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NO. 76

**THE JUBILEE STORY**  
**OF THE**  
**CHINA INLAND MISSION**

WITH PORTRAITS, ILLUSTRATIONS & MAP

By  
MARSHALL BROOMHALL

*Chinese Materials Center, Inc.*

San Francisco

1977



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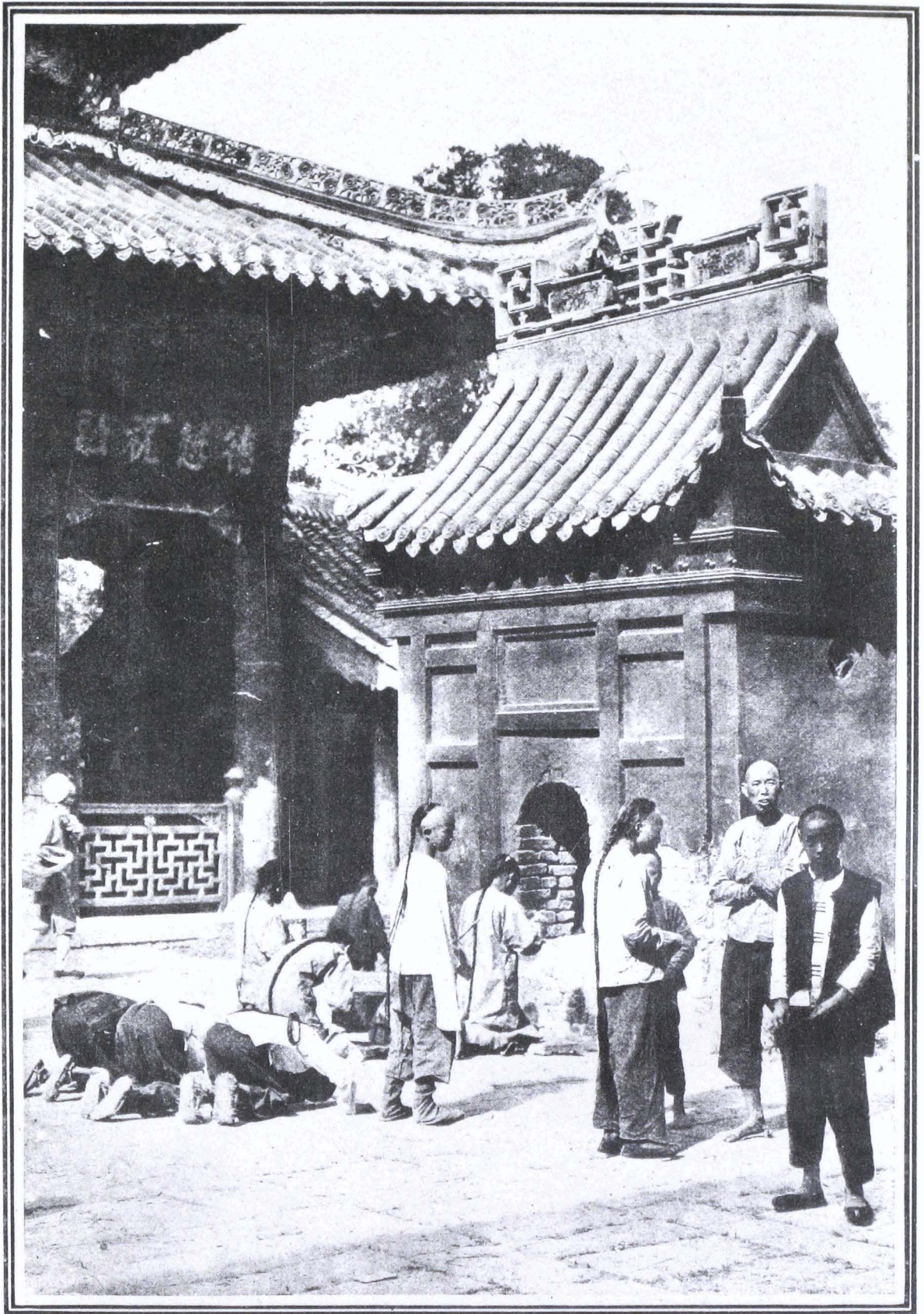


Photo by

Dr. Keller.

### WHERE CHRIST WAS NOT NAMED.

"The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature."—*First Sentence of the Principles and Practice of the C.I.M.*

Frontispiece.

# THE JUBILEE STORY

OF THE

## CHINA INLAND MISSION

WITH PORTRAITS  
ILLUSTRATIONS & MAP

By

MARSHALL BROOMHALL, M.A.

EDITORIAL SECRETARY

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CHINA INLAND MISSION

NEWINGTON GREEN, LONDON, N. . . . .

PHILADELPHIA, TORONTO, MELBOURNE, AND  
SHANGHAI

MCMXV



THIS RECORD  
OF  
GOD'S FAITHFULNESS  
IS DEDICATED  
TO THE MEMORY OF THOSE WHO LAID THE FOUNDATIONS  
AND  
TO THOSE WHO BY THEIR GIFTS AND SERVICE  
ARE BUILDING THEREON

Not from a stock of ours but Thine,  
Jesus, Thy flock we feed,  
Thy unexhausted grace divine  
Supplies their every need ;  
But if we trust Thy providence,  
Thy power and will to save,  
We have the treasure to dispense,  
And shall for ever have.

\* \* \* \* \*

Our scanty stock as soon as known,  
Our insufficiency  
For feeding famished souls we own,  
And bring it, Lord, to Thee ;  
Our want received into Thy hand  
Shall rich abundance prove,  
Answer the multitude's demand,  
And fill them with Thy love.

CHARLES WESLEY.

For of Him, and through Him, and unto Him, are all things.  
To Him be the glory for ever. Amen.

Rom. xi. 36.

# FOREWORD

BY THE REV. J. W. STEVENSON

For fifty years a member of the China Inland Mission, and for nearly thirty years its Deputy-Director in China.

HAVING through the providence of God been closely associated with most of the events recorded in this Jubilee Story, I gladly respond to the invitation to write a short Foreword.

No devout and thoughtful Christian can read these chapters, setting forth the main facts relating to the progress of the evangelization of China by the China Inland Mission, without being impressed by the unmistakable evidence of the presence and guidance of God. The record of what has been accomplished by faith and prayer is calculated to stimulate and encourage men and women everywhere more fully to trust God in all circumstances. It should be a help to the spiritual life of God's children, and lead to an increase of intercession, service, and sacrifice for the extension of the Lord's dominion over the hearts and lives of the millions of China still uninfluenced by the Gospel.

The instances of privation gladly borne, and of the lives laid down for Christ's sake will move the sympathetic reader, and he will recognize that God's seal and special honour have been graciously bestowed upon the Mission. And as he ponders the long list of the beloved workers who have joined the noble army of martyrs, he will feel that a peculiar solemnity and sacredness is given to the whole record.

While there is cause for thankfulness for what has been



achieved, the fact nevertheless remains, that the great task of evangelizing China is only at its beginning. To God be all the glory for what has been accomplished, and may this record of His dealings with the China Inland Mission be blessed of Him to lay the burden of the unreached millions upon the hearts and consciences of His people.

J. W. S.

CHINA INLAND MISSION, SHANGHAI,  
*January 13, 1915.*

## AUTHOR'S PREFACE

TWENTY-ONE years have passed since the publication of Mrs. Howard Taylor's *Story of the China Inland Mission*. The rapidity with which events have moved, and the far-reaching developments which have taken place since then have, for some time, made an up-to-date statement of the work a real need. The celebration of the Mission's Jubilee this year emphasizes this need, and is the *raison d'être* of the present volume.

The publication in 1911 of *Hudson Taylor in Early Years*, and the knowledge that the second volume of Mr. Taylor's life is in course of preparation, have governed the scope of this Jubilee Story. The aim has been to present a brief survey of the whole work which can be supplemented by the other books. Many separate chapters and portions have been read by those specially qualified to offer criticism, and the whole of the unrevised manuscript has been submitted to Mr. D. E. Hoste, the General Director; the Rev. J. W. Stevenson, the Deputy-Director in China; and Mr. James Stark, the Secretary in Shanghai. The author, none the less, accepts full responsibility for the book in its present form, while gratefully acknowledging the valuable suggestions received.

The wealth of photographs has been a source of embarrassment, for almost any basis of selection has appeared open to criticism. The line adopted, after much thought, has been to give a fairly complete set of portraits of those who have had a distinguished part, either in laying the foundations of the Mission or in opening up the formerly unoccupied provinces. Apart from the two groups of the first North American and first Australasian contingents, and three other notable

exceptions, no portraits have been reproduced of any who joined the Mission later than the seventies. It may be worth while to call attention to the fact that portraits of all the women who first entered the nine unoccupied inland provinces are included.

The author had hoped to publish almost simultaneously, as a special volume, the Annual Report for 1915, giving for this Jubilee Year a brief history of every central station, instead of the usual yearly record of work done. In view of the War, and the large amount of valuable material which the workers at the stations have kindly supplied, it has seemed well to postpone this Historical Report until next year. When it is published it will, it is hoped, prove a useful addition to the present volume.

The obligations of the author are many, and to all who have kindly given assistance he returns sincere and grateful thanks. Special help has been given by Mr. J. J. Coulthard during his furlough, and by Mr. T. W. Goodall, the author's esteemed editorial colleague, who has prepared the Index.

Few can be more conscious than the writer of the limitations and defects of the book. Many readers will, it is feared, seek for what will not be found within these pages. Will such disappointed friends remember that drastic condensation has been a matter of necessity and not of choice? The story of the opening up of China, of the evangelization of its provinces, and of the Divine mercy and providential love which have encompassed the work, is so uplifting and vast, that the author has felt as though he were, to adopt a phrase of Horace, "dwarfing mighty themes." Yet, though this volume is but an imperfect outline, it is hoped that the bare facts recorded, even when stripped of much that could enhance their beauty, will appear to the reader, as they have to the writer, as monuments of God's handiwork. "This is the Lord's doing; it is marvellous in our eyes."

MARSHALL BROOMHALL.

# CONTENTS

	PAGE
FOREWORD, BY REV. J. W. STEVENSON . . . . .	vii
AUTHOR'S PREFACE . . . . .	ix

## INTRODUCTORY

CHAP.					PAGE
1.	EARLY MISSIONS TO CHINA . . . . .				3
2.	HUDSON TAYLOR AND HIS CALL . . . . .				8
3.	HUDSON TAYLOR'S EARLY EXPERIENCES . . . . .				12

## THE FIRST DECADE

1865-1875

4.	THE BIRTH OF A MISSION . . . . .				21
5.	LAYING THE FOUNDATIONS . . . . .				27
6.	THE <i>LAMMERMUIR</i> PARTY . . . . .				34
7.	SETTLING INLAND . . . . .				41
8.	AN ENLARGED COAST . . . . .				45
9.	THE YANGCHOW RIOT . . . . .				53
10.	TWO NEW PROVINCES . . . . .				63
11.	TROUBLED ON EVERY SIDE . . . . .				68
12.	FAINT YET PURSUING . . . . .				73
13.	THE HOME DEPARTMENT . . . . .				79
14.	WAXING STRONG IN FAITH . . . . .				86

## THE JUBILEE STORY

## THE SECOND DECADE

1875-1885

CHAP.	PAGE
15. THE APPEAL FOR THE EIGHTEEN . . . . .	99
16. THE DOOR OPENED . . . . .	105
17. UNTO THE ENDS OF THE EARTH . . . . .	108
18. PYRLAND ROAD . . . . .	116
19. PIONEERS IN WOMEN'S WORK . . . . .	122
20. BLESSINGS IN DISGUISE . . . . .	133
21. A CHINESE PIONEER . . . . .	136
22. HEALING THE SICK . . . . .	141
23. PIONEER WORK IN HUNAN . . . . .	146
24. THE STORY OF THE SEVENTY . . . . .	153

## THE THIRD DECADE

1885-1895

25. "THE CAMBRIDGE SEVEN" . . . . .	163
26. ORGANIZATION AND EXPANSION . . . . .	170
27. THE KWANGSIN RIVER . . . . .	176
28. NORTH AMERICA . . . . .	183
29. TO EVERY CREATURE . . . . .	191
30. AUSTRALASIA . . . . .	199
31. DIVIDING THE FIELD . . . . .	206

## THE FOURTH DECADE

1895-1905

32. THE WRATH OF MAN . . . . .	215
33. NEWINGTON GREEN . . . . .	220
34. THE CHEFOO SCHOOLS . . . . .	225
35. THE OPENING OF HUNAN . . . . .	230

## CONTENTS

xiii

CHAP.	PAGE
36. AMONG THE TRIBES . . . . .	237
37. THE BOXER CRISIS . . . . .	242
38. PARTAKERS OF THE AFFLICTIONS OF THE GOSPEL . . . . .	247
39. REBUILDING THE WALL . . . . .	255

## THE FIFTH DECADE

1905-1915

40. A PERIOD OF TRANSITION . . . . .	263
41. MASS MOVEMENTS AND REVIVAL . . . . .	267
42. GRACE ABOUNDING . . . . .	274
43. TO EARTH'S REMOTEST BOUNDS . . . . .	282
44. INSTITUTIONAL WORK . . . . .	291
45. FACTS ABOUT FINANCE . . . . .	302
46. THE MISSION FROM WITHIN . . . . .	314
47. THE REVOLUTION AND AFTER . . . . .	322
48. THE MISSIONARY AT WORK . . . . .	328
49. ALL MANNER OF SERVICE . . . . .	337
50. THE YEAR OF JUBILEE . . . . .	347

## APPENDICES

THE ASSOCIATE MISSIONS . . . . .	357
CHRONOLOGICAL SUMMARY . . . . .	366
STATISTICS . . . . .	372
INDEX . . . . .	375





# PORTRAITS

## GROUPS I. AND II.

- |                      |                        |                        |
|----------------------|------------------------|------------------------|
| 1. W. Thomas Berger. | 2. Mrs. Hudson Taylor. | 3. Theodore Howard.    |
| 4. James J. Meadows. | 5. J. Hudson Taylor.   | 6. John W. Stevenson.  |
| 7. Emily Blatchley.  | 8. B. Broomhall.       | 9. Mrs. B. Broomhall.  |
| 1. George Stott.     | 2. A. W. Douthwaite.   | 3. R. H. A. Schofield. |
| 4. William Cooper.   | 5. D. E. Hoste.        | 6. W. W. Cassels.      |
| 7. W. D. Rudland.    | 8. W. L. Elliston.     | 9. Charles T. Fishe.   |

Between pages 78-79.

## GROUPS III. AND IV.

- |                      |                      |                     |
|----------------------|----------------------|---------------------|
| 1. George King.      | 2. George Duncan.    | 3. James Cameron.   |
| 4. James Williamson. | 5. James J. Meadows. | 6. Charles H. Judd. |
| 7. George Clarke.    | 8. George F. Easton. | 9. George Parker.   |
| 1. J. F. Broumton.   | 2. Henry Hunt.       | 3. Adam C. Dorward. |
| 4. Fred. W. Baller.  | 5. James M'Carthy.   | 6. Edward Pearse.   |
| 7. Samuel Clarke.    | 8. J. J. Coulthard.  | 9. George Nicoll.   |

Between pages 104-105.

## GROUPS V. AND VI.

- |                         |                        |                      |
|-------------------------|------------------------|----------------------|
| 1. Mrs. George Stott.   | 2. Mrs. F. W. Baller.  | 3. Miss Desgraz.     |
| 4. Miss Crickmay.       | 5. Mrs. Hudson Taylor. | 6. Miss Celia Horne. |
| 7. Mrs. George King.    | 8. Miss E. Wilson.     | 9. Mrs. S. Clarke.   |
| 1. Mrs. F. W. Broumton. | 2. Mrs. J. J. Meadows. | 3. Mrs. G. Parker.   |
| 4. Mrs. Henry Hunt.     | 5. Miss M. Murray.     | 6. Mrs. G. Nicoll.   |
| 7. Miss Kidd.           | 8. Mrs. George Clarke. | 9. Miss C. Kerr.     |

Between pages 122-123.

## ILLUSTRATIONS

	FACE PAGE
Where Christ was not named . . . . .	<i>Frontispiece</i>
Some Pre- <i>Lammermuir</i> Workers . . . . .	29
The <i>Lammermuir</i> Party . . . . .	38
The first North American Party . . . . .	183
The first Australasian Party . . . . .	199
The Chefoo Schools . . . . .	225
The Martyrs' Memorial Tablet . . . . .	247
Group of Chinese Workers . . . . .	267
The Shanghai Compound . . . . .	314
A Christian Family . . . . .	347
Map of C.I.M. Stations . . . . .	<i>End of volume</i>

# INTRODUCTORY

CHAP. 1. EARLY MISSIONS TO CHINA.

„ 2. HUDSON TAYLOR AND HIS CALL.

„ 3. HUDSON TAYLOR'S EARLY EXPERIENCES.

Christianity claims the world as the sphere of its operations: it knows no other locality. It commands the nations to give up nothing but what is injurious for them to retain; and proposes nothing for their acceptance but what they are miserable without. It casts no slight on any one country, by exalting the virtues and glory of another. It represents all peoples and nations as on a level in the eyes of God—as equally offenders against Him—equally subject to the decisions of His awful justice—and equally welcome to the benefits of His abundant mercy. Its moral and positive duties are equally binding on all to whom the Gospel is made known—its salvation and privileges are open on the same terms to all who will receive them, without distinction of age, rank, talent, or country;—and its tremendous sanctions will be executed on all who reject or abuse it, without partiality, and without the possibility of appeal or escape. It commands nothing inconsistent with the outward condition of nations or of individuals; while it contains the germ of every principle necessary to render the throne stable—the nation prosperous—the family happy—the individual virtuous—and the soul eternally blessed.—In *A Retrospect of the First Ten Years of the Protestant Mission to China*.

WILLIAM MILNE.

# I

## EARLY MISSIONS TO CHINA

A FEW years ago the writer picked up, in a second-hand bookshop, a copy of a Missionary Atlas of the World, published in 1839. In this atlas, probably the first comprehensive Protestant Missionary Atlas issued in modern times, there were maps of India, Ceylon, Africa, New Zealand, and even neglected South America, with many other countries, but no map of China. For such a striking omission there was, however, a sufficient though no less a sad and humbling reason. The one and only Mission Station in that great country, the City of Canton, could be, and was, marked upon the map of Asia. There was no need for a map of China in a Protestant Missionary Atlas of the World published in 1839.

But what a contrast to-day! Any map or atlas of China would need, if all stations and outstations were marked, to show not less than seven thousand places. And all this change has taken place since that first Missionary Atlas was published, when Hudson Taylor was a child of seven.

Before we enter upon the story of the particular work associated with Hudson Taylor's name, it may be well to briefly survey those missionary efforts which had previously been made in and on behalf of China, some of which were prior to, as well as independent of, the life and history of the Protestant Church.

Though tradition, not altogether unsupported by evidence, reports the preaching of the Gospel to the Chinese by the

Apostle Thomas and others, the first certain knowledge of Missions to China is connected with the Nestorians, who entered that Empire as early as A.D. 505. The discovery in A.D. 1625 of the Nestorian Tablet at Sianfu—recording the arrival of a party of missionaries in A.D. 635,—the story of two Arab travellers in the ninth century, and the evidence of Marco Polo four centuries later, together with other Chinese records, all tend to prove the widespread activities of those early preachers of the Gospel. Little trace of their work, however, has been left, though it is not impossible that certain similarities between Northern Buddhism and Christianity may be attributed to their influence.

During the thirteenth century, when Europe was deeply stirred by the spirit of the Crusaders, and had but recently been threatened by the hordes of Jenghis Khan, the first Roman Catholic emissaries set forth upon the long overland journey to the court of Kublai Khan. Here, under the patronage of that celebrated founder of the Mongol Dynasty in China, the first Roman Catholic Mission was established. The story of this effort, and especially of the labours of John de Monte Corvino, who translated the whole of the New Testament and Psalter into the language of the Tartars, and cheerfully endured great hardships until he sank beneath his labours and advancing years, at the age of seventy-eight, is full of suggestive interest. With the fall of the Mongol Dynasty, however, in 1368, after a brief sway of less than a hundred years, Christianity was for the time being swept out of China.

The second Roman Catholic effort is connected with the strong missionary propaganda of the Jesuits' counter reformation. In 1560, the Portuguese took Macao, and Valignani, the Superintendent of the Jesuit Mission in the East, who settled there, gave utterance to those oft-quoted words: "Oh, rock, rock, rock, when wilt thou open!" With the years of prosperity and court patronage, mingled, however, with periods of bitter persecution, extending from 1579 to 1722, the names of such great men as Xavier, Ricci,

Schall, and Verbiest are associated. With the death of Kang Hsi, the greatest of the Manchu rulers, in 1722, Roman Catholic Missions entered upon a period of severe limitations and, ere long, of cruel persecution. Hundreds of Chinese converts were put to death with not a few European missionaries. Though many of the methods employed by the followers of Loyola, Dominic, and Francis may be open to criticism, their ability and influence are beyond question, and their zeal was both an inspiration and reproof to many. Their success in living in inland China, in spite of every obstacle, was, as we shall see, one of Hudson Taylor's strong arguments for Protestant missionaries doing the same.

In 1807, eight years before the Battle of Waterloo brought peace to Europe, Dr. Morrison sailed for China in connection with the London Missionary Society, as the first Protestant missionary to that great land. At this time the East India Company had the monopoly of all trade in the Far East, and in consequence of their opposition to missionary work he was compelled to travel *via* America. For twenty-seven years, with only one furlough, he laboured on practically alone, for Milne, who reached China in 1813 and died in 1822, was not allowed to reside either at Canton or Macao. In 1834, the same year as the East India Company's Charter expired, Morrison died, having left behind him for the use of his successors a Chinese and English dictionary, the whole of the Bible translated into the Chinese language, and the Anglo-Chinese College established at Malacca. These tasks had been accomplished almost single-handed, in the face of almost every discouragement short of violent expulsion from the country.

Shortly before his death he had been cheered by the arrival at Canton and Macao of three American workers—Bridgman, the founder of *The Chinese Repository*; Wells-Williams, the author of *The Middle Kingdom*, and Abeel. China was still closed to the Gospel, and the London Missionary Society was compelled to carry on its work for the Chinese in the Malay Peninsula, under the title of the Ultra Gangees Mission. The remarkable journeys of Karl Gutzlaff



along the coast of China, in Chinese junks and other vessels, during the years 1831 to 1835, aroused the greatest interest in England and America, and indirectly led to the formation of the Chinese Evangelization Society, which sent out Hudson Taylor.

The cessation of the East India Company's Charter in 1834, the subsequent competition in trade, and especially in the opium traffic, with the misunderstandings between the Chinese Government and Lord Napier, who now as an official of the British Crown claimed equal rank with the Viceroy of Canton, soon gave rise to conditions which only needed time and occasion to develop into war. That occasion came when Commissioner Lin, in his determination to crush the illegal opium trade, blockaded the foreign factories and burnt 20,283 chests of opium, valued at two million pounds sterling.

It is not possible wholly to exonerate either party in respect to the war that followed. England had been almost unbearably provoked by China's contempt and obscurantism, while China's suspicions had been in part, at least, justified by the evils of the opium traffic. No matter how many factors conspired to make up the total of ill-will which developed into war, the conflict itself, in its last issue, centred around the opium problem, and in consequence that war will, to the end of time, be not unnaturally known, to our disgrace, as the first opium war.

As a result of this war, Hongkong was ceded to the British in 1841, and by the Treaty of Nanking, signed in the following year, the five Ports of Canton, Amoy, Shanghai, Ningpo, and Foochow were thrown open to trade. At the time of Dr. Morrison's death there had been only two missionaries actually residing on Chinese soil, Messrs. Bridgman and Wells-Williams, both of the American Board. In the same year, however, Dr. Peter Parker, the founder of Medical Missions in China, and the Rev. Edwin Stevens reached Canton. With the opening of the Treaty Ports named above, there was immediately a forward movement, and from that time these five ports, with Hongkong, became new centres of missionary activity.

When the Treaty was signed in 1842 there were thirty-two persons actively engaged in work among the Chinese, either in China or in the Straits Settlements. Most of these naturally availed themselves of the newly opened doors, and transferred their work direct to Chinese soil. Such in brief was the situation when the burden of China began to be laid upon the heart of young Hudson Taylor.

## II

### HUDSON TAYLOR AND HIS CALL

IN 1832 James Hudson Taylor was born at Barnsley in Yorkshire. Before his birth his father had been deeply moved in regard to the spiritual needs of China, in consequence of reading several books upon that country, and especially one by Captain Basil Hall. Being prevented himself from going out as a missionary, he and his wife definitely prayed that if God should give them a son, that son might dedicate his life to that great land. This hope was treasured up within their hearts, and never mentioned even to that son until he had been more than seven years in the foreign field. The call, if there was to be one, must come direct from God Himself.

Hudson Taylor, brought up amid the helpful influences of a godly home, early had his heart softened towards things Divine, and though he passed through a period of spiritual indifference, and even of scepticism, about the age of sixteen, he definitely accepted the atoning work of Christ on his behalf in June 1849, when seventeen years of age. It was not many months after this decisive experience ere he heard the Call of God for the Mission Field. Having a leisure afternoon, he retired to his own room for a time of communion with God.

“Well do I remember that occasion,” he wrote in later years, “how in the gladness of my heart I poured out my soul before God, and again and again confessed my grateful love to Him who had done everything for me—who had saved me when I had given up all hope and even desire for salvation. I besought Him to give me some work

to do for Him, as an outlet for love and gratitude ; some self-denying service, no matter what it might be, however trying and trivial ; something with which He would be pleased and that I might do for Him who had done so much for me. Well do I remember, as in unreserved consecration I put myself, my life, my friends, my all, upon the altar, the deep solemnity that came over my soul with the assurance that my offering was accepted. The presence of God became unutterably real and blessed ; and though but a child . . . I remember stretching myself on the ground and lying there silent before Him with unspeakable awe and unspeakable joy."

Although from this time forth he felt the Call of God upon him, and not free to accept other openings in life which were offered to him, he did not then know for what service he had been accepted. Before the year 1849 closed, however, the claims of China had been laid heavily upon him. At that time there were but few books upon that country which were accessible, but he succeeded in borrowing a copy of Dr. Medhurst's *China*, the perusal of which strengthened his sense of China's need, and at the same time impressed him with the value of Medical Missions. This impression directed the course of his studies during the next two or three years.

But the Call of God to China was to be even more definite yet. It came to him, so wrote his mother in her little book of recollections, as definitely as if a voice had spoken the words, "Then go for Me to China." Concerning this experience Mr. Taylor wrote himself :

Never shall I forget the feeling that came over me then. Words can never describe it. I felt I was in the presence of God, entering into covenant with the Almighty. I felt as though I wished to withdraw my promise, but could not. Something seemed to say, "Your prayer is answered, your conditions are accepted." And from that time the conviction never left me that I was called to China.

Nearly four years were yet to elapse ere he set sail for that distant land, and these years were to be full of spiritual and intellectual preparation. He was to be brought so to subject his will to God as to be willing, on account of family claims, to remain at home. He was to be tested through his affectionate nature as to whether this call to the foreign

field, or the heart of the lover, should govern his conduct. He was, through many and varied experiences, some of which sounded the very depths of his soul, to prove the power of prayer to move the arm of God. He was to learn many real lessons of faith in God, in whom both he and those who subsequently joined him were to put their trust. In the midst of such lessons on the deepest things of the Spirit he steadily and hopefully continued his medical and other studies.

And all this time the call to China was sounding louder and louder in his ears. In the spring of 1850 a magazine entitled *The Gleaner in the Mission Field* began to be published, in order to give the latest tidings of Dr. Gutzlaff and his workers in China. The information thus supplied was eagerly devoured by the would-be worker in that field, and through this medium he was introduced to the Chinese Evangelization Society, under which organization he was ere long to set forth. All his correspondence at this time reveals how heavily the burden of China had been laid upon his heart. The zeal of the Lord literally consumed him, and we find him in 1852 writing to his mother in the following strain :

Oh Mother, I cannot tell you, I cannot describe how I long to be a missionary ; to carry the Glad Tidings to poor perishing sinners ; to spend and to be spent for Him who died for me. I feel as if for this I could give up everything, every idol, however dear. . . . I feel as if I could not live if something is not done for China.

Thus burdened, and with the flame of sacred love burning in his heart, he prayed and sought to know God's Will as to the channel through which he should set forth, for Go he must, whether he went unsupported or not. The Societies which then had work abroad were thought of, but of them he wrote in 1850 to his sister :

The Wesleyans have no station in China. The Established Church have one or two, but I am not a Churchman. The Baptists and Independents have stations there, but I do not hold their views.

Thus exercised he was the more cast upon God for guidance, and He, in whose hands are all our ways, led him to

offer to the Chinese Evangelization Society. By them he was gladly accepted, and on September 19, 1853, as a young man of only twenty-one, he set sail from Liverpool in the sailing ship *Dumfries*, a vessel of scarcely 470 tons burden. After a voyage of over five months, beset at times with almost overwhelming dangers, he safely landed at Shanghai on March 1, 1854.

### III

## HUDSON TAYLOR'S EARLY EXPERIENCES

FROM that spring day in 1854, when Hudson Taylor landed in Shanghai, to the midsummer of 1860, when he embarked for England, the future founder of the China Inland Mission was to pass through a period of severe missionary probationer-ship, all-important to himself and to the future work. Into these nearly six and a half years were to be crowded many and varied experiences, all of which were to test and prove the man as well as the principles upon which he was to establish that Mission. The period therefore was one of fundamental importance, and there is a natural temptation to tell somewhat in detail the story of these years, so pregnant with great issues, but as the story has already been so fully told elsewhere,<sup>1</sup> we must content ourselves with briefly summarizing some of the outstanding facts and lessons.

Distance was a formidable reality in 1854, when Hudson Taylor first reached Shanghai. The Suez Canal had, of course, not been opened, and ocean-going steamers, with the exception of an occasional gunboat, were almost unknown in Eastern waters. Japan was as yet a closely sealed country, and telegraphic communication with the Far East was not even partially established until ten years later. Those were the days of the sailing vessels, of the famous tea-clippers, and, sad to say, of the armed opium schooners, with their sinister traffic. Letters to China cost 2s. 8d. per half ounce, and the charges on each separate paper was 6d.

<sup>1</sup> *A Retrospect*, by J. Hudson Taylor; and *Hudson Taylor in Early Years*, by Dr. and Mrs. Howard Taylor.



Up to 1846 ten months had been necessary to get an answer to a letter from China, but though this period had been considerably shortened, for the mails, when Hudson Taylor sailed, he must have felt keenly his isolation when he stepped ashore at Shanghai, an unknown and unwelcomed stranger.

And as to the country itself, he was to find this in no suitable state for residence. The Taiping Rebellion, which had broken out in 1850, and had in its earlier stages inspired the hope within many hearts that it would prove to be a mass movement toward Christianity, had begun to degenerate into a cruel and sanguinary movement, which was for the next ten years to devastate the fairest provinces of China, and result in the loss of millions of lives. Shanghai itself had fallen into the hands of a band of rebels, known as the Red-Turbans, while an army of from forty thousand to fifty thousand Imperial troops had infested the city, to the no small danger and discomfort of the little European community.

Under such circumstances living outside of the Settlement was impossible, yet within that limited and privileged area accommodation was scarcely to be had at any price. To make matters worse, the dollar had risen to an almost prohibitive figure, so that the prospects of the new arrival, who had only a small income in English money, were dark indeed. Of two friends, to whom he had letters of introduction, one was dead and the other had left the country, but through the third and last letter, addressed to Dr. Medhurst, he was introduced to Dr. Lockhart, who most kindly allowed him to live with him for a period of six months.

Upon the expiration of these six months, which had been assiduously devoted to study, he moved into the Chinese city, although such a step was attended with no little danger. It was only for a few months, however, that this attempt to live among the people was practicable, for when the French joined the Imperialists in attacking the city, he was obliged to return to the Foreign Settlement.

“Of the trial of this early period,” he subsequently wrote, “it is scarcely possible to convey any adequate idea. To one of a sensitive

nature, the horrors, atrocities, and misery connected with war were a terrible ordeal. The embarrassment, also, of the times was considerable. With an income of only eighty pounds a year, I was compelled, upon moving into the Settlement, to give one hundred and twenty for rent, and sublet half the house. . . . Few can realize how distressing to so young and untried a worker these difficulties seemed, or the intense loneliness of the position of a pioneer who could not even hint at many of his circumstances, as to do so would have been a tacit appeal for help."

Such were some of the adverse conditions under which the young missionary entered upon his new sphere of service, and in which he had in a very practical way to learn to lean upon his God. Nothing daunted, however, he steadily faced the appointed task, and in the autumn of his first year set forth, in company with Dr. Edkins, on his first missionary journey. The greater part of the next year, too, was devoted to a series of extensive and arduous journeys, sometimes in company with the Rev. J. S. Burdon, afterwards Bishop of Victoria, Hongkong, with whom he endured no little rough handling from some of the mobs encountered. It was at this time that he was led to adopt the Chinese dress, a custom which, in consequence of its manifest advantages for living and working inland, became, with a few exceptions, general in later years throughout the Mission.

Toward the close of 1855, in consequence of consular instructions forbidding him to settle on Tsungming island, where he had successfully rented premises, he was obliged, with a sad heart, to return to Shanghai. This prohibition, disappointing as it was at the time, was instrumental in bringing him into contact with the Rev. William Burns, of the English Presbyterian Mission, with whom he was to be closely associated for some seven months. Together these two workers engaged at first in evangelizing many cities and towns in southern Kiangsu and northern Chekiang, and later, in similar work in the city of Swatow.

These months of fellowship with so experienced a Christian and soul-winner were of great value to Hudson Taylor at this formative period of his life. Writing in later years of those days, he said :

Those happy months were an unspeakable joy and privilege to me. His love for the Word was delightful, and his holy and reverential life and constant communings with God made fellowship with him satisfying to the deep cravings of my heart. His accounts of revival work and of persecution in Canada and Dublin, and in Southern China were most instructive, as well as interesting; for with true spiritual insight he often pointed out God's purpose in trial in a way that made all life assume quite a new aspect and value. His views, especially about evangelism as the great work of the Church, and the order of lay evangelists as a lost order that Scripture required to be restored, were seed-thoughts which were to prove fruitful in the subsequent organization of the China Inland Mission.

When in July 1856 Hudson Taylor left Swatow to fetch his medical outfit from Shanghai, he had hoped soon to re-join Mr. Burns. But this was not to be. Upon reaching Shanghai, he was distressed to learn that all his medical instruments and stores had been destroyed by fire. Hoping to obtain a fresh supply from his colleague, Dr. Parker, he set off for Ningpo, but on this journey was robbed of all his possessions, valued at about £40. This trying experience was overruled of God to affect his future in more ways than one.

In the first place it delayed his immediate return to Swatow, which was providential. For some years past there had been strained relations at Canton between the Chinese and foreigners, and Lord Palmerston had resolved "to take advantage of the first occasion to coerce the Chinese into relations of a normal character." The seizure by the Chinese of the lorcha *Arrow*, and the hauling down of the British Flag, which it was illegally flying, gave the occasion, and from that date, in October 1856, until the ratification, at Peking in October 1860, of the Treaty of Tientsin, signed two years before, an almost continuous state of hostilities continued between the two nations.

Under such circumstances a return to the south was impracticable and dangerous, and, moreover, William Burns had been arrested and sent to Canton. Thus was his way hedged in until there seemed no other course open for him but to return to Ningpo and unite in service with his brethren, Dr. Parker and Mr. John Jones of the Chinese Evangelization Society. And indeed, the same Spirit who

suffered not St. Paul to go into Bithynia was guiding the footsteps of Hudson Taylor also, for the three and a half years of more settled work in Ningpo which followed were to play no unimportant part in his preparation for future leadership. And even his robbery upon the road was not without its blessings, for his policy of not prosecuting the man who had robbed him so commended itself to a Christian in England as to secure the lasting friendship of one who was to be a generous donor for years to come.

These years at Ningpo were lived in the midst of troublous times, as has been suggested above. The bombardment of Canton was not unnaturally resented by the Cantonese living in Ningpo, and only the guardian hand of God delivered the little band of workers in that city from deliberately planned massacre. And while learning to trust God for protection from evil, the young missionary learned to trust God more fully for his daily bread. It was during this period (May 1857) that he and Mr. Jones were led to sever their connection with the Chinese Evangelization Society, in consequence of that organization being so frequently in debt. This separation, which took place without the least breach of friendly feeling on either side, was not a little trying to faith, but here again opportunity was afforded of testing on the field the principle of faith in God for temporal supplies which was to be so extensively relied upon in years to come. It is not surprising, therefore, to learn that it was at this time that the mottoes of "Ebenezer" and "Jehovah Jireh," which have meant so much to the Mission ever since, were apparently adopted.

In January 1858, Hudson Taylor was married to Miss Maria Dyer, daughter of the Rev. Samuel Dyer, one of the early representatives of the London Missionary Society in the Far East. Blessed with such a helpmeet, he gave all his time and strength to evangelistic work, until, in 1859 when Dr. Parker left for England, he took over the care of the hospital also. Thus, really overwhelmed with work and tried by sickness, he and his noble wife laboured on, proving God's sufficiency for every need, in the midst of much bitter anti-foreign feeling, which at times threatened life itself.

The need of helpers was, of course, sorely felt, and on January 16, 1860, Hudson Taylor wrote home to his parents :

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

But this was not to be yet. The incessant physical and mental strain involved in caring for a growing Church, as well as the hospital, were more than health could stand, and by the summer of the same year an immediate furlough became necessary, if life was to be spared. Hudson Taylor was therefore under the painful necessity of closing the hospital, and of leaving the little company of from thirty to forty Christians who had been gathered together. Taking with him a young Chinese to help in literary work at home, he and his wife set sail for England (July 1860), earnestly praying that through their home-going God would raise up fresh labourers for the needy province of Chekiang.



# THE FIRST DECADE

1865-1875

- CHAP. 4. THE BIRTH OF A MISSION.  
" 5. LAYING THE FOUNDATIONS.  
" 6. THE *LAMMERMUIR* PARTY.  
" 7. SETTLING INLAND.  
" 8. AN ENLARGED COAST.  
" 9. THE YANGCHOW RIOT.  
" 10. TWO NEW PROVINCES.  
" 11. TROUBLED ON EVERY SIDE.  
" 12. FAINT YET PURSUING.  
" 13. THE HOME DEPARTMENT.  
" 14. WAXING STRONG IN FAITH.

It is not easy everywhere, especially in England, to set about doing what no one has done before. Many people will undergo considerable risks, even that of death itself, when they know that they are engaged in a cause which, besides approving itself to their consciences, commands sympathy and approval, when they know that their motives are appreciated and their conduct applauded. But in this case custom was to be violated, precedent broken through, the surprise, sometimes the censure, of the world to be braved. And do not underrate that obstacle. We hardly know the strength of those social ties that bind us until the moment when we attempt to break them.

FLORENCE NIGHTINGALE.

What I have to tell you illustrates two truths, which are, to my mind, confirmed by the inner history of all vital evolutions of which we know anything in the past history of the human race. The first of these two truths or principles is, that in order to produce a movement of a vital spiritual nature some one must suffer, some one must go through sore travail of soul before a living movement, outwardly visible, can be born. . . .

The second truth which, I think, is illustrated by our experience is this: a movement which is of God, of divine origin, and which is rooted in the will of Him who is the God of Justice, is and must be preceded by prayer. It must have its origin in His own inspiration.

JOSEPHINE E. BUTLER.



## IV

### THE BIRTH OF A MISSION

MUCH of the world's work is done by pent-up forces. The steam which drives the engine does so because it is conserved and fettered. Its very limitations are the secret of its power. And this is sometimes true in human life. What are the yearnings of the heart but the pent-up forces of love. And nothing can so intensify these as to hedge in their activities. This was to be the experience of Hudson Taylor now.

The call of God and the needs of China had brought him out from home to the land of his adoption, and there, face to face with the actual facts of heathenism, he had realized as never before how unutterably real were China's spiritual need and claims. With an unreserved devotion he had thrown himself into the midst of the conflict, and had undoubtedly found no small relief in the joys of active service.

But now that outlet for his passionate love was to be stopped through failing health. The little group of Chinese converts, to whom he had become so attached, must be left behind, as well as the unevangelized millions. To Hudson Taylor this failure of health seemed nothing less than a great calamity, and his only relief was to be found in earnest pleadings with God. But He who orders all our ways was planning for His servant far more wisely than could then be seen.

The day before leaving China Mr. Taylor had written to his kind friend, Mr. W. T. Berger, saying :

We are bringing a young Chinese brother with us, to assist in translating, and, I hope, to assist in teaching the dialect to fellow-workers, if the Lord induces any to return with us.

And all the way throughout the voyage home, he and his wife had prayed that God would make this enforced furlough the means of raising up at least five helpers to labour in Ningpo and the province of Chekiang. The larger needs of inland China had not then begun to press upon him as a practical problem. That was to come, as we shall see. Meanwhile, the prayer was for "at least five helpers" for the needs of Ningpo and locality, and in this he was to prove that prayer was God's method for calling forth labourers as well as for obtaining funds to support them.

When Mr. Taylor first reached England he did not anticipate any lengthened stay, but medical opinion soon assured him that any return to China for some years was impossible. Saddened and perplexed by such a prospect, he settled in East London, where he devoted himself, with the Rev. F. F. Gough of the Church Missionary Society, to the revision of a version of the New Testament in the Ningpo colloquial, as well as to the completion of his medical studies at the London Hospital, when he took his M.R.C.S. degree.

During this same period of study and literary work he was brought into contact with some whose hearts were being drawn towards China. These were invited to come and spend some time beneath his roof, and there through personal contact and their success in the study of Chinese, their fitness for the field was tested.

And prayer was answered, for from that home in East London the workers asked of God for the little Ningpo Mission all set forth. The first of these were Mr. and Mrs. Meadows, who sailed in January 1862, while the last three sailed in April 1865. These were the forerunners of many hundreds who were to follow in later years.

While these practical illustrations of answered prayer were being given,—and the detailed story of these years shows how fully God was guiding,—Hudson Taylor was being trained of God in another school for his future responsibilities.

“ While in the field,” he wrote, “ the pressure of claims immediately around me was so great that I could not think much of the still greater needs of regions farther inland ; and if they were thought of, could do nothing for them. But while detained for some years in England, daily viewing the whole country on the large map on the wall of my study, I was as near to the vast regions of Inland China as the smaller districts in which I had laboured personally for God ; and prayer was often the only resource by which the burdened heart could gain any relief.”

At the same time as this wider vision of China's need was being given, a deeper insight into God's purpose was being gained. The message to Israel of old was coming home to him—“ Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; spare not, lengthen thy cords and strengthen thy stakes.” The daily sight of that map of China, with its vast unevangelized regions, came as a daily call to lengthen the cords, while the daily study of God's Word for the purposes of translation was a daily lesson in strengthening the stakes.

“ In undertaking this (translation) work, in my shortsightedness,” he wrote, “ I saw nothing beyond the use that Book, and the marginal references, would be to the native Christians ; but I have often seen since that, without those months of feeding and feasting on the Word of God, I should have been quite unprepared to form, on its present basis, a Mission like the China Inland Mission.

“ In the study of the Divine Word I learned that to obtain successful labourers, not elaborate appeals for help, but first, earnest prayer to God to thrust forth labourers, and, second, the deepening of the spiritual life of the Church, so that men should be unable to stay at home, were what was needed. I saw that the Apostolic plan was not to raise ways and means, but to go and do the work, trusting in the sure word, which had said, ‘ Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.’ ”

It was during this period when Hudson Taylor was engaged in study, in the translation of the Scriptures, and constant prayer for China, that a request came from the Rev. W. G. Lewis of Bayswater, the Editor of the *Baptist Missionary Magazine*, for a series of articles on China. This seemed to be God's opening for placing the facts

before the public, but the subject proved greater than had been anticipated, and what was commenced for this magazine grew into a book of over one hundred pages. The detailed study of the facts, which was necessary for the writing of this book, only fanned the flame of zeal within the heart of the writer, and though the final results were not published until October 1865, the many months of prayerful pondering over the needs of China—for the book was more than a year in preparation—played an important part in leading up to the momentous decision at Brighton in June 1865.

It was evident that all his experiences were heading up to a crisis. He had been much exercised as to whether he ought not to join one or other of the existing Missionary Societies, and he had approached the leading Missions in England in regard to the needs of Inland China. But their hands were already full, funds were short, and, moreover, Inland China was regarded at that time as closed. While engaged in prayer and conference with his friend and fellow-worker, the Rev. F. F. Gough, and also with Mr. and Mrs. Berger, and his own wife, the growing conviction laid hold upon him that God would have him venture forth himself in faith.<sup>1</sup> On June 1, 1865, he wrote to his mother from East Grinstead :

I desire, if the Lord will, to get four missionaries, two married and two single, off by the end of the summer or the beginning of the autumn. . . . It is much pressed on me to try and get twenty more European missionaries besides these four, so as to send at least two

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<sup>1</sup> In the discussions connected with the founding of the Church Missionary Society, it was decided "that, if clergymen could not be obtained, laymen should be employed as catechist to teach the Gospel to the heathen. The remark of Mr. Venn, in reply to an alleged objection that such a proceeding would violate Church order, was this: 'I would sacrifice a great deal to preserve Church order, but not the salvation of souls.'"—*Memoirs of Rev. Henry Venn*, Secretary Church Missionary Society.

"Wesley's conviction of the importance and necessity of the lay ministry had been deepened since the last session. Providential circumstances every day rendered it more evident that the great religious interest which had begun in the land must be conducted forward chiefly by that agency or be generally abandoned. Next to revelation itself, such providential indications were decisive to Wesley's judgment."—*Stevens' History of Methodism*, vol. i. p. 246.

into each province of China Proper in which there is no missionary, and two into Chinese Tartary ; and to try to send with them an equal number of Chinese helpers, making in all forty-eight persons (beside those on the way) requiring support. The expense of these would exceed £5000 a year. Will you earnestly pray God to guide me aright whether to attempt this or not ?

It was an encouragement, in considering this great undertaking, to know that Mr. Berger had promised to care for the work at home, but it was a large venture of faith, and as he faced all that was involved, while he was bound to confess that God was able, he yet dreaded the responsibility. It was true that he had already proved God's faithfulness to himself personally, and the five workers prayed for had been given and their needs supplied. Yet he shrank from all that was involved in leadership, and held back, until the hidden fires of this controversy with God began slowly to undermine his health. "The feeling of blood-guiltiness became more and more intense." "Perishing China so filled my heart," he wrote, "that there was no rest by day and little sleep by night."

It was while he was in this state of heart and mind that his old friend, Mr. George Pearse, concerned about his health, invited him to Brighton. Concerning the crisis which followed, we must quote Mr. Taylor's own words. These are as follows :

On Sunday, June 25th, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony ; and there the Lord conquered my unbelief, and I surrendered myself to God for this service. I told Him that all the responsibility as to issues and consequences must rest with Him ; that as His servant, it was mine to obey and to follow Him—His, to direct, to care for, and to guide me and those who might labour with me. Need I say that peace at once flowed into my burdened heart ? There and then I asked Him for twenty-four fellow-workers, two for each of the eleven inland provinces which were without a missionary, and two for Mongolia ; and writing the petition on the margin of the Bible I had with me, I returned home with a heart enjoying rest such as it had been a stranger to for months, and with an assurance that the Lord would bless His own work, and that I should share in the blessing.

The words of this historic petition were :

Prayed for twenty-four willing, skilful labourers at Brighton, June 25, 1865.

The Bible in which these words were recorded still exists, a treasured memorial of that memorable occasion so many years ago.

“ How restfully I turned from the shore,” wrote Mr. Taylor, “ when this was done. The conflict was all ended. Peace and gladness filled my soul. I felt almost like flying up that steep hill by the station to Mr. Pearse’s house, and how I did sleep that night ! My dear wife thought that Brighton had done wonders for me ; and so it had ! ”

## V

### LAYING THE FOUNDATIONS

ON that day at Brighton the great surrender had been made. He who had gladly laboured in the field, and longed that others should do so also, had, after a period of severe spiritual conflict, yielded himself to God for all that leadership of a new enterprise might mean. Five workers had gone forth, but with the prospects of a growing work it was necessary that steps should be taken to make the needs of China more fully known, to secure the prayerful sympathy of God's people at home, and to formulate more clearly the principles and procedure of the new Mission.

The publication of the articles on China, under the title of *China's Spiritual Need and Claims*, to which reference was made in the last chapter, was therefore pushed forward. In this book the whole field was carefully surveyed, and it was shown that in the seven provinces in which work had been commenced, there were 204 millions of people with only 91 workers, while there were eleven other provinces in Inland China with a population of 197 millions, for whom absolutely nothing had been attempted. After having carefully set forth and tabulated these facts and figures, the needs of the outlying Dependencies were also recounted. This book, as all who have read it will know, was no mere dry summary of statistics. The fire which burned within the heart of the writer is felt at almost white heat on every page. The needs, the possibilities, the facilities for work were all set forth in reasoned argument. The country was accessible, for the Treaty of 1858, ratified at Peking in 1860,

had in Articles VIII., IX., and XII. promised religious liberty, authorized British subjects to travel inland, and also permitted the building of Churches and Hospitals. What was there to hinder? Nothing, apparently, but the apathy and indifference of so-called followers of the Lord Jesus Christ. Were not Roman Catholics already living and working in the interior? Then, why should not Protestants do so also? This argument is somewhat fully referred to in the first edition of the book, but in the third edition, issued three years later, the contrast of these two Churches is more fully set forth as a reproach to Protestant Christendom.

“ We refer the reader,” he writes, “ to the deeply important paper appended to the preface to this (the third) edition—the comparative table of statistics of Roman Catholic and Protestant Missions in China in 1866—which will prove most suggestive to the thoughtful mind. How is it that 286 Roman Catholic missionaries, with but few exceptions, not only can live but are actually residing in the interior, are labouring in each of the eighteen provinces (and in the outlying regions), and are spread over the whole extent of these provinces; while the 112 Protestant missionaries, with still fewer exceptions, are congregated together in the few free Ports of commerce? ”

A first edition of three thousand copies of this burning appeal was published in October, through the generous help of Mr. Berger, and copies were by permission freely distributed at the Mildmay Conference, held that year, which at that time was held in the last week of October. Another edition was called for in the following year, and another in 1868, and again another in 1872, and then for a time the book was allowed to go out of print. But between June 1884 and September of the same year a fifth edition of five thousand copies was exhausted, and a sixth and seventh edition followed soon after. We have briefly related these facts in regard to the circulation of this remarkable book, because its influence was felt far and wide, and led not a few in later years to offer themselves for service in China.

We must now, however, retrace our steps to the days when the book was being completed. In addition to this printed appeal, opportunities were sought for personally







SOME PRE-"LAMMERMUIR" WORKERS.

*Standing*—Dr. Barchet, Mr. J. W. Stevenson, Mrs. Stevenson, Mr. Crombie.

*Sitting*—Mr. Stott, Mrs. Hudson Taylor, Mr. Hudson Taylor, Mrs. Crombie.  
*To face p. 29.*

speaking to God's people. To this end Mr. Taylor attended the Annual Conference for the Deepening of the Spiritual Life at Perth in 1865, and, as we have already mentioned, spoke at Mildmay, where he circulated his book. In February of the following year he visited Ireland in company with Mr. Grattan Guinness, and held meetings at Dublin, Cork, Limerick, Belfast, and other places. It was upon this occasion that he met an interesting group of men in Mr. Grattan Guinness' theological class at Dublin. Among these were John M'Carthy, Charles and Edward Fishe, and the subsequently famous Thomas Barnardo. With the exception of Mr. Barnardo, all these went forth to China, and Barnardo himself came to London as a candidate; but while engaged in his medical studies, at the suggestion of Mr. Taylor, his well-known work for the outcast children of London began, which proved to be God's call to him to stay at home.

The interest at home had begun to grow. On October 3, 1865, Mr. and Mrs. J. W. Stevenson and Mr. Stott had sailed for China, to strengthen the hands of the little group already there, and applications from more than forty volunteers soon gladdened Mr. Taylor's heart. From among these some fifteen or sixteen of the most suitable candidates were invited to come and stay with Mr. and Mrs. Taylor in East London, that their qualifications for the work might be tested. The home at Beaumont Street had already proved too small, and a larger house in Coborn Road had been taken, which, however, soon became inadequate.

While God was thus blessing and developing the work, much time was being spent by Mr. and Mrs. Taylor and Mr. and Mrs. Berger, sometimes at the lovely home of the latter at East Grinstead, in earnest prayer and conference as to the principles and practice which should govern the new organization. Without any attempt to lay down detailed rules, a few broad principles began gradually to manifest themselves as essentials for hearty co-operation. With these as a basis, the future could safely be left with God, Who, as His people walked with Him, would reveal His mind and will as the work developed. It was wise that

it should be so, for as another, whose influence has been felt throughout the world, has said, "The small still beginning, the simple hardship, the silent and gradual struggle upwards, these are the climate in which an enterprise really thrives and grows. Time has not altered our Saviour's lesson on that point, which has been learnt successively by all reformers from their own experience." <sup>1</sup>

In the first place, it was decided to form the Mission upon a broad catholic basis, the work to be evangelistic and interdenominational, the few workers who had gone forth before the close of 1865 being from most of the leading denominations of Great Britain.

Then in regard to the labourers themselves, while it was acknowledged, and we quote from the first edition of *China's Spiritual Need and Claims*, that

"there is ample scope for the highest talents that could be laid upon the altar of God; there being an urgent call for men filled with love to God, whose superior education would enable them to occupy spheres of usefulness into which others could not enter"; yet "the proposed field is so extensive, and the need of labourers of every class is so great, that 'the eye cannot say to the hand, I have no need of thee'; nor yet again the head to the feet, 'I have no need of you'; therefore persons of moderate ability and limited attainments are not precluded from engaging in the work. . . . There was need of and work for a Paul, an Apollos, a Luke, as well as those who were manifestly 'unlearned and ignorant,' but of whom men 'took knowledge that they had been with Jesus.'"

It was intended, for the early days at least, that Ningpo and its neighbourhood should be the base for their operations, and it was therefore proposed to select one of the towns or cities easily approached from Ningpo as headquarters. Events justified this proposal, for Hangchow became the centre of affairs during the earlier years. There the early missionaries were to increase their acquaintance with the language, and acquire a knowledge of the habits and customs of the Chinese, and there they could assume the dress of the people and begin to labour among them. From that centre they were to go forth to more distant provinces,

<sup>1</sup> Florence Nightingale.



and to that centre they could return in case of sickness or persecution.

In regard to funds, it was estimated that on the plans and extent proposed a yearly expenditure of about £5600 would be needed in addition to the £2600 required for outfit and passage money. "These are large sums," wrote Mr. Taylor, "but they will not exhaust the resources of our Father, who said, 'Open thy mouth wide and I will fill it.' " A sum of £2000, or a proportionate part of the expenses of each of the labourers had been promised. One worker was already supported by a Church at home, and it was believed and hoped that other Churches or private individuals would be led to take a similar course. An account was opened in the London and County Bank, and it being necessary for this purpose to adopt a definite name, that of the CHINA INLAND MISSION was finally decided upon, as being on the whole most suitable, though it was added, "We do not, in adopting the title China Inland Mission, propose to abandon the work at the base line of Ningpo." This principle, it may be said, has governed the Mission in all its developments inland ever since.

Mr. W. T. Berger had already consented to carry on the work of the Home Department when Mr. Taylor should return to the Field, so friends were notified that contributions could be sent direct to the Bank, or to W. T. Berger, Esq., Saint Hill, East Grinstead, or to Mr. Hudson Taylor at 30 Coborn Road, Bow, until his departure.

It was decided that there should be no collections or authorized appeals for support, in order that funds might not be deflected from other channels. Thus, although Mr. Taylor did not hesitate, when he thought it desirable, as the early records of the Mission will show, to publicly state what financial outlay certain developments involved, there was to be no solicitation of money, but a simple dependence upon God to move the hearts of His stewards, as His servants obeyed His bidding.

It was also thought desirable that the workers should adopt Chinese dress. The advantages of this Mr. Taylor had himself proved, and in the third edition of *China's*

*Spiritual Need and Claims*, published in 1868, was printed an Appendix of ten pages, mainly taken from a paper prepared for candidates, setting forth in forcible argument the reasons for this practice. A few extracts from that paper may well be quoted here, rather to indicate the spirit which was to animate and govern the whole Mission than to prove the advisability of the adoption of the Chinese dress, which was in reality only one incident in the missionary's attitude towards the people he sought to win.

“ Had our Lord appeared on earth as an angel of light,” Mr. Taylor wrote, “ He would doubtless have inspired far more awe and reverence, and would have collected together even larger multitudes to attend His ministry. But to save man He became man, not merely like man, but *very* man. And furthermore, He was specially sent to the lost sheep of the house of Israel. The immediate objects of His personal ministry being those under the law, He likewise was made, born, under the law; and became, not a mere proselyte, but a real Jew, for it became Him in *all* things to be made like unto His brethren. In language, in costume, in everything un sinful, He made Himself one with those He sought to benefit. Had He been born a noble Roman, rather than a Jew, He would, perhaps, if less loved, have commanded more of a certain respect; and He would assuredly have been spared much indignity to which He was subjected. This, however, was not His aim: He emptied Himself. Surely no follower of the meek and lowly Jesus will be likely to conclude that it is ‘ beneath the dignity of a Christian missionary ’ to seek identification with this poor people, in the hope that he may see them washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God ! ”

“ There is, perhaps, no country in the world in which religious toleration is carried to so great an extent as in China. The chief objection that prince and people have to Christianity is, that it is a *foreign* religion, and that its tendencies are to approximate believers to foreign nations. I am not peculiar in holding the opinion that the foreign dress and carriage of missionaries—to a certain extent affected by some of their converts and pupils,—the foreign appearance of the chapels, and indeed, the foreign air given to everything connected with religion, have very largely hindered the rapid dissemination of the truth among the Chinese.” . . .

“ Let us live in their houses, making no unnecessary alterations in external form, and only so far modifying their internal arrangements as attention to health and efficiency for work absolutely require. Our present experience is proving the advantage of this course. . . .

“ Having now given in detail my reasons for maintaining the

general principle of conforming oneself as far as possible to the social condition of the people for whose welfare we labour, and having pointed out the applicability of this principle to the case of the Chinese in particular, together with some of the collateral advantages resulting therefrom, it will be seen that it is not without reason that I desire to see this principle thoroughly carried into effect. Should any of you conclude to join our work, I trust you will do so with a full understanding of its nature, and the determination, by God's help, to act in consistency with it. Let there be no reservation: give yourself up wholly and fully to Him whose you are, and whom you wish to serve in this work, and then there can be no disappointment."

## VI

### THE "LAMMERMUIR" PARTY

WITH the closing of the year 1865, the year which had seen the foundations of the Mission laid, all the friends and students at Coborn Road gathered together for a special day of prayer and fasting.<sup>1</sup> There were many things in the retrospect, even at that early date, for which to thank God, while the problems of the new year, upon the threshold of which they then stood, were such as to call for earnest prayer and supplication.

Nine workers had already gone forth to China, of whom three were still upon the sea. In and around Ningpo upwards of one hundred converts had been baptized since the autumn of 1857, and several members of that Church were showing real zeal by spending all their spare time in evangelistic work. At home, also, there were encouraging signs of God's presence. The house at 30 Coborn Road had proved too small for the growing work, so that No. 34 and half of No. 33 had been taken, and so far all the expenses of rent, taxes, board, firing, and salaries had been met by special donations given for that purpose. A valuable printing press, with two fonts of type, a lithographic press, and a large electro-magnetic machine had been presented to the Mission for the work in China. During the year £1130:9:2 had been received towards the Mission's expenses, of which sum over £900 had been given since that memorable day in June at Brighton. All these things,

<sup>1</sup> From that time onward, December 31 and May 26, the anniversary of the sailing of the *Lammermuir*, have been observed as days of prayer and fasting throughout the Mission.



together with an enlarging circle of sympathizing friends and an encouraging number of candidates, were causes for thanksgiving.

But there were also many subjects for prayer. The tidings from China had been somewhat chequered. Some of the workers had been sick ; one, Mrs. Meadows, had died, and another had married outside the Mission. Some of the converts, too, were causing sorrow rather than joy. Then there was the unknown future, with all its possibilities and responsibilities. Since June regular prayer had been made for 24 European evangelists, and an equal number of Chinese helpers, for the eleven unevangelized provinces and Mongolia. Some of these workers had already volunteered, and the way seemed opening up for Mr. Taylor to return with the first large band.

Feeling that such a step was no light matter, and that a false move now might bring disgrace and contempt, not only upon God's people, but also upon God's cause, Mr. Taylor had decided to set apart the last week-day of the year for waiting upon God. As ever since that day, December 31 has been kept in the Mission as a day for prayer and fasting, the following extract from Mr. Taylor's letter, in which he inaugurated this custom, will be read with special interest by many. Writing from 30 Coborn Street on December 26, 1865, he said :

We have concluded to set apart Saturday next (the 30th) for devotional exercises. We have now arrived at a very momentous stage of our work. Besides the eight of our brethren and sisters who are now in China, or on their way there, between twenty and thirty others are desiring to serve the Lord there in connection with us. How much we need the Lord's guidance both for them and for ourselves ! We have undertaken to work in the interior of China, looking to the Lord for help of all kinds. This we can only do in His strength, and if we are to be much used by Him, we must live very near Him: We propose, therefore, to seek the Lord, both in private and unitedly, by prayer and fasting (see Acts xiii. 2) during the earlier part of the day. We shall meet unitedly from 10.30 A.M. to 1.30 P.M., and from 4 P.M. to 5.30 P.M.

And so the year closed with earnest pleadings with God that He would glorify His Name, and the New Year was

entered upon with a fresh assurance that He would certainly do so.

Early in the year 1866, the first official organ of the Mission was issued under the title of *China Inland Mission Occasional Paper*, and on February 6, Mr. Taylor sent the MS. of the first number to the printer. In this issue he stated that he hoped to leave England for China about the middle of May, in company with his wife and four children, and a party of some ten workers. To meet the expenses of so large a party, funds, he said, "to the amount of £1500 to £2000, according to the number going, would be required."

And now occurred a significant and encouraging illustration of the power of prayer which was to set God's seal upon the contemplated venture of faith. Just one month and six days had elapsed since the commencement of the year, during which period £170 had been received. It was manifest that if so large a party as was anticipated was to sail in May, funds for that purpose must come in much more freely. The fact that from £1500 to £2000 would be needed had been mentioned in the MS. sent to the press, but as there was no reason for delay in taking this need to God, a daily prayer meeting was immediately arranged. Owing to unexpected delays in the engraving of the cover, etc., this first issue of the *Occasional Paper* was not ready for the publisher until March 12, which happened to be another period of one month and six days. By this time £1274 had been received in answer to prayer, and it therefore became necessary to insert a coloured slip in the forthcoming magazine to let friends know that the sum mentioned as needed had been already supplied.

It is instructive to compare the moneys received during these two equal periods, and also the funds received during a similar period after the need had been met :

December 30 to February 6	. . . . .	£170	8	3
February 6 to March 12	. . . . .	1974	5	11
March 12 to April 18	. . . . .	529	0	0

It will be seen from these figures that previous to the publication of the paper, and not as a result of it, God had

supplied the need, and that when the special need had been met the special provision ceased. "Truly," wrote Mr. Hudson Taylor upon this occasion, "there is a LIVING GOD, and He is the Hearer and Answerer of prayer."

But this was not all. There was to be what Mr. Taylor delighted to call God's "exceeding abundantly." In April he had been asked to give a lecture on China at Totteridge, a village not far from London, and he had consented on condition that it should be announced upon the bills that there was to be No Collection. Mr. Taylor's reason for this was that he would not have the people who were present free themselves from a sense of responsibility by a gift under the impulse of the moment.

The lecture was delivered on May 2, with Mr. Taylor's host as Chairman. At the close of the meeting the Chairman urged Mr. Taylor to withdraw his prohibition to a collection, but without success. Early next morning Mr. Taylor received at the breakfast table a letter from Messrs. Killick Martin & Co., shipping agents, offering the whole of the passenger accommodation of the *Lammermuir*, and at the close of the meal he was called by his host into his study. Here his kind friend, and Chairman of the night before, handed him a cheque for £500, saying that he had intended giving £5 to the collection, but had been so burdened during the night that he now felt he could not give less than this larger sum. The simultaneous offer of the ship's accommodation and this munificent gift greatly encouraged Mr. Taylor. He went direct to the ship, found it in every way suitable, and paid in the cheque on account. Thus was the decision made and doubly ratified by God.

Those were busy days at Coborn Road. For long there had been an extensive correspondence with the friends of the Mission and with many candidates who were offering, while the testing and supervising of the studies of those who had come to London taxed the strength of the limited staff. There had been meetings far and near, preparation of MS. for the printer, in addition to many hours regularly devoted to prayer and thought. And now there was all the preparation of outfits to be hastened on, and all the necessary

arrangements inseparable from the handing over of the Home Department to Mr. W. T. Berger.

It was small wonder that Mr. Taylor wrote, five days before he sailed, in a farewell letter printed in the *Occasional Paper* :

The rapid growth of the work has involved a correspondence of such magnitude, that I have been absolutely unable to keep pace with it. I cannot but fear that some kind friends may have been pained by the answers to their letters being delayed, or by my deputing others to write to them for me. This has been a *dernier ressort*. Often I have tried by sitting up till one, two, three, four o'clock, and occasionally by giving up the whole night to correspondence, to avoid this alternative.

Saturday, May 26, dawned at last, a day which had been prevented by many prayers, and one which has since been followed by much thanksgiving. It was a memorable occasion, for then, unknown to all but a small circle of friends, and unsupported by any wealthy constituency at home, what was probably the largest missionary party up to that date set sail for the practically unopened land of China. Under the command of Captain Bell, with a crew of 34 hands, the *Lammermuir* set out from the East India Docks upon her long voyage with her missionary party numbering 22 in all. The names of those who sailed are as follows: Mr. and Mrs. Hudson Taylor and their four children, Mr. and Mrs. Nicol, Messrs. Duncan, Jackson, Rudland, Sell, and Williamson, Misses Barnes, Bausum, Blatchley, Bell, Bowyer, Desgraz, Faulding, J. M'Lean, and Rose. Miss Bell was acting as nurse to Mr. and Mrs. Taylor's children, and Miss Bausum was going out to join her mother, Mrs. Lord, at Ningpo.

It is easy now, in the light of subsequent history, to under-estimate what such a launching forth must have meant, but to those who sailed it was indeed the following of Abraham's example, who went out "not knowing whither he went." To the majority China was altogether an untried field, and the life of faith one of but recent experience; while to the leader the responsibility of leadership on such a scale was also an untried path.

The bond which then bound the party together was one





THE "LAMMENRUIT" PARTY.

Standing.—Miss J. McLean, Miss Barnes, Mr. Williamson, Miss Blatchley, Mr. Duncan, Miss Desgraz (Mrs. Tomalin), Mr. Sell, Miss Bausum (Mrs. Barchet),  
 Sitting.—Miss Rose (Mrs. Meadows), Mr. Rudland, Mr. Nicol, Mrs. Nicol, Miss Faulding (Mrs. Hudson Taylor), Mr. J. Hudson Taylor, Mrs. Hudson Taylor  
 (nee Dyer), Miss Bell, Miss Bowyer (Mrs. Baller), Mr. Jackson.



of love and of common trust in God. There were no written agreements required from the workers going forth, only a verbal understanding that they would act under Mr. Taylor's direction; and between Mr. Taylor and Mr. Berger, who had been increasingly drawn together, there was a mutual understanding that Mr. Taylor was responsible as the Director for all the operations in China, and that Mr. Berger would assume the position of Director at home. Yet from the first all things were ordered so as to be above criticism. The carefully-audited accounts right back to 1864 can still be seen in the *Occasional Papers*, and Mr. Taylor himself as the founder of the work "studiously refrained," to quote from Mr. Berger's first official letter as Home Director, "from appropriating any of the funds sent for the Mission to his own use, or that of his family, or for his own house-keeping," that he might "cut off occasion from them which desire an occasion" for criticism.

With the sailing of the *Lammermuir* party the houses in Coborn Road had been given up, and Mr. Berger's beautiful home at East Grinstead became the headquarters for the time being in England. None the less, however, the regular Saturday prayer meeting at 4 P.M. was continued in East London in the home of Mrs. Jones, 4 Montague Terrace, Bow Road.

The greater part of the voyage was peaceful, while blessing reigned throughout. Of the crew, three of whom were Christians when they started, more than twenty professed conversion during the voyage. The weather was propitious until they entered the China Sea, but there they encountered two terrible typhoons which threatened the total destruction of the vessel. All hands, ladies included, had to assist at the pumps, and it was only a much battered and dismantled vessel that was at last towed up the river into Shanghai on Sunday morning, September 30. The weary travellers fully recognized how much there was for which to be thankful. The lives of all had been spared and they had been brought safely through; whereas another vessel, which reached Shanghai soon after they did, had lost sixteen souls out of a company of twenty-two.

And yet there was much to try them, for the arrival of such a party, with the intention of venturing inland, was in the eyes of many to violate all precedent and propriety. The censure and the criticism of an unsympathetic foreign community had to be faced, and some of the comments in the Shanghai press even questioned the sanity of such pioneers. But they were not the first to be willing to be fools for Christ's sake. What exercised their minds more than the criticism of men was the practical question of housing so large a party while preparations were made for the journey inland, but "when," wrote Mr. Taylor, "were those who trusted in the Lord ever put to shame?" Certainly it was not then, for on the evening of their arrival they received a kind invitation from Mr. W. Gamble, missionary-in-charge of the American Presbyterian Mission Press, who kindly stored their luggage and entertained the whole party during their stay at Shanghai.



## VII

### SETTLING INLAND

ALTHOUGH it was on Sunday, September 30, when the *Lammermuir* reached Shanghai, it was not until the following morning that the party landed. Mr. Taylor lost no time in preparing for the journey inland, for the same evening he left for Ningpo by a local steamer, taking with him Miss Bausuni, who was going to her mother Mrs. Lord, and Miss Rose, who was to be married to Mr. Meadows. His visit was a brief one, for by the following Wednesday he was back again in Shanghai, where many preparations had to be made for the escort of so large a party to the city of Hangchow, which was to be their first headquarters.

He had found the few workers who were already in the field successfully settled in two or three new stations, and he now purposed to seek a new settlement at Hangchow, the capital ; and at other cities, if prospered by God. The operations of the Mission were from the first both systematic and methodical. There was no aimless wandering, as has sometimes been suggested, but a definite plan was adopted which sought, not the securing in the shortest of time of the largest possible number of converts for the Mission, but rather the evangelization of the whole Empire as speedily as possible ; it being of secondary importance by whom the converts should be gathered in. As the Apostle Paul sought to establish churches in the great strategical centres of the Roman Empire, so Mr. Taylor recognized the importance of gaining a footing, if practicable, in the provincial capitals, though these were the most difficult places in which to found

churches. With the provincial capitals opened, the next step was to open stations in the chief prefectures, and thus downwards to the smaller towns and villages. The capitals, it was recognized, were the key to the smaller cities, since the subordinate officials were generally guided by their superiors, and so, though a larger number of converts might have been gained through work in some country centres, the slower but more far-sighted policy was adopted in preference to that which would have brought quick returns. Without a recognition of this plan of action no just estimate of the Mission's work can be obtained.

Hangchow, the capital of Chekiang, was, in accordance with the policy outlined above, selected as the first great centre to be desired. Three pioneer missionaries had already opened work within the city, these being the Rev. G. E. Moule (subsequently Bishop in Mid-China), who settled there with his family in the autumn of 1865; Mr. Green of the American Presbyterian Mission, who followed shortly after; and Mr. Kreyer of the American Baptist Missionary Union, who arrived shortly before the *Lammermuir* party.

On October 20, nearly three weeks after reaching Shanghai, the *Lammermuir* party started off in houseboats for the city of Hangchow, their departure being cheered by a hearty send-off by the *Lammermuir* crew, who had subscribed a sum equal to about £30 as a token of their goodwill. The journey from Shanghai to Hangchow, a distance of nearly 200 miles, can now be accomplished by rail in a few hours, but in those days the journey by water was necessarily slow and tedious. Upon this occasion the party were nearly five weeks upon the way through delays occasioned by efforts made, though without success, to locate some of the single brethren at some of the cities passed *en route*.

"I cannot tell you," wrote Mr. Taylor, "how it grieves me to leave these cities without any witness for Christ. Oh! dear Mr. Berger it makes one's heart bleed to think of the spiritual needs of this people."

And the physical aspect of the country too was painful to behold. As a consequence of the rebellion, cities which had been cities of palaces when Mr. Taylor had left China

in 1860, were for the greater part in ruins. Of Kashing they wrote: "Of all its former glory we could see only the debris of lordly mansions, once the abode of wealth and pleasure, now the habitations of desolation and silence."

Hangchow was reached on Friday, November 27, and the large party were fortunate to enter the city unobserved in the dusk of the evening. Unexpectedly and providentially they found that Mr. Kreyer, who had gone to Ningpo to bring his wife back, had left word that his home was at Mr. Taylor's disposal until his return. This kind offer was God's solution of no small difficulty, for their large house-boats had been unable to reach the city, and they had been obliged to tranship into smaller vessels, in which residence would have been impossible. The friends, as mentioned above, moved in at dusk, and, in answer to much earnest prayer, Mr. Taylor was successful, by the following Tuesday, in renting some large, though dilapidated, premises containing some thirty rooms. Those who know the leisurely way in which business is conducted in China, and the difficulty of those early days, will readily appreciate how truly God had undertaken on behalf of His servants.

Early on Wednesday morning, before the city was astir, the party moved into the new home, untidy and unprepared as it was, praising God for having thus provided for their need before Mr. Kreyer returned the next day.

During the brief stay of the *Lammermuir* party in Shanghai, another small band of workers had set sail from England. These were Mr. and Mrs. J. M'Carthy with three children, and Miss M'Lean. Including these friends, there were now 28 workers in all connected with the Mission.

When the year 1866 closed, these workers, with the exception of the party still upon the sea, were already settled in four central stations, with one or two promising out-stations. At Ningpo the work was under the care of Mr. Meadows. On the incomplete Church Roll<sup>1</sup> there were 64 members, 4 of whom had been set apart by the Church for evangelistic work. At Kongpu, a village

<sup>1</sup> The records were lost when Mr. Jones removed.

only four miles away, there was an encouraging out-station with 14 members, and Mr. Stott settled here for a short period.

At Fenghwa, a hsien city some thirty miles from Ningpo, Mr. and Mrs. Crombie with a Chinese evangelist had, with the help of Mr. Meadows, obtained a settlement. The work here had been carried on for the greater part of the year, though the lack of suitable premises hindered progress.

The important prefectural city of Shaohingfu had been visited in May by Mr. Meadows, who had been successful in renting a baker's shop, supposed to be haunted. Mr. and Mrs. J. W. Stevenson removed here in September, where they were subsequently joined by Messrs. Rudland and Jackson, who were busily engaged in the study of the language. Before the close of the year a good many people had begun to evince an interest in the Gospel, with a willingness to purchase copies of the Scriptures.

At Hangchow a good beginning had also been made. Mr. Taylor reported that they had been able to arrange for a good chapel and a small dispensary out of the premises obtained. There was also room for a school, and for the printing presses—for the working of which they had been successful in engaging the services of a Chinese who had learnt printing at the Mission Press in Shanghai. On Sundays the workers were encouraged by an apparently interested audience of from fifty to seventy persons.

It will thus be seen that when the year 1866 closed the Mission had four central stations in Chekiang. Of these four stations, three were inland ; the two most remote being four days' journey apart. Thus, in spite of many difficulties, the name 'China Inland Mission' was being early justified.

## VIII

### AN ENLARGED COAST

THE last day of 1866 was devoted to waiting upon God, even until the early hours of the morning, when the New Year was commenced with the prayer of Jabez :

Oh that Thou wouldst bless me indeed and enlarge my coast, and that Thine hand might be with me and that Thou wouldst keep me from evil, that it may not grieve me !

And God granted them that which they requested, for ere the year closed more than half the prefectural cities of Chekiang were to be occupied, one of these being the most southerly in the province, and an entry was also to be gained into Nanking, the capital of the neighbouring province of Kiangsu. But this extension was not to be attained without riots and suffering, sickness and death. There had, however, been no reserve in the prayer and there was no shrinking from trial in the service, and such prayer and unflinching toil God owned and blessed.

It is well, as we look back upon the remarkable success which accompanied the labours of a band of workers who had but recently arrived in the field, to note not only the progress made, but the spirit in which that progress was accomplished. Of the physical hardships the workers thought little, and these were by no means imaginary in those days :

“ There is a deficiency in the wall of my own bedroom six feet by nine, closed with a sheet, so that the ventilation is decidedly free,” wrote Mr. Taylor soon after reaching Hangchow. “ But we heed these things very little, and around us are poor dark heathen. Large cities

without any missionary ; populous towns without any missionary ; villages without number, all destitute of the means of grace that surround us ; and I do not envy the feelings of those who would forget these or leave them for fear of a little external discomfort.”

Of course no means were neglected to repair such dilapidations when possible, but in travelling and in gladly accepting any foothold in new and anti-foreign cities, the workers looked upon such trials as of small concern. There were heavier trials than these. Writing to Mr. Berger, just a year after the sailing of the *Lammermuir*, Mr. Taylor wrote :

Burdens such as I have never before sustained, responsibilities such as I had not hitherto incurred, and sorrows compared with which all my past ones were light, have been part of my experience. . . . I have long felt that our Mission has a baptism to be baptized with. It may be heavier than we can foresee, but if by grace we are kept faithful, in the end all will be well.

These words were written shortly after Mr. Sell, one of the *Lammermuir* party, had died at Ningpo in consequence of an attack of small-pox. But ere three months had passed a sharper sword was to pierce through Mr. Taylor's side, for in August Mr. and Mrs. Taylor's fondly-beloved child Gracie was to be taken from them. In the midst of this great sorrow he wrote :

I know not how to write to you, nor how to refrain. I seem to be writing almost from the inner chamber of the King of Kings—surely this is holy ground. I am striving to write a few lines from the side of a couch on which my darling little Gracie lies dying. . . . Dear Brother, our flesh and heart fail, but God is the strength of our heart and our portion for ever. It was no vain nor unintelligent act, when knowing the land, its people, and climate, I laid my dear wife and the darling children with myself on the altar for this service. And He whom so unworthily, and with much weakness and failure, we are and have been endeavouring to serve in simplicity and godly sincerity—and not without some measure of success—has not left us now. *Ebenezer* and *Jehovah-Jireh* are still dear words to us.

And in quoting the words of Mr. Taylor we are voicing the heart's deepest feelings of many others, for countless graves scattered throughout China to-day—graves of those who have fallen in the fight, and graves of beloved children

who have been laid upon the self-same altar as the parents—proclaim the fact that the evangelization of China has called many into the fellowship of suffering with Him who was the "Man of Sorrows" on our behalf. It was in this spirit that the task was faced, and those who sowed in tears were privileged to reap in joy. Let us now briefly relate some of the labours of the year.

About ten miles distant from Hangchow was situated the hsien city of Siaoshan. Toward the close of 1866 temporary premises had been rented here and occupied for three weeks. These had to be relinquished, and another suitable house was found, for the possession of which, however, a deposit of sixty dollars was required. The rent demanded was not unreasonable, and the city was one of importance, but the state of the funds at that time was such that the wisdom of even this small outlay was questioned. While the subject was being prayed over, an unexpected letter came from Shanghai containing a gift of fifty taels. "We thanked God," wrote Mr. Taylor, "and took courage."

The story of this gift is full of interest. It appears that a Singapore Chinese, who had been spiritually helped by Mr. Gamble (who welcomed the *Lammermuir* party), and had been baptized by Mr. Taylor shortly after, had been much impressed by the way in which these pioneer missionaries were adapting themselves to Chinese life and surroundings. He spoke of this to a gentleman, who, as a visitor from Japan, was temporarily residing in Shanghai. This friend became deeply interested, and wrote saying that he could not sufficiently admire the self-renunciation of such noble workers, and that although he could not imitate it, he could appreciate it. It was, he said, to him a small matter as to what denomination the missionaries belonged, and he would be happy to be put down as a subscriber of fifty or one hundred taels a year, and with his letter he enclosed an order for fifty taels, equivalent to about sixty-six dollars.

Encouraged and justified by the receipt of this sum, the house at Siaoshan was rented on the threshold of the New Year, and Mr. and Mrs. Nicol with Mr. Williamson

went into residence. Their work, however, had barely begun before the mandarin of the city arrived, apparently the worse for liquor, and after handling Mr. Nicol somewhat roughly, demanded the instant withdrawal of the whole party from the city. Their passports were produced, and the official was invited to inspect the premises, but he was implacable and had their evangelist, Tsiu, mercilessly beaten before their eyes. The punishment was severe, six hundred lashes on the bare thighs and fifty on each side of the face. Much as the missionaries sympathized with their faithful helper, they dared not interfere between an official and a Chinese subject, but to prevent further suffering they promised to leave the city the following day. In a few months, however, another house was secured, and before the year closed two or three converts had been baptized.

In Hangchow the work was greatly prospered, though even here serious trouble threatened in March through emissaries specially sent by the angered official at Siaoshan, but an early and firm representation to the Governor by the three Missions working in the city providentially checked this in time. All through the year the Mission compound was a busy centre of work. Whenever Mr. Taylor was at home the dispensary was opened, and from 80 to 200 patients were seen daily, while an equal number heard the Gospel preached. For the purpose of a Boarding School the house next door was mortgaged, and although the majority of the workers were but new arrivals, remarkable blessings attended their labours. During the year not less than twenty new converts were baptized, and in July Wang Lae-djun was ordained as Pastor with three others as Deacons. The premises soon proved too small for the growing work, and ere the year closed Mr. Taylor proposed the erection of a large chapel to seat from four to five hundred people.

In September Mr. Williamson attempted to gain a settlement in the prefectural city of Huchowfu, living meantime on a boat. Though Mr. Williamson was compelled, by sickness, to retire, Mr. M'Carthy took his place, and premises were rented in November. Here again serious



opposition had to be faced which culminated in a riot, when Mr. M'Carthy was roughly handled and his two Chinese assistants were most severely beaten. This outrage took place at the very gates of the Yamen and with the knowledge and assistance of the Yamen underlings. Had not Mr. M'Carthy been a powerful man and able to carry one of his helpless assistants to the boat, it is probable that this man's life would have been lost.

In other centres cities were opened with less difficulty though not without trial. In July Mr. Meadows and Mr. Jackson had journeyed south to the beautifully situated prefectural city of Taichowfu. Here, through the kindness of the Abbot, they were allowed to spend their first night in one of the city temples, though they were robbed by burglars in the morning. Fortunately, though they lost nearly all their possessions, their money was left untouched.

"The things I have lost," wrote Mr. Jackson, "I could not replace for \$100 and Mr. Meadows for \$10. How our dollars were not taken is a mystery to us all, as my bag stood upon my box, at the side of the ones taken, and Mr. Meadow's money also was close by. In this we see the hand of the Lord clearer than in any event of our lives."

In the good providence of God the officials befriended them and houses were freely offered. Within three months Mr. Jackson was able to write and say that the people were flocking by multitudes to the chapel.

Late in the autumn Mr. Stott, after having spent eighteen months in the neighbourhood of Ningpo, also reached the city of Taichowfu, whence he and Mr. Jackson proceeded further south to Wenchow, the most southerly prefectural city of the province. Here, in this city of temples, untouched by the Taiping rebels, situated on an arm of the sea and half surrounded by an amphitheatre of mountains, they settled in an inn in November. For three months they could gain no better foothold until at last a house was offered by a man who had almost ruined himself by opium-smoking and gambling. From this, however, Mr. Stott would have been speedily ejected had his weakness not proved his strength. Being a lame man he presented himself to the crowd, proved

to them that he could not run away, that if they killed him they would only get into trouble, but if they let him stay they would find he would do no harm. And it proved, as he had said in London, when questioned as to the wisdom of his going to China, that "the lame shall take the prey."

For over two years Mr. Stott remained on alone, neither seeing the face nor hearing the voice of a fellow-countryman, and not so much as leaving the city for a single night, until in February 1870 he went to Shanghai to meet his bride.

While Jackson and Stott had been pressing south to Taichowfu and Wenchow, George Duncan had been pushing north and west along the Grand Canal to the famous city of Soochow, on up to the river port of Chinkiang, and thence up the Yangtze to Nanking, an ancient metropolis of the Empire. This city, the capital of the province of Kiangsu, lately the headquarters of the Taiping rebel Emperor, was reached on September 18. The authorities, although professedly favourable, sent secret orders to every householder and inn-keeper not to receive the foreigner. The priest in charge of the Drum Tower, situated in the centre of the city, however, allowed him to sleep in the temple on top of the large gate-like structure, and here he passed his nights for a month or more, going by day to preach in the streets and obtain his meals at some public eating-house or teashop.

By October 18 he succeeded in renting half a house in a quiet part of the city. These premises consisted of one large room upstairs and one below, and Mr. Duncan's portion was only a strip six feet wide partitioned off from these rooms. Thankful to gain this advantage, he used the upper section for his bedroom and the lower section for a street chapel. As time passed the question of supplies became one of much importance. Mr. Duncan had given Mr. Taylor the name of a local bank to which, he was informed, money could be sent, but this bank was not recognized in Hangchow, and every attempt to forward funds proved fruitless. Duncan, however, was not the man to retire, and he held on until all his money had been spent. Then his faithful servant, finding he would not borrow, gave him all he had in his possession, amounting to about five

dollars. In spite of every economy this was spent and relief had not arrived, and then his colporteur gave him ten dollars.

Meanwhile Mr. Taylor had begun to be really concerned as to Duncan's position, and at last despatched Mr. Rudland with a supply of money. When Rudland reached Nanking, having been specially favoured in a quick journey of over 300 miles, he found Duncan well and happy, though the last of these ten dollars had been changed and he had not enough money left to provide for the next day. Encouraged by this token of God's care, Duncan laboured on in Nanking until his return to England.<sup>1</sup>

From this brief sketch we have seen how the policy of seeking openings, first in capitals and then in the prefectural cities, had been followed throughout the first whole year since the *Lammermuir* party arrived, and how remarkably successful the workers had been. Writing home in September, Mr. Taylor had tabulated the situation in Chekiang as follows :

Hangchowfu	}	We occupy with other missionaries.
Ningpo		
Shaohingfu	}	We are alone in.
Taichowfu		
Huchowfu		
Kashingfu		
Yenchowfu	}	As yet unoccupied.
Chuchowfu		
Chüchowfu		
Wenchowfu		

Kinhwafu has a Mission station but no resident missionary.

Thus of the eleven Fu cities and of the eleven departments of which they are the capitals, nearly one-half—five—are still destitute of the Gospel. I hope, if spared, ere long to see some of them supplied.

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<sup>1</sup> When the writer of these lines recently visited Nanking and stood upon the summit of that Drum Tower, where Duncan had first found a resting-place, how changed the situation had become. From that tower could be seen several well-equipped Mission compounds, a Union Hospital, Union Mission University, a Union Bible School, and other centres of aggressive missionary activity. It is well to-day to look back and to remember those who as brave pioneers laid the foundations of present success.

These words were written in September, and we have already seen that since that date Wenchow had been occupied, as well as Nanking in the neighbouring province of Kiangsu. This is a wonderful record for one year. When 1867 closed, instead of four stations, the Mission had eight stations, the two most remote being twenty-four days' journey apart. There were also new workers on their way from home, among whom were Mr. and Mrs. Cardwell and Mr. and Mrs. Judd, including whom the Mission now had a membership of thirty-four. The prayer of Jabez, with which the year had opened, had indeed been heard, for the Mission had been blessed, had been kept from evil though not from trial, and had been given an enlarged border.

## IX

### THE YANGCHOW RIOT

WITH the year 1868 the Mission entered upon a new period in its history, a period which was to see its headquarters moved from Chekiang to Kiangsu, and a period in which there was to be great suffering and an undesirable notoriety.

In the province of Chekiang, as we have seen, the work had taken a firm hold. From Hangchow during 1868 a Church membership of about sixty persons was reported, most of whom were trophies of redeeming grace since that station had been opened. At Shaohingfu Mr. Stevenson, whose home was on a busy street, had become well known, and during this new year the first ten converts were baptized. Blessing had also rested upon the work at Ningpo, though the withdrawal of the more experienced Christians to help elsewhere told against local progress. During the early days of the year the city of Ninghaihsien was opened by Mr. Crombie, which city, however, was worked as one district with Fenghwa, each station being worked as the central station in turn. Premises were also rented in Kinhwafu, another prefecture, but had to be relinquished because of opposition. At Taichowfu and Wenchow we have also seen the pioneers established, so that the time seemed opportune for an advance northward into the province of Kiangsu.

When Mr. Duncan had entered Nanking in September 1867, there were no other missionaries in the province, with the exception of at Shanghai. Shortly afterwards a young Prussian, Mr. Schmidt, an ex-officer in General Gordon's

army, who had been converted through Mr. Meadows' ministry, had adopted the Chinese dress and with his wife had commenced missionary work in the large and needy city of Soochow, which city Mr. Duncan had urged the Mission to occupy. In March 1868 Mr. Meadows, accompanied by Mr. Cordon, also succeeded in renting commodious premises there, including a building capable of seating from 100 to 150 persons for a chapel. A school was opened in June, and Mr. and Mrs. Cordon carried on a successful work, until in 1872 failing health compelled the workers to retire. Though we are somewhat anticipating events, it may here be mentioned that by that time it had become evident that Soochow would be efficiently worked by other Societies, so that station was relinquished in favour of more distant and needy places.

On April 10, shortly after Mr. Meadows had secured the premises in Soochow, Mrs. Hudson Taylor with her family, Miss Blatchley, Miss M'Lean, and Mrs. Cordon left Hangchow for this new centre, Mr. Taylor, who was ill, following a few days later. After a stay of nearly a month at this station, Mr. and Mrs. Taylor and family with Miss Blatchley, leaving the other workers at Soochow, started forward for the River Yangtze. On the eve of starting Mr. Taylor wrote :

We are leaving this place (Soochow), D.V., to-morrow (May 17) for Nanking, calling at several places on our way. . . . I trust there will be no difficulty in our friends remaining in Soochow. The people seem friendly and so far the authorities have taken no notice of us, though fully aware of our presence. . . . Difficulties we must expect, and shall ever meet with, but if on the whole we make progress, and if souls are being brought to Christ, this is what we came for.

How serious those difficulties and perplexities were soon to become was mercifully veiled from him then.

Towards the end of the month Chinkiang was reached, and Mr. Taylor was immediately impressed with the importance of the place as a centre for future developments ; for Chinkiang is situated on the south bank of the Yangtze, just where the southern and northern sections of the Grand Canal enter that great central waterway of China. There were then no missionaries there, though the London

Missionary Society had a small chapel in charge of a Chinese helper in the western suburbs, and Mr. Taylor began to enquire for premises. Without delaying long enough to obtain a settlement, however, he proceeded to Yangchow, a city of some 360,000 inhabitants, located about fifteen miles up the northern branch of the Canal. This famous city, where Marco Polo had once held office as Mandarin, was reached on June 1, and after a delay of a week in boats which let in the rain, Mr. and Mrs. Taylor and party moved into a comfortable inn inside the city.

With his family settled thus temporarily, Mr. Taylor appears to have returned to Chinkiang, where he at length found a house inside the West Gate, which the owners promised to let if a proclamation could be procured from the magistrate. This Mr. Taylor agreed to obtain, expecting no difficulty, as the Taotai had given one the previous year to be hung in the L.M.S. chapel already referred to. The deeds of rental were signed on June 24, after nearly a month's negotiations, and possession was promised in about a fortnight. Mr. Taylor at once sent word to Hangchow for Mr. and Mrs. Rudland to leave that city and come, bringing the printing presses and Chinese printers, and settle at Chinkiang. The Assistant British Consul kindly applied for the proclamation, and the Taotai promised the same. The Hsien magistrate, however, a man who had been removed from Shanghai, on account of his anti-foreign conduct, at the instance of Sir Rutherford Alcock, the British Minister, determined to resist, and the success of this official in worsting the foreigner and his Consul soon became the talk of all the local teashops.

Meanwhile at Yangchow Mr. Taylor had been more successful.

“After a tedious battle with difficulties, the narration of which within reasonable limits is impossible, and after fruitless negotiations for perhaps thirty different houses, we succeeded,” wrote Mr. Taylor, “in renting one on the 17th July, the Prefect having given us a proclamation; and some of my family moved into the house on the 20th.”

Mr. and Mrs. Rudland with Miss Desgraz, as advised, left Hangchow only to find that a settlement at Chinkiang was

not as easy as had been expected. They therefore proceeded to Yangchow and joined the friends there. For the first fortnight after settling in the curiosity of the people, though troublesome, caused no serious anxiety, but when the news of the rebuff given by the official at Chinkiang—a rebuff not only to Mr. Taylor but to the Assistant Consul, who had been promised the proclamation,—reached Yangchow, the idea of ejecting the foreign visitors from their city also readily suggested itself to the scholars. At this juncture Messrs. Duncan and Reid crossed over from Nanking to visit Mr. Taylor, the former of these being on his way to Shanghai to be married. Finding that trouble threatened, there being then a mob of from 100 to 200 people gathered about the doors, and that Mr. Taylor, who had only just recovered from a serious illness, was physically unequal to sitting from morning to night at the door of the Mission premises talking to the people, Mr. Duncan, who was a man of great courage and a fluent speaker of Mandarin, decided to remain and give such assistance as was possible.<sup>1</sup>

When the riot broke out the following members of the

<sup>1</sup> In regard to riots in China the long-standing enmity of the *litterati* of China to all things foreign must be remembered as well as the fact that the Chinese people were at that period "in the point of superstition very much where we were in the sixteenth century." Should the *litterati* stir up the passions of the people by playing upon their superstitious fears, few officials had the moral courage as well as the ability to keep the peace for long, for their tenure of office was largely dependent upon the goodwill of the scholarly class.

Du Halde tells of a book dated as early as 1624 which circulated the base and foolish charges of the foreigners kidnapping children, extracting their eyes, heart, and liver, etc., for medicine, and the Roman Catholic practice of extreme unction, and the habit of closing the eyes of the dead, may have given some basis for part of such a belief. In 1862 a book entitled *Death-blow to Corrupt Doctrine*—a book republished at the time of the Tientsin massacre in 1870—brought forward similar charges. In 1866 Mr. S. R. Grundy, the *Times* correspondent in China, called attention to a proclamation extensively circulated in Hunan and the adjacent provinces. Clause VII. of this Proclamation read: "When a (Chinese) member of their religion (Roman Catholic) is on his death-bed, several of his co-religionists come and exclude his relatives while they offer prayers for his salvation. The fact is, while the breath is still in his body they scoop out his eyes and cut out his heart; which they use in their country in the manufacture of false silver."

In the riots of 1891 similar charges coupled with others of a more blasphemous nature were placarded throughout China, which were subsequently traced to a scholar resident in Changsha, the capital of Hunan.



Mission were in Yangchow : Mr. and Mrs. Taylor with four children, Miss Blatchley, Miss Desgraz, Mr. and Mrs. Rudland, and Messrs. Duncan and Reid. About a fortnight before the storm burst a meeting of the *litterati* was held in the city, and ere long anonymous handbills were posted up throughout the city containing many absurd and foul charges. These handbills were followed by large posters calling the foreigners " Brigands of the religion of Jesus," and stating that they scooped out the eyes of the dying and opened foundling hospitals in order that they might eat the children. A still more vile and irritating placard was freely posted up on Sunday, August 16. The Prefect had already been warned of the impending trouble, but only gave an evasive answer. All possible conciliatory measures were adopted by the missionaries, handbills were circulated promising the opening of the premises for inspection as soon as the workmen had repaired the unfinished walls and removed the scaffolding which would be dangerous to a crowd.

On Saturday, August 22, two foreigners came over from Chinkiang to spend a few hours sight-seeing in the city, and almost immediately the city was full of the wildest rumours as to the disappearance of twenty-four children. By 4 P.M. the Mission premises were besieged. Messengers were despatched to the Prefect, but with no effect. The evil passions of the crowd were speedily being let loose, and at last, when the attack upon the premises had become general, Mr. Taylor and Mr. Duncan determined to face the mob and try and make their way personally to the Yamen.

The limits of this volume will not allow space for the harrowing and pathetic story of that night and succeeding day to be told in any detail : how Mr. Taylor and Mr. Duncan, after having been badly stoned, reached the Yamen in an exhausted condition to find the terrified gatekeepers closing the gates ; how the doors gave way before the pressure of the mob when the missionaries rushed into the judgment hall crying *Kiu ming! Kiu ming!* (" Save life ! Save life ! "), a cry to which any official is bound to attend at any hour, day or night ; how they were kept waiting

in an agony of suspense for three-quarters of an hour before they saw the Prefect, and then only to be provokingly asked, "What do you really do with the babies?" ; how this interview was followed by another agonizing delay of two hours before they learned that help had been sent, though even then they were told on their way back that all the foreigners left in the house had been killed.

Nor can we relate the details of the painful and truly awful experiences of those left in the Mission house : how they feared that the two who had faced the mob had been torn to pieces ; how when the house was fired from below the children and ladies had to be lowered from the upper story, and Mrs. Taylor and Miss Blatchley with their escape cut off had to jump, both to be seriously injured ; and of how Mr. Reid was nearly blinded for life by being struck in the eye with a brick when trying to break Mrs. Taylor's fall.

That any of the party escaped to tell the tale was little less than a miracle, especially as on the following day the guard, sent all too late, was withdrawn, and the terrible scenes of fury were enacted over again. Yet in the providence of God the whole party, several of whom were severely wounded and weak from the loss of blood, were enabled on Monday, the anniversary of little Gracie Taylor's death, to journey down to Chinkiang, where they were most kindly treated and cared for.

On their way down to Chinkiang they passed the Assistant British Consul and the American Consul on their way up, coming to the rescue. The Consular Authorities proceeded to investigate the situation personally, and reported their findings direct to Mr. W. H. Medhurst, the British Consul at Shanghai, who had full jurisdiction at that time over that district. Mr. Medhurst made prompt demands for reparation. Proceeding with an escort to Yangchow he demanded that the Prefect should accompany him to Nanking that the case might be judged before the Viceroy. The Prefect begged to be allowed to go in his own boat and not as a prisoner, and this was agreed to upon his furnishing his written promise not to escape. This he readily gave, yet fled under

cover of darkness. Thereupon Mr. Medhurst proceeded to Nanking with the gunboat *Rinaldo* as escort. In the course of the negotiations, which promised to terminate satisfactorily, the captain of the gunboat took ill and left for Shanghai. With the withdrawal of the gunboat the aspect of affairs immediately changed, and Mr. Medhurst had to depart diplomatically worsted. This failure led Sir Rutherford Alcock to authorize Consul Medhurst to renew his demands, this time backed by a naval squadron. The Viceroy Tseng Kwo-fan speedily came to terms, and appointed two deputies to proceed to Yangchow and hold an enquiry. A proclamation was thereupon issued which secured the reinstatement of the Mission, compensation for damages to property, and moral status in the eyes of the people by stating that "British subjects possess the right to enter the land," and that "Local Authorities everywhere are to extend due protection."

When the news of the riot and naval demonstration reached England, there appeared such an anti-missionary article in the *Times* as to-day would be almost impossible, and Missions were attacked and defended in Parliament.<sup>1</sup> As this was the first serious riot in the Mission's history, and the one for which it was most severely criticized, it may not be out of place to enter a little more fully into details than will be possible with other riots.

In the first place it should be said that the Mission did

<sup>1</sup> "The attack on the Mission, however, was rather the occasion than the cause of his action. There had been many violations of the treaties and much interference with British trade; and the English Government had been on the look-out for a convenient opportunity of making a demonstration. It was in the interest, therefore, more of the merchants than of the missionaries that a fleet of seven ships-of-war presently appeared. But of course it suited the anti-missionary public at home to indulge in the usual tirade about 'the Gospel and the Gunboat'; and this was done with the omission of no element of offensiveness by the Duke of Somerset in the House of Lords. It was in the debate that ensued that Bishop Magee delivered, on the spur of the moment, his maiden speech in that assembly, which at one bound established his fame as one of the most brilliant debaters of the day. It was a crushing rejoinder to the Duke, and a masterly vindication of the right of an Englishman to take Bibles to China as much as cotton or opium, and of his right under the treaties to the same protection as the merchant, neither more nor less." (Dr. Eugene Stock in *The History of the Church Missionary Society*, vol. ii. pp. 591-2.)

not appeal for either compensation or revenge. Mrs. Taylor, writing to a friend at the time, said :

In the riot we asked the protection of the Chinese Mandarin. . . . After our lives were safe and we were in shelter, we asked no restitution, we desired no revenge. I think I may say with truthfulness that we took cheerfully the spoiling of our goods. But a resident at Chinkiang, up to that time a perfect stranger to most of us, and only slightly acquainted with my dear husband, wrote stirring accounts to the Shanghai papers (without our knowledge), and public feeling demanded that action, prompt and decisive should be taken by our authorities. And this was taken unsolicited by us.

Perhaps one secret of our matter being taken up so warmly was that it was looked upon as a climax to a series of provocations which the English had received from the Chinese, and the representatives of our Government were, I believe, not sorry to have an opportunity of, and a good ground for, settling off a number of old counts.

With regard to the refusing or returning restitution money. Would it be right? We did not ask for it; but when it is claimed for us by those who as our rulers and "God's Ministers" (wittingly or unwittingly) espouse our cause, ought we to say, "No, we will not take it"? We may have been mistaken, but we have acted on what seemed to us right principles. Especially have we sought to be kept from the curse of the man "that trusteth in man, that maketh flesh his arm." . . . As to the harsh judgments of the world, or the more painful misunderstandings of Christian brethren, I generally feel that the best plan is to go on with our work, and leave God to vindicate our cause. I suggest that it would be unwise to print the fact that Mr. Medhurst and through him Sir Rutherford Alcock took up the matter without application from us. The new Ministry at home censures those out here for the policy which the late Ministry enjoined upon them. It would be ungenerous and ungrateful if we were to render their position more uncomfortable by throwing all the onus, as it were, upon them.

We have quoted this excellent letter at some length on a subject of considerable difficulty, as it contains some seed thoughts from which the policy of the Mission has to a large extent grown up. The Mission has never made or countenanced any demand for compensation for life. It has never claimed compensation for Mission property, though it has sometimes accepted this when offered by the Chinese Government, or been claimed by the British, American, or Continental Government, as the case might be. In later years, however, the Mission has generally declined com-

pensation for property, as, for instance, after the Boxer crisis, when it was deemed better, as far as possible, to spare further expense to the Chinese, who had already suffered severely during the campaign and by the indemnity for injuries to other foreigners. The good effects of this course on that occasion in healing bitterness was very marked.

The spirit in which the Yangchow riot was endured cannot be better illustrated than by brief extracts from letters written at the time. Mrs. Taylor, who had suffered so severely, and at a time when she specially needed care and protection, wrote as follows :

The faithful and tender love that preserved all our lives and restored us to each other at that terrible time will, I trust, inspire us with fresh confidence in the future. . . . I shall count our physical sufferings light and our mental anxieties, severe though they were, well repaid, if they may work out for the further opening up of the country to us for the spread of our Master's Kingdom.

Mr. Taylor, also writing to the friends of the Mission a little more than a fortnight after the riot, said :

In our efforts to evangelize Huchowfu and Kinhwafu we were foiled, and now in Yangchow we have met with more serious dangers and loss than we had hitherto experienced. . . . We are not disappointed ; we are not daunted. We expected to meet with difficulties, but we counted on God's help and protection ; and so far from being disheartened, we take courage from the goodness of God to us in our extreme peril ; and from the very opposition of Satan, are the more determined to continue the conflict. But we ask and need your sympathy and prayers, for by God's help alone we stand ; and stand we most assuredly shall, for He has said " I will never leave thee nor forsake thee." It is indeed far from improbable that ere the Gospel can permeate the more remote provinces of China, some of us may be called upon to seal our testimony with our blood. But we are encouraged to hope from God's sustaining grace in our recent trial, that, in such circumstances, as our day so shall our strength be.

With this confidence in God the future was faced with a good courage, and on November 18 Mr. Taylor was reinstated in his house at Yangchow by the British Consul and the Taotai from Shanghai, who had come up as the Viceroy's deputy. For some time Yangchow became the home of Mr. and Mrs. Taylor despite the efforts of some

high-placed officials to eject them. The Governor of Chinkiang, however, personally purchased the Mission premises from the anti-foreign landlord—a high military official named Li—and this removed one source of possible trouble. The subsequent history of the men who had been responsible for this terrible riot is full of solemn significance. Some of them lost their lives, while others fell into serious disgrace, until the people of the city recognized the retributive visitation of Heaven in these judgments. “God can yet say to a people,” wrote Mr. Taylor, “‘Touch not mine anointed, and do my prophets no harm,’ and not infrequently He does so.”

Mr. Berger, in an explanatory letter to the *Times*, April 14, 1869, wrote as follows :

I would add that the missionaries are again at Yangchow and in their former house ; and I hope that by kind action they may yet disarm prejudice, gain the esteem of the well-disposed and silence the foolish ; and that the day is not far distant when, through God’s blessing, they shall in this very place of their trials, succeed in disseminating the knowledge of Him who is the Light of the World and the Life of men.

Though it does not belong to this period of our history we cannot refrain, ere we close this chapter, from calling attention to the way in which this hope was realized, and to the wonderful contrast of the events of 1868 and 1912. Here in this city, the scene of the riot described, General Hsü Pao-san, the Commander of the 2nd Army Corps, after the revolution, gave the hitherto unheard-of opportunity of distributing Christian literature among the troops, deputed his younger brother, the Military Governor of the city, to arrange for the regular preaching of the Gospel to his officers and men, and when the Rev. A. R. Saunders, who had been the leader in this work, subsequently left for furlough, he ordered all the members of his Staff, with a Guard of Honour of 5000 infantry and their officers, to accompany the missionary and his wife to the banks of the Grand Canal, where they embarked for home. The sufferings of the noble pioneers, who, with the exception of the children, had by 1912 all passed to their reward, had not been in vain in the Lord.

## X

### TWO NEW PROVINCES

WE have already seen that during the year 1868 four new stations had been opened. These were Ninghai in Chekiang, and Soochow, Chinkiang, and Yangchow in Kiangsu. The strategic importance of these places may not at first sight be obvious to every reader, so it may be said that with Chinkiang on the Yangtze, some fifty miles east of Nanking, and with Soochow on the Grand Canal, half-way between Chinkiang and Hangchow, there was now a complete chain of stations linking up the capital of Kiangsu, on the great central waterway of China, with Wenchow, the most southerly prefecture in the province of Chekiang.

With the opening of Yangchow the Mission had struck out in a new direction, for that city was situated on the northern section of the Grand Canal, which in those days, before the sea-route had become popular, was the highroad from the south to Peking and the northern provinces. After the riot related in the previous chapter, and while the Consular negotiations in regard to this trouble were still proceeding, Mr. Taylor, accompanied by Mr. Williamson, made a long journey north of Yangchow as far as Tsingkiangpu, which is located about three miles south of the spot where the Grand Canal crosses the old bed of the Yellow River. With the spirit of the pioneer, Mr. Taylor, reluctant to await inactively a settlement of the Yangchow troubles, visited during this journey no fewer than four walled cities and twenty-five towns and villages. While, on the one hand, his spirit longed and his heart yearned for the conversion

of the people he saw around him, his eyes were ever looking upon the needs of the whole Empire, and in Tsingkiangpu he thought he saw a position of importance for reaching the regions beyond. This important commercial centre might, he thought, become a half-way station to Kaifeng, the capital of Honan, one of the unoccupied provinces, and also a centre through which funds might possibly be transmitted to the provinces of Shensi, Shansi, Shantung, and Chihli.

Obviously unable to stay, as his presence was necessary for the reoccupation of Yangchow, Mr. Taylor and Mr. Williamson returned, but in the next year Mr. Duncan set out from Nanking, and succeeded on July 20, 1869, in renting premises in Tsingkiangpu, the possession of which was peacefully effected. Towards the end of December of the same year Mr. Reid moved there with his valued Chinese assistant, Chu Sien-seng.

Soon after the settlement of the Yangchow troubles the time seemed ripe for an attempt to occupy the province of Anhwei, which province had suffered severely during the Taiping rebellion, some thirty of its thirty-nine millions being said to have perished. Extensive emigration, however, had by the close of 1868 considerably increased its population and after many prayers, an effort was made to enter this unoccupied province. As Mr. M'Carthy was now able to carry on the work at Ningpo, Mr. Meadows, who had had from six to seven years' experience in China, was set free from that station for the new venture into Anhwei. During the closing days of the year 1868 he in company with Mr. Williamson started from Chinkiang for Anking. Such a pioneer undertaking was no light matter, for there was a spirit of serious unrest abroad throughout the country. In addition to the Yangchow riot, there had been anti-foreign outbreaks at Swatow, in Formosa, in Shantung, and in Chekiang, while an agent of the British and Foreign Bible Society, Mr. Johnson, had been murdered near the borders of the very province these workers were now hoping to enter.

The city of Anking was reached early in the New Year,



1869, and after spending a week, while living on their boat, vainly seeking for a house, they left their Chinese helpers to continue the search for premises, while they travelled on to Kiukiang, the nearest river port, to make arrangements for the forwarding of letters and supplies. After a brief stay at Kiukiang, where they found two missionaries of the American Methodist Episcopal Mission, the only Protestant messengers of the Cross in the province of Kiangsi, they returned to Anking and rejoined their Chinese helpers, being compelled for some time to live in an inn. Many weary negotiations followed, during which their patience was sorely tried by varied forms of opposition, but eventually a house was secured in a central part of the city, a little off one of the busy streets, though considerable alterations and additions were necessary before occupation was possible. Meantime, Mrs. Meadows with the children had joined her husband in the inn, and here they resided until, during the summer, they were able to move into the new premises.

Much caution had to be exercised in those days to avoid suspicion. No public meetings were held, and all the work done was of a personal and private nature. Matters progressed favourably until the public examinations, which commenced towards the end of September. The district examinations, which came first, passed off without trouble, but during the prefectural examinations there were from fifteen to twenty thousand students congregated in the city. On November 2, the crowds began to assemble round the house, and the following day placards appeared containing the old story of nameless barbarities. Without delay Mr. Meadows and Mr. Williamson called upon the Taotai to acquaint him with the situation, but he only made excuses for not seeing them. When retiring from the Yamen they were attacked by a mob of military candidates and literary students, and were obliged to beat a hasty retreat back into the judgment hall. Meanwhile, the Mission premises had been attacked and looted, and Mrs. Meadows, who was alone with her children, had been somewhat roughly handled. A faithful servant, however, had stood by her, and he, after first leading her son to the Yamen, returned and personally

escorted Mrs. Meadows, who was carrying her infant, there also. With the destruction of the premises there seemed no other course for the workers but to retire to Chinkiang, where new Mission premises had been occupied on January 1 of the same year. During their absence the Viceroy of Nanking dealt efficiently with this disturbance, and on February 23, 1870, the workers were formally reinstated by the officials. Thus was Anhwei, the first wholly unoccupied province, entered by the Mission, and for the next fifteen years the C.I.M. was the only Protestant Society at work in this province.

During the same year, 1869, the Mission was also privileged to enter another province, namely, Kiangsi. Mr. J. E. Cardwell, for seven years before leaving England, had had the needs of this province laid upon his heart. When he arrived in China, however, he was located in the city of Taichowfu, in Chekiang, where his health speedily failed. Though strongly advised to return to England, he felt he could not do so without attempting something for the province for which he had prayed so long. He therefore proceeded to Kiukiang, which river port he reached in December 1869. Here his health rapidly recovered, and after a time devoted to the necessary study of the language he gave himself to extensive itinerations throughout the province, upwards of a hundred cities and towns being visited, and fifteen thousand portions of the Scriptures being sold within the next two years.

In addition to the entry into these two new provinces, Mr. Stevenson was enabled to extend his work as far as Chenghsien, a city 72 miles S.E. of Shaohingfu. Mr. Jackson had also opened up Hwangyen, a city situated some 20 miles south of Taichowfu. At the close of the year, the most remote stations of the Mission were five or six weeks' journey apart from each other, and the aggregate area of the district in which the missionaries were resident, and through which they were preparing to evangelize by itinerations, was between 150,000 and 200,000 square miles. Such developments were not inconsiderable, though the year was, Mr. Taylor said, more

characterized by internal growth and development than by fresh aggressive movements.

In closing this chapter it may be added that Messrs. Harvey and C. T. Fishe had left England in the good ship *Lammermuir* on July 14, 1869, while Miss Grace Ciggie (Mrs. Stott) sailed on December 4 of the same year, she being the last member of the Mission to go out in a sailing-ship.

## XI

### TROUBLED ON EVERY SIDE

UP to the year 1870, the work had been steadily enlarging and extending, in spite of local disturbances. During the New Year, however, the Mission and the missionaries were called upon to pass through a time of deep sorrow and trial both personal and general. Deep and widespread excitement shook the very foundations of Chinese society, and those who were living among the people at this time confessed that,

. . . "it was impossible to describe the alarm and consternation of the Chinese when at first they believed that native magicians were bewitching them ; nor their indignation and anger when they were told that these insidious foes were the agents of the foreigners." The Chinese Government also "were puzzled to comprehend the interest which the French Government took in the Missions, and its claim, asserted with so much warmth, to exercise a protectorate over the converts." <sup>1</sup>

It was alleged that dishonest Chinese kidnapped children for sale to the Roman Catholic Foundling Hospitals, and in May serious trouble in Nanking was only averted by a public inspection of the Roman Catholic buildings arranged by the Viceroy. In June similar rumours gained credence at Tientsin, and before measures could be adopted to allay the popular excitement, the mob arose, and

. . . destroyed the French Missionary buildings, and murdered ten Sisters of Mercy, the French Consul and several other Frenchmen, besides a party of Russians supposed to be French. . . . The news

<sup>1</sup> *Cambridge Modern History*, vol. xi. p. 813.

of this atrocity) reached Europe six days after the declaration of war between France and Prussia, and the events which followed rendered it impossible for the French Government to insist on adequate reparation.<sup>1</sup>

In the eyes of the Chinese the humiliation of France was looked upon as Heaven's incontestable proof that the charges made against the Roman Catholics were true, and this fact immeasurably added to the difficulty of all missionary operations.

Owing to the disturbed state of the country, all ladies and children had to be removed from the stations at Nanking and Yangchow. At Nanking even the Viceroy was assassinated, and Mr. Taylor arranged for a boat to be in readiness should the workers need at any time to withdraw. At Shanghai the foreign residents, with ships of war and some five hundred volunteers to protect them, scarcely slept comfortably for fear of an attack. Yet in the mercy and loving kindness of God, all the missionaries in the interior were preserved from injury, though far from human help. What was it, then, that restrained the forces of disorder in these inland stations?

"The mighty hand of God," wrote Mr. Taylor, "in answer to united constant prayer offered in the all-prevailing Name of Jesus. And the same power kept us satisfied with Jesus, with His presence, His love, His providences."

Though it is true that Mr. and Mrs. Meadows had temporarily to retire from Anking, no station had to be given up, but, on the contrary, five new out-stations were added, and the Chinese Christians were taught in a new way to lean upon the living God alone.

Amid all these outward perils and alarms, the workers were passing through the deepest waters of affliction. Early in the year it became evident that all of Mr. and Mrs. Taylor's children, with the exception of the youngest, could not face another summer, and arrangements were made for their early return to England with Miss Blatchley, as Mrs. Taylor could not be persuaded to leave her husband. On February 4, however, ere their departure, one of the children, little

<sup>1</sup> *Cambridge Modern History*, vol. xi. p. 813.

Samuel, suddenly sickened and died, and the following month, on March 23, the stricken parents parted with the other three, never again to meet as a united family. Mr. and Mrs. Taylor returned to Chinkiang, after seeing their loved ones sail, to find Mrs. Judd at the point of death. After many anxious days and weary nights of watching, this life was spared. In June Mr. and Mrs. Rudland were bereaved of a dear child, and a brief note written by Mrs. Taylor to Mrs. Rudland upon this occasion—one of the last penned by her to whom the Mission owed so much—may be quoted here both as a revelation of her character and as a comfort possibly to many others who have suffered, or may suffer, a like sorrow.

*July 15, 1870.*

MY DEAR MARY—I cannot write much ; but I send a line to tell you that our hearts grieve and our eyes weep with you. May you be able to realise your precious little one as safely nestling in Jesu's own arms, for that more than anything will help to assuage the bitterness of the painful separation.

“Them which sleep in Jesus will God bring with Him.” They will yet be restored to us ; they will be ours again—ours for ever. And then we shall be able to understand why they were separated from us here ; then, shall we be able to say from the very depths of our hearts, “Our Jesus has done all things well.” Meanwhile, let us believe this. By His grace we will not doubt either His wisdom or His love. Let us cling to Him when His waves and His billows go over us. Accept much love and sympathy from us to you both, and believe me—Yours very affectionately,  
MARIA J. TAYLOR.

On the night of July 5, Mrs. Taylor herself was seized with cholera, on the 7th, she gave birth to a son, whom she named Noel. On the 20th, this precious little one breathed his last, and three days later Mrs. Taylor also slept in Jesus. Mr. Taylor, who had been greatly blessed in soul some months before, was wonderfully upheld in this time of deep affliction. Concerning this time of sorrow he wrote :

I scarcely knew whether she or I was the more blessed, so real, so constant, so satisfying was His presence, so deep my delight in the consciousness that His Will was being done, and that that Will, which was utterly crushing me, was good, was wise, was best.

For some months after this Mr. Taylor was seriously

prostrated through physical weakness and exhaustion, and on December 1, 1870, he sent out a printed circular letter to all members of the Mission stating that,

. . . Mr. C. T. Fische has kindly consented to act, D.V., as Secretary to the Mission (in China) for the present, so as to lighten the labour which has hitherto devolved upon me, and which has now increased through the departure of my beloved wife.

So seriously was Mr. Taylor's health impaired that he was uncertain whether his own life would be spared, and in some of his letters written during the spring of the following year, he gave instructions in regard to his children's future, should he be taken from them. Mrs. Crombie's health also gave way, and Mr. Duncan was laid low with inflammation of the lungs, which for a time threatened to be fatal.

"Thus," wrote Mr. Taylor, "wave after wave of trial rolled over us; but at the end of the year some of us were constrained to confess that we had learned more of the loving kindness of the Lord than in any previous year of our lives."

This year, so memorable for its trials and alarms, was not wholly without some visible signs of progress. Mr. Stevenson, who had transferred the care of Siaoshan to Mr. M'Carthy, was enabled to open the station at Sinchanghsien, a city situated some fifty miles south of Shaohingfu. Wang Lae-djun, the Chinese pastor of Hangchow, at his own expense opened a chapel at Lihdzo near Ningpo. Mr. M'Carthy's colporteurs and evangelists commenced work in several new centres, one of these being the district city of Lanchi, about 136 miles S.W. of Hangchow. Mr. Williamson, who had been transferred to Chekiang, was appointed pastor of Fenghwa upon Mr. and Mrs. Crombie's leaving for furlough, and he opened an out-station in the district of Ong-zih, while the church at Ong-zih opened another at Dzao-tseng, three miles farther west.

Nor must we overlook the various evangelical tours made during this year. After the trouble in Nanking had somewhat subsided, Mr. Harvey made a tour north of the river, visiting the city of Luho and a number of towns and hamlets. Mr. M'Carthy safely prosecuted a journey through the

district N.E. of Hangchow ; Mr. E. Fische, in company with Wang Lae-djun, set out from Taichowfu and visited Sienkü ; while Mr. Rudland, who in August had volunteered to take charge of the work in Taichowfu—in which city he continued to labour till his death in 1912—undertook a journey southward as far as Taiping.



## XII

### FAINT YET PURSUING

THOUGH the storms of 1870 had in large measure spent themselves, the year 1871, upon the brief review of which we now enter, had sufficient trials of its own. The anxiety and unrest which followed the Tientsin massacre had not wholly passed away in China; and the Franco-Prussian war had unfavourable effects upon the income of the Mission at home. When to these anxieties were added the precarious state of Mr. Taylor's health, the failing strength of Mr. Berger, and threatened restrictions to missionary liberty, it will be recognized that the Mission was indeed much cast upon God.

A year before the Tientsin massacre, the Chinese Government had proposed regulations for the control of Missions, and for the placing of missionaries under Chinese jurisdiction. Early in 1871 they again returned to this subject and submitted definite proposals. In the Circular of the Chinese Government, which dealt with this subject, there were eight Articles.

Article No. 1 suggested the abolition of orphanages, which would have injuriously affected the Mission's boarding-schools, though, at that time, Protestant Missions had no orphanages.

Article 2 read: "Women ought no longer to enter the Churches; nor should Sisters of Charity live in China to teach religion." Though Protestant Missions had no Sisters of Charity, this clause would in all probability have prohibited women missionaries in general.

Article 3 prohibited missionaries taking the advantage of extra-territoriality.

Article 7 demanded that "when the missionaries visit a great

Mandarin, they must observe the same ceremonies as those exacted from the literates." These ceremonies would often include kneeling on both knees, prostration on the ground, and knocking the forehead on the floor.

The nature of this document showed that it was obviously aimed at Roman Catholic Missions, but it inevitably hampered and endangered Protestant Missions also. Ultimately, to quote Sir Ernest Satow,

. . . the Protestant Powers replied that the abuses complained of did not concern them ; while the French Government rejected the whole of the proposals as inadmissible.<sup>1</sup>

It was naturally an anxious time for the Mission while these official negotiations were proceeding. On the one hand, the staff of workers was barely able to hold the stations already opened ; and on the other, these proposals threatened to make the missionaries' position practically untenable. The very growth and expansion of the work was taxing to the utmost the limited number of workers, for as all the stations north of Hangchow were comparatively new, there were no Chinese Christians of long standing who could be relied upon as leaders ; and none could be transferred as helpers from Chekiang on account of the difference of language. For this cause the work at Tsingkiangpu suffered not a little, as Mr. Reid had had to leave on account of health. At Yangchow there was a narrow escape from another riot, stirred up by a military mandarin, named Ch'un, who had been the leader in the Tientsin massacre as well as in the previous Yangchow riot. This man, in conjunction with another high official named Li, who was landlord of the Mission premises, did his best to foment another outbreak. In this, in God's providence, they were unsuccessful, for, as already mentioned, the Governor of Chinkiang personally purchased the property to remove any ground of complaint, and the people of Yangchow had themselves become more friendly. This change in the attitude of the inhabitants of Yangchow

<sup>1</sup> *Cambridge Modern History*, vol. xi. p. 814.

showed how much their esteem and confidence had been gained since 1868.

The Yangchow troubles, however, were not wholly at an end, for later in the year Mr. Berger received a despatch from Lord Granville, urging the Mission to abandon the city. In reply a full statement was sent to him, stating the arrangements made for the carrying on of the work in that centre. This was evidently considered satisfactory, for nothing further was heard on the subject.

About this time the prospective return of Mr. and Mrs. Meadows to England for furlough, and other circumstances, made necessary the rearrangement of all the work in the northern Stations. Mr. Duncan undertook to devote his time between Nanking and Anking, so that the needy province of Anhwei might not be wholly deprived of a Gospel messenger. Mr. C. T. Fishe agreed to reside at Yangchow and to superintend Tsingkiangpu from that centre; while Mr. and Mrs. Judd took charge of the work at Chinkiang.

The story of the Girls' School, commenced this year at this last-mentioned place, deserves special mention. During the troublous times of 1870, it had been necessary for the lady workers to retire from the more exposed positions to Chinkiang. And the missionary proposals of the Chinese Government, already mentioned, urged the removal of lady workers from China altogether. For these and other reasons Mr. and Mrs. Taylor had thought it well to try the effect of a separate work for women conducted exclusively by women, and Chinkiang seemed a favourable spot for such an experiment.

As this subject had been one of the last about which Mr. and Mrs. Taylor had consulted and prayed together, it was naturally a sacred project.

“At this juncture,” wrote Mr. Taylor, “my precious wife was removed and I was left alone. I was no longer able to unite with her in prayer, as for the last twelve and a half years I had done, and to plead the promise that whatsoever two should agree to ask on earth should be done for them of our Father who is in Heaven. I felt the privation much; and had to ask Him who was comforting me with His own sweet presence, who often said to me,—‘My presence shall

go with thee, and I will give thee rest'—to be my Partner in prayer too as well as my High Priestly Intercessor. And I felt that my faith needed strengthening, and therefore asked God to give me funds to build suitable premises; carefully avoiding all mention of my desire either to my home correspondents, or for the time being, to my fellow-workers in China, that the response might be the more manifestly His."

It was not long after this ere Mr. Taylor received from a relative of his own a gift of £100 for his private use, this being the largest private gift he had up to that time received. He at once commenced to look out for a suitable site, and in due course land was purchased in a good position not far from the river, and facing the hills. The deeds were duly signed and registered. Then came another gift of £100 from another friend, also for his private use, and the building was proceeded with. By means of these two gifts mentioned and a number of smaller contributions, which came in as they had never done before and which only ceased when there was sufficient, the buildings were erected, and before Mr. Taylor left China in the autumn, he had the joy of seeing Miss Desgraz and Miss Bowyer comfortably settled in and their work fairly commenced.

By this time, as we have seen, Mr. Cardwell in Kiangsi felt sufficiently advanced in the language to attempt some extensive journeys. In May he started from Kiukiang by boat, travelling across the Lake selling books and preaching at such centres as Takutang, Nankangfu, and proceeding on to the capital, thence to Fuchow, and back home *via* Jaochow. During this journey, which occupied thirty days, he visited five walled cities, six towns, and fourteen villages, and sold some two or three thousand Scriptures and other books. Though stoned at some places he was mercifully protected from harm.

In north Kiangsu, Mr. Harvey made two long journeys, the first to and around Tsingkiangpu, and the second almost to the borders of the province of Shantung, in order to find, if possible, at Mr. Taylor's request, some place suitable for a seaside resort. The locality, however, was found unsuitable for this purpose. Mr. Duncan, either alone or accompanied by Mr. Harvey, itinerated in Anhwei, both north and south

of the Yangtze, and together they finally travelled from Wuhu through the southern portion of the province, visiting Ningkwofu and Hweichow, and concluding their journey at Hangchow in Chekiang. Mr. Reid also engaged in itineration work in the vicinity of the great Lake; Mr. M'Carthy's helpers worked the country around Hangchow, and Mr. Jackson from Wenchow. On all these journeys the Scriptures were extensively scattered and the Gospel freely preached.

While the work was thus progressing in China the needs of the work in England made it desirable for Mr. Taylor to visit the homeland, and soon health made such a change equally essential. Local claims in China, however, and the fact that Mr. Taylor was the only medical man in the Mission, effectually prevented him leaving the field until August, when, in company with Mr. and Mrs. Meadows and Miss Faulding, who had been detained in Shanghai through sickness and other causes, he started once more for England, which was safely reached on September 26.

Of the problems which confronted him on reaching the home country once again, we must defer writing until the next chapter. This brief record of 1871 may, however, be closed by summarizing Mr. Hudson Taylor's long letter to the friends of the Mission, addressed from 6 Pyrland Road, at the close of the year.

In his review of the preceding six or seven years Mr. Taylor first calls to mind the Mission's journeying mercies. In all forty-seven persons, including children, had sailed from England to China by the Cape route; thirteen had returned *via* the Suez Canal, and in these and all the other journeyings in China there had been no loss of life or permanent injury to old or young. In the matter of health, two of the adults and two of the children, referred to above, had been gathered Home, as well as several little ones born in China. Bearing in mind that the work was new and involved a great expenditure of energy and strength, it was felt that here there was much cause for thanksgiving.

In China not a few of the workers had mastered the language sufficiently well to preach freely and intelligently,

and when Mr. Taylor had left the field there had been twenty-five adults with eighteen children residing in ten different stations. God had given these workers open doors, there being thirteen leading stations in which missionaries were or had been residing, these stations being, roughly speaking, on an average a hundred English miles apart. In addition to the foreign workers the Mission had forty-five Chinese helpers, some of whom were labouring in out-stations a hundred miles distant from the central station ; and, lastly, the Lord had not left or failed His servants in any time of danger, trial, perplexity or bereavement. In brief, all things necessary, whether spiritual or temporal, had been supplied.

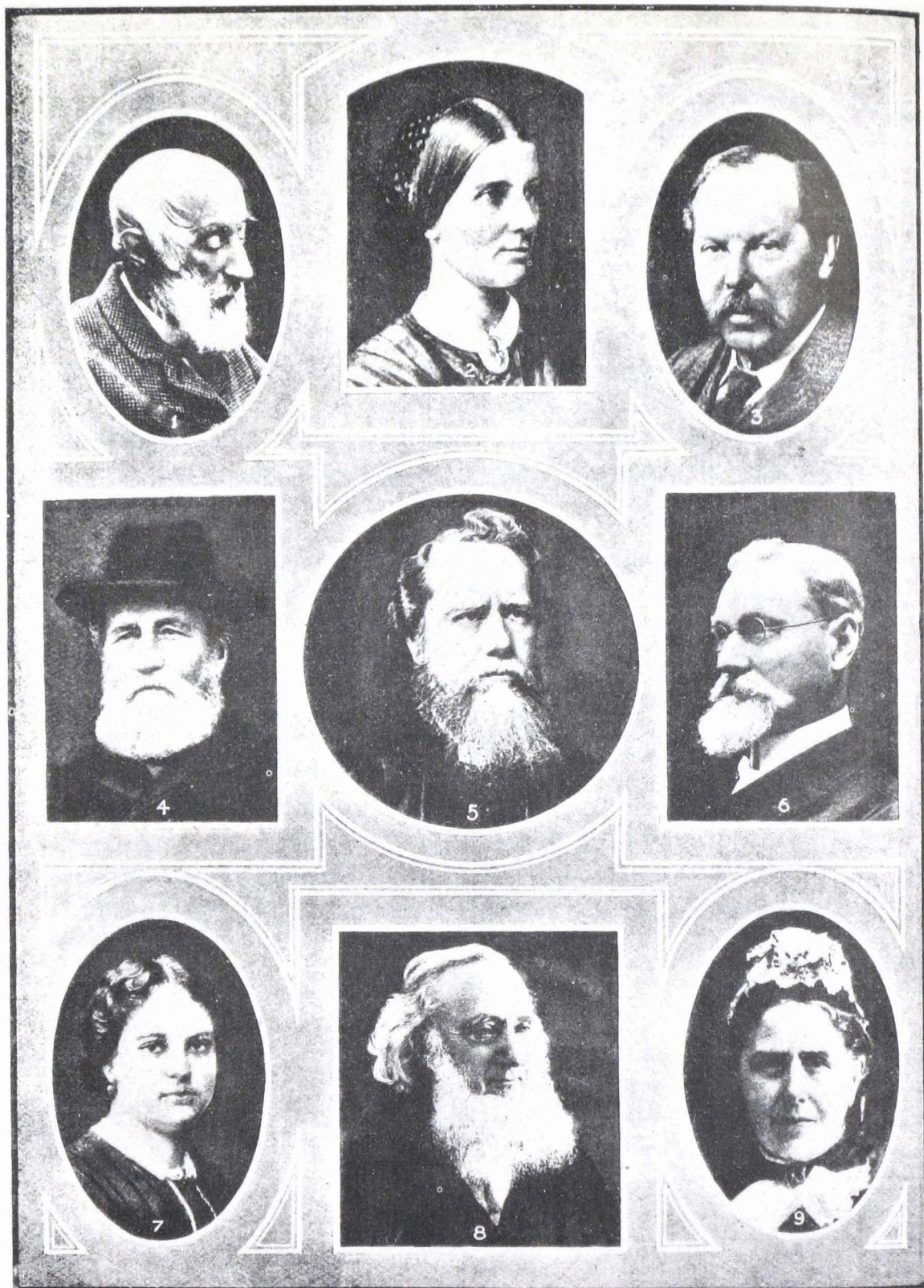
“ Hungry and thirsty,” wrote Mr. Taylor, “ our souls have sometimes almost fainted within us, and weary, oh ! so weary, we have felt. But when Jesus has spoken to our hearts His invitation—‘ If any man thirst let him come unto Me and drink,’—when He has enabled us to ask Him for and then given us, His ‘ living water,’—He has made us so unspeakably happy in His presence, and has given us such rest, joy and strength in Himself, as no words can express, and as some of us never expected to realise down here.

The love of Jesus what it is,  
None but His loved ones know !

“ Did time and space admit of it, we might enlarge on this theme indefinitely, for who can exhaust it—the love of Jesus ?—who can utter all His praise ? ”





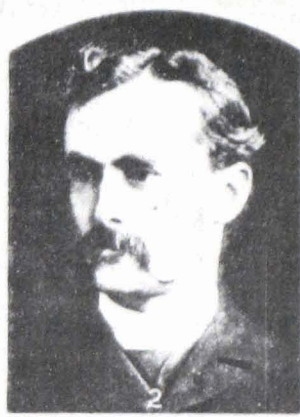


GROUP I.

- |                      |                                           |                       |
|----------------------|-------------------------------------------|-----------------------|
| 1. W. THOMAS BERGER. | 2. MRS. HUDSON TAYLOR ( <i>née</i> DYER). | 3. THEODORE HOWARD.   |
| 4. JAMES J. MEADOWS. | 5. J. HUDSON TAYLOR.                      | 6. JOHN W. STEVENSON. |
| 7. EMILY BLATCHLEY.  | 8. BENJAMIN BROOMHALL.                    | 9. MRS. B. BROOMHALL. |

*Biographical details can be ascertained by use of Index, p. 375.*





GROUP II.

1. GEORGE STOTT.

4. WILLIAM COOPER.

7. W. D. RUDLAND.

2. A. W. DOUTHWAITE.

5. D. E. HOSTE.

8. W. L. ELLISTON.

3. R. H. A. SCHOFIELD.

6. W. W. CASSELS.

9. CHARLES T. FISHE.

*Biographical details can be ascertained by use of Index, p. 375.*



## XIII

### THE HOME DEPARTMENT

WHEN Mr. Taylor reached England, after an absence of five and a half years in China, he was immediately confronted with the serious problems of the Home Department. For a year or two Mr. Berger's health had been failing, but the crisis in China had prevented Mr. Taylor returning sooner, and now that he had come, he was himself much needing rest and refreshment. But the claims of the work had to be faced, and so we find Mr. Taylor, shortly after his marriage to Miss Faulding on November 28, writing from 6 Pyrland Road, as follows :

Many of you are aware that the labours of the home department, in which Mr. Berger has been so kindly engaged, have been onerous. While his sympathy with the work is undiminished, his strength is not equal to the continuous and ever increasing strain. How best to afford him relief demands our grave consideration.

This important subject now occupied a large place in Mr. Taylor's thoughts and prayers, for the issues involved were by no means small. Mr. Berger had been the nursing father and Mrs. Berger the nursing mother of the Mission from its infancy ; in fact their sympathy and help dated back to the beginning of Mr. Taylor's own career in China. Mr. and Mrs. Berger had ever acted together, being moved by an interest fully shared by both. What these beloved friends did for the work in its early and critical years can never be adequately told. In their beautiful home at East Grinstead the missionaries had been welcomed and entertained with a warmth of love and kindness never to be

forgotten, and while giving unreservedly of their time and wealth for the furtherance of the work, Mr. Berger had by his able and devoted administration at home maintained and developed the deepest interest of the friends of the Mission. If any one would know how faithfully and lovingly this work was done, they must refer to the *Occasional Papers*, in which magazine, for a period extending from May 1866 to March 1872, he had by his model letters and reports given publicity to the progress of the work in China. "We could wish," wrote one who was no mean judge of literary matters, "for no better memorial of Mr. Berger than those twenty-eight letters printed just as they are." The following extract from one dated May 1869, will show the spirit in which this correspondence and editorial work was conducted :

We are fuller of hope and expectation than ever. In so saying, I trust I am carrying along with me the friends and supporters of this Mission ; for if one object is more prominent than another in my mind, in relation to you, dear friends, it is so to bring before you, from time to time, not the Mission in the abstract merely, but every incident of importance and interest in relation to the missionaries—their sorrows and joys, their encouragements and discouragements—that you may individually realize a living interest in them, and be constrained to labour in prayer to God for His blessing to rest continually upon them and their work. Then will you become one with them in sowing the seed of the kingdom, and in due time share with them the certain harvest.<sup>1</sup>

The loss of such a Home Director, who had for so many years been united in heart and soul with Mr. Taylor—for his friendship dated back nearly twenty years—was a serious matter, as well as a personal sorrow. Fortunately, Mr. Berger was enabled to hold on until Mr. Taylor's health was somewhat restored, and then, on March 19, 1872, he penned his last letter as Home Director of the Mission.

<sup>1</sup> Dr. Henry Venn, the Secretary of the Church Missionary Society, said in regard to the preparation of the Annual Report : " I feel it to be a high privilege, as well as responsibility, thus to stand between the Church abroad and the Church at home, and bring forward a report of the Lord's work." His biographer adds : " He often said that he considered the preparation of an honest and faithful report as one of the most solemn duties committed to him " (*Life of Henry Venn*, p. 97).

“ It is difficult,” he wrote, “ to describe the feelings with which I commence this letter : were it compatible with duty I would defer writing indefinitely ; but this may not be. You will gather from the notice on the face of this number that the management of the home department of this Mission is about to pass into other hands. Failing strength on the part of myself and dear wife, combined with increasing claims, unmistakably indicate the necessity of this step. My sympathies for the work are as warm as ever ; and we vainly hope that our future efforts on China’s behalf, though they should be of a less active nature, may not prove the less serviceable.”

Upon the same day Mr. Taylor wrote for the same issue of *Occasional Papers* :

In the first number of the *Occasional Papers* published on March 12, 1866, I was permitted by Mr. Berger to request that as far as possible letters and communications should, after April 30, be addressed to him, he having kindly agreed to carry on the home department of the work after our leaving England. Nearly six years have since elapsed, during the whole of which time he has continued to carry on this part of the work. The labour this service has involved has been very great, and its value to the Mission beyond estimation. Our fellowship together has been, too, a source of unmixed and uninterrupted joy ; and you will judge of the feeling of regret with which we have, in the past two years, seen unmistakable evidence that the same kind and measure of co-operation was becoming incompatible with Mr. Berger’s failing health and strength. . . . With the promised assistance of one or two kind friends, I hope to be able to carry on the home work myself for a few months, until more permanent arrangements can be made.

In September Messrs. R. H. Hill and Henry Soltau undertook the posts of Honorary Secretaries to the Mission, a Council of Management of the Home Department was appointed, and a number of gentlemen in different parts of the country agreed to act as Referees. The names of those who belonged to this first Home Council were—Messrs. Theodore Howard, John Challice, William Hall, George Soltau and Joseph Weatherley ; and among those who agreed to act as Referees we may perhaps mention Dr. Barnardo, Robert Chapman, Dr. Grattan Guinness, George Müller, Rev. William Pennefather and Lord Radstock.

The Council met for the first time on Friday, October 4, 1872, when, after the meeting had been constituted, the

accounts and affairs of the Home Department were handed over to the Council and Secretaries. They met again the following day, and on the following Tuesday, October 8, so as to learn as fully as possible the mind of Mr. Taylor in regard to the conduct of the work before he sailed, for on Wednesday, October 9, Mr. and Mrs. Taylor, accompanied by Miss Turner, bade farewell to their friends at Charing Cross—leaving behind their four children under the care of Miss Blatchley—and set forth once again, travelling by the French Mail, via Marseilles, for China.

At a time when so many are discussing the subject of the missionary motive, it may not be inopportune to quote a few lines from Mr. Taylor's farewell letter, written on board the M.M. steamship *Tigre*.

“There is one part of the Home work,” he wrote, “so momentous in its bearings as to call for special remark—that relating to the selection and training of candidates. Suitable men, fitted for and called to the work, are the great requirements of all missionary operations. There are many others, but none so indispensable as this.”

After some detailed reference to the difficulties which have to be encountered in the field, he proceeds :

One thing, and one only, will carry men through all, and make and keep them successful : the love of Christ constraining and sustaining is the only adequate power. Not our love to Christ ; nor perhaps even Christ's love to us personally ; rather His love to poor ruined sinners in us. Many waters will not quench that love, nor the floods drown it. That love will seek the wandering sheep until they are found ; and if when found they are but wayward, wandering sheep still, will yet love and care for them. Oh, beloved friends, pray that this love may be in us, abiding in us, dwelling richly in us all who are already in the field, and in those who join us. But this love will not be put into any one by a journey to China ; if it be not there before, the change from a more to a less favourable sphere of labour is not likely to produce or develop it. Our aim, therefore, must be to ascertain as far as possible whether it exists, and is combined with the needful grace, ability, perseverance and tact, and is operative here in England in those who desire to go out to China.

After entering into other details concerning the work, he again asks prayer for the true missionary spirit :

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

Though conditions may have greatly changed in China since these words were penned, may we not add that only so long as such a spirit continues to animate the members of the Mission, need there be no fear that God’s blessing in things temporal and spiritual will be withheld. To show how God did bless and supply the financial needs of the work during the years when Mr. Berger held the ropes at home, the following extracts from his letters are given.

Writing on February 15, 1868, he said :

Hitherto we have lacked nothing for carrying on this Mission, the Lord having sent in all needed supplies. To Him and His people we tender our warmest thanks. The gift of an anonymous donor came so opportunely, that I notice it for his or her joy, and that of our readers. On January 1, 1868, our funds were getting low, and we were led to ask God to remember our need. This was at one P.M. ; at four the same afternoon £100 reached us anonymously, refreshing and encouraging us—oh ! so deeply. By the 4th, £395 had come in. “ All things are possible to him that believeth.”

On August 29 of the same year, he wrote again :

The number of labourers already in the field connected with this Mission, as you will have seen from the last Paper, No. 13, is now considerable. The amount required to supply their need, and that of the home department, will probably not be less than £100 per week, or £5200 for the current year. And in the event of more labourers going forth or being added in China, the amount will augment accordingly. The questions naturally arise—Shall I continue sending out missionaries if in all respects suitable ? Will the needed funds be supplied ? and, Shall I be overpowering dear Mr. Taylor ? Then

China's FOUR HUNDRED MILLIONS, lying in moral darkness and death, rise up before me, and seem to cry with a loud voice—"Come over and help us!" And I feel I must roll the burden upon Him who alone is able to bear it. I would now ask you, my dear friends, to share this responsibility and service with me, by giving yourselves to prayer; and seeking in every way in your power to make known the deep need of this poor people, so that labourers may be thrust out into this vast field, connected with our Mission, or with others, as it may please our Heavenly Father. Will you also seek from God that wisdom and grace may be abundantly supplied to those in the field, and to ourselves at home, so that we all may adorn the doctrine of God our Saviour in all things. My present mind is to wait quietly upon Him, believing that He will guide and provide, for it is His work; and if He should see fit to send out no more through our instrumentality, we shall, I trust, be content.

By God's help, I hope never to go into debt, and only to enlarge the work as He may put it into the hearts of His people to sympathise and send in the needful supplies from time to time. Towards the end of last month, the balance in my hands was reduced to about £97. I greatly desired to send £300 to Mr. Taylor on the Mission account, fearing he might be in need; whereupon we made our prayer unto God, were kept calm and enabled to believe that He would help us in due time. On August 1, over £220 was sent in; on the 13th over £500, and in all from the 1st to the 24th, over £950, as though our Heavenly Father would say to us: "If thou canst believe, all things are possible to him that believeth." We were not seeking our own, but His glory; and hence we were not made ashamed. I mention these facts that you may joy with us, even as you so lovingly share our burdens.

Again on May 26, 1869, the third anniversary of the sailing of the *Lammermuir* party, he wrote:

Once or twice in the past year, the amount in my hands has been as low as £20; yet, to the praise of God's grace, I may say I have never required to send money to China without being able to do so, and even the amount which I desired. Thus tenderly is He teaching us to put our trust in Him.

The last extract that space will permit is from a letter dated March 5, 1870. It is as follows:

During part of last year the funds were getting very low, and we were led to spread the matter again and again before our Heavenly Father, who made all grace abound towards us, so that in the month



of January we received fully £1000, consisting of donations, interest, and proceeds of sale of books. To Him be the praise.

No words need be added to emphasise what the loss of such a Home Director meant to Mr. Hudson Taylor and to the Mission.<sup>1</sup>

<sup>1</sup> The story of the Home Department in Great Britain is continued in Chap. XVIII. p. 116.

## XIV

### WAXING STRONG IN FAITH

LEAVING the Home Department in the charge of the newly formed London Council and his children in the loving care of Miss Blatchley, who at No. 6 Pyrland Road also had the post of unofficial Secretary to the Mission, Mr. Taylor set forth once again, as already mentioned, to China. His absence from England this time was to be almost exactly two years, extending from October 9, 1872 to October 14, 1874. In this chapter we purpose, in briefest fashion, to outline this period when the work was beset on every side with humanly insurmountable difficulties. Sickness, physical injury, death, lack of interest at home, and straitness of funds for long periods together hampered the Mission; yet, in face of all, God's servants waxed strong in faith, entered another province, and planned what seemed impossible advance. Let us first take a rapid glance at each of the more important stations, and then learn something of the trials and the hopes which exercised the hearts of the little band of workers on the field.

Starting from the most southerly station in Chekiang, we find Mr. and Mrs. Stott and Mr. and Mrs. Jackson rejoicing over a steadily growing Church. Here in Wenchow, where in the early days Mr. Stott confessed that he was seldom out of trouble, there was a little company of fourteen communicants—the nucleus of what was to become one of the most flourishing Churches in the Mission. Choosing one Sunday as an example, we find on May 4, 1873, a congregation of some 300 people listening attentively, for over an

hour, to a preacher who had, but a little while before, been one of the least promising of scholars.

“ I could not describe,” wrote Mr. Stott, “ the thrilling pleasure I felt as I sat on the platform beside him while he preached. I saw the picture of a ragged blank-faced boy with straw sandals, and compared it with the open, intelligent face beside me , and as I listened to the tones of his soft, musical, but yet manly voice, setting forth Jesus Christ and salvation through Him . . . , it was conclusive evidence to me of the truth and power of God’s Word:”

Travelling north to the next central station, we find the work at Taichowfu branching out, until within this period Mr. Rudland had no fewer than five out-stations to look after, the most important of which were Hwangyen, Taiping, and Sienkü. It is easy in telling the story of the work to forget the workmen who so quietly endured hardship and anxiety that the work might be accomplished. Let us then, for a moment, glance into that missionary home at Taichowfu, and what do we see? There is sickness there, nothing less than the dreaded small-pox, and missionary and wife and children are all stricken together, and no doctor nearer than Mr. Taylor who was then in Ningpo. Mr. Taylor had only just returned, travelling through a snowstorm, from sickness elsewhere, but he sets off at once, taking long stages, to reach the needy station quickly. And it is not long after this ere we find him travelling again, this time for about 500 miles, from Wuchang to Nanking, to attend Miss Bowyer (Mrs. Baller), who was down with the same disease. The mere recital of his journeys, as servant of all and sole physician to the Mission in these days, would make no inconsiderable record of labour.

North of Taichowfu we come to Fenghwa and Ninghai, where Mr. and Mrs. Crombie had resumed their work after furlough. Six years earlier there had been only one or two converts, but now the workers were rejoiced with a company of fifty-six communicants.

In the stations of north Chekiang considerable changes had been made in order that the work in Anhwei should not be entirely neglected. George Duncan, the noble pioneer of Kiangsu, the first Protestant missionary to settle in

Nanking, who had also extensively travelled in Anhwei and endeavoured to hold the fort at Anking, when Mr. Meadows went home on furlough, had been compelled to leave China. His vessel on its homeward journey had passed near Suez that on which Mr. Taylor was travelling out. Though Duncan had hoped for a speedy return to China, that was not to be, for on February 23, 1873, shortly after reaching England, he was called to his heavenly reward. Harvey had also gone home to take a medical course, and Reid had been compelled to retire through ill-health, so that there was nothing for it but to make a call upon the Chekiang workers to maintain the Mission's position elsewhere. Apart from Soochow, into which city other Missions had entered, the C.I.M. held on, however, to all the centres already occupied, and even extended its borders, but to do this large responsibilities had to be placed upon the Chinese helpers.

Mr. M'Carthy was then chosen to move to Anking, and to effect this Mr. Stevenson undertook the charge of Ningpo, while the Girls' School was transferred from Hangchow to Shaohingfu with Miss Turner as helper, and the Boys' School was moved to Chinkiang where new buildings were erected next to the Girls' School there. Pastor Wang, who was left in charge at the capital, Hangchow, also undertook the oversight of Chüchowfu, Lanchi and Siaoshan. From Anking Mr. M'Carthy hoped to superintend the work at Hweichow, Kwangtehchow, Tatung and Wuhu where Chinese helpers, most of whom had been converted at Anking, were located.

At Hangchow there had been a most encouraging development towards self-supporting work. A Chinese Missionary Society had been formed, 70,000 cash contributed, and one of the converts had been selected and sent forth as a specially supported evangelist for work in some neglected region. The other Chinese helpers, supported by the Mission, were so widely scattered, some of them being from three to four hundred miles apart, that a *Monthly News Letter* was adopted for the sake of mutual encouragement and supervision.

From Kiukiang, the Yangtze port of Kiangsi, Mr. Card-

well had continued his journeys throughout the waterways of the province. He had reached Kiukiang in December 1869, had dedicated his little Mission houseboat to God in March 1871, and had through an ever-extending radius travelled throughout the province. Southward he had gone as far as Wanan, some 360 miles from his base; westward as far as Sinyuhsien; to the south-east to Fuchow; and east along the Kwangsin river and other waterways. In the year 1872 alone he had visited over 107 cities, towns and villages, and had sold 283 New Testaments, 150 Old Testaments, 7000 Gospels and Epistles, and an equal number of other Christian books. How extensive these journeys were a glance at a map of Kiangsi will show. And these journeys were not fruitless, for at Kiukiang there were seventeen candidates for baptism as well as eight inquirers.

If we summarize the work of 1873 alone, we find that eleven new stations and out-stations had been occupied in the four provinces of Chekiang, Kiangsu, Anhwei and Kiangsi. One of these stations was Shanghai, where Mr. and Mrs. Edward Fishe took charge, which from this time forth became the Mission's chief business centre in China. And we must not forget to report that on September 3 of the same year, Mr. and Mrs. Judd and Miss Bowyer started from Liverpool, by the American route, on their return to China, taking with them two new workers from Dr. Guinness' Training Institute, Messrs. Henry Taylor and F. W. Baller.

Mr. Hudson Taylor had much hoped that the year 1873 would have seen work started in a new province, but that was not to be before the summer of 1874. The renting, leasing and purchasing of land or buildings, all the tedious delays of opening the new stations and out-stations, already referred to, together with the maintaining of the work elsewhere, had taxed the powers of all the workers to the uttermost, and not least those of Mr. Taylor himself.

To follow the history of the Mission intelligently, it is necessary always to remember that the operations were all directed in accordance with one general and comprehensive

plan for the evangelization of the whole of China. If this is forgotten, the work of the early years will appear too scattered and superficial, but if these early efforts be recognized as part of a well-thought-out campaign, the methods will be more fully appreciated.

In April 1873, Mr. Taylor wrote :

I am aiming at such organization of our forces as will enable us to do more work with fewer foreign missionaries. I think I may eventually attain to one superintendent and two assistant foreign missionaries in a province, with qualified Chinese helpers in each important city, and colporteurs in less important places. I hope I may be able, ere the year closes, to commence a college for the more thorough training of our Chinese helpers.

During the closing months of the year he wrote again :

I feel much drawn out in prayer to ask the Lord to give us soon 50 or 100 additional Chinese evangelists, and as many foreign brethren to superintend them as He sees needed, to extend the work into every unoccupied department and county of Chekiang—and there are fifty of them, and also for men and means to extend our work into the nine unoccupied provinces.

In January 1874, he wrote :

I am now in the act of arranging for the eventual opening up of the whole of this province to the Gospel as the Lord gives us men, open doors, and means. Pray for these three things. This province, Chekiang, contains thirty millions of souls. It is divided into :

Circuits (4).	Prefectures (11).	Hsiens (78).
We have workers in each.	We have agents in 6. We alone in 3, with others in 3.* 1 is opened, not by us. 4 are still unopened.  * One of these we opened, others came later.	4 Prefectures have each 2 Hsien cities in their walls. So there are— 74 Walled Cities 11 of them Fus <u>63</u> Hsien We opened 10 of these. Others opened 5 of these. 48 Hsien cities remain unopened.

A *Hsien* is a county ; the *hsien city* its capital. In this province they average nearly 400,000 people in the whole *Hsien*. As the above shows, 48 are still untouched. . . . Others began to work this province in 1842 ; we in 1857 ; the C.I.M. in 1866. It shows that there was work for us to do ; that we have done some, but there is yet much land to be possessed.

In February 1874 he wrote a long letter to *The Christian*, of which the following is an extract :

'Oh, do pray for us ! Plead earnestly, mightily and with faith, and soon we shall see great things. I feel I must, I do lay hold on God's strength. I am aiming at claiming no less than every city for Christ. I am asking for 50 or 100 Chinese evangelists for this one province (Chekiang), and as many foreign helpers as He sees fit to superintend them. Till the work is fully organized and the missionaries can go to the other provinces, I have no doubt that He who inspires the prayer and gives the fruit will answer it, than I have that He has answered prayer in the past. I think, too, we should soon claim the remaining nine provinces for the Lord. As soon as I have got the work a little more forward here I will try to aim at this. Just now I can only pray, for my powers are limited.<sup>1</sup> His, however, are not so. Let us honour Him with a full trust.

In July of the same year though sorely tried about funds, as we shall shortly see, Mr. Taylor wrote again in a private letter which we think will not be misjudged to-day in the light of history :

No Mission aims at the definite evangelization of China, or even of a single province. All are helping towards it. . . . My plans are now so developing that were I able to remain in China, and had I a few more men of the right stamp, in two or three years we might have, D.V., missions founded in each province otherwise unoccupied—nine ; in each prefecture of Anhwei, and in each *Hsien* of Chekiang, if funds were adequate. To see the bare possibility of this, and to have to defer it by coming home, is a great trial to me ; on the other hand, to return may be needful in order to effect it.

These extracts reveal the burden of his prayers, the visions of his hope, and his plans organized in faith in an Almighty God. But faith, hope and courage were to be tested to the uttermost. More than a month before the

<sup>1</sup> During this month Mr. Taylor was seriously ill.

letter from which the last extract is taken had been written, Mr. Taylor had accompanied Mr. Judd up the Yangtze to Hankow and Wuchang. Though beset by innumerable difficulties, he purposed opening a station at Wuchang, the vice-regal city of Hupeh and Hunan, the latter one of the unoccupied provinces, with a view to extending eventually into the nine unevangelized provinces. It was on this journey, shortly before Hankow was reached, that Mr. Taylor fell on the steamer on which he was travelling, injuring his spine so seriously that he was threatened with the prospects of being a cripple for life. Yet this did not daunt him. Premises were rented at Wuchang, and Mr. Judd settled in, though he had to make many wearying changes ere he secured a satisfactory home.

The Mission now had work in five provinces, and humanly speaking the time seemed altogether inopportune for any extension. Apart from the trials of ill-health, lack of workers, and opposition from the Chinese, the Mission was passing through one of the severest times of financial trial in its history. It seemed as though God had brought His servants down as low as it was possible to be brought, ere He gave them the joy of going forward, that they might prove His strength made perfect in weakness.

What then were the liabilities of the Mission and its income? There were at this time more than fifty buildings—houses, chapels and schools—to keep in repair, as well as rent to pay for forty of them. There were more than 100 workers, Chinese and foreign,<sup>1</sup> and 70 children (missionaries' children and Chinese scholars) to provide for. There were all the travelling expenses in China and the expenses of furlough; so that the Mission needed not less than £100 a week if the work was to be vigorously prosecuted. Yet from January to March of 1874 the Honorary Secretaries in London were only able to send £400. From another source £300 was received, but in making up his accounts on April 1, Mr. Taylor found he had only about £5:10s. in hand.

<sup>1</sup> The wives of missionaries are included, but not wives of Chinese helpers.



The story of these days must be read in detail to appreciate the prolonged daily trial, but only a summary can be attempted here. Knowing that the workers must be sorely needing funds, Mr. Taylor eagerly awaited the arrival of the next mail. On April 7, he received it, but to find only £25 : 11 : 8, which consisted wholly of special donations. He knew that £500 would have been instantly absorbed. There were 170 persons to clothe and feed, and what was more, the lives of two workers would be endangered if their furlough were delayed, and the passages for these two and their husbands would cost £225.

To make a long and deeply instructive story short, the Honorary Secretaries in London only sent £750 from April to June, and the same kind friend who had sent £300 during the first quarter of the year, sent a similar sum again. Yet in many ways, the details of which cannot be told here, the needs were supplied. "Suffice it to say," wrote Mr. Taylor, "that as usual we proved Him faithful, and we began July with \$3 in hand." Let it be remembered that it was during this time of financial trial that Wuchang was opened with a view to work farther west, though a special gift, to which reference will be made later, justified this, and it was during this period that Mr. Taylor wrote :

I feel no anxiety, though for a month past I have not had a dollar in hand for the general purposes of the Mission. The Lord will provide.

The Mission was truly very poor, except in God. During these two years Mr. Duncan had died, as already mentioned, and Mrs. Rudland died shortly after reaching England ; on October 23, 1874, Miss Blatchley, who had been so much to the Mission at home, its chief correspondent, and its editor, had also died on July 25, 1874.<sup>1</sup> The Prayer Meeting in London had almost languished. At times it came as low as two persons, Miss Blatchley, as an invalid upon her couch, and Miss H. E. Soltau ; sometimes joined by Mr. Harvey,

<sup>1</sup> "The Mission would never have been what it is but for her ability, diligence and faithfulness," wrote Mr. Hudson Taylor.

who was studying medicine. The lack of interest at home had been reflected in the funds. The Home Council was perplexed, but its members all being busy men could do little to make known the needs of China throughout the country. Things were at lowest ebb, but Mr. Taylor would not be discouraged. It was true that "the rains descended, and the floods came, and the winds blew and beat upon" that little Mission, but "it fell not," for was it not founded upon the Rock, as Christ had said of those who heard His words and did them. Writing some two years earlier to the friends of the Mission, Mr. Taylor had said :

The Chinese Evangelization Society is no more ; many of the honoured names that were on its Committee are no longer with us ; many of the liberal donors to its funds have entered into their rest ; and some of the labourers in the Mission field have also gone to their reward ; but the work of God in which they were engaged still lives and grows and prospers, and the gates of hell shall not prevail against it.

With this conviction, in spite of all appearances to the contrary, Mr. Taylor left China believing that "these frequent and increasingly severe trials of faith" were to be looked upon "merely as trials of faith," and therefore as a challenge to a larger and a fuller trust in God to do yet greater things than hitherto. What these greater things were our next chapter must show, but ere we pass we must pause to quote a few lines from Dr. Grattan Guinness' tribute to the memory of Miss Blatchley :

Faithful friend of a feeble but heroic Mission, would that all its helpers were like-minded with thee ! Would that all those who have ministered to it of their substance had as constant a memory of its wants as thine ! The China Inland Mission has no eloquent advocate of its claims. It has no denomination for its support. It has no great names on which to rely. It is, therefore, cast the more on God, and on the faithful love and help of the comparatively few who can appreciate the simplicity, faith, and devotedness which characterise its work in the interest of China's millions. . . . Here, around this newly opened grave, let our interest in this work revive ; and help Thou, O Lord ! Is not Thy Name inscribed upon its banner ? Is not its song Ebenezer, and its hope Jehovah-Jireh ? Bless, then, this Mission, and let the little one become a thousand, for Thy glory's sake.

MISSIONS IN CHINA

(At the close of the Year 1874.)

I. THE UNOCCUPIED PROVINCES

Province.	Protestant Missionaries (1874).	Roman Catholic Missionaries (1866).
Kansu . . .	None	} 24 25 10 97 18 17 18 9 Bishops. 82 Foreign Priests. 118 Chinese Priests.
Shensi . . .	None	
Shansi . . .	None	
Honan . . .	None	
Szechwan . . .	None	
Yunnan . . .	None	
Kweichow . . .	None	
Hunan . . .	None	
Kwangsi . . .	None	Bracketed with Kwangtung.
Nine Provinces.	No Protestant Worker.	209 Roman Catholic Missionaries.

II. PARTIALLY EVANGELIZED PROVINCES

Province.	Protestant Missionaries (1874).	Roman Catholic Missionaries (1866).
Kwangtung . . .	55	} 25 27 27 55 15 88 35 21 21 Bishops. 151 Foreign Priests. 119 Chinese Priests.
Fukien . . .	37	
Chekiang . . .	38	
Kiangsu . . .	36	
Shantung . . .	27	
Chihli . . .	41	
Hupeh . . .	18	
Kiangsi . . .	9	
Anhwei . . .	1	Bracketed with Kiangsu.
Nine Provinces.	262 Protestant Missionaries. Connected with 29 Missions.	291 Roman Catholic Missionaries. Connected with 5 Missions.



# THE SECOND DECADE

1875-1885

- CHAP. 15. THE APPEAL FOR THE EIGHTEEN.
- „ 16. THE DOOR OPENED.
- „ 17. UNTO THE ENDS OF THE EARTH.
- „ 18. PYRLAND ROAD.
- „ 19. PIONEERS IN WOMEN'S WORK.
- „ 20. BLESSINGS IN DISGUISE.
- „ 21. A CHINESE PIONEER.
- „ 22. HEALING THE SICK.
- „ 23. PIONEER WORK IN HUNAN.
- „ 24. THE STORY OF THE SEVENTY.

“ Do you ask me what I think of China, looking at it from the gates of the grave ? Oh, my heart is big to the overflow : it swells, and enlarges, and expands, and is nigh unto bursting. If I thought anything could prevent my dying for China, the thought would crush me. Our only wish is to live for China, and to die in pointing the Chinese

To His redeeming blood, and say  
Behold the way to God ! ”

REV. SAMUEL DYER.

(Father of the first Mrs. Hudson Taylor, in a letter to his sister written at the bedside of his dying child.)

## XV

### THE APPEAL FOR THE EIGHTEEN

THE birthday of a Mission is not as easily fixed as that of an individual, and especially is this the case with the China Inland Mission. Mr. Taylor sailed for China in 1853; his independent work, after his resignation from the Chinese Evangelization Society, commenced in 1857; Mr. Meadows, the first of the early workers, sailed in 1862; the work was organized under the name China Inland Mission in 1865; and the sailing of the *Lammermuir* party, which more fully inaugurated the Mission, was in 1866. But while the organized work dates from 1865, the Mission year, for the first twenty years, with one exception, dated from May 26, the anniversary of the sailing of the *Lammermuir* party. In 1885, however, the Mission year was changed so as to start with January 1. Accurately speaking, therefore, the early months of 1875 belong to the first decade of the Mission's history, but as January of that year, in more ways than one, ushers in the beginning of a new period, we shall, for the sake of historical continuity, commence this fresh section with the New Year.

In December 1873, a lady in England had written to the Council of the Mission in London :

I bless God in two months I hope to place into the hands of your Council the management of £800 for the further extension of the China Inland Mission. Please remember for fresh provinces. . . . If faith is put forth and praise sent up, I am sure the Jehovah of Hosts will honour it.

It was the receipt of this money coming to Mr. Taylor's knowledge in China, during the months of financial trial in 1874 already referred to, that encouraged him to go forward, with Mr. Judd, and open Wuchang as a base for the regions beyond. During this journey it will be remembered Mr. Taylor injured his spine, and when he returned to England towards the close of the year, he came as one who was faced with the possibility, if not the probability, of being a cripple for life.

The story of these days is one of the most striking illustrations of how God's servants through faith "obtained promises," and, "out of weakness were made strong." Mr. Taylor was practically a helpless invalid, compelled to lie upon his back, and unable even to write his own letters. For six months we can picture him in his room at 6 Pyrland Road, gazing at a map of China set up at the foot of his couch, praying and purposing great things for the land which God had laid upon his heart. It was during this period, when he was absolutely dependent upon the help of friends for the answering of his correspondence, and when in regard to the needs of China and of the Mission he could, as he afterwards wrote, "do nothing but rejoice in the Lord and wait patiently for Him," that he sent forth a remarkable appeal, especially remarkable when his helpless and crippled state be remembered.

This Appeal, which was printed in a number of Christian journals,<sup>1</sup> was as follows :

#### APPEAL FOR PRAYER

##### ON BEHALF OF MORE THAN 150 MILLIONS OF CHINESE

There are nine provinces of China, each as large as a European kingdom, averaging a population of seventeen or eighteen millions each, but all destitute of the pure Gospel. About a hundred Roman Catholic priests from Europe live in them, but not one Protestant missionary.

Much prayer has been offered on behalf of these nine provinces by some friends of the China Inland Mission ; and during the past year

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<sup>1</sup> This is copied from the pages of *The Christian* for January 21, 1875.



nearly £4000<sup>1</sup> has been contributed on condition that it be used in these provinces alone. We have some native Christians from these regions, who have been converted in our older stations, and who are most earnestly desiring the evangelization of their native districts. Our present pressing need is of missionaries to lead the way. Will each of your Christian readers at once raise his heart to God, and wait one minute in earnest prayer that God will raise up this year eighteen suitable men, to devote themselves to this work. Warm-hearted young men, who have a good knowledge of business, clerks, or assistants in shops, who have come in contact with the public and learnt to cover the wants and suit the wishes of purchasers, are well fitted for this work. They should possess strong faith, devoted piety, and burning zeal; be men who will gladly live, labour, suffer, and if need be, die for Christ's sake.

There are doubtless such in the Churches of the United Kingdom. May the Lord thrust many of them out. We shall be glad to hear from such.

J. HUDSON TAYLOR.

CHINA INLAND MISSION,  
6 Pyrland Road, N., *January 1875.*

How inopportune the time and circumstances appeared for such an appeal! Mr. Taylor, the leader of the work was weak and helpless. That was true, but had not the command been given "to preach the Gospel to every creature"? "His commands sometimes appear strange," wrote Mr. Taylor. "At times it might have been urged that they were impracticable." But commenting on the words, "Whatsoever He saith unto you, do it," he added:

We believe that the time has come for *doing* more fully what He has commanded us; and by His grace we intend to do it. Not to *try*; for we see no Scriptural authority for trying. "Try" is a word constantly in the mouth of unbelievers . . . in our experience "to try" has usually meant "to fail." The word of the Lord in reference to His commands is not, "Do your best," but "Do it," that is, do the thing commanded. We are therefore making arrangements for commencing work in each of these nine provinces; without haste, "for he that believeth shall not make haste," but also without unnecessary delay.

When the Appeal was issued little did God's servants know how events in China were to be ordered for the opening

<sup>1</sup> The greater part of this sum was from a private legacy left to Mrs. Hudson Taylor which she devoted to this new work.

of these unoccupied provinces—events which at first seemed to close the doors rather than open them. On February 21, 1875, Mr. A. R. Margary, a young Consular officer, was murdered in Yunnan, when travelling with a special passport provided by the Tsungli Yamen. For the next eighteen months China indulged in a series of provoking delays in offering reparation, until Great Britain and China were on the verge of war, and Sir Thomas Wade, the British Minister, withdrew from Peking. But these things did not make Mr. Taylor waver in his resolution.

“The difficulties,” he wrote, “are to human strength insuperable. . . . Is not all Burma in turmoil? Has not Margary been murdered at Manwyne? Do not the latest tidings tell of Chinese troops massing in Yunnan? . . . What, again, can our brother Henry Taylor and his Chinese evangelist do among the twenty-five millions of Honan? We care not to answer that question; we know what He who dwells in them and walks in them can do there.”

And so candidates were encouraged to offer and were accepted when suitable.

Meanwhile on the field attention was being given to some of these needy provinces. Mr. Henry Taylor, referred to above, left Wuchang on April 3 in company with Evangelist Chang and commenced the first missionary journey in Honan. During this tour, which lasted fifty-six days, he visited a number of cities and towns in the prefectures of Nanyang and Runing, as well as the prefectural cities themselves. In the autumn he again visited the province, reaching Kaifeng, the capital, in December, and Honanfu a little later. This second journey lasted nearly three months.

In June of the same year Mr. Judd, with two Chinese Christians, one named Yao being a converted Hunanese, entered Hunan. No difficulty was at first experienced in renting and entering a house in Yochow. But how little did they realize that long years of opposition would have to be encountered, and that their pioneering efforts would need to be repeated as often as the Syrophenician woman her entreaties, ere a permanent settlement was gained. Even then the knowledge of Margary's murder was used

as a pretext by the officials for withholding protection, and the little party had to withdraw somewhat speedily, after being roughly handled. Hunan was, however, visited again later in the year by the Chinese evangelists. Thus without any reinforcements from home, two of the nine unoccupied provinces had been entered and work commenced.

Early thought was also given to western China. For ten years prayer had been offered that God would open the way into Yunnan through Burma, and it was a similar desire for the purposes of trade that led to the expedition of the Indian Government, in connection with which Margary had been killed. The Mohammedan rebellion, which lasted till 1873, had long kept this door closed, but this rebellion was now crushed, and Mr. Taylor therefore decided to open a station in Bhamo, with the western provinces in view. The Irrawaddy had been opened as far as Bhamo, and a British resident stationed there, so Messrs. J. W. Stevenson<sup>1</sup> and Henry Soltau sailed for Rangoon from Glasgow on April 6, 1875, with Bhamo as their objective. Owing to political difficulties they at first experienced some delay, but in the autumn, after an interview with the King of Burma in Mandalay, who gave them a grant of land for Mission purposes, they settled in Bhamo on October 3, which has been held ever since as a station of the Mission. The prayer that this might be a door into western China was not to be answered in the way expected, yet none the less, the murder of Margary, in the effort of securing a western entrance into China, did lead to the opening, not only of the western provinces, but of inland China generally, as will be related in the next chapter.

But though inland China was not open, more than sixty candidates applied in response to the appeal made by Mr. Taylor. Of these, nine men sailed before the close of the year, while one other, Mr. Adams, was accepted in Burma.

In the early months of the following year, 1876, five more

<sup>1</sup> When Mr. Stevenson left Shaohingfu for furlough in June 1874 (there being then 42 communicants in his district), Mr. Meadows took charge temporarily! Mr. Meadows, however, remained there till his death in 1914. Forty years at this station, with only one furlough, is no mean record.

men followed, so that in less than eighteen months fifteen men <sup>1</sup> had been accepted, and had gone forward for work among the nine unoccupied provinces, while six others, who were already members of the Mission, had volunteered for the same work. During the same period seven ladies (3 single and 4 wives) had joined the Mission, making thus a total of twenty-two new workers in all.

<sup>1</sup> Henry Soltau, George King, J. Cameron, G. Nicoll, George Clarke, J. F. Broumton, G. F. Easton, J. J. Turner, C. Budd, S. Adams, E. Pearse, F. James, George Parker, Horace Randle, and R. J. Landale.



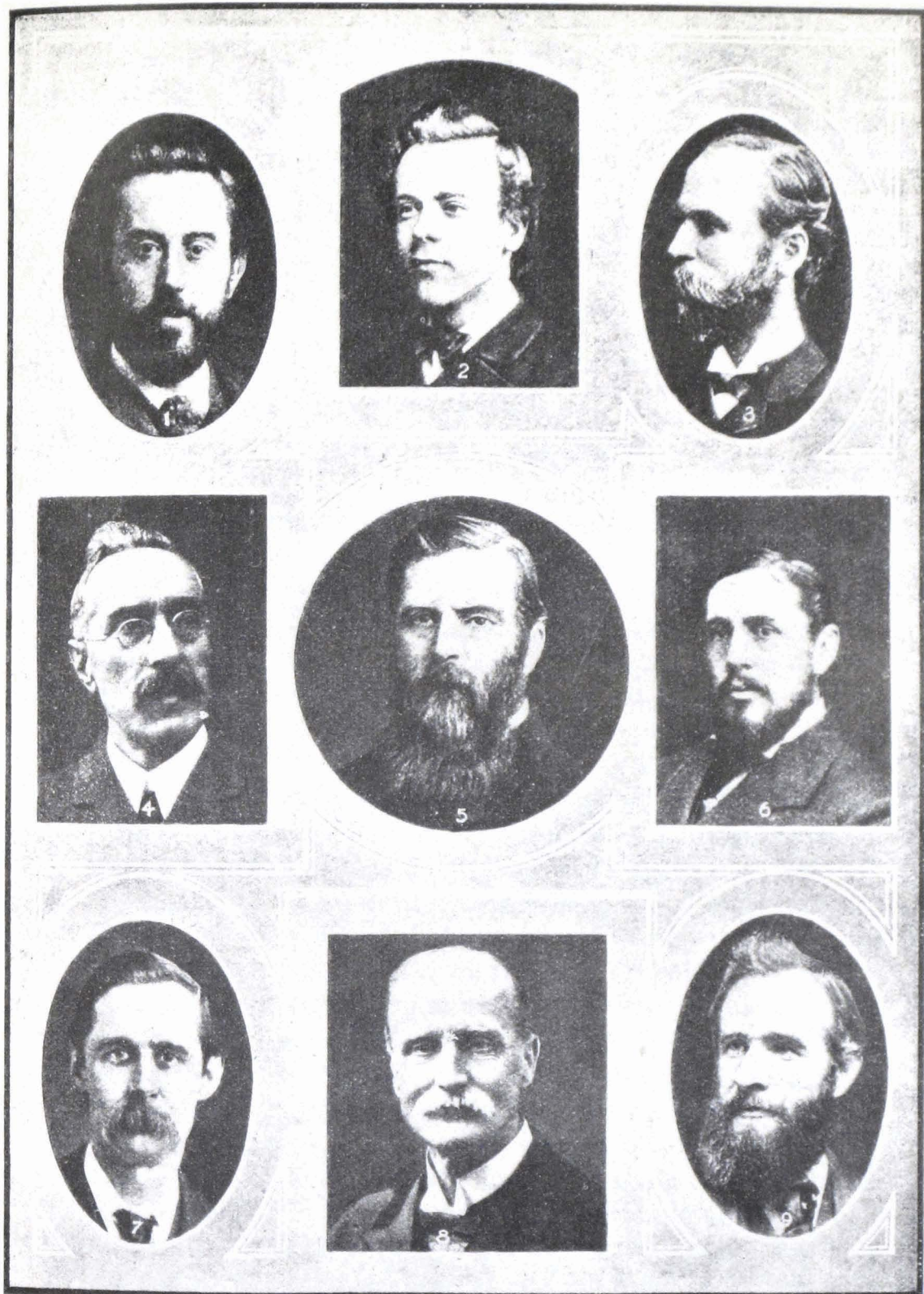


### GROUP III

- |                      |                                |                     |
|----------------------|--------------------------------|---------------------|
| 1. GEORGE KING.      | 2. GEORGE DUNCAN.              | 3. JAMES CAMERON.   |
| 4. JAMES WILLIAMSON. | 5. JAMES J. MEADOWS (in 1862). | 6. CHARLES H. JUDD. |
| 7. GEORGE CLARKE.    | 8. GEORGE F. EASTON.           | 9. GEORGE PARKER.   |

*Biographical details can be ascertained by use of Index, p. 375.  
See also Summary of Early Journeys, pp. 114-115.*





GROUP IV.

- |                     |                     |                     |
|---------------------|---------------------|---------------------|
| 1. J. F. BROUMTON.  | 2. HENRY HUNT.      | 3. ADAM C. DORWARD. |
| 4. FRED. W. BALLER. | 5. JAMES M'CARTHY.  | 6. EDWARD PEARSE.   |
| 7. SAMUEL CLARKE.   | 8. J. J. COULTHARD. | 9. GEORGE NICOLL.   |

*Biographical details can be ascertained by use of Index, p. 375.*

*See also Summary of Early Journeys, pp. 114-115.*

*Between pp. 104-105.*





## XVI

### THE DOOR OPENED

AFTER the sailing of the new volunteers, mentioned in the last chapter, Mr. Taylor, with a party of ladies, left England on September 7, 1876. This date was, as it will be recognized, six days before the signing of the Chefoo Convention, and the going forth of such a party at such a time seemed almost worse than foolish. All the negotiations of the British Minister with the Chinese Government had failed, and so at last Sir Thomas Wade had left Peking, and strong reinforcements were sent out to strengthen the British Fleet. "But," wrote Mr. Taylor, "prayer has not failed," and so feeling impelled of God to go forth once again to strengthen the hands of the volunteers who had so recently reached China, he determined, though outward circumstances appeared adverse, to go forward. Improbable and unwise as it all appeared to human sight, the time was God's time, for the Chinese Government saw, when Sir Thomas Wade withdrew from Peking, that they had gone too far, and H. E. Li Hung-chang speedily followed the British Minister to Chefoo, where the Convention was signed on September 13, 1876. Thus it came to pass that though the door was still closed when Mr. Taylor and party sailed on September 7, he found, when he once again landed on China's shores that the fullest freedom had been gained for carrying forward the work so much desired.

Events had unquestionably been guided by an Omniscient Leader, for not only were the men on the field, but they had had time for the study of the language, and were now ready

for the Forward Movement. No time or conditions could have been more favourable. The Chefoo Convention secured that special orders should be sent by the Tsungli Yamen to all Provincial Governors, instructing them to issue a Proclamation which should embody at length an Imperial decree granting full liberty and protection to all foreigners travelling in inland China, if provided with a passport. The Convention also agreed that for the following two years, officers should be sent by the British Minister to different places in the provinces to see that the proclamation was posted.<sup>1</sup> Thus did He by whom "kings reign and princes decree justice" set before His servants an open door into the remotest parts of the Empire. Let us follow them in some of their long and arduous journeys.

It will be remembered that journeys had been made into Honan and Hunan, two of the nine unoccupied provinces, before any of the new reinforcements had reached China. Messrs. Stevenson and H. Soltau also had settled at Bhamo in October 1875 as a *pied-à-terre* for entry into Yunnan. In the following January they secured a site for building the necessary premises, and ere these were ready they were joined by Mr. Adams and by Dr. and Mrs. Harvey, who had come out to start medical work. In August 1876, before the signing of the Chefoo Convention, Messrs. F. W. Baller and George King set off from Hankow for the province of Shensi, and reached Hinganfu in September. On this journey they were only absent for a little over two months, as their supplies ran short, and they reached Wuchang to find that the Settlement at Chefoo had been made during their absence.

Little time was lost after the signing of the Chefoo Convention ere advantage was taken of its facilities. During the third week of October, a few days before Mr. Taylor reached Shanghai, three parties set forth for the north and north-eastern provinces: Messrs. George King and Budd

<sup>1</sup> This Convention, signed on September 13, 1876, was not ratified until May 6, 1886. This delay was occasioned by China's refusal to exempt opium from the Likin tax. It was not until July 18, 1885, that China signed the additional articles granting this exemption.

for Shensi ; Messrs. Easton and George Parker for Kansu, *via* Shensi ; and Messrs. Turner and F. James for Shansi, each worker accompanied by a Chinese helper. A request for prayer for these brethren, sent home by Mr. M'Carthy, was published in *The Christian*, and supported by a letter from Lord Radstock :

“ It may be,” wrote Lord Radstock, “ that the request for prayer for the twelve preachers of the Gospel, going to Shensi, Shansi, and Kansu, has scarcely conveyed to the Church of Christ the unspeakable importance and blessedness of the service undertaken. A glance at the map will show that a journey of about 800 miles is needed before Shensi and Shansi can be reached, and that probably 1100 miles will have to be traversed by those going to Kansu. There are, I believe, upwards of forty million persons in these provinces. . . . Surely these servants of God ought to have the most heartfelt sympathy and constant prayers of the whole Church.”

In December 1876 Messrs. Cameron and Nicoll started for Ichang as a halfway station for work in the province of Szechwan. On January 2, 1877, Messrs. Judd and Broumton left for the province of Kweichow, travelling through Hunan. In the same month Mr. M'Carthy left Chinkiang for his memorable journey across China into Burma. Two or three months later Messrs. George Clarke, Edward Fishe and R. J. Landale followed Messrs. Judd and Broumton into Kweichow, for work in Kwangsi ; while Mr. Henry Taylor continued his itinerant journeys in the province of Honan.

Thus was full use made of the door which God had unquestionably opened into all of the unoccupied provinces of China. Though space will only permit the barest outline, let us in our next chapter rapidly follow these several parties of travellers into the various provinces visited.

## XVII

### UNTO THE ENDS OF THE EARTH

THE province of Shansi first claims our attention. This province, which is larger in area than Scotland and Ireland combined, is now well known to many readers as the centre of Pastor Hsi's remarkable work, and as the province where more than 150 missionaries and their children were put to death in 1900. With this province as their objective, Messrs. J. J. Turner and F. James set forth from Chinkiang on October 17, 1876. Travelling up the river as far as Nanking, they landed at Pukow, now known as the Yangtze terminus of the railway from Tientsin, and started their long overland journey through Anhwei and Honan, across the Yellow River, and up the almost wall-like ascent to the uplands of Shansi. This province was entered on November 15, and during the next few weeks seven walled cities, including the three prefectural cities of Tsechow, Pingyangfu, and Puchowfu were visited; and then shortness of funds compelled them to return *via* Honan and the Han river to Hankow, which they reached on January 8. During their absence of two and a half months they had traversed some seventeen hundred miles in peace and safety.

After a rest of about a month, the travellers set forth once again on February 8, journeying this time up the Han river with the full intention of remaining permanently, if possible, in the province of Shansi. When they came to traverse that province, and neared the capital, Taiyuanfu, which was reached in April, they discovered a distressing condition of affairs. For three years there had been no

crops, and the wheat of that year had already turned brown. The sandy soil was dried to powder ; the cities and villages exhibited many marks of poverty ; the fields were mostly barren, and the people in a starving condition. Making Taiyuanfu their centre, the two brethren commenced work in the surrounding country, but during the year both of them were stricken down with famine fever, and after a period of seven months, the condition of Mr. James' health made a change absolutely necessary. Unable to travel alone, Mr. Turner escorted him to the coast. Taiyuanfu was left on November 28, and Wuchang reached on January 22, 1878, just eleven months and nine days since they had set out.

Little did they know that only two days after they had left the city of Taiyuanfu for the south, Dr. Timothy Richard reached the same city from the east, bringing famine relief. In the following March Mr. Turner returned to the province, this time accompanied by the Rev. David Hill of the Wesleyan Missionary Society and the Rev. A. Whiting of the American Presbyterian Mission, with the sum of between four and five thousand pounds for the purpose of famine relief. The ministry of Mr. Whiting was very short, for he was taken ill with famine fever and died on April 25, within three weeks of his arrival in the province.

For some time Messrs. Hill and Turner laboured together in Pingyangfu. At the end of July Mr. Turner joined Dr. Richard in the capital, but in the autumn when the latter left, Mr. Turner at Taiyuanfu and David Hill at Pingyangfu remained the only Protestant missionaries in the whole of the distressed province. Here for the present we must leave them to follow the movements of workers in Shensi.

The first journey into Shensi, a province equal in area to England and Wales, had been made by Messrs. Baller and King before the signing of the Chefoo Convention, as already recorded. The second journey was commenced in the autumn of the same year, when Messrs. King, Budd, Easton, and Parker left Hankow on November 8, 1876, in two parties.

From Kingtzekwan the journey was made overland, and Mr. King wrote :

After very rough journeyings, over roads which I should think would have broken Mr. Macadam's heart, we arrived at the capital Sianfu on December 21.

At this city, famous as an ancient capital of China and as the site of the Nestorian Tablet, the party divided, Messrs. Easton and Parker going forward into Kansu, and the other two brethren, sometimes together and sometimes apart, gave their time to extensive itinerations throughout the province. These journeys lasted nearly five months, and Hankow was reached again by the Shensi band on April 4. But Mr. Budd soon turned his face north again, for in May we find him wending his way back to Shensi, this time accompanied only by a Chinese helper. On this journey the northern city of Yenifu was reached. The great famine which was so sorely distressing Shansi, was being felt in Shensi also, and later on Messrs. Baller and Markwick visited the province hoping to render some assistance. But all famine relief work was absolutely forbidden by the officials. It was not until 1879 that the first station was opened in the province. This was in the city of Hanchungfu, and it was opened by Mr. King, who had gained the favour of a local official during a former visit to the capital.

Messrs. Easton and Parker, whom we have already seen as far as Sianfu in company with the Shensi workers, crossed the border into Kansu on December 29, 1876, and reached the capital, Lanchowfu, on January 21 of the following year. After visiting a number of cities they returned to Hankow, which was reached on April 6, just two days after their two colleagues had arrived from Shensi.

Kansu, however, was not long left without a witness for Jesus Christ, for in May Messrs. King and Easton set out once more for the far north-west. Under the blazing sun of June, when the hot winds smote them, wrote Mr. King, as though coming from the engine room of a steamer, they crossed the Sian Plain, and once again entered the neighbour-

ing province. Finding the people friendly, premises were secured at Tsinchow, which became the first headquarters of the Mission in the province.

We must now turn our attention elsewhere and follow the brethren who travelled into the western provinces. As the year 1876 was drawing to its close, Messrs. Judd and Broumton commenced their preparations for a journey through Hunan into Kweichow. On the second day of the new year they started on a journey which was to last more than three months, and was to take them through the cities of Yochow, Changteh, Shenchow in Hunan, in which cities they engaged without let or hindrance in street preaching and book selling. They noticed, however, that in no place in Hunan had the proclamations been put up, stating the right of foreigners to travel, though by the Chefoo Convention these should have been posted in every city. In other provinces the missionaries had found them, and in fact sometimes the foreigners were welcomed as though they were officials who had been sent by the British Government to see that the proclamations were properly exposed.

On February 3, Messrs. Judd and Broumton crossed the border into Kweichow, and when the capital was reached premises were easily secured through the kind assistance of General Mesny of the Chinese army. As soon as Mr. Broumton was settled, Mr. Judd started on his return journey, travelling this time *via* Chungking, which city was reached in March, and thence down the Yangtze back to Hankow.

On May 5 of the same year, Messrs. George Clarke, Edward Fishe, and R. J. Landale left Wuchang to follow the same route, through Hunan into Kweichow, taken by the preceding party, save that instead of passing through Tungjen, they travelled *via* Yüanchow and Chenyüan. On June 27, when they reached Kweiyang, the capital, they were warmly welcomed by Mr. Broumton who was, it will be remembered, alone.

While Mr. Landale remained to keep Mr. Broumton company, Messrs. George Clarke and Edward Fishe set forth

on July 5 for the new province of Kwangsi, where they travelled for six weeks, preaching the Gospel and selling the Scriptures. Sad to relate, on this journey Mr. Fishe took cold, and shortly after his return to the capital in September, died, leaving his widow far away at the coast to mourn her loss. While Messrs. Landale and Broumton remained on in the province, Mr. Clarke returned to Hankow, travelling *via* Chungking in Szechwan. During this journey, which lasted six months and two days, Mr. Clarke covered some three thousand miles, and reported that from the experience he had gained in some five thousand miles of travel through nine different provinces, he had found the people most willing to purchase the Scriptures

There is now only one of the nine provinces which has not been mentioned and that is Yunnan. It had been hoped that the brethren at Bhamo would have been able easily to cross the border, but in November 1876, when they purposed, in response to the invitations of the people, to visit the Kahchens in their mountain villages, they were only permitted to leave Bhamo after having given a written promise to the effect that they would not cross the frontier. Though they could stand upon the hills in Burma and look across the plains of China, which seemed so accessible and near, this prohibition of the British authorities effectually prevented them. For long years to come, with perhaps one exception, Yunnan was only to be reached by a lengthy journey from Shanghai.

But though Yunnan was not to be entered from the west, it was open on the east, and in the middle of January 1877, Mr. M'Carthy left Chinkiang for his now famous journey across China through Yunnan into Burma. Following the river Yangtze, he reached Chungking on May 1, after having passed through the Ichang riot with Messrs. Cameron and Nicoll. At Chungking he succeeded in renting premises, the first Mission premises in Szechwan, where he left such luggage as he could not well carry overland. From thence he travelled on foot all the way through Kweichow and Yunnan, with a Chinese Christian as companion and a



couple of coolies. Bhamo, the terminus of his journey, was safely reached on August 26. Thus was completed the first journey across China undertaken by a non-official traveller. During the whole of the more than seven months he was upon the road he was never once asked for his passport, nor had he at any time to appeal to any officer for help or protection. "From the people everywhere," he wrote in the paper read before the Royal Geographical Society in April 1879, "I received only civility and kindness." The first difficulty experienced came from the Indian Government, for no sooner had he reached Bhamo than the British Agent forbade him to return to China by the way he had come.

Not long after Mr. M'Carthy had gone west, Messrs. Cameron and Nicoll left Ichang and entered Szechwan, to take possession of the premises rented at Chungking. After a short stay in this city they were joined by an American Presbyterian missionary, Mr. Leaman, and set forth together for the political capital of the province, Chengtu. From this city, after a brief stay, they proceeded to Yachow and Tsingkihsien, from which point Mr. Nicoll, who was ill, accompanied by Mr. Leaman, returned to Chungking, leaving Mr. Cameron to go forward alone to eastern Tibet. Crossing the border at Tatsienlu, Mr. Cameron visited Litang, reported to be the highest city in the world. From thence he passed on to Batang, a centre of great importance, partly administered from Peking and partly from Lhasa. Crossing the Kinsha, or the upper reaches of the Yangtze, he continued along the borders of Tibet Proper and Assam to the last Tibetan town, Atuntsu, in Yunnan. Thence *via* Talifu he crossed into Burma, where he experienced the same unwillingness on the part of the Indian Government in regard to re-entering China. In consequence of this prohibition, he proceeded south to Rangoon, and thence to Canton, where he once again turned his face inland, journeying through Kwangtung, Kwangsi, and Kweichow back to Yunnanfu. Cameron was indeed the Livingstone of China, and during the next few years, travelling nearly always on foot, he not only traversed seventeen of the eighteen provinces, but

journeyed extensively in Manchuria, Mongolia, Sinkiang, Eastern Tibet, Burma and Hainan.

Thus rapidly have we sought to follow some of those early pioneers in their journeys through the nine unoccupied provinces. In a little more than three years from the issue of the appeal for the eighteen men for these unevangelized regions, some thirty thousand miles had been travelled in China, and that when there were no railways and when twenty or thirty miles were considered a good day's journey. All these journeys were taken as a means to an end, as "preliminary to localized work," being "principally valuable as a preparatory agency," to quote phrases used by Mr. Taylor in his paper on "Itineration as an Evangelistic Agency," read before the Shanghai Conference in 1877.

It is true that at the time the wisdom of such widespread journeys was questioned by some, but they were, as has been already indicated in regard to the earlier journeys, part of a comprehensive plan, and it is probably sufficient to say that in the light of subsequent developments, Wisdom has in this respect been justified of her children. As early as the Annual Meeting of 1878, Mr. Taylor was able to report that not only had all the nine unoccupied provinces been visited, but that twelve missionaries had already settled in, or been designated to, four of them. In these previously unoccupied provinces twelve stations and out-stations had been opened, twenty Chinese helpers were already at work, and more than forty converts had been gathered.

## SUMMARY OF EARLY JOURNEYS

### MEN

- |                |                                                                                                                                   |
|----------------|-----------------------------------------------------------------------------------------------------------------------------------|
| <i>Burma.</i>  | Stevenson, Soltau, Adams, and Harvey, to Bhamo.<br>M'Carthy and Cameron, Bhamo to Rangoon.                                        |
| <i>Kansu.</i>  | Easton and Parker, first journey to Lanchow.<br>King and Easton, second journey to Lanchow.                                       |
| <i>Shensi.</i> | Baller and King, first journey to Hinganfu.<br>King and Budd, second journey to Sianfu.<br>Budd alone, third journey to Yen-anfu. |

- Shansi.* Turner and James, first journey to Pingyangfu.  
Turner and James, second journey to Taiyuanfu.  
Turner alone, third journey to Taiyuanfu.
- Honan.* Henry Taylor, first journey to Runing and Nanyangfu.  
Henry Taylor, second journey to Kaifeng and Honanfu.  
Henry Taylor and George Clarke, third journey to  
Kweitehfu.
- Szechwan.* M'Carthy, through to Burma.  
Cameron and Nicoll, to Chungking, etc.  
Cameron alone, to Burma.
- Hunan and  
Kweichow.* Judd and Broumton, to Kweiyangfu.  
Judd alone, back *via* Szechwan.  
E. Fische, G. Clarke and R. J. Landale to Kweiyang.  
Clark alone, back *via* Szechwan.  
Cameron.
- Yunnan.* M'Carthy, through to Burma.  
Cameron, through to Burma.
- Kwangsi.* E. Fische and G. Clarke, from and to Kweiyang.  
Cameron.
- Anhwei.* Duncan and Harvey, several journeys.  
M'Carthy, Baller, and Pearse, several journeys.  
King, Cameron, Randle, Clarke, several journeys.
- Kiangsu.* Duncan and Harvey, to and from Tsingkiangpu, etc.  
Harvey alone, Haichow, etc.  
And many others.
- Chekiang.* Duncan and Harvey, Stott, and many others.
- Kwangtung.* Cameron.

## XVIII

### PYRLAND ROAD

WHEN Mr. Taylor had issued his appeal for the eighteen workers for the nine unoccupied provinces, it soon became evident that further help and enlarged premises for the Home Department were necessary. Messrs. R. H. Hill and Henry Soltau, from their appointment in 1872,<sup>1</sup> had nobly served the work as Honorary Secretaries, but in April 1875 Mr. Soltau sailed for Burma, as one of the eighteen, in company with Mr. Stevenson to open Bhamo. In response to the appeal more than sixty candidates applied, and of these about thirty came to spend longer or shorter periods of study at Pyrland Road. To accommodate these No. 4 was secured in addition to No. 6, and early in the summer Mr. and Mrs. Benjamin Broomhall came to reside at No. 5, opposite (moving subsequently into No. 2), to assist in the work. For the next twenty years—destined to witness such remarkable expansion in the whole work—the headquarters of the Mission in Great Britain remained at this centre, and the name of Pyrland Road thus became inseparably associated with the C.I.M.

The friendship between Hudson Taylor and Benjamin Broomhall, his brother-in-law, dated back to when they were lads in their teens at Barnsley. While this is not the place for personal details, one or two brief extracts from letters may be allowed to show how Mr. Broomhall was drawn into the work. Within a few days of Mr. Taylor's

<sup>1</sup> Continued from Chapter XIII. p. 85.

landing in Shanghai, he wrote in a long letter of eight pages, dated March 12, 1854 :

Oh, my dear brother, give yourself entirely to the work of God. I trust you will ; I hope you will. We want more helpers, men of sincere piety, men of earnest zeal, yet men of caution and prudence. We want men who love God supremely and souls next. We want men not only willing to do, but also to suffer the will of God ; men of faith, who can afford to despise the world and look forward to the surpassing glory in store. Oh, that you may be such an one ! Oh pray for me, my dear brother, and come and help me.

On December 16 of the same year he wrote again, adding at the close of his letter :

When you have done with the letter perhaps you will let my parents and sisters see it, and thus I shall make one account do for both—an expedient you yourself will probably adopt before you have been with me a twelvemonth—for I feel assured you will join me *sooner or later*.

For long Benjamin Broomhall and Amelia Hudson Taylor, his future wife, were exercised as to whether it were not God's will for them to go to China. Had Hudson Taylor's sister had her way it would have been China, and "sooner" rather than "later," but God guided otherwise, and Benjamin Broomhall, who wrote in 1856 : "I give Hudson credit for moving depths of feeling in my heart which before I had not been conscious of," was gaining a wide knowledge both of men and affairs, which was to fit him for valuable service to the Mission in later days.

When Mr. Henry Soltau sailed for Burma, Mr. Benjamin Broomhall came, with Mr. William Soltau, to assist Mr. Richard Hill in the work in London. In the early days of 1879 Mr. Taylor, in view of his approaching departure for China, went more thoroughly into the organization of the Home Department, and on February 5, 1879, to quote the Minutes of the London Council :

Mr. Broomhall was appointed General Secretary, with the distinct understanding on the part of Mr. Taylor and the Council and himself that he is considered responsible for the general superintendence and conduct of the Home work of the Mission.

At the same meeting the question of the Home Director-

ship of the Mission was discussed, and at the next meeting, held five days later, Mr. Theodore Howard, who had been a Member of the Council from its commencement in 1872 and Chairman since October 5, 1875, was asked to accept the post of Director of the Home work of the Mission.

“ Mr. Howard,” to quote the Minutes again, “ consented to accept this position, and was thereupon appointed and authorized by Mr. Taylor, with the cordial approval of the Council, to act in that capacity during Mr. Taylor’s absence in China, and jointly with him when he is in England.”

It must also be mentioned that it was arranged, in the event of Mr. Taylor’s death, should no other appointment on the Field have been made, that Mr. Howard should, for the time being, act as Director of the whole work. In accepting this position Mr. Howard generously had it recorded that :

He and the Council generally wished it to be understood by Mr. Broomhall that his responsibility was not in any way diminished, nor the relation of his fellow-workers to himself altered, but that in Mr. Howard he would have one to whom he could refer in any circumstances requiring direction.

Passing from these references to the personnel of the Home Department, it should be recorded that with the entry upon this new stage in the Mission’s development the official organ of the Mission was also changed. In March 1875 the *Occasional Paper*, which had been commenced early in 1866, before the sailing of the *Lammermuir* party, was published for the last time ; and in the following July the first copy of *China’s Millions* appeared, which, as a monthly magazine, has been published regularly ever since. In the following October, at the same Council Meeting as that at which Mr. Howard was appointed Home Director, Mr. Taylor read the first draft of a paper entitled *The Principles and Practice of the China Inland Mission*, which it was felt desirable that all joining the Mission should henceforth cordially approve. This paper still remains the official statement of the Mission’s Principles and Practice.

It will thus be recognized that with the year 1875 the

Mission entered upon a new and distinct period of its history both at home and abroad. In China the more experimental stage of work in the nearer provinces passed to that which was to embrace within its purview the whole of unevangelized China ; while at home the same period was to witness the transition from the voluntary and honorary stage to that of a more regularly organized department.

This entry upon a larger ministry, with its enlarged responsibilities, was not without its special trials of faith, associated, as trials ever have been, with special encouragements and deliverances. Of these trials and deliverances references can only be made to one or two.

On the morning of May 24, 1875, during the period of Mr. Taylor's illness, when the few friends at Pyrland Road met for prayer, Mr. Taylor remarked that it was necessary to ask God to remind His wealthy stewards of the need of the work. Adding up the amounts received from May 4 to 24, and finding it only come to £68:6:2, he said : " This is nearly £235 less than our average expenditure in China for three weeks. Let us remind the Lord of it." They did so, and that evening the postman brought a letter which contained a cheque for £235:7:9, which was to be acknowledged as " From the sale of Plate." <sup>1</sup> " Dear readers," wrote Mr. Taylor in *China's Millions*, when reporting this incident, " ' trust in Him at all times,' you will never have cause to regret it."

With the year 1878 the whole question of finances had to be faced in a new way. In the Report for two years, presented at the Annual Meetings of that year, it was mentioned that the funds received during the two years under review did not represent the expenditure of that period, for the special sum of £4000, mentioned in the Appeal for the Eighteen, had been absorbed in the pioneer work for which it had been originally given. These workers, therefore, now came upon the General Funds ; and moreover, during these two years twenty-one new workers had joined the Mission, bringing up the total to seventy-two, while there

<sup>1</sup> We are permitted now to state that this came from the late Lord Radstock.

had been a proportionate increase in Chinese helpers and in new stations. What, then, should be the Mission's attitude towards the number of candidates who were ready to go forward ?

“ Well, this question,” said Mr. Taylor at the same Annual Meeting, “ came again to us anew during the present year. From the Report which you have heard you have learned that the money which God sent in answer to prayer for pioneer work in a number of unevangelized provinces—some thousands of pounds—has been used up and absorbed in the work of the last two years, and the question might have been raised, ‘ With a current income not equal within a thousand or two thousand pounds to the expenses of the Mission, is the project of sending forth twenty or thirty additional missionaries at all a prudent thing, even if men and women who appear to be suitable are found ? ’ Well, we have looked the thing in the face, dear friends ; and this is the conclusion to which we have come, that with the current income of the Mission we have nothing to do, but with GOD we have everything to do ; that we are not going to send out twenty or thirty missionaries, or one, but we are going to ask God to send twenty or thirty missionaries ; and if He sends twenty or thirty devoted missionaries, He is just as able to support them as He has proved faithful and loving in supplying those who went previously. . . . We feel that if God by His grace will only keep our brothers and sisters faithful to Him, that ensures everything.”

Acting upon the principle of faith referred to in the foregoing passage, new candidates were accepted and sailed for China, and the Mission was cast more than ever upon God to supply the constantly recurring wants. On Friday, February 21, 1879, the Mission was unable to make any remittance to China, and there were no funds in hand for the outfits and passages of some of the party expected to sail from Marseilles on March 9. “ Under these circumstances,” wrote Mr. Taylor in a little article on *Trust in Him at all times*,

it was remembered with thankfulness how frequently—nay, almost invariably—God has given special tokens of His readiness to help about the time of a departure of new missionaries ; and at the daily Prayer Meeting from twelve to one o'clock, with thanksgiving and praise for past mercies, God was asked again to show Himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of His young servants, who were casting them-



selves upon His faithfulness for life, for health, for food, for raiment, and for all the grace and help needed in His service. . . . With great joy and rest of heart these petitions were left with Him. On Saturday morning, February 22, the answering message came by the first post. One of the letters contained a cheque for £600. Our hearts were gladdened, our faith was strengthened; not only in private, but at our weekly Prayer Meeting thanksgiving and praise were offered to God; and hearty prayer went up that He would abundantly bless the munificent donor and every member of his household. We can testify from oft-repeated experience that it is blessed indeed to "trust in Him at all times," and would exhort all His tried ones to "pour out their hearts before Him, for the living God verily is a refuge for us." <sup>1</sup>

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<sup>1</sup> Home department continued in Chapter XXXIII. p. 220.

## XIX

### PIONEERS IN WOMEN'S WORK

THE difficulties in the way of women's work in China and the remarkable manner in which these have been overcome have hardly been sufficiently realized. In the days of Dr. Morrison the Chinese regulations which controlled Foreign intercourse rigorously excluded even the wives of merchants from residence at Canton. Twice in the year 1830 the Chinese threatened to stop all trade at Canton, in order to enforce the immediate departure of a few ladies who had come over on a visit from Macao. With their policy of exclusion, the Chinese were shrewd enough to see that where the wives were allowed to come the men became residents rather than visitors. With the cessation of the East India Company's charter and the subsequent war, these regulations naturally had to give way, so far as the Ports were concerned.

The first single lady to go to the Far East was Miss Newell (subsequently Mrs. Gutzlaff), who was sent out by the Society for promoting Female Education in China, India, and the East in 1827. As China was closed at that time, she settled at Malacca, where she conducted five Schools for Girls. The first single lady to enter China Proper was Miss Aldersey, a member of the Committee of the same Society, who went out to Malacca at her own charges in 1832, and reached Hongkong in 1842, on the very day that peace was signed. Two years later she opened at Ningpo the first Girls' School in China, in which work she was subsequently joined by Miss Maria Dyer, who was married to Mr. Hudson





GROUP V.

- |                                            |                                               |                                              |
|--------------------------------------------|-----------------------------------------------|----------------------------------------------|
| 1. MRS. GEORGE STOTT.                      | 2. MRS. F. W. BALLER.                         | 3. MISS DESGRAZ.                             |
| 4. MISS CRICKMAY.                          | 5. MRS. HUDSON TAYLOR ( <i>née</i> FAULDING). | 6. MISS CELIA HORNE.                         |
| 7. MRS. GEORGE KING<br>( <i>née</i> SNOW). | 8. MISS E. WILSON.                            | 9. MRS. S. CLARKE<br>( <i>née</i> FAUSSETT). |

*All the women who first entered the nine unoccupied inland provinces are in these Groups.  
For Biographical details use Index, p. 375, and Summary of Early Journeys on p. 132.*





GROUP VI.

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|-------------------------|----------------------------------------------|--------------------|
| 1. MRS. F. W. Broumton. | 2. MRS. J. J. Meadows.                       | 3. MRS. G. PARKER. |
| 4. MRS. HENRY HUNT.     | 5. MISS M. MURRAY.                           | 6. MRS. G. NICOLL. |
| 7. MISS KIDD.           | 8. MRS. GEORGE CLARKE ( <i>née</i> ROSSIER). | 9. MISS C. KERR.   |

*All the women who first entered the nine unoccupied inland provinces are in these Groups.  
For Biographical details use Index, p. 375, and Summary of Early Journeys on p. 132.*



Taylor in January 1858. Miss Lydia Fay of the Protestant Episcopal Mission, who went out to China in 1850, seems to have been the first single lady sent out from America.

Of necessity the beginnings of women's work in China were slow. When the *Lammermuir* party sailed in 1866 there were only fourteen unmarried lady missionaries in China, and seven of these were located at Hongkong, a British Crown Colony; yet in that one party there were six single lady workers. These ladies, and others who followed them, settled not only at Hangchow, but, as the preceding chapters have shown, at other centres inland such as Nanking, Yangchow and Anking.<sup>1</sup> In the face of much criticism and of many difficulties the C.I.M. was privileged not only to open many of the earliest stations in the interior of China, but also to send the first women workers to nine of the inland provinces. These were Anhwei and all of the nine unoccupied provinces except Kwangsi.

The call for lady workers to enter the first of these formerly unoccupied provinces came through the terrible famine of 1877 and 1878, which affected at least thirty millions of people. When following the pioneer journeys recorded in a previous chapter, this famine has been mentioned, but its awful magnitude calls for fuller details now. In 1877 the autumn crops throughout the whole of Shansi and the greater part of Chihli, Honan, and Shensi failed. Refugees poured down to the coast, and one Consular report states that in one famine camp it was not an uncommon event for from four hundred to six hundred persons to die in a single night. The famine-stricken people stripped the bark off the trees for food, killed their beasts of burden, and in some cases resorted to cannibalism. So many were the dead that not infrequently they were buried uncoffined in pits.

Strenuous efforts were made to send supplies to the interior, but to the most afflicted areas there were no waterways and only the roughest mountain roads. Along these

<sup>1</sup> Two unmarried ladies of the American Presbyterian Mission started work at Sayow, a village about 100 miles from Tungchow in Shantung, in 1870.

the most frightful disorder reigned. Broken carts, scattered grain bags, dying men and animals often blocked the way, and the boldness of the wolves told too plainly some of the terrors of the story. So far as reliable records are known, no such appalling calamity has fallen upon any country, and varying estimates state that from nine to thirteen million people died.

To alleviate in some small measure the terrible distress, nearly half a million dollars were contributed from abroad, either through commercial or missionary channels. Some thirty Protestant missionaries volunteered for famine relief work, of whom four died. A number of Roman Catholic missionaries also assisted. In Shansi Timothy Richard of the B.M.S., David Hill of the W.M.S., Turner of the C.I.M., M'Ilvaine and Whiting, both of the A.P.M., laboured, the last of whom soon died of famine fever.<sup>1</sup> At first the Chinese authorities were hostile to the thought of famine relief, but through the influence of the Grand Secretary, Li Hung-chang, and H.E. Tseng Kwo-chuan, the Governor of Shansi, this difficulty was overcome locally, though in other provinces the officials positively refused the assistance actually brought to them.

In Taiyuanfu Dr. Timothy Richard began to interest himself in the orphans, and with the Governor's approval commenced systematic relief work among these children and the widows. By September 1878 as many as 744 names were enrolled under the superintendency of Mr. Turner, and by January 1879 the numbers had risen to 822 orphans and 334 widows and aged persons.

The needs of the destitute children early burdened Mr. Taylor's heart, and though he had only arrived in England at the close of December 1877, after an absence from wife and children of over fifteen months, he contemplated, if possible, a speedy return to China to organize some special work. As circumstances, however, prevented this, early in the new year he proposed to Mrs. Taylor that possibly she might go

<sup>1</sup> The Chinese Governor offered a handsome gift towards sending Mr. Whiting's body home, but when he found the foreigners preferred to bury their friend locally, he gave a piece of land outside the city of Taiyuanfu for a foreign cemetery.



out for this purpose. Such a suggestion, so soon after they had been reunited, came as a painful shock at first, and in some perplexity of mind she determined to seek from God some "Gideon's fleece" to confirm her in her duty. There were three things necessary ere she could possibly sail for China: her outfit, her passage money, and some provision for her children. She therefore asked God that if it were His will that she should go, He would send her two separate gifts of money, one for her outfit, and another sum of £50, neither more nor less, for her passage expenses, and also that God would guide to some satisfactory arrangement for the children. The two gifts for outfit and passage were received just as asked, but there was the far more important matter of the children's welfare. Mrs. Broomhall, her sister-in-law, was at this time away from London, but hearing from her husband that Mrs. Taylor thought of going out to China to care for the orphans, she said aloud to her sister, with whom she was staying, "If Jenny is called to go to China, then I am called to care for her children." Upon returning to London, she made the offer, although she had ten children of her own, and remembers to this day the awe with which she realized, when Mrs. Taylor replied, "Then that settles it," that her decision had such momentous consequences.

The decision thus made was strikingly confirmed by the arrival of a thousand pounds while the Valedictory Communion Service was being held. In a note accompanying this handsome donation, the donor wrote:

Please enter it anonymously. It does not represent any superabundance of wealth, as my business affairs will miss it. But if you, for Christ's sake, can separate, I cannot give less than this.

With these tokens of God's favour, on May 2, 1878, Mrs. Hudson Taylor, with a party of seven new workers, among whom we may mention Messrs. Dorward and Samuel Clarke, bade farewell to their loved ones at home.

On reaching China, Mrs. Taylor was joined by Miss Horne and Miss Crickmay, both of whom had been about two years in the field, and under the able escort of Mr. Baller, Taiyuanfu, the capital of Shansi, was reached on

October 23. This was the first time that missionary ladies had travelled so far from a Treaty Port. They were soon followed by two other ladies, by Mrs. James in November and by Mrs. Timothy Richard shortly afterwards, both of whom came with their husbands when they were returning to the province.

No trouble was experienced in renting premises, and a number of girls were received by the ladies, and Dr. Richard formed some destitute boys into a school. The work among these orphans and refugees proved for several reasons more difficult than had been anticipated, and was subsequently abandoned for more ordinary methods. But the work with all its difficulties had not been in vain. The Chinese Ambassador at the Mansion House in London paid a warm tribute to the charity and tenderness which had been manifested in the relief given, the influence of which, he said, would be permanent and do far more than political action ever could do to ingratiate the foreigner in the esteem and regard of the Chinese.

But apart altogether from the immediate results of the work done, the fact that it had been proved that there was no insuperable obstacle in the way of lady missionaries residing in Inland China was in itself a subject of great rejoicing.

“None but those,” wrote Mr. Taylor, “who know what it is personally to pray and wait and watch for months, and it may be for years, for the opening of hearts closed against Christ, or of doors closed to the Gospel, can fully sympathize with the joy with which we have announced from time to time the opening of province after province, first to itineration, and then, in the case of some, to localized efforts. But if such was our joy when our brethren were able to go so far inland, what grateful thanks are due to God as we record the safe arrival of our first party of missionary sisters at the capital of one of the nine so lately unevangelized provinces.”

The neighbouring province of Shensi was the next one to be entered by lady workers. Early in the summer of 1879 Mr. George King, who had been pioneering in the far northwest, was married to Miss Emily Snow, and towards the end of August the newly married couple commenced their long journey up the Han river, with Kansu in view. Hanchungfu,

a most important prefectural city in Shensi, having many large and well-populated villages around it, was reached in November, after a safe and quick journey. As this city appeared a most inviting centre for work, and a good half-way station for Tsinchow Kansu, whither they hoped to go in the spring, Mr. King determined to attempt to rent premises. The opposition of a Hunan military mandarin at first threatened to frustrate this project, but when this official recognized the foreign visitor as one whom he had met before at Sianfu, his opposition gave place to a friendship which proved invaluable and helpful.

With Hanchungfu opened, Miss Wilson, a lady in middle life who at her own charges had joined the Mission four years previously, and Miss Faussett, on March 1, 1880, set out from Wuchang, accompanied only by two Chinese Christians, with the intention of holding the fort at Hanchungfu, while Mr. and Mrs. King went forward to Kansu. This journey of a thousand miles was a particularly courageous undertaking, and was fully justified by the results, for with no other contretemps but the carrying off of some of their wearing apparel by thieves, Hanchungfu was safely reached on Friday, May 21. Mr. and Mrs. King did not go forward as expected, for a most encouraging work had already begun to spring up. As early as the last Sunday in August 1880 three Christians were set apart as Deacons, two of these being the converts from Wuchang who had accompanied the ladies. Five new members were received on the same occasion, and by the close of the year the Church membership had risen to thirty. This was certainly rapid progress, but that it was not hasty is proved by the fact that Mr. Easton, writing as late as 1907, after many years' residence at the same station, said :

Many of these converts are standing to-day and have become our best Christians ; some of them are the Elders and Deacons of the Church now.

The two single ladies early ventured out into the surrounding towns and villages of this populous region and reported that "nothing could be kinder than our reception every-

where." But upon this flourishing station the shadow of a great sorrow was soon to fall, for in May 1881 Mrs. King died of typhus fever. Short as had been her ministry to her had been given the privilege of being the first foreign woman to enter Shensi, and the first to lay down her life on behalf of its evangelization.

Strict chronological order would require that we should now turn our thoughts to another part of China, but before doing so we will conclude the story of these north-western provinces. On May 3, 1880, little more than a fortnight before the Misses Wilson and Faussett had reached Hanchungfu, Mr. and Mrs. George Parker left Hankow with the far north-west in view. Much time was spent upon this journey in temporary work at several centres, and then, after a brief stay at Hanchungfu, they set forward once again, accompanied this time by Miss Wilson. In January 1881 Tsinchow in Kansu was reached, and here the travellers made their home.

We have thus briefly followed the way in which the three northern provinces of Shansi, Shensi, and Kansu had been entered and permanently occupied by lady workers. It was only in the autumn of 1876 that six young men pioneers had set out to visit for the first time these then unoccupied provinces; yet by the first month of 1881 four stations had been opened with seventeen resident workers. Each province now had a resident married missionary, and the other workers were seven men and four single ladies. In the schools established there were more than seventy boarders, apart from day scholars, while from sixty to seventy converts had professed their faith in Christ, though all of these had not been baptized.

It is now time to follow the progress of events as they concern the western provinces, and to do this we must go back to the autumn of 1879. Not long after Mr. and Mrs. King had left Hankow for Shensi, two newly married couples, Mr. and Mrs. George Clarke and Mr. and Mrs. Nicoll, left for the far west, travelling by boat up the Yangtze Gorges as far

as Chungking. This journey, trying to the nerve under the best conditions, was not free from mishap. As has so frequently happened, the boat was holed upon a rock, and the travellers experienced the discomforts of an impromptu camp life upon the banks of the river in rainy weather and with soaked goods. Chungking, however, was reached in January 1880, and here Mr. and Mrs. Nicoll entered upon settled station life, while Mr. and Mrs. Clarke went forward overland to Kweiyang. This latter city was reached in February, after a journey which proved more trying to Mrs. Clarke than the boat journey, through the carelessness of the chair-bearers when travelling over the precipitous mountain roads. Thus for the first time lady workers entered and settled in the provinces of Szechwan and Kweichow.

Such pioneering work for ladies had trials far greater than those connected with the discomforts and possible dangers of travelling. It involved distant separation from the companionship of their own country-women—Mrs. Nicoll, for instance, never saw a foreign sister for two full years—and separation from all medical help, however urgent the need; there was also close contact with the evils of heathenism, and frequently the weariness inseparable from the curiosity of the people among whom they dwelt. At Chungking, for instance, the Chinese women simply flocked to see their foreign sister. When the Chinese New Year set in the Mission premises were fairly besieged, there being as many as five hundred women visitors in a day. While Messrs. Nicoll, Riley, and S. Clarke assisted each other in receiving the men in the front of the house, Mrs. Nicoll single-handed had to do her part of the hospitality elsewhere. For months these visitors came by hundreds, until the workers felt it to be like living in a continuous fair. Yet this was what they had gone for, and, though exhausting and trying to patience, it was in this way that suspicion was to be disarmed and friendly relationships established, which were necessary preliminaries to the successful preaching of the Gospel.

Within a few days of Mr. and Mrs. George Clarke reaching the city of Kweichow, Mrs. William M'Carthy and Miss Kidd,

escorted by Messrs F. W. Baller and Trench, set out from Wuchang for the same province, travelling, however, across Hunan instead of up the Yangtze. In the light of all that has subsequently happened, this journey of ladies through Hunan may appear as almost too serious an undertaking, but in those days all work in the interior was looked upon as serious. During this journey thirty-three days were spent in Hunan, when many opportunities were obtained for telling the Gospel story to some of the Hunanese women. At some places where the ladies landed—for the journey was by boat—they were received with great kindness, and the women pressed around them in the most friendly manner. There is little doubt that but for the opposition of the officials, and chiefly of the *literati*, such friendly receptions would have been more general in Hunan and throughout China. The only trouble experienced on this journey was occasioned by the boat twice running on the rocks, but none the less Kweiyang was safely reached on April 27, 1880, and soon an encouraging work among the women was reported.

In March of the following year ladies again travelled through Hunan. Upon this occasion the boat was badly wrecked at one of the rapids, and the whole party, including the two ladies, Mrs. Broumton and Miss Kerr, had to reside for a full fortnight on Hunan soil. Concerning this experience, Miss Kerr, who was a trained nurse and gave some medical assistance to those who came, wrote :

The women used to come to me early in the morning and late at night. . . . I could go out alone as far as I liked to walk, and be afraid of nothing. . . . The whole village turned out to see us start, and I felt like leaving home when I bade the women good-bye.

And yet nearly twenty years were to elapse ere this province was to be opened for settled work either by men or women.

With the arrival of these reinforcements for Kweichow, Mr. and Mrs. George Clarke felt free to turn their thoughts towards Yunnan, and when God took from them their little son, they triumphed over their sorrow, and determined to

make use of this freedom from home responsibilities and go forward to the unknown. Their journey was commenced on May 16, 1881, and after having traversed the greater part of Yunnan, Talifu was reached on June 27. Here they settled, feeling peculiarly cast upon the Lord, since the difficulties of communication with the coast from that distant outpost were neither few nor easily overcome. Here Mrs. Clarke laid down her life some two years later, leaving a little babe six weeks old, far from all medical aid and without having seen a European sister for more than two years. Painful and trying as were the experiences of not a few during these early days, the workers rejoiced to know that however far they might be from human companionship, they were as near to the Throne of Christ as they would have been at home ; yea, nearer, if they were where God had guided them.

We have now rapidly followed the story of the entry by women workers, into seven out of the nine unoccupied provinces. The only remaining one in which the C.I.M. was privileged to be the pioneer in this work was Honan. Itinerant work, it will be remembered, had commenced here in 1875, but Honan was to prove one of the hardest provinces to settle in, and Kaifeng, its capital, was indeed the last capital opened to the Gospel, Changsha, the capital of Hunan, not excepted.

In October 1881 Mr. Henry Hunt, who had been quietly residing at Runingfu for about a year, was married to Miss Smalley, and together they returned to Honan. Runingfu was reached on Christmas Eve, and those who know anything of the curiosity of the Honanese in the early days will readily believe that Christmas Day was no holiday to this young bride. Crowds simply flocked to see the foreign lady, and patience and strength were taxed to their utmost. The prospects of a settlement, however, seemed not unhopeful. Proclamations were put out by the officials stating that the foreigners were not to be disturbed so long as they made no attempt to purchase either land or houses ; but disappointment was not far away, for in the following February, owing

to the uprising of a secret society called the White Lotus Sect, these workers were compelled to retire, and more than two years were to elapse ere a settled station in Honan was to be obtained.

With this brief residence in Honan we must conclude our story of the Pioneers in Women's Work, which story began in the autumn of 1878 and now closes in the early months of 1882. During this period eight of the nine formerly unoccupied provinces had been visited by lady pioneers, and in all of them, with the exception of Hunan and Honan, a permanent settlement had been obtained and women's work commenced.

### SUMMARY OF EARLY JOURNEYS

#### WOMEN

- Shansi.* Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay reach Taiyuanfu, October 23, 1878.
- Shensi.* Mr. and Mrs. George King settle at Hanchung, November 1879.  
Misses Wilson and Faussett reach Hanchung, May 21, 1880.
- Kansu.* Mr. and Mrs. George Parker and Miss Wilson settle at Tsinchow, January 1881.
- Szechwan.* Mr. and Mrs. Nicoll and Mr. and Mrs. George Clarke reach Chungking, January 1880.
- Kweichow.* Mr. and Mrs. George Clarke settle at Kweiyang, Feb. 1880.  
Mrs. Wm. M'Carthy and Miss Kidd, escorted by Messrs. F. W. Baller and Trench, reach Kweiyang, April 27, 1880.
- Hunan.* Mrs. Wm. M'Carthy and Miss Kidd travel through Hunan, March 1880.  
Mrs. Broumton (before her second marriage Mrs. Wm. M'Carthy) and Miss Kerr travel through and reside for a fortnight in Hunan, March 1881, *en route* to Kweichow.
- Yunnan.* Mr. and Mrs. George Clarke settle at Talifu, June 27, 1881.
- Honan.* Mr. and Mrs. Henry Hunt temporarily reside at Runingfu, October 1881.
- Anhwei.* Mr. and Mrs. Meadows settle at Anking in 1869.



## XX

### BLESSINGS IN DISGUISE

ON Monday February 24, 1879, Mr. Hudson Taylor, after having, as already recorded, more fully arranged for the carrying on of the work at home, left once again the shores of England for China. On his way to join the French mail, he held meetings by request at Amsterdam and Marseilles, the C.I.M. thus becoming known for the first time on the Continent where in later years so many Associate Missions were to be formed. Marseilles was left on March 9. The party consisted of Mr. Taylor, Messrs Pigott, Coulthard, Hunnex, Henry Hunt, and Mr. and Mrs. William M'Carthy. Shanghai was reached on April 22, but so seriously ill had Mr. Taylor been on the voyage and after arrival that he was strongly urged by several physicians, if he would not return home again, to see what Chefoo would do for his health.

In consequence of this advice, Mr. and Mrs. Taylor—for Mrs. Taylor had come down from Taiyuanfu to meet her husband—accompanied by Mr. Coulthard, started for the north without delay. Chefoo was reached on Thursday morning, May 8, where Mr. and Mrs. T. J. Ballard of H.I.M. Customs most kindly entertained the party. The improvement in health which immediately followed led Mr. Taylor to decide to invite a number of the workers on the Yangtze to come to Chefoo for a change. A yard, with two small buildings and a go-down, was rented from May 26, 1879, and under somewhat camping conditions of life not a few workers were much refreshed by a brief stay at this invigorating seaside port.

The value of Chefoo as a site for a Sanatorium at once became evident, and in the autumn Mr. Taylor was enabled to purchase land at a good distance from the foreign settlement, where Mr. Judd superintended the building of a house which he and his family subsequently occupied. Before proceeding with further buildings, Mr. Taylor was desirous of seeing of what nature the sea coast was south of the Shantung promontory, and so on December 10 he and Mr. Coulthard left Chefoo by an overland route, and journeyed south, reaching Yangchow early in January 1880.

The coast south of the promontory did not commend itself to Mr. Taylor, and consequently Chefoo was decided upon as the best place for the Sanatorium. This building was commenced the same year, and it was subsequently estimated that the entire cost was covered by the saving in passages to Europe which would have been necessary during the next five years but for the benefit gained by the workers at Chefoo.

Early in the year 1881 Mr. W. L. Elliston, a qualified teacher who had been taken ill while engaged in evangelistic work in Shansi, came to Chefoo for medical treatment, and Mr. Taylor, who was also at Chefoo, suggested to him that he might make good use of his time and talents by teaching Mr. Judd's children. To this he consented, and a School was commenced with two scholars in a little room about twelve feet square. At this time there was no School in China for European children, save one conducted by the Jesuits in Shanghai, and applications soon began to arrive from all parts of China from parents who were anxious for their children to be educated under Protestant influences.

The original idea of the School, therefore, soon expanded itself, and in *China's Millions* for August 1881 Mr. Taylor wrote :

Among the various works we are proposing is that of a School for the children of missionaries and other foreign residents in China, and we trust that through it the trial and expense of sending children home from China may in many cases be saved. Mr. W. L. Elliston has already made a commencement, and the number of pupils is about

twelve, with every prospect of increase. We are also hoping shortly to see a Dispensary and probably a Hospital commenced there.

By April 1882, when Mr. Douthwaite reached Chefoo, there were fourteen boys and girls in the School, and a new building was in course of erection. In the following year more land was purchased and a separate School for the boys was erected. In following these developments at Chefoo, we have already reached a point somewhat in advance of our story elsewhere, for the plans laid down for these separate Schools at Chefoo were made in faith, in view of the decision arrived at in November 1881, to pray for seventy additional workers. The logical sequence to such a prayer would naturally be that more accommodation for the education of missionaries' children would be needed.

Here, however, we must for the present leave the story of what is one of the most noteworthy developments of the Mission. Few questions more seriously exercise the hearts and minds of missionaries than the arrangements necessary for the education of their children. In Chefoo God has led to an arrangement which involves the minimum of separation both in distance and in time, and to a method whereby the children are always under a sympathetic and Christian influence, since all the teachers are members of the Mission. The Schools and Sanatorium at Chefoo, the outcome first of Mr. Taylor's serious condition physically, and subsequently of Mr. Elliston's illness, illustrate how God can and does make all things, even adversity, work together for good, so that the darkness and trial may become His guiding pillar of cloud.<sup>1</sup>

<sup>1</sup> Schools continued in Chapter XXXIV. p. 225.

## XXI

### A CHINESE PIONEER

IN all the pioneering journeys already recorded, the foreign missionaries, whether men or women, had been greatly indebted to the assistance and companionship of the Chinese Christians who accompanied them. The names of these men have not always been recorded, but it is only right that their services should be remembered. Though travelling in their own country, they have, equally with the missionary, endured hardness by the way, and not infrequently have had to face the contempt of their fellow-men in ways which would little affect the foreign worker. In this chapter we purpose briefly to relate the story of one Chinese Christian, who, as the pioneer of a remarkable work on the Kwangsin River, may be looked upon as typical of many others who have engaged in aggressive evangelistic work among their own people.

Towards the close of the Taiping Rebellion, in the year 1860, a military official named Yü Yuh-shan was stationed for a short time in the city of Ningpo, in command of a company of Imperial troops. He was an unusually thoughtful man, deeply interested in spiritual affairs, and "by heavenly chance express" happened one day to hear a foreign missionary preach the Gospel. Though no immediate fruit followed this brief hearing of the Message of Life, the good seed lay dormant in his heart for years. Meanwhile the Imperial troops were disbanded, and Captain Yü, hearing of a sect of reformed Buddhists opposed to idolatry, joined them. Possessed of a true missionary spirit, he received

permission from the leaders of this sect to go forth as their accredited agent. Without salary or pecuniary aid, he travelled from house to house and village to village, denouncing the sin of idolatry and proclaiming the existence of One Supreme but unknown Ruler over heaven and earth. Through the persuasive earnestness of this man thousands enrolled their names as converts in the provinces of Chekiang and Kiangsi.

In 1875 Dr. Douthwaite received an urgent request from a Chinese Christian to open a preaching-hall in the city of Kihwafu. On two previous occasions missionaries had been turned out of this city, and the Doctor was not oversanguine of success. Accompanied, however, by two Chinese evangelists and Pastor Wang Lae-djun, he set forth, and after a few days' delay successfully rented a house in the city. The news of the foreigner's arrival speedily spread, and among those who came to see him was Captain Yü, who had not forgotten the words he had heard at Ningpo fifteen years before from some unknown messenger of the Gospel. He became an earnest student of the Word, and after about a year's study and inquiry, this zealous Buddhist applied for baptism, and was with several others baptized by Pastor Wang.

Several months later he was taken ill, and came to the city of Chüchowfu to spend a few weeks under Dr. Douthwaite's care. Ere this short visit had finished, he asked that he might be allowed to go forward as a preacher of the Gospel.

"I well remember," wrote Dr. Douthwaite in the booklet from which this story is taken, "how after we had been reading the Scriptures and praying together, he earnestly entreated me to let him go, saying, 'I have led hundreds on the wrong road, and now I want to lead them to the Way of Truth. Let me go; I ask no wages, nor do I want any of your money; I only want to serve Jesus.'"

Permission, of course, was gladly given, and after being commended to God in prayer by the little band of Christians who formed the nucleus of the Church at Chüchowfu, he packed up his bundle of bedding, and set forth on his journey over the border into the neighbouring province of

Kiangsi. Three weeks later he returned, bringing with him an old farmer, Yü Liang-shih, one of his former converts to the reformed Buddhist faith, a man who for more than forty years had been seeking the truth. This new convert, ere he returned home, asked for baptism, and argued so earnestly against any delay, on account of his age, that Dr. Douthwaite, after some hesitation, yielded to his request. The day following his baptism he set out for his home, and so faithfully and effectually did he witness for Christ that six weeks later he returned with six men who, like himself, had been earnest seekers for the truth. These inquirers Dr. and Mrs. Douthwaite gladly welcomed, and a year later the Doctor had the joy of baptizing them in addition to nine others—including several women—who had been led to trust in Christ through their testimony and changed manner of life.

Meanwhile Captain Yü had continued his work elsewhere, and one of his converts was a young farmer named Tung of Taiyang, near the city of Yüshan. When Dr. Douthwaite visited this village, some months later, he was astonished to find the courtyard of Farmer Tung's house filled with men and women all seated in regular order on stools, chairs, baskets, inverted buckets, etc., quietly waiting for him to come and address them. Turning to the farmer, he asked him how he had contrived to gather so many people together at such short notice, and was still more surprised to learn that it was their regular custom to meet thus every evening, to sing hymns and listen to the reading of the Scriptures.

During the year which followed this interesting visit to Taiyang, Dr. Douthwaite baptized fifteen converts from that village, and an equal number from other villages in the same district—all the fruit of the labours of Captain Yü and Farmer Tung. In this obscure village, on the eastern border of Kiangsi, the first Christian Church in the Kwangsin River district was organized. Subsequently a house was rented in the city of Yüshan, which was made the centre of missionary effort in that district, and preaching-halls were soon opened in other places.

Through failure of health Dr. Douthwaite was compelled, in 1880, to relinquish the work at Chüchowfu, and after a brief period of service at Wenchow he removed to the more bracing climate of Chefoo in 1882, where the memory of his faithful and loving service is still fresh and fragrant. Captain Yü has also long since gone to his reward, but the seed he sowed in Eastern Kiangsi is still springing up and bearing fruit.

During the summer of 1880, Mr. Hudson Taylor and Mr. Coulthard, after the journey south from Chefoo, when the southern coast of the Shantung promontory was prospected, visited the C.I.M. stations in eight of the eleven prefectures of Chekiang, this journey being broken by a brief visit to Shanghai in June to welcome Dr. and Mrs. Schofield. From Chüchowfu Mr. Taylor and Mr. Coulthard, accompanied by Mr. Randle, who had succeeded Dr. Douthwaite as missionary-in-charge of that station, crossed the border of the province and entered Kiangsi, where the work originated by Captain Yü had sprung up.

After an interesting visit to the city of Yüshan, the party proceeded down the Kwangsin River. From Hokow Mr. Randle returned to his station, while the other two secured passages on a large cargo boat and continued their journey. At this time Hokow and Kweiki were the only other places on this river open to missionary effort, and these were in the care of Chinese evangelists supervised by Mr. Cardwell, who was then residing at Takutang on the Poyang Lake. The evangelists at these out-stations were greatly cheered by this visit from Mr. Taylor, for Mr. Cardwell had been hindered by family circumstances from visiting them as frequently as he desired. When Takutang was reached, the needs of the new work on the Kwangsin River were carefully and prayerfully discussed, and it was decided that as Hokow was nearer to Chüchowfu than to Takutang, Mr. Randle should in the future be made responsible for that work, while Kweiki still remained under the charge of Mr. Cardwell.

Under these arrangements the work in these districts continued for the next five or six years, until in the spring of 1886 Mr. Hudson Taylor, in company with Miss Murray

and other workers, undertook another journey down the same river, which journey inaugurated that special Women's Work with which this district is now inseparably associated, the story of which, however, must be postponed to a future chapter.<sup>1</sup>

<sup>1</sup> Continued in Chapter XXVII. p. 176.



## XXII

### HEALING THE SICK

MEDICAL work has been the missionary's unofficial passport in many lands, and in none more so than in China. Even Dr. Morrison, immersed as he was in literary work, assisted by two doctors connected with the East India Company, undertook something in the way of dispensary work. In 1834, the year that Morrison died, Dr. Peter Parker of the American Board landed at Canton, and during the following year opened the first Mission Hospital in China. In 1839, Dr. Lockhart of the L.M.S., the first medical missionary from England to China, commenced work at Macao, being joined by Dr. Hobson later in the year.

The dual commission of our Lord, "Preach the Gospel; heal the sick," early impressed Mr. Taylor and directed the line of his studies ere he first sailed for China. Both at Ningpo and afterwards at Hangchow, as his time and strength allowed, he devoted himself to medical work, and his qualifications as a doctor were an almost indispensable part of his equipment as the founder and leader of a young Mission, which for many years had no other medical man within its ranks. Incidentally we have already mentioned his labours as medical helper and adviser to the members of the Mission in the early days. But even in later years, though burdened with the complex responsibilities of a large Mission, not a few experienced his kindly ministrations in times of sickness.

Mr. Harvey, who joined the Mission in 1869, temporarily retired after three years' service in the field, that he might

qualify himself for medical work. In February 1876, after having completed his medical training, Dr. Harvey with his wife sailed from Glasgow to start a Medical Mission at Bhamo. This work was carried on for some time, but owing to the failure of Dr. Harvey's health, and the shock sustained in a subsequent shipwreck when he and wife were seeking change, both had to retire from the field.

Dr. Douthwaite, whose first interest in China was aroused by the review of a booklet written by Mr. Meadows when at home on furlough, went out in 1874, and though not then fully qualified, he soon distinguished himself by his gifts as a surgeon and physician. In his first year at Wenchow, he treated more than four thousand patients.

In April 1882 Dr. Douthwaite commenced at Chefoo the chief work by which he will be remembered. For a brief period in 1884, as soon as Korea opened its doors, he crossed over and laboured for a while in that Hermit Kingdom, which has of late so wondrously responded to the message of the Gospel. After a well-earned furlough, when he completed his medical course, he returned to Chefoo in 1886, and laboured there with noteworthy success and acceptance until his much-lamented death on October 5, 1899. The story of these latter years cannot be told here, for we must retrace our steps to the year 1880, when Dr. Harold Schofield joined the Mission, for with him the Mission's medical work passed from a tentative to a permanent basis.

The need of medical men in China had been so keenly felt by the Mission that the London Council in 1879, when Mr. Taylor was present, resolved to assist any really suitable medical candidates in their training, and Mr. Taylor attempted, though unsuccessfully, to secure from one of the leading hospitals in London a special reduction of fees for missionary students. The offer of so well qualified a man as Dr. Harold Schofield, coming at this time, was therefore a marked answer to prayer.

Robert Harold Ainsworth Schofield was born in 1851, and had had an unusually brilliant course at Oxford and London, yet withal was a man of most humble spirit. Dr. A. T. Schofield, his brother and biographer, relates how he

came across two small private papers which illuminate the character of the writer. On one of these Dr. Harold Schofield had written for his wife's eye only a list of his scholarships, which amounted to over £1400. The other was a torn piece of notepaper, inserted in a portfolio containing over forty certificates of honour from the Victoria University; certificates of the London University showing that he was first in the Honours List in Zoology, third in Honours in Geology, Palæontology and Classics, and also containing all his numerous diplomas. On this slip was written: "God resisteth the proud, but giveth grace unto the humble."

Such was the man who, crowned with the degrees and honours of Oxford and London, counted it the greatest honour of his life to lay all these at the feet of Jesus Christ, that he might be His servant in China.

Dr. and Mrs. Schofield, with Mr. R. J. Landale,<sup>1</sup> also an Oxford man, sailed for China, *via* America, on April 7, 1880, the Doctor and his wife reaching Shanghai on June 30, and Mr. Landale some days earlier. Dr. and Mrs. Schofield, after a brief period of study at Chefoo, left for Taiyuanfu at the end of October, Mr. and Mrs. Landale following them early the next year. At that time there were only two stations in Shansi: Taiyuanfu, the capital, and Pingyangfu in the south of the province.

Dr. Schofield, who had previously had charge of a hospital during the war between Turkey and Servia, and had served in a like capacity in the conflict between Turkey and Russia, soon commenced work in Taiyuanfu. At first he wisely limited his medical work to two days a week, so as to reserve the remaining time for the study of the language, but even thus he treated over fifteen hundred different out-patients and between forty and fifty in-patients during his first year. During the following year these figures had more than doubled, for 3247 different patients visited the hospital, the total attendance being 6571, of whom 1174 were women.

As he was brought into closer contact with these patients

<sup>1</sup> Mr. Landale had been in China before as an independent worker associated with the Mission.

the needs of China increasingly impressed him, and in February 1883 he issued an appeal for medical missionaries for the interior of China.

“It is little more than two years,” he wrote, “since I began medical work in this inland city, which is more than three hundred miles (fourteen days’ journey) from the nearest Treaty Port, but the vast and crying need for more labourers constrains me to publish this appeal. . . . Surely closely in the wake of the widely extended itinerations, which have been taken in all parts of the Empire, should follow the settling down of medical missionaries at least in the capital of every province, and if possible in some of the largest county towns as well.

“Most earnestly would I beg every Christian reader possessed of competent medical knowledge, or who has the means of acquiring it, to pray constantly for a blessing on medical mission work in this land, and further to consider whether God is not calling him to devote his medical knowledge and skill to the relief of the sick and suffering in China, with the avowed object of bringing the light of the Gospel to those who sit in darkness and in the shadow of death. There is an immense field and great need for lady medical missionaries, thoroughly qualified, to practise their profession, and yet no English Mission in China as yet numbers such workers among its ranks.”

This appeal was dated Taiyuanfu, February 7, 1883. Ere another six months had passed the writer of it had finished his brief career and passed to his reward, for on August 1, 1883, Dr. Schofield died of typhus fever, contracted from a patient who was surreptitiously admitted by the gate-keeper into a private room without the doctor’s knowledge. In accordance with his own request, made shortly before his death, the following text and verse of a hymn were placed upon his memorial card :

A little while, and He that shall come, will come, and will not tarry.

A little while for winning souls to Jesus,  
Ere we behold His beauty face to face.  
A little while for healing souls’ diseases,  
By telling others of a Saviour’s Grace.

Though Dr. Schofield was only permitted to give a little more than three years of his life to the mission field—nearly the same space of time as that which compassed our Saviour’s

ministry on earth—we cannot and dare not measure life by our imperfect measurement of time. Some of the briefest lives upon the mission field, such as those of Henry Martyn, Ion Keith Falconer, and Bishop Hannington, have been the most fruitful in their influence upon others, and Dr. Schofield's life will ever remain a reminder that earthly honours and emoluments are as nothing to the glory of serving Christ "by telling others of a Saviour's Grace."

In the year preceding Dr. Schofield's Home-call two new medical men had joined the Mission—Dr. William Wilson and Dr. E. H. Edwards. The former of these was appointed to Hanchungfu in Shensi, where for many years he carried on an important medical mission. Dr. Edwards, who was at first designated to and proceeded to west China, was asked to succeed Dr. Schofield and carry on the work which had been so ably and successfully commenced. This work continues to this day, though it was subsequently worked for a time as an Independent Mission under the name of the Sheoyang Mission, and then when all the workers, with the exception of Dr. and Mrs. Edwards who were at home on furlough, had been killed in the Boxer crisis, the work was transferred to the care of the Baptist Missionary Society.<sup>1</sup>

<sup>1</sup> The story of medical work is continued in Chapter XLIV. p. 296.

## XXIII

### PIONEER WORK IN HUNAN

DURING the same year in which Dr. Schofield reached China, renewed efforts were made to settle in Hunan. This province, with its population of twenty-two millions of the most virile of the Chinese race, was the last one to be opened to the Gospel. The story of those who by earnest and importunate prayer and with undaunted courage laboured for more than twenty years for the opening of this province, is full of inspiration and suggestive lessons. The work of the C.I.M. in Hunan commenced in 1875,<sup>1</sup> when Mr. C. H. Judd rented premises in the city of Yochow, as recorded on p. 102. We have also elsewhere followed the journeys of several parties of pioneer workers, both men and women, who travelled through the province on their way to regions beyond. It was not, however, until the year 1880 that continuous and persistent efforts were made to gain an entrance into the province, and these will always be associated with the name of Adam Dorward, who for eight years concentrated his sole attention on the evangelization of this attractive yet hostile region.

Adam Dorward was born and brought up in comfortable circumstances in the border town of Galashiels, and forsook tempting prospects of life at home for the arduous calling of a pioneer. He sailed for China on May 2, 1878, and early

<sup>1</sup> The first Protestant missionary to enter Hunan was the Rev. Josiah Cox of the Wesleyan Missionary Society. A recently discovered letter shows that he made a journey into the province in May 1863, but apart from this journey that Society was unable to do any more for Hunan during the next thirty years.

expressed a desire to face the difficulties and dangers of work on the borders of, or if possible within, the closed land of Tibet. After spending more than two years in study and preparatory work in the province of Anhwei, he gladly accepted the closed province of Hunan as a more approximate and pressing problem than the distant borderlands of the Empire. Here for the remaining eight years of his life, amid unrecorded hardships and almost overwhelming discouragements, he devoted the strength of his fine manhood to what has unquestionably been the hardest initial task Missions have had to face in China.

His first journey into Hunan commenced on October 18, 1880. This journey lasted five and a half months, and lay right across the province from north-east to south-west, as far as the city of Hungkiang, whence—after having replenished his supplies of money at Kweiyang—he returned overland by a route some two hundred miles long, through regions previously unvisited by any Protestant missionary. During this tour he was at times from five to six hundred miles from his base, and passed through some of the most southerly cities of the province, such as Wukangchow and Paokingfu, selling by the way over thirteen thousand Scriptures and tracts. After a brief visit of a few days to Wuchang for consultation with Mr. Taylor, he set forth once more upon his strenuous toil. Again Kweiyang was visited, and, after six days' conference with his brethren there, he and his sturdy evangelist walked overland to Hungkiang, where ten days were spent in an unsuccessful attempt to secure premises. On July 26, in the midst of the summer heat, this city was left and a number of other places visited, but what Dorward was able to endure proved too much for his coolies, and somewhat disappointed with the necessary alteration of his plans, he changed his overland route to one by water. At some of the places the Yamen authorities would not allow him to enter within the city gates, and even tried to prevent him selling books. He found, however, plenty of people in the suburbs, and in his reports spoke rather of the blessed privilege of being permitted to labour in these difficult regions than of his sufferings and trials.

Though Adam Dorward was not indifferent to the difficulties of his task, he rarely spoke of hardship. On the last day of the year 1881 he wrote :

Joined in spirit with other members of the Mission and made this a special day of prayer. The year has passed as if it had been so many weeks instead of months, yet the changes and trials through which the Lord has led me have been very varied and somewhat extensive.

Canny Scot as he was, he soon recognized that the easiest time to rent premises would be at the close of the Chinese old year, when some hard-pressed debtor would be needing money. He therefore left Paokingfu—where the official had prohibited the people, by proclamation, from buying or reading the foreign books—and reached Hungkiang again on January 21, 1882. Ere many days had passed he and his evangelist were rewarded with the possession of the desired premises. The wisdom which had guided him to select the close of the Chinese old year as the best time for renting premises, now suggested to him the advisability of absenting himself from the city for a few weeks. This he did, leaving the evangelist in charge, whilst he visited other centres which appeared to him of strategic importance for the opening of the province. On April 30, 1882, he wrote to Mr. Taylor from Shasi on the Yangtze, saying :

If I could make myself into four, I think I would be distributed in this way : one to Shasi, one to Tsingshih, one to Changteh, and one to Hungkiang. Can you do anything to make up for my deficiency ?

Was ever the need of, and locality for, reinforcements put more diplomatically ?

After visiting a number of walled cities, and spending several days in each, he reached Hungkiang again on June 17, and settled into the premises, where in a quiet and unobtrusive way he carried on his work for the next three and a half months. The rooms obtained were situated over an inn, and though well located were far from ideal as a summer residence. Writing in June, when the thermometer stood at 97 in the shade, he facetiously remarks :

It is hard to say how high it may rise during July and August. Do not be surprised if you hear that we have been roasted alive and . . . !



As the autumn advanced it became evident that movements were on foot to eject him, so he again withdrew in October, leaving two faithful Chinese helpers, Yao and Li, to hold the fort. It was no small matter for praise that the premises had been already held for nine months, and that he himself had been able to reside there more than a third of this time. Especially, too, he rejoiced in the fact that six or seven persons had shown distinct interest in the Gospel, and that though many people had been suspicious, not a few made him complimentary presents when he left the city.

The next six or eight months were given solely to itinerating, the province of Kwangsi being visited during this period. How much he felt the need of a companion will never be known, for he spoke little of himself, but upon one occasion when he heard of the prospects of a worker being sent alone to Kwangsi, he wrote :

I hope he won't go there until he is able to have a companion with him. I have had a trial at travelling alone, and I do not think it ought to be done when it can possibly be avoided. Jesus sent the twelve, and the seventy, two and two, and His way must surely be the best.

Often during these journeys he had to sleep with his bed spread upon some straw on the floor, and during the period under review he had his head badly cut with a brick hurled at him when at Liuyanghsien. His only comment on these hardships was the following sentence :

I hope, however, even such experiences may in some way glorify God.

Upon one occasion, and only one, so far as the writer, after examining all his available correspondence, has ascertained, did this strong and hardy worker give vent to his pent-up feelings.

"The noise in the inn this afternoon," he wrote, "has been deafening. I long to be alone with God and have a time of quiet in the strictest sense of the word. Not only would I like to be permitted to spend a few days in a room by myself, but I would wish for wings that I might fly away to some uninhabited spot. I long more especially

to be separate from all the noises of sense and time, as well as to be apart from all the noises and distractions of this present world ; to be alone in solitude with God, so that with all my heart and mind occupied with Him only, I might in calmness and without distraction pour out my soul to Him and hear His voice speaking to me."

With such desires it was natural that he should hope he might be able to settle in the premises rented at Hungkiang, and consequently he rejoiced when, at the conclusion of a journey of more than thirteen hundred miles, he reached that city once more on July 29, 1883. Here he found the two evangelists, one with his wife and family, quietly carrying on the work. Thankful even for the poor accommodation, he yet recognized the need of better premises if the work was to be efficiently continued. So in an unostentatious way he sought to win the hearts of the people, and to secure a firm and better footing. August, September and October rolled on, every day full of its quiet ministry, until at length in November his negotiations for premises were rewarded, the desired house being mortgaged for a term of three years. All the arrangements were made quite openly and regularly ; the agreement was written by the landlord himself, and the house-deed, bearing the official stamp *Hong-ki*, was handed over. This was indeed matter for rejoicing, but what was more, the very week the deeds came into his possession he received a letter from Mr. Taylor stating that Mr. Dick had been appointed as his colleague. This was surely a confirmation from God, and with great thankfulness he poured out his heart in praise. His high hopes, however, were not to be realized, and in fact, though Dorward was spared to labour for five more years in the province, he was yet to die in faith, "not having received the promise," though he had seen it and greeted it from afar.

On Thursday evening, December 13, Mr. Dorward's goods were removed from the old residence, which had now been held for nearly two years. The prayers of months and years seemed answered, but the first rumblings of the coming storm were soon heard. All Saturday and Sunday threats of violence were made, and by Monday evening no effort was spared to intimidate him, but Dorward was not the man to

be easily moved. Nothing terrified, he stood his ground, arguing and parleying with the people, even after they had begun to break up the house. He was determined now the storm had broken to risk his life rather than yield the vantage gained so long as a vestige of hope remained. But there were other arguments more convincing than danger to himself. It soon became evident that not only would he suffer, but that the landlord and middle-men who had assisted him would be cruelly treated by the officials and people, so he sorrowfully decided to withdraw.

“So far as my own person was concerned,” he wrote, “I would rather have died than yield, but I could not feel justified in causing others to suffer—perhaps more than I should—and on that account I was led to act as I did. I am not altogether discouraged, and I am ready to go back shortly, if God shows such a course to be His will.”

Thus terminated Dorward's noble efforts to effect a permanent settlement at Hungkiang. Though the time had not yet come for settled work in this province, it was no mean achievement to have held premises from January 1882 to December 1883, and that he himself had been able to reside in them from July 17 to October 1882, and from July 29 to December 17, 1883.

With this enforced retirement from Hungkiang the C.I.M. work in Hunan entered upon a new stage. Thoughts of attempting work elsewhere in the province were entertained, but the war which broke out between France and China shortly afterwards made this impossible so long as hostilities continued. Even the missionaries in the interior of Kwangtung had to retire, so Dorward determined to open Shasi on the Yangtze, and if possible Tsingshih, a little way south of the northern border. Taking with him his long-tried evangelist Yao, he left Wuchang on February 26, 1884, and ere long secured premises in Shasi, where Mr. Dick joined him in August. Here for the present we must leave these workers, simply calling attention to the accompanying list of all the walled cities of Hunan, and remarking that those which are italicized had been visited by Adam Dorward prior to July 1883. A mere glance at this list,

without further letterpress, will help the reader to realize the strenuous nature of Adam Dorward's work during these early years.<sup>1</sup>

### THE WALLED CITIES OF HUNAN

This list gives in alphabetical order all the chief walled cities of Hunan. Those italicized had been visited by Adam Dorward prior to July 1883.

<i>Anfu</i>	<i>Kweiyanghsien</i>	<i>Sinhwa</i>
Anhwa	<i>Lanshan</i>	<i>Sinning</i>
<i>Anjen</i>	Leiyang	<i>Sintien</i>
<i>Ansiang</i>	<i>Lichow</i>	<i>Suining</i>
<i>Chaling</i>	<i>Liling</i>	Süpu
Changning	<i>Ling</i>	<i>Taochow</i>
Changsha	Lingling	<i>Taoyüan</i>
<i>Changteh</i>	<i>Linsiang</i>	Tsingchow
<i>Chenchow</i>	<i>Linwu</i>	Tsingtsüen
<i>Chengpu</i>	<i>Liuyanghsien</i>	<i>Tungan</i>
<i>Chenki</i>	<i>Luki</i>	Tungtao
<i>Chikiang</i>	<i>Lungshanhsien</i>	<i>Tzeli</i>
<i>Fenghwangting</i>	<i>Lungyang</i>	Wukangchow
Hengchowfu	<i>Mayanghsien</i>	<i>Wuling</i>
Hengshanhsien	Ningsiang	<i>Yiyang</i>
Hengyang	<i>Ningyüanhsien</i>	<i>Yochow</i>
<i>Hingninghsien</i>	<i>Paling</i>	<i>Yüanghow</i>
Hwangchowting	<i>Paoking</i>	<i>Yüankianghsien</i>
<i>Hwayung</i>	<i>Paotsing</i>	<i>Yüenling</i>
<i>Hweitung</i>	<i>Pingkiang</i>	<i>Yuhsien</i>
<i>Ichang</i>	<i>Sangchih</i>	Yungchowfu
<i>Kiaho</i>	<i>Shanhwa</i>	<i>Yunghinghsien</i>
<i>Kianghwa</i>	<i>Shaoyang</i>	Yungming
<i>Kienchowting</i>	<i>Shenchowfu</i>	<i>Yungshun</i>
<i>Kienyang</i>	<i>Shihmen</i>	<i>Yungshunfu</i>
Kiyang	Siangsiang	<i>Yungsui</i>
<i>Kweitunghsien</i>	Siangtan	<i>Yungting</i>
<i>Kweiyangchow</i>	<i>Siangyin</i>	

<sup>1</sup> Hunan story continued in Chapter XXXV. p. 230.

## XXIV

### THE STORY OF THE SEVENTY

A LITTLE more than a month after Adam Dorward had set out for his first journey into Hunan, Messrs. J. W. Stevenson and Henry Soltau, who were stationed at Bhamo, started upon a noteworthy journey which was to prove how fully the doors were being flung open into inland China. Though Bhamo had been opened as a station with a view to the entry of China from the west, the workers resident there had been hitherto prohibited by the British representative from crossing the border, and Messrs. M'Carthy and Cameron, who had crossed from China into Burma, had not been permitted to return the same way. During the year 1880, however, these prohibitions were in part removed in consequence of the cordial relations existing between Messrs. Stevenson and Soltau and the Kah-chens and the Chinese.

In 1867-68 Major Sladen succeeded in crossing the hills through Burma into China and penetrated as far as Tengyueh. The next attempt to enter China from the west cost the valuable life of Augustus Margary in 1875. Nothing further was attempted or allowed until early in 1880, when Mr. Stevenson made an experimental journey across the frontier, travelling as far as Yungchang. Returning to Bhamo, he and Mr. Soltau started again on November 29 of the same year, and having entered China by another route, travelled right across the country, this being the first time China had been crossed from west to east. Wuchang was reached on March 25, 1881, after a journey of 1900 miles, in which, but for the self-possession and tact of the travellers, and the

faithful adhesion and skilful diplomacy of their Kah-chen friends, their lives, humanly speaking, would have been sacrificed.

This journey served to emphasize two things—first, that China was being more and more opened to the Gospel, and second, that more stations and workers were sorely needed ; for during this journey of 117 days only two Mission centres had been passed, namely, Chungking and Ichang. Mr. Soltau, who had only laboured in Burma, wrote on February 22, 1881, after having been continuously travelling for nearly three months without the sight of a single place where the Gospel was being preached :

With what true feelings of joy and thanksgiving to God did I look upon this house (in Chungking), the first mission station in China I have ever seen. Most delightful was it to grasp the hands of our fellow-Christians and fellow-countrymen after so many weary days (86) of travel, during which we had not met one Christian, Chinese or foreign.

Such facts as these made it abundantly evident that what was needed, indeed, was not so much open doors as workers to enter where the doors had been opened. Itinerant journeys had been taken by single men in all of the unoccupied provinces ; stations had been opened in most of these, and missionaries' wives and even single ladies had settled there.<sup>1</sup> The Mission had in all about one hundred foreign workers, of whom twenty-nine were wives, located in some seventy stations or out-stations in eleven provinces. Such a small company was obviously insufficient to work the places already occupied, let alone to enter new and needy cities. All these things pointed to the conclusion that China was certainly opening, if not already open.

“ Were the Lord,” wrote Mr. Taylor at this time, “ to grant us double the number of workers and double the means, within twelve months we could have them all located and at work in needy districts among perishing men and women.”

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<sup>1</sup> By the close of 1881 every city in Shensi had been visited by C.I.M. missionaries. The same was reported concerning every city in Shansi, except two among the hills.

The value of all the itinerant work which had been done was warmly commented upon by Consul Charles Alabaster in his Report published and presented to Parliament in 1880.<sup>1</sup> In this Report he wrote :

You can travel through China as easily and safely as you can in Europe when and where you leave the main road. . . . This improved state of affairs is due to the fact that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission. . . . Always on the move, the missionaries of this Society have travelled throughout the country, taking hardship and privation as the natural incidents of their profession. . . . They have managed to make friends everywhere, and while labouring in their special field as ministers of the Gospel have accustomed the Chinese to the presence of foreigners among them. . . . While aiding the foreign merchants by obtaining information regarding the unknown interior of the country and strengthening our relations by increasing our intimacy with the people, this Mission has at the same time shown the true way of spreading Christianity in China.

Such was the situation in November 1881, when a little company of missionaries gathered together at the central city of Wuchang, and with Mr. Taylor entered into conference concerning the advance of Christ's Kingdom. During these days of happy fellowship, this little band of some eight or nine workers felt increasingly confirmed in the principles on which the Mission was founded, so that with strengthened faith and a deepened sense of the needs of China they recognized more fully their responsibility to ask great things from God.

Rising from their knees they said to one another, " What shall we ask ? " They knew that in the past they had been very definite in asking God for open doors, which prayer God had answered ; the obvious need was now to definitely ask for reinforcements. Taking a sheet of notepaper, they quietly surveyed in thought the vast country, going over province by province and station by station, making notes of the helpers needed, if the older work were to be sustained and the new openings to be developed. No arbitrary

<sup>1</sup> See *China*, No. 3, 1880.

number was selected, but the survey showed the need to be 42 men and 28 women, or 70 workers in all. The result, therefore, of these deliberations was a determination to definitely pray for 70 additional, willing, skilful workers for the C.I.M., as well as for large reinforcements for all the Evangelical Societies at work in China.

In order to secure the fellowship of Christians at home it was decided to draw up an appeal. This was done and submitted not only to the little company present, but to all the members of the Mission. In consequence of the unavoidable delay in obtaining the signatures of distant workers in China, the appeal was not published immediately, but it appeared in *China's Millions* for February 1883, with the autograph signatures of 77 members of the Mission. The Appeal was as follows :

We, the undersigned members of the China Inland Mission, having had the privilege of personally labouring in many provinces of this needy land, and having seen with our own eyes something of its extent, and of the great spiritual needs of the untold millions of its inhabitants, feel pressed in spirit to make a united appeal to the Churches of the living GOD in Great Britain and Ireland for earnest, persevering prayer for more labourers.

We saw with thankfulness a few years ago the generous sympathy called forth by a knowledge of the terrible famine of the bread which perisheth in the northern provinces, and some of us personally took part in distributing the practical fruits of this sympathy among the needy and dying. Many lives were saved, many hungry ones were fed, many naked ones were clad, needy and destitute children were taken in and cared for, some of whom are still under Christian instruction.

A more widespread and awful famine of the bread of life now exists to-day in every province in China. Souls on every hand are perishing for lack of knowledge ; more than a thousand every hour are passing away into death and darkness. We, and many others, have been sent by GOD and by the Churches to minister the bread of life to these perishing ones ; but our number collectively is utterly inadequate to the crying needs around us. Provinces in China compare in area with kingdoms in Europe, and average between ten and twenty millions in population. One province has no missionary ; one has only one, an unmarried missionary ; in each of two other provinces there is only one missionary and his wife resident ; and none are sufficiently supplied with labourers. Can we leave matters thus without incurring the sin of bloodguiltiness ?



We plead, then, with the Churches of GOD at home collectively, and with our brothers and sisters in Christ individually—

I. To unite with us in fervent, effectual prayer that the Lord of the harvest may thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

II. A careful survey of the spiritual work to which we ourselves are called as members of the China Inland Mission has led us to feel the importance of immediate and large reinforcements; and many of us are daily pleading with GOD in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by GOD to assist us in carrying on and extending the work already committed to our charge. We ask our brothers and sisters in Christ at home to join us in praying the Lord of the harvest to thrust out this “other seventy also.” We are not anxious as to the means for sending them forth or sustaining them. *He* has told us to look to the birds and flowers, and to take no thought for these things, but to seek first the kingdom of GOD and His righteousness, and all these things shall be added unto us. But we *are* concerned that only men and women called of GOD, fully consecrated to Him, and counting everything precious as “dross and dung for the excellency of the knowledge of Christ Jesus our Lord,” should come out to join us; and we would add to this appeal a word of caution and encouragement to any who may feel drawn to offer themselves for this blessed work. Of *caution*, urging such to count the cost, to prayerfully wait on GOD, to ask themselves whether they *will* really trust Him for *everything*, whenever He may call them to go. Mere romantic feeling will soon die out in the toilsome labour and constant discomforts and trials of inland work, and will not be worth much when severe illness arises, and perhaps all the money is gone. Faith in the living GOD alone gives joy and rest in such circumstances. But also of *encouragement*, for we ourselves have proved GOD’s faithfulness and the blessedness of dependence on Him. He is supplying, and ever has supplied, all our need; and if not seldom we have fellowship in poverty with Him who for our sakes became poor, shall we not rejoice if the day proves that we have been like the great missionary apostle, “poor, yet making many rich; having nothing, yet possessing all things”? He makes us very happy in His service, and those of us who have children desire nothing better for them, should the LORD tarry, than that they may be called to similar work and to similar joys.

May He, dear Christian friends at home, ever be to you “a living, bright reality,” and enable you to fulfil His calling, and live as witnesses unto Him in the power of the Holy Ghost.—Yours faithfully in His service,

(Here follow 77 autograph signatures.)

Such an appeal was a real step of faith, and was in no sense stimulated by any superabundance of funds in hand ; in fact, the income of the Mission at that time had been lower than for four years, though the work was considerably larger.

“ We feel,” wrote Mr. Taylor, “ that if God saw it needful to try our faith, He could do so whether we were seventy more or seventy less, and if He were pleased to supply us abundantly, the additional seventy would be no difficulty to Him.”

The trial of faith as to funds continued more or less through the year 1882, and the last quarter of that year was, so far as home remittances for general purposes were concerned, perhaps the most trying quarter hitherto experienced. In October, when Mr. Taylor was looking with special expectancy for liberal supplies, in view of the expenses of some long journeys, the letters from home were eagerly opened. Instead, however, of the looked-for seven or eight hundred pounds, only £96 : 9 : 5 was forthcoming.

“ We closed the envelope again,” wrote Mr. Taylor, “ and soon sought our closet, and locking the door knelt down and spread the letter before the Lord, asking Him what was to be done with less than £97, a sum which it was impossible to distribute over seventy stations, in which were eighty or ninety missionaries (including wives), not to speak of about a hundred Chinese helpers, and over a hundred Chinese children to be boarded and clothed in our schools. Having first ourselves rolled the burden on the Lord, we then told the need to other of our missionaries in Chefoo, and we unitedly looked to Him to come to our aid, but let no hint even of our circumstances be given outside.

“ Soon the answers began to come in in local gifts from kind friends, who little knew the peculiar value of their donations, and in other ways, and ere long all the needs of the month were met, and met without our being burdened for one hour with anxious care. We had similar experiences in November, and again in December, and on each occasion, after spreading the letter before the Lord, we left the burden with Him and were ‘ helped.’

“ Finding from various letters that some of our English friends were really concerned about this (forward) movement—afraid, apparently, that while prayer for men might be answered, prayer for means might

remain unanswered—a few of us were led in Chefoo at one of our daily morning prayer-meetings to very definitely request the Lord to put His seal upon this matter for the encouragement of the timid ones. Not more than half a dozen were present, and the little prayer-meeting was held either during one of the last days of January, or the first days of February 1883. I regret that the date of this meeting was not noted at the time, but I sailed from Chefoo on February 5 or 6, and it must have been a few days before that time.

“ We knew that our Father loves to please His children—what father does not ? And we asked Him lovingly to please us, as well as encourage the timid ones, by leading some of His wealthy stewards to make room for a large blessing for himself and his family, by giving liberally of his substance for this special object. No account of this prayer-meeting was written home, and had it been written the letter could not have reached England before the latter part of March. It was telegraphed straight up to heaven, and God *at once* telegraphed down the desire into the heart of a willing, skilful steward who, on February 2, sent in anonymously £3000 for this very project.

“ By the time I was half way home, the tidings of this gift, conveyed in a letter from my dear wife, then in England, was half way out, and reached me at the port of Aden. It may be imagined with what joy I received them.

“ But this was not all. When I reached Marseilles, and went on to Cannes to spend a few days with our valued friend, W. T. Berger, Esq., the number of *China's Millions* for April 1883 reached my hands ; and there I found in the list of donations this £3000, acknowledged under the date of February 2, and the text, Ps. ii. 8, ‘ Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,’ as follows :

Father	.	.	.	£1000
Mother	.	.	.	1000
Mary	.	.	.	200
Rosie	.	.	.	200
Bertie	.	.	.	200
Amy	.	.	.	200
Henry	.	.	.	200
				—————
				£3000

“ It was most striking to notice how literally God had fulfilled our prayer, and led His faithful steward to *make room for a large blessing for himself and his family*. Never before had a donation been received and acknowledged in this way, and never since, save that acknowledged

in the number of *China's Millions* for October 1884, where a donation given for the same fund is entered thus :

1st September, Ps. ii. 8.

Father	.	.	.	£200
Mother	.	.	.	200
Mary	.	.	.	100
Rosie	.	.	.	100
Bertie	.	.	.	100
Amy	.	.	.	100
Henry	.	.	.	100
Baby	.	.	.	100
				£1000

A beautiful instance this of a loving father who seeks that each member of his family shall have treasure in heaven. If there were more such fathers, would there not be fewer unbelieving children ? ”

The appeal itself, while it asked for prayer for seventy workers, stated no time within which these were to be given, but some at least in China, to quote Mr. Taylor's words,

definitely prayed not merely that seventy workers might be given, but that they might be granted during the three years 1882-3-4.

So assured was the little band of workers at Wuchang that this whole matter in its conception and in its details was of God that a praise meeting was held ere the conference broke up. In this confidence none were put to shame, for nine of the new helpers were given in 1882, eighteen more in 1883, and forty-six in 1884, or seventy-three in all ; while a further number were accepted and would have sailed had not war between China and France rendered delay advisable. To the praise of God it may also be stated that the income of the Mission kept pace with the increased number of workers.

# THE THIRD DECADE

1885-1895

- CHAP. 25. "THE CAMBRIDGE SEVEN."  
„ 26. ORGANIZATION AND EXPANSION.  
„ 27. THE KWANGSIN RIVER.  
„ 28. NORTH AMERICA.  
„ 29. TO EVERY CREATURE.  
„ 30. AUSTRALASIA.  
„ 31. DIVIDING THE FIELD.

I said, " I will walk in the fields."  
He said, " No, walk in the town."  
I said, " There are no flowers there."  
He said, " No flowers, but a crown."

I said, " But the sky is black,  
There is nothing but noise and din."  
But He wept as He led me back,  
" There is more," He said, " there is sin."

I said, " But the air is thick,  
And fogs are veiling the sun."  
He answered, " Yet souls are sick  
And souls in the dark undone."

I said, " I shall miss the light,  
And friends will miss me they say."  
He answered, " Choose to-night,  
If I am to miss you or they."

I pleaded for time to be given.  
He said, " Is it hard to decide ?  
It will not seem hard in Heaven  
To have followed the steps of your Guide."

I cast one look at the fields,  
Then set my face to the town.  
He said, " My child, do you yield ?  
Will you leave the flowers for the crown ? "

Then into His hand went mine,  
And into my heart came He :  
And I walked in a light divine  
The path I had feared to see.

## XXV

### “ THE CAMBRIDGE SEVEN ”

FOR twenty years the work of the Mission had slowly grown and prospered, in the midst of many hardships and trials not unmixed sometimes with harsh and even bitter criticisms. It was well that it should be so, for the Mission thus had time and opportunity to prove beyond controversy that its strength and security lay in the approval and blessing of God, and not in the smile of man. With the year 1885 the comparative obscurity of those early years somewhat suddenly gave place to an unwonted notoriety through the remarkable enthusiasm evoked throughout the country by the going forth of the Cambridge Band. In the eyes of some the going forth of such a party was the chief distinction of the Mission, but while gratefully acknowledging all that such a gift of workers meant, nothing can obscure the devotion and courage of the early pioneers, who, unaffected by either applause or criticism, had been instrumental in opening up the hitherto unopened and unoccupied provinces of China.

During the years when the Seventy were going forth to China, the second Mission of Messrs. Moody and Sankey in Great Britain was preparing the way, both directly and indirectly, for the great outburst of missionary fervour which so fittingly was to follow the time of grace which had been manifested in so many parts of the kingdom. In Scotland and in England, not only had many large centres of population been blessed and helped through the visits of these well-known evangelists, but the Universities also had shared in

the gracious Movement. At Cambridge the Eight Days' Mission of November 1882 had been the beginning of a period of spiritual uplift, which culminated in the startling announcement, during the October term of 1884, that the captain of the Cricket Eleven and the stroke of the 'Varsity Eight were going forth to China as missionaries. At this time only three or four of the Seven had offered for the Foreign Field, but the others were to follow.

The formation of the Band of the now well-known Seven extended over the greater part of a year. The first to meet the London Council was Mr. D. E. Hoste on February 26, 1884; the second was Mr. Stanley P. Smith on April 1 of the same year; next came the Rev. W. W. Cassels on October 7; and Mr. C. T. Studd on November 4. The probable departure in December of the first three of these, in company with Mr. Hudson Taylor, was announced in *China's Millions* for November, during which month the Farewell Meetings, mentioned above, were held at both Oxford and Cambridge.<sup>1</sup> These meetings led to increased interest, and ere the party sailed on February 5, 1885, Messrs. Montagu Beauchamp and the two brothers Cecil and Arthur Polhill-Turner had joined the Band. The extraordinary manifestations of interest and sympathy awakened throughout the country were occasioned by the personnel of the party. Mr. C. T. Studd had been captain of the Cambridge University Eleven in 1883, and was also a prominent member of the All-England Eleven; Mr. Stanley Smith had been stroke of the Cambridge Eight in 1882; the Rev. W. W. Cassels was curate of All Saints, South Lambeth; Mr. D. E. Hoste had been an officer in the Royal Artillery; Mr. Montagu Beauchamp was a nephew of the late Lord Radstock and stroke of one of the Cambridge Trial Eights; Mr. Cecil H. Polhill-Turner was an officer in the 2nd Dragoon Guards, or Queen's Bays; and his brother,

<sup>1</sup> It is interesting to contrast the enthusiasm of 1884 with the caution of 1818. In the *Life of Henry Venn*, p. 14, the following quotation occurs: "Simeon says in a letter (Nov. 30, 1818): 'You will be surprised to hear that we have just had a public meeting for the Missionary Society. I trembled when it was proposed and recommended the most cautious proceeding.'"



Mr. Arthur T. Polhill-Turner was, after graduating at the University, reading for Holy Orders at Ridley Hall.

“ The influence of such a band of men going to China as missionaries,” wrote Dr. Eugene Stock in the *History of the Church Missionary Society*, “ was irresistible. No such event had occurred before ; and no event of the century has done so much to arouse the minds of Christian men to the tremendous claims of the Field, and the nobility of the missionary vocation. The gift of such a band to the China Inland Mission—truly it was a gift from God—was a just reward to Mr. Hudson Taylor and his colleagues for the genuine unselfishness with which they had always pleaded the cause of China and the world, and not of their own particular organization, and for the deep spirituality which had always marked their meetings. And that spirituality marked most emphatically the densely-crowded meetings in different places at which these seven men said farewell. They told, modestly and yet fearlessly, of the Lord’s goodness to them, and of the joy of serving Him ; and they appealed to young men, not for their Mission, but for their Divine Master. No such missionary meetings had ever been known as the farewell gathering at Exeter Hall on February 4, 1885. We have become familiar since then with meetings more or less of the same type, but it was a new thing then.”

During the few weeks immediately preceding the departure of these workers, Messrs. Stanley Smith and Studd, in company with Mr. Reginald Radcliffe, held meetings at Liverpool, Aberdeen, Edinburgh, Glasgow, Greenock, Newcastle, Leeds, Rochdale, Manchester, Bristol, and other towns. At one of these meetings sixty persons professed conversion. At Edinburgh the interest was extraordinary.

Opposition and criticism were alike disarmed, and professors and students together were seen in tears, to be followed in the after-meeting by the glorious sight of professors dealing with students, and students with one another.

Of the Farewell Meetings, held at the Conference Hall Eccleston Street, at Cambridge, at Oxford, and finally, on the eve of departure, at Exeter Hall, no description can convey to those not present any adequate idea of the enthusiasm shown.

As an evidence of the interest aroused, it may be mentioned that the circulation of the issue of *China’s Millions* which contained the report of the Exeter Hall

meeting rose from twelve thousand to fifty thousand copies, and all of these were sold. Still the demand continued, and two thousand sets of several numbers of *China's Millions*, containing further news concerning the voyage and first days in China, were published in book form, and were quickly disposed of. This led to the preparation by Mr. Benjamin Broomhall of a book entitled *The Missionary Band: A Record of Consecration and an Appeal*. Of this fifteen thousand copies were rapidly sold, and a copy was graciously accepted by Her Majesty Queen Victoria. An enlarged and improved edition under the title of *The Evangelization of the World*<sup>1</sup> was prepared and also found great acceptance. A copy of this book was sent by Sir George Williams, with a personal letter, to every Y.M.C.A. in the United Kingdom, and was doubtless part of God's preparation for the subsequent enlargement of the Mission.

The times of blessing experienced in England were repeated in China at meetings held at Shanghai, Tientsin, and Peking, though at Shanghai the party divided—Messrs. Studd and Cecil and Arthur Polhill leaving for Hanchungfu, while Messrs. Stanley Smith, Hoste and Cassels proceeded to Shansi, *via* Peking, Mr. Montagu Beauchamp following later. One result of the meetings at Peking was an appeal for special and united prayer for the outpouring of the Holy Spirit. This appeal was signed by twenty-five missionaries at Peking, and was sent to all the Mission stations in China.

“If we would all unite,” it concluded, “have we not faith to believe that God would shake China with His power?”

The limits of this volume will not permit us to follow in any detail the movements of these workers. In Shansi, to which the four already mentioned were designated, there were only three Mission stations: Taiyuanfu and Pingyangfu occupied by the C.I.M., and Taiku worked by the American

<sup>1</sup> Dr. Eugene Stock has written: “*The Evangelization of the World* was, in my judgment, a masterpiece of editing, and I do not doubt that its circulation gave great impetus to the missionary cause.” Dr. Robert Speer has publicly stated that, apart from the Bible, no books have so influenced his career as Dr. Blaikie's *Personal Life of Livingstone* and Broomhall's *Evangelization of the World*.

Board. In and around Pingyangfu the remarkable work associated with the name of Pastor Hsi was in its early stages.<sup>1</sup> In the spring of 1884, just a year before the arrival of these reinforcements, there were about fifty baptized Church members, and into this district the new workers arrived in midsummer 1885. Within eight months four new stations had been opened, and Mr. Studd had come over from Hanchungfu to join the party.

Mr. Hudson Taylor had long wished and made many attempts to reach Shansi, and at length found his way opened in the summer of 1886. Accompanied by Mr. Orr-Ewing, and his son, Herbert Taylor, he reached Taiyuanfu on Saturday July 3, where they were warmly welcomed by Dr. and Mrs. Edwards, and by the other workers, among whom were Mr. Taylor's niece and nephew, Gertrude and Hudson Broomhall. As the workers from the south of the province had already reached the capital, a Conference was held from Monday July 5 to Wednesday July 14, which period proved to be " days of blessing " <sup>2</sup> and spiritual refreshment.

From Taiyuanfu some of the company proceeded south to Hungtung, where they were joined by Mr. Stevenson, who had travelled overland from Shensi. Similar meetings were held here during the first two days of August, there being also over a hundred Chinese Christians present. On the second day of this Chinese Conference, Mr. Hsi was ordained Superintendent Pastor, but without any definition of district since his work was so extensive ; Mr. Sung was set apart as Pastor of the Pingyangfu church ; two other leading Christians were appointed as elders, and sixteen more as deacons. At the sacred Ordinance of the Lord's Supper, which followed this solemn setting apart of Church Officers, over seventy were present, Pastor Hsi presiding and Stanley Smith giving the address on " This do in remembrance of Me."

On the 4th and 5th of August a similar Conference was

<sup>1</sup> See *Pastor Hsi : Confucian Scholar and Christian*, by Mrs. Howard Taylor (Morgan & Scott, Ltd.).

<sup>2</sup> A report of this Conference was compiled by Mr. Montagu Beauchamp, and published under the title *Days of Blessing in Inland China* (Morgan & Scott, Ltd.).

held at Pingyangfu, when Mr. Ch'ü was ordained as Pastor of the Taning and Sichow districts, and five more Deacons were set apart. Space fails us to follow further the work in Shansi. Station after station was opened, one of these, Hwochow being opened by the devotion of Mrs. Hsi, who resolutely sold her jewellery and other much-prized possessions to meet the expenses.

Messrs. Cassels and Beauchamp subsequently left the province for work in Szechwan, where, with the two brothers, Cecil and Arthur Polhill, their chief life-work has been accomplished. On October 18, 1895, the Rev. W. W. Cassels was consecrated Bishop in Western China, with the cordial approval of both the C.I.M., and the C.M.S., which latter Society guaranteed the Episcopal stipend, and in this office he has won the warm love and cordial esteem of all his brethren. Mr. Beauchamp distinguished himself as an ardent pioneer-evangelist; Mr. Cecil Polhill from the first manifested especial interest in the needs of Tibet, and passed through a serious riot at Sungpan in the course of his labours; Mr. Arthur Polhill has, with a quiet persistence, worked on at the all-important routine of station duties.

In Shansi Mr. Stanley Smith subsequently left the Hungtung district for the east of the province, where he has laboured ever since, his fine gifts as an orator being greatly appreciated by the Chinese; Mr. C. T. Studd also laboured with much devotion in the east of the same province until failure of health compelled him to withdraw to other more favourable climates; while Mr. D. E. Hoste continued for nearly ten years the valued and trusted colleague of Pastor Hsi, until the death of that devoted Chinese leader on February 19, 1896. Shortly after Pastor Hsi's death, Mr. Hoste left for a much-needed furlough during which he visited Australia. Instead of returning to Shansi, on his return to the field, he was appointed to Honan, where he worked as Superintendent of the province, until in 1900, in consequence of Mr. Taylor's failure in health, he settled in Shanghai, that he might strengthen the hands of Mr. Stevenson during the strain of the terrible days of the Boxer outbreak. In the following March, Mr. Hoste was appointed

Acting General Director, and subsequently General Director of the Mission, as will be recorded in a later chapter.

Sufficient has been said to show that the Cambridge Band was indeed God's gift to the Mission, and it is a remarkable fact that after the lapse of thirty years, the Band is still unbroken. As we write six of the seven are actually in the Mission field, while the remaining member would also be there did circumstances permit.

## XXVI

### ORGANIZATION AND EXPANSION

IF the year 1885, when the Cambridge Band sailed, may be characterized as one of popularity at home, the year 1886 may be remembered as one of organization on the field, and the year 1887 as one of unprecedented expansion through the going forth of the Hundred. When the Appeal for the Seventy was drawn up at Wuchang, at the close of 1881, there were less than seventy members of the Mission; whereas, by the close of 1885 this number had increased to one hundred and seventy-seven, with a corresponding advance in all other departments of work. During these years of progress Mr. Taylor had been more and more impressed with the importance and urgency of more thoroughly organizing the work on the field.

In the spring of 1883, after an absence of four years in China, Mr. Taylor returned to England, and after prolonged thought and prayer, embodied in a circular letter, which was sent to all members of the Mission, his proposals for the future of the work in China. This letter, which was dated August 24, 1883, proposed among other things the division of the field into Mission districts; the appointment of superintendents over these districts, and the formation of a China Council, to be composed of these superintendents, with the Director or his Deputy as Chairman.

In January 1885, Mr. Taylor, after having carefully discussed his plans with the Council in London, returned to China with the definite object of developing this proposed scheme of organization. Though impeded by various causes,

one of which was the sickness or absence on furlough of some of the older workers, ten of the senior members of the Mission were either nominated or appointed to superintend the work in larger or smaller districts. Eight of these ten had been successful workers in the field for periods varying from eleven to twenty-four years, while the other two had been two or three times as long in China as those who were working under their supervision.<sup>1</sup>

What was of even greater moment than the selection of a Council was the appointment of a Deputy Director in China who could visit the stations on Mr. Taylor's behalf, or act as Chairman of the Council or Director of the work in China during his absence. The choice for this responsible position fell upon Mr. John Whiteford Stevenson, who, after nearly twenty years of varied experience in China returned to the field in December 1885, with the expectation of proceeding to the province of Yunnan. At Mr. Taylor's request, however, he remained in Shanghai, at first to give some much-needed temporary assistance, and then as a travelling Deputy to undertake a number of extensive journeys. In this work he was much prospered, and so fully obtained the goodwill and confidence of his brethren that the larger and permanent appointment followed, in which post for nearly thirty years Mr. Stevenson has, with unsparing devotion, sometimes in times of special stress and strain, spent himself in the service of his brethren.

Shortly after Mr. Stevenson's departure for the journeys mentioned above, Mr. Taylor also set forth, and during the months from May to October 1886, he visited the work in no less than nine provinces. Of his journey down the Kwangsin River fuller reference will be made in our next chapter; while of the organization of the Chinese Church in Shansi we have already spoken. In Shansi, it will be remembered, Mr. Stevenson, who was travelling from the west, had joined Mr. Taylor's party, which had travelled

<sup>1</sup> The names of these superintendents, with the dates of their arrival in China are: J. J. Meadows, 1862; J. W. Stevenson, 1866; J. M'Carthy, 1867; B. Bagnall, 1873; F. W. Baller, 1873; J. Cameron, 1875; G. W. Clarke, 1875; G. F. Easton, 1875; A. C. Dorward, 1878; W. Cooper, 1881.

from the east, upon the memorable occasion of the ordination of Pastor Hsi.

During these days of blessing in Shansi, Mr. Stevenson received a great spiritual uplift, and in a letter addressed to Mrs. Taylor, and written ere he left the province, he wrote :

We are greatly encouraged out here, and are definitely asking and receiving by faith definite blessing for this hungry and thirsty land. We are fully expecting at least a hundred fresh labourers to arrive in China in 1887. . . .

At the conclusion of these journeys Mr. Taylor and Mr. Stevenson, with five of the Provincial Superintendents, met in the prefectural city of Anking for the first meeting of the newly-formed China Council.<sup>1</sup> Before the discussion of definite business several days were devoted to prayer and fasting. At one of the gatherings for prayer Mr. Stevenson reiterated the thought suggested in his letter from Shansi, saying, " Shall we not pray for immediate reinforcements—a hundred new workers during the coming year ? " There was indeed abundant need, as all present too sadly knew. This great request was laid before God, and among the things discussed at the subsequent Council meetings, which lasted from November 13 to 26, was a uniform plan of study for future candidates, and the appointment of two Training Institutions, one for men at Anking, and one for women at Yangchow.

On the day before this first session of the China Council closed, Mr. Stevenson, at Mr. Taylor's request, sent out a circular letter to all the members of the Mission, reminding them of the Day of Prayer and Fasting on December 31. This letter, dated November 25, 1886, closes as follows :

The coming out of twenty-two new workers—five of whom are self-supporting—this year, is in itself no small cause for thanksgiving. Our needs are, however, so great that this increase has appeared as

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<sup>1</sup> Only a few weeks before these Council Meetings, the Chinese Government had issued an Edict of Religious Toleration, which was no small subject for encouragement and thanksgiving



nothing, and I would suggest that definite prayer for no less than one hundred new workers during 1887 be offered on our fast day, and also that it may be a subject of daily prayer afterwards. "Hitherto ye have asked nothing in My Name ; ask, and ye shall receive, that your joy may be full."

At the close of these Council Meetings, Mr. Taylor and Mr. Stevenson proceeded from Anking to Takutang, whence they cabled the following message to London in December :

Banded prayer next year hundred new workers send soon as possible.

Meanwhile Mr. Baller, with the assistance of Mr. Landale and four competent Chinese teachers, commenced the preparation of a book to aid new beginners in the study of the language. This was the first edition of the now well-known Baller's Mandarin Primer.

A hundred new workers in one year was a great request, and one which was to tax severely the workers in the Home Department, as well as to call for a very substantial enlargement of income. Yet God who had led to the prayer being offered gave the faith that He would answer.

"We have been led to pray for one hundred new workers this year," said Mr. Taylor at the Annual Meetings in London on May 26, 1887. "We have the sure word 'Whatsoever ye shall ask in My Name, I will do it, that the Father may be glorified in the Son.' Resting on this promise, it would not have added to our confidence one whit, if, when we began to pray in November, my brother-in-law, Mr. Broomhall, had sent me out a printed list of one hundred accepted candidates. We had been spending some days in fasting and prayer for guidance and blessing before the thought was first suggested to our mind. We began the matter aright—with God—and we are quite sure that we shall end aright. . . . Whether God will give His 'exceeding abundantly' by sending us more than the literal hundred, or whether by stirring up other branches of the Church to send many hundreds—which I would greatly prefer—or whether by awakening a missionary enthusiasm all over the Church, and blessing the whole world through it, I do not know. I hope that He will answer prayer in all these ways ; but sure I am that God will do it handsomely."

And God did answer prayer, for the close of the year saw all the hundred workers either in China, or on their way

thither. And of this number it may be mentioned three were the pioneers of the Bible Christian Mission in China, which Mission for some years worked in association with the C.I.M. Especially encouraging was the way in which God supplied the funds, for with the great pressure occasioned by a careful examination of several hundred candidates who applied, the task might have proved too great had the sudden rise in the income from £22,000 to £33,700 come through a large number of small gifts. Of this sum, however, eleven contributions—the smallest of which was £500 and the largest £2500—supplied no less than £10,000. A few details as to some of these gifts may be recorded for the glory of God, for while the smallest gifts are valued, in this case special prayer had been made that some large donations might be received for the special needs of so large a party. Further, some of the larger gifts were directly connected with a widow's mite.

Shortly after the receipt of the cable from China, reporting prayer for the hundred new workers, the late Mr. T. A. Denny invited Mr. Broomhall, then Secretary of the Mission, to breakfast with him in his West End home. About eight persons in all were present, and during the meal many questions were asked concerning the work of God in China. When answering these, Mr. Broomhall took from his pocket a letter he had received from a poor widow, who out of her poverty frequently sent gifts to the Mission. The self-denial of this widow, who said she could do without meat but the heathen could not do without the Gospel, came, so Mr. J. E. Mathieson, who was present, said, "as a shock to our personal self-indulgence." At the close of the meal, the host stated that all he had ever given to God's work had not cost him a mutton chop. He had chiefly helped work at home, but he would now like to do something for the Foreign Field, and he thereupon promised £500 to the work of the C.I.M. This voluntary offering led to a private conversation round the table, with the result that three others decided to make a similar gift, whilst a fourth friend, who had been invited, but had been unable to come, decided to do the same, so that that somewhat impromptu breakfast

party contributed no less than £2500 at the very outset of this new movement.

On the day of the Annual Meetings of the same year, a cable from China told of a gift of £1000 made out there, while a letter from Mr. Berger, read at the same Annual Meeting, announced a gift of £500 in thanksgiving to God for all that He had condescended to do through the Mission, whilst notice was also given of another gift of £2000 to be paid in on July 1. Thus in many ways, and through many channels God supplied the necessary means, and set his seal to the going forth of these workers.

It may not be without interest to record that after a lapse of twenty-seven years, an analysis shows that of the hundred who sailed in 1887, seven laid down their lives during the Boxer crisis; sixteen others have been called to Higher Service by natural death; twenty-eight have on account of health or other causes retired; while forty-nine are still in the Foreign Field, thirty-eight of these being still connected with the China Inland Mission.

## XXVII

### THE KWANGSIN RIVER

THOUGH there are now not a few Mission stations in the Foreign Field where only lady workers reside, there is probably no sphere of Women's Work quite comparable to that on the Kwangsin River. The Kwangsin River, rising among the hills of West Chekiang, runs for about two hundred miles through the north-east of the province of Kiangsi, until it empties itself into the Poyang Lake. Throughout this entire region all the Mission stations are worked by women only, and this experiment, if such it may be called, has been signally owned and blessed of God.

It was somewhat of a new departure when, in the *Lammermuir* party of 1866, six single ladies sailed for China with a view to working inland; but the appointment of such a separate sphere for women's work, as was the case on the Kwangsin River, was an even greater innovation. That it came to be so was mainly from the fact that there were no men to appoint—"We have had no men to spare for the fifteen millions of Kiangsi," wrote Mr. Talyor—and so the question which had to be faced was, shall this district be left without the Gospel, or shall the messengers of Peace be women? The latter of these alternatives needed some courage and independence on the part of the leader, and also on the part of those who volunteered to go, but the thought of leaving so needy a sphere without the Gospel was unthinkable. And so the venture was made and has been more than justified.

The story of Captain Yü's work, which led to the opening

up of Yüshan, and the early itinerations of Mr. Cardwell have already been told in earlier chapters.<sup>1</sup> It will be remembered that after Mr. Taylor's journey down the Kwangsın River in 1880, when the three out-stations of Yüshan, Hokow, and Kweiki were visited, the work had been somewhat rearranged, the superintendence of the two former of these stations being placed in the hands of Mr. Randle, who resided at Chüchowfu, and the care of the latter remaining with Mr. Cardwell, who was stationed at Takutang. During the nearly six years which had elapsed since that arrangement was made, comparatively little had been done for these small centres of light. They had been visited occasionally by the missionaries in charge, but there had been no worker to spare to commence settled work upon this river.

Meanwhile God was blessing the deputation work of Mr. M'Carthy while at home on furlough, and calling out a number of lady workers, some of whom were to dedicate their lives to this needy region. The last party of the Seventy, which sailed for China in October 1884, was composed of ladies under the escort of the Misses Murray. Of this band of workers six came from Glasgow and three from England. In the autumn of 1885, two of this party, the Misses Mackintosh and Gibson, were appointed to the station of Chüchowfu, where Captain Yü had been converted, and where the work was then in the care of Mr. and Mrs. D. Thompson. After a busy autumn and winter Miss Gibson went for a brief change to the out-station of Changshan, but instead of finding rest, she was almost overwhelmed with opportunities of service among the women. The effect of this brief visit was such that the local Christians spontaneously contributed ten dollars towards the renovation of the Mission premises with the hope of securing a settled worker in their midst. Such an experience promised well for similar work elsewhere, and when Mr. Taylor about the same time visited the city of Yangchow in Kiangsu, which was then a ladies' station, he was delighted with what he saw. The Chinese women, and even some ladies of position, had

<sup>1</sup> See Chapter XXI. page 136 for beginnings of Kwangsın River work.

begun to look upon their foreign sisters quite in the light of friends. Some of the Chinese homes had been opened not only to occasional visits but for regular services. Altogether the aspect of the work was such as to encourage a new departure in women's work.

In the spring of 1886, only a few weeks after this visit to Yangchow and Miss Gibson's brief stay in the out-station of Changshan, Mr. Taylor started on his second journey down the Kwangsin River, accompanied by his son Herbert, Mr. Thompson, and with five of the 1884 ladies' party, the Misses C. K. and M. Murray, Mackintosh, Gray, and Webb. From Changshan the party proceeded by sedan chairs to cross the watershed from the head waters of the Tsientang River to those of the Kwangsin River. After this rough journey of some thirty English miles, Yüshan was reached, where the evangelist extended a hearty welcome to the party. Several days were spent here, and on Sunday a little company of some thirty Christians, some from considerable distances, gathered together. It was good to find that of the thirty-six at this centre who had been baptized from the commencement, thirty-three were still in fellowship. For years they had been praying that some missionary might come and settle in their midst, and now that they heard that their prayers were to be answered, their gratitude was real and touching.

Yüshan stands at the head of the navigable waters of the Kwangsin River, and from this point the journey was made down-stream by boat. At Hokow, the next out-station to be reached, Mr. Taylor with Mr. Thompson and the Misses Mackintosh and Gray went ashore and had a helpful time with the enquirers, while many interested visitors came to see those who remained on board. In this city there were found some eight or nine women apparently quite ready for baptism, but a public baptismal service for women at such an early stage was naturally thought to be undesirable.

From Hokow the party proceeded further down-stream to Kweiki, where an evangelist was stationed, and here they had the joy of witnessing the baptism of the first convert, a Mr. Wang, who, with his wife and five sons had all come

forward as candidates. This early convert, who is now (1915) Elder of the Church at Kweiki, still faithfully maintains his witness for Christ. The station of Takutang, situated on the Poyang Lake, at the foot of the magnificent hills, where the well-known sanatorium Kuling now stands, was reached early in June, the three centres mentioned being the only places in the whole of the journey down the river which were in any sense open to the Gospel. It need hardly be said that earnest prayer had been offered for the many other cities and villages which were just as needy, and these prayers were to be speedily answered.

On June 17, not many days after Takutang was reached, three of the party, the Misses Mackintosh, Gray, and Webb, set forth once more to journey back to the stations they had so recently visited, this time accompanied by Miss Byron. Ere they started, Romans viii. was read as their morning portion, and strengthened by the conviction that *nothing* could separate them from the love of God which was in Christ Jesus their Lord, they set forth filled with holy joy to a task fraught with many and serious difficulties. Hokow was reached on June 30, and here Miss Gray and Miss Webb went ashore, while Miss Mackintosh and Miss Byron proceeded to their respective stations of Yüshan and Changshan. Throughout the whole of the summer and autumn the two ladies on the lower reaches of the river travelled from centre to centre, living much on their boat, but spending longer or shorter periods at Kweiki and Hokow, while the other two worked in or around their separate stations.

In November Miss M'Farlane, another of the 1884 band, and Miss Littler came as reinforcements to the Kwangsin River. Miss Littler settled at Changshan with Miss Byron, and Miss M'Farlane temporarily resided at Yüshan, after having spent a short time at the other centres. Lack of space prevents us following in any detail the pioneer work of these noble women, amid many encouragements, constant inconveniences, and occasional perils. In briefest fashion we can only record that in the spring of 1887 Miss Gibson, another of the 1884 party, settled at Hokow, where for the next twenty years, until her death, she was in charge of the

station. In 1890 Miss Marchbank, who had for more than two years been associated with Miss Mackintosh at Yüshan, moved to Kweiki, where she has been the devoted leader ever since. Meanwhile most of the sisters of the first North American party, which reached China towards the close of 1888, had been designated to Kiangsi, and with their help the two cities of Kwangfeng and Anjen were occupied in 1889, and Iyang and Yangkow in the following year. Thus within a few years every city on the river, with the exception of Kwangsinfu, had been opened to the Gospel, while countless villages around had heard the joyful news.

Gracious fruit to all this labour was early seen, for 55 persons confessed Christ in baptism in the year 1887, 35 more in 1888, and another 59 during the following year. When the first Conference of the workers on the Kwangsin River met at Yüshan in September 1890, there were seventeen sisters present, representing a band of twenty-one workers from nine or ten stations. This company of workers from England, Scotland, Canada, the United States, and Switzerland, met under the guidance of Mr. M'Carthy, then Superintendent of that district. And they were able to rejoice in the glad fact that already more than 260 persons had been baptized in that region for which they were specially responsible. This was indeed an encouraging beginning.

The prefectural city of Kwangsinfu was still, however, closed to the Gospel, though many attempts had been made to gain an entrance. Despite the fact that the workers were repeatedly repulsed, and the Chinese helpers not infrequently roughly handled, this city was constantly visited and many friends gained. At length in 1901, Miss M'Farlane, assisted by an experienced teacher, Mr. Li, was prospered in the renting of a house. Quietly she moved in at night, but next day, when the gentry heard of the fact, they drew up a petition requesting the official to compel the foreigner to withdraw. They were not, however, the first to address the magistrate, for Miss M'Farlane's card had already been presented at the Yamen, and the official had promised his protection, and despite all that the gentry tried to do, he did not go back from his word.



In following the story of the occupation of the prefectural city, the last in this region to open its gates to the Gospel, we have somewhat exceeded the limits of the period of which this section treats. Here, however, we must leave this interesting sphere of labour in which every year has seen increasing blessing. Few stations in the Mission, if any, have given more encouraging results than those on the Kwangsin River, more than three thousand persons having been baptized at these stations worked by lady workers. For the first five years the work was superintended by Mr. M'Carthy, from which time until after the year 1900, it was under the able and generous care of Mr. A. Orr Ewing. After the Boxer crisis, Mr. E. Pearse took these responsibilities, while Mr. Orr Ewing devoted himself to the superintendence of the work in the north, centre, and south of the province, a work entailing arduous and almost incessant travelling from place to place. After Mr. Pearse's return to England Mr. William Taylor, one of the North American party mentioned below, was in 1912 appointed Superintendent of north and north-east Kiangsi.

Three years after Mr. Taylor's journey down the Kwangsin River, when this special department of women's work was inaugurated, because no men could be spared for the fifteen millions in Kiangsi, a band of six Canadian brethren were designated for itinerant service in the practically untouched centre, south, and west of the province. These brethren<sup>1</sup> reached Kiukiang on October 30, 1889, and speedily entered upon their arduous toil. These parts of Kiangsi proved a harder field to open than the Kwangsin River, possibly because there was more political suspicion connected with the work of men than that of women.<sup>2</sup>

<sup>1</sup> Messrs. Horne, Meikle, Rough, Lawson, G. Duff, and Souter. In 1891 Messrs. Wm. Taylor and A. E. Thor took the places of Souter, who had died, and of Rough, who had taken over the business work at Kiukiang.

<sup>2</sup> Mr. Hudson Taylor, speaking at the Shanghai Missionary Conference of 1890, said: "The issue of women's work has greatly delighted and somewhat astonished me; and it is a very serious question in my mind whether those provinces and cities in China which are utterly closed to male evangelists may not prove open to our sisters. We have seen this in some cases. There is not the same fear that lady missionaries are

In this work on the Kan River, no attempt was made at first to rent houses, so as to avoid all possible trouble. The three cities of Changshu, Kian, and Kanchow were chosen as centres from which to itinerate, and although the hardships of living in inns were fully weighed, it was considered the wisest course to adopt at first. Many trying experiences were met with in these early efforts, these brethren being not only turned out of the inns sometimes, but the landlords also being beaten for having sheltered them. In 1891 a precarious tenure of premises was obtained in Kian, but the Chino-Japanese War of 1894-95 was, strange to say, used of God to break down opposition, and since that time there has been less unfriendly feeling, as well as fuller opportunities for work. Of the more recent developments we cannot speak, save to say that great changes have come over the whole of this district, and several of those who endured the hardships of those early years are now reaping the fruit of their labours.

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political agents of the British Government, and they have been allowed to go to places and to work where a male missionary would have found no residence whatever. . . . In one city we laboured for some years but could not get near to the people. Two single ladies went there and visited in the homes of the people, and the change of feeling was very remarkable. In Lanchowfu in Kansu, Mr. Parker secured a residence outside the city, but one of our single sisters went there, and she succeeded in renting a house within the city."





THE FIRST NORTH AMERICAN PARTY.

*Back Row, Standing.*—Wm. Boston, Wm. Horne, Miss Turner (Mrs. Horne), Mr. H. W. Frost, Miss Irvin, F. Whitehouse (Mr. Taylor's Secretary), G. Duff, J. Lawson.  
*Centre Row.*—Miss Gardiner (Mrs. Wm. Taylor), J. H. Racey (bending), (Mr. Reginald Radcliffe, Mrs. Radcliffe, J. Handson Taylor], Miss Parker.  
*Front Row.*—Miss Fitzsimons (Mrs. Duff), Miss R. M'Kenzie, Miss Munroe (Mrs. Rough).  
*To face page 183.*

## XXVIII

### NORTH AMERICA

IN the preceding chapter incidental reference has been made to reinforcements from North America. The story of God's leadings, which made this possible, must now be more fully told. From the commencement the basis of the Mission had been interdenominational, though for the first twenty-three years the Home organization had centred in Great Britain alone. In the year 1888 developments arose, which resulted in the Mission becoming international. More than twenty years' experience had proved that members of all the leading denominations could work harmoniously and happily together without any friction in regard to denominational questions, so that the Mission had become an Evangelical Alliance in miniature. The future was to prove that Christians of various nationalities could as easily and as heartily co-operate in the evangelization of the world. In this respect the C.I.M. has been permitted to become a living example of "All one in Christ Jesus." This larger bond of union was not sought by man, but thrust upon the Mission by God.<sup>1</sup>

In the autumn of 1887, Mr. Henry W. Frost, who was then living in Attica in Western New York, where he had the needs of China heavily laid upon his heart, came to England with the purpose of inviting Mr. Taylor to visit

<sup>1</sup> Since these words were written the terrible European War has broken out. Though most of the leading nations of Europe are represented in the Mission's ranks, it is still devoutly hoped that the Super-National basis of the Mission may be maintained.



America in the hope that he would establish there a branch of the China Inland Mission. This proposal was unexpected, and Mr. Taylor, after two earnest conversations with Mr. Frost on the subject replied: "The Lord has given me no light about it. I do not think it is His purpose thus to extend the work." Mr. Taylor nevertheless promised that should he be invited to speak at Niagara and Northfield, he would gladly return to China *via* America, so as to spend one or two months in that country. A few weeks later a request came from Dr. W. J. Erdman, asking him to speak at the Niagara Conference in the following July; while a somewhat similar request came from Mr. D. L. Moody in regard to the Northfield Convention in August. One remarkable thing about this was that although Mr. Frost had written to Mr. Moody, suggesting that Mr. Taylor should be invited, Mr. Moody's invitation, which had been entrusted to a relative who was crossing to England, had been given before Mr. Frost's letter was received.

These invitations were accepted, and on June 23, 1888, immediately on the conclusion of the General Missionary Conference in London, Mr. Hudson Taylor, accompanied by Mr. and Mrs. Reginald Radcliffe and Dr. Howard Taylor, set sail from Liverpool. After a brief stay at Northfield, the party proceeded to Niagara, where Mr. Taylor spoke at the meetings on Wednesday and Thursday, July 18 to 19, leaving shortly afterwards for Chicago. Messrs. Radcliffe and Robert P. Wilder remained on at Niagara, however, and so much was the missionary interest deepened, that before the close of the Conference funds were placed in the hands of Mr. Frost, who was one of the Conference Secretaries, for the support of eight new missionaries in connection with the C.I.M. This altogether unexpected development at first much exercised Mr. Taylor's mind. But he soon "gathered" that the Lord was guiding to the opening up of work in North America.

"I had not the most remote idea of our visit to America affecting the China Inland Mission thus," wrote Mr. Taylor some time subsequently. "It was a great surprise, and it led to much prayer that one might know the Lord's purpose in this dealing. Mr. Radcliffe

had remarked to me, and I to him, more than once as we were crossing the ocean together, that we felt we did not know what God was taking us to America for, though we felt that we were following His leading ; and when this remarkable manifestation of interest and desire to help came, one was thrown very much upon God in prayer, and it was impressed upon my heart, and upon the hearts of some of my friends, that if there could be found men and women in America who would go out to China, the funds so contributed would be a direct link between the missionaries, and would be likely to deepen the interest in Missions and to further the interests of the Redeemer's Kingdom. But I was very much concerned—I might almost use the word 'frightened'—at the thought, for one felt how difficult it might be, if persons were to come forward and offer themselves, to so thoroughly become acquainted with them as only to select the right people."

The guidance of God, however, as shown by the gifts contributed at Niagara became plainer a month later when Mr. Taylor visited the second Conference at Northfield, and as he held meetings at various other centres in the States and Canada. To have the men and no money, Mr. Taylor said, would not have perplexed him so much as to have money and no missionaries, lest the wrong people might be encouraged to apply. Yet after prayerful conversation with a number of earnest Christians, he appealed for workers at the meetings subsequently held, and the response was such that Mr. Taylor said, "I saw that God was really working," and that was all he desired to know.

But the money contributed at Niagara proved—like the loaves and fishes of old—almost inexhaustible. For the first candidate who offered, Mr. Moody said that he would provide her outfit and passage money, and the members of her Church also expressed a desire to support her. For the second, who had been four years at Northfield, her father said: "I am not a rich man, but I have saved sufficient money \$250 (gold) to sustain her for the first year. . . . No one else must support my Grace until my own money is used." Thus again the Niagara contributions could not be employed. It was the same with the third as well as with more who followed. "How blessed it is," said Mr. Taylor, "to deal with God."

The letters of this period clearly show that with the enlargement of the Mission's outlook God also gave enlargement of heart.

“ I was quite melted,” said Mr. Taylor, “ by the kindness of beloved friends to me ; if I had been an old friend or brother, I could not have been received with more welcome than I was in many places. One's heart was very much touched, and one felt what a wealth of love and grace there is in the great Church—greater perhaps than one had ever conceived before—that after all, all the wide world over, no matter whether in Africa, in India, in China, or in America, in Canada, in Scotland or in England, all the Lord's children are children of one Father, all bound to one great central heart, and that they are indeed all one in Christ Jesus. It is so glorious to realise the Church is one. It is not uniformity that we want, but really manifested heart unity.”

By the time Mr. Taylor was ready to start for China, some forty-two candidates had offered, and of this number seventeen had been accepted, while it was decided that fourteen (six men and eight women) should go forward at once. Before the departure of these friends, Farewell Meetings marked with an unwonted enthusiasm were held. To quote from *Recollections of Reginald Radcliffe*, by his wife :

The proceedings of these farewell meetings of the first band of American and Canadian missionaries to inland China have, I think, rarely been equalled for solemn impressiveness and touching pathos. . . . From Dr. Parson's Church we accompanied them (on September 25) to the railway station ; and perhaps never has Toronto witnessed such a scene—from 500 to 1000 people came to see them off. When the party were settled on board the train, Mr. Radcliffe lifted up his strong voice and led in a touching prayer for blessing and preservations to the travellers. Many people followed his words with a loud voice. There was great emotion. The members of the Y.M.C.A. walked up the streets of Toronto four abreast singing hymns ; and we waved our handkerchiefs. Thus ended one of the most interesting eras of my life. We parted ; but it was to keep tryst at Jesus' feet—they from the Pacific, we from the Atlantic. We had seen how marvellously God had opened hearts in America and Canada to Mr. Taylor's appeal for inland China and to Mr. Radcliffe's thrilling words on behalf of the whole heathen world.



This party,<sup>1</sup> "the American Lammermuir party," sailed from Vancouver on October 5, 1888, as America's first gift in connection with the China Inland Mission to the needy millions of China, and these were the welcome reinforcements which helped to occupy the stations on the Kwangsin River, and commenced the pioneering work in other parts of Kiangsi, to which reference has already been made.

It was of course necessary that the cases of the remaining candidates should be considered, and this responsible work was delegated by Mr. Taylor, on the eve of his departure, to Mr. Frost at Attica, and to Mr. Sandham at Toronto. One incident may be recorded revealing the guiding hand of God at this time. While Mr. Taylor and Messrs. Frost and Sandham were seated together in the Christian Institute at Toronto, seeking God's guidance as to the future, Mr. Taylor asked for suggestions as to the names of some sympathetic friends who could act as members of a provisional Council. Three names were proposed—Dr. Parsons, Mr. Gooderham, and Mr. Nasmith, and as it was impracticable for Mr. Taylor to call upon them, Messrs. Frost and Sandham agreed to see them personally. What, however, was their surprise when in walked one of the three, to be followed a few minutes later by another, while the third entered shortly afterwards. These three friends had no idea that Mr. Taylor was there at that time, and two of them had not entered the building for months.

During the months that followed Mr. Taylor's departure, God began to wean the hearts of Mr. and Mrs. Frost away from their much loved home at Attica, which had been given them by their father, and to teach them many personal lessons of faith and trust in God as Jehovah-Jireh. Previous to Mr. Frost's visit to England he had given up a lucrative business for evangelistic work, and his father had generously undertaken to support him. But now came an unlooked-for change, for a letter was received from Mr. Frost senior

<sup>1</sup> The names of this party which accompanied Mr. Hudson Taylor are :—The Misses E. M. Lucas, Grace Irvin, S. C. Parker, Cassie Fitzsimons, Jeannie Monro, J. D. Gardiner, Hattie Turner, Rebecca M'Kenzie; Messrs. Wm. S. Horne, John Meikle, Wm. M. Souter, George H. Duff, James Lawson, J. Hamilton Racey.

stating that he could no longer continue to minister to their needs. The test was a real and searching one, for either this meant going back into business, or going forward into a fuller trust in God. The latter course was chosen, and through many varied and heart-searching experiences, which cannot be detailed, God prepared His servants for the special work to which He was about to call them.

In the following year, 1889, Mr. Taylor, having returned from China to England, paid a second visit to America. Once again he was present at the Niagara Conference in July and at Northfield in August. He took part also at meetings in a number of other cities in the States and Canada. But the principal object of this visit was to meet the gentlemen who had formed the provisional Council, and after conference with them to put the work upon a more permanent basis. Eight half-day meetings with the Council were held—four at Niagara and four at Toronto—with the result that a permanent Council<sup>1</sup> was appointed with Mr. Henry Weston Frost, whom God had been so signally preparing, as Secretary and Treasurer.

A Home for the accommodation of candidates was taken at 30 Shuter Street, Toronto, with Offices in the Christian Institute building on Richmond Street, and Mr. and Mrs. Frost broke up their home in Attica to take charge of these the first headquarters of the Mission in Canada. The liberality shown at Niagara had exceeded that of the preceding year and the work assumed its more permanently organized form with every sign of God's favour.

In the year 1891 the growing needs of the Home Department made larger premises necessary, and a more commodious house, situated at the corner of Church and Charles Streets, was rented, in which the Home and Offices were combined, and here the work centred for about eight years.

<sup>1</sup> The names of the Members of this Council were:—Hon. S. H. Blake, Toronto; Mr. J. R. Cavers, Galt., Ont.; Rev. W. J. Erdman, D.D., Asheville, N.C.; Mr. Henry W. Frost, Attica, N.Y.; Mr. Wm. Gooderham, Toronto; Mr. J. S. Helmer, Lockport, N.Y.; Mr. Robert Kilgour, Toronto; Hon. and Rev. R. Moreton, Hamilton, Ont.; Mr. J. D. Nasmith, Toronto; Rev. H. M. Parsons, D.D., Toronto; Mr. Elias Rogers, Toronto; Mr. Alfred Sandham, Toronto; Mr. Edmund Savage, Hamilton, Ont.; Rev. Robert Wallace, Belleville, Ont.

As time progressed, however, earnest prayer was made for more suitable and more permanent quarters, and in the autumn of 1899 a gift of about \$5000 (gold) was received from Mr. Taylor, to whom the money had come as a personal legacy from his old friend and colleague, Mr. W. T. Berger, and this gift was generously designated for the purchase of a permanent Mission Home in Canada. With this donation, and other specially contributed funds, the Mission was enabled to secure the commodious premises at the corner of Church and Wellesley Streets, which have remained as the Home and Office Centre in Toronto ever since.

Meanwhile, the need of additional helpers for the somewhat rapidly growing work was felt, and in 1893, Mr. Frost was appointed Home Director in North America, and subsequently Mr. Joshua S. Helmer of Lockport, New York, who had been a Member of the Council from the beginning, was appointed the Secretary-Treasurer. To free Mr. Frost for a wider ministry, Mr. and Mrs. Helmer took over the charge of the Mission Home in Toronto, where they continued lovingly to minister to their ever-changing household for the next twenty years.<sup>1</sup>

For some time it had been manifest that a Home Centre would be needed in the States as well as in Canada, and in 1900, the answer to many prayers came in the offer of a large and attractive house in Norristown, Pennsylvania, not far from Philadelphia. This kind offer was gratefully accepted, and shortly afterwards the house was purchased by the donor and placed at the disposal of the Mission. Here Mr. and Mrs. Frost took up their residence, with a view to opening up more fully work in the States, and this generous gift of an Eastern home made possible in no small measure the subsequent developments in and around Philadelphia.

This Home, however, with all its attractions was found to be somewhat far removed from the central city, and in consequence in 1903, Mr. and Mrs. Frost moved to Germantown, a suburb of Philadelphia, where in 1904 two kind

<sup>1</sup> Mrs. Helmer died suddenly on June 6, 1913, beloved and mourned by many.

friends united in presenting to the Mission the present premises on School Lane as a permanent Eastern centre. An Eastern Council was subsequently formed, and still later Mr. Frederick H. Neale, who had had eight years experience in the Mission's Offices in Shanghai, was appointed to act as Secretary. This post he held from the autumn of 1906 to the autumn of 1913, when unfortunately his health made a prolonged rest necessary. To fill the vacant post, Mr. and Mrs. William Y. King, who had been assisting at Toronto for the previous three years, were transferred to German-town, while Mr. and Mrs. Frederick F. Helmer were appointed to Toronto to strengthen the hands of their widowed father.

In this chapter some of the more important facts concerning changes of personnel have been briefly outlined up to the present time, as opportunity may not occur for referring to this elsewhere. The bond of union formed in 1888 has strengthened and increased as years have passed,<sup>1</sup> which may be illustrated by the fact that, whereas at first the financial obligations of Great Britain and America were kept separate, ere many years had passed all funds were unitedly administered on the Field, for the labourers, whether from the old country or the new, being "of one heart and soul," did not desire to say "that aught of the things which he possessed was his own ; but they had all things in common."

<sup>1</sup> As we write the North American Contingent on active service numbers 114, while 37 have laid down their lives upon the Field or have died after returning home.

## XXIX

### TO EVERY CREATURE

REMARKABLE as had been the unexpected and unsought-for developments in North America, they were to prove but the beginning of a still wider spread of interest in and devotion to the evangelization of China. The early hopes of and prayers for a few helpers for the evangelization of Chekiang, and later for pioneers for the unoccupied provinces of China, had been abundantly answered, but there could be no resting in what had been accomplished, while so much remained to be done; each success afforded only a better and higher vantage-ground for an enlarged and clearer vision. The things which were behind must be forgotten, save as they encouraged the workers to press forward towards the goal of a finished work. "The evangelization of the world in this generation" was becoming the watchword of an ever-increasing band of men, and the same thought filled the heart and mind of Mr. Taylor, though more especially with reference to China, and with a hope that an even shorter period than a generation would be necessary.

The General Missionary Conference, which had met in Shanghai in 1877, had appealed to the Christian Church to evangelize China in the present generation, and many had hoped it would be accomplished before the close of the nineteenth century. Yet more than half that time had elapsed and the last decade was drawing on, and not one hundredth part of China had been reached with the Good News of Salvation. Meditating on and praying over these things, Mr. Taylor, shortly after his return from his second

visit to America, issued in October 1889 a Leaflet entitled : *To Every Creature*.

“ How are we going to treat the Lord Jesus Christ in reference to this command ? ” wrote Mr. Taylor. “ Shall we definitely drop the title LORD, as applied to Him, and take the ground that we are quite willing to recognize Him as our Saviour Jesus, so far as the penalty of sin is concerned, but are not prepared to recognize ourselves as bought with a price, or Him as having any claim on our unquestioning obedience ? Shall we say that we are our own masters ? . . . that we will give Him what we think fit, and obey any of His commands that do not demand too great a sacrifice ? To be taken to Heaven by Jesus Christ we are more than willing, but we will not have this Man to *reign* over us. . . . Shall it not rather become a holy ambition to all who have health and youth, to court the Master’s approval, and tread in His steps in seeking to save a lost world ? And shall not Christian parents encourage their children’s enthusiasm, feeling that they have nothing too precious for their Lord, who gave Himself for them ? ”

The Leaflet from which this quotation is taken then proceeds to treat of the problem and practicability of speedily evangelizing China. It pointed out that with a thousand evangelists, each preaching the Gospel to fifty families a day, every family in China might be reached within five years. The suggestion was not that these thousand evangelists should all join the China Inland Mission, but that all denominations in Great Britain, America, and elsewhere should respond. The proposal was submitted to the reader as a subject for earnest prayer, especially as the great Conference in Shanghai was to meet in the following May to discuss the division of the Field.

When the Conference did meet, Mr. Taylor preached the opening sermon, and took as his text : “ Whence should we have so much bread in the wilderness as to fill so great a multitude.” The problem of reaching every creature was the underlying thought of his discourse upon this important occasion.

“ If,” he said, “ as an organized Conference we were to set ourselves to obey the command of our Lord to the full, we should have such an outpouring of the Spirit, such a Pentecost as the world has not seen since the Spirit was poured out in Jerusalem. God gives His Spirit not to those who long for Him, nor to those who pray for Him, nor to

those who desire to be filled always, but He does give His Holy Spirit to them that obey Him. And if, as an act of obedience, we were to determine that every district, every town, every village, every hamlet in this land should hear the Gospel, and that speedily ; and if we were to set about doing it, I believe that the Spirit would come down with such mighty power that we should find loaves and fishes multiplying on every hand—we do not know whence or how. We should find the fire spreading from missionary to flock, and the Chinese Christians all on fire setting their neighbours on fire ; and our Chinese fellow-Christians and the entire Church of God would be blessed. God gives His Holy Spirit to them that obey Him.”

The thought of sending out a United Appeal for a thousand new evangelists was earnestly commended to the Conference, and was ultimately adopted. It read as follows:—

We do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN

within five years from this time.

We make this appeal in behalf of three hundred millions of unevangelized heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

<i>Committee</i>	{	J. HUDSON TAYLOR.
		WM. ASHMORE.
		H. CORBETT.
		C. W. MATEER.
		C. F. REID.

SHANGHAI, *May* 1890.

Yet before this official Appeal had been issued, Mr. Taylor's earlier Leaflet had had a wide circulation which had begun to bear fruit. In Sweden and Norway at an even earlier date the Swedish Mission in China and the Norwegian China Mission had been organized, and the first thing that Mr. Taylor did after the issue of his Leaflet was

to respond to a long-standing invitation to visit these countries.

On November 3, 1889, Mr. Hudson Taylor, accompanied by Dr. Howard Taylor, arrived at Gotenberg, where they were met by Mr. Holmgren, the Secretary of the Swedish Mission in China, who had arranged the whole of their tour, and who was to be their genial companion and interpreter throughout. Twenty-four towns were visited, including Stockholm, Upsala and Christiania, and some fifty or sixty thousand persons were addressed, even Queen Sophia graciously inviting Mr. Taylor to a private audience in Stockholm. "In Scandinavia," wrote Mr. Taylor, "there are surely one hundred of the thousand additional missionary evangelists needed to carry the Gospel to every family in China." On all hands there were unmistakable evidences of spiritual blessing, and of a deepened interest in the work of evangelizing China, for which the two Missions associated with the C.I.M. had been brought into being.<sup>1</sup>

During the same autumn a remarkable revival broke out in Elberfeld and Barmen in Rhineland, Germany, through the visit of the Rev. F. Franson, which led to the formation of the German China Alliance Mission during the following year. Mr. Franson, who was born in Sweden in 1852, was a man of apostolic zeal and fervour. At the age of twenty-three he had joined Mr. Moody in his work, and had travelled for some six years as an evangelist in the United States, after which time he engaged in extensive evangelistic work in many parts of Europe. In the year 1888, he visited Norway, Sweden, Finland and Germany, and about this time became deeply interested in the cause of Christ abroad. The reading of Mr. Taylor's Leaflet *To Every Creature* fired his heart with an intense enthusiasm, which kindled the flame of sacred love in many churches in Europe and America.

In the meetings held at Barmen, to quote the first letter

<sup>1</sup> The Swedish Mission in China in January 1915 had fifty-one workers on the Field, and the Norwegian Mission in China had ten workers. For details concerning the Associate Missions see Appendix I., p. 357.



addressed by the newly-formed German China Alliance Mission to the London Council :

There has been told of the needs of China, and of the Appeal for one thousand workers by our dear brother Hudson Taylor. Hearts were opened and with them the hands, and already several hundred marks have been given for the evangelization of China.

It was in consequence of this movement that a Council was formed, and Messrs. Franson and Emmanuel Olsson came over to England to lay their plans before the Council in London. The result was a happy association between these Christians in Germany and the China Inland Mission, and the first party, with Mr. Olsson as leader, reached Shanghai on December 3, 1890.<sup>1</sup>

But Mr. Franson's zeal was not satisfied with what had been accomplished in Europe, and so in the autumn of 1890 he started for North America, with the purpose of stirring up the Scandinavian Churches in that Continent to a realization of their duty to the heathen, and for two years he travelled from place to place with this one object in view. The result was the formation of the Scandinavian Alliance Mission, with its headquarters in Chicago, which Mission has sent forth workers to China, Japan, Mongolia, India, Tibet, Africa, and South America. Within three and a half months of Mr. Franson's landing in America, a band of no less than thirty-five men and women of earnest purpose had offered for China. The support of these friends had been guaranteed by the Scandinavian Churches which sent them forth, and more than five thousand dollars had been handed to Mr. Franson towards the general expenses.

Tuesday morning, February 17, 1891, was a memorable day indeed, when this the largest missionary party ever known to arrive in China landed at Shanghai, and presented themselves at the Home of the China Inland Mission, especially as they brought the news that another party of fifteen more were on their way, and would probably arrive the following week. This second party, which made fifty

<sup>1</sup> The German China Alliance in January 1915 had thirty-seven workers on the Field. Their work is located in western Chekiang and south-east Kiangsi.

in all, eventually arrived on March 10, a remarkable Scandinavian contribution towards the desired thousand.<sup>1</sup>

“We have the inexpressible joy,” wrote Mr. Franson in the letter of introduction brought by the first party, “to be able to send thirty-five Mission-Evangelists to help to fill out the number of one thousand according to the call of our dearly-beloved brother Hudson Taylor. . . . We did not succeed in bringing so many from Germany (at once at least) as we had expected. The success here is so much the greater. . . . Not only have these thirty-five their support secured, but another expedition of some ten will leave Omaha twelve days later than this one. We arranged it so that we do not send any who has not been used of God to blessing for souls. These thirty-five have been out on missionary tours lasting with some of them since last autumn. . . . The intention of this Mission is to be associated with the China Inland Mission, just as Mr. Folke (of the Swedish Mission in China) and Mr. Olsson (of the German China Alliance) are. . . . With the best thanks for all the kindness shown to us Scandinavians of the different Missions, as well as the German party, and hoping that you will extend the same fraternal feelings and sympathy to our present party.—I remain, yours sincerely in the Lord’s Service,

F. FRANSON.

“OMAHA, NEBRASKA, *January 17, 1891.*”

That the Mission was able to extend hospitality in Shanghai to so large a party was only another illustration of the guiding hand of God by whom all the body is fitly framed and knit together. A few years earlier it would not have been possible. From November 1873, when the Mission’s first Business Centre was opened in Shanghai, up to February 1890, the rented premises<sup>2</sup> had been far from satisfactory or commodious, and yet for those occupied from the years 1885 to 1890 a costly rental of £30 per month had had to be paid, of which sum nearly one half was kindly contributed by a member of the Mission. In February 1890,

<sup>1</sup> “God is working so wonderfully we need to take the shoes from off our feet and to walk very softly before Him.”—J. Hudson Taylor, in a letter dated February 28, 1891.

<sup>2</sup> From November 1873 to September 1876, the C.I.M. premises were on the Broadway. From the latter date the C.I.M. station was vacant until April 1878, when premises were rented on the bank of the Soochow Creek. In 1880, when this house was pulled down, the Mission moved to Seward Road until a larger house was taken in Szechuan Road in 1884. In 1885 two adjoining houses were rented in the Yuen Ming Yuen buildings, until the Mission moved, in February 1890, to its present quarters.

however, through the munificence of a devoted servant of God who had borne the whole expense of the site and buildings, the Mission entered into large and well-adapted premises of its own, which with some more recent additions it occupies to-day.

Few gifts, if any, have been more serviceable to the work than this Compound in Shanghai, not only as a centre for the offices of the headquarter's staff, but as a Home for missionaries arriving in or leaving China, and for a thousand other purposes inseparable from the well-being of the work. Here, then, there was room for the welcome of this remarkable contingent of fifty new workers, even at a time when the China Council was in session, and when other parties from America, Australasia, and Great Britain were expected. Truly it was an evidence that He who sends forth the men and women does not forget what things they have need of.

While the story of the division of the Field and the location of all these new workers must be reserved for a special chapter, it may not be out of place to add a few more details concerning the Shanghai Compound, for if these premises proved so invaluable to the work in 1891, what have they not been in more recent years. It is estimated to-day, with the enhanced value of property in Shanghai, that these premises save the Mission a rent of no less than £1000 a year. Here, when the Chefoo Schools break up, or re-assemble, parents will come either to welcome or send off their children, making for a few days a sudden increase in the household of approximately one hundred persons, young and old together. Here, during the Boxer crisis or the more recent Revolution, a safe refuge has been found for many of those compelled to leave their stations, and sometimes as many as two hundred have been accommodated during these times of pressure. This does not mean that there are all the comforts of home-life for all these friends, for there are only thirty-one bedrooms available for those not on the permanent staff; but to the missionary accustomed to Chinese inns, a bed on the floor—and he generally carries his own bedding—in the hall, offices, or attics, is gratefully welcomed when others cannot be had. To give some

figures, gathered during the writer's recent visit to China—In January 1912, when the Revolution was at its height, and the children of the missionaries were on their way to the Chefoo Schools, 190 persons stayed in the Home, and for the twelve months from October 1911 to September 1912, which was a period of considerable unrest, the aggregate of those who passed through this Home in Shanghai—many, of course, more than once—was no less than 1333.

Many and many times the story has been told of how God has supplied the needed funds for the work of the Mission. No less wonderful is the way He has provided, often by special gifts, the premises needed for so large an organization. And the premises at Shanghai are one of the most remarkable of the standing monuments of a Heavenly Father's care. At the entrance is the following inscription :

“ 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.”

“ May God's Glory, and the furtherance of *His Kingdom* be ever our aim, and *no less object*,” wrote Mr. Taylor after first entering this Home. “ I feel glad,” he added, “ that the C.I.M. was not even mentioned in the inscription.”





THE FIRST AUSTRALASIAN PARTY.

*Top Row.*—Miss Aspinall (Mrs. Allen), [Montagu Beauchamp], F. Burdon, A. S. Derenish, Miss E. Fysh.  
*Centre Row.*—Miss Lloyd (Mrs. Dr. Williams), Miss Reed (Mrs. Fysh) [J. Hudson Taylor], Miss Steel (Mrs. Gold), Miss M. E. Booth.  
*Front Row.*—O. Burgess, Miss Sorenson (Mrs. Strong), A. C. Rogers, Miss F. Box.



## XXX

### AUSTRALASIA .

THE wave of missionary enthusiasm which swept over North America, Scandinavia, and Germany was almost simultaneously felt in Australasia. This was surely no accidental coincidence, but only another proof that He who had bidden His disciples pray the Lord of the Harvest to thrust forth labourers, was Himself hearing and answering prayer. While the Leaflet *To Every Creature* was being written in England, the hearts of some of God's servants in Australasia were being burdened with China's need. To quote the words of the Rev. Alfred Bird, the first Honorary Secretary of the C.I.M. Council in Melbourne :

Towards the close of 1889 the hearts of four ministers of the Gospel in Melbourne—two Episcopalians (the Rev. H. B. Macartney and the Rev. Charles H. Parsons), one Presbyterian (Rev. Lockhart Morton), and one Baptist (Rev. Alfred Bird)—were stirred in a very special manner to consider and pray over the awful needs of China as the greatest heathen continent in the world, and the heathen continent geographically and commercially the nearest to Australasia.

Although these ministers were close personal friends, the conviction that the Church of Christ in Australasia ought to assist in sending the Gospel to China was not a conviction caught from one another, or produced as the result of mutual conference, but one that came upon them separately and simultaneously. One of the four, the Rev. Charles H.

Parsons, volunteered to go to China, and after some correspondence, he was accepted by the Rev. H. B. Macartney, whom Mr. Taylor had empowered to act on his behalf in the matter. Without delay Mr. Parsons sailed, and reached Shanghai on April 29, 1890, just before the great Missionary Conference.

The three remaining brethren met on several occasions to consider how best the God-inspired desire for the evangelization of China could be fulfilled, and concluded that the faith principles and interdenominational character of the C.I.M. made it an agency with which the Churches in Australasia could happily co-operate. When it came to their knowledge that Mr. Philip Kitchen—subsequently the Treasurer of the Mission in Australasia—was an old and tried friend of the Mission, they took him into their consultations. The result was that a letter was sent to Mr. Taylor, giving some account of what had happened, and naming the brethren interested.

In the interval between the sending of this letter and the receiving of Mr. Taylor's reply, Miss Mary Reed of Tasmania, who had shortly before been invalided home from China, was invited to Victoria for the purpose of holding a series of drawing-room meetings, which were attended with considerable blessing. Before these meetings in Victoria she had been similarly used in Tasmania, in fact so much so that Mr. George Soltau, not many days before Mr. Parsons had sailed from Melbourne, had written to Mr. Taylor proposing the formation of an Australasian Council.

It was abundantly evident that God was leading the Mission towards new developments, and Mr. Taylor, after he had had the benefit of personal conversation with Mr. Parsons in Shanghai, cabled to Australia authorizing the formation of a Local Council. This cable was dispatched on May 21, the day after the close of the Shanghai Conference, and Mr. Taylor's own birthday. On the following day a meeting was held in one of the rooms of the Collins Street Baptist Church, Melbourne, to form the Australasian Council of the China Inland Mission. The Rev. H. B.



Macartney presided, and the following with their Chairman constituted this first Council :

Rev. Samuel Chapman,	Rev. W. L. Morton,
Rev. Alfred Bird,	Mr. Philip Kitchen,
Rev. D. O'Donnell,	Pastor George Soltau,
and Dr. Flett.	

Mr. Bird was appointed Honorary Secretary, and Mr. Philip Kitchen Treasurer. At this first meeting the names of eight candidates were mentioned as having applied to go to China, four of whom were afterwards accepted and sent.

Towards the close of July Mr. Hudson Taylor, accompanied by Mr. Montagu Beauchamp, sailed from Shanghai for Australia, with the purpose of meeting this newly-formed Council and more thoroughly organizing the work. Meetings were held at Newcastle, Sydney, Geelong, Melbourne, Caulfield, Adelaide, Hobart, Launceston, and other centres, and Mr. Taylor asked, with the Shanghai Conference appeal for a thousand workers still fresh in his mind, that Australasia might send out a hundred. As had been the case in North America and elsewhere, the faith and courage of many Christians were stimulated by the meetings held, and over sixty candidates offered for the Field. Of these eleven were accepted, four from Victoria, three from Tasmania, three from South Australia, and one from New South Wales. This group of workers constituted the first Australasian contingent in connection with the C.I.M., and sailed from Sydney in company with Mr. Taylor on November 20. They were followed in January of the next year by a band of three men, and in the following March by a party of ladies, under the escort of Mr. and Mrs. John Southey, by which time all the Colonies except Western Australia were represented in the Mission.

Auxiliary Councils had been formed by Mr. Taylor at Sydney and Brisbane, and similar Councils were subsequently established at Adelaide, as well as at Auckland and Dunedin in New Zealand, the two latter as one result of a visit by Mr. George Nicoll. Under the helpful influences of the devoted Honorary Secretary, Mr. Bird, the work was both

developed and consolidated until his retirement in 1893. In 1895, after the return of Mr. Thomas Selkirk to Bhamo, who during 1894-95 had been Acting-Secretary, Mr. Charles Fletcher Whitridge, who had been Honorary Secretary of the Adelaide Auxiliary Council from its commencement, was appointed Secretary at Melbourne, which post he held until his lamented death from typhoid fever on April 24, 1906.

On September 26, 1899, Mr. Hudson Taylor, this time accompanied by his wife, left for his second visit to Australasia, and on arriving at Brisbane, heard the good news that the last of the Hundred prayed for for China had crossed him on the way. Considerable changes had taken place in the personnel of the Council during these years, and at the Tenth Annual Meeting, held on the tenth anniversary of the first Council Meeting, it was reported that only one of the original Council still remained with them. Mr. Philip Kitchen, their first Treasurer, who was said to have lived for the Mission next to Christ, had passed to his Heavenly reward; the Rev. Samuel Chapman, prince of Australian Preachers, had gone to be with His Master; Mr. Macartney and others were scattered in the Lord's Service in different parts of the earth, but the blessing which had been given was not to be traced to the ordinary sources of human success, but was the result of the faithfulness of an unchangeable God. During Mr. Taylor's first visit many persons had thought that the appeal for a Hundred was a tremendous request to make, but at these Annual Meetings it was reported that altogether one hundred and one persons, forty-five men and fifty-six women, had gone forth during the ten years, out of about four hundred applications. Twelve of these had left the Mission for different reasons, and four had died, one of whom was William S. Fleming, the first C.I.M. martyr.

In December 1908, Mr. John Southey,<sup>1</sup> who, after a brief experience in China, had for some years been the leader of

<sup>1</sup> Mr. Southey had been Vicar of Ipswich, Queensland, from May 1887 to March 1891. Hearing of Mr. Taylor's visit to Melbourne in 1890, he invited him to call at Brisbane and Ipswich on his way back to China. Mr. Taylor replied saying that it would be impossible as he was fully

the work in Australasia, was, with the approval of the representatives of the Mission in the various States of Australia and New Zealand, appointed by Mr. D. E. Hoste as Home Director for Australasia, Mr. James H. Todd being his colleague as Secretary, and Dr. J. J. Kitchen, the esteemed and honoured Treasurer. We must not attempt to follow in detail the varied development of the work in Australasia. Suffice it to say that the work has been prospered and blessed, so that the present Australasian contingent amounts to 124 workers, of whom 52 are men and 72 women.<sup>1</sup>

We must return now in thought to the period referred to at the beginning of this chapter. During the years 1888 to 1891 the Mission had enjoyed a period of unprecedented expansion through the welcome reinforcements received from North America, Australasia, and the Associate Scandinavian and German Missions. One hundred new workers from Great Britain in 1887 was a great thing, but so far as China was concerned the five months from October 18, 1890, to March 21, 1891, was more remarkable still, for during this short period no less than 126 new workers were welcomed by the Mission in Shanghai, all of whom the Mission was able to receive in the new Shanghai premises.

Yet let not the reader think that all was smooth and easy sailing, for seldom has the Mission passed through stormier or more troubled waters. The year 1891 was memorable for the prevalence of riots, especially in the Yangtze Valley; for great political disquiet, and for the threatenings of war. There was much sickness, and some of the Mission's most valued workers were removed by

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engaged up to the day of departure. A widely-extended Strike, however, delayed all shipping, and made this unpremeditated visit possible, and it was this visit which led to Mr. Southey joining the Mission.

<sup>1</sup> In April 1891 an *Occasional Paper* as supplement to the *Southern Cross* was published, and the first issue of the *Australasian China's Millions* commenced in January 1893. The first offices were at 19 Queen's Walk, opened in November 1893. These were vacated, however, in December 1897 for the present quarters at 267 Collins Street. The first Mission Home was in the suburb of Hawksburn. This was subsequently sold, by permission of the generous donor, and a larger and more commodious Home secured at Coppin's Grove, Hawthorn. In 1906 an Auxiliary Office was opened in Sydney.

death,<sup>1</sup> to which trials may be added unusually prolonged financial straitness, and both private and public criticism of the work. What all the strain meant, both to the workers and leaders, can hardly be better conveyed to the reader than by the following extract from a semi-private letter written by Mr. Taylor at Shanghai in June 1891 :

In any case, we are the servants of the living God, and He is able to protect, or to give grace to suffer ; and it is well that He *is* the living God, and that we are His servants and *know* it. Even you, dear Mr. Howard, can scarcely realize what it is to be out here, to know and love our dear workers, to hear of their sorrows and difficulties, their disappointments and their strifes ; of sickness here needing arrangements for succour if possible, receiving telegrams asking for direction in peril, or telling it may be of death ; accounts coming in of massacre and arson, and all the untold incidents of our ever varying experience—not to speak of the *ordinary* responsibilities and the pecuniary claims of a Mission now approaching 500 in number. There is just one way to avoid being overwhelmed, to bring everything, as it arises, to our MASTER, and He does help and He does not misunderstand.

It is not altogether to be wondered at that the adversary was making a hard set against the work, for following upon this period of rapid expansion came a time of quite unwonted blessing. Many of the workers upon the Field were led to seek the fulness of the Spirit, and not a few of the members of the Mission still date from that period an entry upon a deeper and fuller spiritual experience. Even the meetings of the China Council were suspended for special prayer. The Minute for April 16, 1892, reads :

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<sup>1</sup> *Herbert L. Norris*, the beloved Headmaster of the Chefoo Boys' School, died on September 27, 1888, from hydrophobia incurred through the bite of a mad dog when he was protecting the scholars under his care.

*Adam Dorward*, the Superintendent of the work in Hunan, died on October 2, 1888, after having devoted eight years to pioneer work in Hunan.

*George Stott*, who opened Wenchow in 1867, built up a strong station, and laboured there for twenty-three years. He died on April 23, 1889.

*Mrs. Meadows*, one of the *Lammermuir* party, died November 3, 1890.

*Dr. James Cameron*, the great pioneer-traveller, died on August 14, 1892.

Only a few names can be mentioned here, and these are the senior workers.

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

And these prayers, as has been already indicated, were not in vain.

## XXXI

### DIVIDING THE FIELD

To readers of the Book of Joshua, who are unfamiliar with the geography and topography of Palestine, the details of the division of the land among the various tribes, accompanied with all the particulars of borders and cities, may not be interesting reading. The arrangements, however, were necessary and essential to good government, and the same is true of the Mission-fields of the world. The measure of our interest in such geographical divisions will generally be gauged by our knowledge of the countries concerned, and lest a multiplicity of detail should weary the reader, only the bare outline of important divisions of territory will be referred to in this chapter.

The rapid growth of the Mission—the constitution of which is interdenominational rather than undenominational—accompanied as it had been by large reinforcements from different countries, soon raised the important question of special spheres of service. Though it is required of all who join the Mission that they shall be able to have fellowship with members of Protestant denominations other than their own, and though it is recognized that it is not desirable that those features of a particular denomination which are due to social, political, and other national influences at home, should be repeated on the Field, the policy of the Mission affords scope for the development on evangelical lines of each and all of the different Protestant denominations. In this way the C.I.M. seeks to be the servant and helper of each and all the Churches, and affords an outlet for evangelical

workers belonging to all denominations, many of whom possibly might otherwise be precluded from engaging in organized work in China.

In addition to the necessity of grouping workers with denominational preferences together, there were other problems arising from Associate workers coming from different countries, speaking different languages, having independent financial arrangements, and responsible to separate Home organizations. To meet the varying situations thus occasioned, a division of the Field had to be faced as the need arose.

In the year 1886, five members of the Cambridge Band, Messrs. Cassels, Beauchamp, Studd, and Cecil and Arthur Polhill visited the province of Szechwan, in which there were then only nine missionary workers. In October of the following year the Rev. W. W. Cassels received from Dr. George Moule, who as Bishop in Mid-China had nominal Episcopal jurisdiction over Szechwan, a license to take charge of the work in the Paoning district, in which work he was joined by Messrs. Arthur Polhill, Montagu Beauchamp, and others who desired to work in connection with the Church of England.

To facilitate this arrangement, eastern Szechwan was allotted to them as their particular sphere of service. The Kialing River, which enters the Yangtze at Chungking, was taken as the boundary, and all Szechwan east of this became known as the C.I.M. Church of England sphere.

In the year 1892, the Church Missionary Society responded to the importunate requests of the Rev. J. Heywood Horsburgh, and sent out a band of men and women under his leadership, which band became closely identified with these Church of England workers in Szechwan, especially during the early years. In 1894 these C.M.S. workers were enabled to occupy five cities within a district lying to the west of Paoning, and this district, extending to the borders of Tibet, is known as the C.M.S. sphere in Szechwan. By this time Bishop Moule had given licenses to three or four Church of England members of the C.I.M., and as he found himself

unable to visit a part of his diocese two thousand miles away, both he and the C.M.S. at home addressed the Archbishop of Canterbury suggesting a sub-division of his diocese. The man who approved himself to them as the most suitable for the new office thus formed was the Rev. W. W. Cassels, with the result that the C.M.S. in the most friendly and cordial manner approached the C.I.M. to see if such a proposal would be approved. As an illustration of the spirit which both prompted this approach and has governed all relationships since, we cannot do better than quote one paragraph from the C.M.S. official letter on this subject.

“It is indeed,” wrote the Rev. B. Baring-Gould, the Secretary of the C.M.S. under date of July 12, 1895, “a comfort for us to know that you will join your prayers with ours that this scheme, if carried out, may be overruled for the deepening and extending of the Church of Christ in western China; and that the sevenfold gifts of the Holy Ghost may be vouchsafed in rich abundance to him who, as we trust, will be called of God to exercise so momentous and blessed an influence over the infant Church in western China, and that, as we trust, for many years to come.”

The C.M.S. guaranteed the Episcopal stipend, the C.I.M. heartily approved of the nomination, and Archbishop Benson, with warm interest and “with all his usual graciousness,” appointed the C.I.M. leader in Szechwan to the new Bishopric. The first public announcement, so Dr. Eugene Stock tells us, was made at the great Saturday Missionary Meeting at Keswick, and drew forth much prayerful sympathy and interest, and on October 18, 1895, the Rev. W. W. Cassels was consecrated as the first Bishop of the Diocese of Western China. A week later he sailed for this far-distant sphere of service, and from Shanghai addressed a characteristic letter to the missionary workers in his new diocese, headed with these words: “I am but a little child”; “Jesus called a little child unto Him, and set him in the midst”; “A little child shall lead them.”

Bishop Cassels still remains a member of the C.I.M., though as Bishop he is also upon the C.M.S. roll of missionaries, and in him the Mission has a unique and valued link



with our brethren of another Society. Loyal to his convictions as a Churchman, he illustrates in a peculiar degree the possibility of that motto: "All one in Christ Jesus," for which the C.I.M. seeks to stand. How truly he is in sympathy with the C.I.M. lines is shown by the following sentences taken from an address given in England shortly before his consecration.

Speaking upon one of the C.I.M. mottoes "Ebenezer," he said:

There is the *Hitherto of Blessing*. God has blessed us as a Mission; He has blessed our leaders; He has blessed our organization; and I should be robbing God of His glory if I did not testify that He has been blessing me as an individual. . . . Again, there is the *Hitherto of Helping*. I wonder if I may stop to draw back the curtain for a moment that God may be glorified. Take one instance. Suppose you were just about to be married, and suddenly you were robbed of your silver and the greater part of your clothing. You would consider yourself in rather an uncomfortable predicament. But supposing that very night you received a cheque in a most unusual and exceptional manner, sent off weeks before, would you not say that God was taking care of you, and perhaps wanted to provide for you that new outfit, on such an occasion, which you had denied yourself? That, at any rate, is what we said. Or again, supposing that your funds had come to an end, and from day to day you cast yourself upon the Lord with prayer and fasting, with a God-given confidence and holy joy, no one but He knowing your circumstances, and suppose that the day before some special amount had to be met you received the exact sum put into your hands in a most exceptional manner, would not a thrill of gratitude go through you, as you recognized God's hand? That, at any rate, was the case with me.

Without following in such detail the development of denominational districts elsewhere, it may perhaps suffice to indicate that the Mission has arranged for a Methodist district in Yunnan for those who desire to work upon Methodist lines, and Presbyterian districts in east Chekiang, north Anhwei, and north-west Hunan, this later district being opened by the Rev. George Hunter, a Scotch Presbyterian minister, as will be related more fully in Chapter XXXV. on the Opening of Hunan.

We must now turn to consider those divisions of territory

connected with the Associate Missions. In the early summer of 1894 Mr. Hudson Taylor felt that certain problems which were threatening the usefulness and very existence of some of the Associate Missions made it necessary for him, despite the summer heat, to visit without delay some of the stations inland. In consequence, he and his wife, accompanied by Dr. and Mrs. Howard Taylor and Mr. J. J. Coulthard, left Hankow on May 22. The first stage, a distance of 270 miles to Chowkiakow in Honan, was traversed by means of barrows, from which station the party took carts to Sianfu, the capital of Shensi, nearly 500 miles to the north-west. This city was reached on June 26, and an important Conference was held with the members of the Scandinavian Alliance Mission, which Conference, among other things, led to a demarkation of their sphere of service. Up to this time some of the workers of this Mission had been located in the north, some in Chekiang, and others in Kiangsi. Now it was arranged that a district extending from Sianfu to the north-west, including the adjacent parts of eastern Kansu, was to be considered as apportioned to them. It was agreed that the workers still resident in the south should be given the opportunity of coming north, and this transfer of workers took place during the following year, when Mr. Franson personally visited China.

From Sianfu Mr. Taylor and party crossed over into Shansi, the station of Yüncheng being reached on July 10. What such a journey meant in the height of summer may be gathered from the fact that at times the thermometer stood at 120° F. in the carts in which the party travelled, with the result that Mr. Taylor was for a time seriously indisposed. At Yüncheng, the centre of the Swedish Mission in China, a two days' Conference was held, when it was agreed that that Mission should work in the ten Hsiens of Tungchowfu in Shensi, and in the six Hsiens of Puchowfu and four Hsiens of Haichow in Shansi. The work of this Mission, however, subsequently spread across the Yellow River into the north-west of Honan, until their field has now become so enlarged as to include 38 Hsien districts in the three provinces of Shensi, Shansi, and Honan.

From Yüncheng, Mr. Taylor proceeded north, holding a Conference at Pingyangfu on July 17, when a company of thirty-five missionaries were gathered together. Memorable visits were also paid to the home of Pastor Hsi, and to other stations on the line of route along the great North Road, some of the results of which were that the Mission decided to retire from its stations outside the northern arm of the Great Wall in favour of the Christian Missionary Alliance, which was working there and expected large reinforcements. This Mission, however, suffered so severely through the Boxer outbreak a few years later, that it was not able to reoccupy this territory, which subsequently became the sphere of the Swedish Alliance Mission associated with the C.I.M.

Another issue was that the members of the Swedish Holiness Union expressed their desire to concentrate their efforts upon the district between the two arms of the Great Wall in Shansi. This proposal was favourably considered, though it was not actually made operative until Mr. Taylor visited Sweden two years later. Among other results of this journey and a subsequent visit to the provinces, new arrangements were made for the superintendence of the work in parts of Shansi and Chihli by Mr. D. E. Hoste and Mr. Bagnall respectively, and Mr. Botham was appointed as Assistant Superintendent to help Mr. Easton in Shensi and eastern Kansu. Though it belongs to a much later period, it is well not to leave these northern provinces without mentioning that the Norwegian Mission in China, also associated with the C.I.M., has had its sphere located in the north-west mountain district of Shansi, and the Norwegian Alliance Mission has made the city of Lungchüchai in Shensi the centre of its operations.

In the south of China, a special district in Chekiang, with Chuchow for its centre, had been allocated to the German China Alliance in 1893, and six years later, owing to the growth of the work of this Mission, its sphere was increased by the addition of another contiguous district across the border of the province in the south-east of Kiangsi. Later still it was decided that the Liebenzell Mission should

be located in Hunan, which Mission is now responsible, so far as the C.I.M. is concerned, for the greater part of that province. The details of this, however, will be reserved to another chapter speaking more fully of work in that province.

# THE FOURTH DECADE

1895-1905

- CHAP. 32. THE WRATH OF MAN.
- „ 33. NEWINGTON GREEN.
- „ 34. THE CHEFOO SCHOOLS.
- „ 35. THE OPENING OF HUNAN.
- „ 36. AMONG THE TRIBES.
- „ 37. THE BOXER CRISIS.
- „ 38. PARTAKERS OF THE AFFLICTIONS OF THE GOSPEL.
- „ 39. REBUILDING THE WALL.

I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God.

ST. PAUL.

But I do humbly conceive that when we devote ourselves to missionary work, we should lay our *all*, yea, and our lives too, upon the missionary altar ; and then come joy, come sorrow ; come success, come disappointment ; come sickness, come health ; come life, come death ; all, and everything, shall be a sweet privilege in the service of such a Master as Jesus Christ.

REV. SAMUEL DYER.

O that I had a martyr's heart, if not a martyr's death and a martyr's crown !

J. HUDSON TAYLOR.

## XXXII

### THE WRATH OF MAN

No period of China's history is more pregnant with momentous events than the new decade upon which the Mission entered in 1895. Three times since the death of Dr. Robert Morrison in 1834, China had been engaged in war with Foreign Powers, namely, during the Opium War of 1840, the *Arrow* War of 1860, and the War with France in 1884. Each of these terrible occasions had been used by God, who maketh the wrath of man to praise Him, to open more fully the doors of China to the Gospel. Yet during the more than fifty odd years which had elapsed between the first of these wars in 1840 and the opening of the new decade of which we now desire to speak, events had moved but slowly. Chinese opposition, it is true, had reluctantly yielded before the *force majeure* of Western Powers, but after each conflict China had sought to settle down again into her former self-complacent ways.

With the year 1895, however, a new era dawned in which history was to march forward with an almost incredible rapidity. This change dates from China's war with Japan, when China's pride and self-confidence were to be rudely shaken by the crushing defeat she experienced at the hands of her hitherto much-despised island neighbour. And this war was only the prelude of more far-reaching troubles, for China's humiliation was followed by widespread riots, by sad massacres, by the seizure of Chinese territory by Foreign Powers, by the *coup d'état* of 1898, by the Boxer crisis of 1900, and finally by the terrific war, fought upon

Chinese soil, between Russia and Japan, which was to usher in a new epoch in the history of the world.

With the immediate cause of the war between China and Japan we have no concern here. The conflict opened at sea on July 25, 1894, and practically closed by the fall of Weihaiwei in February 1895, after the total destruction of the Chinese Fleet and the capture of Port Arthur. This humiliating and thorough defeat by the Japanese fairly staggered China, and compelled her to face the facts of modern life as she had never done before.

During these months of strife, missionary work had continued throughout the greater part of the country without much let or hindrance,<sup>1</sup> but with the disbanding of the Chinese soldiery and the slow awakening of the people to the real facts of their defeat—for false victories had at first been sedulously circulated—serious disturbances broke out. The first outbreaks were in the Far West, and possibly were but indirectly connected with the war. On May 28, 1895, the Canadian Methodist Mission premises, in the capital of Szechwan, were attacked and destroyed, and on the following day the remaining Protestant and Roman Catholic Missions in the same city shared the same fate. As the news of these riots spread, it was like a spark to gunpowder, for rioting of a more or less serious nature speedily followed in Kwanhsien, Kiating, Suifu, Luchow, Paoning, and other places where the C.I.M. had stations. The officials, happily, in most cases, gave what protection they could to those in danger, so that mercifully no lives were lost, though subsequent investigation proved that the Viceroy was personally implicated. So widespread and threatening was the trouble that a large number of Protestant missionaries left the province, including a few of the C.I.M. Yet many of those who suffered the loss of all things and experienced no small nervous strain, referred bravely and brightly to their trials. Mrs. Ririe, for instance, wrote :

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<sup>1</sup> We do not here refer to Manchuria, where the C.I.M. has no work, and where the Rev. J. Wylie of the United Free Church Mission was murdered by Manchu soldiers on August 10, 1894.



Dr. Hart thought we ought to go down river with them, and sent a boat across for us, but we preferred to go to the Yamen. We shall wait here, God willing, till the students are gone in three weeks' time. The Mandarin sends our meals very nicely done up in Chinese fashion, so there is no reason whatever for you to fret. We will, D.V., begin over again as soon as possible, if the Consul permits us to stay. We are all of one mind: "Do not go till we have to." Our hearts are at peace and God's promises are our stay. We are among the blessed to-day, and far better off than our Master, who had nowhere to lay His head. We have comfortable beds and slept soundly.

While these troubles were proceeding in the west, a serious persecution of Chinese Christians commenced among some of the Mission's converts at Pingyanghsien in Chekiang. Twenty-two families had their houses and possessions destroyed, and fifty-nine persons were compelled to seek shelter in the Mission premises at the central station. And then right in the midst of this time of stress and strain, came like a thunderbolt the terrible news of the massacre of the Church Missionary Society's and the Church of England Zenana Missionary Society's workers, at the little mountain retreat of Hwasang, Kucheng, on August 1. Though the terrible news was received with a burst of horror and sympathy from the whole civilized world, and a cry for vengeance arose in certain quarters, yet, by the grace of God, nothing was expressed at the great meeting, held in Exeter Hall, but "pity for the misguided murderers, thanksgiving for the lives of the martyrs, and fervent desires for the evangelization of China"; and the committee of the C.M.S., among eight resolutions adopted on this occasion, desired

To place on record their unfaltering belief that no disasters, however great, should be allowed to interfere with the prosecution of that purpose for which the society exists, namely, the evangelization of the world, which in its divine origin is without conditions.

Unfortunately, the troubles did not cease with this sad massacre in Fukien. In the far north-west a terrible Mohammedan rebellion broke out, which devastated large tracts of country, and resulted in the loss of countless lives. During this time, Mr. and Mrs. Ridley, with their little son,

and Mr. Hall, all of the C.I.M., were shut up for many months in Siningfu, one of the besieged cities. For five and a half months no communication reached these workers, not even from their nearest mission station, and for nine months they were without letters or supplies. Yet God was with them, and in many remarkable ways provided for them.<sup>1</sup>

During this anxious and trying time these besieged friends in Siningfu were enabled to attend over 1100 wounded people, to treat 900 cases of diphtheria, and dispense medicine to hundreds of others suffering from varying complaints, and in this way they were enabled to do more to teach the people of those parts, who had hitherto been unfriendly, that there was a living and loving God, than would have been possible during many years of ordinary service.

But even this does not complete the list of sorrows. Early in October cholera entered the Mission compound at Wenchow, Chekiang, and within a few days three beloved missionaries, five Chinese converts, and one child had succumbed. The schools had to be disbanded, and the ordinary work of the station suspended. In addition to all these troubles, the Mission was sustaining the trial of shortness of funds.

Yet in the midst of all these multiplied anxieties, God was working and giving blessing. In 1895 the Mission was able to rejoice that more converts had been baptized than in any previous year, and in 1896, which was the first year when the baptisms rose into four figures, there was a further increase of fully 50 per cent, and this increase in blessing was common to other Societies. The British and Foreign Bible Society, for instance, reported that though only five and three-quarter million copies of the Scriptures had been circulated in China in the more than eighty years from 1813—when Dr. Morrison's translation of the New Testament was printed—up to the close of 1895, the next four years alone showed a circulation of over two and a half million copies.

The years which followed the war were, in not a few

<sup>1</sup> See *Faith and Facts*, pp. 46-52. Morgan & Scott, Ltd. One shilling net.

places, times of much blessing. Therefore, rather than be discouraged by the long-continued trials, Mr. Taylor actually appealed for more prayer and more helpers. It will be remembered that an official appeal for a thousand men within five years had been issued after the Shanghai Missionary Conference of 1890. When these five years had expired, Mr. Hudson Taylor published a small leaflet which showed that although God's answer had been somewhat other than the request, yet 1153 new workers had arrived in China during the five years succeeding the Conference. Instead of a thousand men, God had sent 481 men and 672 women. As this leaflet was published just at the time when peace was signed between China and Japan, Mr. Taylor wrote :

An important crisis in China's history has been reached. The war just terminated does not leave her where she stood. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors, others will. . . . In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land ?

## XXXIII

### NEWINGTON GREEN

As the new decade opened with changed conditions in China, so it also saw changes in the Home department in Great Britain. Three somewhat clearly marked stages are easily discernible in the work at home, each stage associated with one of the three centres, East Grinstead,<sup>1</sup> Pyrland Road,<sup>1</sup> and Newington Green. When Mr. Berger retired in 1872,<sup>2</sup> there were about thirty workers on the field ; when Mr. Broomhall retired in 1895, and the offices were removed from Pyrland Road to Newington Green, the membership had risen to 630. With the advent of Mr. and Mrs. Broomhall at Pyrland Road in the early summer of 1875, their home had been opened to the many candidates who, during what was the Mission's most rapid period of growth, stayed in London. During these years, to quote the Council Minutes of 1895 :

It was the privilege of candidates for China to be welcomed into the happy home circle at No. 2 Pyrland Road, where in Mr. and Mrs. Broomhall a great many of our members now labouring in China found a second father and mother.

It became evident, however, some time before the actual retirement of Mr. Broomhall, that the work was passing beyond the stage when the most expansive of homes—and

<sup>1</sup> See Chapters XIII. and XVIII., pp. 79 and 116.

<sup>2</sup> Mr. Berger, who died on January 9, 1899, aged eighty-four, maintained his interest in the work to the last. One signal illustration of this was his gift of £4000 in 1889, to found a Superannuation Fund for worn-out missionaries.

it is wonderful how expansive love can make a home—could compass what was necessary. With the object of building special premises, as soon as God supplied the funds, Inglesby House, a large, old-fashioned dwelling with extensive gardens behind, situated on Newington Green, close to Pyrland Road, was purchased in September 1887. This house at first afforded some much-needed accommodation for the men candidates, who still boarded at Pyrland Road, but it gradually became the centre of the Men's Candidate Department, Mr. Marcus Wood, who had had eight years' experience in China, taking charge in October 1890. Several changes in the leadership of this Home have taken place, the writer having been in residence there for nearly nine years, and Mr. J. B. Martin—who has recently been appointed Assistant Secretary—since the autumn of 1908.

Similar changes were made in regard to the women candidates. In June 1889, a Ladies' Council was formed, the first meeting of this Auxiliary Council, which has so materially assisted the work, taking place on September 23, 1889, Miss H. E. Soltau being appointed Honorary Secretary. Two houses in Pyrland Road, Nos. 41 and 41A, were rented for offices and training-home purposes, this Home being moved to its present locality, 90 and 92 Grosvenor Road, in June 1903. Throughout the more than twenty-five years which have elapsed since these arrangements were inaugurated, Miss Soltau has, with a keen zeal for China's evangelization and a loving care for all who have come under her roof, conducted this department.

From the early days many candidates had offered from north of the Tweed, and for some years prior to 1889, a few friends had kindly acted as referees in Scotland, but in October 1889, a Scottish Auxiliary Council was formed to consider more thoroughly the cases of candidates who applied, and to help in the development of the work locally. For some years Mr. William Oates of Glasgow kindly acted as Honorary Secretary, but subsequently Mr. G. Graham Brown was appointed Secretary.

In these ways the pressure of work was being gradually

taken from the over-burdened shoulders of Mr. and Mrs. Broomhall, for though all through the abnormally busy years when "the Seventy" and "the Hundred" sailed, all the candidates had been lovingly welcomed into their home, such a procedure obviously had its limitations. Meanwhile the new premises on Newington Green were being erected, the heavy outlay both for the purchase of the land and for the erection of the buildings being made possible through one or two munificent donations given for this purpose.

With the opening of the month of April 1895, the transfer of offices from Pyrland Road to Newington Green took place, and with this change synchronized Mr. Broomhall's retirement. During his years of service at Pyrland Road he had laboured in a way that few men could have endured physically, for his almost invariable custom had been not to cease his day's work until the neighbouring midnight post had gone.

"Few probably are aware," reads the special Minute of the London Council, "of the immense amount of labour accomplished by Mr. Broomhall in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was almost single-handed doing the work now divided among several, and they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours."

By means of his powers of persuasion, his personal influence, his undaunted resolution, and his genius for winning friends, openings for the advocacy of the cause of China were gained in most of the large towns and cities of Great Britain. And his tenacity of purpose enabled him, in the years of life that still remained after his retirement, to do yeoman service in the cause for securing the cessation of the Opium Traffic between India and China. And what Mr. Broomhall was in the more public sphere, Mrs. Broomhall was in the home, caring for the pressing claims of her large family, assisting with the outfitting of those about to sail, and ever engaging—and stimulating others to do the same—in prevailing prayer for the work at home and abroad. By her devotion to the cause, her love and unselfish care for

those engaged in the work, she has won an imperishable place in the affection of all who know her.

It was perhaps inevitable that the work should, whilst gaining much in efficiency by the development of its organization, lose something by its transfer from the family circle to more business-like quarters. Yet though conditions may have changed, the homelike spirit still remains, and is carefully cultivated in the various Training and Mission Home Centres. Without attempting to follow all the developments which have taken place since this transfer to Newington Green twenty years ago, it may be said that the increase in the Mission's membership—if the associates be included—has been from 630 to 1076, and this has inevitably entailed increased responsibilities, and has led to departmental developments.

In the spring of 1893, two years before the change of offices, Mr. W. B. Sloan had been called home from China, after a brief period of service, to become colleague to Mr. Broomhall, so that when the latter retired, Mr. Sloan was happily acquainted with the details of the work. For the ten years dating from the spring of 1893 to the spring of 1903, Mr. Sloan served as Secretary, two years in fellowship with Mr. Broomhall, two years alone, and then for nearly six years with Mr. Marcus Wood, who had for the two preceding years been labouring throughout the country as Deputation Secretary.

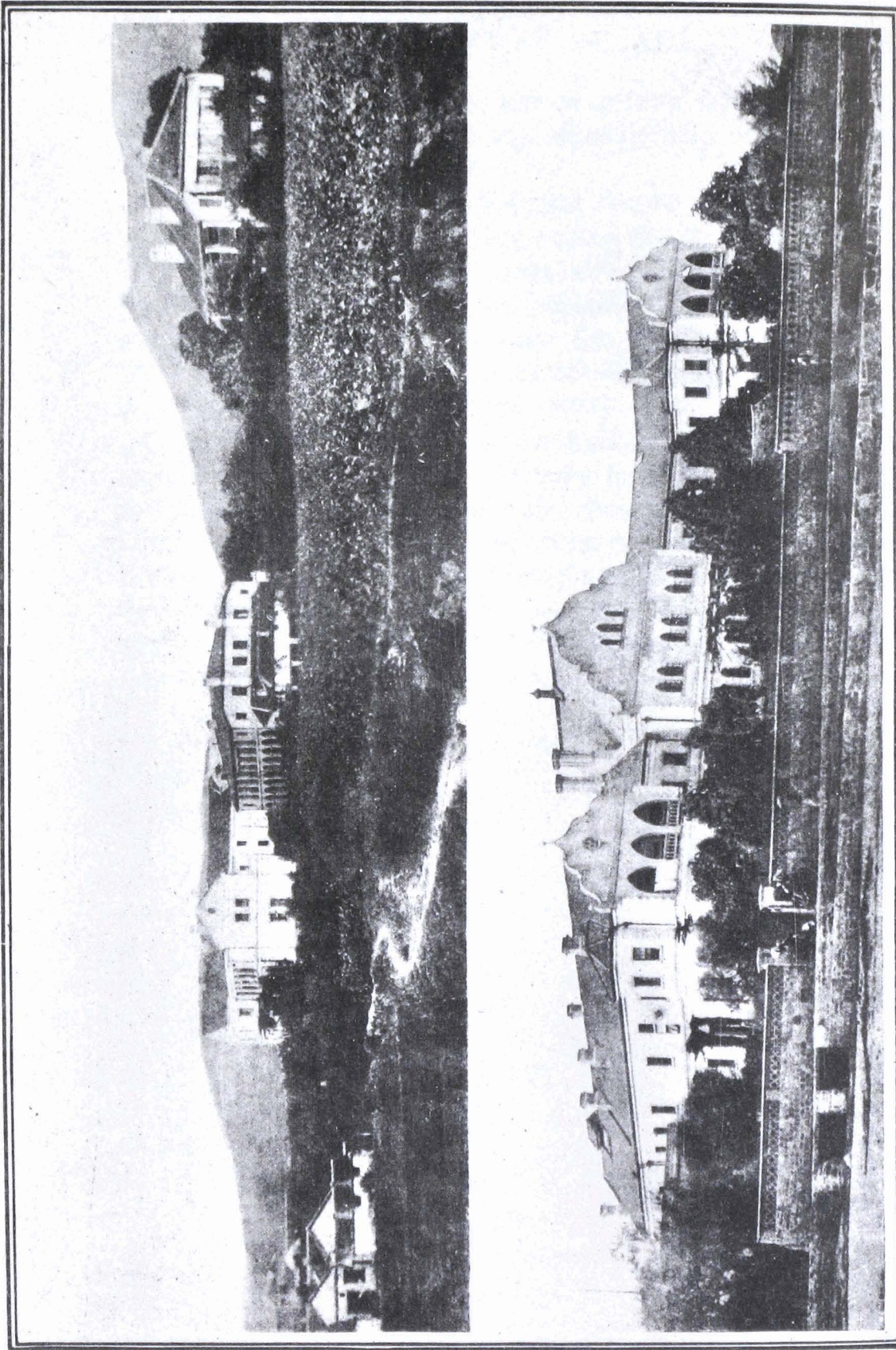
In the spring of 1903, in consequence of Mr. Taylor's enforced retirement from active participation in the Home affairs of the Mission, Mr. Sloan was relieved of his Secretarial duties that he might be free, as Assistant Home Director—Mr. Theodore Howard being Home Director—to devote attention to the varied needs of the Mission, and particularly to develop, throughout the country and the Church at large, a deeper sense of responsibility for the spread of the Gospel in China. In London Mr. Wood has continued to bear the heavy burden of the Secretary's office, while the various departments have been steadily developed and made more efficient. In 1901, the writer, after more than eight years' experience in various parts of

China, was appointed Editorial Secretary, in which office he has enjoyed the cordial and efficient help of Mr. T. W. Goodall as Assistant Editor.

This brief and all too imperfect record of Home affairs must not close without a reference to the Mission Home in London, which as an integral part of the Office has continued to foster that family spirit so characteristic of the Mission from its commencement. Here for nearly fifteen years Miss Williamson, who had previously spent about eight years as Lady Superintendent of the Home in Shanghai, gave herself unsparingly, as an honorary worker, to the exacting duties of a large and busy household, ministering in more loving and generous ways than will ever be known, to the welfare of returned or departing missionaries. Toward the close of 1909, Miss Williamson was reluctantly compelled, on the grounds of health, to relinquish her post, which has since been ably filled by Miss Holliday, who for nine years had been Miss Williamson's assistant.







Photos by

THE CHEFOO SCHOOLS.

Top Photo.—The Girls' School in the centre with Masters' houses close by. The Doctor's house (with Hospital behind trees) on right of picture and Business Department buildings on left of picture.

Bottom Photo.—The Boys' School, facing the sea. The Girls' School stands a little to the left of Boys' School, but higher up.

Hudson Broomhall.

To face page 225.

## XXXIV

### THE CHEFOO SCHOOLS

PROBABLY few things have done more in recent years to promote and conserve the family spirit within the Mission than the arrangements made for the education of the missionaries' children. In no personal problem can a missionary be more acutely exercised, for herein he often finds himself, like Abraham of old, called to lay his child or children upon the altar of sacrifice ; yet in no way has the Mission proved more fully the loving-kindness and care of God. We make no apology, therefore, for devoting a short chapter to this subject, for the Schools hold an important place in the Mission's organization, and the teachers in the Schools are all members of the Mission, who have accepted this work as their contribution towards the evangelization of China.

Concerning one aspect of the problem involved in the education of missionaries' children, let one who has taught both at Chefoo and in a Missionary School in England give his testimony :

I know how serious is the problem of separation. It means a heartrending blow, and at least two, often three, broken hearts. I have tried the almost hopeless task of comforting a boy of twelve, whose parents have left him for the first time ; and I have known even a sadder picture, when the parents have come back after seven or eight years, to find their children almost shy to meet them, almost dreading and tremulous at that first interview. I have known the children to often leave their parents at such a moment, and go off to their matron, whom they have learned to know better and to love better than their fathers and mothers.

As has already been related in a previous chapter,<sup>1</sup> the C.I.M., through working in one country only, has been able to have its Schools upon the field, and thus minimise to a certain extent this problem. The School which started so humbly in 1881 had by 1896 grown until there were over one hundred scholars resident in the three departments—the Boys', the Girls', and the Preparatory; the Boys' and Girls' Schools having been separated in 1883, and the Preparatory School for infants from five to ten years of age being opened in 1895 in premises situated at Tungshin, about three miles to the west of the other Schools.

The situation, as we find it about this time, was a great advance upon the earlier days, yet the need for more and better accommodation was being increasingly felt, for the children of the C.I.M. workers then numbered more than two hundred in all, and for every vacancy that was made there were many applicants. The increasing need was laid before God in prayer, and while the friends at Chefoo were wondering whence the money would come for the necessary buildings, Dr. Douthwaite, the missionary-in-charge at Chefoo received a letter from a member of the Mission saying, with special reference to the Boys' School, "The Lord has laid it upon my heart to bear the whole cost of building the School."

The work was speedily put in hand, and with Mr. E. J. Cooper as architect, and several experienced missionary helpers, of whom we may mention Messrs. Baller and Tomalin, the buildings were erected. For this task several hundred men were employed, among whom regular evangelistic work was carried on, with the gratifying result that fifteen of their number applied for baptism, though only four were finally received.

June 15, 1896, was a memorable day, for at four o'clock in the afternoon the Foundation Stone was laid by Dr. Douthwaite. Overhead the Union Jack, the Stars and Stripes and Chinese flags floated in friendly proximity, with the place of honour given to the School colours. The stone laid bore the following inscription :

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<sup>1</sup> See Chap. XX. p. 133.

HITHERTO HATH THE LORD HELPED US.

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THIS FOUNDATION STONE IS LAID  
 TO COMMEMORATE  
 THE FAITHFULNESS OF GOD  
 IN CONNECTION WITH THE  
 CHINA INLAND MISSION SCHOOLS

WHICH WERE FOUNDED A.D. 1881  
 FOR THE EDUCATION OF CHILDREN OF MISSIONARIES.

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THE LORD WILL PROVIDE.

*June 15, 1896.*

Simultaneously with the erection of the Boys' School, the new Girls' School was being built. The progress of all this building was not so simple as it may appear. Again and again prayer was answered in the supply of funds, for the outbreak of the Japanese war with China had greatly enhanced the cost of material, and thus exceeded the original estimates. The same troubles had caused a scarcity of workmen, while at one time the opposition of the local gentry became a formidable hindrance. The new Girls' School, with accommodation for eighty boarders, was, however, completed and occupied toward the close of 1897, and the new Boys' School, with accommodation for over one hundred boarders, was ready by the beginning of 1898.

In the year 1907, largely through the generosity of another member of the Mission, a two-storied extension of the Girls' School was commenced, which was ready at the reopening of the Schools in 1908, a brass plate being fixed in the Gymnasium :

TO COMMEMORATE THE GOODNESS OF GOD  
 IN GIVING THIS ENLARGED ACCOMMODATION  
 IN ANSWER TO PRAYER.

The Preparatory School had been transferred from Tungshin in 1899, first to the old Boys' School, and then to

a large hotel—its present premises—adjoining the other Schools, which came into the market in a providential way. It should also be added that more recently an additional Preparatory School has been opened at Kuling, on the Yangtze, where the kind donor of the Boys' School at Chefoo also erected the necessary premises.

In these Schools more than a thousand boys and girls have either received or are receiving their education. Without giving the figures for the Preparatory School, since most of the scholars who enter this proceed to one or other of the Higher Departments later, about six hundred boys have entered the Boys' School since its commencement, in which for more than twenty years Mr. Frank McCarthy has been Headmaster, ably seconded by Mr. Ebe Murray and others. Though the records of the Girls' School, prior to 1891, are not complete, more than four hundred have entered here. Of the eight hundred scholars, approximately, who have gone forth into life, many have done well, while more than thirty have already followed in their parents' footsteps and devoted themselves to missionary service. It is interesting to notice that one of the three who formed the original nucleus of the School in 1881, Dr. F. H. Judd, has been labouring as a medical missionary in connection with the Mission for nearly twenty years.

The best testimony to the efficiency of the Schools' educational work is the record of its examinations. For several years the College of Preceptors' Examinations were periodically held at Chefoo, but in 1908 arrangements allowed of the Oxford Local Examinations being held in preference. Since that date 295 scholars—185 boys and 110 girls—have entered for these Examinations, and of that number all have passed, with the exception of one boy and four girls; while many have taken honours, and some have received special marks of distinction.

Of the spiritual results it is, of course, less easy to write. These cannot be tabulated, but since the fear of the Lord has been, in the estimate of every teacher, the beginning of wisdom, the spiritual welfare of the children has been ever made the matter of supreme importance. That the

labours of the teachers have not been in vain in this respect has been proved by many quiet and unsolicited testimonies, while at occasional meetings, arranged by the special request of the scholars themselves, many have publicly confessed their faith in Christ.

## XXXV

### THE OPENING OF HUNAN

IT is now time to turn from the recital of events at home and at Chefoo to inland China, and the most striking development of the period under review which demands our attention was connected with the opening up of Hunan. More than twenty years had elapsed since the first C.I.M. pioneers had entered the province, and the story of those early years, up to the time when Adam Dorward settled at Shasi after his eviction from Hungkiang, has already been told.<sup>1</sup> More than ten years had passed since those events, and of these years we must first speak.

When Messrs. Dorward, Dick, and James settled at Shasi, for work across the north-west border, extensive journeys were taken into the province, during which journeys no little hardship was endured, trying both to soul and body, and sometimes imperilling life. One of these journeys, extending over a period of six months, is especially memorable; for Mr. Dick, after spending nearly a month in the city of Shenchowfu, passed on and succeeded, in May 1886, in entering Changsha, the capital. This was the first time Changsha had ever been entered by a missionary, and it was considered as no small success; but Mr. Dick's triumph was unfortunately short-lived, for he was speedily escorted out of the city by the astonished and annoyed officials.

During this period of opposition the workers suffered riots both at Tsinshih and Shihshow, Mr. James in the latter place, after having been dragged for more than a mile

<sup>1</sup> Continued from Chap. XXIII. p. 152.



towards a pit, only being saved from a violent death by a timely deluge of tropical rain. But the heaviest blow of all came when Adam Dorward their leader died from dysentery on October 2, 1888. "The sad removal of our brother Dorward," wrote Mr. Taylor, "takes away from Hunan one of the truest hearts that ever breathed in sympathy with that people." In one of his latest letters, penned during his last visit to Changteh, Dorward wrote :

I feel as if I would be willing to do almost anything that would be honouring to God, to undergo any hardship, if I could get a permanent footing in this city, and have the joy of seeing men and women turning to God.

The day of entry into Changteh was not to be till long after Dorward had passed to his reward, but it was to come, and with most encouraging results.

After Dorward's death the work in Hunan was continued until, in 1891, the outbreak of the Yangtze riots and the lack of suitable men compelled a temporary retirement. Shihshow and Shasi were, however, retained as out-stations in the hands of trusted Chinese helpers. About the year 1896 the appointment of a new Governor to the province changed the situation. This man, so far as he was able, reversed the tide of anti-foreign feeling, and within a few years rapid strides were made in settled work, proving how much under God depended upon the official attitude.

Towards the close of 1895, the Rev. George Hunter, M.A., a Scotch Presbyterian minister, who had joined the Mission in 1889, and had had Hunan laid upon his heart, settled with his wife and younger child at Ichang, as a base for work across the border. From this centre Hunan was visited repeatedly; and in September 1897, Evangelist Yao, one of Dorward's faithful helpers, returned from a three months' journey with the deed of rental of a house which he had secured outside the East Gate of Changteh. Here two Chinese helpers were speedily stationed.

Meanwhile, Miss Jacobsen, who had been labouring for a number of years in Shansi, in Pastor Hsi's district, had

felt the call of Hunan, and accompanied by Evangelist Ren, one of Pastor Hsi's helpers, she came south, and in the summer of 1896 settled in a small village in Kiangsi, not far from the Hunan border. The Chinese Evangelist soon entered the province, and rented premises in a village not far from the boundary, but ere long, through the kindness of an official who was helped to break off opium, Miss Jacobsen obtained entry into another village, Shengkwan-shih, five miles farther in. Considerable interest attaches to this opening, for this was the beginning of settled work by foreigners in the province, if Dorward's residence at Hungkiang during 1882-83 be excepted.

From this time onward the work in Hunan began gradually to assume a more hopeful aspect, and the year 1897 may be regarded as the year when a permanent entry was secured, the temporary retirement during the crisis of 1900 being common to the work in most provinces. The Christian and Missionary Alliance secured premises in Changteh in November 1897; the American Presbyterian Mission in Kwangtung organized a small Church across the Hunan border,—the first regularly organized Christian Church in Hunan,—but without a resident missionary; the London Missionary Society opened three stations with resident Chinese helpers, and the Cumberland Presbyterian Mission started work in Changteh about the same time. During the following year, 1898, rapid developments took place. Changteh was occupied by Mr. Clinton, who laboured there with conspicuous success and devotion for the next ten years until his early and lamented death, some sixty baptized converts being gathered in during this period. Shenchowfu and Chalingchow were opened the same year, but though the work was thus prospered, much determined opposition was still to be met with, and a firm resolution was needed both in missionary and Chinese helper. What the type of these Chinese helpers was may be gathered from the following reply of one whom Mr. Hunter approached with a view to making an itinerant journey.

“If you are just going down to Hunan,” he said, “to look round and come back again, I would rather be excused, but if you mean

business, and if you are going to preach there and are ready to endure hardness, I will go with you. It is the very thing I want."

Such a man was Mr. Li who, with Dr. Keller, reached Chalingchow in October 1898. Favoured by the officials, they quietly settled in, though the students freely spoke of killing the landlord and looting the premises. In the spring of 1899 the mob at length took matters into their own hands, and looted both the landlord's and the Mission's premises. By the express order of the Prefect, the District Magistrate offered compensation to Dr. Keller, but the Doctor replied saying that if he would indemnify the landlord in full, he would give the official a written release from all claims from the foreigner. To this the official willingly agreed, and the compact then made was faithfully fulfilled. This action was blessed of God to the breaking down of much prejudice, and soon a warm friendship sprang up between the Doctor and the official's eldest son. Some months later the Doctor was the means of saving the life of this man's wife, when all the Chinese midwives had retired in despair, and the deep gratitude evoked by this assistance intensified the friendship of the official's son, who subsequently protected Dr. Keller when the Boxer outbreak resulted in widespread riots and disorder throughout the province.<sup>1</sup>

During the days of trouble which accompanied the Boxer riots several Roman Catholic missionaries in Hunan were killed, but in the good providence of God all Protestant workers in the province were enabled safely to withdraw, rejoicing that though they were temporarily hindered from continuing their work, three stations had been opened in hostile Hunan, and some thirty converts had been gathered out as the nucleus of the future Church. The year 1900, however, brought with it a heavy loss to the work in this province, through the somewhat sudden death of Mr. George Hunter, whose gifts and graces had marked him out as one

<sup>1</sup> Years afterward this official resigned his post and removed to the capital to have Dr. Keller attend him in his final illness. His grandson, Han En-show, entered the C.I.M. School and while there gave his heart to the Lord. During 1913 he completed his course of study in Yale College—in China, and then entered a theological seminary to prepare himself to become a preacher of the Gospel.

from whom service of more than ordinary value had been hoped for.

Barely six months had elapsed from the date of Dr. Keller's escape from Chalingchow, ere the Hunan workers were on their way back to the province again. Changsha, the capital, and naturally the key to the province, was still closed, though Mr. B. Alexander of the Christian and Missionary Alliance had, by living on a boat outside the West Gate, and by daily selling Gospels and tracts within the city, done much to prepare the way for the opening of this centre. On June 8, 1901, Dr. Keller, still accompanied by Evangelist Li, reached Changsha, and two days later was successful in renting a pleasant house in a good street inside the walls. These premises were immediately occupied, and on the fourth morning after arrival daily evangelistic services were begun. During the first month the successful treatment of two soldiers, who had been injured by the premature discharge of cannon on the city wall, won the confidence and friendship of the officials and soldiers. Within a month Mr. W. E. Hampson came to join Dr. Keller, gradually other workers followed, and soon a flourishing work sprang up in this formerly anti-foreign centre, the Governor of the province himself subsequently giving a sum of about £300 for the purchase of a site for the Mission hospital.

At Changteh, barely a month later than Dr. Keller's entry into Changsha, new premises were bought inside the city where, as already stated, the work has been prospered. At Shenchowfu, however, where Messrs. Bruce and Lewis established themselves and were engaged in faithful and steady work, there was an outbreak of cholera in the summer of 1902, and the people in their ignorance being roused to a sudden fury by the report that foreigners had poisoned the famous spring, which was the city's main water supply, murdered those whose only ambition was to be their best friends.

In the south of the province, Mr. Kampmann, from Germany, opened the city of Paoking in July 1902 as a centre for other workers coming from Liebenzell. So rapidly did this work under the care of our German brethren

grow, that in 1906 this branch was reorganized under the name of the Liebenzell Mission, associated with the China Inland Mission. From Paoking their work rapidly developed to Yuanchow, then to Siangtan and Changsha, and when in 1910 nearly all the Mission buildings in Changsha were destroyed by riot, it was decided, when the time for rebuilding came that the work in this centre should be handed over entirely to the Liebenzell Mission. The result is that to-day, apart from the two northern stations of Changteh and Nanchowting, all the work connected with the C.I.M. in Hunan is in the hands of the Liebenzell associates.

No survey of the work in this province would be complete without a reference to the Bible Conferences and the special campaigns organized by Dr. Keller, in co-operation with members of other Missions, for work among the thousands of pilgrims who every autumn visit the temples and shrines on the sacred mountain of Nanyoh. To take one year as an illustration, we find that during 1911, 83 men, of whom 2 were pastors, 30 evangelists, 24 colporteurs, 16 student-evangelists, 6 school teachers, and 5 lay workers, representing in all 44 Churches in 10 different Missions, and coming from 33 cities and towns in 22 counties of Hunan, came together for a month in the autumn to spend the morning of each day in united Bible study and the afternoon and evening in a special mission to these pilgrim-seekers after truth and blessing. On that occasion nearly 70,000 Scriptures were distributed, the workers frequently rising as early as three o'clock in the morning to catch the travellers on the road. In addition to this autumn work there are two bands of colporteurs, with twelve workers and a leader in each band, regularly engaged throughout the year in a house-to-house visitation, with a view to reaching, so far as is possible, every creature with the good news of salvation through Christ. Already several tens of thousands of homes have been visited where the Gospel had never before been preached. By God's blessing there has been a large number of conversions, many families have given up their idols, and several new Churches have been formed.

It is impossible to-day to look back upon the progress

of events in Hunan without realising how remarkable have been God's answers to prayer in what has been the stronghold of opposition in China. Hunan was for long a kind of spiritual Edom—the fenced city—entrance into which was constantly sought by strong cryings and tears, and though the conflict has been long and arduous, the labour has not been in vain in the Lord.

When Mr. Taylor visited and died in the capital in 1905, although thirty years had passed since the first C.I.M. pioneers had entered the province, settled work had only recently begun; yet there was a little Church of some fifty members in that city to give him welcome, not to speak of the converts connected with other Societies. And what a welcome that must have been, after the many years of prayer and labour for entry into this, the last province opened to the Gospel! But to-day, only ten years later, the C.I.M. alone can rejoice in the possession of 27 stations and out-stations, and in the fact that about one thousand persons have confessed their faith in Christ by baptism.

## XXXVI

### AMONG THE TRIBES <sup>1</sup>

To the west of Hunan lie the two provinces of Kweichow and Yunnan, which no traveller can visit without being struck with the large place the non-Chinese races hold in the population of these regions. It was natural, therefore, that the early pioneers should, from the first, have had their interest awakened for these people, though the pressing claims of the Chinese, and the inaccessibility of the tribes prevented work among them for many years. Yet, although it was not until the Mission had entered upon its fourth decade that definite efforts were made to reach and evangelize these non-Chinese races, Mr. J. F. Broumtom, the first Protestant missionary to settle in Kweichow, baptized the first three converts from among the Miao some time before the year 1884. One of these was P'an Sheo-shan, of whom we shall hear more immediately.

In the year 1895, the Rev. Samuel Clarke, who was in charge of the station at Kweiyang; was asked to commence work among the tribes, to learn their languages and reduce the same to writing. P'an Sheo-shan, the Black-Miao convert already mentioned, was engaged as teacher, and by July 1896 a Primer for students of the Black-Miao language had been prepared and a commencement made with a dictionary, in addition to other smaller treatises. During the same month Mr. and Mrs. Webb, who had been located in the province for work among these people, set out for the

<sup>1</sup> Free use has been made in this Chapter and Chapter XLII. of the Rev. Samuel R. Clarke's book, *Among the Tribes of South-West China*.

Black-Miao district east of the capital, which district Mr. Webb had visited before. Accompanied by the Evangelist P'an and a Black-Miao servant, these pioneers travelled from place to place for more than a month, living in wretched inns and houses. At length some premises were rented, but what premises!—half a house in the middle of a Miao village, which half house was merely a lofty barn-like room, all open on one side to the wind. Two months elapsed ere this rude dwelling-place was floored, the open spaces panelled, and windows put in. Some months later the other half of the house was secured and made fit for habitation. Such experiences are, of course, the common lot of pioneers, though none the less easy to bear for all that. But Mr. and Mrs. Webb were grateful for any sort of settlement so long as the work began.

There were, however, difficulties greater than those connected with the securing of shelter, for though the Miao seemed either friendly, or at the worst indifferent, the Chinese soon became suspicious and hostile. Serious efforts were soon made to compel the foreigners to retire. The Chinese headman of Panghai, accompanied by a band of local robbers and ruffians to the number of 150, employed every art of intimidation to secure their end. Temporarily, Mrs. Webb was compelled to withdraw, while Mr. Samuel Clarke, with his larger experience, came to support Mr. Webb, with the result that patience, combined with a fearless demeanour, eventually won the day.

When this opposition on the part of the Chinese had been overcome, Mr. and Mrs. Webb, by leaving their house open to their neighbours all the day long, soon gained the confidence of the somewhat timid Miao. Some elementary medical work also produced astonishing results, and the sick and needy came from places two or three days distant for treatment. During all this time Evangelist P'an had been busy preaching the Gospel to his own people both in Panghai and in the surrounding villages and neighbouring markets. Thus was Panghai opened for work among these much-neglected and despised tribes.

Unfortunately, Mrs. Webb soon became prostrate with



ague and malarial fever, so that she and her husband were compelled to withdraw just as they were becoming acquainted with the people and their language. The work was, however, continued by Mr. H. E. Bolton and Evangelist P'an, a school being opened for boys. Unhappily, about this time a dispute arose between the Chinese of Panghai and the Miao as to the site of the local market, and as seven-eighths of the people were Miao, they easily carried the day, to the financial loss of their opponents. The issue was that the Chinese retaliated and burned the Miao booths, and not long afterwards the disaffected Miao seized and looted Panghai, the whole village, which contained some two or three hundred houses, being either purposely or accidentally burnt to the ground.

Early in October 1898 Mr. Bolton returned to the capital for a needed change, while Mr. W. S. Fleming undertook to hold the fort at Panghai during his absence. This brought Mr. Fleming right into the district at this time of disaffection, and as the *coup d'état* at Peking had but recently taken place, when the Emperor Kwang Hsü, the would-be reformer, was seized and imprisoned by the Empress Dowager, the anti-foreign spirit began more freely to assert itself throughout the country.

With Panghai burned, and with a company of soldiers, more threatening than the robbers themselves, quartered in the ruined village, Mr. Fleming's position was peculiarly trying, and he decided to return to Kweiyang. Accompanied by Evangelist P'an and a school teacher of the same name, Mr. Fleming set out for the capital on November 4, 1898. Only fifteen miles had been traversed when the little company was attacked from behind, the attack being pre-arranged. Evangelist P'an, who was in the rear, was first killed, and then Mr. Fleming, who had dismounted from his mule to assist his faithful helper, was done to death with many sword wounds. The coolie and school teacher fled, and managed to escape to carry the sad intelligence to the capital. Thus died the first C.I.M. martyr, and P'an Sheo-shan the first of many converts from among the tribes of south-west China. How fruitful the work among these

tribes was subsequently to be, little did those two martyrs for the Gospel know, though the great ingathering was not to be made in this immediate neighbourhood but farther west, where work among other of the tribes had been commenced about the same time.

Upon receipt of the sad news, Messrs. Windsor and Adam set out for the scene of the tragedy, recovered the bodies, and had them conveyed to Panghai, where they found the murderers and soldiers had looted the Mission premises. In the following February, Mr. Adam bought a piece of land in Panghai where subsequently more suitable buildings were erected, though the failure of Mr. Bolton's health, and the outbreak of the Boxer persecutions in 1900, prevented regular work being re-established for some time. During this interval, however, the station was visited from time to time by Messrs. Samuel Clarke and Curtis Waters, though, sad to relate, many of the Miao suffered terrible persecutions, some 32 in all being put to death, many with much cruelty under false charges of rebellion, whereas their real offence was sympathy with the missionary and his religion.

In June 1904, Mr. Charles Chenery, who was eminently fitted for the work, settled at this station, and soon won the respect of the converts and neighbouring Chinese alike. But his time of ministry was unfortunately short, for on April 18, 1905, ere he had been there a year, he was accidentally drowned when travelling from Kaili to Panghai by boat, his body, when recovered, being buried beside those of Mr. Fleming and Evangelist P'an; these three graves in that lonely country station still silently witnessing to the constraining love of Christ. Mr. R. Williams, who succeeded Mr. Chenery, only held on for two years, for failure of health compelled his removal to another station, and the work then passed to the care of Mr. and Mrs. Robert Powell.

The story of this station, where the first C.I.M. martyrs fell, has been told somewhat fully and out of proportion to the many other centres where the work deserves more attention than space will allow. While, however, it is a necessary part of the record of work among the tribes, it

also affords a valuable illustration of some of the difficulties incidental to new work, not only among the tribes, but in most parts of China, so that it may be looked upon as reflecting the hardships and discouragements which have had to be encountered in many another centre.

For some reason the Black Miao of Panghai have not as readily responded to the Gospel as the other tribes have done. As a people they are especially prone to rebellion, and have in consequence been much harried by the Chinese soldiers, who have destroyed their villages from time to time. Further, they have been intimidated by what the early inquirers suffered, and have probably been deterred by the succession of trials and sorrows which have beset the work. In another chapter<sup>1</sup> it will be our joy to tell the story of blessing which has abounded among the tribes to the west of the province and in the neighbouring province of Yunnan; and the marked contrast between those centres and this emphasizes the need for prayer that this station, consecrated by the martyrs' blood, instead of being "a valley of weeping" may become "a place of springs."

<sup>1</sup> See Chap. XLII. p. 274.

## XXXVII

### THE BOXER CRISIS

DURING the closing months of 1897, Mr. Hudson Taylor published a short statement in *China's Millions*, saying that it had been impressed upon him that God was calling the Mission to prepare for a fresh departure to hasten the evangelization of China. The munificent legacy left by Mr. J. T. Morton about this time, payable in yearly instalments over a period of ten or more years,<sup>1</sup> was taken as a confirmation of this proposal. No immediate appeal for workers was made, as it was felt that special preparations at first should be made on the field, the most important preparation of all being a spiritual one.

Knowing how much "Winter Missions" in India had been blessed, Mr. Taylor was desirous of some similar efforts being made in China, and to secure this he approached both the Keswick Committee and the Secretaries of other Missionary Societies. There was one fear, however, which much exercised his mind at this time, about which he asked special and definite prayer.

"If the Spirit of God worked mightily," he wrote, "we may be quite sure that the spirit of evil will also be active. When the Appeal for one thousand new workers went forth from the Missionary Conference of 1890, the Enemy at once began a counter-move, and riots and massacres have from time to time followed as never before. Pray that God will prevent the breaking up of the Empire, and not allow mission work here to be hindered as it has been in Tahiti, Madagascar, parts of Africa, and elsewhere."

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<sup>1</sup> From this source the C.I.M. received more than £140,000 over a period of about fifteen years.

That this fear was not imaginary, subsequent events all too terribly proved. Several months after these words had been penned, definite arrangements were made for the commencement of a forward movement in Kiangsi. The province, with certain areas excepted, was divided into five districts, Jaochow being opened by Dr. Fred Judd as a centre for the east, and Mr. Horne accepted the leadership of a band of workers, with Kanchow as a centre in the south. But just as the new workers, who had specially offered for this new effort, were becoming qualified for their ministry, the Boxer outbreak disorganized the work so seriously that the scheme was never carried through as originally intended. Several of the workers—Messrs. Ernest Taylor, C. H. Judd, junior, and P. V. Ambler volunteered for the storm-swept province of Shansi, where 113 missionaries with 46 of their children had been massacred. It is of this tragic counter-move of riot and massacre, feared by Mr. Taylor, that we must now speak.

The Boxer madness of 1900 was the climax of China's anti-foreign policy, and was not wholly an unnatural issue to a series of events which focussed themselves upon this period of China's history. The perennial antipathy of the Chinese to foreigners had been increasingly aroused by foreign aggression, emphasized by the building of railways, the opening of mines, erection of factories, and other evidences of foreign innovation. These things alone had begun seriously to agitate the minds of the people. Added to this was the actual seizure of Chinese territory by Germany at Kiaochow in 1897, by Russia at Port Arthur in 1898, and by England and France at Weihaiwei and Kwangchow-wan respectively, though the diplomatic term of "lease" was used in each case. Macao, Hongkong, Formosa, and Korea had been lost before, and with the almost simultaneous alienation of these invaluable harbours to Foreign Powers, there was small wonder that the Chinese people and rulers became exasperated.

Nor were these the only causes of offence. In March 1899, France had demanded and obtained official rank for each order of the Roman Catholic hierarchy. Bishops

obtained the rank of Viceroys, Vicar-Generals and Archdeacons the rank of Provincial Treasurers, and though the Protestant Missions declined such "honours," the concessions made had seriously offended China's sense of *amour propre*. Synchronizing with these causes of provocation from without, came reaction against reform within. For years the Emperor had been under the influence of an aggressive Reform Party, headed by K'ang Yü-wei, with the result that edicts of the most revolutionary nature followed one another with bewildering rapidity. The innovations proposed "fairly took away the breath of the whole Empire," and awakened the bitterest hostility of the *literati*, whose interests were more or less dependent upon a continuance of the old order. When in September 1898 the Emperor degraded and dismissed two Presidents and four Vice-Presidents of one of the time-honoured Boards of Government, and ejected two Ministers from the Chinese Foreign Office, one of whom was the distinguished statesman Li Hung-chang, a climax was reached. The Empress-Dowager, aunt of the Emperor and mother of his predecessor and *de facto* Ruler of China for more than half a century, was memorialized by the offended officials to intervene and save the country. This she was only too ready to attempt, and when H. E. Yuan Shih-kai, the present President, divulged the Emperor's plot to seize the person of the Empress-Dowager, the Emperor was compelled to sign a decree abdicating the Throne and handing over the reins of government to his masterful aunt.

Thenceforth followed a series of denunciatory edicts, marked with much bitterness and hate. In one of these, dated November 1899, the Empress-Dowager declared :

Our Empire is now labouring under great difficulties, which are becoming daily more serious. The various Powers cast upon us looks of tiger-like ferocity, hustling each other in their endeavours to be the first to seize upon our innermost territory. They think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things to which this Empire can never consent, and that if hardly pressed upon, we have no alternative but to rely upon the justice of our cause. . . . It behoves, therefore, all our Viceroys, Governors, and

Commanders-in-chief throughout the whole Empire, to unite forces and act together without distinction or particularising of jurisdiction, so as to present a combined front to the enemy, exhorting and encouraging their officers and soldiers in person to fight for the preservation of their homes and native soil from the encroaching footsteps of the foreign aggressor. Never should the word Peace fall from the mouths of our high officials, nor should they even allow it to rest for a moment within their breasts.

With such a woman at the head of affairs and such edicts sent broadcast throughout the land, the anti-foreign feeling soon ran high; and when the rains failed and the prospects of famine stared men in the face, it was felt that Heaven was giving proof of displeasure at China's tolerance of the foreigner. Thus were the fiercest passions of the ignorant multitude soon set loose. The patriotic volunteers, or Boxers, a modern form of some older secret organization, rapidly sprang into prominence, with the Empress Dowager as their chief Patroness. Boxer placards appeared throughout the country, promising exemption from misfortune and evils if adherents were gained, and giving the distressed people assurances of fruitful showers when the hated barbarian had been driven from their shores.

That any missionaries resident in inland China escaped at all is a fine testimony to the wisdom and humanity of not a few of China's best statesmen who dared to disobey. H. E. Li Hung-chang, aware of the perilous trend of events, vainly memorialized the Empress-Dowager in the hope of turning her from her madness. "I have exhausted every reasonable resource of speech and writing," he recorded in his diary, "but I fear it is unavailing." Upon one of his interviews, when he urged her to crush the Boxers, he records: "In an instant she was alive with wrath and angry words, and I immediately withdrew." Fortunately, other powerful officials adopted the same policy as Li Hung-chang. The Viceroys Chang Chih-tung and Liu Kuen-yi united to preserve peace and order on the Yangtze, and secured the adherence of other officials, so that they guaranteed protection to merchants, missionaries, and Chinese Christians on the upper and lower reaches of that great river. H. E. Tuan Fang, Governor of Shensi, at the risk of his own life, for the

Empress-Dowager fled to his capital, stood for peace in the north-west, and was the means of saving the lives of nearly a hundred missionaries. H. E. Yuan Shih-kai, Governor of Shantung, though he had already divulged the Emperor's plot to seize the Empress-Dowager, suppressed the Boxers in his province, and H. E. Yung Lu refused to allow the heavy artillery to be used against the Legations in Peking. The concerted action of such men, in defiance of specific orders to the contrary, was under God the reason why so large a proportion of the missionaries resident in inland China were enabled to escape.

While the power of the officials to protect was illustrated by the attitude of those named above, the power of the officials to destroy was sadly proved by the conduct of the bitterly anti-foreign Manchu Governor Yü Hsien, of whom Li Hung-chang wrote: "I well know personally the ignorant and fire-eating Yü, and I would not let him assist in the carrying of my chair." The actual loss of life was limited to the four provinces of Shansi, Chihli, Chekiang and Shantung, yet out of 188 foreigners who were killed—135 missionaries and 53 of their children—159 were stationed in the province of Shansi, or across the Mongolian border. How implacable and bitter was China's wrath when led by anti-foreign leaders is shown by these figures, and by the fact that in Peking even the priceless Hanlin Library was fired with the hope of burning down the contiguous Legation buildings. Yet terrible and heartrending as were the sufferings and losses of those days, God has in a wondrous way made the wrath of man to praise Him, and from the sorrows of that period may be dated the more rapid progress of China's evangelization.







IN  
**LOVING-MEMORY**  
 OF THE

MISSIONARIES & CHILDREN  
 OF THE CHINA INLAND MISSION WHO LAID DOWN THEIR LIVES  
 FOR CHRIST'S SAKE DURING THE ANTI-FOREIGN OUTBREAK 1900.

**CHIH-LI**

WILLIAM COOPER  
 BENJAMIN BAGNALL  
 EMILY BAGNALL  
 Gladys Bagnall  
 Vera Green

**CHEH-KIANG**

DAVID B. THOMPSON  
 AGNES THOMPSON  
 Edwin Thompson  
 Sidney Thompson  
 EMMA A. THIRGOOD  
 EDITH SHERWOOD  
 GEORGE F. WARD  
 ETTA WARD  
 Herbert Ward  
 M. ETTA MANCHESTER  
 JOSEPHINE DESMOND

**SHAN-SI**

EMILY WHITCHURCH  
 DUNCAN KAY  
 CAROLINE KAY  
 Jennie Kay  
 STEWART M<sup>c</sup> KEE  
 KATE M<sup>c</sup> KEE  
 Alice M<sup>c</sup> Kee  
 Baby M<sup>c</sup> Kee  
 JANE STEVENS  
 MARGARET COOPER  
 Brainerd Cooper  
 CHARLES S. I'ANSON  
 FLORENCE E. I'ANSON  
 Dora I'Anson  
 Arthur I'Anson  
 Eva I'Anson  
 WILLIAM G. PEAT  
 HELEN PEAT  
 Margaretta Peat  
 Mary Peat  
 MARIA ASPDEN

**SHAN-SI**

GEORGE M<sup>c</sup> CONNELL  
 ISABELLA M<sup>c</sup> CONNELL  
 Kenneth M<sup>c</sup> Connell  
 ANTON P. LUNDGREN  
 ELSA LUNDGREN  
 HATTIE RICE  
 W. MILLAR WILSON  
 CHRISTINE WILSON  
 Alexander Wilson  
 MILDRED CLARKE  
 F. EDITH NATHAN  
 MAY R. NATHAN  
 EDITH DOBSON  
 EDITH SEARELL  
 MARY E. HUSTON  
 MARGARET E. SMITH  
 JOHN YOUNG  
 ALICE YOUNG  
 DAVID BARRATT  
 FLORA C. GLOVER  
 Faith Glover

**SHAN-SI**

ALFRED WOODROFFE  
 ELIZA M. HEAYSMAN  
 EMMA G. HURN  
 ELIZABETH BURTON  
 ANNIE ELDRED  
 S. ANNIE KING  
 PETER A. OGBEN  
 Mary Lutley  
 Edith Lutley  
 Jessie Saunders  
 Isabel Saunders  
 NATHANIEL CARLSON  
 MINK NEOLUND  
 SVEN A. PERSSON  
 EMMA PERSSON  
 GUSTAF E. KARLBERG  
 OSCAR A. LARSSON  
 ANNA JOHANNSEN  
 JENNIE LUNDELL  
 JUSTINA ENOVALL  
 ERNST PETTERSON

ALSO OF  
 WILLIAM S. FLEMING killed in KUEI CHEO 1898.

"HE will swallow up Death in Victory,  
 and the LORD GOD will wipe away Tears from off all faces."  
 Isaiah XXV. 8.

ERECTED BY THEIR FELLOW-WORKERS in the CHINA INLAND MISSION 1901.

REDUCED FACSIMILE OF MARTYRS' MEMORIAL TABLET ERECTED, BY THE PRIVATE SUBSCRIPTIONS OF FELLOW-WORKERS, IN THE PRAYER-MEETING HALLS OF THE MISSION IN SHANGHAI AND LONDON.

## XXXVIII

### PARTAKERS OF THE AFFLICTIONS OF THE GOSPEL

WHEN the storm of persecution broke over China, the C.I.M. had nearly seven hundred missionaries actually in the field, the majority of whom were resident at inland stations. In a crisis which developed so rapidly, for even the Foreign Legations of Peking were for long in dire peril, it was inevitable for lonely workers resident far up-country to be speedily involved in positions of great difficulty and distress. Such risks are inseparable from pioneer missionary work, and had been gladly and willingly faced by all who had gone forth. Therefore, without turning aside to discuss the problems of a missionary's duty—since sometimes it may be right for him to stay and die ; sometimes, if the movement is anti-foreign, best for him to withdraw—we purpose very briefly to record the trials of the Mission at this unparalleled period of persecution in modern Missions.

Mr. Hudson Taylor, who recently had had a slight stroke, was absent from China at the time, so that the heavy burden of responsibility fell upon the shoulders of Mr. Stevenson, the Deputy-Director in China, assisted at Mr. Taylor's request by Mr. D. E. Hoste as well as by other members of the China Council, who had assembled in Shanghai early in July, little conscious of the terrible tragedies even then being enacted up-country. On the other hand, many of the workers inland were in ignorance of the real nature of the troubles, and were cut off from reliable information. With great rapidity the painful situation developed. In

Shanghai the greatest anxiety was felt for the missionaries inland, and every effort was made to keep in touch with the stations. As Peking was cut off from the outside world, the Legations at one time being reported as fallen, Consul-General Warren of Shanghai became Acting British Minister, and from him, as well as from the Consuls of other nations, Mr. Stevenson received unbounded help and sympathy. It should be added also that Consul-General Warren so valued and appreciated Mr. Stevenson's counsel and conduct of affairs as to accord him unusual powers and liberty in the giving of instructions to those who were in the interior.

A constant stream of letters or telegrams began to pour into Shanghai from various parts of the country, the answering of which caused no little anxiety. Difficulties increased on every hand; telegrams to distant stations were either returned, or their dispatch was followed by a painful and ominous silence. The Chinese bankers declined business with the interior, and thus supplies could not be sent. Each day seemed more full than its predecessor of distressing news, or of an even more painful suspense. Details of terrible tragedies gradually began to leak through, while hopes and fears alternated in regard to the parties who were painfully struggling to the coast.

Yet there were not wanting many tokens of mercy during these harrowing months. Not a few of the most powerful of China's officials promised their protection, and did befriend the tried workers. The Viceroys of the Lower Yangtze, of Szechwan and Yunnan all guaranteed assistance; the Taotai of Lanchow advanced money, as well as lent a bodyguard, to some who had been cut off from supplies. H. E. Tuan Fang, Governor of Shensi, not only protected but treated with marked kindness all foreigners who came within his jurisdiction, and even within territory over which he had no legal control.

Company after company of missionaries began to reach the coast, some having travelled with comparative comfort and safety, others having experienced almost incredible sufferings. The weather, too, was extremely hot, for the

crisis was at its worst in July and August, when the thermometer stood almost every day at 100 degrees in the shade.

With the arrival of the refugees at the coast, all the ports became busy and congested centres. In Shanghai the rental of extra premises cost the Mission £100 per month, and to add to the trial, the income of the Mission in Great Britain during August dropped to the lowest point for sixteen years. The China Treasurer reported at the beginning of September that he had only funds sufficient for two-thirds of the normal needs of the work, and yet there were the exceptional expenses involved by hundreds of workers travelling to the coast, by the outlay in special cables and telegrams, urgent furloughs, and other unavoidable expenses. This was a real trial of faith when other trials were more than sufficient, and a trial of which the Mission could not speak except to God who knew what things were needed, and did not fail His tried and sorrowing servants. One member of the Mission in Shanghai handed in a cheque for £100, for one month's rent; another worker far away sent £50; while others sent smaller sums as thank-offerings for mercies received. In these and other ways too many to relate, the love of God and the sympathy of His children one for another were specially manifest in that hour of trial. But we must now turn our thoughts away from Shanghai, and trace in briefest outline the sorrows and trials of God's children in the interior.

It was in the province of Shansi, whither Yü Hsien had been transferred as Governor, that the persecutions broke out with unexampled fury. Here, with the Governor's approval and support, the Boxers were let loose upon the foreigners and Chinese Christians, so that no fewer than 159 foreigners—113 missionaries and 46 of their children—were put to death, together with several hundreds of Chinese converts. Of the foreigners 64 were connected with the C.I.M. Some of these were among the large company massacred in Taiyuanfu, the capital, on July 9, by the direct orders and in the presence of the Governor himself. Others fell at lonely stations, and some perished in conse-

quence of the unspeakable sufferings and privations experienced when trying to reach the coast.

In the province of Chihli, where 13 missionaries and 4 of their children suffered martyrdom, the C.I.M. lost three workers and one child, one of these being the Rev. William Cooper, who, after being Assistant China-Director, had been appointed Travelling Director in China, and was at the time of the outbreak visiting the stations in the north. In Mr. Cooper's death the Mission lost a specially valuable worker who had gained the love and confidence of his brethren in no ordinary measure.

In the province of Chekiang the 8 missionaries and 3 children who were slain were all connected with the C.I.M. At first it was thought that their death was due only to a local rising, but subsequent information proved that it was directly traceable to the proclamation received from Peking. But for the speedy action of the Viceroy Liu Kuen-yi, who compelled the Governor to suppress the proclamation, many more lives would doubtless have been lost.

Thus in the space of a few short weeks the Mission lost no fewer than 58 missionaries and 21 children, not to speak of a much larger number of Chinese Christians; while others were so seriously injured as to be incapacitated for further work in China. Several parties of refugees succeeded in reaching the coast after enduring anguish and trial too great for words. The journey from Shansi overland through the province of Honan, a journey of something like a thousand miles, had to be endured in the terrific heat of August, and for the most part on foot in an almost starving and naked condition. That any lived to tell the tale was little short of a miracle.

One worker, Dr. J. W. Hewitt, after living among the hills for a month, was detained in prison for two months until the danger was passed. Others, Mr. G. McKie and the Misses Chapman and Way—now Mrs. McKie and Mrs. Fiddler—lived for some length of time in caves among the mountains. Others, Mr. and Mrs. C. H. Green and two children, with Miss Gregg, were captured by the Boxers and kept in captivity for a period of four months, during

which time they were constantly threatened with death, but were finally released by the Allied Troops after the relief of Peking, but not before little Vera, one of the dear children, had died.

It is necessary to read the literature of this period to realize the beautiful spirit in which all this terrible suffering was borne by many. One who wrote in the midst of deepest trials and dangers, having actually been shot by the Boxers, said :

I am filled with comfort, I am exceeding joyful in all our tribulations.

Another, in a letter penned shortly before his death, wrote :

We rejoice that we are made partakers of the sufferings of Christ, that when His glory shall be revealed, we may rejoice also with exceeding joy.

Another, a member of one of the American Missions, wrote :

I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh, the sweetness of the welcome above . . . I cannot imagine the Saviour's welcome ! Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace of God which passeth understanding.

No one can read such letters, written in the presence of certain death, without magnifying the grace of God in His servants. Though to the natural eye everything appeared to be loss and ruin, yet from the standpoint of eternity God was causing His people to be more than conquerors. All the Mission's organization in two provinces had been entirely swept away, as well as in several districts in other provinces. The missionary body had, with a few exceptions, been withdrawn from their stations throughout the whole country. In many centres where no lives were lost, the

Mission premises were ruthlessly destroyed and the Chinese Christians had to endure months of suffering. Many had their homes and farms destroyed, and had fled to the mountains in the height of summer with nothing but the lightest clothing they wore, yet had to face the cold and hunger of the ensuing winter with little or no relief. Of them it may truly be said :

They were stoned, they were sawn asunder, they were tempted, they were slain with the sword ; they went about in sheepskins and goatskins, being destitute, afflicted, evil-entreated — of whom the world was not worthy.

The story of those sad and terrible days is something to be continually remembered. It is a heritage and an endowment to be sacredly cherished and lived up to. " It has been proposed now and again," said Dr. Robert Speer, when speaking of the resources of the Christian Church, " that we should seek in our Mission Boards for a financial endowment. I would rather," he added, " have the endowment of the memory of one martyr than an endowment of much money. There is no endowment so great as the endowment of the memory of sacrifice."



## MARTYRS OF THE CHINA INLAND MISSION—63

	Date of Decease.
WILLIAM S. FLEMING . . . . .	November 4, 1898.
N. CARLESON . . . . .	June 28, 1900.
JUSTINA ENGVALL . . . . .	"
MINA HEDLUND . . . . .	"
ANNA JOHANSSON . . . . .	"
G. E. KARLBERG . . . . .	"
O. A. L. LARSSON . . . . .	"
JENNY LUNDELL . . . . .	"
S. A. PERSSON . . . . .	"
E. PERSSON ( <i>née</i> Pettersson) . . . . .	"
ERNST PETTERSSON . . . . .	"
EMILY E. B. WHITCHURCH . . . . .	June 30, 1900.
EDITH E. SEARELL . . . . .	"
WILLIAM COOPER . . . . .	July 1, 1900.
BENJAMIN BAGNALL . . . . .	"
EMILY BAGNALL ( <i>née</i> Kingsbury) . . . . .	"
WILLIAM MILLAR WILSON . . . . .	July 9, 1900.
CHRISTINE WILSON . . . . .	"
JANE STEVENS . . . . .	"
MILDRED E. CLARKE . . . . .	"
STEWART MCKEE . . . . .	July 12, 1900.
KATE MCKEE ( <i>née</i> McWatters) . . . . .	"
CHARLES S. I'ANSON . . . . .	"
FLORENCE I'ANSON ( <i>née</i> Doggett) . . . . .	"
MARIA ASPDEN . . . . .	"
MARGARET E. SMITH . . . . .	"
HATTIE J. RICE . . . . .	July 13, 1900.
GEORGE McCONNELL . . . . .	July 16, 1900.
ISABELLA McCONNELL ( <i>née</i> Gray) . . . . .	"
SARAH ANN KING . . . . .	"
ELIZABETH BURTON . . . . .	"
JOHN YOUNG . . . . .	"
ALICE YOUNG ( <i>née</i> Troyer) . . . . .	"
DAVID BAIRD THOMPSON . . . . .	July 21, 1900.
AGNES THOMPSON ( <i>née</i> Dowman) . . . . .	"
JOSEPHINE E. DESMOND . . . . .	"
EMMA ANN THIRGOOD . . . . .	July 22, 1900.
GEORGE FREDERICK WARD . . . . .	"
ETTA L. WARD ( <i>née</i> Fuller) . . . . .	"
EDITH S. SHERWOOD . . . . .	July 24, 1900.
MARIETTE E. MANCHESTER . . . . .	"

## THE FOURTH DECADE

	Date of Decease.
MARGARET COOPER ( <i>née</i> Palmer)	August 6, 1900.
MARY ELIZA HUSTON . . . . .	August 11, 1900.
FRANCIS EDITH NATHAN . . . . .	August 13, 1900.
MARY ROSE NATHAN . . . . .	”
ELIZA MARY HEAYSMAN . . . . .	”
ANTON P. LUNDGREN . . . . .	August 15, 1900.
ELSA LUNDGREN ( <i>née</i> Nilson) . . . . .	”
ANNIE ELDRED . . . . .	”
ALFRED WOODROFFE . . . . .	August 18, 1900.
WILLIAM GRAHAME PEAT . . . . .	August 30, 1900.
HELEN PEAT ( <i>née</i> McKenzie) . . . . .	”
EDITH J. DOBSON . . . . .	”
EMMA GEORGINA HURN . . . . .	”
DUNCAN KAY . . . . .	September 15, 1900.
CAROLINE KAY ( <i>née</i> Matthewson) . . . . .	”
DAVID BARRATT . . . . .	September 21, 1900.
P. A. OGREN . . . . .	October 15, 1900.
FLORA CONSTANCE GLOVER . . . . .	October 25, 1900.
JAMES R. BRUCE . . . . .	August 15, 1902.
RICHARD H. LOWIS . . . . .	”
IDA BECKMAN ( <i>née</i> Klint) . . . . .	October 23, 1911.
WILHELM T. VATNE . . . . .	”

Also 27 children of some of the missionaries named above.

## XXXIX

### REBUILDING THE WALL

THE Boxer crisis was barely over ere the Mission began definitely to face the duty of reconstruction. At a meeting of the China Council, held in Shanghai in November 1900, a special Minute was passed relative to the recent massacres and the Mission's attitude toward the same. The following are some extracts from that Minute :

The solemn and momentous events transpiring in China at the present time, call, in our opinion, for much heart searching and deep humiliation before God. After many years of prayer and toil, during which time the Lord has enabled us to establish stations and peacefully labour in all parts of the interior, many of our fellow-workers have suddenly been cruelly murdered and the remainder, with few exceptions, compelled to flee to the coast. These facts are surely a loud call to earnest and persistent waiting upon God in order that His wise and gracious purpose in permitting these events may be clearly understood by us, that they may prove of lasting blessing, both to us individually and as a Mission, and be overruled for the furtherance of the Gospel in this land.

After placing on record the Council's deep sense of God's goodness in sparing so many lives, in raising up friends among many of the officials, the Minute records the loss of those who had suffered martyrdom. It then proceeds :

While we lament the loss of both our foreign and native brethren and fellow-workers who have fallen in the fight, we cannot but rejoice that they have been faithful unto death, and have been counted worthy to win the martyr's crown. And though we fear whole Churches have been completely swept away by fierce persecution, and the work

of years in some districts completely disorganized, we are still assured that God reigns. . . . For ourselves we can but express an earnest desire that since God has been pleased to spare us for further service, our lives may in the future be more than ever devoted to Him, and that these solemn events so far from discouraging us may be an incentive to more strenuous efforts by prayer and consecrated labour, both on the part of the home churches and of the workers in the field, for the evangelization of this needy land.

In this spirit the task and problems of reconstruction were faced. There had been some not unfounded anxiety lest the Chinese and Foreign Governments might put certain hindrances in the way of missionaries, and especially of ladies, returning to the interior when the crisis was over. This difficulty happily did not arise, and the Mission found, in spite of considerable criticism from certain quarters, sincere sympathy and help from those who officially represented the respective Governments.

It had been a sore trial to Mr. Hudson Taylor that he had been unable through ill-health to be in China during the crisis. As the weeks of anxiety and sorrow passed, it became increasingly doubtful whether he would ever be able to take up again the heavy responsibilities of directing the work in the field. He therefore felt the need of appointing some one in his place, lest the heavy strain upon Mr. Stevenson should prove more than he could bear. When the news of Mr. William Cooper's death came to hand, this need became increasingly evident. The question of a successor had been one over which Mr. Taylor had long and earnestly prayed and pondered, and in March 1901, Mr. Dixon Edward Hoste was appointed Acting General Director, the appointment having previously received the cordial approval of Mr. Stevenson and of the Councils of the Mission in China and at home.

To take over the control of the Mission at such a time was no easy task, for the work had been largely disorganized, and many serious and exacting questions had to be faced and dealt with. In the task of reorganization, one problem in particular had to be carefully and prayerfully considered, and that was the Mission's attitude toward compensation. Long before the general question arose, it had been raised

locally by the Governor of Chekiang, who was anxious without delay to make what reparation was possible for the massacres at Chüchowfu. Mr. Taylor, who had been approached on this subject, had advised the Mission

“ To claim for nothing, but to accept, where offered, compensation for destroyed Mission premises and property ; as I feel,” he wrote, “ we hold these on trust for God’s work. . . .

“ For injury or loss of life to refuse all compensation.”

The Mission’s attitude towards the problem of compensation to Chinese Christians was also discussed, though this was regarded as a matter chiefly between the Chinese Government and its own subjects.

These decisions, however, were subsequently modified in the light of fuller knowledge and further consideration. Thousands of Chinese, many of them as innocent as the missionaries, had been ruined and robbed of their all, and sometimes slain through the action of the allied troops, whose conduct was not always beyond reproach. The importance of making clear to the Chinese the distinction between the principles which govern the action of missionaries, as witnesses to Christ and the Gospel, and those of the temporal power, as entrusted with the vindication of law and order, was more and more recognized as the extent of the losses and sufferings inflicted upon the Chinese became known. It was felt that an admirable opportunity presented itself of showing to the Chinese, in a way that they could readily appreciate, “ the meekness and gentleness of Christ ” ; and therefore it was finally decided not only not to enter any claim against the Chinese Government, but to refrain from accepting compensation even if offered. Though the damage to property amounted to many thousands of pounds, it was believed that if the policy adopted were glorifying to God, He would provide what was necessary.

With this important question settled, the policy of the Mission was clear as soon as the way opened for workers to return to the interior. As early as November short journeys had been permitted, and gradually the more distant stations became accessible. In March 1901 the public Memorial

and Burial Services of the martyrs at Paotingfu took place, and in June a company of eight missionaries, representing the Societies affected, started for Shansi—Messrs. D. E. Hoste, A. Orr Ewing, C. H. Tjäder, and Ernest Taylor being those connected with the C.I.M. Taiyuanfu, the capital, was reached on July 9, the first anniversary of the terrible massacre in that city. Here the party were officially received, and impressive Memorial and Burial Services were held, somewhat similar gatherings being subsequently conducted at the other centres where workers had fallen.

Following these Memorial Services and the acceptance of an Official Apology, the many different questions connected with indemnity to the Chinese Christians and the cases of those who had recanted had to be dealt with. The Governor of Shansi had spontaneously offered indemnity to the Chinese converts; and a list of reliable men with whom the Chinese Foreign Office could deal in each district had to be drawn up, two of the leading Christians being appointed as general overseers.

At the same time a statement of the Mission's losses was made to the Taotai of the Foreign Office, who was then informed that no compensation for these losses would be accepted. This conduct called forth from the Governor of the province a remarkable proclamation, which was posted up in every centre where the Mission had suffered. The exceptional tone of this proclamation had undoubtedly a good effect throughout the province, and went a long way to re-establish friendly feelings when the missionaries returned. Some extracts from this document are worth recording here :

The Governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at Taiyuanfu, it is stated that the C.I.M. wishes no indemnity for the chapels and dwelling-houses that had been erected or bought in the following fifteen cities, etc. (Here follow the names.)

The Mission requests the Governor to issue a proclamation, to be hung up in each of the Church buildings for the erection of which no indemnity has been asked, stating that the Mission, in rebuilding these Churches with its own funds, aims in so doing to fulfil the command of the SAVIOUR OF THE WORLD, that all men should love

their neighbours as themselves. . . . Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behaviour. . . . 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. . . . From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by JESUS to do.

This proclamation posted up throughout the province was an object-lesson to all, and was calculated to do more to make known the spirit of Jesus Christ than many years of preaching, and from this standpoint alone was worth far more than any amount of compensation.

Without following in detail the reopening of the work in other provinces, it may suffice to say that in little more than a year from the outbreak of the troubles, Mission work had been resumed in most parts of China. The Peace protocol was not signed officially until September 1901, and in this China's aged statesman H. E. Li Hung-chang performed his last service to his country. It is somewhat pathetic to-day to read, in his recently published Diary, his feelings at that time. We have seen how he, with others, attempted to turn the Empress-Dowager from the folly of her way. Now he was called upon to do what in him lay to remedy the evil. When the call came for him to go to Peking to open negotiations, he wrote :

A rest of a few days, and then I will proceed to Peking to stay the hand of the Powers as much as in me lies. Oh, if my own hand were not so weak, and my cause so much weaker ! The Court is in hiding and the people are distracted. There is no Government, and chaos reigns. I fear the task before me is too great for my strength of body, though I would do one thing more before I call the earthly battle over. I would have the foreigners believe in us once more ; and not deprive

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<sup>1</sup> Throughout the proclamation the Name of Jesus was "exalted," that is, was lifted up above the head of the line—Chinese being written perpendicularly—which is the Chinese way of honouring a name or person.

China of her National life ; and I would like to bring " old Buddha " <sup>1</sup> back to the palace, and ask her if she had learned her lesson.

Li Hung-chang's mission was successful, though he never lived to see the Empress-Dowager again ; for within two months of the completion of his task, and long before the Court returned to Peking, he breathed his last.

The Court returned to the capital in January 1902, and later on in the same year the foreign Governments permitted ladies to return to Shansi, thus removing the last restriction imposed upon missionary labour since the outbreak of persecution.

<sup>1</sup> A sobriquet for the Empress-Dowager.



# THE FIFTH DECADE

1905-1915

- CHAP. 40. A PERIOD OF TRANSITION.
- „ 41. MASS MOVEMENTS AND REVIVAL.
  - „ 42. GRACE ABOUNDING.
  - „ 43. TO EARTH'S REMOTEST BOUNDS.
  - „ 44. INSTITUTIONAL WORK.
  - „ 45. FACTS ABOUT FINANCE.
  - „ 46. THE MISSION FROM WITHIN.
  - „ 47. THE REVOLUTION AND AFTER.
  - „ 48. THE MISSIONARY AT WORK.
  - „ 49. ALL MANNER OF SERVICE.
  - „ 50. THE YEAR OF JUBILEE.

I have no faith whatever in organizations except so far as they are a useful means for making known a truth or dispensing help to those who need it ; and when they are completely subordinated to those ends. They are apt to become a snare to those who invent them and work them, unless great care is taken to revive continually within them the life by which alone they can usefully exist. . . . /

All my care is for the principle which we have been called to proclaim, not for the machinery through which the drudgery of the work has been facilitated. God does not need our poor machinery. He can create other methods of spreading a truth, if those now existing had better come to an end.

There is a deep meaning in that mysterious vision of Ezekiel, of the living creatures and the wings. They were together lifted up from the earth, and guided through space as God willed ; the wheels, wheels within wheels, an intricate mechanism, moved upwards and onwards, with the ease and power of a soaring eagle, because the Spirit was in the wheels, the Spirit which was as a lamp of fire and as lightning. I have sometimes thought if the Spirit had left those creatures and that mass of wheels, with what a crash they would have come down to the ground ! So long as we have that Spirit, even our wheels will have life, and our humble organization will continue, as it has done till now, to glide past all dangers and to win true hearts to our cause.

JOSEPHINE E. BUTLER.

## XL

### A PERIOD OF TRANSITION

THE battle of the reactionary party in China had been fought and lost during the Boxer crisis, and the years which followed became in a marked sense years of transition. The great Siberian railway, linking up the eastern and western hemispheres, was opened in 1901, and the trunk line, uniting Peking to Hankow, was, apart from the Yellow River bridge, completed by 1904. These and other railways, together with the introduction of a new Postal system, played an important part in modernizing China.

During the same period there was rapid growth in the area and importance of the ports in China. At Tientsin, for instance, the Foreign Concession increased from 510 acres to 3860 acres within four years. At Shanghai the Japanese residents multiplied three times within five years, and the quinquennial census of 1905 showed a foreign population of 12,000 persons. Foreign trade advanced with equal rapidity.

A few years before the Boxer crisis the only papers published in China—apart from the official Gazettes—were edited by missionaries; whereas, by 1905 there were more than 150 papers and periodicals controlled, for the most part, by non-Christian men. An analysis, made about this time, of foreign works translated into Chinese and on the China market gave a list of 2361 books.

Educationally China was passing through a period of change amounting almost to a revolution. Colleges for western learning were opened in rapid succession in nearly

all the provincial capitals, and in September 1905 the old educational system was abolished by edict. In Peking the old Examination Hall was transformed into a Naval College, and the Peking University took over a site of 3000 English acres for necessary enlargements. Chinese students also flocked to Japan, where nearly 9000 were in residence during 1905. Concurrently with this greater opening of mind towards western learning was the more friendly attitude of Chinese officials and gentry towards the work of Christian missions. The terrible war between Russia and Japan, which lasted from February 5, 1904, to August 12, 1905, did not seriously disturb the work in China Proper, though it ushered in a new period in European and Asiatic history.

Turning from these public events, we note that this period was also marked by important changes within the Mission. As already recorded, Mr. Taylor had found in 1900 that ill-health prevented him from bearing any longer the burden of leadership, and had therefore appointed Mr. D. E. Hoste as Acting General Director. Absence from the field and almost entire relief from responsibilities did not secure any marked restoration to health, so toward the close of 1902 Mr. Taylor finally decided to retire from the office of General Director. On January 1, 1903, he definitely appointed Mr. D. E. Hoste to the position from which he had retired, a position which Mr. Hoste had already held in an acting capacity for nearly two years.

In preparation for these great responsibilities, Mr. Hoste had, as the colleague of Pastor Hsi for about ten years, and as Superintendent of the work in Shansi and later in Honan, obtained an intimate acquaintance with the problems and trials of life and work in the interior. And to the arduous task of directing so large a Mission, he brought in addition a mind and character disciplined by long thought on the problems of the work, a clear insight into the secrets of spiritual leadership, a wide grasp of detail, tact, and, above all things, a spirit habituated to prayer. During the more than fourteen years which have elapsed since this burden of leadership was accepted the Mission has grown from a membership of about 750 to more than 1050—with corre-

sponding development in all departments—and the passage of these years has only increased the Mission's loyalty to and thankfulness for the man of God's choice.

In June 1905 Mr. Taylor, five years after his breakdown, was suddenly summoned Home to his reward. For the greater part of this time of retirement he had resided in Switzerland, following with the deepest interest and sympathy the progress of the work, though debarred from much active participation. Early in 1905, some months after the death of his beloved wife, Mr. Taylor decided, though in feeble health, to visit China once more. Shanghai was reached on April 17, in company with Dr. and Mrs. Howard Taylor. The following weeks were something like a triumphal procession for this aged warrior. Several stations on the Yangtze were visited, and five stations in Honan, where the Chinese converts gave touching demonstrations of their love and affection for the one who had suffered and accomplished so much for their native land.

From Hankow the party proceeded to Changsha, the capital of Hunan. This famous city was reached on June 1, and on Saturday, June 3, Dr. and Mrs. Keller planned a reception for all the missionaries resident in the city—some thirty in all, representing six or seven Societies. Tea was served in the little garden, and a quiet and happy time was enjoyed. That evening, without a word or struggle, Mr. Taylor's weary spirit winged its flight to realms of day. In such a Home-Call there was almost a dramatic fitness. More than fifty-one years had passed since he had first landed on China's shores, years spent in unremitting toil and self-denying labour for the opening up of the closed interior, and now his work was done. Hunan, the last province to be opened to the Gospel, had been visited, and in its capital, for which he had so often prayed, he was permitted, in spirit at least, to say like Simeon of old :

Now lettest Thou Thy servant depart, O Lord, according to Thy word, in peace, for mine eyes have seen Thy salvation.

With chastened and solemnized hearts the Mission realized something of its loss and of the increased responsi-

bility which thus devolved upon it to maintain the traditions and the spirit of its revered founder and leader. With a fresh consecration and with renewed confidence the future was faced, the kind providence of God being recognized, which had spared the beloved founder and leader during these years of transition to strengthen by prayer, counsel, and moral influence the hands of the one called upon to be his successor.





Photos by

Dr. Keller.

GROUP OF CHINESE WORKERS.

Not having portraits of the Chinese pastors of the Mission, this group of Evangelists at work in Hunan is given to show some of the men engaged in evangelizing China.

- |                                              |                                     |                                        |
|----------------------------------------------|-------------------------------------|----------------------------------------|
| 1. Yüan Fuh-su, a converted Buddhist Priest. | 2. Cheng Yün-t'ao, Head Evangelist. | 3. Han En-show (see footnote, p. 233). |
| 4. T'ien Hsin-pei, Head Evangelist.          | 5. Hsiao Mo-Kwang, Head Evangelist. | 6. Chow Kwei-lin, Colporteur.          |
| 7. Wu Pao-lin, formerly a Soldier.           | 8. Ts'ao I-lin, a converted Actor.  | 9. Wang Fuh-ting, Colporteur.          |

To face page 267.



## XLI

### MASS MOVEMENTS AND REVIVAL

DURING the period of transition, spoken of in the previous chapter, mass movements towards Christianity began to manifest themselves in different parts of China, and these were followed by a wave of spiritual revival which swept over many of the Churches of the land. So widespread and general were the movements of those days that it is not possible to describe the experiences of one Mission without the use of general terms, for all Missions more or less participated and became mutual helpers one of another. The work of God is one, and when God's Spirit is poured forth this unity or common participation in blessing is felt by all.

It was during the year 1902 that the mass movements were first noticed, especially in Szechwan. Like the prodigal son in the parable, who was moved by hunger to think of his father's home, many of those who at this time professed an interest in Christianity, did so with the hope of temporal benefit. The collapse of the Boxer movement had demonstrated the might of foreign nations, and many therefore sought the friendship of the foreigner, especially those who desired to escape the unrighteous fleeing of rapacious officials, or assistance in lawsuits with Roman Catholics. Considerable discussion arose among the missionaries as to what was the correct attitude to adopt towards these movements; some thought it their duty to let them alone as unspiritual; while others, fully recognizing the ulterior motives, regarded them as God-given opportunities.

Wealthy Chinese in many centres were subscribing large sums of money for the opening of Gospel halls, and the questions which had to be faced were, Shall these halls be left to themselves no matter what evil consequences follow? or, Shall they be utilized and the movement controlled and guided?

In many stations the missionaries were perfectly bewildered by the lands and buildings freely offered by the people, and by the hundreds of would-be enquirers desiring to be enrolled. Shop-owners offered their shops as chapels, and crowds gathered daily to hear the Gospel. Mr. Montagu Beauchamp, to use Bishop Cassels' words, was "almost pulled to pieces by people wanting him north, south, east and west, many days' journey off from the position in which he was located." And Mr. Beauchamp's experiences are only given as typical of others. The phrase "as never before" became a commonplace in reports and speeches of that day—"Men crowd into our preaching halls as never before"; "there is an eagerness for education as never before"; "there is a friendliness towards the missionary such as there never was before."

In 1905 Bishop Cassels reported: "In my own district, during the last seven years, our central stations have increased three-fold, our out-stations more than ten-fold, and our opportunities certainly more than a hundred-fold." With such golden openings the Bishop had to report that the reinforcements of foreign workers for the fields thus white unto harvest in his district gave "a net increase of three men." This was the grievous element in this wonderful movement, for subsequent events proved that in those places where experienced workers were appointed, a permanent work in most cases became established; whereas, in those centres where the movements were neglected, or perforce left alone, they either lapsed or hopelessly deteriorated.

It was from this period that a rapid and permanent increase in baptisms commenced. Twenty years earlier the annual number of baptisms reported by the Mission was about 400; by 1895 the figure had risen to 700; ten

years later it had reached the sum of 2500 ; and during the last two years the annual baptisms have been 4500 and 5000 respectively.

Following this mass movement, a quickening of the Church began to be felt throughout China. At the Shanghai Missionary Conference of 1907 a resolution was unanimously adopted calling for united prayer that God would raise up men with special evangelistic gifts, whom He could use in reviving the life of the Churches, and in gathering in the tens of thousands who already had some knowledge of the Gospel. Immediately following this conference, the Rev. J. Goforth of the Canadian Presbyterian Mission, who had for years been much exercised on the subject of revivals, was unexpectedly requested to escort a deputation from his Home Board to Korea, where a great spiritual awakening was in progress. When returning through Manchuria, Mr. Goforth was used of God to spread the flame of revival in that land, and in the autumn of 1908 he was invited to visit some of the C.I.M. stations in Shansi. During his visit many of the Christians were deeply moved, and especially those who were able to attend more than one series of meetings.

One of the men who received most help was a young evangelist named Wang Chi-t'ai, who had previously devoted much time to the study of God's Word and prayer. At the conclusion of Mr. Goforth's mission Mr. Albert Lutley, accompanied by this evangelist, made a tour of the Mission stations north and west of Hungtung, in order to attend the usual autumn conferences. The first Sunday was spent at the station of Hwochow, where a wave of confession and prayer broke over the congregation when Mr. Lutley was preaching. This experience, which came as a great surprise, appeared to show that the Holy Spirit was working powerfully in the hearts of the people, and in consequence the order of the conference at the more northerly station, Kieh-siu, was changed so as to allow more time for quiet waiting upon God. Here the work deepened from day to day. Backsliders were re-established ; quarrels were settled ; jealousy, envy, and other sins were confessed, and

forgiveness sought ; stolen property was restored, and in short the general spiritual life of the Church was raised. During the closing days of this conference the love of God was shed abroad in the hearts of those present in a remarkable manner, and an intense desire was begotten in the hearts of all for the salvation of their heathen relations and neighbours. This gracious work spread from station to station, and during the autumn and winter of 1908 and 1909 similar meetings were conducted in nearly all the C.I.M. stations in Shansi. In all these meetings Evangelist Wang took a prominent part. His messages, which were usually an exposition of a passage from one of the minor Prophets, or referred to the sufferings of Christ, were delivered very quietly, without demonstration or excitement, and exercised a remarkable power over those who heard him.

In the following spring Messrs. Lutley and Wang visited the Sian Plain, and held meetings in the Churches of the C.I.M., the Scandinavian Alliance Mission, and the English Baptist Mission. The same general characteristics were manifested throughout these gatherings, and many conversions took place among the boys and girls in the Missions' Schools.

Early in January 1910 the same workers, accompanied by a Christian servant, Wu-nien, started on a long overland journey to Szechwan, in response to an urgent invitation from the missionaries there. In the light of what followed, it is interesting to quote the following words from Bishop Cassels' report on the East Szechwan district for 1909 :

We greatly need the breath of revival, which we hear is being felt in many places throughout China ; and we have a very distinct expectation that ere long we shall ourselves feel that life-giving and refreshing breath ; that the Spirit of God will be poured out upon us, and that He will do better unto us than at the beginning, so that the wilderness shall become a pool of water, and the dry land springs of water. May God grant it for His glory.

The meetings so much desired commenced at Kwangyuan, in the north of the province, on Chinese New Year's day, and the mission lasted for about six months, all Societies labouring in the province heartily co-operating. In nearly every

centre the same deep conviction of sin characterized the meetings, the sense of God's personal presence being frequently so real that the whole congregation would fall on their knees with their faces to the ground, and waves of prayer and confession, accompanied with weeping, would pass over the assembly. Most touching scenes were witnessed when the pastors or Church leaders would rise, and with deep emotion confess their failures to their flock ; when brothers who had been long estranged sought each other out and made mutual confession ; when children confessed to parents and parents to children ; when prodigals came, and kneeling at their parents' feet, asked for forgiveness ; or when those who had been long at enmity knelt together confessing their sins to one another and to God amid indescribable outbursts of weeping and joy.

Bishop Cassels, when reporting on the work of 1910, was able to show how God had fulfilled the desires and prayer expressed in the report of the previous year. The following are a few sentences from his report for 1910 :

It would be easy to fill over and over again the space at our disposal by describing in detail the work done in these meetings, and it would be easy to give numbers of individual cases of those who received blessing. All that is possible here is to give a general idea of the meetings, and to add a few remarks about the permanent results. . . . The workers had thought the Chinese stolid and unemotional, but even those who had seen most of mission or revival work at home, had never before witnessed such moving scenes as during these meetings out here. . . .

Scoffers might call the work by an evil name ; unbelievers might laugh at the unusual scenes ; hard hearts might for a time resist the influence ; but those whose eyes were opened and whose hearts were touched, felt indeed that now, if never before, they had been brought into touch with the powers of the other world, and with the mighty working of the Spirit of God.

At the close of the mission to Szechwan Mr. Lutley visited the stations of the Swedish Holiness Union and the Swedish Alliance Mission in North Shansi, where the same gracious work of the Holy Spirit was witnessed. In the summer and autumn of 1911 another mission, lasting about four months, was conducted among the Churches in Kansu

and Shensi. Similar manifestations of blessing attended this work, and in addition one of the most encouraging features was the number of conversions. At Liangchow a Chinese servant restored a large box filled with things he had stolen from his master. At Lanchow a Christian, who for years previously had wrongly used a certain sum of money, restored that amount twofold. At Minchow the sense of the Divine presence was so overpowering that heathen gentry were seen to prostrate themselves on the floor as soon as they entered the building, and some who had openly opposed the Gospel spontaneously stood up and confessed their faith in Christ. At several stations a wonderful spirit of liberality manifested itself among those who had been blessed. Women and girls took off their silver ornaments, and put them into the collection plate; while the men vied with one another in giving time and money for the spread of the Gospel. This mission to the north-west was brought to a close by some very remarkable manifestations of Divine power in the meetings held at Sianfu, where backsliders were restored and many others were led to Christ.

Immediately after this mission the whole Chinese Empire was convulsed with the revolution, and the holding of further meetings became impracticable. The minds of the Christians became so absorbed with the political situation, and with their own personal safety, that the revival movement largely ceased. It should be mentioned, however, that Mr. Goforth had been holding similar missions in other parts of China, and some of the men who received blessing through his ministry have continued to be used of God ever since. Among these we may mention Evangelist Hsieh of Anhwei. Mr. Hsieh had been blessed through one of Mr. Goforth's missions in Honan, and on returning to his own province he conducted similar meetings at Anking, Ningkwofu, and other centres. His testimony was so blessed that he was invited to hold meetings among the Churches of Kiangsu, Honan, and Shansi, where his ministry has been much appreciated. His special work has been to stir up the Churches to more aggressive witnessing for

Christ, and to a fuller realization of their responsibility towards self-support. Dr. Yao has had a similar ministry in the province of Kiangsi.

Some years have passed since this revival movement was at its height, and though the emotional manifestations have passed away, and time has even proved that some who were most subject to emotion were the least stable, yet the work of grace of that period has left a lasting mark upon the work of God. The tide of worldliness within the Church was stemmed; elements of strain, which had arisen in certain stations between the foreign and Chinese workers, were relieved, and the standard of holiness was raised. In short, the Church in China was, as it were, born again, and brought to a realization of her place in the Body of Christ.

It is worthy of special note that this same period of blessing was marked by the inauguration of that anti-opium campaign in China, and of the British Government's policy of gradual suppression of sale in India, which have led to the final cessation of the Indo-China opium traffic. It is significant that a week of prayer for China, held in Great Britain, preceded the Government's resolution of May 30, 1906, to co-operate with China in the suppression of that trade, and that another even more memorable day of prayer, Sunday, April 27, 1913, appointed by the Chinese Government, preceded the British Government's decision, announced on May 7, 1913, to finally relinquish the evil trade. Surely the synchronizing of such moral and spiritual movements mark this period as an eventful one in China's history.

## XLII

### GRACE ABOUNDING

ONE of the outstanding features of the spiritual awakening in China, mentioned in the previous chapter, was the turning to God of thousands of the much-despised and oppressed hill-tribes of the south-west provinces. In an earlier chapter <sup>1</sup> the story of suffering and persecution in the region of Panghai has been told. It is now our pleasant task to relate something of the striking triumphs of the Gospel amongst these people in other districts.

Three days to the south-west of Kweiyang, the capital of Kweichow, is the city of Anshunfu. All around this city, even to within two or three miles of its walls, are villages inhabited by the Flowery Miao. Two days to the north begin the estates and residences of their Nosu landlords, which stretch away throughout the 150 miles of hill country, until the neighbouring province of Yunnan is reached.

In the year 1888 Mr. J. R. Adam, just one year after his arrival in China, settled in Anshunfu, where Mr. Windsor had already rented premises. Considerable opposition was experienced at first, and Mr. Adam, who was left alone after Mr. Windsor's removal to the capital, was temporarily driven from the city. A settlement was, however, subsequently gained, and the outlying cities were visited, but not without experiencing considerable and sometimes violent hostility. As early as 1889 Mr. Adam's attention was drawn to the picturesque tribes-people, clad in their many-coloured dress. Work was commenced among them,

<sup>1</sup> See Chapter XXXVI. p. 237.



though up to the time of his first furlough in 1896 none were baptized.

Upon returning from his furlough this work was resumed, and in 1898 the first candidates for baptism were enrolled. In the following year the first Miao chapel was built in a village distant about two miles from the city, and by the beginning of 1900 crowds of these interesting people were regularly visiting the mission station. When the Boxer outbreak compelled the workers to retire from the interior, it was estimated that visitors from the Flowery and Water Miao represented as many as 250 villages and hamlets. Though many of the young enquirers fell away during this period of persecution, a few tens of the Flowery Miao held on faithfully, and in 1902 some twenty of them were baptized.

With the resumption of the work, after the Boxer crisis, a new stage was reached. The first chapel, mentioned above, was closed, as a more hopeful work was opening up some twenty miles farther north among the Water Miao (Shiu-hsi Miao). For a long time no Miao had been willing to take the foreigner across the river which separated the territory of the Water Miao from the Flowery Miao, it being believed that the Chinese would kill them if they did so. One of the greatest obstacles to work among these tribes from the first was the Chinese fear of rebellion, and the missionary's activities among them were frequently regarded with the greatest suspicion, and became in some cases causes of persecution. At length, however, Mr. Adam secured an introduction to the tribes beyond the river through the Flowery Miao evangelist. This visit was greatly prospered of God, and the people began at once to visit the city for Christian worship. From village to village interest in the Gospel spread with great rapidity, and ere long scores of villages were represented in the city congregation. The response to the Gospel was remarkable, and the people committed wholesale to the flames their charms, sorcerer's wands, "spirit packets," and other paraphernalia used in demon worship.

In 1903 a company of hunters belonging to the Great

Flowery Miao, a people distinguished by their horn-like head-dress, came into contact with Mr. Adam when they were returning from a boar hunt. From him they heard the Gospel, and carried back the glad tidings to their tribe. Within three years from this date they had built their own chapel at Lanlungchiao, three days north of Anshunfu, and had a Church of 250 baptized communicants, with hundreds of interested enquirers.

Meanwhile, these same people had carried the Message of Salvation to their old home, six days farther west, whence they had emigrated twenty years before. Here, in the Weining district; more than forty thousand of their kinsfolk were living, and this more distant tribe, not content with second-hand reports, sent two deputations to Anshunfu to investigate the truth personally, but not before they had learned the Lord's Prayer, the Ten Commandments, a number of hymns, and many facts about the work and life of Christ.

One member of the second deputation, a man who adopted at his baptism the name of Paul, returned to his village of Kopu and started Divine Worship in his own home. Every Lord's Day he gathered a company of some two hundred people into his house for prayer and praise, and the reading of God's Word, and Kopu soon became the chief centre of a great work throughout that district. As the news spread, companies of twenty, forty, and fifty tribesmen would come down to the mission house at Anshunfu, all eager for instruction, until at times as many as three hundred were being entertained together.

Through these enquirers Mr. Adam ascertained that the homes of some of them were not far from Chaotung, in the neighbouring province of Yunnan. As the United Methodists had a station there, it seemed desirable that these enquirers should be put in touch with that station, and thus be saved the nine or ten days' journey over difficult mountain country. A letter of introduction to the Rev. S. Pollard was therefore given to them, and these seekers after Christ were, as all who know Mr. Pollard will believe, received with open arms and heart. Ere long Mr.

Pollard found himself well-nigh overwhelmed with crowds of earnest enquirers, and thus it was that the glorious work of grace swept across from Kweichow into the neighbouring province.

The limits of this chapter and the scope of this book will not allow of any details concerning the great work Mr. Pollard was permitted to see and engage in. With a whole-hearted devotion, which, on one occasion at least, very nearly cost him his life, he espoused the spiritual interests of these people, and to-day he and his fellow-workers are rejoicing in a Church of more than four thousand aborigines who have publicly confessed Christ by baptism, together with some seven thousand others enrolled as candidates or enquirers.

But the wave of blessing did not stop here, but swept on another 150 miles to the south-west, to come again into touch with the C.I.M. Some seventy or eighty years earlier there had been a migration of Miao from the Chaotung district down towards Wutingchow, some two or three days' journey north of the capital of the province, and intercourse between these two districts had been maintained throughout. Early in 1906 some of the Christian Miao from Chaotung, when visiting their relatives at Sapushan, north of Wutingchow, saw two men afflicted with leprosy, whom they advised to come over and see the Chaotung doctor—Dr. Savin. This they did, and at the same time came into touch with Mr. Pollard, who at once put himself into communication with the C.I.M. workers in Yunnan. The result was that Mr. Arthur G. Nicholls was appointed to this work, and after a helpful time of study of the language and of the people, in company with Mr. Pollard, he took up residence among the tribes at Sapushan in October 1906. From this time onward the closest bond between the work and workers at Chaotung and at Sapushan has been maintained, in fact, it should be mentioned that when Mr. Nicholls left to start his work, the Chaotung Church appointed four evangelists to accompany him, these men to be that Church's representatives.

As at Anshunfu and at Chaotung, so now at Sapushan, the Good News of Salvation spread like a prairie fire from

village to village. Idolatry and wine-drinking were put away, the brothels were closed, opium pipes were smashed, and charms of all descriptions were discouraged. From the commencement services were held every evening as well as on Sunday, and ere long chapels were built, thatched with the grass cut from the hillsides, which chapels were erected by the tribes themselves. Sapushan, which is situated some 1500 ft. above the valley, and about 8500 ft. above the level of the sea, soon became an important centre for work among the many tribes living in the hills around.

In 1907 the Lesu tribe were brought under the sound of the Gospel through the influence of the Miao living to the north. In 1908 the Laka tribe heard the Good News through the instrumentality of these Lesu, and they, too, claimed recognition. Among both these tribes the work has grown, until now services are held in from fifty to a hundred villages among each tribe, while hundreds of families are showing more or less interest in the Gospel.

In 1910 another tribe, the Kopu as they call themselves, or the Kang-e, as the Chinese designate them, came under the influence of the same movement through the instrumentality of some Miao living to the east. Later on a number of Nosu came forward as enquirers, and more recently work has commenced among the Red-e, the White Miao, the Shans, and Chungkia.

In rapidly sketching the spread of this remarkable religious awakening from its beginning in Kweichow, first at Anshunfu, then at Chaotung, and finally at Sapushan, we have not attempted to give details concerning the work itself. In Kweichow Mr. and Mrs. Adam were for the greater part of the time single-handed, so far as foreign help was concerned, but more recently Dr. and Mrs. Fish have gone to take charge of a hospital specially built for work among the tribes, while several German women associates of the C.I.M. have been designated for service among these people. In Yunnan Mr. Nicholls, who lost his wife in 1903, has had as colleagues Mr. and Mrs. Gladstone Porteous, Mr. G. E. Metcalf, and more recently Mr. and Mrs. Gowman.

The rapidity with which the work has grown in recent

years is most remarkable. Up to the close of 1905 less than 300 persons had been baptized, whereas, in 1906 alone no fewer than 1480 persons were publicly received into the Church. Mr. Curtis Waters, who temporarily took charge of the work at Anshunfu during Mr. Adam's furlough, when questioned as to the wisdom of receiving so many candidates at once, replied :

I could no more have held back than the Apostle, who said, " Can any man forbid water, that these should not be baptized ? " The work is manifestly the work of the Holy Spirit. The utter impossibility of any man teaching all these people attests it. With an unquestioning faith they simply accept the Gospel teaching, which becomes real to them, and God, who has hidden these things from the wise and prudent, has revealed them unto babes.

The passage of years has confirmed the view then taken, for of the more than five thousand persons baptized in the Anshunfu district during recent years, less than 1 per cent have been known to fall away. As already mentioned, more than four thousand have been received into the Church in the Chaotung district, and though at Sapushan the numbers have not been so large, the total baptisms being somewhat less than a thousand, there are many enquirers and large numbers waiting to be received.

These tribes are wholly illiterate, though traces of some crude hieroglyphics formerly used by them are still to be found here and there ; but the people have manifested an astonishing eagerness to learn, and from the first efforts have been made to give them the Scriptures in their own tongue. In Kweichow, Mr. Adam has made use of the ordinary romanized system ; but in Yunnan, both at Chaotung and at Sapushan, a special script prepared by Mr. Pollard has been adopted, which script has been found admirably suited to the needs of the various tribes.

The transformation which has come over the lives of these people is nothing less than a miracle of grace. Twenty years ago they were living in the grossest state of immorality and superstition. So low had they sunk that their generally accepted customs cannot be described, yet to-day thousands upon thousands of them have been " washed, sanctified and

justified in the Name of the Lord Jesus and in the Spirit of our God." The hills which formerly were familiar with scenes of shame now resound with the praises of God.

The Bible, too, has become a household Book, and Scripture names have been adopted by all Church members. Formerly they possessed only the sur- or family-name, the different members of a family being distinguished by numerals. Now at baptism a levy is made upon the pages of the Old and New Testaments. The names of apostles and prophets, of priests and princes, of ancient men and women of renown have all become familiar. To find names for hundreds of candidates is alone no easy task. It is possible to have too many Marks and Johns, or Marthas and Marys, so there are Naomis and Rebeccas, Priscillas and Tryphenas, Asas and Jehosop hats, Boazes and Salmons, Sosthenes and Alexanders. And what is more, each recipient of a new name always wants to know the history of his or her namesake, and so the Bible characters and stories soon become topics of daily conversation.

Two rules enforced in regard to baptism show how truly these people desire to manifest a real repentance, while at the same time they throw a striking light upon their previous manners of life. No candidate is received unless he or she promises neither to make, sell, nor use whisky, which drink in the past has been their curse. This rule not only commends itself to the missionaries, but also to the conscience of the Miao believers. No one ever thinks of questioning the wisdom of such a regulation. The other rule, which may seem strange to the reader unfamiliar with the indescribable conditions of their former state, is that no young unmarried person shall be baptized. It is possible that in the process of years, when the influence of Christian homes has had time to make itself felt, this rule may be relaxed, but meanwhile, the wisdom of it is not questioned by those qualified to judge.

One of the most noteworthy features of all this work has been the way it has spread with very little assistance on the part of foreign workers. The few who have laboured among these people have, it is true, been "in labours more abund-

ant," but only the abounding grace of God and the missionary efforts of the people themselves can explain the rapid and remarkable spread of the Gospel among this scattered and hitherto down-trodden people. From persecution they have by no means been exempted, but they have bravely and nobly endured in times of adversity.

This picturesque people, dressed in their multi-coloured garments and adorned with conspicuous brass ornaments, have shown an astonishing eagerness to read the Word of God and sing His praise. In reading they can easily weary the most assiduous of teachers, and as for singing, they are never tired of it. Before their meetings, the time of waiting is spent in singing, and afterwards, as they gather around their camp-fires in the guest homes, or in the open air, they continue singing the songs of Zion far on into the night.

In receiving candidates for baptism, the missionary's difficulty has been, not how many to receive, but how few. Whole villages are nominally and practically Christian, yet each individual has to give a reason for the hope that is in him. Already more than ten thousand of these tribes-people have been baptized, while tens of thousands are pressing forward in their desire for Church recognition. If the mission of Christ was to seek and to save the lost, and if the proof of His Messiahship was that the poor had the Gospel preached unto them, then the uplifting of this poor and fallen people is a present-day evidence of the love of the Son of Man and of the power of His Gospel to save.

## XLIII

### TO EARTH'S REMOTEST BOUNDS

THE Love of God which has encompassed the despised hill-tribes of China, has not excluded the even more inaccessible inhabitants of closed Tibet, or the mixed populations of Chinese Turkestan. As God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life, the messengers of the Cross can put no limit to their field of service. The high snow-clad mountains of Tibet, or the arid wastes of Sinkiang, beckon him on, if so be that any son of man has made such places his habitation.

No sooner had the way opened to inland China in 1876 than Dr. Cameron, one of the early band of pioneers, when travelling west, visited the Tibetan Border, penetrating as far as Batang, some thirty days west of Chengtu. What this journey meant to him, and to others who followed him—some of whom were women—can be gathered from the following words of Mr. Huston Edgar :

The journey from Tatsienlu to Batang is no holiday excursion. Rising on a ladder from the former town, which is about nine thousand feet above sea-level, the traveller on the second day finds himself on the high grasslands, which are a distinct feature of the higher regions of Central Asia. This journey to Batang, covering nearly 400 miles of such country, is perhaps the most arduous in the world. The simple fact that twelve passes—the lowest 14,500 feet and the highest 17,000 feet—must be crossed, may be excelled in some parts of the world ; but the claim of unsurpassed difficulty may be excused by the following relatively correct observation. In the nearly 400 miles traversed, the traveller will find 180 miles over 13,000 feet, 120 miles somewhere between 14,000 and 17,000, and of the remaining 80 miles only a paltry



30 miles below 10,000 feet. In addition to this altitude must be added the inadequate means of transport, the insanitary and unsuitable accommodation, and the absence of centres where suitable provisions may be bought.

Over this arduous country Dr. Cameron travelled in 1877. Eleven years later Mr. and Mrs. Cecil Polhill, with a view to Tibetan work, settled at Siningfu, an important city on the borders of Kokonor. Here the study of the Tibetan language was commenced, with the assistance of an old Mongol, who had been companion to Messieurs Huc and Gabet at Lhasa. Friendly intercourse was soon obtained with a learned Buddhist abbot, living in a monastery four days distant, and through him special facilities for the study of the language and the preaching of the Gospel were obtained. After a residence of five months in a Tibetan village, the last village before tent habitation was reached, Mr. Polhill moved with his family to Sungpan, from which place, however, they were ejected after a serious riot. It deserves to be mentioned that one of his Christian helpers and a servant patiently endured a terrible beating by the official, in order that the mob might be appeased, and the Polhills allowed to escape.

When Mr. and Mrs. Polhill afterwards expressed their horror and indignation at the truly frightful treatment these men had received, their helper Wang only said :

Oh, it was nothing ; it was for Jesu's sake.

Bishop Cassels, writing of this man, said :

“ I was immensely struck with his behaviour. There was no word of complaint against the magistrate who had beaten him so terribly ; on the contrary, he praised him saying he had done his best to allay the riot. . . . He said his heart was full of peace as he stood upon the bank of the river, bound hand and foot, and expecting every moment to be thrown in. He had just one regret. He regretted that he had not yet confessed Christ in baptism, fearing that perhaps Christ would not confess him as His disciple. I assured him,” wrote the Bishop, “ that he had passed through a baptism of fire.”

Such are some of the men, whose names are unknown,

without whom the missionaries would have been practically helpless.

Meanwhile, Miss Annie Taylor, in September 1892, left Taochow in Kansu, which city she had opened the previous year, accompanied by a faithful Tibetan servant. She crossed the Yellow River, and passed through the Robber Golck country and entered the Lhasa territory on the last day of 1892. On January 7 of the following year she was met by an official who prevented her from going further towards Lhasa, and after a journey full of privations from cold, lack of food, and robbers, she reached Tatsienlu in April.

In 1897 Tatsienlu was finally opened as a centre for Tibetan work by Mr. Polhill, who had reached China after his furlough in England, accompanied by Messrs. Moyes, Soutter, Johanson, and Amundsen, as welcome reinforcements. In this important border town there are no less than forty inns for Tibetans, and in these work was systematically commenced. From this base journeys were taken to the north, west, and south-west, and two of the early workers laid down their lives in this arduous toil. These were Mr. Soutter, whose grave now lies at the foot of the great snow-giant Mount Neuda, on the weird plateau of Sampa, 70 miles east of Batang; and Mr. Radford, who died of fever when seeking to reopen the Tibetan work after the Boxer crisis.

Tatsienlu, after a preliminary visit by Mr. Edgar in 1902 was reopened in the following year, and the changed conditions which followed the Boxer crisis were made evident by the number of persons who desired to be enrolled as enquirers. From among these, four, the first-fruits of Christ in these Tibetan Marches, were baptized on May 14, 1904, eight more being baptized during the following year. Mr. Sörenson, who first joined the work at this station at the beginning of 1900, subsequently took charge, and has remained there to the present time.

Batang, which was, as already mentioned, first visited by Dr. Cameron in 1877, was also visited by Mr. Polhill and others in 1898, and again by Mr. Edgar in 1903, when this

town and district were probably seen for the last time under the Lamas and independent princes, for under the Chinese policy of subjecting these regions, these princes were executed as rebels in 1905 by the Chinese Imperial High Commissioner, H.E. Chao Rī-feng. The preliminary and itinerary period of work at Batang may be said to have ended with a visit of Dr. Shelton and Mr. Ogden of the Foreign Missionary Society in 1906, and with another visit a year later by Messrs. Edgar and Muir, who returned to Litang via Siang-cheng and Taopa, districts hitherto closed to Chinese.

Settled work in this station was commenced by the arrival at Batang of Mr. and Mrs. Muir on July 18, 1908, Mrs. Muir being the first foreign woman to visit the place. Dr. and Mrs. Shelton, however, with two children followed close upon their heels, for they reached this distant outpost of missions only a week later, and were followed by further reinforcements in October. Mr. Edgar joined these friends during the next year, and Mrs. Edgar in June 1910.

Work, however, was not long to be continued, for the Revolution which broke out in the early winter of 1911 so thoroughly disorganized all traffic and postal communications that the missionaries and Chinese workers were forced to retire towards the Yunnan border. On this occasion the journey from Yenching to Weihsi was through the desperate gorges of the Mekong; and it may be of interest as showing the difficulty of working these almost inaccessible regions to say that a letter written at Batang on the evening of October 12, reached Shanghai, via Lhasa, Darjeeling, and Calcutta, sooner than the travellers reached the coast themselves. Batang has not again been opened, but work continues at Tatsienlu, and Mr. and Mrs. Edgar have recently joined Mr. and Mrs. Coates at Weiku, another frontier station farther north. A noteworthy opening has also presented itself at Dawo, which is six days' journey on the northern road to Tibet from Tatsienlu.

The three years of missionary occupation of Batang were by no means easy. The isolation, the sharing for a time of a Tibetan house, and especially the antagonism of

H.E. Chao to British missionaries, all combined to try the workers and to limit their usefulness. Many strenuous journeys, however, were undertaken, though stringent Government prohibitions soon closed some regions formerly open. In 1910 Mr. Muir reached Chamdo, via the Ningching mountains, and later, accompanied by his wife, visited Derge-Gonchen, Kanze, and Dawo. Mr. Edgar not only frequently visited Litang, the highest city in the world, where he found many opportunities for work among the Lamas and nomads; he also itinerated between Yenching and Atuntsu, where abundant opportunities were found for making the Gospel known. The settlements in the lower reaches of the Chiangka river were visited; and in June 1911 he crossed the Mekong and Salween rivers on single rope bridges, and preached the Gospel and distributed literature in Menkong, and about two months later was well received in the district Lamasery at Derge-Gonchen, as well as in many centres *en route*.

These few words absolutely fail to convey to the general reader any idea of the toil and hardships involved in such journeys. Even a map can give but little assistance. The physical conditions of the country and the moral conditions of the people need to be understood if the spiritual and general strain upon the workers is to be appreciated. But all the rigours of the climate and the exacting effects of high altitudes are of small import in comparison with the perplexing and painful political and social conditions encountered. One or two short paragraphs from Mr. Edgar's little book, *The Marches of the Mantze*,<sup>1</sup> must suffice to explain what these are:

“For instance, let us think of the countless officials with retinues who live in these regions temporarily without Chinese wives; and of the merchants scattered here and there for whom it is a matter of policy to take concubines temporarily. This, of course, implies an enormous amount of polygamy, polyandry, and prostitution; for, after about three years, official, soldier, and merchant is ready to return to China, where a ‘barbarian’ wife and bastard progeny would hardly harmonize. The woman in such cases, without hesitation, forms a new

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<sup>1</sup> By J. Huston Edgar: Morgan & Scott, Ltd., rs. 6d. net.

alliance, and the children as often as not become Lamas. China does not see it, but this is the Achilles' heel which will hamper her plans to the end.

"Men have gone," writes Mr. Edgar, "to regions more isolated, more unhealthy, and more devoid of the ordinary comforts of life, but seldom have men had to face such complicated ethnological problems as here abound. Briefly, religion, morality, and politics will all hamper the missionary just when success seems imminent. The Tibetan priest, partly from policy, partly from belief, abhors apostasy; and converts to Christianity from lay or priestly ranks will find themselves little better than social outcasts, with their lives often in danger. Again, the time may come when the temporary or secondary wives of officials, soldiers, and traders may wish to enter the Church; or the nomad woman with two or more consorts may make a similar application. In all such cases how must the missionary act or advise?"

With these all too brief extracts we must leave this difficult yet fascinating region, to follow the story of courageous toil in other fields.

From the snow-clad hills of Tibet, we pass to the arid plains of Sinkiang, otherwise known as Chinese Turkestan. This vast territory, extending over some 1100 miles from east to west, and for nearly 600 miles from north to south, is an area approximately equal to that of the German Empire with France and Spain combined. Yet in all this region there was no Protestant missionary prior to 1905, with the exception of the two mission stations of Yarkand and Kashgar on the Russian frontier, worked by Swedish missionaries. Sinkiang may be roughly described as an immense desert, for the most part sandy and barren, surrounded by lofty mountains. Its sand-buried cities and dried-up rivers, while they tell of prosperous times in years gone by, give evidence of those climatic changes which, in part at least, have caused the desiccation of great areas of Central Asia. Its population, probably extending to some two or three millions, is composed of Turkis, Mongols, Chinese, Manchus, Sarts, and Hindoos. Turki is the dialect most commonly spoken, though Chinese, Mongol, and Tibetan are also employed, while Mohammedanism is the prevailing religion.

In the year 1888 Mr. George Parker, who had travelled extensively in Kansu and elsewhere since 1876, entered this distant province of Sinkiang, Dr. Lansdell being for a time his companion in travel. Scriptures were circulated in six different languages, and his journeys extended as far as Kuldja. For many years, however, this vast country was left quite untouched, until in 1905 Mr. George Hunter, who had Lanchow, the capital of Kansu, for his base, began to itinerate with the cities of Hami and Urumchi as his objective.

In 1906 Mr. Hunter made Urumchi, the capital, otherwise known as Tihwa, his headquarters, and from this time he has—with brief intervals at Tihwa where the Mission has had premises for several years—lived a life of almost incessant travel, that he might carry the Gospel to the widely scattered and needy people of this little-known region. For a few months in the early period of his labour, he had the fellowship and company of Mr. Döring of the British and Foreign Bible Society, whose letters published in the Report of the Bible Society's China Agency were full of deepest interest. For the greater part of ten years, however, Mr. Hunter has been alone, and with indomitable zeal and pertinacity has laboured on in face of discouragement and hardships of no common order.

Some idea of his isolation may be gathered from the fact that his station at Urumchi, where mission premises were definitely secured in 1908, is some two or three months' journey from Kashgar on the one hand; two months' journey from Lanchow, the nearest station, on the other, which latter city is again more than two months' journey from Hankow. Thus to reach his nearest neighbours to the east or west would necessitate from sixty to ninety days' travelling.

Perhaps nothing can better convey to the reader the nature of this worker's life and service than a few brief extracts from his diary :

*August 6, 1908.*—Came on twenty-three miles to Kuertong where I fed my mule and preached. Thence I proceeded another thirty miles to Toktokeh, the first stage in the Chingho district. To-day I

have travelled fifty-three miles, and have scarcely met any one, only passing two or three houses. Sometimes the road leads through high willow grasses which form almost a tunnel, and at other times through a forest of desert poplars. In the willow grasses there are millions of mosquitoes. Three miles from this place the sun set, and I was confronted with a deep sheet of water when passing through the willow grass tunnel. There was no alternative but to push on into the water, not knowing its depth. It gradually became a rushing stream, and the mule stumbled into a big hole and fell. I entered the water, and with great difficulty rescued the mule and set right the cart ; but the mosquitoes were cruelly vicious, and as I had to employ both my hands to right the cart, they had full access to my face, which felt as though it were scorched with fire. To-night, I say it reverently, I thanked God for the moon. . . .

*August 14, 1908.*—The sun was setting, when about four hundred yards in front of me a man on horseback galloped out of one of the valleys and rode up a very steep mount. I at once saw by his action that he was a mounted robber. It was getting dark, and we were among gorges and the robber was soon joined by others. We managed, however, to get out of the gorges before it was quite dark, and favoured with a good road and a slight incline, we were thankful to leave the robbers behind. We could scarcely see when we reached the inn, which was filled with carts and travellers. In spite of my importunity they refused to open the door, and the camp dog rushed at me and I was severely bitten on the arm. Had it not been for the man who was with me, I should have been badly torn by the ferocious brute. After some time, I found an inn on the banks of the lake, and the breaking of the waves on the shore reminded me of the shores of my own sea-girt isle. But to-night my body is tired, my arm is sore with the bite of the dog, my heart seems out of tune, and I fear my prayers do not fully harmonize with the sound of the waves of this far-off lake so as to praise the Lord of heaven and earth and sea.

*August 7, 1910.*—I disposed of two hundred tracts, and preached in the streets of Karakash. *August 9.* Started for Saya, where I sold a few books on the bazaar and preached. Thence we started to Pialma, but the darkness overtook us thirteen miles from our destination, and we completely lost our way in the desert. I tried to use my compass, but could not get a light because of the wind. We wandered about for a long time, until there was nothing for it but to lie down and try to rest, hungry and especially thirsty as we were, on the dry sands of the Taklamakan. I tried to sleep, but could not, and my thoughts went to Dr. Sven Hedin's men who perished in this desert only a few days' march south-east of this very place.

These brief extracts must suffice to indicate the trying nature of the country in which this lonely worker has laboured for nearly ten years. Probably no missionary in the world is more isolated than he, his station being nearly a thousand miles, as the crow flies, from the next nearest mission centre ; while his journeys so cut him off from the outside world that he has at times been more than six months without letters from home. Quite recently a colleague, Mr. Mather, has gone to join him, but what are two workers for so large and needy a sphere ?

Few visitors are able to see anything of the work and workers in this far-off mission-field where, as with Gilmour of Mongolia, little fruit appears to cheer them. The testimony of one of the few explorers, however, who has traversed this country deserves to be quoted, for Dr. Morrison, the erstwhile famous Peking Correspondent of *The Times*, wrote to that journal in 1908 as follows :

In Urumchi one Englishman has made his home. Mr. G. W. Hunter of the China Inland Mission is one of the most widely travelled men in the province. Of fine physique, well equipped with a knowledge of Chinese and Turki, he works untiringly as an evangelist and colporteur. Already he has visited every centre in the new Dominion. He takes rank with the most distinguished and tactful pioneer missionaries sent by England to China. His work deserves the special support of all those interested in mission work.



## XLIV

### INSTITUTIONAL WORK

THE reader who has followed the story thus far will have recognized that much more has been said about expansion than about concentration. This has not been because station work has been neglected, but because the evangelization of the unoccupied provinces had been regarded as the primary duty. From the first, the aim of the Mission, as defined in its *Principles and Practice*, has been :

By the help of God to bring the Chinese to a saving knowledge of the love of God in Christ, by means of *itinerant* and *localized* work throughout the whole of the interior of China.

Localized work, therefore, has from the beginning been recognized as an integral part of the Mission's duty ; but the growth and development of local stations has been more the outcome of initial evangelistic labours than otherwise.

While fully recognizing that generalizations are misleading if pressed too far, it is yet true, speaking broadly, that Institutional work with the C.I.M. has followed and not preceded the work of the evangelist. Thus, Schools have been opened more with a view to providing the Christian education necessary for the children of converts, than as a means of influencing the children of heathen parents. In the same way Secondary Schools and Bible Training Institutions have been established as the educational needs and the growth of the Christian community have demanded, and as the Church has called for better-trained evangelists and pastors. On the other hand, however, hospitals, dis-

pensaries, and opium refuges have been employed distinctly as evangelistic agencies, and have been found invaluable auxiliaries for breaking down prejudice and for opening closed doors.

School work dates back to the beginning of the Mission. At Hangchow, shortly after the arrival of the *Lammermuir* party, Miss Faulding—subsequently Mrs. Hudson Taylor—specially devoted herself to schools for boys and girls. Early in 1868 she reported that twelve boys had been “bound” to the school for a period of five years.<sup>1</sup> By the close of the year 1870 she had 27 scholars,—19 boys and 8 girls,—several of whom had “committed to memory the whole of the New Testament, with the exception of two gospels.” What was still more gratifying was that several had been received into the Church, while others gave evidence of change of heart.

If we turn from Hangchow to other stations, we find the same procedure adopted. In Wenchow, which was opened by Mr. Stott in 1868, the Boarding School was reported as “the most important part of the work” in 1870. There were then twelve boys bound to the school for a term of years, and from that time onward schools had an honoured place in Wenchow. It would be interesting and instructive to know how many scholars have passed through the schools of this one station alone, for the last report speaks of 69 boarders and 138 day scholars. Year by year the workers at this station, and many others which cannot even be named, have had the joy of seeing many of these scholars confess Christ and become leaders in the Church.

Space, unfortunately, will not allow the story of school development to be followed in detail. Few of the central stations are without a school, and not a few of the out-stations have schools where the Chinese Christians have shouldered a larger burden of responsibility than in the central stations where the missionary resides. It must suffice to say that

<sup>1</sup> In the early days the Mission made itself responsible for the board and education of these scholars, who were “articled” for a definite period. With the passage of time, a graduated scale of fees has been arranged, whereby the parents become increasingly responsible for the financial burdens of educational work.

the Mission has 320 schools, of which 101 are boarding schools, and that the total number of scholars is 7408, of which number 2268 are boarders. These pupils are in the large majority of cases the children of Christians, and these figures do not include those schools controlled entirely by Chinese Christians, which are not conducted on mission premises and for which the Mission has not direct responsibility.

In several places Orphan Schools have been established. The first of these was in Taiyuanfu, at the time of the great famine in Shansi mentioned in an earlier chapter. More recently, in consequence of the repeated famines in North Kiangsu, where a number of missionaries engaged in the difficult and terribly trying experience of relief work, orphanages were built and opened at Antung by funds specially supplied by the New York Orphanage Fund. In these buildings 80 boys and 20 girls have been cared for and educated, though the problem of qualifying them for the ordinary battle of life in China has been by no means easy.

A large foundling home has been established at Saratsi in North Shansi, where from 800 to 900 girls have been rescued. Many of these are infants, not three years of age, and these have been boarded out in the homes of the people. A tract of land, of about 600 English acres in extent, has been acquired, and from this land the needs of the orphanage are in part supplied. This station also has a small Industrial School, where the pupils are taught rug-making and weaving; camel's hair; which is fairly plentiful in that region, being employed for the rugs. These orphanages and industrial schools at Saratsi are under the care of the Swedish China Alliance workers associated with the C.I.M.

The needs of the Blind have not been forgotten. In Changsha the German Associates from Liebenzell have built a School for blind girls on the site of the buildings—destroyed by riot in 1910—where Mr. Taylor died in 1905. In this school there are between 20 and 30 blind girls, several of whom have been baptized. Unfortunately, in connection with Mandarin, three separate systems of Braille have been developed, each of which has been used successfully. The

need for a Standard or Union system therefore became urgent, and to this problem Miss S. J. Garland, a C.I.M. worker from Australia, has given much prayer and thought. In November 1913, at the invitation of the British and Foreign Bible Society, a Conference of teachers and workers among the blind was held in Shanghai, and it was agreed to use Miss Garland's system known as the Tsinchow code—Tsinchow being her station—as a basis of a Union system for Mandarin. By the adoption of this Union system it will now be possible for all Mandarin-speaking blind to use the same books, to interchange teachers or scholars, and to assist each other in many ways.

It should also be mentioned that in one or two stations Homes have been opened for destitute aged persons. This work, which has especially commended itself to the Chinese, has existed for some years at Kweiki and Sintientsi.

With the growth of the Churches, the need of better-trained evangelists and pastors led to the founding of several Bible Training Institutes. These Institutes serve the demands of the provinces in which they are located. In Chekiang, at a provincial conference held at Ningpo in 1897, the need of such schools was definitely raised, though it was not until ten years later that the scheme then proposed materialized. The name of the late Mr. Doherty will always be associated with this scheme, though his lamented death, when the Institute was in process of building, deprived the work of a much-beloved Principal. The responsibility of carrying on the work ultimately fell upon Mr. W. H. Warren, under whose leadership the Bible School was opened on October 21, 1911. The first sixteen students, having completed the two years' course of study, and having passed the required examinations, obtained their diplomas of graduation on July 24, 1913.

In Western Szechwan the need of a similar Institute had also been felt, and after some occasional discussions definite proposals were submitted to Mr. Hoste in 1903. With these proposals approved, and special funds being available, a large Chinese house of some twenty rooms was secured in

the Spring of 1904. In the following September this Bible Training School was opened under the direction of Mr. A. Grainger, and since that time some sixty students have passed through the Institute, approximately half of these having taken the full course, which includes the study of the whole Bible, Geography, History, Church History, Singing, and other subjects. Practical evangelistic work is also engaged in daily.

In Eastern Szechwan, in the Church of England district, a similar School, known as the Diocesan Theological College, was opened at Paoning, under the guidance of the Rev. A. Lawrence of the C.M.S. until his death in 1905. Subsequently this College was continued by the Rev. C. H. Parsons of the C.I.M. This Institute serves both the C.M.S., and the C.I.M. Church of England work in Szechwan.

In 1908 another of these Bible Training Schools was opened in Nanchangfu, the capital of Kiangsi, this School being known as "The Burrows Memorial Bible Training Institute," it having been erected by members of the family in memory of the late Lieutenant Burrows, a member of the Mission who died in that city. In all some fifty students have received their training here, under the leadership of Mr. W. S. Horne, these students representing more than twenty stations in the Province, as well as several stations in Kiangsu.

In Shansi, in the year 1903, the Rev. Percy Knight commenced to hold Bible Classes in the various stations, and Winter Bible Schools at Pingyangfu. But his valuable ministry was supplemented by the establishment of a central Bible Training Institute at Hungtung in the autumn of 1909, with Mr. F. C. Dreyer in charge. In the Spring of the following year, a full two years' course of study was commenced with thirteen carefully selected students, and after the Revolution another Session opened with about thirty students, some of whom had come from the neighbouring provinces of Honan and Chihli. Through the gifts of friends connected with the Los Angeles Bible House, more suitable premises for the housing of this work are, as we

write, in course of erection, though part of this new home was occupied in the autumn of 1914.

In addition to these regularly established Bible Schools, much has been done in the way of Bible instruction by Summer and Winter Schools arranged locally. In Shansi, as already mentioned, Bible Schools have been conducted at various stations for periods varying from ten days to a month and more, and in Chekiang, Mr. Alexander Miller has engaged in similar service. More and more attention will be given to work of this kind as the Churches multiply and grow.

In a previous chapter—Chapter XXII.—the beginnings of Medical Mission work have been briefly outlined. All that can be attempted here is to take up the story at the point there dropped, and briefly indicate some of the recent developments. A year before Dr. Schofield's death, Drs. William Wilson and E. H. Edwards had joined the work, and Dr. Pruen was also in the field. Dr. Douthwaite, though he had done some excellent medical work in the seventies and early eighties, did not fully qualify at home until 1885. By that time the Mission had four fully-qualified men at work in the field.

Dr. Edwards took up the work so well begun at Taiyuanfu by Dr. Schofield, which work subsequently passed into the hands of the Baptist Missionary Society. Dr. William Wilson proceeded north-west, hoping to open a hospital at Sianfu, the capital of Shensi, but owing to the hostility of the people there, he transferred his labours to Hanchungfu, where he carried on his useful ministry from 1884 to 1895.

One item of more than ordinary interest connected with Dr. William Wilson's work was his remarkable ability in employing native material. The transport of drugs to this inland station was in those days even more difficult than now. By the proper manipulation and aseptic treatment of a number of native materials, splints, bandages, absorbent wool, and aseptic dressings for surgical purposes were prepared. Crude sulphur, obtainable in China, was converted, by the simple process of boiling with lime, into a

liquid preparation which was found to give better results than the finest Flowers of Sulphur universally used at home. Oxide of Zinc, by an equally simple and inexpensive process, was obtained from the zinc lining of packing cases ; though perhaps the most important saving was effected by the distillation of the weak native spirit to any degree of concentration required for the manufacture of pharmaceutical tinctures, liniments, liquors, and liquid extracts, etc. The letters of Dr. Wilson, who is a perfect genius at this kind of work, which were published in the *China Medical Journal*, were the admiration and despair of many other medical workers in China.

While Drs. Edwards and William Wilson were caring for the hospitals at Taiyuanfu and Hanchungfu respectively, Dr. Douthwaite commenced his work at Chefoo, where he obtained a well-deserved notoriety, as well as Government recognition for his Red-Cross work during the Japanese war with China. A second hospital was opened in Shansi at Pingyangfu by Dr. Millar Wilson at his own expense, and continued by him until his martyrdom at Taiyuanfu in 1900. In his memory the Wilson Memorial Hospital has been erected and largely supported by his relatives, and is now under the care of Drs. J. C. Carr and S. Hoyte.

In Kaifengfu, the capital of Honan and the last provincial capital to be opened to the Gospel, Medical work was commenced by Drs. Whitfield Guinness and Sydney H. Carr in the summer of 1902. The first patient was a Jewess, thus exemplifying the command : " To the Jew first,"—Kaifengfu being the only city where this would be possible in China, for there alone can be found the remnants of an ancient Jewish colony. This work, which had only 1476 out-patients in 1904, but had more than 15,000 out-patients in 1913, has been recently overshadowed by the, to us, untimely death of Dr. Sydney Carr, an efficient and much-beloved missionary.

In Paoning, Szechwan, the Henrietta Bird Memorial Hospital work was commenced by Dr. Shackleton in 1903. In 1907 Dr. Elliot reopened this work, which had been temporarily suspended, and in 1912, when Dr. W. T. Clark joined the work, a new building was erected. In 1910,

Miss Dr. D. M. Watney<sup>1</sup> reached this station, being followed by her sister, Miss Dr. L. E. Watney, two years later. These lady doctors will D.V. reopen the hospital at Suitingfu, where Dr. William Wilson formerly laboured.

In Taichowfu, Chekiang, the Mission has two hospitals—one for men and one for women—under the care of Dr. and Mrs. J. A. Anderson, both qualified practitioners, these hospitals having been erected in 1904 and 1909 respectively.

In Jaochowfu, Kiangsi, which station was opened by Dr. Fred. Judd in 1898, dispensary work was carried on for some years, until a small and temporary hospital was built. In 1909 a fine site for a hospital, a secondary school, and residential quarters was secured, the new hospital premises being entered in September 1911. For many years Dr. and Mrs. Judd had been single-handed, but were joined by Dr. and Mrs. Dansey Smith in 1912.

With special funds contributed for the purpose, a hospital for work among the aboriginal tribes was erected in Anshunfu in Kweichow, the buildings being erected before the doctor was found. Dr. Fish, a worker in North America, however, offered for this post, and in 1913 commenced his kindly ministrations amongst these peoples.

Medical work has been carried on for longer or shorter periods at several other centres. Thus for many years Drs. Keller and Barrie had a most flourishing hospital at Changsha, Hunan, which station was ultimately handed over to the Liebenzell Associates. Chenchowfu in Honan was opened in the spring of 1895 as the result of medical work undertaken by Dr. Howard Taylor in that city some three and a half years previously, at the invitation of H.E. Yuan Shih-kai, now President of China, at which time Yuan Shih-kai's mother was dying of cancer. It may be of interest to mention that for this service Dr. Taylor received a honorific tablet from H.E. Li Hung-chang. Medical work was also temporarily conducted at Talifu by Dr. Clark, and for a good many years at Chinkiang by Dr. Cox. And recently Dr. George King, whose heart has for many years

<sup>1</sup> In 1914 Miss D. M. Watney was married to Mr. H. G. Thompson, son of Captain Thompson of Dublin, also a member of the Mission.



been set upon work among the Moslems of China, has proceeded to Kansu, where it is hoped a Memorial Hospital will be built in memory of the late Mr. William Borden, a wealthy young Yale graduate, who died at Cairo, where he was studying Arabic with a view to labouring as a member of the Mission among the followers of Mohammed in China. A new hospital is now being erected at Luanfu in Shansi by Dr. Kelly with money specially contributed from North America.

To summarize. The Mission has in all nine Hospitals, 68 Dispensaries, with 27 fully qualified men and women, not to speak of those Chinese assistants who have qualified in China. The Opium Refuge work is at the present time carried on in some 40 Opium Refuges, though before China's successful campaign against the curse of opium, the number of Refuges was much higher.

In the year 1902 Dr. William Wilson, finding his medical work somewhat slack on his return to his station of Suitingfu after the Boxer crisis, felt led to attempt, as an experiment, the giving of some scientific lectures, with the hope of getting into close touch with the student class, who at that time evinced a special desire for Western learning. There was an immediate and most encouraging response, and many hundreds of intellectual and well-educated men attended Dr. Wilson's lectures, when the truths of the Gospel were plainly put before them both by personal conversations and by the distribution of literature. Subsequently a hall was built by funds specially contributed for this work, and in 1908 Dr. Wilson attempted some similar work at Chengtu, the capital of Szechwan. His hall was visited by the Viceroy in person, and as a result of personal intercourse with the literary Chancellor, the students of the various Government schools and colleges had fixed days and hours appointed for attending these lectures. This somewhat unique work was instrumental in bringing a large number of Government students under the sound of the Gospel, men who might otherwise never have been reached. It should also be added that two workers were temporarily appointed for work

among the Chinese students in Japan, a work which has been very fruitful.

There is one other department of special service which must not be omitted from this all too rapid survey. Apart from Mr. Hudson Taylor's labours upon the Ningpo colloquial New Testament, little was done in the way of literary work until 1887. During the early years widespread itinerations engaged all the time and strength of the pioneers, but in 1887, in consequence of the large reinforcements then joining the Mission, the Rev. F. W. Baller began to devote his linguistic gifts to the preparation of books for the use of young missionaries. A beginning was made with an Analysis of the first chapter of St. John's Gospel, which was followed by a Vocabulary of the entire Gospel. A more important work was his *Mandarin Primer*, with supplementary Vocabulary. The two departments of construction and terminology fell naturally into line, and determined the form of the book in its subsequent editions. This valuable book has been rewritten at least three times, and eight editions representing a total of eight thousand copies have already been exhausted, a ninth edition being now in the press. That one such Primer should have so large a sale is evidence of the wide study of the Chinese language.

The warm reception accorded to the *Primer*, not only in missionary circles but in the Consular and Customs Services, led to the preparation of an Analytical Vocabulary of the whole of the New Testament, which work has passed through two editions. Three editions of the *Sacred Edict*, a book much used by students of the language, have been issued; and in 1900 an *Analytical Chinese-English Dictionary* was published, containing the most commonly used six thousand characters—the number usually estimated as in use in the Chinese newspapers—together with all the characters and important phrases found in the C.I.M. Course of Language Study. Of this book two thousand copies were published, and as one proof of its value, it may be stated that a Chinese firm has thought it worth while to publish a pirated edition.

Of the many other works which have come from Mr. Baller's ready pen we can only mention his *Lessons in*

*Elementary Wenli*; a Chinese translation of *A Retrospect*, now in its third edition; and translations of the *Life of Charles Spurgeon*; the *Life of George Müller*; and *The Five Offerings of Leviticus*. *The Life of Pastor Hsi*, published in Chinese by Mr. Baller, is not so much a translation of Mrs. Howard Taylor's well-known book, but rather a new work cast into a purely Chinese mould. In addition, Mr. Baller has for many years been a prominent member of the Union Mandarin Bible Revision Committee, while the Tracts and Portions translated by him have had a circulation of something like thirty million copies.

Another member of the Mission who has during recent years devoted himself to literary work is Mr. J. Vale, who in 1911 was lent by the Mission to the Chinese Tract Society of Shanghai as their Editorial and General Secretary. In this capacity he has edited two Chinese papers—*The Illustrated News* and *The Child's Paper*, as well as superintended the preparation and publication of a large output of Christian literature, the issues by that Society for one year being over three-quarters of a million copies.

Space fails us to record the work of Mr. Rudland on the Taichow Colloquial Bible; or the labours of those who are translating the Scriptures into the varied languages of the non-Chinese races; or of Mr. F. H. Rhodes, who is engaged in the preparation and circulation of literature among the Mohammedans of China. Nor can we speak in detail of the books which have come from the pens of Mrs. Howard Taylor and others, and published by the Mission in the Home countries.

Though the energies of the Mission have in the main been directed towards widespread evangelism, this chapter of summaries will perhaps be sufficient to indicate that localized and special work has not been neglected. Institutional work has many comforts and encouragements denied to the pioneer, and only a deep sense of the need of the unreached masses, and of the duty of preaching Christ where He has not been named, will suffice to prevent the claims of station work obscuring the needs of the still unevangelized regions.

## XLV

### FACTS ABOUT FINANCE

IN several of the earlier chapters, illustrations have been given of the way in which God has graciously provided for the financial needs of the work. We now purpose speaking somewhat more fully on this topic, though obviously little can be said of fifty years financial experience in one short chapter.

The principle of faith in regard to funds was many years ago stated by Mr. Hudson Taylor in the following words :

Considering the great needs of China, and that the Master laid the command to go into all the world upon every believer . . . 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 guarantees they carried within the covers of their pocket Bibles. 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 any one did not believe that God spoke the truth, it would be better for him not to go to China 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 any one 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.

Fifty years have passed since the Mission was founded with no other guarantee than that indicated in the words quoted. Many and varied have been the experiences of the Mission through all these years, yet, though the faith of God's servants has not infrequently been severely tried,

God's faithfulness has never failed. During these years a sum of approximately one and three-quarter millions sterling<sup>1</sup> has been received by the Mission, apart from the funds given for the support of the Associate workers, who mainly come from the continent of Europe. Were the total of these additional contributions ascertainable—these funds being transmitted direct to the field and often not passing through the Treasurer's hands in Great Britain—it would be found that the total sum received from the commencement did not fall far short of two million pounds sterling. All this money has been sent in in answer to prayer, for the work is supported entirely by the freewill offerings of God's people, no personal solicitations or collections being authorized.

Fifty years, with all their many and varied needs, have afforded abundant opportunity for proving the certainty of God's promises. There have been years of drought, when faith has been tested; and years of plenty, when faith has rejoiced; yet throughout all this period the supply has been wonderfully regulated to meet an ever-varying and growing need. In the years when "the Seventy" sailed, or "the Hundred" new workers suddenly swelled the ranks of the Mission, the increased needs were met by special supplies as was mentioned in the chapters which told of those events.

"As to their support," wrote Mr. Hudson Taylor, when referring to the proposed prayer for large reinforcements, "the God who had found no difficulty in sustaining in the wilderness the millions of Israel, was not likely to feel burdened with the care of a few extra workers for Inland China. His arm has not waxed short. There was no fear that we should have to become vegetarians! The cattle on a thousand hills are His, and were the currency of the whole world to fail or be insufficient, He has abundance of unmined silver and gold. We can afford to be poor with so rich a Father. So we agreed to pray." And the prayer of faith was justified.

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<sup>1</sup> A careful analysis of the London Accounts made by Mr. J. N. Hayward, the Treasurer of the Mission in China, when last at home on furlough, showed that more than 91 per cent of the money received was used directly for the work in China, and less than 9 per cent was expended on Home administration.

And in the same way as God has met the suddenly increased need for passage moneys, and for the general support of these large bands of reinforcements, so has God supplied the needs for the larger and more expensive buildings, which from time to time it has been necessary to erect. The invaluable Compound possessed by the Mission in Shanghai, the admirable Schools at Chefoo, the convenient Offices and Home situated in London, as well as those in Toronto, Philadelphia, and Melbourne, together with many other smaller buildings in different parts of China, have been purchased or erected by funds specially contributed for that purpose, so that the General Funds of the Mission have been encroached upon as little as possible for mission premises. Hundreds of buildings held by the Mission in trust for God's work—Chapels, Halls, Schools, Hospitals, and Offices, etc., are all standing monuments to God's faithfulness; the very stones of which would cry out did we hold our peace.

From among the many thousands of instances in which God's hand has interposed on behalf of His servants it is only possible to select a few representative cases, which will illustrate the experiences of the Mission both on the field and in the several Home departments in Great Britain, North America, and Australasia.

One of the few missionaries who joined the Mission and set forth for China before the sailing of the *Lammermuir* party was Mr. George Stott, who, after about eighteen months' study of the language at Ningpo, proceeded to Wenchow, the most southerly prefectural city of Chekiang, to open a new station, where he was permitted to labour for more than twenty years. For nearly two years he dwelt alone in that city of over three hundred thousand souls, without seeing another European face, and without hearing a word of his mother-tongue. Concerning those lonely and trying days, when much severe opposition was experienced, he wrote :

Once I fell very short of funds—in fact, so short that I had not a dollar in the house. I was without a dollar, I think, for twenty or twenty-one days—I forget which—and I had nearly twenty people

in the house to feed. Now, how were they to be fed? I think this will be an illustration of God's faithfulness to a poor weak man. You know, I daresay, that it is also one of our principles never to incur debt. No matter what may come, we never will incur debt. My money was gone and my food also was nearly exhausted. Well, there was a man from whom I had bought rice several times; and he came to me one day and said, "Mr. Stott, how is it you have not been to order rice? Your rice must be out." I replied, "Well, the rice is nearly gone, but I cannot order any." "Why?" said he. "Well, if you must know the reason, it is simply because I have not got the money to pay for it." Soon after that he sent me two loads of rice and 3000 cash, equal in value to perhaps 10s. or 12s. Well, this rice also was done, and the money was spent; but still no help came. But when that was gone, he again supplied my need, and my tongue would fail to tell you the joy I had with God during those days. I shall remember, I think, as long as life or reason remains, how I sat sometimes for two hours together upon the floor of my bedroom and lifted up my heart to my God, and sometimes I felt almost stretching out my hands to embrace my dear Lord and Saviour Jesus Christ. I had some of the nearest approaches to God during those twenty or twenty-one days that I ever experienced in my life, and God kept me in perfect peace. I think I never doubted that help would come.

During the time that I was waiting upon God for that help, I received a letter from our friend, Mr. Berger, informing me that a young friend had already started from England, and perhaps by the time that I received the letter would be more than half-way to China, who was to become my wife. I daresay many would think that it was not a very bright prospect to get married on. Well, I found God faithful, for before she arrived I was delivered out of that trouble.

Another worker, whose name has already appeared in these pages, who was permitted to give twenty-five years of service to China, the greater part as a medical missionary, was Dr. A. W. Douthwaite. When on furlough in England during the year 1885 he related the following story:

When I was in the city of Wenchow, with two other families of our missionaries belonging to the C.I.M., we were a long time without a supply of funds. We had run very short of money, and as it drew towards Christmas-time we began to expect some from England, which was our usual source of supply. All the money was used up, but we said, "The steamer will be in at Christmas, and then we shall surely get some more." Christmas evening came, and with it the steamer, but not a cent of money for us. Our hopes seemed dashed to the ground. We had in our house just a little flour and some

potatoes and a few other things. We knew that we could get no more money from our usual source for probably fifteen days, and our colleagues in the city were in just about the same fix. Just at this time I was subject to a little temptation, for I was offered a situation under the Chinese Government at £800 a year. This would have involved giving up missionary work, but God enabled me to resist this temptation. I am sure it was a temptation from the devil. It came just at the time when we were depressed and had been short of money for a long time ; and probably had not my wife remained so staunch and firm and true, and so determined not to give up, I might have yielded. She would not think of such a thing. Well, as I said, the steamer came, and with it no money—nothing to encourage us at all. We went, as usual, and told the Lord all about it, for we went out to China knowing that we had only God to depend upon ; and we were quite satisfied that that was enough for us, and we told our wants to Him.

Now you will see how that day the Lord, having shut up one source to try our faith, opened others. Before dinner-time, a Chinaman came along with a large piece of beef, and said, " I want you to accept this as a present. I have received a great deal of medicine from you. You have done me good, and you would not take any money ; will you please take this ? " I took it, and thanked God for it. Soon afterwards, in came another Chinaman, a gentleman, with a coolie walking behind him with a large bamboo over his shoulder, and a basket hanging from each end. The man put the things down in the reception room, and I was asked to come down. I went down and opened the baskets and found in them four hams, and some little things besides. He said, " I want you to accept this as a present." The usual thing with a Chinaman is to expect you to take a little of what he brings and give him back the rest ; but I saw that this man intended me to take all, and I did so, and thanked God for it. In came another Chinaman, with a fat pheasant and some chickens and a basket of eggs, and he asked me to accept these ; I did accept them, and thanked God for them. But that was not all. Before evening, a European connected with the consular service came along, bringing with him a coolie carrying a huge turkey. He said, " See, I have been feeding this turkey for you for six months, will you accept it ? " You see that the Lord knew six months before that we were going to be short on that day, and He provided for us. Thus we had an abundance of food for the whole of us, although our usual supply was cut off. Several other things came in. A week or two before then I had my umbrella stolen, and during this time in comes a Chinaman with a foreign umbrella, a silk one. He said, " I have been to Shanghai, and I wanted to get a present for you, and I did not know what else to get, so I have brought this umbrella."

Towards evening I received a letter from the custom-house officers,



saying, that as I had gratuitously attended to them in cases of sickness, they had subscribed to purchase a case of instruments for me, but not knowing what I wanted, would I kindly accept the money? Of course I kindly did! They sent with the letter a roll of seventy dollars. Our hearts were full of joy. We gave God thanks for all that He had done for us; and it is always a joy to me to look back upon that occasion and upon other similar occasions, and remember what God has done. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." I have proved that, and all who trust in Him will also prove it.

Not to prolong this chapter by instances of a similar and personal nature, we pass on to the more general experiences of the Mission at their headquarters. In March 1901 a letter was received in Toronto from Shanghai, stating that the funds from the home countries had been unusually small. At this time Mr. Frost was in Chefoo, and he also mentioned in his correspondence the same need. This was felt to be a special call for prayer by the friends in Toronto, and the letters having arrived on Monday evening it was agreed that the friends should meet for special prayer at 5 P.M. on Tuesday.

The noon mail on Tuesday brought a letter with a cheque for \$1000, of which \$300 were designated to the General Funds. This was naturally accepted as a gracious token of what God would do, and when the friends met at 5 P.M. the meeting was one both of praise and intercession. On Tuesday it was determined to meet again the following day at 5 P.M. and ask definitely for at least \$3000 for the missionary account in China. Again, the Wednesday noon mail brought a draft, this time on New York, for \$500, and a friend handed in personally \$120 in bank-notes. It need hardly be said that the prayer meeting that afternoon was again one of praise as well as of intercession, recognizing that the Lord had fulfilled His promise, "Before they call, I will answer."

Encouraged by these tokens, it was agreed that they should meet the next day to pray for the remainder of the \$3000, and to praise God for the tokens of His favour already received. Again, the Thursday noon mail brought another evidence of God's faithfulness in a cheque for \$3200. "You

may be sure," wrote Mr. Helmer, "that our hearts were overflowing with praise for these full answers to our prayers." What could they do but agree to meet again on Friday at 5 P.M. to praise God for His gracious dealings. Friday morning and noon mails brought no more funds, but in the afternoon, before the meeting, another letter was received enclosing a cheque for \$571.

Not many months later than the incident related above a party of seven men in Australia was due to leave Sydney for China, on Tuesday, December 17, 1901. But when the day of departure arrived, sufficient money for all the passages had not been received. The boat, however, happened to be postponed for two days, and on Wednesday a special meeting of the Council in Melbourne was called for prayer, to once more lay the whole matter before God. Afterwards a sum of money was received sufficient to complete the payment of *five* passages. Thursday dawned, and a telegram had to be sent to Sydney instructing two of the young men who were tarrying there to wait for the next steamer. The remaining part of the story is best told in the words of Dr. Kitchen, the Treasurer :

To say that we were puzzled is putting it lightly ; for the first time it seemed as if the promises of God had failed us ! We unitedly bowed before Him asking Him to show us where the mistake had been, and how we had failed to recognize His will, for all of us had felt most clearly that it was His will for all this party to go, so that when we came face to face with the fact that two had been left behind, it seemed to us incomprehensible, for we still felt that we were in the line of His holy will. We humbled ourselves before God, but we could get no light at all, and the riddle seemed insoluble.

Friday morning, the first post brought us a cheque for £25, and the first thought was, "Why not yesterday, Lord ? It's too late now," and it was put on one side ; after breakfast the thought came, would it be possible for them to catch the steamer at Brisbane by going overland from Sydney ? but on looking up the time-table we found that it could not be done in the time, unless the agents would delay her for us. We communicated with the shipping company, and in the afternoon came the delightful news that the *Changsha* had not left Sydney till that morning at eight o'clock. If, then, we could only let the young men know, they might still catch her ! Earlier in the day a

preparatory telegram had been sent to our Sydney Secretary, and we now sent word to Mr. Martin for the young men to go on. We felt sure that the Lord who had thus opened up a new way to China would not fail us now, but we were kept waiting till the next evening, when a wire came, "Webster and Bird caught train." The Lord Jesus meant, "If ye shall ask anything in My Name, I will do it." Of course He did, and we felt most thankful that we had not once doubted His Word or His wisdom.

Of the Mission's financial experiences in Great Britain the writer is naturally more familiar than with those of North America and Australasia. While a study of the Annual Reports enables the general reader to see how remarkably God has supplied the needs of His work, only those who are in a position to know what those needs are, and at the same time to watch day by day the incoming of supplies, can begin to appreciate the constancy of God's help, and His unfailing faithfulness in delivering His servants from positions of great difficulty. In a peculiar way the C.I.M. is able to observe God's interposition on its behalf, because practically all its funds come in direct to the office by the daily post. Thus month by month, as the days creep on, the needs and the supplies are ever before the eyes of the home staff. Not infrequently the month has nearly closed, and the day when funds should be telegraphed to China has drawn near, and yet the amount received has fallen far short of what was apparently needed. Yet, time and time again, ere the day or hour for transmission has really come, God's answer has come also. Thus those who have daily watched and daily prayed are privileged in an especial way to see God's hand stretched out on their behalf.

One or two illustrations of this may now be given, and if in the cases quoted reference is made to large gifts, which have brought financial relief, it is not that the smaller donations are overlooked or less appreciated, for it is possible that the "widow's mite" may be the more sacred of the two. The true value of any gift is only known to God, and no gifts have been more precious, or have made us feel so much the sacred character of the offerings, as some of the smaller sums given out of poverty and need. The following

instances are selected solely because they strikingly illustrate God's intervention at times of special trial.

During the month of February 1905 funds came in very slowly, and though daily prayer was made to God at the office in London, the month closed without any marked relief. On March 2, after the February accounts had been closed, a cheque for £900 was made out and forwarded to the bank for transmission. It was known that this sum was wholly inadequate to the needs of the moment, but it was all God had provided, so with some measure of regret the cheque was posted. The first delivery of letters the following morning brought a welcome gift of £2000. The bank was immediately telephoned to and the cheque for £900 stopped, and ere the day closed a normal sum was cabled to Shanghai.

Again, during the early months of 1908 the income had fallen in one quarter about £6000 below the corresponding quarter of the previous year. In the Annual Report, presented at the Annual Meetings in May, a brief statement concerning the Mission's income closed with these words :

Yet with all the promises of God before us, and all the records of the past behind us in support and confirmation of those promises, have we not abundant cause to go forward, trusting in Him who is able to do exceeding abundantly, above all that we ask or think ?

Two or three weeks later a letter was received from a kind donor, who had evidently been studying the Report, for with his generous gift of £5000 he wrote :

I send you cheque for £5000, and this will be another proof that you have, as your Report says, abundant cause to go forward, trusting Him who is able to do exceeding abundantly above all that we ask or think.

How timely this gift was not even the generous donor knew. It is the custom in the Treasurer's Department in Shanghai to forward remittances to the workers in the interior once a quarter. If the moneys cabled to China monthly should be short in the first and second months of each quarter, that shortness is not immediately felt ; but

if when the third month's remittance arrives funds are still low, all moneys disbursed from Shanghai have to be cut down in proportion to the sum received. This gift of £5000 came on the very day when the money of the third month of the quarter was to be cabled to China. How much such a proof of God's faithfulness and timely care meant to those who had watched the days of the preceding three months slowly pass, only those who have had a similar experience can appreciate.

In November 1910 another deliverance came, just at the close of the third month again. During the two months of September and October the funds had been so much below normal that somewhat less than half of a quarter's remittance had been forwarded to China instead of two-thirds. The month of November—the last of this quarter for forwarding moneys to China—steadily advanced and still no special answer came. Some gifts came daily, and for these thanks were given to God, especially as some of the letters indicated that God's people were being moved. One such letter ran as follows :

I am pleased to enclose cheque value £100 as a donation to the China Inland Mission. I am a widow and live very quietly, so am able to send what is, *to me*, so large a sum ; but I felt a call to do this independently of the usual sum sent annually.

Encouraged by this and similar tokens, prayer was constantly made that God would provide. November 30 arrived, and yet when the office staff met for prayer, after the morning mails had been opened, there was no sign of deliverance. The daily portion from *My Counsellor* is always read before prayer, and at such times of need the mind and heart are the more ready for some word of promise. Among the verses read that morning were the following :

The idols of the heathen are silver and gold, the work of men's hands. . . . They that make them are like unto them ; so is every one that trusteth in them. . . . O Israel, trust thou in the Lord : He is their Helper and their Shield.

Love not the world, neither the things that are in the world. If

any man love the world, the love of the Father is not in him. . . . The love of money is the root of all evil : covetousness, which is idolatry.

Lovest thou Me, more than these ? . . . My heart is fixed, O God, my heart is fixed ; I will sing and give praise.

There is no need to indicate the line prayer took after such heart-searching words, yet withal such words of hope and praise. The season of prayer and praise was ended, and each worker took up his or her appointed task in faith and joy in Him " who giveth songs in the night." Not many hours had elapsed, however, ere He also gave " the songs of deliverance," for a special gift of £1000—not given, we believe, without real sacrifice by one who did not know the urgent need—came as another signal proof that our Heavenly Father knows what things His children have need of. The sum received was not all that we thought was needed, but God knew what was best, and this token of His remembrance at the last moment brought spiritual as well as financial relief.

Only one other illustration can be given here. The year 1912 was one of the most trying in the Mission's financial history. In Great Britain the income had been the lowest for sixteen years, though the work had grown considerably. After the close of the year a brief annual financial statement was published, as usual, in *China's Millions*, the facts being frankly stated with the following comment :

As a Mission, we desire to learn any lessons God has to teach us by the special experiences through which He is now calling us to pass. May He grant that the heart-searchings and renewed test of faith may result in God's glory and more efficient service on our part.

The following lines, written by Mr. George Müller in 1881, when subjected to a somewhat similar trial, very aptly fit the experiences of the C.I.M. to-day, and we quote them here as representing the Mission's outlook from the mere human standpoint, and also from the standpoint of faith in an Almighty God.

" 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 hereafter 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."

Within a few days of these words being penned, a munificent gift of £10,000 was received by the Mission, which again proved :

God never yet forsook at need  
The soul that trusted Him indeed.

Of all God's dealings with the Mission, in these and other matters, we can only say :

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.

## XLVI

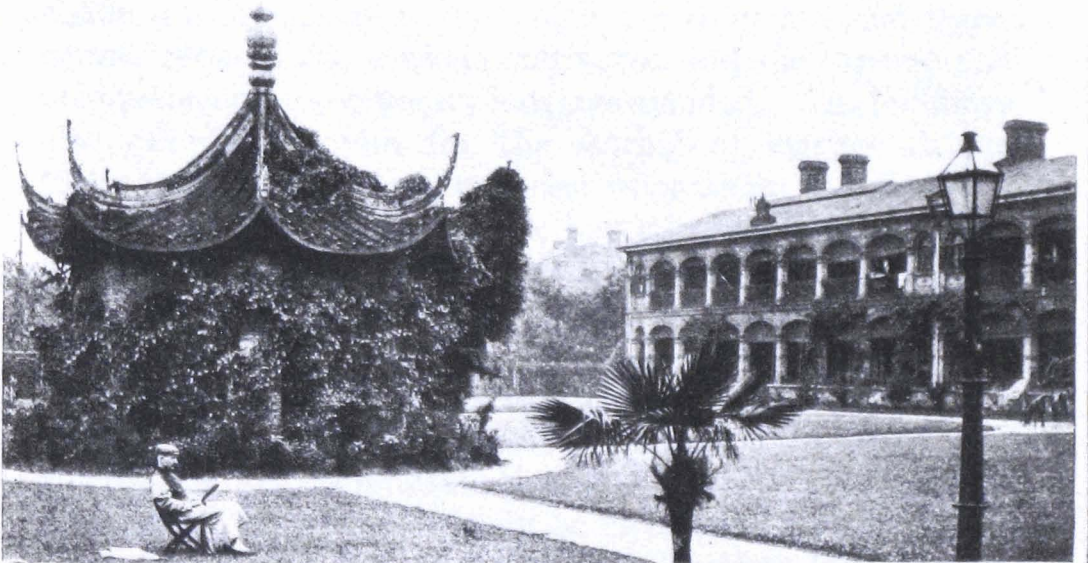
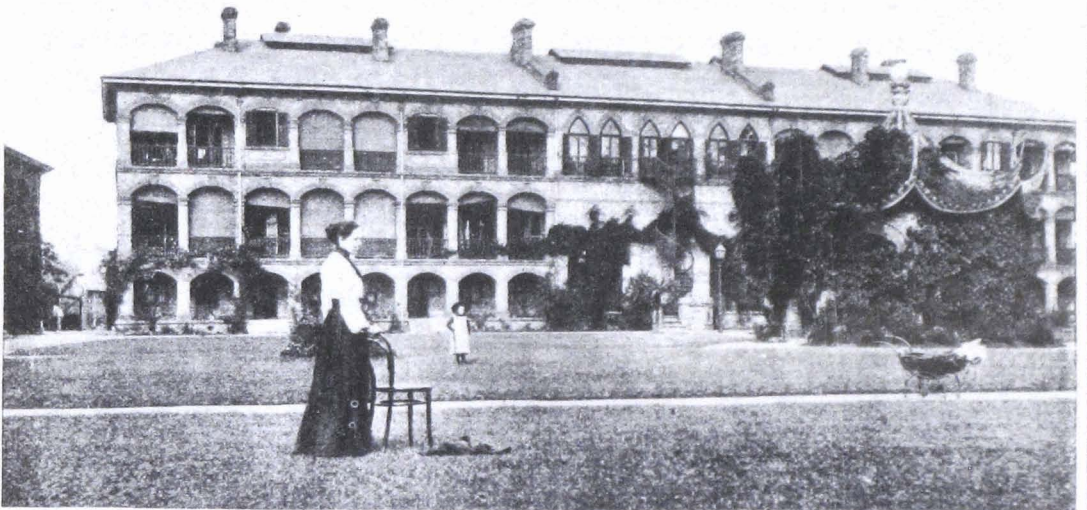
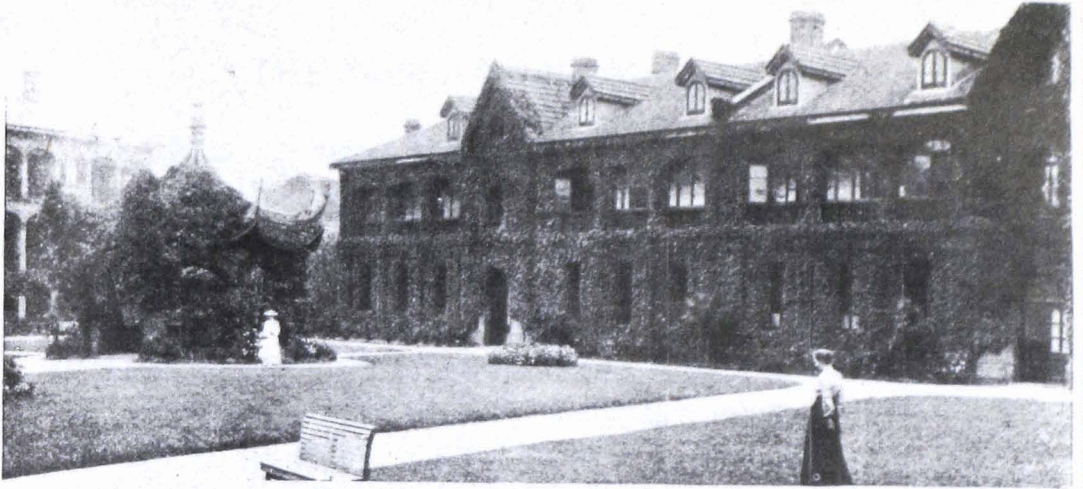
### THE MISSION FROM WITHIN

IN tracing the history of the Mission from its early days, many incidental references have been made to the principles and practice which have governed the conduct of the work. We now propose to supplement what has been already said by some further details of the Mission's organization from within.

By specializing on one country, it has been possible to organize the work in a way that would not be wholly practicable with those Societies which labour in many fields. The Society which has workers in Africa, India, and China, or other countries, must of necessity have one centre from which the whole work is directed, and that centre is generally, if not invariably, at home. With the C.I.M., since all the work centres in China, it is not only possible, but even necessary, because of its international character, for the headquarters to be on the field, and such an arrangement has many obvious advantages, especially when those who direct the work are themselves experienced missionaries.

In the Mission there are both Home and China Departments which work in mutual co-operation, the duties of the Home Departments being in reference to the examination, acceptance, and training of candidates ; the promotion of missionary interest by meetings and literature ; the receiving of contributions for the work and the remitting of the same to China, the auditing and publishing of Reports and Accounts, together with many varied details of a general nature.





Photos by

Mr. R. T. Moodie.

### THE SHANGHAI COMPOUND.

"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." Inscription at entrance. See page 198.

Top.—Bottom floor all offices and box-rooms. Upper story home of Staff.

Middle.—Prayer-meeting Hall in centre; Hospital and Staff residences.

Bottom.—Home for missionaries passing through Shanghai. The central Kiosk was the builder's gift.

To face page 314.



In China all new workers—who are missionary probationers for the first two years—whether from Great Britain, North America, Australasia, or the continent of Europe, are welcomed, and after a period of study at one of the Language Schools, are appointed to their stations. At the close of two years, those who have approved themselves, and have passed the prescribed language examinations, are received as junior missionaries, and at the end of another three years, if the further examinations have been successfully taken, and he has otherwise approved himself, the worker receives a certificate as a senior missionary, qualifying him or her to take charge of a station.

The whole of the work is under the guidance of a General Director, assisted in the Home countries by Home Directors, Secretaries, and Advisory Councils; and assisted in China by a Deputy-Director, and advised by a Council composed exclusively of missionaries, many of whom are Superintendents of provincial districts.

A visitor to the headquarters in London—and what is said of London is more or less true of other Home countries—would find not only offices but also a mission home. In this Home missionaries going to or coming from China can reside, an arrangement by which not only is social intercourse between the workers cultivated, but the expense and inconvenience of temporary lodgings avoided. The buildings also afford box-room for the storing of luggage during furlough and for packing purposes when about to sail. And what is of greater importance, special accommodation has been built or adapted for regular prayer meetings, which have been a marked feature of the work, and maintained from the beginning.

In the offices, housed within the same building, all the routine of the Mission's Home Department is carried on, whether it be secretarial, financial, editorial, or general office work. And here it may be mentioned that for many years the Mission has had a regular Business Department, by which means goods are purchased at trade terms, and are shipped to Shanghai, where a large central Business Department undertakes the receiving of orders from the

stations and the despatching of goods up country in return. What with the personal needs of more than a thousand workers, the erection of mission buildings, the maintenance of schools, the equipment of hospitals, etc., it will be evident that the demands of the Mission are many and varied. This department by its ability to purchase wholesale enables the Mission and missionaries to effect many economies, and by being worked on a purely business basis, it is kept independent of mission funds, though an integral part of the Mission.

The Business Department in Shanghai, ably conducted for many years by Mr. M. Hardman, was commenced in 1884, with a small sum for capital contributed by the late Mr. Thomas Pigott.<sup>1</sup> At first goods were purchased locally, but now supplies are obtained from the United Kingdom, Canada, Australasia, the United States, Italy, India, and Singapore. This Shanghai centre deals with fourteen smaller business departments in the interior, and these in their turn despatch the goods to, or receive orders from, those stations under their jurisdiction. Quarterly orders are made up for London for such goods as are not stocked and cannot be economically obtained locally. Through this same department friends at home are able to forward parcels or boxes to workers located at any station in China.<sup>2</sup>

To show the nature and extent of this department's operations, it may be mentioned that during one year more than £7000 worth of goods were sent into the interior, of which 80 per cent came directly out of stock. Among these goods were 800 cases of tinned milk and 6 tons of soap, all of which goods were unprocurable inland.

Another important branch of the work in Shanghai is the Treasurer's Department, which was organized as a separate office in 1886, when the late Mr. James F. Broumton

<sup>1</sup> This sum has been added to during the past thirty years by the gradual accumulation of a small percentage of profit as the department has grown. No funds contributed for the work of the Mission have been appropriated for the Business Department.

<sup>2</sup> During 1913 the London Business Department despatched 1250 packages weighing in all 100 tons, in addition to 10 tons of personal baggage.

was appointed Treasurer in China, which post he held until 1905, when he was compelled finally to leave the country on account of ill-health. For the first four or five years the headquarters of this department were at Wuchang, but these were transferred to Shanghai about 1891, Mr. J. N. Hayward, the present Treasurer, being appointed as Mr. Broumton's colleague in August 1892. Mr. Hayward became Acting-Treasurer in February 1903, and full Treasurer in October 1905; Mr. George Howell being appointed as his colleague in May 1904, and as Assistant-Treasurer in October 1908.

A few details as to the *modus operandi* of this important department, which Mr. Hayward has so ably organized and superintended for some twenty years, will be of interest. All the funds received from the several home countries are centralized at Shanghai, where also all the accounts of the Shanghai and other up-country business departments are audited, a monthly balance-sheet being rendered by every business centre. Some idea of the complexity of these accounts may be gathered when it is known that separate accounts have to be kept for all the Associate Missions, for the Chefoo and Kuling Schools, for all the special funds contributed for individuals, for selected Chinese workers or scholars, etc., each gift having to be remitted to that station for which it is designated

Up to the year 1905 remittances were forwarded monthly to the various mission stations, but as the membership of the Mission grew, and the work of one<sup>1</sup> month overlapped that of another, quarterly payments commenced as from January 1906. The income of three months, as received from home, is accumulated in Shanghai for the outgoings of the succeeding quarter, for the Mission only spends as it receives, and never overdraws on the bank or goes into debt. Regular estimates are received in Shanghai quarter by quarter from all the stations, these estimates being approved by the superintendent of the district. Quarterly accounts also have to be sent in, these all being rendered in the Shanghai currency, which in itself is no small task, since every district has its own local weights and measures. The

estimates sent in are all in two parts, one relating to that work for which the Mission has already accepted responsibility, and one relating to new items. During the third month of each quarter the General Director, or his Deputy, and the Treasurer or Assistant Treasurer, spend two or three days carefully considering these estimates in the light of available funds. Separate entries for each payment and receipts for the same are made out in Shanghai, these receipts when signed being forwarded to the home countries for purposes of official audit.

Though the advices are posted direct to each station, the money, for the most part, is sent through the business departments, which keep accounts with the stations concerned. In some cases silver is forwarded by post ; but in an ever-increasing number of instances missionaries are able to obtain money from local banks or merchants in exchange for cheques on Shanghai. In some of the provinces near the coast cheques on the Hongkong and Shanghai Bank can easily be cashed to-day.

In addition to all this regular work the Treasurer's department, with the view to facilitate the remittance of certain sums of money within the Mission, has issued a series of dollar notes for the use of missionaries in China only, which notes can only be circulated and cashed within the mission circle. For the sending of money home to England or other countries, a series of Credit Notes has been prepared, which can be forwarded by any worker in China to the Secretary in any of the home countries, with a request that he will send the equivalent to the person named. Private banking accounts have also been opened for workers in the interior where this is desired or necessary, special business department cheque books having been printed for this purpose.

No trouble has been spared to make the financial arrangements of the Mission as efficient and as helpful to the work and the workers as possible, and it is only saying the bare truth when we state that the Mission has been greatly blessed in those who have organized and conducted the Treasury and Business departments of the Mission. The



heavy and exacting labours involved have only been faintly outlined, but it will be evident to all that the burden of responsibility is not growing less, but rather otherwise. Increasing demands are ever pressing upon the Mission as the work grows and expands, while the Income seems at times hardly equally elastic. Though the aim of the Mission is to found a self-supporting and self-governing Church, the rapidly increasing cost of living ; the need to care for the widows of deceased Chinese helpers ; the inevitable increase, as the work grows older, of those who through advancing years or failing health have to retire ; the multiplication of stations and out-stations, with all the varied claims of the work connected with each, together with the recent cessation of the Morton legacy, and the limitations imposed upon many would-be givers by the present war, all combine to entail upon the Treasurer's department a specially heavy and exacting task.

It is from Shanghai also that the work of the Mission is in general directed. In some respects the position of the C.I.M. is the very opposite of other Missions. Other Societies have their headquarters in one of the home-lands, and their missions in many different countries ; in the case of the C.I.M. the home departments are in several countries, while the work itself is in China only, so that in China alone is it possible for all the various home departments to find their focus. Here, therefore, the General Director resides, keeping in closest touch with the workers on the field, and with the several home departments. Many and far-reaching are the questions which he, and those associated with him, have to settle in Shanghai. Here the relative claims of some two hundred stations have to be considered, whether it be for reinforcements, or for relief for furlough. Here has to be decided the designation of new workers, which decision involves the careful consideration of temperament, training, capacity, together with the needs and problems of the station to which the new worker goes. Delicate questions affecting the personal relationships and affinities of workers, whether foreign or Chinese, demand constant thought ;

while problems concerning comity with other Missions or the delineation of boundaries, some of which have taken years to settle, call for detailed consideration. Here in Shanghai are discussed problems concerning independent Church movements, the ownership of Church property, persecutions, questions affecting policy and progress, and a variety of subjects too many to enumerate.

To Shanghai are sent monthly reports from the missionaries, as well as an annual report from every station ; and to the acknowledging of these must be added the multitudinous correspondence, often of a personal nature, arising from circumstances which call for counsel and decision in questions of difficulty and importance, cheer in the case of discouragement, or sympathy in the case of sickness or bereavement. In Shanghai are kept the many Deeds of mission property in China, all records connected with furloughs, marriages, births, deaths, and examinations. And here is felt immediately any special strain arising from crises such as the Boxer outbreak or the recent Revolution. Twenty years ago the greater part of the correspondence connected with the general direction of the work could be accomplished by the General Director, his Deputy, and Mr. James Stark, but to-day four stenographers and typists are needed to keep pace with the many demands of the work.

For the systematic ordering of the records and the methodical handling of a vast amount of important correspondence, the warmest tribute is due to Mr. James Stark, who for some years has graciously and ably discharged the duties and responsibilities of Secretary in Shanghai. It need hardly be added that it is not only the quantity of correspondence which taxes those responsible for directing the work in Shanghai, but more especially its nature and character ; and it has been with a desire to enable the reader more intelligently to pray for those upon whom this burden of direction rests that this imperfect glimpse into the Mission from within has been given.

But this chapter, which deals so largely, though not exclusively, with the headquarters at Shanghai, must not close without the warmest and most grateful reference to



the work of the ladies. No one can visit Shanghai and fail to remember the gracious and self-forgetful services of Mrs. Lachlan and Miss Oakeshott in the home, or the equally valuable and helpful ministry of the other lady workers, both single and married, in the hospital and business departments. The Shanghai Compound, with its residents who are servants of all, is a place for which to give thanks to God upon every remembrance.

## XLVII

### THE REVOLUTION AND AFTER

THROUGHOUT the whole history of missions threatening clouds of war have, with more or less frequency, darkened the sky. Since Mr. Taylor first reached China the Taiping rebellion and Crimean war, the Indian Mutiny and second Opium war, the Tientsin massacre and Franco-Prussian war, the French and Japanese wars with China, the South African war and Boxer crisis, the Russian war with Japan, and finally the Revolution, not to speak of the present world-wide conflict, have seriously affected mission work in that land. Throughout all these trying years, and through days made anxious and perilous by innumerable local riots and rebellions, the work has been steadily maintained. Though the rough winds have blown, the seed has been sown; and though the storm-clouds have burst, the ever-increasing harvest of soul has been garnered.

For nearly forty-seven years the Mission's work was carried on under Manchu rule, but towards the close of the fifth decade the era of the so-called Republic began. The masterful rule of the famous Empress Dowager, Tsu Hsi, closed with her death and the simultaneous decease of the Emperor, Kwang Hsü, in November 1908. In the months of October 1909 and 1910 respectively the new Provincial and National Assemblies met for the first time; but in October of the following year the long-planned and carefully organized Revolution broke forth. The abdication of the Manchus followed on February 12, 1912, and three

days later H.E. Yuan Shih-kai was elected as Provisional President.

During the reign of terror which preceded and followed this change of government some of the finest and most wealthy cities of China were looted and given over to the soldiery. Though both of the contending parties were anxious to protect the lives and property of foreigners, yet the virtual suspension of settled government in many parts of the country gave liberty to a criminal and lawless section of the population to rob and plunder. Those missionaries who, acting under consular instructions, withdrew to the coast, and those who were enabled to remain on at their stations, passed through many seen and unseen perils. At Sianfu, sad to relate, Mrs. Beckman and her two children, also Mr. Vatne and four other children of the Scandinavian Alliance missionaries associated with the C.I.M., were murdered by a lawless mob on October 22, 1911. Two or three other stations were looted, and several workers had narrow escapes. But in view of the wide and grave disorders which existed it was a cause for thanksgiving that so few suffered.

In the midst of these distressing conditions, which lasted with varying intensity for many months, and if the depredations of the famous brigand chief, White Wolf, be included, continued for some two years, the missionaries were able, in the majority of their stations, to continue their labours. Unusual opportunities were afforded by the stress of the times for winning the hearts of the people. In not a few stations the Mission premises were besieged by the terrified people, especially by the women, who begged to be allowed to take refuge with the foreigner. Many openings were also afforded for Red Cross work, for the care of destitute refugees where houses and property had been destroyed by artillery fire or by depredatory bands of soldiers. In several instances the missionaries, by request of the local authorities, acted as intermediaries between the revolutionary and imperial troops, and by such intervention several cities were spared the horrors of pillage and violence. By these and other means a powerful and practical witness was

borne in the midst of civil war to the Christian Faith among classes of people who in ordinary circumstances had been quite indifferent and even hostile to its influence. Large numbers of these people turned from their idols and banded themselves together in classes for the study of the Gospel.

The coming of the Republic was heralded by not a few as though it was the beginning of the millennium in China, but though time has proved, as might have been expected, that a mere change of government cannot change the heart of man, the Revolution was undoubtedly accompanied by a most extraordinary opportunity for preaching the Gospel. There was awakened on all hands an almost passionate desire for better things than the past had afforded, and many sought to find their ideal in Christianity. One notable illustration of this, which took place in the very city where Mr. Taylor was so seriously rioted in the early days, may be given in Mr. A. R. Saunders' own words :

Large numbers of troops were being mobilized in and around Yangchow under General Hsu Pao-san. At that time there existed in China a fund for the distribution of Christian literature, and the time seemed most opportune to distribute Gospel portions and tracts amongst the fifteen thousand troops then congregated in and around that city. But previous attempts to obtain permission from the Manchu Government had failed. Almost every conceivable excuse was given why we should not undertake such a work, and refusal on this occasion seemed almost inevitable. However, after prayer, I sent my card to the office of a small military official. I would rather risk refusal from him than from the General himself, but my card and my request reached the General, and he asked for an interview. The result of that interview was that, not only were we granted permission to distribute Scripture portions and tracts to the troops, but he said, "Preach to them"; and his own brother, who was then Military Governor of the city, was appointed to accompany us as we visited the various camps. Seven half days were employed in that work, and we visited all the camps. We were received with military honours at each camp, and we had an opportunity of personal conversation with the regimental officers. The troops were then drawn up in hollow square, and, with the Military Governor of the city and the officers, we took our stand in the middle of the square, and for half an hour we preached the Gospel to the men. The books were then distributed, but not by us; we simply had to hand them out in packets, and the

officers distributed them to their own men. Moreover, the General gave us a badge to admit us into any camp, without question, for the purpose of preaching the Gospel. It bears the General's own seal, with the words on one side, "A deputy of JESUS to preach the Gospel."

Returning after a month's itineration, I was going along the street when the General's secretary met me and said, "The General would like to see you." I went. He talked for a while about digging out canals, and in the course of our conversation, I said, "General, what are you going to do with all those men on Sundays? They do not drill." Imagine my surprise when he turned to me and said, "I would like you to preach to them." "All right," I said, "you find the place. You give the necessary orders, and I will see to the preaching," and we fixed the 5th of May last year for the opening meeting. It may appear a mere coincidence, but to me it is a most interesting one, that the first year of that work was completed on the very day of prayer for China, the last Sunday of April. Well, we started those meetings, and at the first three meetings only officers and non-commissioned officers were asked to attend. This was by the General's own request, for he said, "Get the officers, and you have got the men." The staff officers occupied the platform; the officers were in the body of the hall, and the two galleries were occupied by non-commissioned officers. A wonderful gathering, and that in a city noted for its anti-foreign feeling, and in the very city where the notable riot of 1868 took place.

Among other illustrations of the changed attitude, not only of the people, but of the officials, may be mentioned the publication of the constitution of an Independent Church in the Shansi Provincial paper signed by the Governor; the official setting apart of a Day of Prayer by the Government on Sunday, April 27, 1913; the opening of the grounds of the historic Altar of Heaven at Peking, when evangelistic services were held upon a platform where formerly the Emperor prostrated himself in worship on behalf of the nation. These and other almost equally noteworthy and startling events emphasized how far conservative China had moved within the space of a few years.

It was, however, impossible and even undesirable that the revolutionary spirit should continue indefinitely. The moral welfare of the nation was being seriously imperilled by the over-hasty and indiscriminate disregard of Confucian ethics—which not infrequently are in harmony with God's law—before the Gospel had taken a serious hold upon the

life of the people. Licence was being frequently mistaken for liberty, and republicanism or self-government was being interpreted, or rather misinterpreted, as no government at all. The reaction which set in was encouraged and supported by Yuan Shih-kai, who in his inaugural address as President used the following noteworthy words :

For China Confucianism has always been a great moral safeguard, and the changes and chances of four thousand years have certainly left the essence of the doctrine secure from the ravages of time. The greatest need of the nation can be summed up in the one word Morality. . . . For no nation can stand save upon the eternal verities which underlie right and wrong.

How far the reaction has yet to be carried time alone can show,<sup>1</sup> but it has been under conditions such as these, when the pendulum in things political and religious has been swinging to wide extremes, that the steadying influence of the Gospel has been quietly making itself felt throughout the country. Never before have such quantities of Christian literature been scattered throughout the land. Millions upon millions of Gospel portions and selected Scriptures have been sold and distributed, while tens of thousands of attractive Gospel posters have been pasted up in conspicuous and commanding positions. In the Mission stations the regular routine of work has been continued, while special efforts have been made to reach the masses. Evangelistic campaigns have been organized, village Tent Missions arranged, special meetings for students as well as for women have been held, and the zeal of many of the Christians has stirred up the Churches to more aggressive work.

During the last two years between nine thousand and ten thousand persons have declared their faith in Christ by baptism in connection with the work of the C.I.M. alone, and the increasing call for more and larger chapels is an encouraging though embarrassing evidence of progress. In several centres already chapels to seat a thousand persons

<sup>1</sup> On December 23, 1914, Yuan Shih-kai performed at the Altar of Heaven the immemorial rites which have been the sole prerogative of the Emperor. The journey from his palace to the temple grounds was made in an armoured motor-car !

have had to be erected, while the Gospel is regularly preached in nearly a thousand smaller village chapels apart from the larger city buildings in the C.I.M. central stations. In more than twelve hundred stations and out-stations the work is being daily carried on. In season and out of season, in city and country, by word of mouth and printed page, by kindly ministrations to the sick and instruction to the young, the messengers of the Gospel are seeking to save men.

Imperfectly, it may be, yet none the less sincerely and humbly, the more than 1000 Members and Associates of the Missions, ably assisted by some 2500 Chinese helpers, seek, in the great work of evangelizing China, to follow the example of the Apostle Paul, and commend themselves in everything "as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; in pureness, in knowledge, in long suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God ; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things."

## XLVIII

### THE MISSIONARY AT WORK

IN recording the growth of a Mission through a course of fifty years, during which period "the little one" literally has become "a thousand," it has not been possible, without greatly enlarging the size of this volume, to do more than outline the special developments which have marked the extension of the work. Space has unfortunately not allowed many typical extracts from letters and reports revealing the missionary in the midst of his active life and work, though he who reads between the lines will not fail to realize something of the dangers and hardships which the missionaries have had, and still have, to undergo, and the spirit in which they have done so. To supply the lack in some measure this and the following chapter will be devoted to a few selections showing the missionary engaged in his varied manner of service.

It is sometimes erroneously believed that the dangers and privations attending the work of the early days have passed away, but this is far from true. It is a simple fact that as great self-denial, courage and devotion are needed to-day as in the early days of the work, though conditions have in many respects changed. Within the last few months, for instance, rumours so absurd that it is hardly conceivable that credence would be given them have been in circulation in Chekiang. The taking of a census of children under fourteen years of age by the Board of Education gave rise to reports that the foreigners were somewhere building a bridge, for the support of the founda-



tions of which the spirits of children were wanted. As a result many Government Schools were destroyed and some Mission ones were threatened, and had it not been that the authorities took prompt and vigorous action, the situation might have become serious.

If we pass from Chekiang to the Province of Honan, for instance, we find the missionary at work in the midst of a state of lawlessness which imperils both life and operations. The depredations of brigand bands, connected with White Wolf or encouraged by his successes, have recently brought the greater part of that province into a condition of anarchy. Mr. H. S. Conway, writing last year of Shekichen, said :

This has been a most tragic year for us, as our workers and station have been in one constant condition of peril by robbers. For the last seven months our circuit Evangelist has had to break off his rounds at the fourth out-station, for beyond that the roads were impassable. The usual autumn Conference was quite impracticable. School-work has, with a few exceptions, come to a standstill, whilst colportage and evangelistic work in the country have been greatly hindered. On the other hand, never have we known a larger opportunity than the crowded towns have afforded us. To speak of Shekichen alone, over 7000 families have been registered at the gates as refugees, and our chapels are one long scene of curious people coming to see and hear. The number of voluntary preachers, helping in the hall and on the streets, has been a real encouragement. . . .

I can only summarize some of the items which have cost us so much to bear and to deal with, and in this we have realized something of what the Apostle Paul meant when he spoke of "the care of all the Churches," and we have prayed that with him we might be able to say, "Who is offended and I burn not?"

Seven times have our out-stations been plundered ; four times have robbers been quartered on our premises ; nineteen times have workers been held up and more or less robbed by highwaymen ; twice have workers been condemned to be shot, but the Lord delivered them ; one worker was however shot, and still lies in a precarious condition ; two of the Christians have been killed ; three times have Christians been seized and held for ransom ; seven times have their homes been wholly or partially destroyed ; five times has the Lord interposed to deliver their homes from fire, when on each occasion nearly the whole village was burned ; eleven times have their homes been wholly or partially plundered. . . .

Christmas Day was an exciting day for us, for at 3.30 A.M. the noted

“ White Wolf ” with 2000 of his men attacked the town noiselessly : great scaling ladders were placed against the wall. However, they were detected and repelled. . . . The Military Governor of the province has issued a proclamation requesting all missionaries to leave their stations during these dangerous days. I have received no less than nine such notifications from one source or another, but knowing that to leave would greatly precipitate troubles, we are all staying on, unless otherwise advised by our Consuls.

These extracts concerning Shekichen have been given in preference to others because they summarize so briefly the trials and hardships which have been endured at many stations, some of which have suffered even more than Shekichen. At Liuanchow in Anhwei the whole city was sacked and burned with fire, one Roman Catholic priest was shot, though mercifully Mr. and Mrs. Entwistle and their two boys were spared after many painful experiences. Kwangchow in Honan and Laohokow in Hupeh, and other cities fell into the hands of the brigands, resulting in dreadful loss of life and property to the Chinese, and considerable danger and hardship to the workers.<sup>1</sup>

From these scenes in the populous plains of Central China let us pass to the hills of the south-west, where the varied non-Chinese races have their rude habitations. Let us in spirit accompany Dr. E. S. Fish on his first medical missionary journey among the hills of Kweichow, a journey lasting six weeks, and extending over some 600 English miles of mountainous country, when between 1200 and 1500 patients were cared for. We must be up by daylight, and after a light meal mount our shaggy mountain ponies. Day after day we ascend and descend narrow and dangerous roads, frequently with only a step between us and death. We pass, sometimes unconsciously, robbers armed to the teeth, lying in ambush, waiting for their unsuspecting victims. Through long stretches of desolate wilderness, the natural abode of wild animals, we press on, peering ahead when darkness falls for the first glimmer of some welcome camp fire. Through pouring rain and over narrow passes,

<sup>1</sup> At Laohokow Dr. Froyland of the Norwegian Lutheran Mission was killed and his colleague, Rev. O. M. Sama, seriously wounded.

we make our way from village to village, sometimes stopping to light a fire, with long grass for fuel, to boil some water and make a basin of oatmeal. Swift and dangerous rivers, which every year exact their toll of human life, have to be forded, and we are glad when night falls to enter one of the little Miao villages situated in its amphitheatre of hills.

These houses usually contain three compartments. At one end is the living-room, with a hole in the mud floor for a stove. The presence of a sleeping-mat, a few rags in one corner, or a few boards resting on two blocks of wood, indicate the place reserved for sleep. In the middle compartment are found the farm implements, while the third part of the house is reserved for the animals. The partitions are frequently low and made of branches ingeniously woven together. Thankful for this shelter, such as it is,—and we readily become accustomed to such accommodation,—we settle for the night among the farm implements, in close proximity to the pig-pen!

And now we must allow Dr. Fish to tell his own experiences. It is August 25, 1913.

“I arose early,” he writes, “about 5 o’clock, hoping to have a quiet time to myself before the duties of the day began. However, it was to be otherwise, for I had no sooner arisen than patients began to come and continued all day long. Only with the greatest difficulty was I able to get away for my meals. For over twelve hours I was just as busy as I could be. When I returned from dinner, they were lined up outside the door for a considerable distance, while the inside was packed with men, women, and children waiting for a chance to press their way up the ladder where I was at work. I must have seen nearly four hundred patients.

*August 30.*—“Yesterday we arrived at another chapel. As soon as I had spread out my bedding and made the necessary preparations, I began to examine the patients who had already gathered to await our arrival. There was one continuous stream all day. An old lady came in rather a unique vehicle. Being very poor and having no proper chair, she was, however, quite equal to the occasion. A table turned upside down and fastened between two bamboo poles served very well as a sedan chair. Alas! her disease was such that I could do but little for her.

*August 31.*—“Sunday evening, just before dark, two men came to ask for medicine for an old couple and a child—too ill to come them-

selves. I was unable to send medicine but said I would go to see them. So, taking my Chinese paper lantern and a box of matches, we started out. Our path led under the spreading branches of a beautiful walnut tree, through cornfields, over stony bits of road, down the hillside, till, finally, crossing an old stone bridge, we arrived at the humble home. The dogs of the neighbourhood sought to impede our passage, but my guide was well armed with a long stick, and I followed closely at his heels. On reaching the house, one of the men pushed open the brush door and told me to enter. I did so, and stepping inside, stood for a moment and looked about me. On my right hand was the flimsy partition which separated the flocks from the only other room, and one could hear the heavy breathing of the animals, which also spoke of their close proximity. In the centre of the room was a smouldering fire—the only source of heat and light. At first, I could see but two persons, an old man, and a young man about thirty years of age. They were sitting opposite each other in the characteristic fashion, which is the squatting posture. Then, as my eyes gradually became accustomed to the dim light, I saw an object across the room, but could not make out what it was. I imagined I could see the outline of a human foot, but it did not seem possible that the object I had been scrutinizing was actually a person.

“As I was about to step forward, I looked down to make sure of my footing, and was almost startled to see the outline of a bare back lying at my feet. Nothing else was visible; but, by the length of it, I knew it to be that of a child. Kneeling down, I turned back a bit of ragged old rug, and there lay a boy of about nine years of age, with his back turned toward the fire. Not a particle of clothing covered his body. It was most pathetic to see a child of such tender years lying thus upon the damp mud floor in the grip of a disease. He resisted, strongly, every effort I made to examine him. Evidently, he did not wish to be disturbed. I paused a moment, then carefully covered him again, and left him as he was, for the simple reason that he was in the best place that his home could afford. Then, with careful tread, I made my way over to the object which had attracted my attention before, but which I could not believe was a human being. Turning back another ragged and filthy rug, which had evidently seen many years of service, I beheld a sight I believe I shall never forget. A woman lay there—dying. She, too, was lying on the damp ground, clad in the scanty remnant of what was once a garment. Her hair was dishevelled, her form emaciated, both eyes glued together with a copious discharge, and her four limbs so entangled that I could scarcely find a place to put my stethoscope on her chest. She made no resistance. Once she tried to speak, but her strength was too far gone. She had reached that stage where she was quite oblivious to her surroundings. Already she was entering that ‘Land from whose

born no traveller e'er returns,' and it did not require a prolonged examination to satisfy me that the time of her departure was at hand.

"Having examined the two men, I was about to leave, but stood for a moment at the door, before turning away from that fireside scene, the memory of which shall long remain. All that passed through my mind at that time can better be imagined than described. Gazing upon the representatives of three generations, it seemed as though I never realized before what claims these people have upon me. How appalling their poverty! how great their need! what I had just seen was sufficient to influence one's entire future life. And it seems to me, in days to come, when I may be tempted to spend money for the gratification of my own desires, I shall think of this night's experience and of these great tribes who need just what, in a measure, we have to give. I was a little surprised to find the man, who had escorted me to the house, standing by my side, weeping. Why? Because that woman lying in such a pitiable condition was his mother. As we walked slowly back through the cornfields and along the quiet unfrequented pathway I could not help thinking of all that I had just seen, and almost unconsciously I found myself asking myself the great unanswerable questions of human life and experience. Why was it that when I first saw the light it was not through the open end of a Miao hut? Why had a kind Providence given me so many blessings that had been denied others? Why had I been born in a land where the only true God is known by all and loved by many, while others are left to grope along in the darkness of a starless night, knowing not at what they stumble, sacrificing to demons, burdened with superstitions and fears—'having no hope and without God in the world'? I do not know the 'Why?' but I believe I caught a glimpse of my personal responsibility, that night, such as I had not before.

"While giving the son medicine—such as I had with me—I spoke to him of the Great Physician and of the 'Land that is fairer than day' where 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.' I was thankful to learn that his mother was trusting in the finished work of our Lord Jesus Christ—the only Saviour of men, wherever found, whether in a Miao hut or in the palace of a king."

From these poverty-stricken homes among the hills of Kweichow, where through the outpourings of the Grace of God the people, though poor, are frequently spiritually rich, let us pass to the capital of the neighbouring province of Szechwan where efforts are being made to reach the wealthy but spiritually neglected classes. Here are situated large

and important Government schools, with many influential families. The spiritual needs of both scholars and their relations have been laid upon the hearts of Mr. and Mrs. Hampson, who have, in consequence, opened their home every Sunday afternoon for an English Bible Class, at the request of the Government students themselves. The membership of this class within a few months rose to thirty, and those who come are all men from official families and wealthy homes. Some come from the Foreign Office, some from the Government Law School, some from the Foreign Language School, etc. One is the brother of the Shanghai Likin Officer, another is the nephew of the Vice-President of the Provincial Assembly, and another a good French and English scholar who desires to go abroad to study international law.

Sunday by Sunday these men arrive, usually coming early and manifesting no haste to go. The Gospel of Mark is chosen as a subject for study, and week by week the Life of Our Lord is read and discussed. Some of these men are learning the value of prayer, and some freely seek advice about many problems and even personal questions. Many have brought their families and friends to visit their hosts and teachers, and in this way the missionaries have been brought into touch with many wealthy homes. Is it strange that the missionaries' hearts go out to these needy rich, who are counselled to buy of Christ "gold refined with fire" that they may become rich, for, as Dr. Fish reminded us, Christ is the only Saviour "wherever found, whether in a Miao hut or in the palace of a king."

Our next place of call is not far removed, for a short walk will bring us to the Bible Training School, located within the same city, where Mr. and Mrs. Grainger devote their time to the training of evangelists and preachers. Here we must spend a whole day to follow the routine of these students' lives.

The bell rings at 8 A.M. Mr. Chang, the monitor for the week, unlocks the class-room door, and the students and servants troop in for morning prayers, led by Mr. Chang, while Mr. Ho takes the organ.

8.15 A.M. Worship over, breakfast is served. Two students, chosen by ballot at the beginning of the month, are responsible for the commissariat, thus relieving the Principal of a great burden.

9 A.M. Promptly on time the bell rings, and all the students, both men and women, again meet in the class-room. God's blessing on the work of the day having been sought, the teacher begins the music lesson. The women students (students' wives all of them) remain to this class, and the teacher's wife presides at the organ.

9.30 A.M. Repetition of memorized Scripture passages. To-day's portion is Psalm xxiii. Each rises in turn and repeats carefully, giving chapter and verse. In the monthly revision exam. the portions selected must be written out correctly in characters.

9.40 A.M. Bible Study. The portion for to-day is Judges xiv.-xvi., and the student must familiarize himself with the facts of the lesson, making notes of difficulties needing explanation.

10.40 A.M. Interval.

10.45 A.M. Lecture. The portion just studied, the story of Samson, is now expounded in detail, the students taking notes. Seventy-five minutes' talk by the teacher leaves little unexplained, but Mr. Li would like to know what became of the gates of Gaza ; and Mr. Chang is not quite clear concerning the spiritual significance of "Howbeit the hair of his head began to grow again."

12 noon. The teacher's dinner-hour, but students continue to write up notes.

12.30 P.M. Secular studies. Yesterday we took Universal History, and to-morrow we shall take Geography, but to-day being Tuesday our subject is Church History, and we have just reached the story of the persecutions of the Christians of Lyons and Vienne. The text-book being in stiff classical Chinese, obscure phrases and uncommon characters have to be explained before the lesson can be proceeded with.

1.30 P.M. Class on Church History, with warning and encouragement for the Church of to-day.

2 P.M. Students' dinner-hour, etc.

3 P.M. After a short season of prayer the students disperse to four street chapels in different districts. A few minutes later the teacher follows ; assisting in the singing of a hymn and collecting of a crowd in the first chapel, listening to a preacher in the second, quietly passing by the third, where a crowd has already gathered round the door, and preaching for a short time in the fourth.

5 P.M. The students are now free for two hours, some taking a turn on the bars.

7 P.M. Memorizing Scripture and general revision.

8 P.M. A gentle tinkle of the bell is a signal for closing books and for evening prayers.

Thus terminates one day in term time in one of the several Bible Training Institutes connected with the Mission, where many of the coming Chinese leaders are being trained for future service. With obvious modifications the day outlined may be taken as typical of the routine followed in many scores of Mission schools.



## XLIX

### ALL MANNER OF SERVICE

OF the many means employed to make known the Gospel to the Chinese, the C.I.M. has ever given the first place to direct evangelism. That we may gain some acquaintance with this important form of service, let us in spirit set forth with a little company—typical of many—bent upon a preaching tour in that part of Anhwei which is south of the Yangtze. The party consists of Mr. A. Mair, Evangelist Tong, a cook, two coolies to carry the bedding and the books, and two chair-bearers, for Mr. Tong, the evangelist, is not physically able to tramp the roads as the missionary intends to do. Our purpose is to pay a visit to Tong-shanhsia, an out-station sixty miles south of Anking, and we purpose to evangelize the places *en route*.

The first stage is down China's great central waterway from Anking to Chihchow, and for this we take passage on a launch which we find as crowded with humanity, both above and below deck, as men can pack themselves. After some hours of discomfort, Chihchow is reached, at which spot we take to the road, and about six o'clock in the evening we march into the town of Ingchiahwei. From this point Mr. Mair shall tell the story in his own words :

The day has been warm, for it is well on in March, and the coolies are tired and in a grumpy mood. Down go their burdens with a grunt of relief at the door of an inn. We settle in, and then while the cook is preparing supper, we sally forth, accompanied by the Evangelist with books and tracts. The town of Ingchiahwei is one long busy street, with all sorts of shops and dwelling-houses mixed together.

It has the worst reputation of any place in those parts. But did not the Master say that He came to call sinners to repentance? As servants of the Master we therefore have a message for the people of Ingchiahwei.

"Here's a foreigner; what does he want?" says one man to another, as we near the entrance gate of the town. In answer we produce our books and soon a crowd gathers around. To them we address ourselves.

"We have come because we have Good News for you. The One True God loves you and has given a demonstration of His love. He sent His Son to die on a cruel cross to save you from your sins."

"How much for your books?" asks a small fellow. We mention the price—less than a farthing for one of the Gospels with an illustrated leaflet thrown in.

"What! both for one ch'ao?" he asks in astonishment.

"Yes," we reply.

"Then I want a book and a picture," he yells, making a grab at the bundle.

"I want too; I want too," comes from all sides, and many hands are thrust forward with coppers.

Alas! it is not always thus that such eagerness is exhibited. Some of the shopkeepers are as nasty and as bitter as they can be. No sooner do we cross their thresholds than they snap out—"We do not want your books; we want nothing to do with them." As the night is now falling, and it is time to go back to supper, we not unwillingly retire. The cook has done well in our absence, and good pork, rice and vegetables await us. It may sound rather prosaic to speak of rice, pork, and a dirty old inn, but we would not care to change places with any one on the face of the universe. About 200 Gospels have found their way into heathen homes, and because of this, there is joy in our hearts.

We were to have been up and away at break of day, but the rain has come down in torrents all night, making the road impassable. We must therefore content ourselves where we are for this day at least, and so we take out our large Gospel posters to do something with them. A ladder is borrowed and we at length set forth with posters and paste. The first one is pasted up right over the gate leading into the town, and another one on a building just inside. All who go in and out of the gate now, if they can read, will see the invitation to trust in the one Name given among men whereby they can be saved. These posters being rainproof will remain up some time unless they are torn down. A large crowd has by this time turned out to see what we are doing, and so another opportunity is secured for making known our Message.

The next day the weather is not altogether inviting, but as the coolies and chair-bearers are anxious to go forward, we agree. At

our mid-day resting-place nearly the whole population turns out to see us, so that more Gospel portions are sold, and the glad message proclaimed. Ere we leave the village, it commences to rain, and soon the roads get muddy and slippery, but with broad Chinese umbrellas over our heads and good shoes on our feet we feel ready for anything. Forward we splash and stumble through the mud until Kaotan is reached, and here we stop and spend the Sunday.

Monday dawns bright and clear, and the coolies are refreshed and cheerful, so we set off in high spirits. The road leads along the bank of a mountain stream which we have to cross and recross about a dozen times. As the river is in spate and the plank bridges swept away, we have to take to the water. At one crossing the current is exceptionally strong, and one of the coolies slips with his load into the swirling waters. Though he clings tenaciously to the bedding the box of books is carried away down stream. The coolie reaches the bank and sits down groaning, while one of the chair-bearers rushes along the bank in pursuit of the box, which he eventually returns with in great glee. Alas! the books and tracts are soaked through and through, but we console ourselves with the thought that that is better than an injured bearer.

Tong-shan-hsia, the out-station, is reached at last, where we receive a warm welcome. The next day is given to drying the books and tracts, and to making preparations for the remainder of the journey. We arrange for the evangelist to remain as he will be a great spiritual help to the people, while we press on through practically unevangelized country towards Hweichowfu. After a warm day's tramp we enter the village of Tang, where two of our inn companions are Buddhist priests. We sit down beside the younger and enquire where he comes from.

"From the town of Chinyang," he replies.

"I once visited Kinhwashan," I added, seeking to arouse his interest by a reference to that sacred mount.

"You there!" he ejaculates in a surprised tone. "And what were you doing there?"

"Propagating the Gospel of Jesus Christ," we reply, and thus a personal talk about the Gospel is introduced.

The night which follows has no rest for us, for gambling with all its attendant uproar lasts till dawn. Early in the morning, we leave the wretched inn with heavy hearts, as we think of the sad state of the inmates. New country is entered, and as we pass hamlet and village we become objects of curiosity giving us renewed opportunities of fulfilling our mission. With what a thrill of joy we see the Name of Jesus Christ left on the walls of the people's homes ere we depart. Oh! that the Saviour Himself might have a welcome within.

Still onward we go until Hweichowfu is reached, where happy fellowship is had with fellow missionaries, and then we set forth for

the return journey, reaching our point of departure once again after an absence of five weeks, during which time we have walked 300 miles and travelled 50 miles more by native boat.

Thus terminates one of many thousands of similar journeys which have been made all over China, during which the Gospel has been preached to millions of needy people, and hundreds of thousands of Scriptures have been left in the homes of those whom Christ came to save. In all this work the itinerant missionary of to-day has one ambition before him, and that is, that he may tread in the footsteps of the disciples of old, who "went forth, preaching everywhere, the Lord working with them, and confirming the word by signs that followed."

To the physically fit, the rough and hardy open-air life demanded in itinerant evangelism has joys and compensations denied to other kinds of labour. From the open roads with God's heaven above we must now proceed to very different scenes as we accompany another band of workers, both Chinese and foreign, for these are seeking to carry the saving and comforting Message of Life to the miserable and otherwise hopeless inmates of a Chinese prison. For many good reasons we must be prepared to pay this visit without asking questions as to locality, etc., for this privilege is somewhat uncommon, and it is important that those who grant it should not be laid open to censure from above. The privilege of taking the Gospel to the inmates of this place was sought and obtained by a young Chinese Christian, who, though in business employ, was filled with the compassion of Christ for his suffering fellow-countrymen. Every Sunday the little group of four or five workers receives a warm welcome from those in charge as well as from the convicts, and much is this opportunity valued for proclaiming to these unhappy ones the unsearchable riches of Christ. The leader of the little band of workers shall be our guide :

The prison is situated on the outskirts of the city, and on one side abuts the barracks, where soldiers are always on guard in case of need. The buildings are of the usual Chinese type, of one storey, and of poor quality. After passing through the entrance gateway, over which

might well be written, "Abandon hope all ye who enter here," we pass through the small court-room in which prisoners are tried. Beyond this is a yard from which opens out a long narrow passage leading to where the prisoners are confined. Down this passage is the office of the head official, and also some small rooms, one of which serves as a kind of hospital for sick prisoners, and another apparently for those awaiting trial. Then turning a sharp corner, the passage opens out into a small courtyard. On one side is a heavy wooden barred door, which is the entrance to the prisoners' quarters. Within this, immediately on the left hand and opposite the warder's room, is a door made of thick timber with spaces of three inches between them. Peering through these narrow openings into the semi-darkness beyond, can be seen a room about 14 feet square, lighted and ventilated only by a small iron grating.

Upon a raised floor within are mats, and upon these there are some twenty men crouching, squatting or lying. The space available cannot allow all the men to lie down together at night. Who but Chinese could endure the fearful monotony of lying or sitting here for years together? Some were under sentence for fifteen years, and none for less than five years, and some of them are heavily manacled. Here before the fast-closed door we are allowed to stand, while one of our number tells, as best he can through the bars of the door, the message of salvation. Were it not for the love and power of the Living Christ the task would seem hopeless, but He who came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, is able for what to us appears impossible.

From this common cell we pass out into a small rectangular courtyard about 20 feet broad by 40 feet long. On the right hand is a long narrow building running the whole length of the courtyard, in which are confined about sixty convicts, some being heavily manacled. At the end of the same courtyard is still another building not more than 40 feet by 15 feet in which there are at least seventy men. Both these rooms are cleaner, lighter and better ventilated than the first one, and into these two rooms we are allowed to enter and speak freely with the prisoners. Nowhere could there be found more attentive audiences. The fact of sin and its awful results, even in this life, are obvious. God's great love to them individually, His readiness to save, the infinite yearning of His heart over the unrepentant and disobedient, the open door to whosoever will, together with some personal testimony, are words of hope to these poor men.

Many confess that they have accepted Christ, and one of the warders says that they always say a prayer before taking their food. How much all this really means only the Searcher of all hearts knows, but the coming Day will declare the results of these regular visits to one of the many, and by no means the worst, of China's prisons.

As a contrast to this humble and heartbreaking work among the unfortunate inmates of one of China's prisons, we pass to an entirely different scene. It is Wednesday afternoon, January 15, 1913, and we find ourselves, after a railway journey on one of China's trunk lines, in company with some eighty medical missionary delegates, who have assembled for the Triennial Meetings of the China Medical Missionary Association, standing in the large Reception Hall of President Yuan Shih-kai's place of residence. We have all been met and welcomed in the most kindly and cordial way by the President's Secretary, and ere long the President himself appears. An Address, previously prepared by the Committee of the Medical Missionary Association, is read to the President, and then he without use of notes, much to the surprise and pleasure of all, replies in his pure Honanese dialect in a simple and unaffected manner.

After expressing his gratitude for "the charitable services" rendered by the medical missionaries to his people, "especially in the interior of the country"; to the work during "the disastrous plague of two years ago in Manchuria"; to the Red Cross work carried out during the Revolution when "many of you, facing difficulties and running risks, were out in the field to relieve the large number of sufferers"; he refers to the Church and expresses his appreciation of Christian Missions. "I feel very deeply indebted to you, and am very glad that in receiving you to-day I am able to express my personal thanks."

At the close of this address, all present had the honour of filing past the illustrious speaker, each one receiving a shake of the hand and having an opportunity of expressing his personal appreciation of his kindness. Following this reception, the company is entertained with refreshment, and all come away very favourably impressed with the President's greatness, and happy in the thought that he looks so favourably upon the work of Medical Missions. Times have changed indeed in this ancient capital of an ancient people, and without putting our trust in princes or presidents, we thank Almighty God for the open door and unprecedented opportunities of to-day.

From Peking we take train and travel along a fascinating mountain railway into the heart of Shansi, and ultimately reach the city of Hwochow, open to the Gospel through Mrs. Hsi's self-denying sale of her own jewellery. This station, opened by a woman, has been worked by women. Two of those now passed to their reward, the Misses Stevens and Clarke, were among the martyrs of 1900, and some of the school buildings now standing have been erected in their memory. Adjoining the large and flourishing school is another courtyard, where we shall find buildings specially erected for a Women's Bible School; and if we examine the stone inserted in the wall, we shall read that these buildings were erected by the members of Dr. Campbell Morgan's Church, thus linking up the well-known Bible School of Westminster with this missionary effort for women so far away.

Miss Jessie Gregg, who has felt the call to hold special evangelistic missions for women, has come to Hwochow, now in charge of the Misses E. and F. L. French and Miss A. M. Cable, to hold a five days' Mission. The very idea of such a Mission is a wonderful thing. Only forty years ago the Chinese Government had definitely attempted to veto women's work, and now a special Mission for them is proposed. There is some natural anxiety as to the response which will be met with, for this is the first effort of this nature made in this city. As the time draws near the workers one evening are discussing the prospects, when, just as they are about to retire for the night, the rumble of heavy springless carts is heard at the front door. The gate is opened with alacrity, and there drawn up in the dark, with lanterns hanging from the shafts, are no fewer than thirteen carts with their crowded passengers. This was indeed a good augury for what was to follow! Next day trains of donkeys and other beasts of burden reach the Mission premises, there being sometimes as many as twenty animals in one cavalcade. Soon the whole compound is one scene of excited activity. The courtyards became veritable camps, for some four to five hundred women have assembled, many from long distances, and the orderly conduct of such

an occasion, from the kitchen arrangements to the meetings themselves, calls for careful organization.

The sight is one to make the workers' hearts leap for joy. Four to five hundred women met together to hear the Gospel! This is a sight which many missionary pioneers have longed to see, but saw not; and many things are heard which our fathers desired to hear, but heard not. Blessed, indeed, are our eyes to-day, for they see these things, and our ears, for they hear them.

Meeting follows meeting, until one afternoon the Spirit of God falls upon the gathered company. The experience must be related in Miss Gregg's own words:

I was speaking that afternoon on the verse in Matthew, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire"; and I made the women repeat the verse over and over again. It was an eastern picture, and every one could understand it. And, as we repeated the verse, the Word of God began to get hold of the people. One felt the presence of God hovering round us. We cried unto God, and I was led to say just these few words. I said: "You know in this meeting this afternoon there are only two kinds of people. If you are not chaff you are wheat, and if you are not wheat you are chaff." A very simple thing to say, but God used that word; and the Holy Spirit fell upon the meeting. A mighty wave of conviction swept over that meeting, and over ninety women decided for Christ that afternoon. It is gloriously possible for those women, the very first time they hear the Gospel, to believe and be saved. I shall never forget the testimony meeting. We always wound up with a testimony meeting. Over two hundred and twenty-five of these women testified to blessing received, more than half of whom had decided for Christ during those days. People will say, "Will they stand?" Yes, if they are born of God they will stand. Do not let us hinder God by our unbelief. He is able to save, and He is doing it.

As we bring this chapter to a close, we cannot conclude without one glance at a Chinese convert himself at work. The end of the missionary's task is to see the Chinese themselves in Christ's service. We must in this case go back to Hangchow, the city which became the first Chinese home of the *Lammermuir* party, and here we shall find the work of the C.I.M. in charge of Pastor Ren, a man whose whole life



and substance have been devoted to the Master's service, while the salaries of all his Chinese helpers are paid out of his own pocket. From one of his annual reports we select a few extracts. In accordance with Chinese literary taste, he divides his report into four heads—Spring, Summer, Autumn, and Winter. The following paragraphs are taken from the Spring portion :

In the first moon of the spring we called together all who take an active part in preaching the Gospel, for the purpose of setting apart the special preachers two by two to go forth on itinerating journeys. But, alas, man may propose, but God alone disposes, and right in the midst of our bright anticipations of a good harvest, and just as we were fully prepared to carry out this new feature of work in our Churches, the Lord in His mysterious Providence sent upon us a terrible epidemic of scarlet fever. But thanks be unto God that notwithstanding that my own family and even myself personally were all involved, and one of our number taken to Heaven by this visitation, leaving a clear testimony behind that she was gone to be with the Lord, yet not one of the preachers selected for this itinerating journey was laid aside by this scourge. We were comforted by God's goodness and mercy to us in the clear testimony of the dear adopted child taken from us, and in the fact that our appointed brethren were not hindered in their mission to the Churches and congregations under our care.

I myself was on account of this fever hindered, but now I perceive that the Lord had something else and of as great importance for me to do at home. This was to receive the large number of candidates and inquirers who came in groups seeking instruction at my hands. Among these many visitors were literary men, men of wealth and influence, besides men of business and high military rank. Alas, our Church members became quite elated at the prospect of such men entering our Church. In vain I endeavoured to check their excitement, and to free their minds from illusory visions. I was thankful to God I was hindered from joining the work of itineration. All the months from the first moon right on to the sixth moon, I was occupied many hours of each working day in hearing and answering questions from these interested groups of visitors and inquirers, and God eventually sifted these men. There were good and bad fish in the drag-net. It took a lot of strength out of me to reason out before our Church members and others that the religion of Jesus does not thrive by worldly pomp and power, and that the Church of God is a spiritual structure. I reminded them of our forefathers in the field who were all fishermen of Galilee, all poor men, and the Church must not look to rich men of influence for its life and support. Gradually as the days passed by

our brethren began to see with me, and those few who were truly seeking in Him the pardon of their sins remained with us. Praise God! It is all of His mercy we are not deceived by outward appearances. Oh, pray the Lord of the harvest to keep us from the too wide open arms at these times. God alone can keep us. Pray for us.

These few glimpses of missionary and Chinese pastor in the midst of their labours must suffice to suggest what could be told of scores of other stations and of many other forms of service. "There are diversities of gifts but the same Spirit. And there are diversities of ministries and the same Lord. And there are diversities of workings, but the same God who worketh all things in all."





*Photo by*

**A CHRISTIAN FAMILY.**

When our sons shall be as plants grown up in their youth ; and our daughters as corner-stones hewn after the fashion of a palace ;

Happy is the people that is in such a case ; yea, happy is the people whose God is the Lord. —PSALM cxlvii, 12 and 15.

*Dr. Keller.*

*To face page 847.*

## L

### THE YEAR OF JUBILEE

FIFTY-FIVE years have passed since Mr. Taylor wrote home from China, asking his father if he knew of any earnest devoted young men desirous of serving God in that land. Five years later, or fifty years ago, after several workers had gone forth, the Mission was definitely inaugurated under its present name. Little could those early pioneers, or their devoted leader, have imagined to what dimensions their small band would grow. Unsupported by the great of this world, confronted by almost incredible difficulties, beset behind and before by innumerable trials, perplexed by apparently insoluble problems, disciplined incessantly in faith and patience, chastened by many personal sorrows, persecutions, and bereavements, the Mission has not only continued to this day, but has yearly enlarged its borders, and what is best of all, has been used to evangelize, in part at least, vast unevangelized regions.

The secret of all this is found in nothing less than in God Himself. The work was begotten of God, has been sustained by God, and blessed by God. Out of weakness His servants have been made strong ; the grain of mustard seed, small in itself, has grown into a great tree because living faith in God, a faith given by God Himself, has been in it. All that has been recorded in these pages has been written to show forth the praises of Him who hath called us out of darkness into His marvellous light, and has given us this ministry of reconciliation. Yet what has been written is not one tithe of what could be told. When we seek to tell what God hath

wrought, we find it "cannot be set in order"; when we desire to declare and speak of all His wondrous works, "they are more than can be numbered."

Since the outbreak of the recent Revolution the writer spent eleven months in China, travelling from station to station. With but few and brief breaks, the whole time, summer and winter, was spent in passing from one Mission centre to another, yet when that somewhat arduous though intensely interesting tour was finished, only a very small portion of the work of this one Mission had been seen. Judging by the experiences of that year, it is not too much to say that five years would at least be needed to personally visit all the central stations of the C.I.M. alone; and if it were desired to see all the out-stations as well, another ten if not twenty years would need to be added. This statement will perhaps help the reader to realize over what an extensive area the stations of the Mission are located. The area of the provinces in which the Mission works is more than one and three-quarter million square miles.

When one tries in retrospect to realize the labour involved in the opening of these stations in this land of far distances and vast multitudes, and the mercies which have encompassed the work and workers to make this labour possible, the mind becomes "lost in wonder, love, and praise." Millions of miles have been travelled by land and sea. Shipwrecks there have been, and many moments of great peril, yet we believe we are correct in saying that only three lives have been lost by the dangers of the road, one in the Chefoo Harbour, one in flooded country in Kiangsi, and the third in a rapid on a Kweichow mountain river.

And what shall we say about the financial mercies of these fifty years! Funds have been needed for thousands of passages to and from China, and for hard and incessant travelling in China itself; for the building of schools, hospitals, chapels, dwelling-places; for the support of more than fifteen hundred Chinese helpers, and more than a thousand missionaries. Yet the money has all come in answer to prayer; and though faith has been tested, and many painful economies have had to be practised, every



need has been supplied for fifty years, and that without authorized collections or personal appeals for funds. All we can say is, that the God who fed Elijah and gave manna to Israel in the wilderness is the God of His people to-day.

But further, when we remember the conservatism of China, her anti-foreign spirit, her determination to keep her provinces, her towns and cities closed against the unwelcome intruder; when we recall the pride of her scholars, her belief in the self-sufficiency of her own religions, her contempt of foreign learning and of the "Jesus Religion"—how shall we explain her opened cities to-day, and what is more, her opened mind, and the thousands of humble followers of the despised Nazarene? Wars have, we know, been God's instrument in shaking her from her lethargy and breaking down her foolish isolation. But though wars may have compelled her to accept our commerce, and yield for many years to the iniquitous opium traffic, no gun or sword yet forged can compel any man to welcome Jesus Christ as Lord and Master of his life, and this is what hundreds of thousands of Chinese have done.

Here again we are face to face with a marvel, and that the greatest marvel of all. There are few things money cannot buy, there are few things power cannot seize; but only love can really win a man, and only the dying love of Christ can turn a sinner from the error of his way, and make him a child of God. The miracle of that love has been at work in China, and it has been the glad lot of the C.I.M. to welcome more than fifty thousand sinners, redeemed by Grace, into the Fold of Christ's Church. And these figures are by no means the measure of what has been accomplished. Many thousands who have never been baptized, who have been prevented by sickness or distance, or, in the case of women and juniors, by the opposition of the senior members of their clan, from thus publicly acknowledging their Lord, have yet learned and confessed in more private fashion that Jesus Christ is the Lamb of God who taketh away the sin of the world. If it be true that "he who converteth a sinner from the error of his way shall save a

soul from death, and shall cover a multitude of sins," then, what a blessed ministry has been the portion of those who have gone down to this spiritual battle, as well as of those who by their gifts and prayers are enrolled as amongst those who "tarry by the stuff."

But far beyond the fruit yet gathered has been the influence of these years of toil. In many places the hard soil has been broken up and the seed of life sown. Prejudices have been overcome, antagonisms have yielded, apathy has disappeared, and interest in that which is most vital has been awakened. With every year that passes the results of past efforts are being seen. The seed cast upon the waters is being found after many days as an ever-increasing harvest. Up to the time of the Boxer crisis the number of persons baptized from the commencement had not reached a total of 15,000 persons, and the highest number for the best year had been under 1400. In the fourteen years which have elapsed since that date 35,000 converts have been baptized, and of that number more than 9500 were received during the last two years. In the early days there was naturally little reaping but much of difficult and often discouraging seed-sowing. To-day, though much seed-sowing is still necessary, there is the joy of harvest.

In what has been written emphasis has naturally been laid upon the work accomplished, but this volume must not close without some reference to the work which still remains to be done. So great and vast are the needs of China that they altogether defy description. Even now more than half of China's two thousand walled cities are without a resident missionary, and there are, in addition, some seven thousand smaller towns, the majority of which have no resident witness for Christ. And as to the villages of China, who knows their number! To give one illustration: if we were to visit one of the 85 counties into which the province of Shensi is divided, we should find 900 walled villages. One missionary and his wife are the only Protestant missionaries in this county, and it would take them three years to visit all these villages if one were visited every day, Sundays excepted. And yet this county is only one of 85 in that



province, and that province is only one of 19, if the three provinces of Manchuria be excluded.

Great things have been accomplished in the years now past, but the task of reaching China's four hundred millions is, alas, far from being completed. Vast areas have only had an occasional visit from a messenger of the Cross, and countless millions have not yet received an intelligent understanding of the love of God in Christ Jesus. If all the Scriptures circulated in China from the commencement were still in the people's hands, it would mean that only one in every seven or eight persons had so much as a Gospel Portion. The circulation of the Scriptures in China to-day is about five million copies per annum, and yet at this encouraging rate eighty years would be needed for every man, woman, and child to secure a copy, while no less a sum than three million pounds sterling would be required to present one Gospel to every individual in China. Great as has been God's blessing on past labours, the blessings vouchsafed should but be an inspiration for greater things in the days to come.

But as we turn from a consideration of the work to think of the workers, different reflections fill heart and mind, for those who have borne the burden and heat of the early days have for the most part finished their course with joy, and the responsibilities of continuing the work have fallen upon other shoulders. Mr. Hudson Taylor, the honoured founder of the Mission, after a long and arduous life, has been called to his reward, and his mantle now rests upon his successor, Mr. D. E. Hoste. Mr. Theodore Howard, Chairman of the Mission's original Council and Home Director in Great Britain since 1879, has but recently entered into his rest, to be succeeded by the Rev. J. Stuart Holden in this important office. Only three years ago, Mr. W. D. Rudland, the last surviving member of the historic *Lammermuir* party, was gathered Home to see the King. And still more recently, Mr. J. J. Meadows, the senior member of the Mission, who had been spared to give more than fifty-two years of service to China, gladly responded to the call to see his Master face to face.

In the Rev. J. W. and Mrs. Stevenson there remains to the Mission the last link with the *Lammermuir* days ; while at home Mr. William Sharp is the only member who has served continuously on the London Council since the early seventies. One by one the links between the present and the early days have become painfully fewer. Most of those who laid the foundations have finished their task, and the duty of building thereon is now left to the younger generation. To be the inheritors of high ideals and lofty traditions is a great honour, but a solemn responsibility. On the human side, that the Mission has become what it is is in large measure due to the burning zeal, the strenuous and practical self-denying toil, and the simple faith which characterized those who laid the foundations. The solemn charge, therefore, which comes to all who carry on this work, whether as labourers at the front, or as helpers by prayers and gifts at home, is to "guard that which is committed unto thee." <sup>1</sup>

The problems of the present differ from those our fathers faced, but they call for the same spirit of faith and consecration. Each age has its own peculiar tests of courage and fortitude. When Mr. Taylor went to China, the Taiping Rebellion, in which some twenty million Chinese lost their lives, appeared as though it would make work impossible. As the Mission now celebrates its Jubilee, the war in Europe appears to threaten the very existence of Foreign Missions, and in a peculiarly painful way affects the C.I.M. In the ranks of the Mission are representatives of most of the leading nations of Europe, so that nationally the Mission is divided, yet supernationally, since we are all one in Christ Jesus, the Mission is gloriously united.

Behind all the dread events of these dark days we recognize the spiritual powers of Good and Evil striving for the mastery, and it is the duty of all who are named by the Name of Christ to seek by prayer and the manifestation of the spirit of their Master, to defeat the powers of darkness, which are seeking to hinder the spread of the Gospel and the coming of His Kingdom. As in the days of Noah, we see the earth "filled with violence." But the promise of

<sup>1</sup> Revised margin, "Greek—Guard the deposit."

God is that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

THUS SAITH THE LORD, IF YE CAN BREAK MY COVENANT OF THE DAY AND MY COVENANT OF THE NIGHT, SO THAT THERE SHALL NOT BE DAY AND NIGHT IN THEIR SEASON; THEN MAY ALSO MY COVENANT BE BROKEN.

Then let the light of each day and the darkness of each night remind us of that Covenant—until God's great Day shall dawn and the shadows flee away.

BLESSED BE THE LORD GOD, THE GOD OF ISRAEL,  
WHO ONLY DOETH WONDROUS THINGS:  
AND BLESSED BE HIS GLORIOUS NAME FOR EVER;  
AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.  
AMEN, AND AMEN.



# APPENDICES

- I. THE ASSOCIATE MISSIONS.
- II. CHRONOLOGICAL SUMMARY.
- III. STATISTICS.

## INDEX

We daily look to God to bless our efforts to the salvation of souls : we feel that His Spirit alone can change the heart : we desire to give to Him all the glory of any good we may be used in effecting. But at the same time we believe that God employs human instrumentalities and human sympathies in carrying on His work ; and that that work not only may be, but often is, advanced or retarded by the judicious or injudicious use of the means which He has placed at our disposal. No mightier power has been entrusted to us than that true sympathy which identifies itself with those whom it seeks to benefit ; it carries the heart captive. And to get close access to the hearts of the people is our great aim : to win their confidence and love is our daily object.

J. HUDSON TAYLOR.

The Lord's questions to Peter (Lovest thou Me ?) about love to Himself are each at once followed by a command to help the souls of others. From this, two reflections naturally arise. . . .

First, the great qualification for work for Christ in the hearts of others is love to Christ in the worker's heart, real, personal love in the conscious individual experience.

Then, secondly, where that love is present, kindled by His free and wonderful love to us, there we may expect as the sure sequel that some work for Him in the hearts of others will be put by Him into our hands.

BISHOP HANDLEY MOULE.

# APPENDIX I

## THE ASSOCIATE MISSIONS

THE growth of the C.I.M. as an Interdenominational Mission into an International organization has been briefly related in the text. Such a development was unsought and unexpected and could not have been engineered. It can only be explained by the spiritual and supernatural nature of the Christian Church. It affords a striking testimony, especially in these days of war, to the strength of that tie which unites all true believers. Such direct association with the members of other nations in the work of the Gospel is no small privilege. Its educational value alone, in widening the sympathies and in toning down national self-complacency and prejudice, is inestimable. For twenty-five years, in an ever-enlarging sphere, there has been a mutually happy and helpful fellowship, and though war has unhappily divided the nations of Europe, yet with chastened hearts the bond of love in Christ still holds and will, we trust, survive all the tests of time, for "love endureth all things."

To-day there are 282 missionaries connected with eleven Associate Missions within the C.I.M. circle. The Home department of each is practically autonomous, and the financial arrangements are independent. All, however, have accepted the Mission's *Principles and Practice* and co-operate as necessary with the Home and China headquarters of the Mission generally. To supply fuller information concerning these Associate Missions than could be given in the body of the book the following outlines are appended.

### THE SWEDISH MISSION IN CHINA

In the year 1882 Mr. Josef Holmgren, a young Christian gentleman from the south of Sweden, was present at one of the

C.I.M. Prayer Meetings in Pyrland Road. So much impressed was he by the spirit of faith and prayer, and by a subsequent conversation with Mr. Hudson Taylor, that on his return home he sought to awaken interest in the evangelization of China. At the same time Mr. Erik Folke, a young student in Upsala, became conscious of God's call for service in China. His first interest had been aroused during the visit of a Norwegian missionary, Mr. L. O. Skrefsrud, and his desire to learn more led him to visit London. His intercourse with Missions and missionaries in London, and especially with the C.I.M., deepened his desire, but no channel to China seemed open. He had declined several proposals to enter other foreign fields, and at that time Sweden had no Missions in China. When present at a Bible Reading in Mrs. Boardman's house in Drayton Park, a letter was read promising the outfit and travelling expenses of a young man, and Mrs. Baxter turned to him with the words, "Now your way to China is open."

Shortly after Mr. Folke's arrival in China in March 1887, when the C.I.M. welcomed him to the Home in Shanghai and to the Training Home in Anking, three friends at home united, with Mr. Josef Holmgren as leader, to form a Committee with the object of supporting Mr. Folke in the field and providing him with colleagues. Three co-workers were sent out during the next two years. The missionary interest in Sweden received a new impulse through the visit of Mr. Hudson Taylor accompanied by Dr. Howard Taylor, at the invitation of this Committee, in November 1889. Guided by Mr. Taylor's counsel they were led to adopt the *Principles and Practice* of the C.I.M. as the basis of this new Mission. In China Mr. Folke had also entered into an agreement with Mr. J. W. Stevenson as to a plan of co-operation. The prefecture of Puchow was decided upon as the field for this Swedish Mission, and Mr. Folke was enabled to gain a foothold in the city of Yünchengchen, since which time that city has been the headquarters of the Swedish Mission in China. This field was soon enlarged so as to include 38 Hsien districts in the provinces of Shansi, Shensi, and Honan.

This Mission has received many proofs of the Lord's never-failing faithfulness. In 1902 a telegram was received reporting the gift of seven thousand Kronor, shortly after a special prayer meeting in which expenses connected with the return of a large number of workers to the field after the Boxer crisis were laid before the Lord. In 1912, 28,000 Kronor were received for the building of a Home for the children of missionaries who were unable to return to the field after the revolution. 22,000 Kronor were given at another time towards the famine



relief work after the Boxer crisis, and in 1909 a Committee was formed by Swedes residing in California, known as the Swedish Mission in China's California Committee, as a branch organization.

At the close of 1913 the Mission had twelve central stations, 54 missionaries, 937 Church members, and 12 schools with one seminary for evangelists.

### THE SWEDISH HOLINESS UNION

The Swedish Holiness Union was the outcome of a revival which broke forth in 1885 in connection with some meetings held by Mr. Hedin of Torp. In the summer of 1887 the first general Conference was held in Mr. Hedin's large barn at Torp, which is an estate in the province of Nerke ; from which time a yearly Conference or Camp Meeting has been held. The result was that evangelists were sent forth to needy places in Sweden, Finland, and Denmark. The Rev. C. J. A. Kihlstedt resigned his living in the Lutheran Church in 1899 to train these evangelists.

At one of these yearly Conferences at Torp, there was present a young student named Emmanuel Olsson, who had given up his studies at the University to devote himself to evangelistic work, his purpose being to work among the Mohammedans in North Africa. The Committee had already accepted him for this service when he heard in Germany of Mr. Hudson Taylor's appeal "To Every Creature." The result was a prayerful reconsideration of the whole question, and the Committee decided to take up work in China. Emmanuel Olsson and Nathaniel Carlsson sailed as the first two workers towards the close of 1890, the first of these having a short missionary career of a little more than three years, but marked with almost apostolic devotion and fervour. Other workers followed, until in 1894, during Mr. Taylor's visit to Shansi, it seemed expedient to appoint this Mission a special sphere of its own. During Mr. Taylor's visit to Sweden in 1896 this was definitely arranged, and the Swedish Holiness Union was made responsible for the field between the two arms of the Great Wall.

In 1900 all the workers on the field, ten in number, were martyred at Sopingfu on June 29, the work being reopened in 1902, when Mr. August Karlsson, who had been absent on furlough during the Boxer crisis, returned to China with three new workers. The Mission has now thirty-two missionaries on the field, with seven central stations, there being between four

and five hundred communicants connected with these centres. This Mission, like many others, has had many signal instances of the Lord's help in the matter of funds.

### THE SCANDINAVIAN ALLIANCE MISSION

The Scandinavian Alliance Mission, as already mentioned in Chapter XXIX., was the outcome of Mr. Franson's work among the Scandinavian Churches of the United States. The story of the going forth of the first two bands of fifty workers has also been told elsewhere. This Alliance has missionary work in Japan, Mongolia, India, Africa, and South America, as well as in China, and its object is to encourage Churches or individuals to send out their own workers; each Church or group of Christians constituting a small missionary society within the Alliance.

Of the workers who proceeded to China, some were at first designated to the north, others were located in Chekiang, while the ladies settled at Takutang in Kiangsi. During Mr. Hudson Taylor's visit to Shensi in 1894 a special sphere in that province and Eastern Kansu was appointed to this Mission, and the following year, after conference with Mr. Franson during his visit to China, the workers in the south were moved north. This Mission, which has 97 workers in the foreign field, has 56 associated with the C.I.M. in China.

### THE SWEDISH ALLIANCE MISSION

Until 1913 this Mission was known under the name of the Scandinavian China Alliance, it being the Swedish branch of that Mission which had another centre in Chicago. About forty missionaries sailed from Sweden during 1892 to 1893, through the influence of Mr. Franson, many of whom laid down their lives during 1900. Subsequent to the Boxer persecutions, a Committee was formed in Jonkoping, as the Swedish branch of the Scandinavian China Alliance, to assist the missionaries who were spared to reopen their work. This branch was financially and administratively independent of the American section. To avoid confusion, the name was changed, as mentioned above, at the Annual Meeting of 1913. The Mission has work in Central India and South Africa as well as in North China, there being 34 missionaries in all, of whom 16 are in China, associated with the C.I.M. The income of this Mission has increased from

30,000 Kronor in 1905 to 85,000 Kronor in 1913. Its official organ is the *Trosvitnet*, which has a circulation of 9000 copies. Their sphere is north of the Great Wall in Shansi, which sphere was worked by the Christian Missionary Alliance prior to the Boxer outbreak.

### THE NORWEGIAN MISSION IN CHINA

This Mission was commenced in 1889, during Mr. Hudson Taylor's visit to Christiania, its Home Leader being in the early years the late Captain Guldberg. Through the failure of health of the workers in the field, the Mission practically ceased, but in 1905, during Mr. Sloan's visit to Norway, the work was re-organized. In 1910 a new Council was formed, with Mr. Thorston Berger as Director, there being ten workers in the field, and its sphere being known as the North-West Mountain District in Shansi.

### THE NORWEGIAN ALLIANCE MISSION

The Norwegian Alliance Mission, known in full as "The Norwegian Branch of the Scandinavian Alliance Mission" (Det Norske Missionsforbund), is a Union consisting of 39 Free Mission Assemblies having work in China, Africa, and among the Lapps and Fishermen at home. The China section was started in 1899 through the instrumentality of Mr. Franson, when Mr. Hagkvist visited the various Assemblies and aroused their interest in the work in China. On February 28, 1900, Messrs. K. Vatsaas and J. A. Christensen sailed from Christiania for China. After several changes this Mission eventually purchased property at Lungchüchai in Shensi, which has been its centre ever since.

### THE GERMAN CHINA ALLIANCE

In the large manufacturing town of Barmen the Lord had laid it upon the heart of Mr. Polnick to commence some special evangelistic work among a most needy people, for the valley of the Wupper was and is known as the *Muckertal* (valley of the bigots). Much blessing followed this effort, and when Mr. Franson visited Barmen a gracious revival broke out, when hundreds were saved. Mr. Hudson Taylor's appeal "To Every Creature," published at this time, kindled the flame of missionary

zeal in the hearts of many of those concerned with this movement, and jewels, watches, and even wedding rings were given to God for His work abroad. A small Committee was formed, which put itself into communication with the Mission in London. The result was that the first workers went forth in 1890, so that the German China Alliance celebrates its twenty-five years of service while the China Inland Mission celebrates its Jubilee.

In April 1893 Mr. Hudson Taylor, accompanied by Dr. Baedeker, visited Barmen, from which visit much blessing followed. At this time a separate district was allotted to this Associate Mission in the province of Chekiang, with Chuchow as its centre. In 1897 Mr. Taylor and others again visited Barmen, when a fuller understanding as to the relationship of the Mission was arrived at. In 1899, owing to the growth of the work, another district in the south-east of Kiangsi was allotted to this Mission, so that at the commencement of 1914 this Associate Mission had five stations in Chekiang and five in Kiangsi, with 37 workers in all. There are 57 out-stations, 1369 Church members, with 963 inquirers.

#### THE LIEBENZELL-MISSION

The origin of the Liebenzell Mission may be traced back to the year 1891, when Pastor Coerper read the German translation of Mr. Hudson Taylor's book, *A Retrospect*. In the following year he delivered a lecture on Mr. Hudson Taylor's life and work at the Student Volunteer Conference at Frankfurt, the result of which lecture was that Mr. Hudson Taylor was invited to come to a similar Conference in 1893. Other meetings were addressed by Mr. Taylor at this time. Subsequently, after Pastor Coerper had accepted a call as Pastor at Essen in Rhenish Prussia, he again invited Mr. Hudson Taylor, who came in 1896 after visiting the Christian Alliance Conference at Blankenburg (the German Keswick).

Although Pastor Coerper earnestly desired, with others, to devote himself to the service of China, his way was closed at this time, but under other auspices a beginning was made in Kiel at the end of 1897. In 1899 it was found necessary to make a change both in the administration and location of this work, and on November 13 of that year Pastor Coerper accepted the position of leadership, with Hamburg as his centre. This work may be regarded as the offspring of the *Gemeinschaft*, or Fellowship Movement in Germany on the one hand, and the stimulus received by Mr. Hudson Taylor's work and visits on the other.

In April 1902 a house was offered at Liebenzell in the Black Forest, which has ever since been the headquarters of the Mission. Much blessing has followed the work thus begun, and on July 8, 1905, the foundation stone of a new large building was laid, which building was dedicated to the service of God in April 1907.

In the earlier years of this Movement this work was an integral part of the Mission, but in April 1906, when Mr. D. E. Hoste and Mr. W. B. Sloan were present at the Council Meetings of this German organization, it was decided that this German branch of the C.I.M. should in the future be known as "The Liebenzell Mission associated with the China Inland Mission." The province of Hunan was determined upon as the special sphere of this Mission's operations, and in this province God has given great blessing to the work, for by April 1914 there were sixty missionaries in the field in connection with the Liebenzell Mission. It may be mentioned that the Liebenzell Mission also carries on work in the South Sea Islands, where it has nineteen missionaries.

#### THE GERMAN WOMEN'S MISSIONARY UNION

Through the instrumentality of the Rev. E. Lohmann, and the independent working of God's Spirit in the hearts of a number of earnest Christian women, the German Women's Missionary Union was brought into being in the year 1899. Four ladies, under the leadership of Frau von Bethmann-Hollweg in Berlin, devoted themselves to calling the women of Germany together for prayer. Prayer Circles were formed throughout the country on interdenominational lines under the name of the Deutsche Frauen Missions Bund. Unexpectedly these Prayer Circles led to the contribution of money, and as there had been no thought of forming a new Missionary Society, those who offered themselves were sent forth under already existing organizations. In 1904 the first worker went out to Ceylon; then another in connection with the Liebenzell Mission in China, and others elsewhere. Through a friendship with Miss H. E. Soltau the Committee was drawn into touch with the C.I.M. in London, and in 1908 the first sister in association with the C.I.M. was sent forth. Altogether there are fifteen workers in the Foreign Field in connection with this Missionary Union, of which number four are associated with the C.I.M. At home there are more than 6000 members of the Prayer Circles who, by means of a little monthly paper, are brought into close touch with the work abroad.

## THE FRIEDENSHORT DEACONESS MISSION

Sister Eva von Tiele Winckler, the leader of a Deaconess organization in the south-east of Germany near the Russian frontier, had, some years ago, the needs of the Hill Tribes of Western China laid upon her heart. In 1909 she met Mrs. Howard Taylor at St. Chrischona, from which time a more definite sense of responsibility for the Aborigines of South-West China possessed her. In January 1912 one of the Deaconess workers, on her death-bed, left her little possessions, amounting to £350, for the carrying on of this work, and ere she died sought God's blessing on a beloved fellow-deaconess for this purpose.

In March 1911 the whole subject was personally laid before the London Council, with the result that a band of four Deaconesses sailed for China on August 2, 1912, after a period of training in London. These workers are now located at Anping in Kweichow.

## THE FINNISH FREE CHURCH

The Free Church of Finland was organized as a religious body in 1889, the membership being a little over one thousand. At one of the meetings held at Ekenäs during the first year the missionary obligation was discussed, and a sum of 1300 Marks (£52) was contributed. It was proposed that their Mission work should be associated with the C.I.M., and Miss Agnes Meijer was set apart as the first missionary at the First Annual Conference of the Free Church held at Abo in 1890. In January 1891 Miss Meijer sailed for China, to be followed in 1892 by Misses Vera Hammaren and Vilhelmina Arpiainen. The Russian Government, however, in consequence of the murder of two Swedish missionaries in Hupeh, declined to give these workers passports for the interior.

In 1896 Miss Meijer was summoned home to Finland to undertake Deputation work, and in consequence of her meetings a generous response in money was received and three new workers were appointed to China. In October 1897 Miss Meijer died after an operation. In 1898 the Russian Government consented to give passports, and Yungsin in Kiangsi was eventually chosen as their special field, but not before Miss Arpiainen had made two attempts to settle in Hunan, which had at first been suggested as the field. Other workers followed, and in 1907 Yungfenghsien was opened as a second Finnish Free Church station.

The work in Finland has been visited three or four times by Mr. W. B. Sloan, once by Mr. Wood in 1900, and by Mr. William Taylor, Superintendent of North and North-East Kiangsi, in 1912.

### THE ST. CHRISCHONA PILGRIM MISSION

This Mission was founded in 1840 by Mr. C. F. Spittler, who twenty-five years before had been used to give the first impetus to the founding of the Basel Missionary Society. While desirous not to hinder other existing work, he felt there was scope for those who had not had the advantages of the six years' term of study prescribed by the Missionary Institute at Basel. Having no pecuniary resources whatever, and being wishful not to trench upon the finances needed elsewhere, he commenced the work in the utmost poverty and simplicity, which fact has given to the whole Mission its peculiar character.

St. Chrischona is the name of an old church, built on the top of a wooded hill about six miles from Basel, which in olden times was a place of pilgrimage. Sadly devastated during the Thirty Years' War, it had lain almost a ruin for more than two centuries. Here it was that the Pilgrim Mission (so called from Spittler's intense desire that its members should cultivate the pilgrim's spirit) was begun. The work developed slowly but surely, and numbers of young men were sent out to work in Palestine, Egypt, Nubia, Abyssinia, and other lands. At the present time about nine hundred Chrischona brethren are at work in different countries and under many Missionary Societies. A band of about eighty evangelists are supported and directed by the Pilgrim Mission itself.

In 1868 the Rev. C. H. Rappard was called to take charge of the Pilgrim Mission, and for forty-one years he and Mrs. Rappard devoted their lives and gifts to the furtherance of the cause of Christ. In 1895 the St. Chrischona branch of the C.I.M. was formed by the sending out of their first missionary to China, Mr. G. Domay, and from the first there has been thorough sympathy between our friends at St. Chrischona and the C.I.M. The little staff of the St. Chrischona band now numbers four men and seven women, while others hope to enter the field in the near future. It should be stated that these workers from St. Chrischona become members of the C.I.M. and not associates.

After the Home-Call of the beloved Inspector, C. H. Rappard, in 1909, his son-in-law, Inspector Fred. Veiel, was called to the office of Director of the Pilgrim Mission.

## APPENDIX II

### CHRONOLOGICAL SUMMARY

#### INTRODUCTORY

- 1832 May 21. Birth of James Hudson Taylor at Barnsley, Yorkshire.
- 1850 Taiping Rebellion commences.
- 1853 Sept. 19. J. Hudson Taylor sails for China.
- 1854 March 1. J. Hudson Taylor lands in Shanghai.
- 1855-73 Great Mohammedan Rebellion in Yunnan.
- 1857 J. Hudson Taylor resigns from Chinese Evangelization Society.
- „ Commences independent work in Chekiang.
- 1858 January. J. Hudson Taylor marries Miss Maria Dyer.
- 1860 Jan. 16. J. Hudson Taylor writes home appealing for helpers.
- „ July. J. Hudson Taylor sails for England.
- 1862-76 Great Mohammedan Rebellion in North-West.
- 1862 Jan. 8. Mr. and Mrs. Meadows sail; reach Shanghai May 24.
- 1865 April 12. Messrs. George Crombie and Stephen Barchet sail (free passage).
- „ April 26. Miss Skinner (Mrs. Crombie) sails.

#### THE FIRST DECADE

- 1865 June 25. J. Hudson Taylor yields himself to God at Brighton as leader. Mission organized under name of China Inland Mission.
- „ Oct. 3. Mr. and Mrs. J. W. Stevenson and Mr. George Stott sail.
- „ October. First edition of *China's Spiritual Need and Claims* published.
- „ Dec. 30. (Saturday) Set aside as Day of Fasting and Prayer.
- 1866 March 12. No. 1 *Occasional Papers* published.



- 1866 May. Fenghwa opened by Mr. Crombie.  
 „ May 26. *Lammermuir* Party sail (Shanghai, Sept. 30).  
 „ September. Shaohingfu opened by Mr. J. W. Stevenson.  
 „ Nov. 27. *Lammermuir* Party settle at Hangchow.  
 1867 January. Riot at Siaoshan.  
 „ May. Death of Mr. Sell of *Lammermuir* Party from smallpox.  
 „ July. Messrs. Meadows and Jackson open Taichowfu.  
 „ August. Death of Mr. and Mrs. Taylor's eldest child Gracie.  
 „ Sept. 18. Mr. George Duncan settles in Drum Tower, Nanking.  
 „ November. Mr. Stott opens Wenchow.  
 „ „ Riot at Huchowfu.  
 1868 March. Soochow occupied.  
 „ June. Mr. and Mrs. Taylor reach Yangchow.  
 „ „ Premises rented in Chinkiang.  
 „ Aug. 22-23. Yangchow Riot.  
 „ Nov. 18. Mr. Taylor reinstated in Yangchow.  
 1869 January. Messrs. Meadows and Williamson open Anking.  
 „ July 20. Premises rented at Tsingkiangpu by Mr. Duncan.  
 „ September. Riot at Anking. (Reinstated Feb. 23, 1870.)  
 „ December. Mr. Cardwell settles at Kiukiang.  
 1870 June. Tientsin Massacre.  
 „ July 23. Mrs. Hudson Taylor dies.  
 1871 Sept. 26. J. Hudson Taylor sails for England.  
 „ Nov. 28. J. Hudson Taylor married to Miss Faulding.  
 1872 March. Mr. W. T. Berger retires from Direction of Home Department.  
 „ September. Messrs. R. H. Hill and Henry Soltau become Honorary Secretaries.  
 „ Oct. 4. First Meeting of London Council.  
 „ Oct. 9. Mr. and Mrs. Hudson Taylor sail for China.  
 1873 Shanghai opened as C.I.M. Business Centre.  
 „ Feb. 23. Mr. George Duncan dies.  
 „ December. Gift of £800 for Unoccupied Provinces.  
 1874 May. J. Hudson Taylor falls and injures spine.  
 „ June. Mr. Judd settles in Wuchang as base for Far West.  
 „ July 25. Miss Blatchley dies.  
 „ July 27. Mr. and Mrs. J. W. Stevenson and family reach England.  
 „ „ Mr. Meadows takes charge of Shaohingfu and continues here for forty years.  
 „ Oct. 14. Mr. and Mrs. Hudson Taylor reach England.  
 „ Oct. 23. Mrs. Rudland dies.  
 „ November. Messrs. Meadows and Douthwaite rioted at Huchowfu. Riots also near Kiukiang and at Soochow.

## THE SECOND DECADE

- 1875 January. Appeal for eighteen missionaries published.  
 " Feb. 21. Margary murdered in Yunnan.  
 " March. Last number of *Occasional Papers* published.  
 " April 3. Henry Taylor starts first journey into Honan.  
 " Kaifengfu reached in December during second journey.  
 " April 6. J. W. Stevenson and H. Soltau sail for Burma. Bhamo reached October 3. Building site obtained January 1876. Ere house ready, Dr. and Mrs. Harvey and Adams arrive.  
 " June. C. H. Judd pays first visit to Hunan. Rents premises Yochow.  
 " Mr. and Mrs. B. Broomhall go to Pyrland Road.  
 " July. *China's Millions* first issued.  
 " Oct. 5. Mr. Theodore Howard appointed Chairman of London Council.  
 " Draft of *Principles and Practice* submitted.  
 1876 February. Dr. and Mrs. Harvey sail to start Bhamo Medical Mission.  
 " April. First convert baptized in Honan.  
 " May. Annual Meetings first held in London.  
 " August. Baller and King start for Shensi. Back Wuchang October.  
 " Sept. 7. Hudson Taylor and large party of ladies sail. Arrive Shanghai October 22.  
 " Sept. 13. Chefoo Convention signed. (Ratified May 6, 1886.)  
 " Oct. 17. James and Turner start for Shansi. Border crossed November 15.  
 " " Easton and Parker start for Kansu. Border crossed December.  
 " Nov. 8. Messrs. King, Budd, Easton, and Parker leave for Shensi and Kansu.  
 " Sianfu reached December 21.  
 " Kansu border crossed December 29.  
 " December. Cameron and Nicoll start for Ichang for Szechwan. Captain Yü starts work over Kiangsi Border.  
 1877 Jan. 2. Judd and Broumton start for Kweichow *via* Hunan.  
 " Cross Border February 3.  
 " " J. M'Carthy leaves Chinkiang to cross China. Bhamo reached August 26.  
 " Feb. 10. Turner and James start second journey to Shansi.  
 " Mar. 3. Cameron, Nicoll, and M'Carthy rioted at Ichang.  
 " C. H. Judd at Chungking.

- 1877 May 1. J. M'Carthy reaches Chungking and rents premises.  
 „ May 10-22. General Missionary Conference at Shanghai.  
 „ July. G. Clarke, E. Fishe, and R. J. Landale enter  
 Kweichow.  
 „ Sept. 6. Edward Fishe dies at Kweiyang.  
 „ Nov. 28. Turner and James leave Taiyuanfu for the coast.  
 „ Nov. 30. Dr. Timothy Richard reaches Taiyuanfu.  
 1878 Messrs. David Hill, Turner, and Whiting reach  
 Shansi with relief funds.  
 „ Oct. 23. Mrs. Hudson Taylor and party reach Taiyuanfu.  
 1879 Feb. 5. Mr. B. Broomhall appointed General Secretary.  
 „ Feb. 10. Mr. Theodore Howard appointed Home Director.  
 „ May 8. Mr. and Mrs. Taylor and Mr. Coulthard reach  
 Chefoo. Sanatorium, etc., decided upon.  
 „ November. Mr. and Mrs. G. King settle at Hanchungfu,  
 Shensi.  
 1880 January. Mr. and Mrs. G. Clarke and Mr. and Mrs. Nicoll  
 reach Chungking.  
 „ February. Mr. and Mrs. G. Clarke settle at Kweiyang.  
 „ Feb. 19. Mrs. Wm. M'Carthy and Miss Kidd, with escort,  
 start for Kweichow *via* Hunan.  
 „ March 1. Misses Wilson and Faussett start for Shensi.  
 „ April 7. Dr. and Mrs. Schofield and Mr. R. J. Landale sail  
 for China.  
 „ August. Mr. Taylor and Mr. Coulthard made first journey  
 along Kwangsin River.  
 „ Oct. 18. Dorward starts for Hunan.  
 „ Nov. 29. Stevenson and Soltau start first journey across  
 China, west to east.  
 1881 January. Mr. and Mrs. G. Parker and Miss Wilson settle at  
 Tsinchow, Kansu.  
 „ March. Mr. and Mrs. Brounnton, Miss Kerr, etc., start for  
 Kweichow *via* Hunan.  
 „ Mr. W. L. Elliston commences Chefoo School.  
 „ June 7. Mr. and Mrs. G. Clarke settle at Talifu, Yunnan.  
 „ November. Appeal for the Seventy.  
 „ Dec. 24. Mr. and Mrs. Henry Hunt settle at Runingfu.  
 1882 January. Dorward rents premises at Hungkiang, Hunan.  
 Held till December 17, 1883.  
 „ April. Dr. Douthwaite starts his work at Chefoo.

## THE THIRD DECADE

- 1885 Feb. 5. Sailing of the Cambridge Seven.  
 1886 March. Rev. J. W. Stevenson appointed Deputy Director  
 in China.  
 „ August 5. Pastor Hsi set apart.  
 „ November First Meeting of China Council.

- 1887 Jan.-Dec. Sailing of The Hundred.  
 „ September. Inglesby House and site of new London Headquarters bought.
- 1888 July. Mr. Taylor's first visit to North America.  
 „ Sept. 25. Departure of first North American C.I.M. party.
- 1889 June. London Ladies' Council formed.  
 „ July. Mr. Taylor's second visit to North America.  
 „ September. Mr. Berger by generous gift founds Superannuation Fund.  
 „ October. Scottish Auxiliary Council formed.  
 „ „ Mr. Taylor issues "To Every Creature."  
 „ November. Mr. Taylor visits Sweden and Norway.
- 1890 January. Miss Soltau takes over Women's Department, London.  
 „ Feb. 18. New C.I.M. premises at Shanghai occupied.  
 „ March. Date of Mr. G. Soltau's letter from Australia.  
 „ April 29. Rev. Charles H. Parsons, first member from Australasia, arrives at Shanghai.  
 „ May 7-20. General Missionary Conference, Shanghai.  
 „ May 21. Formation of Australasian Council authorized by cable.  
 „ June. Formation of German China Alliance.  
 „ August. Mr. Taylor's first visit to Australia.  
 „ Nov. 20. Sailing of first Australasian C.I.M. party.
- 1891 January. Sailing of first Scandinavian China Alliance Party.  
 1893 Mr. Frost appointed Home Director in North America.

## THE FOURTH DECADE

- 1895 March. Mr. B. Broomhall retires from Secretaryship.  
 „ April. Opening of New Offices on Newington Green.  
 „ April 17. Treaty of Shimonoseki closes Chino-Japanese War.  
 „ May. Beginning of Szechwan riots.  
 „ August 1. Kucheng Massacre.  
 „ Oct. 18. Rev. W. W. Cassels consecrated first Bishop of western China.
- 1896 June 15. Foundation Stone of new C.I.M. Chefoo Schools laid.  
 „ Summer. Miss Jacobsen settles in Hunan village.  
 „ July. Mr. and Mrs. Webb settle at Panghai among Black Miao.
- 1897 September. Deeds of House at Changteh, Hunan, obtained.  
 1898 Nov. 4. Murder of Mr. W. S. Fleming in Kweichow.  
 1900 July-Nov. Boxer Crisis.  
 1901 March. Mr. D. E. Hoste appointed Acting General Director.  
 „ June 8. Dr. Keller settles in Changsha, Hunan.

1901. September Boxer Peace Protocol signed.  
 1902. January. Chinese Court returned to Peking.  
 „ „ Messrs. Bruce and Lowis murdered at Shenchow,  
 Hunan.  
 1903 Jan. 1. Mr. D. E. Hoste appointed General Director.  
 „ Jan. 31. Mr. W. B. Sloan appointed Assistant Home  
 Director for Great Britain.

## THE FIFTH DECADE

- 1905 June 3. Mr. Hudson Taylor died.  
 „ September. Abolition of old Educational System.  
 1906 May 30. Important Anti-Opium Debate in Parliament.  
 „ „ Large Ingathering among Aborigines from this  
 year.  
 „ „ Urumchi made Headquarters by Mr. George  
 Hunter.  
 1908 Nov. 14. Death of Emperor Kwang Hsü and Empress  
 and 15. Dowager Tsu Hsi.  
 1911 Oct. 9. Outbreak of Revolution.  
 „ Oct. 22. Murder of Mrs. Beckman, Mr. Vatne, and six  
 children at Sianfu.  
 1912 Feb. 12. Abdication of Manchu Dynasty.  
 1913 April 27. Day of Prayer appointed by Chinese Government.  
 „ May 7. Total Cessation of Indo-Chinese Opium Trade  
 announced in Parliament.  
 1914 August 1. Commencement of Great European War.  
 „ September. Rev. J. Stuart Holden appointed Home Director  
 in Great Britain.

## APPENDIX III

## STATISTICS

## THE FIVE DECADES COMPARED

End of	Stations.	Out- Stations.	Chapels.	Schools.	Organized Churches.	Mission- aries.	Paid Chinese Helpers.	Unpaid Chinese Helpers.	Baptized from Com- mencement.
First Decade <sup>1</sup> . . .	13	38	?	?	28	36	76		?
Second Decade . . .	30	44	67	16	45	137	106		1,764
Third Decade . . .	121	123	233	46	149	604	309	108	7,173
Fourth Decade . . .	200	521	703	150	418	825	820	332	18,625
Fifth Decade . . .	227	1100	1294	372	754	1063	1694	1071	50,771

<sup>1</sup> The figures are only approximately correct.

SUMMARY OF THE MISSION'S TOTAL INCOME FROM THE COMMENCEMENT,  
APART FROM ASSOCIATE FUNDS

Great Britain . . . . .	£1,304,642 14 1
North America, G. \$1,204,103.14 = . . . . .	240,820 12 7
Australa . . . . .	93,128 14 2
China . . . . .	111,409 14 0
Total . . . . .	<u>£1,750,001 14 10</u>

C.I.M. STATISTICS OF THE LAST DECADE

January 1.	Stations and Missionaries.			Paid Native Helpers.					Communicants in Fellowship.		Baptized Persons.		Organised Churches.	Chinese Contributions during year. £ Sterling.	Schools.				Hospitals, Dispensaries, and Opium Refuges.	Income from all Sources of Preceding Year.				
	Stations.	Out-Stations.	Chapels.	Missionaries and their wives (incl. Associates).	Ordned Pastors.	Asst. Preachers.	School Teachers.	Chapel Keepers, etc.	Bible Women.	Unpaid Chinese Helpers.	Male.	Female.			Baptized in previous year.	Baptized from commencement.	Schools.	Pupils.			Boarding.	Day.	Schools.	Pupils.
1906	205	632	827	849	18	365	169	206	130	394	9,460	4,618	2541	21,648	476	..	66	1166	122	1831	7	37	101	72,926
1907	204	719	915	875	20	407	197	208	156	443	11,089	5,880	3604	24,669	520	..	75	1501	123	2157	9	45	106	78,731
1908	206	769	970	900	18	448	208	227	151	546	12,429	6,625	2804	27,603	547	1684	82	1630	119	2207	8	42	88	93,199
1909	211	790	995	928	15	492	237	242	171	560	13,575	7,418	2540	30,217	567	1715	77	1597	139	2479	9	34	84	84,111
1910	211	838	1045	933	15	527	280	266	173	751	14,902	8,193	2902	33,705	611	1941	85	1926	174	3258	8	35	76	74,746
1911	215	840	1043	968	18	551	304	263	200	702	16,215	8,940	2837	36,469	615	2080	101	2207	170	3637	8	46	59	74,985
1912	221	871	1074	1009	21	568	346	272	213	754	16,957	9,397	1893	38,490	618	1904	105	2795	203	4022	6	50	57	90,229
1913	224	901	1118	1040	20	593	325	285	212	755	17,497	9,847	2586	40,786	654	1653	83	2153	159	3425	7	43	34	76,134
1914	227	1006	1127	1076	17	645	365	295	249	1001	19,345	11,365	4546	45,754	721	2513	103	2572	219	5140	9	68	39	95,054
1915	227	1100	1294	1063	21	658	450	307	258	1071	21,879	12,951	5017	50,771	754	2712	135	4295	237	5412	10	68	50	82,326





# INDEX

- Abeel (Rev. D.), arrival in China, 5
- Aborigines—  
 work amongst, 237-241, 274-281  
 baptismal names, 280  
 rules of Church membership, 280  
 medical work amongst, 330
- Adam (J. R.)—  
 with Mr. Windsor, recovers Fleming's  
 body, 240  
 his work amongst the tribes, 274
- Adams (Mr.)—  
 joins the Mission, 103  
 goes to Bhamo, 106
- Aim of the Mission, 89-90
- Alabaster (Consul Charles), commenda-  
 tion of the Mission, 155
- Alcock (Sir Rutherford), 55  
 and Yangchow Riot, 59
- Aldersey (Miss), first single lady to  
 enter China proper, 122
- Alexander (B.), 234
- Ambler (P. V.), volunteers for Shansi,  
 243
- American Centre of C.I.M.—  
 chapter on, 183-190  
 beginning of work, 184  
 first workers, 186  
 provisional Council, 187  
 permanent Council, 188  
 "American *Lammermuir* party,"  
 187
- American Methodist Episcopal Mission,  
 in Kiukiang, 65
- American Presbyterian Mission—  
 Rev. A. Whiting's work and death,  
 109  
 Mr. Leaman starts for Chengtu, 113  
 two lady workers at Sayow, 123  
 in Hunan, 232
- Amoy opened to foreign trade, 6
- Amundsen (Mr.), at Tatsienlu, 284
- Anderson (Dr. and Mrs. J. A.), 298
- Anhui—  
 attempt to open province, 64  
 a preaching tour in, 337-340
- Anjen, opened, 180
- Anking—  
 reached by C.I.M. Missionaries, 64  
 premises secured and riot, 65  
 Training Home appointed, 172
- Anshunfu, premises rented, 274
- Anti-opium campaign in China, 273
- Apostle Thomas, reported as first  
 missionary to China, 4
- Appeal for the Eighteen, the, 99-104  
 for "The Thousand," 193  
 of General Missionary Conference in  
 1877, 191
- Arrow*, seizure of the lorcha, 15
- Associate Missions—  
 division of territory, 210  
 sketch of, 357-365
- Atuntsu, last Tibetan town in Yunnan,  
 113
- Australasia—  
 chapter on, 199-205  
 C.I.M. Council formed, 201  
 first party of workers, 201  
 Australia's "Hundred," 202  
*China's Millions*, first issue, 203
- Bagnall (B.)—  
 appointed Superintendent, 171  
 superintends work in Chibli, 211
- Ballard (T. J. and Mrs.), of H.I.M.  
 Customs, 133
- Baller (F. W.), sails for China, 89  
 visits Shensi, 106, 110  
 escorts Mrs. Taylor to Shansi, 125  
 escorts to Kweichow, 130  
 appointed Superintendent, 171  
 helps at Chefoo, 226  
 his literary work, 300
- Baptisms—  
 rapid progress, 268  
 statistics, 350
- Baptist Missionary Magazine*, Hudson  
 Taylor's articles, 23
- Baptist Missionary Society, 145, 270,  
 296
- Baring-Gould (Rev. B.), C.M.S. Secre-  
 tary, 208

- Barnardo (Dr. Thomas), 29  
acts as Referee, 81
- Barrie (Dr.), 298
- Basis of the C.I.M., 30
- Batang—  
first visited, 113  
work begun, 284
- Bausum (Miss), sails for China, 38
- Beauchamp (Montagu)—  
joins Cambridge Band, 164  
as pioneer-evangelist, 168  
accompanies Mr. Taylor to Australia,  
201  
experience in mass movements, 268
- Beckman (Mrs.), matryred, 323
- Bell (Miss Mary), sails for China, 38
- Benson (Archbishop), 208
- Berger (W. T.), 24  
cares for work at home, 25, 28  
his home, 39  
his letter to the *Times*, 62  
retirement, 80  
his letters *re* finance, 83-85  
special gifts, 175, 220
- Bhamo—  
opened, 103  
site secured, 106  
Medical Mission started, 142
- Bible Christian Mission, three pioneer  
workers, 174
- Bible Training Institutes, 294-296  
a day's programme, 334-335
- Bird (Rev. Alfred), first Honorary  
Secretary of C.I.M. in Melbourne,  
199-201
- Blatchley (Miss E.)—  
sails for China, 38  
goes to Soochow, 54  
in Yangchow, 57  
as unofficial Secretary, 86  
death of, 93  
Dr. Grattan Guinness' tribute to, 94
- Blind, work amongst the, 293
- Bolton (H. E.), school work at Panghai,  
239
- Borden (Wm.), Memorial Hospital, 299
- Botham (Mr.), Assistant Superin-  
tendent in Shensi and Kansu,  
211
- Bowyer (Miss) (Mrs. Baller)—  
sails for China, 38  
settles in Chinkiang, 76  
ill with smallpox, 87  
returns to China, 89
- Boxer Crisis, the, 242 *et seq.*
- Bridgman (Dr. E. C.), arrival in China, 5
- Brighton, Hudson Taylor's decision and  
prayer at, 25
- British and Foreign Bible Society, 64,  
218, 288
- Broomhall (B. and Mrs.)—  
move to Pyrland Road, 116  
appointed General Secretary, 117  
Mrs. Broomhall's call to care for Mr.  
Taylor's children, 125  
a widow's letter, 174  
Council minutes *re*, 222
- Broomhall, Hudson, 167
- Broomhall (Miss) (Mrs. Hoste), 167
- Broumton (J. F.)—  
joins Mission, 104  
starts for Kweichow, 107  
travels through Hunan into Kwei-  
chow, 111  
first Protestant Missionary to settle  
in Kweichow, 237  
as Treasurer, 316
- Broumton (Mrs.), wrecked in Hunan,  
130
- Brown (G. Graham), 221
- Bruce (J. R.), murdered in Hunan,  
234, 254
- Budd (C.)—  
joins Mission, 104  
goes to Shensi, 106  
reaches Yennanfu in Shensi, 110
- Burdon (Rev. J. S.), 14
- Burns (Rev. William), 14, 15
- Burrows Memorial Bible Training  
Institute, 295
- Byron (Miss), 179
- Cable (Miss M.), 343
- "Cambridge Seven, The," 163-169
- Cameron (Dr. J.)—  
joins Mission, 104  
starts for Ichang, 107  
brief survey of journeys, 113  
his death, 204  
visits Tibetan border, 282
- Canadian Methodist Mission rioted, 216
- Cardwell (J. E. and Mrs.), 52  
itinerations in Kiangsi, 66, 76, 89  
superintends Kweiki, 139
- Carr (Dr. J. C.), 297
- Carr (Dr. Sidney H.), 297
- Cassels (W. W.)—  
meets (London Council), 164  
consecrated Bishop, 168, 208  
takes charge of Paoning work, 207  
report *re* mass movements, 268  
his report on revival, 271
- Chalice (John), appointed on Home  
Council, 81
- Chang Chih-tung (Viceroy), 245
- Changsha—  
opened, 182  
premises bought, 234  
hospital work, 298
- Chao (H.E.), 285, 286

- Chapman (Miss), 250  
 Chapman (Rev. Samuel), his death, 202  
 Chapman (Robert) acts as Referee, 81  
 Chefoo Convention signed, 105  
   its terms, etc., 106  
 Chefoo, Mr. Taylor's first visit to, 133  
 Chefoo Schools, 134, 225-229  
 Chekiang, divisions of, 90  
   martyrs in, 250  
 Chenchowfu opened, 298  
 Chenery (Chas.), accidentally drowned, 240  
 Chenghsien, occupied, 66  
 Chengtu—  
   first visited, 113  
   riot, 216  
 Chengtu Bible Training School, 295  
 Chihli, martyrs in, 250  
 China Council, first meeting, 172  
 "China Inland Mission," adoption of the name, 31  
   date of organization, 99  
   becomes international, 183  
 China Medical Missionary Association  
   Reception at Peking, 342  
*China's Millions*, first issue, 118  
*China's Spiritual Need and Claims*, publication of, 27  
 Chinese Evangelization Society, 6, 11, 16, 94  
 Chinese Government, proposed regulations for control of Missions, 73  
 Chinese Missionary Society formed, 88  
 Chinese students in Japan, 264  
 Chinese Turkestan, 287  
 Chinkiang—  
   premises rented, 55  
   its strategic importance, 63  
   new mission premises occupied, 66  
   centre for women's work, 75  
 Chino-Japanese War, 182, 216  
 Christian and Missionary Alliance, 211 in Hunan, 232  
 Chronological Summary, 366-371  
 Ch'ü (Mr.), ordained Pastor of Taning and Sichow, 168  
 Chungking, premises rented, 112  
 Church Missionary Society, 207, 208, 217  
 Church of England Zenana Missionary Society, 217  
 Clark (Dr. W. T.), 297, 298  
 Clarke (George)—  
   joins Mission, 104  
   starts for Kweichow, 107  
   travels into Kweichow, 111  
   starts for Kwangsi, 111-112  
   goes to Yunnan, 131  
   death of Mrs. Clarke, 131  
 Clarke (Samuel)—  
   sails for China, 125  
   at Panghai, 238  
   at Kweiyang, 237  
 Clinton (Mr.), 232  
 Coates (Mr. and Mrs.), at Weiku, 285  
 Coborn Road, 29, 34, 39  
 Compensation, Mission's policy, 60, 255-257  
 Continent, first C.I.M. meetings on the, 133  
 Conway (H. S.), 329  
 Cooper (E. J.), 226  
 Cooper (W.)—  
   appointed superintendent, 171  
   as Travelling Director and death of, 250  
 Cordon (Henry and Mrs.), in Soochow, 54  
 Coulthard (J. J.)—  
   sails for China, 133  
   accompanies Mr. Taylor, 139, 210  
 Council (Home) formed in London, 81  
   for North America, 188  
   for Australasia, 200  
 Cox (Dr.), 298  
 Cox (Rev. Josiah), first Protestant missionary to enter Hunan, 146  
 Crickmay (Miss), accompanies Mrs. Taylor to Shansi, 125  
 Crombie (G. and Mrs.)—  
   settled at Fenghwa, 44  
   open Ninghaihsien, 53  
   leave for furlough, 71  
   resume work at Fenghwa and Ninghai, 87  
 Cumberland Presbyterian Mission, in Hunan, 232  
 Date of Mission Year changed, 99  
 Dawo opened, 285  
 Denominational districts arranged, 209  
 Deputy Director in China appointed, 171  
 Desgraz (Miss) (Mrs. Tomalin)—  
   sails for China, 38  
   goes to Yangchow, 55  
   settles in Chinkiang, 76  
 Dick (Mr.), appointed colleague of Dorward, 150  
 Dividing the Field, 206-212  
 Doherty (Mr.), 294  
 Dorward (Adam)—  
   sails for China, 125  
   the man and his work, 146-152  
   appointed Superintendent, 171  
   his death, 204, 231  
 Douthwaite (Dr. A. W.), 135, 137, 138, 139, 142, 297, 305

- Dress, regulation of Mission regarding Chinese, 31
- Dreyer (F. C.), his Bible School work, 295
- Duff (George H.), 181, 187
- Duncan (George)—  
sails for China, 38, 50, 51  
in Yangchow, 57  
rents premises in Tsingkiangpu, 64  
at Nanking and Anking, 75, 76  
leaves China, and dies, 87, 88
- Dyer (Rev. Samuel), 16  
his love for China, 98  
a quotation, 214
- Dyer (Miss Maria), married to Mr. Taylor, 123
- Early journeys of women, summary of, 132
- East India Company, 5
- Easton (G. F.)—  
joins Mission, 104  
goes to Kansu, 107, 110  
appointed Superintendent, 171, 211  
"Ebenezer" and "Jehovah Jireh,"  
adopted as mottoes of C.I.M.,  
16
- Edgar (Huston)—  
describes journey to Batang, 282  
reopens Tatsienlu, 284
- Edicts, denunciatory, 244
- Edkins (Dr.), 14
- Educational developments in China, 263  
for C.I.M. educational work, *see*  
Schools and Bible Training In-  
stitutes
- Edwards (Dr. E. H.), 145, 296
- Elliot (Dr.), reopens medical work at Paoning, 297
- Elliston (W. L.), commences school work at Chefoo, 134
- Emperor of China—  
abdication, 244  
death, 322
- Empress Dowager, *de facto* ruler of China, 244, 322
- Entwistle, Mr. and Mrs., escape from Liuanchow, 330
- Evangelization of the World, The*, publi-  
cation of, etc., 166
- Evangelization, the special aim of the Mission, 89-91
- Expansion during years 1888-1891, 203
- Facts about Finance, 302-313
- Falconer (Ion Keith), 145
- Famine of 1877 and 1878, 109, 123
- Fasting and prayer, institution of days of, 34
- Faulding (Miss)—  
sails for China, 38  
married to Mr. Taylor, 79  
goes to Shansi, etc. *See* Mrs. Hudson Taylor
- Faussett (Miss), starts for Hanchungfu, 127
- Fay (Miss Lydia), first single lady sent to China from America, 123
- Fenghwa occupied by Mr. and Mrs. Crombie, 44
- Finance, 31, 36, 37, 39, 42, 47, 51; some early figures, 83-85; in 1874, 92; in 1878, 119; in relation to candidates, 120; timely gifts, 121, 125; for the seventy, 158-160; for the hundred, 174; in North America, 184, 189; during Boxer crisis, 249; chapter on, 302-313
- Finnish Free Church, 364
- Fish (Dr. and Mrs.)—  
amongst the tribes, 278, 298  
first medical journey, 330-333
- Fishe (Charles T.), 29  
sails for China, 67  
acts as secretary in China, 71  
at Yangchow, 75
- Fishe (Edward), 29  
visits Sienkü, 72  
starts for Kweichow, 107  
travels into Kweichow, 111  
starts for Kwangsi, death, 111-112
- Fitzsimons (Miss Cassie), sails for China, 187
- Fleming (William S.), first C.I.M. martyr, 202, 239
- Foreign Missionary Society, 285
- Foreign works translated into Chinese, 263
- Franco-Prussian War, 69
- Franson (Rev. F.), 194  
his letter, 196  
visits China, 210
- French (Miss E.), 343
- French (Miss F. L.), 343
- Friedenshort Deaconess Mission, 364
- Frost (Henry W.)—  
meets Mr. Taylor, 183  
personal experiences, 188  
appointed Secretary and Treasurer;  
and, later, Home Director, 188, 189  
in Chefoo, 307
- Froyland (Dr.), killed at Laohokow, 330
- Gamble (W.), entertains *Lammermuir* party, 40
- Gardiner (Miss J. D.), sails for China, 187
- Garland (Miss S. J.), her Chinese Braille system, 294

- German China Alliance Mission—  
 formed, 194  
 increase of sphere, 211  
 short account of, 361
- German Women's Missionary Union,  
 363
- Gibson (Miss)—  
 appointed to Chüchowfu, 177  
 settles at Hokow, 179
- Girls' School work, beginning of, 75
- Girls' School in China, first, 122
- Goforth (Rev. J.), his revival work,  
 269
- Goodall (T. W.), 224
- Gough (Rev. F. F.), of the C.M.S., 22
- Gowman (C. G. and Mrs.), 278
- Grainger (A.), his Bible School work,  
 295, 334
- Granville (Lord), urges Mission to  
 abandon Yangchow, 75
- Gray (Miss), accompanies Mr. Taylor in  
 Kiangsi, 178
- Green (Mr.), Pioneer American Presby-  
 terian Missionary in Hangchow, 42
- Green (C. H. and Mrs.), 250
- Gregg (Miss Jessie), 250  
 her special evangelistic missions, 343-  
 344
- Guinness (Dr. Grattan)—  
 Mr. Taylor visits his theological class,  
 29  
 acts as Referee for Mission, 81  
 his tribute to Miss Blatchley, 94
- Guinness (Dr. Whitfield), 297
- Gutzlaff (Dr. Karl), 5, 10, 122
- Hall (William), appointed on Home  
 Council, 81
- Hall (J. C.), besieged in Siningfu, 218
- Hampson (Mr. and Mrs.), 234  
 work amongst scholars, 334
- Hanchungfu opened, 110, 127
- Han En-show, a Hunan official's con-  
 verted son, 233
- Hangchow—  
 as a centre of operations, 30, 42, 43  
 Boarding School started, 48  
 dispensary work, 48  
 Church membership in 1868, 53  
 Chinese Missionary Society formed,  
 88  
 Boys' School transferred to Chin-  
 kiang, 88  
 Girls' School transferred to Shao-  
 hingfu, 88  
 Bible Training School, 294
- Hanlin Library burned, 246
- Hannington (Bishop), 145
- Hardman (M.), 316
- Hart (Dr.), 217
- Harvey (T. P.)—  
 sails for China, 67  
 itinerates in North Kiangsu, 76  
 takes a medical course, 88, 141  
 goes to Bhamo, 106
- Hayward (J. N.), 317
- Healing the sick, 141-145, 296-298
- Helmer (F. F. and Mrs.), appointed to  
 Toronto, 190
- Helmer (J. S. and Mrs.), their ministry  
 in Toronto, 189, 308  
 death of Mrs. Helmer, 189
- Henrietta Bird Memorial Hospital, 297
- Hewitt (Dr. J. W.), 250
- Hill (Rev. David), in Shansi, 109
- Hill (R. H.), appointed Honorary Secre-  
 tary with Henry Soltau, 81
- Hokow, Mr. Taylor's first visit, 139
- Holden (Rev. J. Stuart), appointed  
 Home Director, 351
- Holliday (Miss), 224
- Holmgren (Mr.), Secretary of Swedish  
 Mission in China, 194
- Home Department—  
 in Great Britain, 79-85, 116-121, 220-  
 224, 314  
 in North America, 183-190  
 in Australasia, 199-205
- Honan—  
 commencement of itinerant work,  
 131  
 first workers compelled to retire, 132
- Honanfu, visited by Henry Taylor, 102
- Hongkong, its cession to England, 6
- Horne (Miss), travels with Mrs. Taylor  
 to Shansi, 125
- Horne (W. S.), 181—  
 sails for China, 187  
 forward movement, 243  
 his Bible School work, 295
- Horsburgh (Rev. J. Heywood), leads a  
 band of workers to China, 207
- Hoste (D. E.)—  
 one of Cambridge band, 164  
 in Shansi, Australia, and Honan,  
 168, 211  
 appointed Acting General Director,  
 168-169, 256  
 during Boxer crisis, 247, 258  
 appointed General Director, 264  
 in Liebenzell, 363
- Howard (Theodore)—  
 appointed on Home Council, 81  
 becomes Chairman of Council, 118  
 becomes Home Director, 118, 223  
 death, 351
- Howell (George), 317
- Hoyte (Dr. S.), 297
- Hsi (Pastor), 108, 167—  
 Mr. Taylor visits his home, 211

- Hsi (Mrs.), 343  
 Hsieh (Evangelist), his revival work, 272  
 Hsü Pao-san (General), 62  
 Hunan—  
   ladies travel through, 130  
   pioneer work in, 146-152  
   C.I.M. work commenced, 146  
   walled cities of, 152  
   riots, 233  
   the opening of, 230-236  
 Hundred—  
   prayer for the, 172  
   an analysis of, 175  
 Hungtung Bible Training Institute, 295  
 Hunnex (W. J.), sails for China, 133  
 Hunt (Henry)—  
   marries Miss Smalley, 131  
   sails for China, 133  
 Hunter, M.A. (Rev. George), 209  
   his work in Hunan, 231  
   his death, 233  
 Hunter (G. W.)—  
   begins work in Chinese Turkestan, 288  
   Dr. Morrison's tribute, 290  
 Hwangyen occupied, 66  
 Hwochow opened, 168, 343
- Income. *See* Finance  
 Independent Church Movement, 325  
 Institutional work, 291-301  
 Irvin (Miss Grace), sails for China, 187  
 Iyang opened, 180
- Jackson (J. A.), sails for China, 38;  
 goes to Shaohingfu, 44; robbed at  
 Taichowfu, 49; visits Wenchow,  
 49; opens Hwangyen, 66; itinerates  
 in Chekiang, 77  
 Jacobsen (Miss), 231  
 James (F.)—  
   joins Mission, 104  
   goes to Shansi, 107, 108  
 James (Mrs.), travels inland, 126  
 Jaochow—  
   opened, 243  
   Hospital built, 298  
 "Jehovah Jireh" and "Ebenezer,"  
 adoption as mottoes of C.I.M., 16  
 Johanson (Mr.), at Tatsienlu, 284  
 Johnson (Mr.), agent of B. and F.B.S.,  
 murdered, 64  
 Jones (John and Mrs.), 15, 16, 39  
 Journeys, summary of early, 114, 115,  
 132  
 Judd (C. H. and Mrs.), on their way  
 to China, 52; take charge at Chin-  
 kiang, 75; return to China in 1873,  
 89; visits Hankow and Wuchang,  
 92; settles in Wuchang, 92; enters  
 Hunan, 102; journey to Kweichow,  
 107, 111; settles at Chefoo, 134  
 Judd, Jun. (C. H.), volunteers for  
 Shansi, 243  
 Judd (Dr. F. H.), 228  
   opens Jaochow, 243  
   joined by Dr. Dansey Smith, 298
- Kaifeng—  
   visited by Henry Taylor, 102  
   the last capital opened, 131  
   medical work commenced, 297  
 Kampmann (F.), opens Paoking, 234  
 Kan River, work on, 182  
 Kanchow opened, 182  
 Kang Hsi, death of, 5  
 K'ang Yü-wei, 244  
 Kansu—  
   entered, 107  
   Mohammedan Rebellion, 217  
 Keller (Dr. F. A.)—  
   in Hunan, 233, 298  
   his Bible Conferences, 235  
 Kelly (Dr.), 299  
 Kerr (Miss), wrecked in Hunan, 130  
 Kian opened, 182  
 Kiaochow seized by Germany, 243  
 Kidd (Miss), sets out for Kweichow,  
 129  
 King (George)—  
   joins Mission, 104  
   visits Shensi, 106  
   marries Miss Emily Snow, 126  
   death of Mrs. King, 128  
 King, jr. (Dr. George), medical work  
 amongst Moslems, 298  
 King (W. Y. and Mrs.), appointed to  
 Philadelphia, 190  
 Kingtzekwan visited, 110  
 Kinhwafu—  
   premises rented, 53  
   Dr. Douthwaite rents a house, 137  
 Kiukiang opened, 65  
 Kitchen (Dr.), letter *re* funds, 308  
 Kitchen (Philip), appointed Treasurer  
 in Australia, 201  
 Knight (W. Percy), his Bible Class  
 work, 295  
 Kreyer (Mr.), Pioneer American Baptist  
 Missionary in Hangchow, 42  
 Kublai Khan, founder of Mongol  
 Dynasty, 4  
 Kwangchow-wan, taken possession of  
 by France, 243  
 Kwangfeng opened, 180  
 Kwangsin River, the, 176-182  
   first conference, 180  
   first Christian Church, 138  
 Kweichow entered, 107, 111

- Kweiki—  
 Mr. Taylor's first visit, 139  
 baptism of first convert, 178
- Lachlan (Mrs.), 321. *See* Miss Macintosh
- Lady missionaries, first to travel inland, 126
- Lammermuir Party, the, 34  
 sets sail, 38  
 arrival at Shanghai, 39  
 crew subscribe to Mission, 42  
 more fully inaugurates Mission, 99
- Lanchi, work commenced, 71
- Lanchowfu reached, 110  
 premises secured, 182
- Landale (R. J.)—  
 first sails for China, 104  
 journey to Kweichow, 107, 111  
 returns to China, 143
- Lawrence (Rev. A.), of C.M.S., 295
- Lawson (James), 181  
 sails for China, 187
- Laymen as missionaries, the Rev. Henry Venn's declaration, 24
- Letters to China, cost of, in 1854, 12
- Lewis (Rev. W. G.), of Bayswater, 23
- Li (Evangelist), 233
- Liabilities and income in 1874, 92
- Liebenzell Mission, 211  
 takes over Changsha, 235  
 short account of, 362
- Li Hung-chang (H.E.)—  
 and the Chefoo Convention, 105  
 his influence in famine relief, 124  
 ejected from Foreign Office, 244  
 memorializes Empress Dowager, 245  
 signs protocol, 259  
 his death, 260
- Lin (Commissioner), his burning of opium chests, 6
- Litang first visited, 113
- Littler (Miss), settles at Changshan, 179
- Liu Kuen-yi (Viceroy), 245  
 suppresses proclamation, 250
- Lockhart (Dr.)—  
 Hudson Taylor's introduction to, 13  
 begins work at Macao, 141
- London Missionary Society—  
 in Malay Peninsula, under title of Ultra Gangees Mission, 5  
 at Chinkiang, 55  
 in Hunan, 232
- Lord (Mrs.), of Ningpo, 38
- Los Angeles Bible House, 295
- Lowis (R. H.), murdered in Hunan, 234
- Lucas (Miss E. M.), sails for China, 187
- Luhó visited, 71
- Lutley (Albert), his revival work, 269
- Macao taken by Portuguese, 4
- Macartney (Rev. H. B.), 199
- Mackintosh (Miss)—  
 appointed to Chüchowfu, 177  
 to Kiangsi, 178  
 appointed to Yüshan, 179  
*See* Mrs. Lachlan, 321
- Magee (Bishop), 59
- Mair (A.), preaching tour in Anhwei, 337-340
- Marchbank (Miss), 180
- Marches of the Mantze*, 286
- Marco Polo, 4  
 as Mandarin, 55
- Margary (A. R.), murder of, 102
- Markwick (Mr.), 110
- Martin (J. B.), 221
- Martyn (Henry), 145
- Martyrs of China—  
 their number, 246, 250  
 their letters, 251  
 names of, 253, 254  
 memorial services, 258
- Mass movements and revival, 267-273
- Mathieson (J. E.), 174
- M'Carthy (Frank), 228
- M'Carthy (John), 29; sails for China, 43; roughly handled at Huchowfu, 49; in charge at Ningpo, 64; takes charge of Siaoshan, 71; visits district of Hangchow, 72; goes to Anking, 88, 107; journey across China, 107; appointed Superintendent, 171; his deputation work, 177; superintends Kwangsin river district, 181
- M'Carthy (Mrs. Wm.), sets out for Kweichow. *See* Broumton, Mrs., 129
- M'Carthy (Wm. and Mrs.), sail for China, 133
- M'Farlane (Miss), settles at Yüshan, 179
- M'Ilvaine (Mr.), of American Presbyterian Mission, 124
- M'Kenzie (Miss Rebecca), sails for China, 187
- M'Kie (G.), 250
- M'Lean (Miss J.), sails for China, 38
- M'Lean (Miss M.), sails for China, 43
- Meadows (J. J.),  
 sailed for China, 22, 99; death of first Mrs. Meadows, 35; in charge at Ningpo, 43; visits Shaohingfu, 44; robbed at Taichowfu, 49; rents premises in Soochow, 54; opens Anhwei, 64; first furlough, 75, 77; his long ministry, 103; appointed superintendent, 171; death of second Mrs. Meadows, 204; his death, 351

- Medhurst (W. H.), British Consul at Shanghai, 58
- Medical Missions, in China, 6
- Medical work—  
at Hangchow, 48  
beginnings of C.I.M., 141-145  
continued, 296-299
- Meikle (John), 181, 187
- Mesny (General), 111
- Metcalf (G. E.), 278
- Miller (Alexander), his Bible School work, 296
- Milne (Dr. W.), 2, 5
- Missionary Band: a Record of Consecration and an Appeal*, 166
- Missions in China at close of 1874, 95
- Mohammedan Rebellion of 1873, 103  
in Kansu, 217
- Mohammedans, work for, 298, 301
- Mongol Dynasty, fall of, 4
- Monro (Miss Jeannie), sails for China, 187
- Monte Corvino (John de), his translation work, 4
- Moody and Sankey's second Mission in Great Britain, 163
- Morrison (Dr. Robert), 5, 122, 141, 218
- Morrison (Dr., *Times* Correspondent), 290
- Morton (Rev. Lockhart), 199
- Mottoes of C.I.M., "Ebenezer" and "Jehovah Jireh," adopted, 16
- Moule (Bishop G. E.), 42, 207
- Moyes (Mr.), at Tatsienlu, 284
- Muir (J. R.)—  
visits Batang, 285  
his journeys in Tibetan territory, 286
- Muir (Mrs.), first foreign woman to visit Batang, 285
- Müller (George), acts as Referee, 81
- Murray (Miss C. K.), accompanies Mr. Taylor in Kiangsi, 178
- Murray (Ebe), 228
- Murray (Miss M.), accompanies Mr. Taylor in Kiangsi, 178
- Nanchangfu Bible Training School, 295
- Nanking—  
occupied, 45, 50  
Missionary position in 1867 and 1912, 51  
Treaty of, 6  
Viceroy assassinated, 69
- Napier (Lord), misunderstandings with Chinese Government, 6
- Neale (F. H.), as Secretary in Philadelphia, 190
- Nestorian Tablet, 4, 110
- Newell (Miss), first single lady to go to the Far East, 122
- Newington Green, 220-224
- Nicol (Mr. and Mrs.)—  
sail for China, 38  
occupies Siao-shan, 47
- Nicoll (George)—  
joins Mission, 104  
starts for Ichang, 107  
enters Szechwan, 113  
settles in Chungking, 128  
visits New Zealand, 201
- Nicholls (Arthur G.), his work amongst the tribes, 277
- Nightingale (Florence), quotations from, 20, 30
- Ninghaihsien, opened, 53
- Ningpo—  
opened to Foreign Trade, 6  
Hudson Taylor settles in, 15  
base of operations, 30  
baptisms to end of 1865, 34  
Mr. Meadows in charge, 43  
first Girls' School, 122
- Norris (Herbert L.), his death, 204
- North America. *See* America
- Norwegian Alliance Mission, 361
- Norwegian Mission in China, 193, 194, 211, 361
- Oakeshott (Miss), 321
- Oates (William), 221
- Occasional Paper*—  
first issue, 36  
last issue, 118
- Official rank, demanded and obtained for Roman Catholic Missionaries, 243
- Ogden (Mr.), visits Batang, 285
- Olsson (Emmanuel), 195
- Opium Trade—  
the first war, 6  
British Government relinquish, 273
- Organization and Expansion, 170-175
- Orphan schools, 293
- Orphanage fund, New York, 293
- Orr Ewing (A.), 258  
accompanies Mr. Taylor to Shansi, 167  
as Superintendent, 181
- Palmerston (Lord), 15
- P'an (Evangelist), 238
- Panghai, work begun among the Miao, 238
- Paoning opened, 206  
Bible Training Schools, 295  
medical work begun, 297
- Parker (George)—  
joins Mission, 104  
goes to Kansu, 107, 110, 128  
enters Sinkiang, 288



- Parker (Dr. Peter), medical pioneer, 6,  
141
- Parker (Dr.), 15  
leaves China, 16
- Parker (Miss S. C.), sails for China, 187
- Parsons (Rev. Charles H.)—  
sails for China, 199, 200  
his Bible School work, 295
- Pearse (E. S.)—  
joins Mission, 104  
as Superintendent, 181
- Pearse (George), 25
- Pennefather (Rev. William), acts as  
Referee, 81
- Philadelphia Mission Home secured  
(see American Centre), 189
- Pigott (T. W.), 133, 316
- Pingyangfu—  
first visited, 108  
Hospital opened, 297
- Pioneers—  
journeys of early, 108-115  
women, 122-132  
in Hunan, 146
- Polhill-Turner (Arthur), 164, 168
- Polhill-Turner (Cecil)—  
joins Cambridge Band, 164  
rioted at Sungpan, 168  
settles at Siningfu, 283  
opens Tatsienlu, 284
- Pollard (Rev. S.), his work amongst the  
tribes, 276
- Port Arthur, 243
- Porteous (Gladstone and Mrs.), 278
- Powell (Robert and Mrs.), at Panghai,  
240
- Prayer—  
at Brighton, 25  
day of prayer and fasting appointed,  
34, 35  
Saturday prayer meeting, 39, 93  
appeal for, 100  
for Seventy, 155  
for Hundred, 173  
week of, 273  
day of, 273, 325  
*Also see Finances*
- Principles and Practice of the China  
Inland Mission*, first issue, 118
- Printing Press presented to Mission, 34
- Prisoners (Chinese), work amongst,  
340-341
- Proclamation by Governor of Shansi  
*re* compensation, 258
- Protestant and Roman Catholic Mis-  
sions contrasted, 28
- Protestant Episcopal Mission, 123
- Provincial and National Assemblies,  
their first meetings, 322
- Puchowfu, first visited, 108
- Pyrland Road, 116-121
- Racey (J. Hamilton), sails for China, 187
- Radcliffe (Reginald and Mrs.), accom-  
pany Mr. Taylor to America, 184
- Radford (Mr.), his death, 284
- Radstock (Lord)—  
acts as Referee, 81  
a special gift, 119
- Randle (Horace), 104, 139
- Reed (Miss Mary), 200
- Reid (Henry)—  
in Yangchow, 57  
moves to Tsingkiangpu, 64, 74, 77  
retires, 88
- Ren (Evangelist), 232
- Ren (Pastor), his special ministry, 344-  
345
- Republic, establishment of, 324
- Review of first six or seven years'  
work, 77
- Revolution, break out of, 322
- Rhodes (F. H.), his literary work, 301
- Ricci (Matteo), 4
- Richard (Dr. Timothy), 109  
his work for orphans, 124, 126
- Ridley (H. F.), 129, 218
- Riots in China, 56, 216-219, 283
- Ririe (Mrs.), 217
- Roman Catholic Missionaries—  
their entry into China, 4  
a period of persecution, 5  
Protestant Missions contrasted, 28  
Chinese superstitions, regarding, 68  
killed in Hunan, 233  
official rank demanded, 243
- Rose (Miss), sails for China, 38
- Rough (Mr.), 181
- Rudland (W. D.), sails for China, 38;  
goes to Shaohingfu, 44; visits  
Duncan, 51; goes to Yangchow,  
55; takes charge of Taichowfu, 72;  
visits Taiping, 72; death of Mrs.  
Rudland, 93; his literary work,  
301; his death, 351
- Runingfu, Henry Hunt's residence  
there, 131
- Russo-Japanese War, 264
- St. Chrischona Pilgrim Mission, 365
- Sama (Rev. O. N.), wounded at  
Laohokow, 330
- Saratsi, Foundling Home established,  
293
- Satow (Sir Ernest), 74
- Saunders (A. R.), 62, 324
- Scandinavian Alliance Mission, 195,  
210, 270, 360
- Schall (J. Adam von), 5
- Schmidt (Mr.), occupies Soochow, 54

- Schofield (Dr. Harold), 142, 143, 144
- School work—  
beginning of Chefoo School, 135  
beginning of school work generally, 292  
*See also* Bible Training Institutes
- Scottish Auxiliary Council, formed, 221
- Scripture circulation, in year 1872, 89
- Scriptures, translation into Miao language, 279
- Selkirk (Thomas), 202
- Sell (J. R.), 38  
dies of smallpox, 46
- Seventy additional workers, Prayer and Appeal for, 156
- Seventy, the last party of the, 177
- Shackleton (Dr.), 297
- Shanghai—  
opened to foreign trade, 6  
opened as Mission's chief business centre, 89, 316  
Mission premises, 196-198
- Shansi—  
entered, 107, 108, 109  
the famine, 109  
first two stations, 143  
martyrs in, 249
- Sharp (William), 352
- Shaohingfu—  
occupied by Mr. and Mrs. J. W. Stevenson, 44  
first converts baptized, 53
- Shekichen, troubles at, 329-330
- Shelton (Dr.), visits Batang, 285
- Shensi—  
entered, 106  
early work there, 109, 110  
entered by lady workers, 126  
every city visited, 154
- Sheoyang Mission, 145
- Siaoshan occupied, 47
- Siberian railway opened, 263
- Sienkü, visited, 72
- Sinchanghsien, occupied, 71
- Sladen (Major), through Burma into China, 153
- Sloan (W. B.), 223, 363
- Smith (Dr. and Mrs. Dansey), 298
- Smith (Stanley), 164, 168
- Snow (Miss Emily), married to George King, 126
- Society for promoting Female Education in China, India, and the East, 122
- Soldiers, work amongst, 62, 324
- Soltau (George), 81, 200
- Soltau (Miss H. E.), 221, 363
- Soltau (Henry), 81  
settles in Bhamo, 103, 104  
crosses China from west to east, 153
- Soltau (William), assists in work, 117
- Somerset (Duke of), 59
- Soochow—  
occupied, 54  
relinquished, 54
- Sörensen (Mr.), goes to Tatsienlu, 284
- Souter (Mr.), 181, 187
- Southey (John)—  
sails for China, 201, 202  
appointed Home Director for Australasia, 203
- Soutter (Mr.), his grave, 284
- Speer (Dr. Robert), 252
- Stark (James), 320
- Statistics—  
of Roman Catholic and Protestant Missions in 1866, 28  
Missions in China at close of 1874, 95  
of the C.I.M., 372-73
- Stevens (Rev. Edwin), arrival in China, 6
- Stevenson (J. W. and Mrs.)—  
sail for China, 29  
occupy Shaohingfu, 44  
he opens Chenghsien, 66  
takes charge in Ningpo, 88  
settles in Bhamo, 103  
crosses China from west to east, 153  
in Shansi, 167  
appointed Deputy-Director in China, 171  
referred to, 247, 352
- Stock (Dr. Eugene)—  
reference to Yangchow Riot, 59  
*re* Cambridge Band, 165, 208
- Stott (George)—  
sails for China, 29  
settled at Kongpu, 44  
goes to Taichowfu and Wenchow, 49  
his marriage, 50  
his death, 204, 304
- Stott (Mrs.), as Miss Ciggie, sails for China, 67
- Studd (C. T.), 164, 168
- Summary—  
of early journeys, 114, 115  
of early journeys of women, 132
- Sung (Mr.), ordained Pastor of Pingyangfu Church, 167
- Superintendents appointed, 170
- Superstitious fears of Chinese, 56, 68
- Swedish Alliance Mission, 211, 271, 360
- Swedish Holiness Union, 211, 271, 359
- Swedish Mission in China, 193-194, 210, 357
- Szechwan—  
entered, 107  
C.M.S. work, 207  
Diocesan Theological College, 295  
division (Ecclesiastical) of, 207

- Taichowfu—  
 visited, 49  
 Mr. Rudland takes charge, 72  
 its first out-stations, 87  
 medical work, 298
- Taiping visited, 72
- Taiping Rebellion, 13, 42, 136
- Taiyang, first visited, 138
- Taiyuanfu—  
 first visited, 108  
 Dr. Schofield's work, 143
- Takutang, 139
- Talifu—  
 occupied by George and Mrs. Clarke,  
 131  
 medical work, 298
- Tatsienlu—  
 first visited, 113  
 opened, 284
- Taylor (Miss Annie), enters Lhasa  
 territory, 284
- Taylor (Ernest), 243, 258
- Taylor (Henry), sails for China, 89;  
 first journey in Honan, 102
- Taylor (Herbert), 167
- Taylor (Dr. Howard)—  
 to America, 184  
 to the Continent, 194  
 attends Yuan Shih-kai's mother, 298  
 with Mrs. Taylor, accompanies Mr.  
 Hudson Taylor inland, 210  
 Mrs. Howard Taylor's literary work,  
 301
- Taylor (James Hudson), missionary  
 argument, 5; his birth, 8; his  
 conversion, 8; his call, 9-11; sails  
 for China, 11; arrives in China,  
 12; introduction to Dr. Lockhart,  
 13; first missionary journey, 14;  
 adopts Chinese dress, 14; with  
 Rev. William Burns, 14; medical  
 instruments destroyed, 15; at  
 Ningpo, 15; leaves Chinese Evan-  
 gelization Society, 16; marries  
 Miss Maria Dyer, 16; his first  
 appeal, 17; first furlough, 17; re-  
 vision work, 22; his preparation,  
 23; prepares pamphlet, 23; at  
 Brighton, 25; at Perth, etc., 29;  
*re* funds, 31; Chinese dress, 31;  
 returns to China, 38; death of  
 Gracie, 46; visits Soochow, 54;  
 goes to Chinkiang, 54; to Yang-  
 chow, 55; death of Mrs. Taylor,  
 70; second visit to England, 77;  
 marries Miss Faulding, 79; retire-  
 ment of Mr. Berger, 81; return to  
 China in 1872, 82; the missionary  
 spirit, 82-83; visits Hankow, 92;  
 injures spine, 100; appeal for  
 eighteen, 101; sails with party of  
 ladies in September 1876, 105;  
 Mrs. Taylor goes to Shansi, 125;  
 holds meetings on Continent, 133;  
 visits Chefoo, 133; visits Chekiang,  
 139; visits Kwangsin River, 139;  
 his medical work, 141; visits  
 Shansi, 167; visits nine provinces,  
 171; second journey down Kwang-  
 sin river, 178; visits North  
 America, 184; visits the Continent,  
 194; visits Australia, 201; long  
 inland journey, 210; visits home  
 of Pastor Hsi, 211; dies in Hunan,  
 236, 265; various, 247, 256; *re*  
 compensation, 257
- Taylor (William), 181
- Thompson (D. and Mrs.), in charge of  
 Chüchowfu, 177
- Thompson (H. G.), marries Miss Dr.  
 D. M. Watney, 298
- Thor (A. E.), 181
- Thousand—  
 appeal for the, 193  
 the answer, 219
- Tibet, first visited, 113
- Tibetans, work amongst, 282-287
- Tientsin—  
 Treaty of, 15, 28  
 massacre, 68  
 foreign concessions, 263
- Times, The*, anti-missionary article in  
 1868, 59
- Tjäder (C. H.), 258
- Todd (James H.), Secretary in Mel-  
 bourne, 203
- To Every Creature*, Mr. Taylor's leaflet,  
 192
- Tomalin (Edward), 226
- Training Institutions appointed, 172
- Treasurer's Department, Shanghai, 316-  
 319
- Treaty of Nanking, 6  
 of Tientsin, 15, 28
- Trench (Mr.), to Kweichow, 130
- Tribes, among the, 237-241
- Tsechow, first visited, 108
- Tseng Kwo-chuan (H.E.), his influence,  
 124
- Tsinchowfu, premises rented, 111
- Tsingkiangpu, occupied, 64
- Tsingkihsien, first visited, 113
- Tuan Fang (H.E.), 245-248
- Tung (Farmer), 138
- Turner (Miss E.), sails for China, 82
- Turner (Miss Hattie), sails for China, 187
- Turner (J. J.)—  
 joins Mission, 104  
 goes to Shansi, 107  
 his work for orphans, 124

- Urunchi, Mr. Hunter settles there, 288
- Vale (J.), his literary work, 301
- Valignani, his celebrated utterance, 4
- Vatne (Mr.), martyred, 323
- Venn (Rev. Henry), Secretary of C.M.S., 24  
on Annual Reports, 80  
quotation from Life of, 164
- Verbiest, 5
- Wade (Sir Thomas), 102
- Wang Chi-t'ai (Evangelist), 269
- Wang (Evangelist), 283
- Wang Lae-djun, 48, 71, 72, 88, 137
- Warren (Consul-General), 248
- Warren (W. H.), his Bible School work, 294
- Waters (Curtis), 240, 279
- Watney (Miss Dr. D. M.), 298
- Watney (Miss Dr. L. E.), 298
- Way (Miss), 250
- Weatherley (Joseph), appointed on Home Council, 81
- Webb (Mr. and Mrs.), 237, 239
- Webb (Miss), 178
- Weihaiwei, 243
- Wenchow—  
occupied, 49  
a typical Sunday in, 1873, 86
- Wesleyan Missionary Society, 109, 146
- White Wolf, his depredations, 323, 329
- Whiting (Rev. A.), 109
- Whitridge (C. T.), Secretary at Melbourne, 202
- Wilder (Robert P.), at Niagara, 184
- Williams (Dr. S. Wells), 5
- Williams (R.), at Panghai, 240
- Williamson (J.)—  
sails for China, 38  
goes to Siaoshan, 48  
Huchowfu, 48  
in Kiangsu, 63  
to Anhwei, 64  
Pastor of Fenghwa, 71
- Williamson (Miss), 224
- Wiison (Dr. Millar), opens hospital at Pingyangfu, 297
- Wilson (Dr. William)—  
joins the Mission, 145  
use of native material, 296  
among students, 299
- Wilson (Miss), starts for Hanchungfu, 127
- Windsor (T.), with Mr. Adam, recovers Fleming's body, 240  
rents premises at Anshunfu, 274
- Women's work—  
beginning of, 75  
pioneers, 122-132  
number of women workers in China in 1866, 123  
first missionary ladies to travel inland, 126  
first ladies to settle in Szechwan and Kweichow, 129  
some privations, 129  
ladies travel through Hunan, 130  
summary of early journeys of women, 132  
in Kwangsin river district, 178  
Bible School at Hwochow, 343
- Wood (F. M.), 221, 223
- Wuchang, premises rented, 92, 100
- Wylie (Rev. J.), murdered, 216
- Xavier (Francis), 4
- Yachow, first visited, 113
- Yangchow—  
premises rented, 55  
Mr. Taylor visits, 55  
the riot, 56  
contrasts, 62  
riot threatened, 74  
urged to abandon, 75  
Training Home, 172
- Yangkow, opened, 180
- Yangtze Valley riots, 203
- Yao (Dr.), 273
- Yao (Evangelist), 231
- Yennanfu, first visited, 110
- Yochow, house rented, 102
- Yuan Shih-kai (H.E.), 244  
elected President, 323  
worships at Altar of Heaven, 326  
welcomes medical missionary delegates, 342
- Yü-Hsien (H.E.), 246, 249
- Yü Liang-shih, a zealous convert, 138
- Yung Lu (H.E.), 246
- Yunnan, early work there, 112
- Yüshan, first house rented, 138
- Yü Yuh-shan (Captain), a zealous Buddhist converted, 137

THE END

# MAP OF CHINA.

Only Stations of the China Inland Mission are marked on this Map.

