mercies, to them. We glorify God for their gracious ministrations and unceasing liberality.

Again, what an argument these pages provide for the belief that GOD IS, and that He is the Rewarder of those who diligently seek Him! There is no other explanation of the Mission's existence. Is there any lesson the world more needs to-day than real belief in God? It has been stated, and much evidence supports the assertion, that the main issue which is being decided to-day is as to whether or not the majority of men shall believe in God. A distinguished Oxford scholar has recently said, 'I have known scientific men who were good observers of everything except the Divine, and there are theologians who seem to be in the same condition'. And then he adds, 'When Divinity flashes out we are generally looking the other way'. Few words are more frequently quoted than 'I believe in God, the Father, Almighty'. But as the Master of Balliol has said, 'Really to believe in God is not in the least a commonplace, but a tremendous fact in life'. Do we triumphantly believe in God to-day?

What living faith in God will do, the well-known chapter in the Epistle to the Hebrews has declared. Philo, the great student of Moses and Plato, has a brief but memorable comment on the words 'Abraham believed God'. It is, he said, 'the shortest of sentences, but the greatest of achievements'.

Faith is a venture full of self-revelation. It reveals our estimate of the character of God, and in so doing it unveils our own hearts. It is a double confession, a confession of what we think of God and of what we are ourselves. It is not something we can hold academically. It demands something from us. There is a price to pay for the knowledge of God.

Abraham obtained it by offering up his son. Moses gained it by choosing rather to share the ill-treatment of God's people than to enjoy the pleasures of sin for a season. Paul learned it because he counted all things to be loss for the excellency of Christ Jesus. 'What is the price of experience?' asks Blake. 'Do men buy it for a song? or for a dance in the street? No, it is bought with the price of all that a man hath, his house, his wife, his children.' Is it not always so? Did not Christ say that that was the condition of discipleship?

May we make bold to say it? The testimony of this little book has only been made possible by paying the price. Those who have gone forth to China have had to stake all on the faithfulness of God. There has had to be the forsaking of home and human guarantees, the burning of the boats behind them, the venturing out upon the promises of God to find the Promiser as good as His Word. God asks all before He gives all. And of many donors there has been a corresponding devotion, a surrender of substance, as their portion in the conflict. There has often been as much faith in giving of this world's goods as in the going to China. The obedience of faith whether in going or giving has made this story possible.

There is one thing these pages fail to do. They reveal the faithfulness of God, but they do not and they cannot make the reader realize the sense of need and of dependence which has often preceded the songs of deliverance. This cannot be communicated to the reader. Nothing ever becomes real without being experienced. Behind this story of unfailing mercy there have been times of hardship and adversity. It would give a false impression if that were forgotten. God often makes the need extreme, before He gives relief, that the glory may be His alone. 'The secret ballast is often applied by a kind hand above', wrote Livingstone, 'when to outsiders we appear to be sailing gloriously with the wind'. It is the simple truth to

say that the Mission is daily driven to its knees. It is always facing the humanly impossible. What needs there have been, what necessities, yea, what compulsions! And then God's own right hand has brought relief. Every new extremity has been a fresh opportunity to prove the inexhaustible resources of God.

But what an enriching discipline this has been! It has made God real and prayer a necessity. 'Times of want', said Hudson Taylor, 'have ever been times of blessing, or have led to them'. It is easy to sing, 'We perish if we cease from prayer', but to the Mission this is no theory but a reality. It has no other resource. 'Whether you like it or no', wrote Wesley to a friend, 'read and pray daily. *It is for your life; there is no other way.*' This is just what the China Inland Mission has to do. It would perish, and that very speedily, if it ceased to pray and trust God's promises. This constant sense of entire dependence has been a secret of untold blessing. Out of extremities have come fresh revelations of God.

In every day's deliverance  
Our Jesus we discover;  
'Tis He, 'Tis He  
That smote the sea,  
And led us safely over.

The place of the Red Sea is a place of despair or of a new discovery of God. Is it not ever so? It was out of the depths that the psalmist cried, and then he found in God plenteous redemption. It was in the fourth watch of the night, when the winds were contrary, that Jesus came to the distressed disciples with His 'Be of good cheer; it is I; be not afraid'.

But we dare not stop here. We have been speaking of the past. We have now to ask if this little book has not some lessons for to-morrow? It is good to rejoice in what God hath wrought, but if our omnipotent Leader is the same yesterday,

to-day and forever, then past mercies have a message for to-day.

There is no need for us to enlarge upon present-day conditions throughout the world. They are known to all thinking people. We are tempted to say that God's work never confronted a more impossible situation. But is that true? And if it were, dare we suggest that we have reached the limit of God's power? To ask such a question is to answer it. Can the outlook ever appear as dark as on that first Good Friday? But 'Calvary day and Easter day, earth's saddest day and gladdest day, were but one day apart'. The disciples were begotten again unto a living hope by the resurrection of Jesus Christ. This is what we need to-day, a living hope, begotten by a fresh sense of the power of the resurrection. The impossible which confronts us always looks more formidable than the forlorn hopes of the past. But surely the message of this little book is that God has never failed His children, but has been equal to every emergency. The issue is quite simple, but fundamental. Do we believe in God? If we do, then nothing is impossible, except that God should deny Himself.

God allows the 'answer of death' to come in many ways. It came to Abraham through the deadness of his own body, and through the call to sacrifice his son. It came to Moses through the implacable hostility and hardness of Pharaoh's heart. It came to Hezekiah through the threatenings of Sennacherib's invincible army. It came to Luther through the tyranny of an intolerant Church. It came to Carey through the might and monopoly of the East India Company. And so we might continue almost indefinitely. The instrument matters little: it is the same sentence of death in every case. To-day it comes like an overflowing scourge in the form of world-wide disorders, spiritual and economic. It is the same challenge, this time in an international garb. It is a fresh call to believe in God Who raiseth the dead, and calleth the things that

are not as though they were. We still need Luther's battle-cry:

God's word, for all their craft and force,  
One moment shall not linger,  
But, spite of hell, shall have its course;  
'Tis written by His finger.

These closing lines are being written in the days between Christmas and the end of the year. If the Incarnation be true, then nothing is impossible. Such grace is too good to be false. No man could have dreamed of such stupendous love. As the heavens are higher than the earth, so are God's ways than our ways, and His thoughts than our thoughts. Emmanuel, God-with-us, is our guarantee of all things. 'Lo, I am with you always' is a promise unrevoked and unexhausted. What are a world of difficulties to Him? We dare not limit the Holy One of Israel. The facts recorded in this little book rebuke our unbelief. The word He has spoken shall surely prevail.

'Do not diet your soul with griefs', said Keats. It is advice we need to-day when anxieties abound. Instead of fixing our gaze on the ever-deepening gloom, let us recall some heartening truths. Job's final conviction after his fiery trial was, 'I know that Thou canst do all things, and that no purpose of Thine can be restrained'. Jeremiah, bidden to do what seemed presumptuous, encouraged his heart by saying, 'There is nothing too hard for Thee', and was rewarded by the answer, 'Behold, I am Jehovah, the God of all flesh: is there anything too hard for Me?' Abraham's faith was strengthened by a similar assurance: 'Is anything too hard for the Lord?' And Mary's faith was stayed and supported by the angel's message: 'No word from God shall be void of power'.

We must either confess that the times are too hard and the task of evangelizing China too difficult, or we must learn, not as a theory but as a fact, that nothing is impossible with

God. Hudson Taylor has told us how the message, 'Where the word of a King is, there is power', flashing through his mind, enabled him to give away his last half-crown. It is the word of a King we need, the word of the King of kings. And thank God, we have it: 'Fear thou not, for I am with thee, be not dismayed, for I am thy God.'

But if our needs compel us to pray, we must not forget to praise. We cannot close this record of God's mercies without thanksgiving. God has surely put a new song in our mouths for these dark days. And how many of our most triumphant songs have been inspired in times of trouble. Here is one written by Charles Wesley for difficult days:

While in affliction's furnace,  
And passing through the fire,  
Thy love we praise,  
Which knows our days,  
And ever brings us nigher.

We clap our hands exulting  
In Thine almighty favour;  
The love divine  
Which made us Thine  
Shall keep us Thine for ever.

Thou dost conduct Thy people  
Through torrents of temptation;  
Nor will we fear,  
While Thou art near,  
The fires of tribulation.

The world with sin and Satan  
In vain our march opposes;  
Through Thee we shall  
Break through them all,  
And sing the song of Moses.

It is this triumphant note we need to recapture. God's 'wonders wrought already require our ceaseless praises'. He Who has delivered will still deliver. From His past deliverances we courage take, and though the battle presses we will trust in God's almighty power to complete what He has begun.

In conclusion, let us say that this story has not been published to exalt a Mission. 'He that glorieth, let him glory in the Lord.' So like the psalmist let us say:

My soul shall make her boast in the Lord:  
The humble shall hear thereof and be glad.  
O taste and see that the Lord is good:  
Blessed is the man that trusteth in Him.  
O fear the Lord, ye His saints:  
For there is no want to them that fear Him.

## Appendix

### THE TESTIMONY OF THE YEARS

*I will remember the Years of the right hand of the Most High.*

*Many, O Lord my God, are the wonderful works which  
Thou hast done, and Thy thoughts which are to us-ward:  
They cannot be set in order unto Thee;  
If I would declare and speak of them,  
They are more than can be numbered.*

And Prudence sat over against the Treasury, watching the expenditure, to see that Faith did not overdraw her account. But here we are conducting the King's business! May the Promises of God never be taken as collateral in this business? Is the Lord's servant forbidden to hypothecate the bonds of the everlasting Covenant as a security? Our Lord does not say: Be it according to your funds, but, Be it unto you according to your Faith.

A. J. GORDON (abbreviated)

About food and raiment we take no thought. Our heavenly Father knoweth that we need these things, and He will provide. Only let us be faithful and diligent in feeding His flock. Go on in the name of the Lord.

JOHN WESLEY

## INCOME RECEIVED IN GREAT BRITAIN

FROM 1864 TO 1931

	£	s.	d.
January 1864 . . . . .	51	14	0
January to December 1865 . . . . .	1,130	9	2
January to 25th May 1866 . . . . .	4,094	12	3
26th May 1866 to 25th May 1867 . . . . .	2,971	19	9
"    1867    "    1868 . . . . .	3,358	3	9
"    1868    "    1869 . . . . .	4,102	19	4
"    1869    "    1870 . . . . .	3,912	11	1
"    1870    "    1871 . . . . .	3,711	2	6
"    1871    "    1872 . . . . .	3,205	1	2
"    1872    "    1873 . . . . .	3,373	18	10
"    1873    "    1874 . . . . .	4,426	3	7
"    1874    "    1875 . . . . .	7,311	15	7
"    1875    "    1876 . . . . .	8,119	14	2
"    1876    "    1877 . . . . .	7,726	17	11
"    1877    "    1878 . . . . .	8,644	9	0
"    1878    "    1879 . . . . .	9,983	11	11
"    1879    "    1880 . . . . .	8,692	11	2
"    1880    "    1881 . . . . .	10,054	5	11
"    1881    "    1882 . . . . .	9,436	0	9
"    1882    "    1883 . . . . .	13,233	13	3
"    1883 to December 1884 (19 months) . . . . .	26,179	8	2
January to December 1885 . . . . .	19,401	4	4
"    "    1886 . . . . .	21,366	16	3
"    "    1887 . . . . .	29,961	10	3
"    "    1888 . . . . .	32,924	10	10
"    "    1889 . . . . .	48,662	19	3
"    "    1890 . . . . .	29,932	17	2
"    "    1891 . . . . .	26,188	4	0
"    "    1892 . . . . .	24,496	3	8
"    "    1893 . . . . .	32,178	14	6
"    "    1894 . . . . .	29,751	17	9
"    "    1895 . . . . .	33,775	5	0
"    "    1896 . . . . .	34,430	15	3
"    "    1897 . . . . .	37,521	4	4
"    "    1898 . . . . .	53,460	13	6
"    "    1899 . . . . .	43,280	16	4
"    "    1900 . . . . .	42,149	15	3
"    "    1901 . . . . .	46,392	16	7
"    "    1902 . . . . .	51,446	10	7

Continued overleaf

					£	s.	d.
January to December	1903	.	.	.	38,206	11	1
"	"	1904	.	.	42,026	7	5
"	"	1905	.	.	45,034	5	1
"	"	1906	.	.	45,370	18	9
"	"	1907	.	.	51,401	8	4
"	"	1908	.	.	51,159	15	1
"	"	1909	.	.	39,183	6	4
"	"	1910	.	.	39,064	7	7
"	"	1911	.	.	47,640	10	7
"	"	1912	.	.	36,549	0	10
"	"	1913	.	.	51,089	7	5
"	"	1914	.	.	36,872	17	6
"	"	1915	.	.	37,222	9	0
"	"	1916	.	.	37,608	13	4
"	"	1917	.	.	40,345	9	11
"	"	1918	.	.	42,931	0	10
"	"	1919	.	.	64,562	4	11
"	"	1920	.	.	55,264	1	6
"	"	1921	.	.	52,033	8	5
"	"	1922	.	.	56,631	11	4
"	"	1923	.	.	57,103	2	3
"	"	1924	.	.	64,430	15	7
"	"	1925	.	.	57,814	9	10
"	"	1926	.	.	56,297	9	8
"	"	1927	.	.	51,446	12	1
"	"	1928	.	.	55,939	18	3
"	"	1929	.	.	58,557	12	5
"	"	1930	.	.	115,620	18	10
"	"	1931	.	.	63,133	0	0
					<u>£2,271,685</u>	<u>13</u>	<u>3</u>

## INCOME RECEIVED IN NORTH AMERICA

FROM 1888 TO 1931

					Dollars
January to December	1888	.	.	.	3,389.55
"	"	1889	.	.	6,841.57
"	"	1890	.	.	16,398.72
"	"	1891	.	.	17,014.85
"	"	1892	.	.	21,297.78

Continued on next page

## APPENDIX

169

						<i>Dollars</i>
January to December	1893	.	.	.	.	20,823·66
"	"	1894	.	.	.	27,514·25
"	"	1895	.	.	.	33,320·41
"	"	1896	.	.	.	31,878·33
"	"	1897	.	.	.	35,912·52
"	"	1898	.	.	.	35,097·45
"	"	1899	.	.	.	45,814·81
"	"	1900	.	.	.	40,693·70
"	"	1901	.	.	.	49,798·51
"	"	1902	.	.	.	61,437·14
"	"	1903	.	.	.	38,699·45
"	"	1904	.	.	.	46,579·02
"	"	1905	.	.	.	51,786·22
"	"	1906	.	.	.	65,488·19
"	"	1907 (including G. \$10,541·33 for famine)	.	.	.	73,451·88
"	"	1908	.	.	.	50,985·00
"	"	1909	.	.	.	67,508·78
"	"	1910	.	.	.	62,050·51
"	"	1911	.	.	.	71,448·54
"	"	1912	.	.	.	73,842·52
"	"	1913	.	.	.	81,619·00
"	"	1914	.	.	.	73,410·78
"	"	1915	.	.	.	88,170·25
"	"	1916	.	.	.	146,121·66
"	"	1917	.	.	.	174,793·02
"	"	1918	.	.	.	151,518·41
"	"	1919	.	.	.	151,878·11
"	"	1920	.	.	.	173,219·59
"	"	1921	.	.	.	172,059·01
"	"	1922	.	.	.	163,443·83
"	"	1923	.	.	.	173,734·54
"	"	1924	.	.	.	225,696·93
"	"	1925	.	.	.	227,719·32
"	"	1926	.	.	.	311,785·44
"	"	1927	.	.	.	272,695·54
"	"	1928	.	.	.	339,789·13
"	"	1929	.	.	.	502,017·90
"	"	1930	.	.	.	231,652·00
"	"	1931	.	.	.	253,682·33

---

 G. \$4,964,080·15
 

---

## OUR SEAL

## INCOME RECEIVED IN AUSTRALASIA

FROM 1891 TO 1931

	£	s.	d.
To 30th April 1891 . . . . .	2,006	14	5
"    1892 . . . . .	2,871	11	9
"    1893 . . . . .	1,783	12	8
"    1894 . . . . .	2,132	0	2
"    1895 . . . . .	2,103	12	11
"    1896 . . . . .	2,118	7	1
"    1897 . . . . .	2,710	7	2
"    1898 . . . . .	3,103	17	11
"    1899 (8 months)	3,280	3	2
To 31st December 1900 . . . . .	4,065	18	2
"    1901 . . . . .	2,657	12	10
"    1902 . . . . .	3,848	0	6
"    1903 . . . . .	3,708	17	6
"    1904 . . . . .	3,667	16	8
"    1905 . . . . .	3,225	11	0
"    1906 (including £70:5:0 for famine)	3,799	18	4
"    1907 (including £2606:10:2 for famine)	7,163	3	8
"    1908 . . . . .	6,309	9	6
"    1909 . . . . .	4,632	6	1
"    1910 . . . . .	4,526	1	1
"    1911 (including £947:6:6 for famine)	6,269	3	9
"    1912 . . . . .	4,964	0	0
"    1913 . . . . .	6,264	12	3
"    1914 . . . . .	5,915	15	7
"    1915 . . . . .	8,792	14	11
"    1916 . . . . .	4,802	4	11
"    1917 . . . . .	5,232	18	8
"    1918 . . . . .	5,854	5	9
"    1919 . . . . .	8,062	12	3
"    1920 . . . . .	9,516	12	4
"    1921 . . . . .	7,665	4	8
"    1922 . . . . .	8,396	13	10
"    1923 . . . . .	8,648	17	2
"    1924 . . . . .	9,693	17	1
"    1925 . . . . .	8,231	1	4
"    1926 . . . . .	16,246	0	4
"    1927 . . . . .	10,369	8	0
"    1928 . . . . .	10,209	7	6
"    1929 . . . . .	11,768	19	11
"    1930 . . . . .	13,134	1	7
"    1931 . . . . .	8,337	8	7
	<u>£248,073</u>	<u>3</u>	<u>0</u>

## APPENDIX

171

## INCOME RECEIVED IN CHINA

UP TO 1931

	£	s.	d.
From Beginning to May 1876 . . . . .	2,200	0	0
May 1876 to May 1877 . . . . .	123	3	2
" 1877   " 1878 . . . . .	109	13	4
" 1878   " 1879 . . . . .	717	19	0
July 1879 to March 1880 . . . . .	408	17	11
April 1880   " 1881 . . . . .	916	19	4
" 1881   " 1882 . . . . .	1,260	9	11
" 1882   " 1883 . . . . .	1,349	10	1
" 1883   " 1884 . . . . .	1,192	0	10
To December 1885 . . . . .	1,002	4	2
" 1886 . . . . .	1,057	16	2
" 1887 . . . . .	3,756	1	0
" 1888 . . . . .	1,770	5	8
" 1889 . . . . .	2,702	4	2
" 1890 . . . . .	1,732	10	6
" 1891 . . . . .	5,146	5	2
" 1892 . . . . .	5,385	15	3
" 1893 . . . . .	3,832	11	1
" 1894 . . . . .	2,627	10	6
" 1895 . . . . .	3,713	8	10
" 1896 . . . . .	2,813	10	0
" 1897 . . . . .	1,952	1	3
" 1898 . . . . .	1,876	0	8
" 1899 . . . . .	2,604	3	11
" 1900 . . . . .	5,267	8	8
" 1901 . . . . .	2,633	10	10
" 1902 . . . . .	1,411	13	3
" 1903 . . . . .	2,100	7	0
" 1904 . . . . .	2,647	14	9
" 1905 . . . . .	3,002	7	4
" 1906 . . . . .	2,688	9	5
" 1907 (including £2371:16:5 for famine)	6,605	0	0
" 1908 . . . . .	4,017	16	5
" 1909 . . . . .	3,827	12	8
" 1910 . . . . .	3,586	6	6
" 1911 . . . . .	4,938	5	0
" 1912 . . . . .	5,165	19	2
" 1913 . . . . .	5,032	14	9
" 1914 . . . . .	8,033	5	4

Continued overleaf

## OUR SEAL

						£	s.	d.	
To December	1915	.	.	.	.	7,451	4	7	
"	1916	.	.	.	.	5,957	18	3	
"	1917	.	.	.	.	15,113	2	8	
"	1918	.	.	.	.	15,016	11	9	
"	1919	.	.	.	.	16,071	4	4	
"	1920	.	.	.	.	26,254	7	7	
"	1921	.	.	.	.	14,346	19	0	
"	1922	.	.	.	.	17,976	2	2	
"	1923	.	.	.	.	17,106	14	3	
"	1924	.	.	.	.	17,796	18	11	
"	1925	.	.	.	.	14,391	7	11	
"	1926	.	.	.	.	15,560	13	0	
"	1927	.	.	.	.	9,487	5	9	
"	1928	.	.	.	.	8,233	19	10	
"	1929	.	.	.	.	6,402	16	2	
"	1930	.	.	.	.	11,738	5	3	
"	1931	.	.	.	.	3,884	14	6	
							<u>£334,199</u>	<u>18</u>	<u>11</u>

## INCOME TRANSMITTED FOR ASSOCIATE MISSIONS

FROM 1891 TO 1931

						£	s.	d.
1891	.	.	.	.	.	1,241	6	2
1892	.	.	.	.	.	4,771	13	8
1893	.	.	.	.	.	5,294	12	3
1894	.	.	.	.	.	5,477	19	6
1895	.	.	.	.	.	5,541	14	10
1896	.	.	.	.	.	5,729	17	3
1897	.	.	.	.	.	6,594	19	7
1898	.	.	.	.	.	7,460	14	4
1899	.	.	.	.	.	7,664	12	6
1900	.	.	.	.	.	7,387	14	9
1901	.	.	.	.	.	4,513	3	2
1902	.	.	.	.	.	5,060	11	9
1903	.	.	.	.	.	8,420	9	0
1904	.	.	.	.	.	8,300	16	0
1905	.	.	.	.	.	10,860	10	1
1906	.	.	.	.	.	13,028	13	6
1907	.	.	.	.	.	13,762	2	4
1908	.	.	.	.	.	13,554	2	6

Continued on next page

## APPENDIX

173

	£	s.	d.
1909 . . . . .	13,622	7	9
1910 . . . . .	15,398	8	0
1911 . . . . .	17,091	8	8
1912 . . . . .	14,487	7	0
1913 . . . . .	16,343	14	3
1914 . . . . .	16,822	13	9
1915 . . . . .	16,778	14	8
1916 . . . . .	16,596	2	8
1917 . . . . .	18,564	5	6
1918 . . . . .	28,293	10	0
1919 . . . . .	34,182	8	5
1920 . . . . .	50,832	6	8
1921 . . . . .	42,162	1	9
1922 . . . . .	33,299	4	9
1923 . . . . .	35,283	19	11
1924 . . . . .	32,917	3	5
1925 . . . . .	38,451	15	4
1926 . . . . .	33,234	12	10
1927 . . . . .	33,047	11	6
1928 . . . . .	25,318	4	8
1929 . . . . .	41,660	9	11
1930 . . . . .	29,196	2	0
1931 . . . . .	22,686	18	11
	<u>£760,937</u>	<u>5</u>	<u>6</u>

## SUMMARY OF TOTALS

	£	s.	d.
Great Britain . . . . .	2,271,685	13	3
North America, G.\$4,964,080.15 = . . . . .	1,049,072	13	11
Australasia . . . . .	248,073	3	0
China . . . . .	334,199	18	11
	<u>£3,903,031</u>	<u>9</u>	<u>1</u>
Associate Missions . . . . .	760,937	5	6
	<u>£4,663,968</u>	<u>14</u>	<u>7</u>

NOTE.—Though we go to press in January 1933, it is not possible to include the 1932 income from all countries, but it is quite safe to say that the total income of the Mission, from the commencement, will be somewhere in the region of £4,800,000. The Sterling equivalent of the American gold dollar represents the aggregate of each year reckoned separately, as exchange has varied greatly over the period.