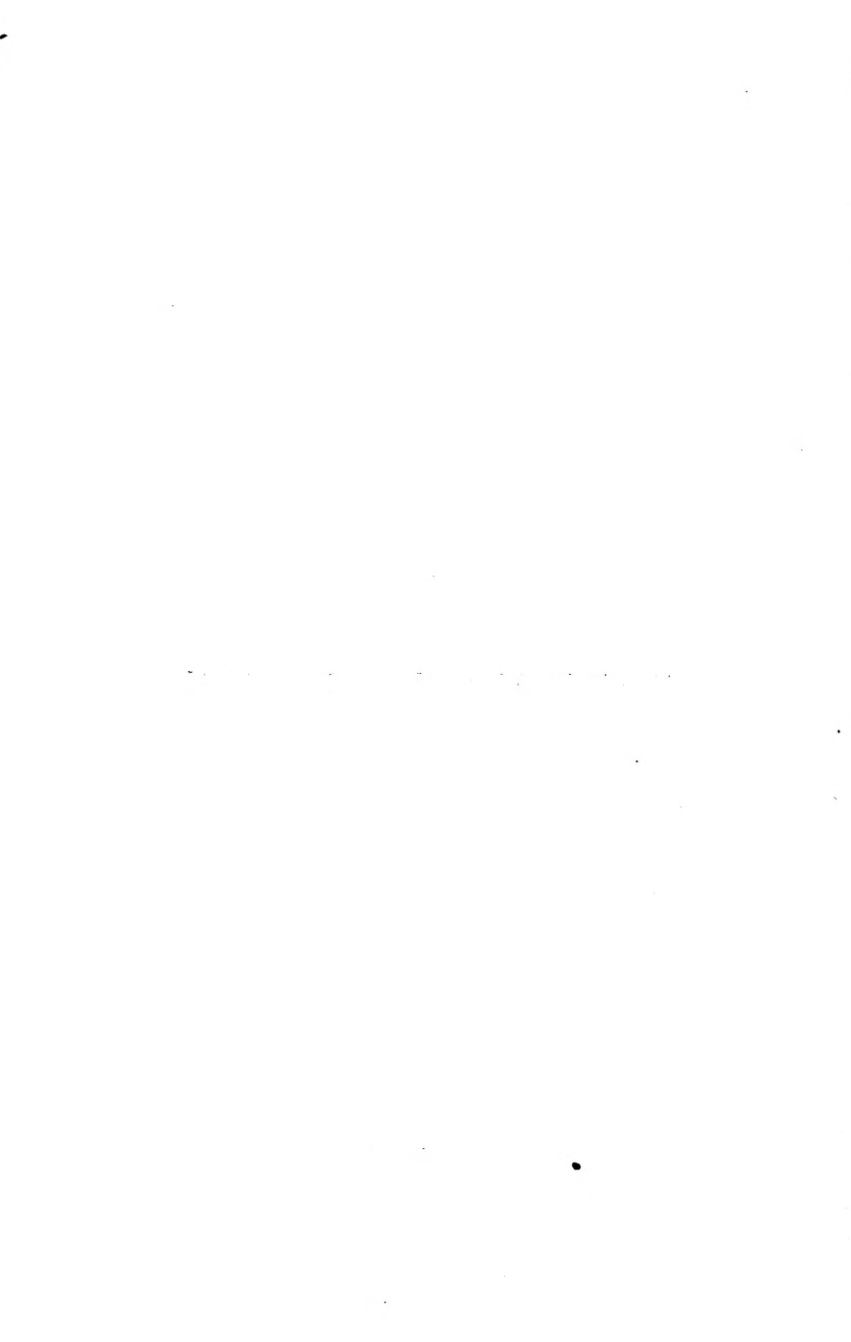




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The story of the China
Inland Mission

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THE STORY
OF THE
CHINA INLAND MISSION.







*Yours faithfully in Christ,
J. Hudson Taylor.*

THE STORY
OF THE
CHINA INLAND MISSION.

BY
M. GERALDINE GUINNESS,
AUTHOR OF "IN THE FAR EAST," EDITED BY HER SISTER.

With an Introduction by
J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

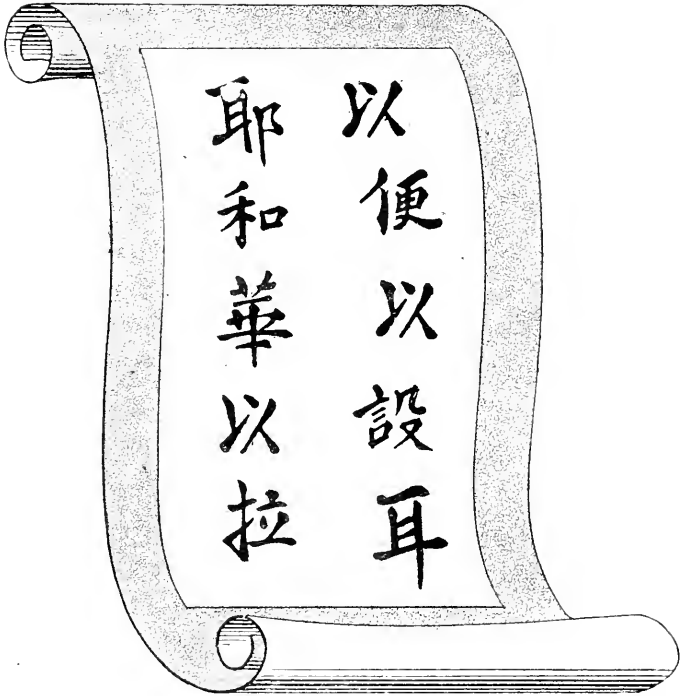
In Two Volumes.

VOL. I.

THIRD EDITION.

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1894.



以便以設耳
耶和華以拉

“EBENEZER,” “JEHOVAH JIREH.”

To You,
DEAR FELLOW-MEMBERS OF
THE CHINA INLAND MISSION,
THIS STORY IS INSCRIBED
WITH SINCERE AFFECTION
AND ESTEEM.

“LORD, what a change within us one short hour
Spent in Thy presence will avail to make ;
What heavy burdens from our bosoms take,
What parchèd grounds refresh as with a shower !
We kneel, and all around us seems to lower ;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear ;
We kneel—how weak : we rise—how full of power !
Why therefore should we do ourselves this wrong
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee ?”

ARCHBISHOP TRENCH.

PREFACE.

IT is with a feeling of almost reluctance I take up my pen this evening, to write words that must be the last words I can add to this volume, so soon to pass out of my hands. Let me bespeak for it the reader's clemency. It is not worthy of its theme, I know, and is far even from what I could wish to have made it; but it represents not a little patient and loving toil, and a sincere endeavour to recall in their true light events with which it deals.

This book is my first book, and must bear many traces of a prentice hand. The request from Mr. Hudson Taylor that led to its being undertaken came to me with a strong sense of GOD'S call, bringing also a certainty of His enablement. Nothing less than this could have induced me to accept the task, relinquishing for it at least twelve months of missionary service in the heart of Inland China; nothing less could have sufficed to accomplish it, in spite of all the difficulties that have daunted me; just as nothing, now, but His own blessing resting upon it, can make these pages useful, as I long and pray that they should be.

A threefold purpose is before us in the publication of this book.

In the first place, we desire, as a Mission, at the close of more than a quarter of a century's experience, to raise a heart-felt "Ebenezer" to the glory and praise of GOD, whose faithfulness has brought us hitherto. Oh that His grace toward us—so far exceeding all we could have asked or thought—may be the means of encouraging many others to put their trust more and more fully under the shadow of His wings!

Secondly, the rapid increase of our numbers on the field, and the recent wide extension of interest in the Mission to Christian circles in many lands, have made some such consecutive history of its past an urgently felt need. The little association of workers that began—some twenty-seven years ago—upon an interdenominational basis, has now become practically *international* and world-wide in its sympathies and connections. During the winter of 1890-91, for example, within a period of six months, no less than one hundred and thirty new helpers joined us out in China, either as members or associates of the Mission, representing nine different countries, and speaking five languages other than English. Amongst such newly arrived fellow-labourers there must be many who can know but little about the early history of the work, and far away in Inland China there is not much oppor-

tunity for becoming further acquainted with it. To help and strengthen such in their work for GOD by the simple record of His goodness in the past—of the difficulties He has brought us through, the needs He has met, the prayers He has answered, and the promises He has fulfilled—and to unite us all more and more closely together in heart-allegiance to those distinctive principles upon which the Mission is based, and whose true spirituality and power the experience of a quarter of a century tends only to confirm,—is one of the deepest desires which has prompted to this service.

And, lastly, our hope is that through the influence of these pages some hearts may be awakened to a deeper sense of the great need of China, of the unutterable privilege of a life of whole-hearted consecration to GOD, and of the wondrous possibilities open to simple faith.

I cannot lay down my pen to-night without earnestly thanking all those who have helped and strengthened me in this work. They have been many; and amongst them I may be permitted to mention Mr. and Mrs. Hudson Taylor, Mr. Stevenson, and not a few of the older members and friends of the Mission, who have patiently submitted to frequent cross-questionings, and all the blundering interrogations of my ignorance in seeking to follow out the details of this story. With these I would link also the many others whose kind and patient

co-operation has meant so much to me. Precious memories are interwoven with these pages, of some who have already entered into the rest that remains for the people of GOD, and of others whose life-pathways, though still leading to spheres of earthly service, have diverged from mine. How much this book is indebted to the help thus generously afforded none but the writer can fully know.

And now, in committing it to Him of whose unchanging faithfulness it is but one among so many records, I do so with a very grateful sense of all that this Story has been to me. Personally, I have not been able to touch these facts—in which GOD lives—without finding blessing, and my heart's desire is that a similar experience may be the portion of all those into whose hands the book may fall.

M. G. G.

HARLEY HOUSE, LONDON, E.

November 23rd, 1892.

INTRODUCTION.

*They shall abundantly utter the memory of
Thy great goodness."*

AS a record of the LORD'S great goodness the story of the China Inland Mission has been written.

Its history now covering more than a quarter of a century, its stations now scattered over an almost continental area, its missionary workers now numbering five hundred and fifty, together with over two hundred native helpers, supply an ample illustration of the feasibility and safety of relying upon GOD'S power and resources for the carrying out of His purposes.

Interdenominational from the first, and now international, the work has afforded full scope for testing the principles on which it was based ; and as a small contribution to the history of missions we trust that this record will not be found without interest and value.

It will be seen that the firm belief in the plenary and verbal inspiration of GOD'S Word lies behind

the whole work ; it is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that "all things are possible to him that believeth."

A personal experience of more than forty years has growingly confirmed this confidence, and has shown us ever new directions in which to apply it. We were early led to trust the LORD to supply *pecuniary* needs in answer to prayer, and then to obtain in the same way *fellow-workers* and *open doors* ; but we did not learn till later what it is to "abide in CHRIST," and find *spiritual need* all met, and *keeping power* through faith in Him. More recently the infilling and refilling with the HOLY SPIRIT has taken a place among us as a Mission that it had not before ; and we feel that we are still only beginning to apprehend what GOD can do through little bands of fully yielded, fully trusting, overflowing filled believers.

Thus we have come to value missionary work not merely for the sake of the heathen, but also as a spiritual education for the missionary, who in the field learns as never at home to find CHRIST a living, bright reality ; nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having "nothing too precious for the LORD JESUS," have given up their dearest and best, and share in the hundredfold reward. Such prove that it is indeed "more blessed to give than to

receive," and the whole Church at home is not less blessed than the heathen abroad.

With great pleasure I commend this book. The greatest care has, I know, been taken to verify the statements and to make it what the LORD might own and bless. That He may accept and use it for His glory is my expectation and my prayer.

J. HUDSON TAYLOR.

MILDMAY, *October 1892.*

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PART I.

PRELIMINARY.—WHITE UNTO HARVEST.

“BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR.”

“ Bless the LORD, O my soul : and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all His benefits.”—PSALM ciii. 1, 2.

“ It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O most High : to show forth Thy loving-kindness in the morning, and Thy faithfulness every night.”—PSALM xcii. 1, 2.

“ Thus will I bless Thee while I live : I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise Thee with joyful lips.”—PSALM lxiii. 4, 5.

“ Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.”—PSALM lxiii. 7.

CHAPTER I.

OUR POSITION AND SPHERE.

THE story of the China Inland Mission is peculiarly one of the grace of GOD in using the very extremity of human weakness—absence of wisdom, or wealth, or any power but that of simple faith—as an occasion for His own almighty working. It is a story that never could have had any existence apart from His faithfulness ; and in its present record it seeks to be nothing but a simple utterance of the memory of His great goodness.

More than a quarter of a century's varied experience has taught the workers in this Mission deep lessons of their own utter inability to do or to be anything, in themselves, that could bring glory to GOD, or blessing to the souls they seek to save ; but it has taught them also the far deeper lesson of the wondrous enabling of His indwelling SPIRIT, through whom the weakest is made more than conqueror, and who is ready to take full possession of every life that is truly yielded to Him. This is the open secret of any measure of success that has so far attended the work of the Mission ; and this is its only hope for future blessing—till JESUS comes.

One among more than forty Protestant agencies at work in China for the spread of the Gospel, the Inland Mission cannot rank with those whose privilege it is to have led the van in this great enterprise. Far down the list its name appears, midway almost between the London Missionary Society—first in the field, and for twenty years alone in the work—and the most recently arrived contingent of the gathering hosts that now embrace British, American, and Continental societies and workers, all toiling together in the service of our one LORD to hasten the coming of His universal kingdom.

But although comparatively so young in experience, the Inland Mission has witnessed great and rapid changes in the growth of the missionary movement throughout China—changes full of deepest interest in their indication of future possibilities along the line of development and advance. That GOD is moving mightily in these days for the speedy evangelisation of that whole great land, who of us can question, face to face with facts such as the following, culled from the surface merely of a wide field for thought?

The dawn of the wonderful century in which we live revealed to the Church of CHRIST one unbroken pall of heathenism shrouding from end to end the greatest empire of the Eastern world. Faint gleams of light had commenced to penetrate the gloom of idolatry and superstition in some more favoured lands, but China still lay neglected in her age-long

spiritual night. It was not until the century was seven years old that Robert Morrison, first of Protestant missionaries to China, set foot upon its shores, to spend the seven-and-twenty years of his devoted service, amid difficulty, loneliness, and painful limitations, in seeking to open a way by which others might find a freedom of contact with the people that he himself was never permitted to enjoy.

In 1834 the death of this devoted pioneer left two young American missionaries, Messrs. Bridgeman and Wells Williams, the only Protestant workers in the whole of China. They could not travel anywhere beyond Canton, and even there were sadly hampered in their efforts. And the visible result of their labours was small indeed, for at that time the native Church in China consisted of *only three members*.

Fifty-six years later, how marked the change when, in the summer of 1890, the General Missionary Conference assembled in Shanghai, and rang out to the home Churches across the seas its trumpet-like call to advance! Representing a missionary body nearly thirteen hundred strong, and a native Church of over thirty-seven thousand members, the Conference made its memorable appeal to Protestant Christendom for reinforcements, asking for at least a thousand men, within the next five years, to carry forward the evangelisation of China, now open to such efforts from end to end.

Well may we thankfully exclaim, "What hath GOD wrought!" and from such proofs of His past working be encouraged to expect a future of ever-widening blessing.

Or to take a briefer survey, limited to the life-period of the Inland Mission, only now entering its twenty-seventh year:—

In the summer of 1866, when the first little band that set sail in connection with this Mission were still upon their outward way, what was the condition of affairs in the great country to which their lives were given? In twelve of the free ports upon the coast of China and up the far-famed Yang-tse river missionaries were already at work, as also in the capital itself, and two other northern cities, making in all *fifteen light-centres* amid the surrounding darkness. The native membership of the Churches thus represented amounted to a little over three thousand; and the missionaries numbered one hundred and eleven men, or, including ladies, two hundred and four in all. This was a great advance upon the position at the time of Dr. Morrison's death, thirty-two years before; but still how small a result for nearly sixty years of labour, and how utterly inadequate to the vast need!

And now, a quarter of a century later, the China Inland Mission—at that time only just come into being—not only far outnumbers the entire missionary community of those days, but stretches its stations also across the whole vast land, from the

open ports and sea-board provinces away to the mountains of Burmah and Thibet, and to the Mongolian plains beyond the distant boundary of the Great Wall.

By the good hand of our GOD upon us this Mission now numbers four hundred and forty-three members, connected with its Councils in Great Britain, North America, and Australia, and has also a band of a hundred and seven associated workers, representing seven different missions more or less closely affiliated with it. This entire company of five hundred and fifty missionaries includes representatives of all the leading denominations, and of many nationalities. They occupy one hundred and four principal stations and seventy out-stations, widely scattered throughout fourteen of the provinces, in several of which they are still the only Protestant missionaries ; and they represent a native Church of over three thousand present members.

To trace the goodness and faithfulness of GOD in the experience of those whom He has used to build up this extensive organisation, and to return Him all the praise for service rendered and for blessing given, is the purpose of the present record. But before entering upon any details directly connected with the history of the Mission, it may be well for the sake of gaining some idea of the importance of the work in which it has been called to take part to glance, though but briefly, at the field itself in all the magnitude of its need.

THE FIELD BEFORE US.

CHINA—To so many nothing but a name! But representing, oh! how much to the heart of GOD, and how deep a claim upon the lives of His people.

Far larger than the whole of Europe, this great Empire comprises more than a fourth part of the Asiatic Continent, or one-eleventh of the habitable globe. Thirty-seven times the size of England, it would require no less than a hundred and fifty provinces, each one equal in extent to the whole of Scotland, to complete the vast dimensions of this land.

“Could the Empire of China be changed from its present form to that of a long strip of country one mile in breadth, a man walking at the rate of thirty miles a day would take more than four hundred years to pass from end to end.”

Two-fifths of this great region belong to China Proper; the remainder forms its vast outlying dependencies, including Thibet.

The population of China is variously estimated, four hundred millions being often stated on good authority as a probable approximation. Preferring, however, to be within the mark rather than to exceed, the statistics given in this volume are based upon a much lower figure—namely, two hundred and fifty millions. But even at this estimate how immense is the number! What mind can grasp it?

“ We speak lightly of millions, and with very little realisation of what the figures mean.

“ If a railway train could go for twelve hours, without stopping to relieve the driver or to take in water, and were to travel during that time at the uniform rate of thirty miles an hour, it would accomplish three hundred and sixty miles in the day. Seven years and a half of such travelling, without a single day's intermission, would not suffice to cover one million miles ; and if a train had commenced to travel at this rate on the first day of the Christian Era, and continued ever since then without stopping, each day completing its twelve hours' run, it would not yet have accomplished two hundred and fifty millions of miles. So inconceivably great a number is this ; and yet it is the lowest estimate of the population of China. Two hundred and fifty millions ! More than nine times the inhabitants of densely peopled England, or sixty-seven times those of Scotland.

“ Were the subjects of the Court of Peking marshalled in single file, allowing one yard between man and man, they would encircle the globe more than seven times at the equator. Were they to march past the spectator at the rate of thirty miles a day, they would move on and on, day after day, week after week, month after month, and more than seventeen years and a quarter would elapse before the last individual could pass by. Of this vast multitude, in the summer of 1890, 37,287 were communicants in connection with the various Protestant missions. What portion of the seventeen years would it require to watch *them* pass in procession ? One single day would amply suffice ! Less than three days would permit all the attendants on Christian worship in China to go by ; while seventeen years would be needed for the long procession of the heathen. Mournful and impressive fact ! Such is the proportion of those who are journeying heavenward to those whose dark and

Christless lives, if not speedily enlightened, must end in dark and Christless deaths, and after death the judgment. Two hundred and fifty millions ! An army whose magnitude no finite mind can grasp. The number is inconceivable ; the view is appalling !” *

With a population so vast the daily death-rate is necessarily very high. At the lowest computation it must average twenty-four thousand, or at least one thousand every hour. Estimates vary, however, from twenty-four to thirty thousand daily. That we may the better realise what these figures represent, let us compare them with the populations of the following well-known cities in various parts of the world :—

TOWN.	COUNTRY.	POPULATION.
Canterbury ...	... England ...	22,000
Ramsgate ...	... „ ...	28,000
Perth ...	... Scotland ...	29,000
Londonderry ...	... Ireland ...	29,000
Upsala ...	... Sweden ...	21,000
Trondheim ...	... Norway ...	24,000
Heidelberg ...	... Germany ...	27,000
Lucerne ...	... Switzerland ...	20,000
Salt Lake City ...	... America ...	20,000
Ottawa ...	... Canada ...	27,000
Geelong ...	... Victoria ...	21,000
Newcastle and Bathurst	New South Wales ...	25,000
Hobart ...	... Tasmania ...	27,000
Wellington ...	... New Zealand ...	28,000

“ None of these towns are small ones ; yet the

* Mr. Hudson Taylor.

daily mortality in China would almost blot out the largest of them, and fourteen days the whole. Think of it! Let the reader realise it, if he is able. Such facts are overwhelming. And can the Church of CHRIST sit still with folded hands while these multitudes are perishing—perishing for lack of knowledge—for lack of that knowledge which we possess so richly, and which has made us what we are? What does the Master teach us? Is it not that if one sheep out of a hundred be lost, we are to leave the ninety-and-nine and go after the wanderer? But here the proportions are almost reversed, and we stay at home with the one sheep, taking no heed of the ninety-and-nine that are perishing! Fellow-Christians, think of the imperative command of our great Captain and Leader, ‘Go—go ye into all the world, and preach the Gospel to every creature’; think of the millions upon millions in poor benighted China to whom no loving follower of the self-renouncing One has ‘brought good tidings of good’ or ‘published salvation,’ and weigh well the fearful words:—

“‘If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?’”*

* “China’s Spiritual Need and Claims,” p. 12.

Unlike many other heathen lands, this great country and people present to the world the spectacle of an ancient and complex civilisation, with highly developed systems of education, philosophy, and religious belief, and breathing a marvellous vitality that does not seem to diminish as the centuries roll on. Upon this subject Mr. Hudson Taylor writes :—

“This Empire, in its antiquity, stands the sole remaining relic of the hoary ages of the past, and of patriarchal times. For forty centuries it has enjoyed the fruits of a certain measure of civilisation and literary attainment. Our own antiquities sink into insignificance in comparison. As early as the reign of Edward I. fire-arms were invented in China. The art of printing they discovered in the reign of our Saxon king Athelstan. Paper was first made about A.D. 150, and gunpowder about the commencement of the Christian Era. While the inhabitants of our highly favoured islands were wandering about as painted savages, the Chinese were a settled people, living under the same form of constitutional government as they at present possess. Or to go back to times long antecedent to the history of our own country; when Daniel foretold the rise and fall of the Persian, Grecian, and Roman empires; when at an earlier period Isaiah prophesied the downfall of Babylon; or, earlier still, when Jonah threatened the destruction of Nineveh,—the Chinese nation was one of the greatest in the world. When Solomon reigned in Jerusalem in all his glory; when David, the sweet singer of Israel, wrote his Psalms of matchless beauty,—the Chinese were already enjoying many of the benefits of civilisation and good government. One of their classical writings, to this day committed to memory by every advanced scholar in China, was composed by Wun-wang, an emperor who lived a century before David’s

reign. When Moses, learned in all the wisdom of the Egyptians, led the people of Israel from the house of bondage to the Promised Land, Chinese laws and literature were probably not inferior to, while their religious views were far in advance of, those of Egypt, the worship of graven images not having been introduced into China until some centuries after this period. Upwards of two hundred years before the call of Abraham certain astronomical observations were recorded by Chinese historians, which have been verified by astronomers of our own day. And the oldest records of antiquity still possessed by the Chinese, graven on the rocks of Hung-shan (in Hu-nan) some half-century antecedent to this early period, were intended to perpetuate the memory of engineering works not less remarkable for extent and ingenuity than those displayed in the erection of the pyramids of Egypt.

“Since that time Egypt has risen to the zenith of her glory, and has faded and become ‘the basest of the kingdoms.’ Since that time the once famous empires of Assyria, Babylonia, Persia, Greece, and Rome have waxed and waned and passed away. But China still remains, the only monument of ages long gone by. For four thousand years this Empire has been preserved by the power of GOD; and it shall yet be preserved until His Word, delivered more than twenty-five centuries ago by the mouth of His servant Isaiah, shall be fulfilled to the last jot and tittle: ‘I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China].’”

How blessedly the purposes of GOD with regard to the evangelisation of China in these last days are being fulfilled we have already seen; and the more attentively the progress of modern missions is

studied, the more does it give cause for thankfulness and praise. But the facts of this progress, though in themselves remarkable, gain considerably in importance when the surrounding circumstances of hindrance and difficulty are in a measure realised and taken into account. Justly to appreciate their significance, it is needful to obtain some idea of the conditions of the country and people with whom the missionary has had to deal, of the previous history of missions amongst them, and of the general state of their relations to the outside world. This may be easily accomplished by a brief review of the subject, and need only take us back a few steps along the line of the marvellous past of this great people, introducing us without further ceremony to China a hundred years ago.

CHAPTER II.

LOOKING BACK.

AT the close of last century China was practically an unknown land. No political relations whatever existed between her and other countries. The great wall of her pride and prejudice had never yet been broken down. Exclusive, isolated, and ignorant—in spite of all their wonderful internal civilisation and culture—this great people existed very much alone upon the face of the earth.

Historically, the fourth emperor (Kien-lung) of the Tsing or “pure” dynasty was seated on the throne, representing the Manchu conquerors, who in 1643 succeeded the Ming or “brilliant” dynasty, and who having exercised a generally beneficial rule for nearly two hundred and fifty years, still maintain their undisputed sway. During his long reign of sixty years (1736-96) the Emperor received foreign embassies, sent for the first time from England, Holland, and Russia. Much information was thus carried back to Western lands about the strange people and customs of this vast Empire ; but very small impression was made upon the Chinese themselves, who looked upon the whole affair as an open

acknowledgment on the part of the governments of Europe of their humble allegiance to the Court of Peking! "The presents were regarded as tribute, the ambassadors as deputies from their masters to acknowledge the supremacy of the Emperor, and the requests they made for trade as rather another form of receiving presents in return than a mutual arrangement for a trade equally beneficial to both."*

As regards missions, almost as little progress had been made; and no wonder! Christendom itself—to say nothing of China—was plunged in deepest darkness. Even in England the lifeless lethargy and moral stagnation of the eighteenth century were only beginning to pass away before the gracious spiritual influences and widespread revival which overswept the land. And as to the many philanthropic and missionary organisations which are characteristic of the present day, they simply did not exist. "Wilberforce had not yet attacked the slave trade; Howard had not yet reformed prisons; Raikes had not established Sunday schools. We had no Bible societies, no ragged schools, no city missions, no pastoral aid societies, and no missions to the heathen." † The spirit of slumber everywhere prevailed. And as England was destined to lead the van in Protestant missions to the world at large, no such efforts had as yet come into being.

The Roman Catholic Church, however, had been

* "The Middle Kingdom," Dr. Wells Williams.

† "The Christian Leaders of the Last Century," Bishop Ryle.

long before us. Even as early as the thirteenth century it had entered upon the first epoch of its labours in China. In the last decade of that century John of Montecorvino, sent by Pope Nicholas IV., arrived amongst the pagans of Cathay, and inaugurated the earliest attempt that could be called a settled mission. Great success seems to have attended the labours of this devoted priest. Towards the close of his long life he wrote :—

“It is now twelve years since I have heard any news from the West. I am become old and grey-headed, but it is rather through labours and tribulations than through age. . . . I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care. I write, read, and preach, openly and freely, the testimony of the law of CHRIST.”

With the decadence and fall of the Yuen dynasty of Mongol conquerors from the north, who had ruled the Empire during all the period of Montecorvino's Mission, the prosperity of the new religion failed also ; and after the final establishment of the Ming rulers, in 1368, little more is heard of the once flourishing sect. Various unsuccessful attempts were made to reorganise the Mission, amongst others that of Xavier, who died before he had been able to effect an entrance among the people. It was not until the year 1601 that the Jesuits, under the able

leadership of Matteo Ricci, succeeded in establishing themselves in imperial favour at Peking, and so inaugurated the second period of Roman Catholic diplomacy in China.

A hundred years later, in the beginning of the eighteenth century, the Jesuits were still at the height of influence and power, and by an extensive acquaintance with Western science had rendered themselves invaluable to the monarchs they so ably served. Under the celebrated Kang-hsi, second emperor of the present dynasty, and contemporary of Charles II. of England and Louis XIV. of France, they undertook and completed an ordnance survey of the Empire, which occupied ten years, and is still the chief authority upon geographical matters. Success everywhere followed their efforts, and converts to the faith were reckoned by thousands ; but days of fierce persecution and of decline were already at hand ; and in 1724 an edict was issued by the Emperor Yung-ching, strictly prohibiting the promulgation of the foreign religion. A few of the missionaries who were useful to the Government for scientific purposes were retained at Peking, but all the rest received orders to quit the country, and very many were obliged to leave. The converts everywhere were thus deprived of their leaders, and a prolonged period of persecution and trial commenced, which was felt throughout all the provinces. The sufferings endured by the Romanists at this time were in many cases of extreme severity. Not a few of

the missionaries lost their lives in far-off inland regions, and others only escaped through the fidelity of their native friends, after passing through the greatest perils. "No data are available to show the number of native priests and converts who suffered death, torture, imprisonment, and banishment in these storms. The records of constancy and cheerful fortitude exhibited under torture and cruel mockings, given in the writings of the time, sufficiently manifest their faith in CHRIST. The details are summarised in Marshall's work, and probably the number may reasonably be estimated by hundreds."*

The disturbed condition of affairs all over Europe, and in Roman Catholic countries especially, during the disastrous period of the French Revolution and Napoleonic wars, effectually diverted attention from the state of the suffering missions in China; and towards the close of the century these were practically abandoned.

"The missionaries were dispersed or put to death," writes one of their number, "and Europe was too deeply agitated to enable her to send succour to this distant Christendom."

It was not until about the year 1820 that restored peace at home enabled the promoters of the Mission to turn their attention once again to the scene of their former labours and successes. Strong reinforcements were despatched to Peking; but on their arrival

* Dr. Wells Williams.

found "scarce a vestige of the true faith" remaining. They set to work, however, with wisdom and patience, to gather together the dispersed and forsaken Christians, many of whom had wandered far beyond the Great Wall, to seek in the deserts of Tartary a place of liberty and peace; and by degrees their untiring efforts were successful in re-establishing the work, which thus entered upon the third, and perhaps most fruitful, period of its existence.

Returning, however, to China a hundred years ago, we find no indications of the renaissance that was so soon to be. As a field for missionary labour, or a sphere for commercial enterprise and political relations, it looked almost equally unpromising. On every side the Empire seemed barred to access; and Protestant missions were as yet unborn.

But as we observe more attentively the various movements of the time, we cannot fail to notice that two mighty though widely differing agencies were already quietly at work, that by degrees were to bring about a momentous change. Opposed one to the other as completely as light is to darkness, we yet may see them growing up together, and both in the marvellous providence of GOD effectually employed in the work of breaking down the walls of opposition that so long had excluded this great people from contact with the wider world. In the closing decade of the century attention is publicly drawn for the first time to the early beginnings of these forces yet to be; and listening to

catch the names by which we are to know them, we find ourselves face to face with the Opium Traffic and Protestant Missions!

It is difficult now, to those of us who only see China as it is, to think ourselves back to days when the first of these mighty agencies was yet unknown; but it is not so very long since this was indeed the case. In all the early records of the Romish missions we find no allusion to the practice of opium-smoking; and in the middle of the eighteenth century the importation of the drug, then entirely in the hands of the Portuguese, had only reached the most limited proportions. China without the opium curse! China before England had wrought her ruin! A bright picture that we, who know something of the dark reality all around us to-day, find it hard to imagine.

To trace our earliest connection with this great woe we must go back to the fateful year 1773, when the East India Company, encouraged by the success in a small way of the Portuguese traders, determined to make their first venture. Seven years later they had a floating depôt near Macao, and had become quite bold in the iniquitous traffic. In 1796 the fifth emperor of the present dynasty succeeded to the throne, and finding what serious havoc was already being wrought by the use of opium amongst his people, resolved entirely to extirpate the vice. He issued an important edict imposing heavy penalties upon all offenders. Opium-smoking was to be punished by the pillory and

bastinado, and, subsequently, imprisonment, transportation, and death were not considered too heavy sentences in dealing with the crime.

Thus, as the century closes, we see the national conscience of China aroused for the first time to oppose the iniquity that was being forced upon her, and hear the Emperor's earnest charge to his people of the "inner land" to have nothing whatever to do with the "vile dirt" of foreign countries.

Almost at the same time, in the providence of GOD, another appeal was made to the conscience of a people, though an appeal of a widely differing nature. Far away in England, in a quiet part of one of our midland counties, we find a heart that is burdened—a heart upon which GOD has laid a realisation of China's need; and in the early spring of 1798 a little paper is sent forth from "near Daventry, Northamptonshire," containing a powerful plea for the translation of the Scriptures into the Chinese language, and their distribution throughout the million-peopled nation speaking that tongue. This first appeal is from the pen of the Rev. William Mosely, who issued also several others of importance, pleading the cause of missions to that great land. At the time, probably, it seemed an effort of very small consequence; but there is good ground for believing that these papers had a direct connection with the formation of the British and Foreign Bible Society, and with the action of the London Mission, when in 1807 they sent Robert

Morrison to Canton, and thus had the honour of being the first Protestant body to commence work in China.

From that point forward the history of Christian missions and the dark story of the opium traffic seem strangely interlinked. "But where sin abounded grace did much more abound." As an entrance has been forced for opium at the point of the sword, and treaties made, the result of iniquitous and cruel wars, which have at last opened the country to our commerce from end to end, the Christian missionary has ever been first to come in and claim for GOD and righteousness what would otherwise have proved naught but a devil's triumph. Not that the missionary has waited for such openings or depended upon them; not that he has been other than unutterably hindered in his difficult task by the awful stumbling-block of a national crime so black, so vast; but that in mercy GOD has from the very first thus "watched upon the evil," and already in some measure over-ruled it for good.

CHAPTER III.

THE CENTURY'S ADVANCE.

AMONG the many heroes of modern missions few perhaps are more widely known or more justly honoured than the brave and devoted pioneer of Protestantism in China, the man whose privilege it was to be second only in giving the pure Word of GOD to the millions of that vast land.* The life of Robert Morrison is a striking example of the power of the grace of GOD to triumph over almost insurmountable obstacles, and in loneliness, danger, and trial to sustain the heart that puts its trust in Him.

The natural perseverance characteristic of the man was noticeable very early in life in the earnestness with which he set himself to the acquirement of knowledge, in spite of the difficulties of his position. Apprenticed as a lad to his father's trade, most of his time had to be spent at the shoemaker's bench ;

* Dr. Marshman, of Serampore, India, produced his completed version of the Sacred Scriptures in Chinese just one year before the last sheets of Dr. Morrison's came from the press. Both had been labouring for about fourteen years on these great works, and they were concluded in 1822 and 1823 respectively.

but rarely was he to be seen without a Bible or some other book lying open before him, from which he might continually glean food for thought. In 1798, at the age of sixteen, he was brought to a saving knowledge of the truth ; and his earnest longing to serve and follow the Master soon led him to consecrate his life to the ministry of the Gospel. This was a great joy to his godly parents, who seem, however, not to have anticipated the possibility of his desiring to become a missionary.

In January 1803, not long after his mother's death, the young man left Newcastle for London, to commence his ministerial studies at Hoxton Academy. There his deep concern on behalf of the heathen increased continually, and he finally determined to offer himself to the London Missionary Society for any service they might be led to appoint. Meeting with no little opposition from his family and friends, to what they considered so wild a scheme, Morrison, deeply conscious before GOD of his responsibility toward the lost and perishing heathen, earnestly wrote : "*If my father or any other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed, I will yet desist.*" In the providence of GOD his application was accepted by the London Mission, and his father's consent obtained to the life purpose he had so long kept in view.

From London, Morrison was sent to a missionary training institution at Gosport, under the care of

the venerable Dr. Bogue, in which he found five other young men also preparing for the foreign field. China at that time was looked upon as the most difficult of all spheres. It had never even been attempted to send a mission there. Interest in Africa was much more general, aroused by the proposals of that brave but fated traveller Mungo Park, whose ambition it was to found an English settlement in the Central Soudan. For a while Mr. Morrison's destination seemed quite undecided. "My future," he writes, "is altogether unknown to me. It is in agitation to send a mission to China. Dr. Bogue seems quite fond of it. I have some thoughts of going into the interior of Africa, to Timbuctoo. I give up my concerns to the LORD. I trust He will open for me a door of useful missionary labour in some part of the world, and give me souls for my hire." Subsequently, when China was decided upon, he was fully convinced that this was in answer to many prayers; for his often-expressed desire had long been that GOD would send him to that part of the mission field where the difficulties were greatest, and to all human appearance the most insuperable.

Passing over the successive stages by which the long and tedious journey to China was accomplished, we find the young missionary landing at Canton in the early autumn of 1807, to face alone—yet not alone—all the trials and difficulties of his task. The obstacles to residence on the mainland were very serious. No Chinaman was allowed to rent

accommodation to a foreigner, or to help him in the acquirement of the language ; and had Mr. Morrison's real motive been suspected he would not have been permitted to remain a single day. Through the kindness of the gentlemen of an American firm, the missionary was enabled to obtain the use of two small rooms in a "go-down" connected with their factory ; and protected thus from much observation, he set to work at once with the diligent study of the language.

Picture him then, as winter drew on, settled with his Chinese servants in the narrow quarters he had furnished with a few coarse articles for daily use ; dressed just like the natives in cotton gown and thick-soled shoes, with braided queue and long tapering nails ; living on native food prepared in native style, and already quite an adept in the use of chopsticks ; as night darkens around him lighting his smoky earthenware lamp, shielded from draughts by a ponderous tome of Matthew Henry's Commentary, and patiently continuing the daily struggle with the complicated language of the people amongst whom he had come to dwell. Did the weary student in the quiet of his lonely vigils pause at times and remember his hope of earlier days, "that GOD would station him in that part of the mission field where difficulties were the greatest," and realise the answer to his prayers in the circumstances of the present ? "Solitary is my situation," he writes. "There may be one, but I know not

of him, who loves our LORD JESUS CHRIST in this place. Yet lonely as my position is, the Bible and the precious Saviour it reveals make me happy."

To give this Bible and this precious Saviour to China's unenlightened millions is the object of all his toil ; and seven years later we rejoice to see him publishing the completed volume of the whole New Testament.

A great change came over the circumstances of the lonely worker when in 1809 he accepted the position of interpreter to the East India Company, and became officially connected with their staff. Residence on the mainland was thus secured to him, and he was enabled to continue his literary labours with confidence and success.

Six years from the time of Mr. Morrison's arrival in China his first colleague, the Rev. W. Milne, was sent out from England to join him ; but having no business connection that might explain his presence to the ever-watchful local authorities, it was found impossible for him to remain at Canton ; and even in the settlement of Macao, where Mr. Morrison's family were living, the Roman Catholic bishop and clergy so strongly opposed his residence that the Portuguese governor had to order his immediate withdrawal.

For many years the same sort of obstruction continued, until, finding it impossible to gain an entrance amongst the Chinese in their own country,

the missionaries could only follow them in their migration to the islands of the East Indian Archipelago, and to beautiful though distant Malay Land, where they were to be found in tens if not hundreds of thousands. Mr. Milne settled at Malacca, and gradually quite an extensive work grew up amongst the Chinese in those parts. Thirteen additional labourers were sent out by the London Missionary Society during the lifetime of Dr. Morrison, but none of them were able to join him in China, where he continued alone in his devoted efforts. Towards the close of his long service he had the joy of welcoming several American brethren, agents of the A.B.C.F.M., who, through the kindness of some of the American firms at Canton, were enabled to reside in the city for longer or shorter periods; but in his own extensive literary labours he was almost single-handed to the last.

One of the enduring monuments to his assiduous toil is the great dictionary in six quarto volumes which was published in 1817-23, at an expense of about twelve thousand pounds sterling, containing over four thousand five hundred closely printed pages. While this was passing through the press the translation of the Old Testament was completed with the assistance of Mr. Milne, and in 1823 the entire Bible was published for the first time upon Chinese soil.

In the midst of all his linguistic toils Dr. Morrison never ceased to pray and labour for the direct con-

version to GOD of the few Chinese he was enabled personally to reach ; and often was he sorely cast down and discouraged by the absence of the spiritual blessing he so earnestly longed to see.

Tsai A-ko, his earliest convert, was baptised in 1814, and in 1824 Dr. Morrison had the joy of ordaining Liang A-fah, first among native evangelists. He proved to be a faithful and devoted servant of GOD, and suffered much in his labours for the salvation of his fellow-countrymen.

The prospect of more extended evangelistic efforts among the people did not seem to brighten as the years went on. Clouds began to gather about the political horizon ; and in 1834 the death of Dr. Morrison at Macao seemed to have brought missionary affairs in China to their lowest ebb. Three journeys made by Gützlaff up and down the coast to Manchuria and back, just before that time, had excited immense interest at home, but they had merely touched the outskirts of the vast empire, and so far as any possibility of entrance was concerned China remained, as before, effectually sealed.

But although the foreigner was still rigidly excluded, the foreigner's opium, alas ! had found its way in spite of all barriers right into the very heart and life of the people. The Emperor Kia-king, who had first warned them of its evils, had proved totally unable to cope with the power that pressed it with ever-increasing determination upon their too willing acceptance. Dying in 1820, he had been

succeeded by the more vigilant Tau-kuang, who was keenly alive to the magnitude of the danger, having lost three of his own sons through opium-smoking. The cessation of the East India Company's trade monopoly in 1834 did not at all mend matters. Up to that time they had occupied the position of sole smugglers of the drug, but their retirement threw open the door to merchants and companies of every nationality alike, and the contraband traffic went on steadily increasing. Distressed and perplexed at the peril of his people, the Emperor Tau-kuang sought council among his leading ministers as to the best course to pursue. The determination come to was never on any account to legalise the importation of the drug; and in 1839 the faithful but injudicious Lin was appointed to go down to Canton, to regulate affairs with a view to the immediate and total cessation of the traffic.

The action of this patriotic commissioner is too well known to need more than a passing comment. It was in the early summer of 1839 that he obtained possession of the entire supply of the contraband drug stored in the factories and receiving ships connected with the trade, and utterly destroyed the whole enormous quantity, more than twenty thousand chests, valued at a cost price of nearly eleven million dollars! "A solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than fill his

own pockets with its sale. The whole transaction will ever remain one of the most remarkable incidents in human history for its contrasts and the great changes it introduced into China."* Surely the convictions that constrained the potentate of a proverbially money-loving people to such a course can hardly have been trivial or lightly held!

This occurrence led to the first (opium) war with Great Britain, which commenced in the summer of 1841, and was concluded by the treaty of Nan-king in August 1842. Words fail to describe the awful sufferings inflicted upon the helpless inhabitants of some of the cities that fell before the English during this campaign. The attack made upon Chin-kiang is perhaps one of the darkest pages recorded against us in the whole of our transactions with China throughout this pitifully one-sided conflict of Western intelligence and arms with the ignorance and weakness of a heathen nation.

The treaty of Nan-king, closing this tragic war, provided for the opening of the five ports of Canton, Amoy, Fu-chau, Ningpo, and Shanghai to the residence and commercial enterprise of foreigners; for the ceding of the island of Hong-kong to the English; and for the payment, among other sums, of six million dollars to refund the loss occasioned by the destruction of British opium at Canton in 1839! It was not then demanded that the Government should give way so far as to legalise the in-

iquitous traffic, but this course was strongly advised by the British Plenipotentiary, and the Chinese officials were placed in such a position that they dared not seek to impose restrictions upon the wholesale smuggling of the poison, which still continued as before.

One immediate outcome of the treaty of Nanking was the occupation of the newly opened ports by the missionary representatives of various societies who had so long been waiting for access to China. From their temporary homes in the Malayan Archipelago they gladly came to take up residence on Chinese soil; and within the next two years we find missionary effort commencing in four of the five free ports and on the island of Hong-kong. The godly lives and earnest labours of these new foreign residents, so different from any previously known, did not fail to impress the inhabitants of the districts thus freshly opened to missionary effort. The people found that these strangers could speak their language, could relieve them in their sicknesses, and had a real deep interest in their welfare, both temporal and eternal. Thus, by degrees, deeply rooted pride and prejudice began to melt away before the softening influence of the lives of men so evidently good and disinterested, and, almost imperceptibly at first, but none the less surely, one of the greatest hindrances in the way of access to the hearts of the people commenced to disappear.

And now, as we near the middle of the century,

we find ourselves entering upon a period of no little importance in the great forward movement whose history we thus briefly trace. The opium war was over, and peace for the time being restored ; but the burning question of the great opium iniquity was not settled, only silenced, and inevitably to break out again. Between the treaty of Nan-king, concluding that first (opium) war, and the commencement of the second war in 1857, extended an interval of fifteen eventful years—years that were to be pre-eminently influential in their bearing on the future, whether considered from a political or missionary point of view.

This brief period seems to span like a bridge the wide gulf between China of a hundred years ago and China of to-day ; or as we dwell upon its details it appears a time of seed-sowing rather, following the ploughing and preparation of previous years. For the living germs of great changes and mighty movements fell at this time into a soil prepared by the hand of GOD for their reception, and we see them springing up to bear important fruit in many phases of the modified life and environment of this great people. Among the leading features of these fifteen years we find the continued growth and influence of the two widely contrasted agencies we have already noted as so largely controlling the developing relations of China with the outer world.

THE FIFTEEN YEARS' INTERVAL.

A strangely new condition of affairs obtained for the first time in China when, in 1842, the treaty of Nan-king ceded Hong-kong and opened the five ports to the residence of foreigners. Gradually, at each of these points land was purchased, and settlements began to spring up, which, as the number of residents increased, developed into self-governing and more or less powerful communities. Foreigners of various nationalities were thus brought into contact with the life of the people, influencing them at many points, and giving rise to ideas and conceptions undreamed of before in the days of China's complete exclusion from the brotherhood of nations.

In the providence of GOD this unsought but inevitable introduction to the representatives of Western lands came at a time when the Empire was entering upon a period of very serious danger and distress, due to prolonged and widespread disaffection and internal wars. Foremost among these was the famous T'ai-p'ing rebellion, which, commencing in 1851, lasted throughout fourteen disastrous years. Canton, Shanghai, and certain inland districts also became the scene of more or less serious revolts and upheavals, until, hard put to it, the distressed officials were fain to turn for help to any who for the time being would strengthen their hands. Thus we find that one of the new character-

istics of this remarkable period is the introduction of foreign influence into the administration of Chinese affairs ; and another step is taken in the removal of the formidable prejudice-barrier of ages.

When Shanghai fell into the hands of the Cantonese rebels, for example, in the autumn of 1853, the local custom-house officials found themselves unable any longer to collect the Government revenues from foreign vessels passing through the ports, and the difficulty had to be solved by putting the superintendence of that office into the hands of foreigners, who so ably discharged the duty as to lead to its complete transference to them, by degrees, in all the ports of the Empire.

Again, when the T'ai-p'ing rebellion rose to its climax in a proposed attack upon the province of CHIH-LI, and the very capital itself, and no power seemed any longer able to resist the on-coming flood, it was to the long-dreaded foreigners that the crippled Government had to repair for aid ; and the "ever-victorious force" under the noble leadership of General Gordon stemmed the tide, and enabled them to win the day. Who shall say that the hand of GOD was not in these strange movements ? or that there is not a large measure of truth in the following remarkable statement, made upon reliable authority ?—

"The rapidity with which the long-descended hostility of the Chinese Government became exchanged for relations of at least outward friendship

must be ascribed to the existence of the T'ai-p'ing rebellion, without whose pressure as an auxiliary we might have crushed, but never conciliated the distrustful statesmen at Peking."*

But another and, we believe, a far more powerful agency gradually extending amongst the people, and one that in contrast to the last mentioned was the means of bringing them good, and only good, was the agency of Protestant missions. Emerging into being, as we have seen, at the close of the first sad (opium) war, it is to this period we must look to find the gradual growth in strength and stability of this new and blessed movement. At the close of 1844, only two years after the treaty of Nan-king, between thirty and forty missionaries were labouring in the newly opened ports, in four of which hospitals had been commenced and extensive medical work was being carried on.

None of the veterans of those early years still live to labour on the field. Some are resting from active service in the home lands over the sea ; the venerable Dr. Happer, of Canton, having been the last to retire, after nearly fifty years of missionary life ; and some—the large majority—have been promoted to the higher service of heaven.

Edicts favourable to Christianity were granted in 1845 and 1846, and liberty given for all forms of missionary effort in the ports ; but it was still a strictly enforced regulation that no foreigners were

* "The Middle Kingdom," vol. ii., p. 619.

to venture beyond the limits thus imposed, and for many years the hardy individual who might attempt to do so was liable to be immediately seized and returned as a vagabond or outlaw to the guardianship of the responsible consular authorities. Considerable advance, however, was being made in the five important centres open to residence, and at the close of the fifteen years under review a staff of about one hundred Protestant missionaries was engaged in the growing work.

And now very briefly to refer to the third distinctive feature of this formative section of the century's history—the progress of England's dealings with China in the burning question of the opium trade, a record so black that we fain would turn away and omit it altogether from these pages, and yet forming an indispensable link in the story as it is.

The treaty of Nan-king and the close of the first (opium) war had practically left matters, as we have already seen, just in the position they had previously occupied up to the crisis of 1839. Though nominally forbidden by the most stringent imperial regulations, the contraband importation of opium was still carried on by the British from their vantage-ground at Hong-kong; and thus fostered and forwarded, the opium vice continued its rapid and fearful development in all parts of the Empire.

Realising the disastrous nature of the traffic, and the ruin and misery it must entail upon her people,

China had done her utmost to stop its course while yet the thing seemed feasible, sacrificing millions of dollars, and involving herself for the first time in a war with European powers ; but all, alas ! in vain. Crushed by the superior might of Western arms, and helpless any longer to resist the incoming flood, matters were left to drift as they might during the fifteen years that followed the war ; and they drifted steadily on from bad to worse.

Not that the subject was forgotten or overlooked. Far from this being the case, the British representatives at Hong-kong were instructed to urge the Chinese Government, "by all the arguments that will naturally present themselves," to take the wise precautionary measure of taxing the importation of the drug,—and thus openly legalising the traffic ! But as steadily as this course was pressed upon their consideration, so resolutely did the pagan monarch and his representatives refuse with indignation to have anything to do with so unrighteous a policy. "It is true," said Tau-kuang, "that I cannot prevent the introduction of the flowing poison ; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes ; but nothing will induce me to derive a revenue from the vice and misery of my people."

And meanwhile the bold and irresponsible smuggling of the drug waxed worse and worse. Vessels, many of them heavily armed, flying the British flag, and supplied from Hong-kong with British opium,

cruised fearlessly up and down the coast in all directions, or hovered in large numbers off Canton. Constant friction, of course, was the result ; and affairs became continually more strained between the two nations. At last, in the autumn of 1857, occurred the seizure on the part of the officials at Canton of the native crew of a small craft known as the *Arrow*, which was supposed to be sailing under British colours. The flag was hauled down, and the men were carried off without reference to the English Governor at Hong-kong ; and when redress was insisted upon for so grievous an insult to the British nation, no very definite apology was forthcoming. This slight incident was made a pretext for high-handed demands on the part of the English, which not being acceded to, led to war.

The bombardment of Canton on December 28th, 1857, was the dark deed that signalised the commencement of our second war with China. Peopled with no less than a million inhabitants, utterly helpless and unprotected against so formidable a foe, this great city was subjected throughout an entire day and night to a continuous cannonade from the line of British gunboats drawn up in the broad river right opposite her gates. So paralysed were the native soldiery that during the whole time only two shots were fired in return from the forts upon the wall. The loss of life in the narrow crowded streets of the Oriental city was something most appalling ; thousands upon thousands of men, women, and children

were swept into eternity, and the gutters literally ran with blood. It was boldly asserted in one of the London papers at the time that "a more horrible or revolting crime than this bombardment of Canton has never been committed in the worst ages of barbarian darkness." Thus terminated in scenes of war and carnage the fifteen years' uneasy peace we have had under review.

Six months later the allied forces (for France, Russia, and America had all united with England against China) found themselves in a position to dictate terms of peace to the crushed and conquered Government from the neighbourhood of Peking. On June 26th, 1858, the treaty of T'ien-tsin was signed, its most important provisions being threefold. In the first place (under the tariff supplementary) the importation of opium as an article of commerce was at last openly legalised, and thus the main object of England in the war secured. It was also decided that the time-immemorial seclusion of the Chinese from the great family of nations could no longer be continued, and a clause was inserted providing for the residence of foreign ambassadors at the Court of Peking, to represent on terms of equality with the Celestial Empire the various leading nations of the Western world. And last, though not least, articles of toleration in favour of Christianity and its adherents in all parts of the country were introduced, and a system of passports agreed upon providing for inland journeys and even residence.

Thus was virtually terminated our second war with China, although it was not until two years later, and after a further campaign ending in the seizure of Peking by the allied forces, that the treaties were finally ratified, and the ambassadors installed in their new and important offices.

It was a memorable day, October 24th, 1860, that witnessed this final triumph of Western arms, and signalled the close of the seclusion of centuries, by which one-fifth of the human race had been shut off from all contact with their fellow-men. It is not, however, the brilliant assemblage gathered that day in Peking to witness the ratification of the recently concluded treaties that attracts our attention;—nor is it the new, momentous relations, commercial and political, thus assumed by the foremost Christian nations of the world towards the great pagan empire of the East;—nor is it even the unutterable wrong committed that day, when, with China lying crippled at our feet, we used the opportunity of such an advantage to press upon her helpless people one of the worst and most fatal forms of moral slavery the world has ever known—the binding chains of the awful opium habit. Dark though it be, even this is for the moment lost sight of in view of the central fact that, amid all the transactions of that day, claims our profoundest interest. For from the vantage-ground of that brilliant assemblage in Peking we see, with one swift glance of thought, this million-peopled nation, in

all the darkness of their spiritual destitution, thus brought into contact with their fellow-men of more favoured lands, long possessed of the precious truths of the glorious Gospel—China's supreme need. "*Redeemed, and they don't know it!*" GOD'S hand has removed the barriers; China at last is open to the world. What is her future to be?—not the coast only, but the far interior, all the eighteen populous provinces that have never learned the power of the name of JESUS, and distant Manchuria, Mongolia, and Thibet? Two to three hundred millions of the human race made accessible that day, nominally at any rate, to the efforts of the Church; and the Master's voice sounding unmistakably through the silence—"Whom shall I send, and who will go for Us?"

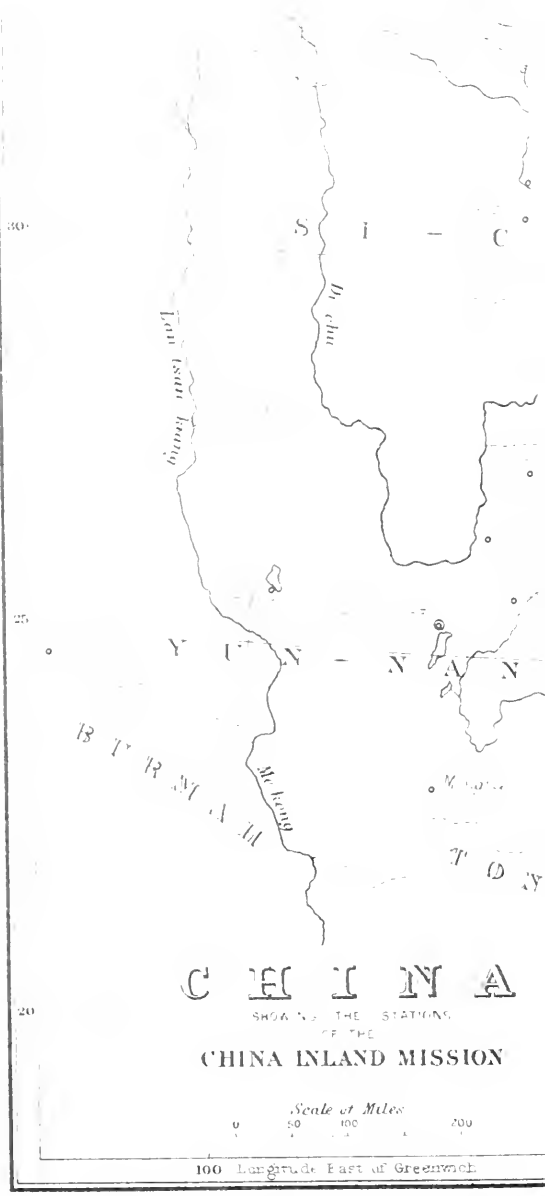
If it be true that "a need, a need known, and power to meet that need" constitute "a call," how clear the call to the Church of GOD that day! Will she respond? will she arise and claim, in faith, the power to win for JESUS those perishing millions? or will she be content, doing a little as before at the open ports, to leave the whole great populous interior still to lie in heathen darkness—ruined with opium, but unredeemed by the Gospel? Time was to prove.

It is interesting at this point to notice that the close of the year 1860, witnessing thus the final fall of China's exclusive policy of centuries, witnessed also circumstances which, under GOD, led

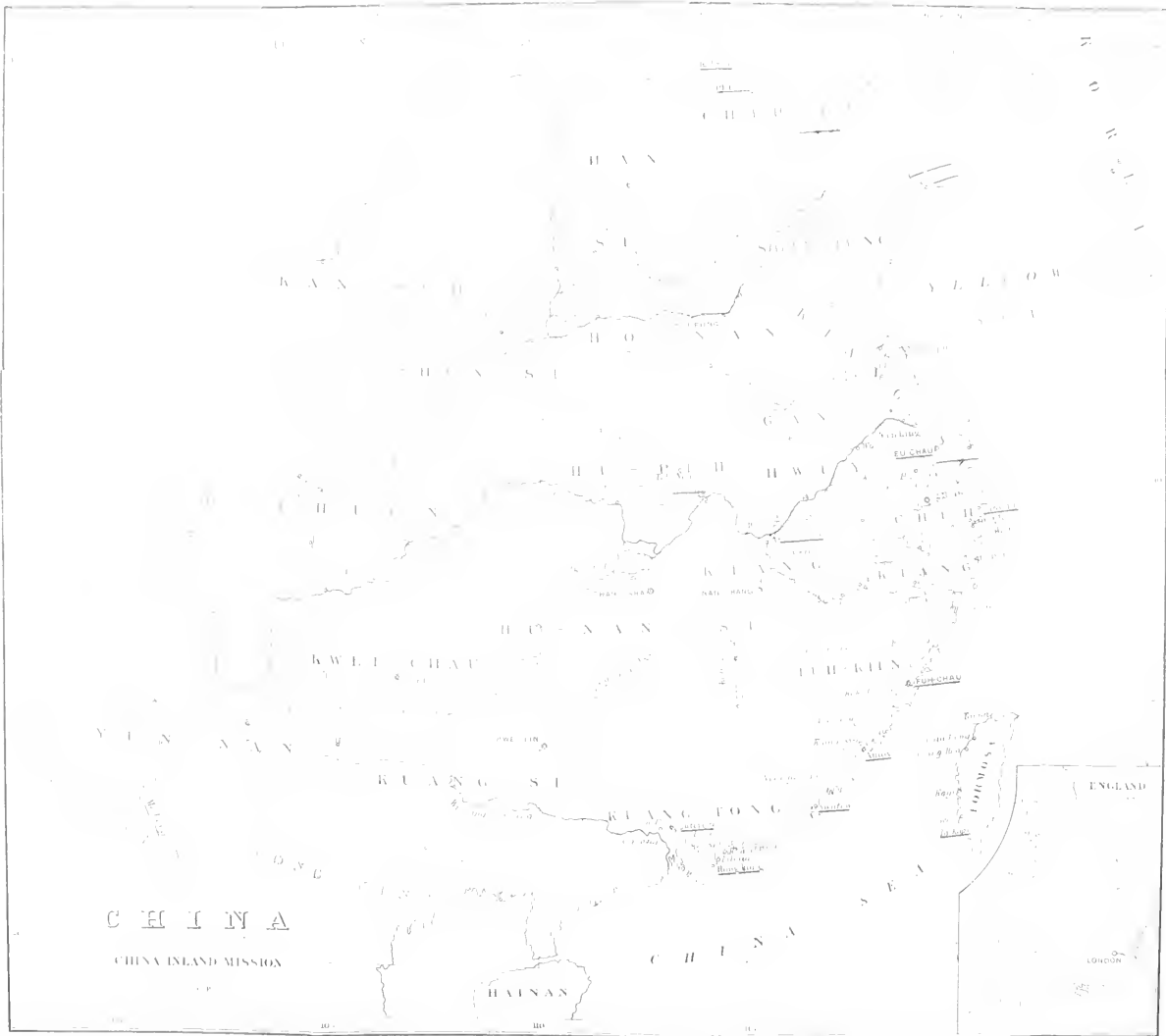
to the development of an agency destined to be largely used in the blessed work of evangelisation throughout the vast regions then for the first time opened to our efforts. For the conclusion of the treaty of Peking found Mr. Hudson Taylor already on his way home from China to England, after six years of missionary service, upon a visit which proved to be the initial step in the formation of the present Inland Mission.

The interval of fifteen years between our first and second wars with China has also a special interest in this connection—as having been, for him, GOD’S time of training for the work. The commencement of this period found him emerging only from childhood, preparing to enter upon the earnest life work that lay before; its close we have seen already; and in between stretched the eventful years through which the LORD was fitting and strengthening His servant for all that that future was to bring.

But for the details of this story, introductory to that of the Mission itself, we must pass on to following chapters.



Note: Protestant Mission Stations of all societies in China up to the China Inland Mission Stations established (excluding Ning)



PART II.

J. HUDSON TAYLOR. A RETROSPECT.

“THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD
THY GOD LED THEE.”—“THOU HAST LACKED NOTHING.”

“I thank GOD most sincerely and devoutly that I am a missionary. I never regretted the step I took many years ago ; . . . and if there is a sincere desire burning within my breast, it is that I may live and die in labouring and suffering for CHRIST among the heathen. Oh, it is a glorious work ! I know no work like it—so real, so unselfish, so apostolic, so Christ-like. I know no work that brings CHRIST so near to the soul, that throws a man back so completely upon GOD, and that makes the grand old Gospel appear so real, so precious, so divine. And, then, think of the grandeur of our aim ! Our cry is, ‘China for CHRIST ! India for CHRIST ! the world for CHRIST !’ Think of China and her hundreds of millions becoming our LORD’s and His CHRIST’s ! Is there nothing grand in that idea ? Is there nothing soul-stirring in the prospect ? Is that not an achievement worthy of the best efforts of the Church, and of the noblest powers of the most richly endowed among you ? And then think of the unspeakable privilege and honour of having a share in a work destined to such glorious issues. Oh, young men, think of it, dwell upon it ; and if you hear the voice of GOD calling you, manfully take up your cross and go, and you will never cease to thank CHRIST JESUS our LORD for counting you worthy to be missionaries.”—REV. GRIFFITH JOHN. (See page 213.)

CHAPTER I.

THE POWER OF PRAYER.

MANY who read these pages will doubtless be familiar with the monthly journal of our Mission, which, under the title of *China's Millions*, has for the last sixteen years kept current record of the work. Several of the numbers issued between May 1886 and November 1888 contained papers from the pen of the editor—Rev. J. Hudson Taylor—giving a brief review of the way in which he had been led to devote his life to China, and of early experiences connected with his first residence in that country, concluding with a slight sketch of the subsequent history of the Mission itself. This interesting “Retrospect” has been widely read and appreciated, and I feel it a privilege, in recapitulating now the first part of the same story, to do so very largely in Mr. Taylor’s own words.

Do we not generally find men who have been much used of GOD to be those who have passed through not a little special spiritual preparation? And necessarily so; for whatever is to be worked out must first have been wrought in; and those only

who have learned can truly teach. Nothing perhaps is more remarkable in the life whose story we are about to trace than the prominence of this fact. From the very first, when, as a boy in his father's home, the future founder of the China Inland Mission devoted himself unreservedly to the service of his father's GOD, one is impressed by the unmistakable action of a guiding Providence in all the circumstances of that life, bringing to bear upon heart and mind just those influences that might best develop the moral and spiritual character upon which so much was afterwards to depend.

The seed-sowing of early years is reaped in the harvest of to-day. Would that many of the *germ principles* that have proved so fruitful in the after-service of this life might find a lodgment in the good ground of other hearts, upon which also GOD may be laying the needs of heathendom. True missionary training and preparation are here; and how important in the light of the present seem all the lessons that GOD was teaching His servant in anticipation of the life work that was coming, to which they form at once the introduction and the clue.

In speaking of early days at home and his own training for future service, Mr. Hudson Taylor loves to call attention to the fact of how much the cause of missions is indebted to the prayers of those who are never themselves permitted to see the mission field—many, it may be, who are unable to give

largely of their substance, and who will be not a little surprised in the Great Day to see how much the work has been advanced by their loving sympathy and remembrance.

“For myself,” Mr. Taylor writes, “and for the work that I have been permitted to do for GOD, I owe an unspeakable debt of gratitude to my beloved and honoured parents, who have passed away and entered into rest, but the influence of whose lives will never pass away.”

Although not himself a missionary, Mr. James Taylor, of Barnsley, Yorkshire, was for many years an earnest and successful evangelist at home. He was deeply interested in the progress of the Kingdom in other lands, and as early as the year 1830—through reading several books, including an account of the travels of Captain Basil Hall—was much impressed with the awful spiritual destitution of the Chinese Empire. Circumstances at that time made it impossible for him to consider the question of personal service in the mission field; but he was led to pray that if GOD should give him a son he might be called and privileged to devote his life to the evangelisation of China’s millions.

About two years later, on May 21st, 1832, James Hudson Taylor was born, the first and only surviving son of that godly father. But although he seemed to have been given directly for China, in answer to his father’s prayers, all hope of his ultimately becoming a missionary was by degrees

abandoned, on account of an extreme delicacy of health which lasted many years.

Surrounded though he was from childhood by all



MR. JAMES TAYLOR.

the influences of a truly Christian home, it was not until he had reached his sixteenth year that the great change took place which permanently altered the whole of life for young Hudson Taylor. Of the

experiences preceding his conversion we read from his own pen :—

“ I had many opportunities in early years of learning the value of prayer and of the Word of GOD ; for it was the delight of my dear parents to point out that if there were any such being as GOD, to trust and to obey Him and to be fully given up to His service must of necessity be the best and wisest course both for myself and others. But in spite of these helpful examples and precepts my heart was unchanged. Often I had tried to make myself a Christian ; and failing of course in such efforts, I began at last to think that for some reason or other salvation could not be for me, and that the best I could do was to take my fill of this world, as there was no hope beyond the grave.

“ While in this state of mind I came in contact with persons holding sceptical and infidel views, and accepted their teaching, only too thankful for some hope of escape from the doom which, if my parents were right and the Bible true, awaited the impenitent. It may seem strange to confess it, but I have often felt thankful for the experience of this time of scepticism. The inconsistencies of Christian people, who while professing to believe their Bibles were yet content to live just as they would if there were no such book, had been one of the strongest arguments of my sceptical companions ; and I frequently felt at that time, and said, that if I pretended to believe the Bible I would at any rate attempt to live by it,

putting it fairly to the test, and if it failed to prove true and reliable, throw it overboard altogether. These views continued with me when the LORD was pleased to bring me to Himself; and I think I may say that since then I have put GOD'S Word to the test. Certainly it has never failed me. I have never had reason to regret the confidence I have placed in its promises, or to deplore following the guidance I have found in its directions."

During those early years before his conversion, it was often a cause of sorrow to the Christian members of the little family circle at Barnsley that the only son and brother, so dear to all their hearts, should not be one with them in the love and service of GOD. Prayer was constantly made on his behalf; and very marked was the answer with which the LORD was pleased to honour the faith that had been strengthened to claim the longed-for blessing. Of the interesting circumstances connected with this conversion we read:—

"On a day that I can never forget, when I was about fifteen years of age, my dear mother being absent from home, I had a holiday, and in the afternoon looked through my father's library to find some book with which to while away the unoccupied hours. Nothing attracting me, I turned over a little basket of pamphlets, and selected from amongst them a Gospel tract which looked interesting, saying to myself, 'There will be a story at the commencement, and a sermon or moral at the close: I will

take the former and leave the latter for those who like it.'

"I sat down to read the little book in an utterly unconcerned state of mind, believing indeed at the time that if there were any salvation it was not for me, and with a distinct intention to put away the tract as soon as it should seem prosy. I may say that it was not uncommon in those days to call conversion 'becoming serious'; and judging by the faces of some of its professors, it appeared to be a very serious matter indeed. Would it not be well if the people of GOD had always tell-tale faces, evincing the blessings and gladness of salvation so clearly that outsiders might have to call conversion 'becoming joyful' instead of 'becoming serious'?

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

“I in the meantime had been led in the way I have mentioned to take up this little tract, and while reading it was struck with the sentence, ‘The finished work of CHRIST.’ The thought passed through my mind, ‘Why does the author use this expression? why not say the atoning or propitiatory work of CHRIST?’ Immediately the words ‘It is finished’ suggested themselves to my mind. What was finished? And I at once replied, ‘A full and perfect atonement and satisfaction for sin: the debt was paid by the Substitute; CHRIST died for our sins, and not for ours only, but also for the sins of the whole world.’ Then came the thought, ‘If the whole work was finished and the whole debt paid, what is there left for me to do?’ And with this dawned the joyful conviction, as light was flashed into my soul by the HOLY SPIRIT, that there was nothing in the world to be done but to fall down on one’s knees, and accepting this Saviour and His salvation, to praise Him for evermore. Thus while my dear mother was praising GOD on her knees in her chamber, I was praising Him in the old warehouse to which I had gone alone to read at my leisure this little book.

“Several days elapsed ere I ventured to make my beloved sister—now Mrs. Broomhall—the confidante of my joy, and then only after she had promised not to tell any one of my soul secret. When our dear mother came home a fortnight later, I was the first to meet her at the door, and to tell

her I had such glad news to give. I can almost feel that dear mother's arms around my neck, as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.' 'Why,' I asked in surprise, 'has Amelia broken her promise?



MRS. JAMES TAYLOR.

She said she would tell no one.' My dear mother assured me that it was not from man that she had learned the tidings, and went on to tell the little incident mentioned above. You will agree with me that it would be strange indeed if I were not a believer in the power of prayer.

“Nor was this all. Some little time after, I picked up a pocket-book exactly like one of my own, and thinking that it was mine, opened it. The lines that caught my eye were an entry in the little diary, which belonged to my sister, to the effect that she would give herself daily to prayer until GOD should answer in the conversion of her brother. Exactly one month later the LORD was pleased to turn me from darkness to light.

“Brought up amid such influences and saved under circumstances like these, it was perhaps natural that from the commencement of my Christian life I was led to feel that the promises were very real, and that prayer was in sober matter of fact transacting business with GOD, whether on one’s own behalf or on behalf of those for whom one sought His blessing.”

CHAPTER II.

THE CALL TO SERVICE.

“THE first joys of conversion passed away after a time, and were succeeded by a period of very painful deadness of soul, with much conflict. But this also came to an end, leaving a deepened sense of personal weakness and dependence on the LORD as the only Keeper as well as Saviour of His people. How sweet to the soul, wearied and disappointed in its struggles with sin, is the calm repose of trust in the Shepherd of Israel.

“Not many months after my conversion, having a leisure afternoon, I retired to my own chamber to spend it largely in communion with GOD. Well do I remember that occasion. How in the gladness of my heart I poured out my soul before GOD; and again and again confessing my grateful love to Him who had done everything for me—who had saved me when I had given up all hope and even wish 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 or however trivial; something

with which He would be pleased, and that I might do directly 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 of fifteen, I remember stretching myself on the ground, and lying there silent before Him with unspeakable awe and unspeakable joy.

“For what service I was accepted I knew not ; but a deep consciousness that I was no longer my own took possession of me, which has never since been effaced. It became a very practical consciousness. Two or three years later propositions of an unusually favourable nature were made to me with regard to medical study, on the condition of my becoming apprenticed to the medical man who was my friend and teacher. But I felt I dared not accept any binding engagement such as was suggested. I was not my own to give myself away ; for I knew not when or how He whose alone I was, and for whose disposal I felt I must ever keep myself free, might call for service.

“Within a few months of this time of consecration the impression was wrought into my soul that it was in China the LORD wanted me. It seemed to me highly probable that the work to which I was thus called might cost my life ; for China was

not then open as it is now. But few missionary societies were at that time organised in England, and books on the subject of China missions were very little accessible to me. I learned, however, that the Congregational minister of my native town possessed a copy of Medhurst's 'China,' and I called upon him to ask a loan of the book. This he kindly granted, asking me why I wished to read it. I told him that GOD had called me to spend my life in missionary service in that land. 'And how do you propose to go there?' he inquired. I answered that I did not at all know; that it seemed to me probable that I should need to do as the Twelve and the Seventy had done in Judæa—go without purse or scrip, relying on Him who had called me to supply all my need. Kindly placing his hand upon my shoulder, the minister replied, 'Ah, my boy, as you grow older you will get wiser than that. Such an idea would do very well in the days when CHRIST Himself was on earth, but not now.'

"I have grown older since then, but not wiser. I am more than ever convinced that if we were to take the directions of our Master and the assurances He gave to His first disciples more fully as our guide, we should find them to be just as suited to our times as to those in which they were originally given."

From the very first the missionary call that had come into this young life proved to be a practical and formative power. To the earnest-hearted lad

of sixteen it became a simple, solemn fact, and one that called for definite preparation quite as much as for consecration and prayer. Medhurst's book on China had emphasised the value of medical missions in that particular sphere, and his attention was thus early directed to this special branch of study. In his own immediate circle it was already quite an understood thing that his heart was fixed on China ; but owing to continued delicacy of health, it seemed questionable as to whether these hopes would ever be realised.

“My beloved parents neither discouraged nor encouraged my desire to engage in missionary work. They advised me, with such convictions, to use all the means in my power to develop the resources of body, mind, heart, and soul, and to wait prayerfully upon GOD, quite willing, should He show me that I was mistaken, to follow His guidance, or to go forward if in due time He should open the way to missionary service. The importance of this advice I have often since had occasion to prove. I began to take more exercise in the open air to strengthen my physique. My feather bed I had taken away, and sought to dispense with as many other home comforts as I could, in order to prepare myself for rougher lines of life. I began also to do what Christian work was in my power, in the way of tract distribution, Sunday-school teaching, and visiting the poor and sick, as opportunity afforded.

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

“And here an event took place that I must not omit to mention. Before leaving home the subject of setting apart the firstfruits of all one’s increase and a proportionate part of one’s possessions to the LORD’S service was brought to my attention. I thought it well to study the question with my Bible in hand before I went away from home, and was placed in circumstances which might bias my conclusions by the pressure of surrounding wants and cares. I was thus led to the determination to set apart not less than one-tenth of whatever moneys I might earn or become possessed of for the LORD’S service. The salary I received as medical assistant in Hull at the time now referred to would have allowed me with ease to do this. But owing to changes in the family of my kind friend and employer, it was necessary for me to reside out of doors. Comfortable quarters were secured with a relative, and in addition to the sum determined on as remuneration for my services I received the exact amount I had to pay for board and lodging.

“ Now arose the question in my mind, Ought not this sum also to be tithed ? It was surely a part of my income, and I felt that if it had been a question of Government income tax it certainly would not have been excluded. On the other hand, to take a tithe from the whole would not leave me sufficient for other purposes ; and for some little time I was much embarrassed to know what to do. After much thought and prayer, I was led to leave the comfortable quarters and happy circle in which I was to have resided, and to engage a little lodging in the suburbs—a sitting-room and bedroom in one—undertaking to board myself. In this way I was able without difficulty to tithe the whole of my income ; and while I felt the change a good deal, it was attended with no small blessing. More time was given in my solitude to the study of the Word of GOD, to visiting the poor, and to evangelistic work on summer evenings than would otherwise have been the case. Brought into contact in this way with many who were in distress, I soon saw the privilege of still further economising, and found it not difficult to give away much more than the proportion of my income I had at first intended.

“ About this time a friend drew my attention to the question of the personal and pre-millennial coming of our LORD JESUS CHRIST, and gave me a list of passages bearing upon it, without note or comment, advising me to ponder the subject. For a while I gave a good deal of time to studying the Scriptures

about it, with the result that I was led to see that this same JESUS who left our earth in His resurrection body was so to come again, that His feet were to stand on the Mount of Olives, and that He was to take possession of the temporal throne of His father David promised before His birth. I saw, further, that all through the New Testament the coming of the LORD was the great hope of His people, and was always appealed to as the strongest motive for consecration and service, and as the greatest comfort in trial and affliction. I learned, too, that the period of His return for His people was not revealed, and that it was their privilege, from day to day and from hour to hour, to live as men who wait for the LORD, that living thus it was quite immaterial, so to speak, whether He should or should not come at any particular hour, the important thing being to be so ready for Him as to be able, whenever He might appear, to give an account of one's stewardship with joy, and not with grief.

“The effect of this blessed hope was a thoroughly practical one. It led me to look carefully through my little library to see if there were any books there that were not needed or likely to be of further service, and to examine my small wardrobe, to be quite sure that it contained nothing that I should be sorry to give an account of should the Master come at once. The result was that the library was considerably diminished, to the benefit of some poor neighbours, and to the far greater benefit of my own

soul, and that I found I had articles of clothing also which might be put to better advantage in other directions.

“It has been very helpful to me from time to time through life, as occasion has served, to act again in a similar way; and I have never gone through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing. I believe we are all in danger of accumulating—it may be from thoughtlessness, or from pressure of occupation—things which would be useful to others, while not needed by ourselves, and the retention of which entails loss of blessing. If the whole resources of the Church of GOD were well utilised, how much more might be accomplished. How many poor might be fed and naked clothed, and to how many of those as yet unreached the Gospel might be carried. Let me advise this line of things as a constant habit of mind, and a profitable course to be practically adopted whenever circumstances permit.”

During the greater part of three years—1849 to 1851—Mr. Taylor continued to reside in Hull as medical assistant in the surgery of the Christian doctor before alluded to. This period was one of marked spiritual growth and development, characterised by ever-increasing joy in the LORD, and delight in the study of His Word and in prayer. It was also a time of testing and much searching of heart before GOD, through which faith was

strengthened and consecration deepened for the life work that was to be.

Picture, then, the circumstances and surroundings brought at that time to bear upon this life, in its various relations with the outside world of men and things, and no less truly with the realised unseen. There is the doctor's busy surgery, with its ever-changing scenes in the daily conflict with disease and pain ; there is the morning and evening walk out to the quiet suburb and the little lodging, "sitting-room and bedroom in one," where in the solitude sweet companionship is found in communion of heart with one ever-present Friend ; and there is the dark background of poverty, sorrow, and sin in the slums and alleys of the city traversed by those willing feet as they hasten on their errands of salvation. Real and very practical missionary training this. But the story best speaks for itself. Of his life and experiences in Hull the "Retrospect" continues :—

"Having now the twofold object in view of accustoming myself to endure hardness, and of economising in order to be able more largely to assist those amongst whom I spent a good deal of time labouring in the Gospel, I soon found that I could live upon very much less than I had previously thought possible. Butter, milk, and other such luxuries I soon ceased to use ; and I found that by living mainly on oatmeal and rice, with occasional variations, a very small sum was sufficient

for my needs. In this way I had more than two-thirds of my income available for other purposes ; and my experience was that the less I spent on myself and the more I gave away, the fuller of happiness and blessing did my soul become. Un-speakable joy all the day long, and every day, was my happy possession. GOD, even my GOD, was a living, bright reality ; and all I had to do was joyful service.

“ It was to me a very grave matter, however, to contemplate going out to China, far away from all human aid, there to depend upon the living GOD alone for protection, supplies, and help of every kind. I felt that one’s spiritual muscles required strengthening for such an undertaking. There was no doubt that if faith did not fail, GOD would not fail ; but, then, what if one’s faith should prove insufficient ? I had not at that time learned that even ‘ if we believe not, He abideth faithful, He cannot deny Himself,’ and it was consequently a very serious question to my mind, not whether *He* was faithful, but whether I had strong enough faith to warrant my embarking in the enterprise set before me.

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

“ At Hull my kind employer, always busily

occupied, wished me to remind him whenever my salary became due. This I determined never to do directly, but to ask that GOD would bring the fact to his recollection, and thus encourage me by answering prayer. At one time, as the day drew near for the payment of a quarter's salary, I was as usual much in prayer about it. The time arrived, but my kind friend made no allusion to the matter. I continued praying, and days passed on, but he did not remember, until at length, on settling up my weekly accounts one Saturday night, I found myself possessed of only a single coin—one half-crown piece. Still I had hitherto had no lack, and I continued in prayer.

“That Sunday was a very happy one. As usual my heart was full and brimming over with blessing. After attending Divine service in the morning, my afternoons and evenings were filled with Gospel work in the various lodging-houses I was accustomed to visit in the lowest part of the town. At such times it almost seemed to me as if heaven were begun below, and that all that could be looked for was an enlargement of one's capacity for joy, not a truer filling than I possessed. After concluding my last service about ten o'clock that night, a poor man asked me to go and pray with his wife, saying that she was dying. I readily agreed, and on the way to his house asked him why he had not sent for the priest, as his accent told me he was an Irishman. He had done so, he said, but the priest

refused to come without a payment of eighteenpence, which the man could not produce, as the family was starving. Immediately it occurred to my mind that all the money I possessed in the world was the solitary half-crown, and that it was in one coin; moreover, that while the basin of water gruel I usually took for supper was awaiting me, and there was sufficient in the house for breakfast in the morning, I certainly had nothing for dinner on the coming day.

“Somehow or other there was at once a stoppage in the flow of joy in my heart; but instead of reproving myself I began to reprove the poor man, telling him that it was very wrong to have allowed matters to get into such a state as he described, and that he ought to have applied to the relieving officer. His answer was that he had done so, and was told to come at eleven o'clock the next morning, but that he feared that his wife might not live through the night. ‘Ah,’ thought I, ‘if only I had two shillings and a sixpence instead of this half-crown, how gladly would I give these poor people one shilling of it!’ But to part with the half-crown was far from my thoughts. I little dreamed that the real truth of the matter simply was that I could trust in GOD plus one-and-sixpence, but was not yet prepared to trust Him only, without any money at all in my pocket.

“My conductor led me into a court, down which I followed him with some degree of nervousness.

I had found myself there before, and at my last visit had been very roughly handled, while my tracts were torn to pieces, and I received such a warning not to come again that I felt more than a little concerned. Still, it was the path of duty, and I followed on. Up a miserable flight of stairs, into a wretched room, he led me; and oh what a sight there presented itself to our eyes! Four or five poor children stood about, their sunken cheeks and temples all telling unmistakably the story of slow starvation; and lying on a wretched pallet was a poor exhausted mother, with a tiny infant thirty-six hours old moaning rather than crying at her side, for it too seemed spent and failing. 'Ah,' thought I, 'if I had two shillings and a sixpence instead of half-a-crown, how gladly should they have one-and-sixpence of it!' But still a wretched unbelief prevented me from obeying the impulse to relieve their distress at the cost of all I possessed.

"It will scarcely seem strange that I was unable to say much to comfort these poor people. I needed comfort myself. I began to tell them, however, that they must not be cast down, that though their circumstances were very distressing, there was a kind and loving Father in heaven; but something within me said, 'You hypocrite! telling these unconverted people about a kind and loving Father in heaven, and not prepared yourself to trust Him without half-a-crown!' I was nearly choked. How

gladly would I have compromised with conscience if I had had a florin and a sixpence! I would have given the florin thankfully and kept the rest; but I was not yet prepared to trust in GOD alone, without the sixpence.

“To talk was impossible under these circumstances; yet, strange to say, I thought I should have no difficulty in praying. Prayer was a delightful occupation to me in those days; time thus spent never seemed wearisome, and I knew nothing of lack of words. I seemed to think that all I should have to do would be to kneel down and engage in prayer, and that relief would come to them and to myself together. ‘You asked me to come and pray with your wife,’ I said to the man, ‘let us pray.’ And I knelt down. But scarcely had I opened my lips with ‘Our Father who art in heaven’ than conscience said within, ‘Dare you mock GOD? Dare you kneel down and call Him Father with that half-crown in your pocket?’ Such a time of conflict came upon me then as I have never experienced before or since. How I got through that form of prayer I know not, and whether the words uttered were connected or disconnected I cannot tell; but I arose from my knees in great distress of mind.

“The poor father turned to me and said, ‘You see what a terrible state we are in, sir; if you can help us, for GOD’S sake do!’ Just then the word flashed into my mind, ‘Give to him that asketh of

thee,' and in the word of a King there is power. I put my hand into my pocket, and slowly drawing forth the half-crown, gave it to the man, saying that it might seem a small matter for me to relieve them, seeing that I was comparatively well off, but that in parting with that coin I was giving him my all; what I had been trying to tell him was indeed true—GOD really was a Father, and might be trusted. The joy all came back in full flood-tide to my heart; I could say anything and feel it then, and the hindrance to blessing was gone—gone, I trust, for ever.

“Not only was the poor woman's life saved, but I realised that I was saved too. My life might have been a wreck—would have been a wreck probably, as a Christian life—had not grace at that time conquered, and the striving of GOD'S SPIRIT been obeyed. I well remember how that night, as I went home to my lodgings, my heart was as light as my pocket. The lonely, deserted streets resounded with a hymn of praise which I could not restrain. When I took my basin of gruel before retiring, I would not have exchanged it for a prince's feast. I reminded the LORD as I knelt at my bedside of His own Word, that he who giveth to the poor lendeth to the LORD, and I asked Him not to let my loan be a long one, or I should have no dinner next day; and with peace within and peace without, I spent a happy, restful night.

“Next morning for breakfast my plate of porridge

remained, and before it was consumed the postman's knock was heard at the door. I was not in the habit of receiving letters on Monday, as my parents and most friends refrained from posting on Saturday night ; so that I was somewhat surprised when the landlady came in holding a letter or packet in her wet hand covered by her apron. I looked at the letter, but could not make out the handwriting. It was either a strange hand or a feigned one, and the postmark was blurred. Where it came from I could not tell. On opening the envelope I found nothing written within ; but inside a sheet of blank paper was folded a pair of kid gloves, from which, as I opened them in astonishment, half-a-sovereign fell to the ground. 'Praise the LORD!' I exclaimed ; 'four hundred per cent. for twelve hours' investment ; that is good interest. How glad the merchants of Hull would be if they could lend their money at such a rate!' I then and there determined that a bank which could not break should have my savings or earnings as the case might be—a determination I have not yet learned to regret.

"I cannot tell you how often my mind has recurred to this incident, or all the help it has been to me in circumstances of difficulty in after-life. If we are faithful to GOD in little things, we shall gain experience and strength that will be helpful to us in the more serious trials of life.

"This remarkable and gracious deliverance was a great joy to me, as well as a strong confirmation

of faith ; but of course ten shillings, however economically used, will not go very far, and it was none the less necessary to continue in prayer, asking that the larger supply which was still due might be remembered and paid. All my petitions, however, appeared to remain unanswered ; and before a fortnight had elapsed I found myself pretty much in the same position that I had occupied on the Sunday night already made so memorable. Meanwhile, I continued pleading with GOD, more and more earnestly, that He would graciously remind my employer that my salary was overdue. Of course it was not the want of the money that distressed me—that could have been had at any time for the asking—but the question uppermost in my mind was this : ‘ Can I go to China ? or will my want of faith and power with GOD prove to be so serious an obstacle as to preclude my entering upon this much-prized service ? ’

“ As the week drew to a close I felt exceedingly embarrassed. There was not only myself to consider ; on Saturday night a payment would be due to my Christian landlady which I knew she could not well dispense with. Ought I not, for her sake, to speak about the matter of the salary ? Yet to do so would be, to myself at any rate, the admission that I was not fitted to undertake a missionary enterprise. I gave nearly the whole of Thursday and Friday—all the time not occupied in my necessary employment—to earnest wrestling in prayer with GOD.

But still on Saturday morning I was in the same position as before. And now my earnest cry was for guidance as to whether it was my duty to break silence and speak to my employer, or whether I should still continue to wait the Father's time. As far as I could judge, I received an assurance that to wait His time was best, and that GOD in some way or other would interpose on my behalf. So I waited, my heart being now at rest and the burden gone.

“About five o'clock that Saturday afternoon, when the Doctor had finished writing his prescriptions, his last circuit for the day being taken, he threw himself back in his arm-chair, as he was wont, and began to speak of the things of GOD. He was a truly Christian man, and many seasons of very happy spiritual fellowship we had together. I was busily watching, at the time, a pan in which a decoction was boiling that required a good deal of attention. It was indeed fortunate for me that it was so, for without any obvious connection with what had been going on, all at once he said, ‘By-the-bye, Taylor, is not your salary due again?’ My emotion may be imagined! I had to swallow two or three times before I could answer. With my eye fixed on the pan and my back to the Doctor, I told him as quietly as I could that it was overdue some little time. How thankful I felt at that moment! GOD surely had heard my prayer, and caused him, in this time of my great need, to remember the salary without any word or suggestion from me. Presently he replied,

‘Oh, I am so sorry you did not remind me! You know how busy I am; I wish I had thought of it a little sooner, for only this afternoon I sent all the money I had to the bank, otherwise I would pay you at once.’ It is impossible to describe the revulsion of feeling caused by this unexpected statement. I knew not what to do. Fortunately for me my pan boiled up, and I had a good reason for rushing with it from the room. Glad indeed I was to get away, and keep out of sight until after the Doctor had returned to his house, and most thankful that he had not perceived my emotion.

“As soon as he was gone I had to seek my little sanctum, and pour out my heart before the LORD for some time, before calmness—and more than calmness—thankfulness, and joy were restored to me. I felt that GOD had His own way, and was not going to fail me. I had sought to know His will early in the day, and as far as I could judge had received guidance to wait patiently; and now GOD was going to work for me in some other way.

“That evening was spent, as my Saturday evenings usually were, in reading the Word and preparing the subjects on which I expected to speak in the various lodging-houses on the morrow. I waited, perhaps, a little longer than usual. At last, about ten o’clock, there being no interruption of any kind, I put on my overcoat, and was preparing to leave for home, rather thankful to know that by that time I should have to let myself in with the latch-key, as my landlady

retired early to rest. There was certainly no help for that night ; but perhaps GOD would interpose for me by Monday, and I might be able to pay my landlady early in the week the money I would have given her before, had it been possible.

“ Just as I was preparing to turn down the gas, I heard the Doctor’s step in the garden which lay between the dwelling-house and surgery. He was laughing to himself very heartily, as though greatly amused by something. Entering the surgery, he asked for the ledger, and told me that, strange to say, one of his richest patients had just come to pay his doctor’s bill—was it not an odd thing to do ? It never struck me that it might have any bearing on my own particular case, or I might have felt embarrassed ; but looking at it simply from the position of an uninterested spectator, I also was highly amused that a man who was rolling in wealth should come after ten o’clock at night to pay a doctor’s bill, which he could any day have met by a cheque with the greatest ease. It appeared that somehow or other he could not rest with this on his mind, and had been constrained to come at that unusual hour to discharge his liability.

“ The account was duly receipted in the ledger, and the doctor was about to leave, when suddenly he turned, and handing me some of the banknotes just received, said, to my surprise and thankfulness, ‘ By the way, Taylor, you might as well take these notes ; I have not any change, but can give you the

balance next week.' Again I was left—my feelings undiscovered—to go back to my own little closet and praise the LORD, with a joyful heart that after all I might go to China.

“ This incident was not a trivial one to me ; and to recall it sometimes, in circumstances of great difficulty, in China or elsewhere, has proved no small comfort and strength.”

CHAPTER III.

LIFE IN LONDON.

NOT content with devoting *himself* to the service of GOD in China, Mr. Hudson Taylor was eager to use every opportunity of saving or collecting funds to help various agencies for the evangelisation of that great land. For some time past he had been in the habit of sending larger or smaller sums, at intervals, to Mr. George Pearse in London, a gentleman who was deeply interested in China missions, and especially in the Chinese Union, promoted by Dr. Gützlaf of Hong-kong.

In the summer of 1851—the year of the Great Exhibition—Mr. Hudson Taylor came up from Hull to visit Mr. Pearse in his own home, and found himself thus, for the first time, in the midst of all the life and interests of the great metropolis.

Mr. Pearse, with his warm-hearted missionary enthusiasm, was at that time one of the most earnest members of a little band of godly men who were giving much thought and prayer to the condition and needs of China ; and when a little later they were led to organise themselves into a regu-

larly constituted missionary body, bearing the name of the Chinese Evangelisation Society, he became their able and devoted secretary. This Society was founded upon an undenominational basis, and largely succeeded to the sphere and service of the Chinese Union, when that was proved unworkable and ceased to exist.

After a brief visit to London, Mr. Hudson Taylor returned again to his medical and other duties in Hull; but friendships had been formed and connections made which in the providence of GOD were largely to influence the future direction of his labours for the good of China.

Of the circumstances connected with his leaving Hull for further medical training in London, and of the details of his life and experiences in the great city, the "Retrospect" continues:—

"By-and-by the time drew near when it was thought desirable that I should leave Hull to attend the medical course of the London Hospital. A little while spent there, and then I had every reason to believe that my life work in China would commence. But much as I had rejoiced at the willingness of GOD to hear and answer prayer and to help His half-trusting, half-timid child, I felt that I could not go to China without having still further developed and tested my power to rest upon His faithfulness; and a marked opportunity for doing so was providentially afforded me.

"My dear father had offered to bear all the



MR. GEORGE PEARSE.

expenses of my stay in London. I knew, however, that, owing to recent losses, it would mean a considerable sacrifice for him to undertake this just when it seemed necessary for me to go forward. I had recently become acquainted with the Committee of the Chinese Evangelisation Society, in connection with which I ultimately left for China, and especially with my es-

teemed and much-loved friend Mr. George Pearse, now and for many years himself a missionary. Not knowing of my father's proposition, they also kindly offered to bear my expenses while in London. When these proposals were first made to me, I was not quite clear as to what I ought to do, and in writing to my father and the secretaries, told them that I would take a few days to pray about the matter before deciding any course of action. I mentioned to my father that I had had this offer from the Society, and told the secretaries also of his proffered aid.

“ Subsequently, while waiting upon GOD in prayer for guidance, it became clear to my mind that I could without difficulty decline both offers. The secretaries of the Society would not know that I had cast myself wholly on GOD for supplies, and my father would conclude that I had accepted the other offer. I therefore wrote declining both propositions, and felt that without any one having either care or anxiety on my account I was simply in the hands of GOD, and that He, who knew my heart, if He wished to encourage me to go to China, would bless my effort to depend upon Him alone at home.

“ I must not now attempt to detail the ways in which the LORD was pleased to help me from time to time. I soon found that it was not possible to live quite as economically in London as in Hull. To lessen expenses I shared a room with a cousin, four miles from the hospital, providing myself with board ; and after various experiments I found that the most economical way was to live almost exclusively on brown bread and water. Thus I was able to make the means that GOD gave me last as long as possible. Some of my expenses I could not diminish, but my board was largely within my own control. A large twopenny loaf of brown bread, purchased daily on my long walk from the hospital, furnished me with supper and breakfast ; and on that diet, with a few apples for lunch, I managed to walk eight or nine miles a day, besides

being a good deal on foot while attending the practice of the hospital and the medical school.

“An incident that occurred just about this time I must refer to. The husband of my former landlady in Hull was chief officer of a ship that sailed from London, and by receiving his half-pay monthly and remitting it to her I was able to save her the cost of a commission. This I had been doing for several months, when she wrote requesting that I would obtain the next payment as early as possible, as her rent was almost due, and she depended upon that sum to meet it. The request came at an inconvenient time. I was working hard for an examination in the hope of obtaining a scholarship which would be of service to me, and felt that I could ill afford the time to go during the busiest part of the day to the city and procure the money. I had, however, sufficient of my own in hand to enable me to send the required sum. I made the remittance therefore, purposing, as soon as the examination was over, to go and draw the regular allowance with which to refund myself.

“Before the time of examination the medical school was closed for a day, on account of the funeral of the Duke of Wellington, and I had an opportunity of going at once to the office, which was situated in a street turning out of Cheapside, and applying for the due amount. To my surprise and dismay the clerk told me that he could not pay it, as the officer in question had run away from his ship and

gone to the gold diggings. 'Well,' I remarked, 'that is very inconvenient for me, as I have already advanced the money, and I know his wife will have no means of repaying it.' The clerk said he was sorry, but could of course only act according to orders; so there was no help for me in that direction. A little more time and thought, however, brought the comforting conclusion to my mind, that as I was depending on the LORD for everything, and His means were not limited, it was a small matter to be brought a little sooner or later into the position of needing fresh supplies from Him; and so the joy and the peace were not long interfered with.

"Very soon after this, possibly the same evening, while sewing together some sheets of paper on which to take notes of the lectures, I accidentally pricked the first finger of my right hand, and in a few moments forgot all about it. The next day at the hospital I continued dissecting as before. The body was that of a person who had died of fever, and was more than usually disagreeable and dangerous. I need scarcely say that those of us who were at work upon it dissected with special care, knowing that the slightest scratch might cost us our lives. Before the morning was far advanced I began to feel very weary, and while going through the surgical wards at noon was obliged to run out, being suddenly very sick—a most unusual circumstance with me, as I took but little food and nothing that could disagree with me. After feeling faint for some time,

a draught of cold water revived me, and I was able to rejoin the students. I became more and more unwell, however, and ere the afternoon lecture on surgery was over found it impossible to hold the pencil and continue taking notes. By the time the next lecture was through, my whole arm and right side were full of severe pain, and I was both looking and feeling very ill.

“Finding that I could not resume work, I went into the dissecting-room to bind up the portion I was engaged upon and put away my apparatus, and said to the demonstrator, who was a very skilful surgeon, ‘I cannot think what has come over me,’ describing the symptoms. ‘Why,’ said he, ‘what has happened is clear enough : you must have cut yourself in dissecting, and you know that this is a case of malignant fever.’ I assured him that I had been most careful, and was quite certain that I had no cut or scratch. ‘Well,’ he replied, ‘you certainly must have had one ;’ and he very closely scrutinised my hand to find it, but in vain. All at once it occurred to me that I had pricked my finger the night before, and I asked him if it were possible that a prick from a needle, at that time, could have been still unclosed. His opinion was that this was probably the cause of the trouble, and he advised me to get a hansom, drive home as fast as I could, and arrange my affairs forthwith. ‘For,’ he said, ‘you are a dead man.’

“My first thought was one of sorrow that I could

not go to China ; but very soon came the feeling, 'Unless I am greatly mistaken, I have work to do in China, and shall not die.' I was glad, however, to take the opportunity of speaking to my medical friend, who was a confirmed sceptic, as to things spiritual, of the joy that the prospect of perhaps soon being with my Master gave me, telling him at the same time that I did not think I should die, as, unless I were much mistaken, I had work to do in China, and if so, however severe the struggle, I must be brought through. 'That is all very well,' he answered, 'but you get a hansom and drive home as fast as you can. You have no time to lose, for you will soon be incapable of winding up your affairs.' I smiled a little at the idea of my driving home in a hansom, for by this time my means were too exhausted to allow of such a proceeding, and I set out to walk the distance if possible. Before long, however, my strength gave way, and I felt it was no use to attempt to reach home by walking. Availing myself of an omnibus from Whitechapel Church to Farringdon Street, and another from Farringdon Street onwards, I reached, in great suffering, the neighbourhood of Soho Square, behind which I lived. On going into the house, I got some hot water from the servant, and charging her very earnestly—literally as a dying man—to accept eternal life as the gift of GOD through JESUS CHRIST, I bathed my hand and lanced the finger, hoping to let out some of the poisoned blood. The pain was

very severe ; I fainted away, and was for some time unconscious, so long that when I came to myself I found that I had been carried to bed.

“An uncle of mine who lived near at hand had come in, and sent for his own medical man, an assistant surgeon at the Westminster Hospital. I assured my uncle that medical help would be of no service to me, and that I did not wish to go to the expense involved. He, however, quieted me on this score, saying that he had sent for his own doctor, and that the bill would be charged to himself. When the surgeon came and learned all the particulars, he said, ‘Well, if you have been living moderately, you may pull through ; but if you have been going in for beer and that sort of thing, there is no manner of chance for you.’ I thought that if sober living was to do anything, few could have a better chance, as little but bread and water had been my diet for a good while past. I told him I had lived abstemiously, and found that it helped me in study. ‘But now,’ he said, ‘you must keep up your strength, for it will be a pretty hard struggle.’ And he ordered me a bottle of port wine every day, and as many chops as I could consume. Again I smiled inwardly, having no means for the purchase of such luxuries. This difficulty, however, was also met by my kind uncle, who sent me at once all that was needed.

“I was much concerned, notwithstanding the agony I suffered, that my dear parents should not

be made acquainted with my state. Thought and prayer had satisfied me that I was not going to die, but that there was indeed a work for me to do in China. If my dear parents should come up and find me in that condition, I must lose the opportunity of seeing how GOD was going to work for me, now that my money had almost come to an end. So, after prayer for guidance, I obtained a promise from my uncle and cousin not to write to my parents, but to leave me to communicate with them myself. I felt it was a very distinct answer to prayer when they gave me this promise, and I took care to defer all communication with them myself until the crisis was past and the worst of the attack over. At home they knew that I was working hard for an examination, and did not wonder at my silence.

“ Days and nights of suffering passed slowly by ; but at length, after several weeks, I was sufficiently restored to move downstairs and lie on the sofa ; and then I learned that two men, though not from the London Hospital, who had had dissection wounds at the same time as myself, had both succumbed, while I was spared in answer to prayer to work for GOD in China.

“ One day the doctor coming in found me on the sofa, and was surprised to learn that with assistance I had walked downstairs. ‘ Now,’ he said, ‘ the best thing you can do is to get off to the country as soon as you feel equal to the journey.

You must rusticate until you have recovered a fair amount of health and strength, for if you begin your work too soon the consequences may still be serious.' When he had left, as I lay very exhausted on the sofa, I just told the LORD all about it, and that I was refraining from making my circumstances known to those who would delight to meet my need, in order that my faith might be strengthened by receiving help from Himself in answer to prayer alone. What was I to do? And I waited for His answer.

"It seemed to me as if He were directing my mind to the conclusion to go again to the shipping office, and inquire about the wages I had been unable to draw. I reminded the LORD that I could not afford to take a conveyance, and that it did not seem at all likely that I should succeed in getting the money, and asked whether this impulse was not a mere clutching at a straw, some mental process of my own, rather than His guidance and teaching. After prayer, however, and renewed waiting upon GOD, I was confirmed in my belief that He Himself was teaching me to go to the office.

"The next question was, 'How am I to go?' I had had to seek help in coming downstairs, and the place was at least two miles away. The assurance was brought vividly home to me that whatever I asked of GOD in the name of CHRIST would be done, that the Father might be glorified in the Son; that

what I had to do was to seek strength for the long walk, to receive it by faith, and to set out upon it. Unhesitatingly I told the LORD that I was quite willing to take the walk if He would give me the strength. I asked in the name of CHRIST that the strength might be immediately given; and sending the servant up to my room for my hat and stick, I set out, not to *attempt* to walk, but *to walk* to Cheapside.

“Although undoubtedly strengthened by faith, I never took so much interest in shop windows as I did upon that journey. At every second or third step I was glad to lean a little against the plate glass, and take time to examine the contents of the windows before passing on. It needed a special effort of faith when I got to the bottom of Farringdon Street to attempt the toilsome ascent of Snow Hill, but there was no Holborn Viaduct in those days, and it had to be done. GOD did wonderfully help me, and in due time I reached Cheapside, turned into the by-street in which the office was found, and sat down much exhausted on the steps leading to the first floor, which was my destination. I felt my position to be a little peculiar—sitting there on the steps, so evidently spent—and the gentlemen who rushed up and downstairs looked at me with an inquiring gaze. After a little rest, however, and a further season of prayer, I succeeded in climbing the staircase, and to my comfort found in the office the clerk with whom I had hitherto

dealt in the matter. Seeing me looking pale and exhausted, he kindly inquired as to my health, and I told him that I had had a serious illness, and was ordered to the country, but thought it well to call first, and make further inquiry, lest there should have been any mistake about the mate having run off to the gold diggings. 'Oh,' he said, 'I am so glad you have come, for it turns out that it was an able seaman of the same name that ran away. The mate is still on board; the ship has just reached Gravesend, and will be up very soon. I shall be glad to give you the half-pay up to date, for doubtless it will reach his wife more safely through you. We all know what temptations beset the men when they arrive at home after a voyage.'

"Before, however, giving me the sum of money, he insisted upon my coming inside and sharing his lunch. I felt it was the LORD indeed who was providing for me, and accepted his offer with thankfulness. When I was refreshed and rested, he gave me a sheet of paper to write a few lines to the wife, telling her of the circumstances. On my way back I procured in Cheapside a money order for the balance due to her, and posted it; and returning home again, felt myself now quite justified in taking an omnibus as far as it would serve me.

"Very much better the next morning, after seeing to some little matters that I had to settle, I made my way to the surgery of the doctor who had attended me, feeling that, although my uncle was

prepared to pay the bill, it was right for me, now that I had some money in hand, to ask for the account myself. The kind surgeon refused to allow me to pay anything for his attendance, but he had supplied me with quinine, which he allowed me to pay for to the extent of eight shillings. When that was settled, I saw that the sum left was just sufficient to take me home, and to my mind the whole thing seemed a wonderful interposition of GOD on my behalf.

“I knew that the surgeon was sceptical, and told him that I should very much like to speak to him freely, if I might do so without offence; that I felt that under GOD I owed my life to his kind care, and wished very earnestly that he himself might become a partaker of the same precious faith that I possessed. So I told him my reason for being in London, and about my circumstances, and why I had declined the help of both my father and the officers of the Society in connection with which it was probable that I should go to China. I told him of the recent providential dealings of GOD with me, and how apparently hopeless my position had been the day before, when he had ordered me to go to the country, unless I would reveal my need, which I had determined not to do. I described to him the mental exercises I had gone through; but when I added that I had actually got up from the sofa and walked to Cheapside, he looked at me incredulously, and said, ‘Impossible! Why, I left you

lying there more like a ghost than a man.' And I had to assure him again and again that, strengthened by faith, the walk had really been taken. I told him also what money was left to me, and what payments there had been to make, and showed him that just sufficient remained to take me home to Yorkshire, providing for needful refreshment by the way and the omnibus journey at the end.

"My kind friend was completely broken down, and said with tears in his eyes, 'I would give all the world for a faith like yours.' I, on the other hand, had the joy of telling him that it was to be obtained without money and without price. We never met again. When I came back to town, restored to health and strength, I found that he had had a stroke, and left for the country; and I subsequently learned that he never rallied. I was able to gain no information as to his state of mind when taken away, but I have always felt very thankful that I had the opportunity, and embraced it, of bearing that testimony for GOD. I cannot but entertain the hope that the Master Himself was speaking to him through His dealings with me, and that I shall meet him again in the Better Land. It would be no small joy to be welcomed by him, when my own service is over.

"The next day found me in my dear parents' home. My joy in the LORD'S help and deliverance was so great that I was unable to keep it to myself, and before my return to London my dear mother

knew the secret of my life for some time past. I need scarcely say that when I went up again to town I was not allowed to live—as, indeed, I was not fit to live—on the same economical lines as before my illness. I needed more now, and the LORD did provide.”

Returning to London when sufficiently recovered to resume his studies, Mr. Hudson Taylor again devoted himself to the busy life of hospital and lecture-hall, occupying all his spare time, as before, with earnest evangelistic efforts on behalf of those with whom he came in contact.

Towards the close of his medical course, in the spring of 1853, a remarkable case of conversion occurred through the blessing of GOD upon his labours—that of a dying man in whom he was specially interested. GOD had given him the joy of winning souls before, but never under circumstances of so much difficulty; and the incident became a great encouragement to the young worker, who was thus to gain a deepened knowledge of the prayer-answering GOD as one “mighty to save.”

“A short time before leaving for China,” he writes, “it became my duty daily to dress the foot of a patient suffering from senile gangrene. The disease commenced, as usual, insidiously, and the patient had little idea that he was a doomed man, and probably had not long to live. I was not the first to attend to him, but when the case was

transferred to me, I naturally became very anxious about his soul. The family with whom he lived were Christians, and from them I learned that he was an avowed atheist, and very antagonistic to anything religious. They had, without asking his consent, invited a Scripture reader to visit him, but in great passion he had ordered him from the room. The vicar of the district also had called, hoping to help him; but he had spit in his face, and refused to allow him to speak to him. His passionate temper was described to me as very violent, and altogether the case seemed to be as hopeless as could well be imagined.

“Upon first commencing to attend him I prayed much about it; but for two or three days said nothing to him of a religious nature. By special care in dressing his diseased limb I was able considerably to lessen his sufferings, and he soon began to manifest grateful appreciation of my services. One day, with a trembling heart, I took advantage of his warm acknowledgments to tell him what was the spring of my action, and to speak of his own solemn position and need of GOD’S mercy through CHRIST. It was evidently only by a powerful effort of self-restraint that he kept his lips closed. He turned over in bed with his back to me, and uttered no word.

“I could not get the poor man out of my mind, and very often through each day I pleaded with GOD, by His SPIRIT, to save him and He took him

hence. After dressing the wound and relieving his pain, I never failed to say a few words to him, which I hoped the LORD would bless. He always turned his back to me, looking annoyed, but never spoke a word in reply.

“After continuing this for some time, my heart sank. It seemed to me that I was not only doing no good, but perhaps really hardening him and increasing his guilt. One day, after dressing his limb and washing my hands, instead of returning to the bedside to speak to him, I went to the door, and stood hesitating for a few moments with the thought in my mind, ‘Ephraim is joined to his idols ; let him alone.’ I looked at the man and saw his surprise, as it was the first time since speaking to him that I had attempted to leave without going up to his bedside to say a few words for my Master. I could bear it no longer. Bursting into tears, I crossed the room and said, ‘ My friend, whether you will hear or whether you will forbear, I must deliver my soul,’ and went on to speak very earnestly to him, telling him how much I wished that he would let me pray with him. To my unspeakable joy he did not turn away, but replied, ‘ If it will be a relief to you, do.’ I need scarcely say that I fell on my knees and poured out my whole soul to GOD on his behalf. I believe the LORD then and there wrought a change in his soul.

“ He was never afterwards unwilling to be spoken to and prayed with, and within a few days he defi-

nately accepted CHRIST as his Saviour. Oh the joy it was to me to see that dear man rejoicing in hope of the glory of GOD! He told me that for forty years he had never darkened the door of church or chapel, and that then—forty years ago—he had only entered a place of worship to be married, and could not be persuaded to go inside when his wife was buried. Now, thank GOD, his sin-stained soul, I had every reason to believe, was washed, was sanctified, was justified, in the name of the LORD JESUS CHRIST and in the SPIRIT of our GOD. Oftentimes, when in my early work in China circumstances rendered me almost hopeless of success, I have thought of this man's conversion, and have been encouraged to persevere in speaking the Word, whether men would hear or whether they would forbear.

“ The now happy sufferer lived for some time after this change, and was never tired of bearing testimony to the grace of GOD. Though his condition was most distressing, the alteration in his character and behaviour made the previously painful duty of attending him one of real pleasure. I have often thought since, in connection with this case and the work of GOD generally, of the words, ‘ He that goeth forth *weeping*, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.’ Perhaps, if there were more of that intense distress for souls that leads to tears, we should more frequently see the results we desire. Sometimes it

may be that while we are complaining of the hardness of the hearts of those we are seeking to benefit, the hardness of our own hearts, and our own feeble apprehension of the solemn reality of eternal things, may be the true cause of our want of success."

CHAPTER IV.

VOYAGE TO CHINA.

SOON after this the time so long looked forward to arrived, when Mr. Hudson Taylor was to leave England for China. Five years of waiting and preparation, though they had matured the lad into a man of deepened purpose and of wider resources and experience, had not lessened the ardour of his love for the missionary service to which his life was given.

Many lessons had been learned during those years in which, through varied circumstances, he had been coming to know GOD, to count on GOD, as all-sufficient for every need. The power of faith and the reality of prayer were well-trying truths to the young missionary, as he set forth alone, with GOD, to meet the unknown future; and to trust in Him at all times, for all things, was no strange experience to a soul that had been learning "to move man, through GOD, by prayer alone."

The Chinese Evangelisation Society, lately organised as a missionary body, had invited Mr. Hudson Taylor, some months previously, to become their

first representative on the field. After prayerful consideration, the proposal was accepted, and it was under their auspices that arrangements were made for his departure in the early autumn of 1853.

In London the outgoing missionary was set apart, with many prayers, for the life-work that lay before him; after which, in company with his beloved mother, he travelled down to Liverpool, to join the good ship *Dunfries*, bound for Shanghai.

A little farewell service was held on board, in the stern cabin that had been secured for the solitary traveller; and then came the parting, and the last, last words. That was no easy moment; for China, at half a year's distance, seemed very far away, and the mother scarcely hoped to see her only son on earth again.

"Thirty years ago," wrote Mr. Taylor long afterwards, "when I was leaving the shores of England for China, my beloved, now sainted, mother came to see me off from Liverpool. Never shall I forget that day, nor how she went with me into the little cabin that was to be my home for nearly six long months. With a mother's loving hand she smoothed the little bed. She sat by my side, and joined me in the last hymn that we should sing together before the long parting. We knelt down, and she prayed—the last mother's prayer I was to hear before starting for China. Then notice was given that we must separate, and we had to say good-bye, never expecting to meet on earth again. . . .

“For my sake she restrained her feelings as much as possible. We parted ; and she went on shore, giving me her blessing ; I stood alone on deck, and she followed the ship as we moved towards the dock gates. As we passed through the gates, and the separation really commenced, I shall never forget the cry of anguish wrung from that mother’s heart. It went through me like a knife. I never knew so fully, until then, what ‘GOD so loved the world’ meant. And I am quite sure that my precious mother learned more of the love of GOD to the perishing in that hour than in all her life before.”

It was on September 19th, 1853, that the *Dunfries* sailed for China ; and not until March 1st, in the spring of the following year, did the travellers arrive in Shanghai.

“Our voyage had a rough beginning, but many had promised to remember us in constant prayer, and this proved no small comfort. We had scarcely left the Mersey when a violent equinoctial gale caught us, and for twelve days we were beating backwards and forwards in the Irish Channel, unable to get out to sea. The gale steadily increased, and after almost a week we lay to for a time ; but drifting on a lee coast, we were compelled again to make sail, and endeavoured to beat off to windward. The utmost efforts of the captain and crew, however, were unavailing ; and Sunday night, September 25th, found us drifting into Carnarvon Bay, each tack becoming shorter, until at last we were within a

stone's-throw of the rocks. About this time, as the ship, which had refused to stay, was put round in the other direction, the Christian captain said to me, 'We cannot live half an hour now: what of your call to labour for the LORD in China?' I had previously passed through a time of much conflict, but that was over, and it was a great joy to feel and to tell him that I would not for any consideration be in any other position; that I strongly expected to reach China; but that, if otherwise, at any rate the Master would say it was well that I was found seeking to obey His command.

"Within a few minutes after wearing ship the captain walked up to the compass, and said to me, 'The wind has freed two points; we shall be able to beat out of the bay.' And so we did. The bowsprit was sprung and the vessel seriously strained; but in a few days we got out to sea, and the necessary repairs were so thoroughly effected on board that our journey to China was in due time satisfactorily accomplished.

"One thing was a great trouble to me that night. I was a very young believer, and had not sufficient faith in GOD to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honoured mother, and for her sake to procure a swimming-belt. But in my own soul I felt as if I could not simply trust in GOD while I had this swimming-belt; and my heart had no rest until on that night, after all hope

of being saved was gone, I had given it away. Then I had perfect peace ; and, strange to say, put several light things together, likely to float at the time we struck, without any thought of inconsistency or scruple. Since then I have clearly seen the mistake I made—a mistake that is very common in these days, when erroneous teaching on faith-healing does much harm, misleading as to the purposes of GOD, shaking the faith of some, and distressing the minds of many. The use of means ought not to lessen our faith in GOD ; and our faith in GOD ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

“ For years after this I always took a swimming-belt with me, and never had any trouble about it ; for when the storm was over, the question had been settled for me, through the prayerful study of the Scriptures. GOD gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask GOD'S guidance and blessing in the use of appropriate means, nor yet of omitting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone.

“The voyage was a very tedious one. We lost a good deal of time on the equator from calms; and when we finally reached the Eastern Archipelago, were again detained from the same cause. Usually a breeze would spring up soon after sunset, and last until about dawn. The utmost use was made of it, but during the day we would lie still with flapping sails, often drifting back and losing a good deal of the advantage we had gained during the night.

“This happened notably on one occasion, when we were in dangerous proximity to the north of New Guinea. Saturday night had brought us to a point some thirty miles off land; but during the Sunday morning service, which was held on deck, I could not fail to notice that the captain looked troubled, and frequently went over to the side of the ship. When the service was ended, I learnt from him the cause—a four-knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon in safety. After dinner the long-boat was put out, and all hands endeavoured, without success, to turn the ship’s head from the shore. As we drifted nearer we could plainly see the natives rushing about the sands and lighting fires every here and there. The captain’s horn-book informed him that these people were cannibals, so that our position was not a little alarming.

“After standing together on the deck for some time in silence, the captain said to me, ‘Well, we

have done everything that can be done; we can only await the result.' A thought occurred to me, and I replied, 'No, there is one thing we have not done yet.' 'What is it?' he queried. 'Four of us on board are Christians,' I answered, (the Swedish carpenter and our coloured steward, with the captain and myself); 'let us each retire to his own cabin, and in agreed prayer ask the LORD to give us immediately a breeze. He can as easily send it now as at sunset.'

"The captain agreed to this proposal. I went and spoke to the other two men, and after prayer with the carpenter we all four retired to wait upon GOD. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck. The first officer, a godless man, was in charge. I went over and asked him to let down the clews or corners of the mainsail, which had been drawn up in order to lessen the useless flapping of the sail against the rigging. He answered, 'What would be the good of that?' I told him we had been asking a wind from GOD, that it was coming immediately, and we were so near the reef by this time that there was not a minute to lose. With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it! But while he was speaking I watched his eye, and followed it up to the royal (the topmost sail), and

there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. 'Don't you see the wind is coming? Look at the royal!' I exclaimed. 'No, it is only a cat's-paw,' he rejoined (a mere puff of wind). 'Cat's-paw or not,' I cried, 'pray let down the mainsail, and let us have the benefit!'

"This he was not slow to do. In another minute the heavy tread of the men on the deck brought up the captain from his cabin to see what was the matter; and sure enough the breeze had come. In a very few minutes we were ploughing our way at six or seven knots an hour through the water, and the multitude of naked savages whom we had seen on the beach had no wreckage that night. We were soon out of danger; and though the wind was sometimes unsteady, we did not altogether lose it until after passing the Pelew Islands.

"Thus GOD encouraged me, ere landing on China's shores, to bring every variety of need to Him in prayer, and to expect that He would honour the name of the LORD JESUS, and give the help which each emergency required."

CHAPTER V.

EARLY MISSIONARY EXPERIENCES.

A FEW days before Mr. Hudson Taylor had set out from Liverpool for Shanghai, this last-named city had been successfully attacked by a band of Cantonese rebels, who killed the higher officials and drove the rest beyond the walls into the Foreign Settlement. For almost a year and a half these lawless brigands remained in possession of the city, and all the efforts of the Imperial army proved insufficient to dislodge them. During this period of civil warfare, danger, and distress, the sufferings of the people in and around Shanghai were very great; and when the rebels finally retired, they left some parts of the city and suburbs little better than a heap of ruins.

Into such scenes as these the young missionary found himself introduced, when at last he reached the close of his long journey. Many unanticipated trials awaited him, and all the precious lessons of faith and patience so well learned before leaving the homeland were found to be sorely needed and unspeakably helpful.

“Landing in Shanghai on March 1st, 1854, I found myself surrounded with difficulties that were wholly unexpected. A band of rebels, known as the ‘Red Turbans,’ had taken possession of the native city, against which was encamped an Imperial army of from forty to fifty thousand men, who were a much greater source of discomfort and danger to the little European community than were the rebels themselves. Upon landing, I was told that to live outside the Settlement was impossible, while within the foreign concession apartments were scarcely obtainable at any price. The dollar, now worth about three shillings, had risen to a value of eight-and-ninepence, and the prospect for one with only a small income of English money was dark indeed. However, I had three letters of introduction, and counted on advice and help from one especially of those to whom I had been commended, whose friends I well knew and highly valued. Of course I sought him out at once, but only to learn that he had been buried a month or two before, having died from fever during the time of my voyage.

“Saddened by these tidings, I inquired for a missionary to whom another of my letters of introduction was addressed ; but a further disappointment awaited me—he had left for America. The third letter remained ; but as it had been given by a comparative stranger, I had expected less from it than from the other two. It proved, however, to be GOD’S channel of help. The Rev. Dr. Medhurst, of the London

Mission, to whom it was addressed, introduced me to Dr. Lockhart, who kindly allowed me to live with him for six months. Dr. Medhurst procured my first Chinese teacher; and he, Dr. Edkins, and the late Mr. Alexander Wylie gave me considerable help with the language.

“Those were indeed troublous times, and times of danger. Coming out of the city one day with Mr. Wylie, he entered into conversation with two coolies, while we waited a little while at the East Gate for a companion who was behind us. Before our companion came up an attack upon the city from the batteries on the opposite side of the river commenced, which caused us to hurry away to a place of less danger, the whiz of the balls being unpleasantly near. The coolies, unfortunately, stayed too long, and were wounded. On reaching the Settlement, we stopped a few minutes to make a purchase, and then proceeded at once to the London Mission compound, where, at the door of the hospital, we found the unfortunate coolies with whom Mr. Wylie had conversed, their four ankles terribly shattered by a cannon ball. The poor fellows declined amputation, and both died. We felt how narrow had been our escape.

“At another time, early in the morning, I had joined one of the missionaries on his verandah to watch the battle proceeding, at a distance of perhaps three-quarters of a mile, when suddenly a spent ball passed between us and buried itself in the veran-

dah wall. Another day my friend Mr. Wylie left a book on the table after luncheon, and returning for it about five minutes later, found the arm of the chair on which he had been sitting shot clean away. But in the midst of these and many other dangers GOD protected us.

“After six months’ stay with Dr. Lockhart, I rented a native house outside the Settlement, and commenced a little missionary work amongst my Chinese neighbours, which for a few months continued practicable. When the French joined the Imperialists in attacking the city, the position of my house became so dangerous that during the last few weeks, in consequence of nightly recurring skirmishes, I gave up attempting to sleep except in the daytime. One night a fire appeared very near, and I climbed up to a little observatory I had arranged on the roof of the house, to see whether it was necessary to attempt escape. While there a ball struck the ridge of the roof on the opposite side of the quadrangle, showering pieces of broken tile all around me, while the ball itself rolled down into the court below. It weighed four or five pounds; and had it come a few inches higher, would probably have spent its force on me instead of on the building. My dear mother kept the ball for many years. Shortly after this I had to abandon the house and return to the Foreign Settlement—a step that was taken none too soon, for before the last of my belongings were removed the house was burnt to the ground.

“Of the trials of this early period 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 ; and though the Committee of the Chinese Evangelisation Society increased my income when, after the arrival of Dr. Parker, they learned more of our circumstances, many painful experiences had necessarily been passed through. Few can realise 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.

“The great enemy is always ready with his oft-repeated suggestion, ‘All these things are against me.’ But oh, how false the word ! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly meted out. What circumstances could have rendered the Word of GOD more sweet, the presence of GOD more real, the help of GOD more precious ? They were times, indeed, of emptying and humbling, but were experiences that made not ashamed, and that strengthened purpose

to go forward as GOD might direct, with His proved promise, 'I will not fail thee, nor forsake thee.' One can see, even now, that 'as for GOD, His way is perfect,' and yet can rejoice that the missionary path of to-day is comparatively a smooth and an easy one.

FIRST EVANGELISTIC EFFORTS, 1854-55.

In spite of all the trial and difficulty connected with missionary effort during those troublous times, it was not very long before Mr. Taylor was able to attempt evangelistic journeys in company with more experienced workers, to seek to scatter the good seed of the kingdom in districts to the north and west of Shanghai itself.

The interval of fifteen years' uneasy peace that separated our first and second Chinese wars was already nearing its disastrous close; and the strained relations of the Empire with foreign powers were growing continually more difficult. The T'ai-p'ing rebellion also was in full progress; and the anti-Christian and anti-foreign feelings so natural to the people were very prominent amongst all classes.

Journeying inland was contrary to treaty arrangements, and attended with much difficulty, especially for some time after the battle of Muddy Flat, in which an Anglo-American contingent of about three hundred marines and seamen, with a volunteer corps of less than a hundred residents, attacked the

Imperial camp, and drove away from thirty to fifty thousand Chinese soldiers, the range of our shot and shell making the native artillery useless.

In spite of all difficulties, however, the first summer had hardly terminated when Mr. Hudson Taylor gladly availed himself of an opportunity to take a little journey with Dr. Edkins for evangelistic purposes. They were absent about a week, Dr. Edkins being the preacher, while his companion sought to help in the sale and distribution of books.

In the spring of the following year a longer journey was made in company with the Rev. J. S. Burdon, of the Church Missionary Society, now the esteemed Bishop of Victoria, Hong-kong. Both the evangelists were but little experienced in such work, Mr. Burdon, who preceded Mr. Taylor, having only been about eighteen months in the country. The journey proved to be one of considerable danger as well as difficulty, and well illustrates the disturbed condition so widely prevalent at the time.

In the great mouth of the river Yang-tse,* distant some thirty miles to the north of Shanghai, lies the group of islands of which Ts'ung-ming and Hai-men are the largest and most important; and further up the river, where the estuary narrows away from the sea, is situated the influential city of T'ung-chau, close to Lang-shan, or the Wolf Mountain, famous as a resort for pilgrim devotees. All these places were visited by the missionaries, who spent some

* See map of CHEH-KIANG close of this volume.

little time in evangelising on the islands before proceeding to T'ung-chau itself. In this city strange and painful experiences, followed by gracious deliverance, awaited them, of which the ensuing extract from Mr. Taylor's journal affords an interesting account :—

“ Thursday, April 26th, 1855.

“ After breakfast we commended ourselves to the care of our Heavenly Father, and sought His blessing before proceeding to this great city. The day was dull and wet. We felt persuaded that Satan would not allow us to assail his kingdom, as we were attempting to do, without raising serious opposition ; but we were also fully assured that it was the will of GOD that we should preach CHRIST in this city, and distribute the Word of Truth among its people. We were sorry that we had but few books left for such an important place : the result, however, proved that this also was providential.

“ Our native teachers did their best to persuade us not to go into the city ; but we determined that, by GOD's help, nothing should hinder us. We directed them, however, to remain in one of the boats ; and if we did not return, to learn whatever they could respecting our fate, and make all possible haste to Shanghai with the information. We also arranged that the other boat should wait for us, even if we could not get back that night, so that we might not be detained for want of a boat in case of returning later. We then put our books into two bags, and with a servant who always accompanied us on these occasions, set off for the city, distant about seven miles. Walking was out of the question, from the state of the roads, so we availed ourselves of wheel-barrows, the only conveyance to be had in these parts.

“We had not gone far before the servant requested permission to go back, as he was thoroughly frightened by reports concerning the native soldiery. Of course we at once consented, not wishing to involve another in trouble, and determined to carry the books ourselves, and look for physical as well as spiritual strength to Him who had promised to supply all our need.

“At this point a respectable man came up, and earnestly warned us against proceeding, saying that if we did we should find to our sorrow what the T'ung-chau militia were like. We thanked him for his kindly counsel, but could not act upon it, as our hearts were fixed. Whether it were to bonds imprisonment, and death, or whether to distribute our Scriptures and tracts in safety, and return unhurt, we knew not; but we were determined, by the grace of GOD, not to leave T'ung-chau any longer without the Gospel, nor its teeming thousands to die in uncared-for ignorance of the way of life.

“After this my wheel-barrow man would proceed no farther, and I had to seek another, who was fortunately not difficult to find. As we went on, the ride in the mud and rain was anything but agreeable, and we could not help feeling the danger of our position, although wavering not for a moment. At intervals we encouraged one another with promises from the Scripture and verses of hymns, some of which seemed particularly appropriate to our circumstances, and were very comforting.

“On our way we passed through one small town of about a thousand inhabitants, and here, in the Mandarin dialect, I preached JESUS to a good number of people. Never was I so happy in speaking of the love of GOD and the atonement of JESUS CHRIST. My own soul was richly blessed and filled with joy and peace, and I was able to speak with unusual freedom and ease. And how rejoiced I was when, afterwards, I heard one of our hearers repeating to the new-

comers, in his own local dialect, the truths upon which I had been dwelling! That one moment repaid me for all the trials we had passed through; and I felt that if the LORD should grant His HOLY SPIRIT to change the heart of that man, we had not come in vain.

“We distributed a few Testaments and tracts, for the people were able to read, and we could not leave them without the Gospel. It was well that we did so, for when we reached Tung-chau we found we had quite as many left as we had strength to carry.

“Nearing the end of our journey, as we approached the western suburb of the city, the prayer of the early Christians, when persecution was commencing, came to my mind: ‘And now, LORD, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word.’ In this petition we most heartily united. Before entering the suburb we laid our plans, so as to act in concert, and told our wheel-barrow men where to await us, that they might not be involved in any trouble on our account. Then looking up to our Heavenly Father, we committed ourselves to His keeping, took our books, and set off for the city.

“For some distance we walked along the principal street of the suburb leading to the West Gate unmolested, and were amused at the unusual title of Heh-kuei-tsi (black devils) which was applied to us. We wondered about it at the time, but afterwards found that it was our clothes, and not our skin, that gave rise to it. As we passed several of the soldiers I remarked to Mr. Burdon that these were the men we had heard so much about, and that they seemed willing to receive us quietly enough. Long before we reached the gate, however, a tall powerful man, made tenfold fiercer by partial intoxication, seized Mr. Burdon by the shoulders, letting us know that all the militia were not so peaceably inclined. My companion endeavoured to

shake him off. I turned to see what was the matter, and at once we were surrounded by a dozen or more of these formidable men, who hurried us on to the city at a fearful pace.

“My bag now began to feel very heavy, and I could not change hands to relieve myself. I was soon in a profuse perspiration, and was scarcely able to keep pace with them. We demanded to be taken before the chief magistrate, but were told that they knew where to take us, and what to do with such persons as we were, with the most insulting epithets. The man who first seized Mr. Burdon soon afterwards left him for me, and became my principal tormentor. He all but knocked me down again and again, seized me by the hair, took hold of my collar so as to almost choke me, and grasped my arms and shoulders, making them black and blue. Had this treatment continued much longer, I must have fainted. All but exhausted, how refreshing was the remembrance of a verse sent me from a friend by the last home mail :—

‘We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed ;
But what must it be to be there!’

And this is the end of the worst that man’s malice can ever bring upon us.

“As we were walking along Mr. Burdon tried to give away a few books that he was carrying, not knowing whether we might have another opportunity of doing so ; but the fearful rage of the soldier, and the way he insisted on manacles being brought, which fortunately were not at hand, convinced us that in our present position we could do no good in attempting book-distribution. There was nothing to be done but quietly to submit and go along with our captors.

“Once or twice a quarrel arose as to how we should be dealt with ; the more mild of our conductors saying that

we ought to be taken to the magistrate's office, but others wishing to put an end to us at once without appeal to any authority. Our minds were kept in perfect peace; and when thrown together on one of these occasions, we reminded each other that the Apostles rejoiced that they were counted worthy to suffer in the cause of CHRIST. Having succeeded in getting my hand into my pocket, I produced a Chinese card (if the large red paper, bearing one's name, may be so called), and after this was treated with more respect. I demanded it should be given to the chief official of the place, and that we should be led to his office.

“Oh the long weary streets that we were dragged through! I thought they would never end; and seldom have I felt more thankful than when we stopped at a place where we were told a mandarin resided. Quite exhausted, bathed in perspiration, and with my tongue cleaving to the roof of my mouth, I leaned against the wall, and saw that Mr. Burdon was in much the same condition. I requested them to bring us chairs, but they told us to wait; and when I begged them to give us some tea, received only the same answer. Round the doorway a large crowd had gathered; and Mr. Burdon, collecting his remaining strength, preached CHRIST JESUS to them. Our cards and the books had been taken in to the mandarin, but he proved to be one of low rank, and after keeping us waiting for some time he referred us to his superiors in office.

“Upon hearing this, and finding that it was their purpose to turn us out again into the crowded streets, we positively refused to move a single step, and insisted on chairs being brought. After some demur this was done; we seated ourselves in them, and were carried off. On the road we felt so glad of the rest which the chairs afforded us, and so thankful at having been able to preach JESUS in spite of Satan's malice, that our joy could not but be seen; and as we passed along we heard some say that we did not look

like bad men, while others seemed to pity us. When we arrived at the magistrate's office, I wondered where we were being taken; for though we passed through some great gates that looked like those of the city wall, we were still evidently within the city. A second pair of gates suggested the idea that it was a prison into which we were being carried; but when we came in sight of a large tablet, with the inscription 'Min ch'i fu-mu' (the father and mother of the people), we felt that we were all right, this being the title assumed by the mandarins.

"Our cards were again sent in, and after a short delay we were taken into the presence of Ch'en Ta Lao-ie (the Great Venerable Father Ch'en), who, as it proved, had formerly been Tao-tai of Shanghai, and consequently knew the importance of treating foreigners with courtesy. Coming before him, some of the people fell on their knees and bowed down to the ground, and my conductor motioned for me to do the same, but without success. This mandarin, who seemed to be the highest authority of T'ung-chau, and wore an opaque blue button on his cap, came out to meet us, and treated us with every possible token of respect. He took us to an inner apartment, a more private room, but was followed by a large number of writers, runners, and other semi-officials. I related the object of our visit, and begged permission to give him copies of our books and tracts, for which he thanked me. As I handed him a copy of the New Testament with part of the Old (from Genesis to Ruth) and some tracts, I tried to explain a little about them, and also give him a brief summary of our teachings. . . . He listened very attentively, as of course did all the others present. He then ordered some refreshments to be brought in, which were very welcome, and himself partook of them with us.

"After a long stay, we asked permission to see something of the city, and to distribute the books we had brought

before our return. To this he kindly consented. We then mentioned that we had been most disrespectfully treated as we came in, but that we did not attach much importance to the fact, being aware that the soldiers knew no better. Not desiring, however, to have such an experience repeated, we requested him to give orders that we were not to be further molested. This also he promised to do, and with every possible token of respect accompanied us to the door of his official residence, sending several runners to see that we were properly received. We distributed our books well and quickly, and left the city quite in state. It was amusing to us to see the way in which the runners made use of their tails. When the street was blocked by the crowd, they turned them into whips, and laid them about the people's shoulders to right and left!

“We had a little trouble in finding our wheel-barrows ; but eventually succeeding, we paid off the chair coolies, mounted our own humble vehicles, and returned to the river, accompanied for fully half the distance by an attendant from the magistrate's office. Early in the evening we got back to the boats in safety, sincerely thankful to our Heavenly Father for His gracious protection and aid.”

CHAPTER VI.

WITH THE REV. WILLIAM BURNS.

AFTER the retaking of Shanghai by the Imperialists, in February 1855, Mr. Hudson Taylor was enabled to rent a house within the walls of the native city, and gladly did he avail himself of this opportunity to take up his residence amidst the crowded population left to inhabit the ruins that had survived the war. Here he made his headquarters for a time, though often absent on more or less prolonged itinerations.

At the suggestion of Dr. Medhurst—veteran leader of the London Mission—Mr. Taylor was led at about this period to adopt the native costume in preference to foreign dress, hoping to facilitate travel and residence inland. Much benefit was found to result from this course, which has since been continued, both by Mr. Taylor himself and those associated with him in the work.

The T'ai-p'ing rebellion, commenced in 1851, had by this time reached the height of its ephemeral success. The great city of Nan-king had fallen before the invading host; and there, within two

hundred miles of Shanghai, the rebels established their headquarters, and proceeded to fortify themselves for further conquests. During the summer of 1855 various attempts were made to visit the leaders of the movement, in order to bring to bear some decidedly Christian influence upon them ; but no success being met with, these efforts had to be abandoned.

Mr. Hudson Taylor, amongst others, had sought to reach Nan-king ; but finding it impossible to do so, turned his attention again to evangelistic work on the island of Ts'ung-ming. After some time he was enabled so far to overcome the prejudice and fears of the people as to rent a little house and settle down in their midst. This was a great joy and encouragement to the young missionary, but before many weeks were over complaints were made by the local authorities to the British Consul, who thought it necessary to compel him to retire. Sorely tried and disappointed by this unexpected hindrance, he reluctantly returned to Shanghai, little dreaming of the blessing that GOD had in store for him there.

A few months previously the Rev. William Burns, of the English Presbyterian Mission, had arrived in that port on his return journey from home ; and before proceeding to his former sphere of service in the southern province of FU-KIEN, he had endeavoured, like Mr. Taylor, without success, to visit the T'ai-p'ing rebels at Nan-king. Failing in this attempt, he made his headquarters in Shanghai for a season,

devoting himself to the evangelisation of the surrounding populous regions. Thus in the autumn of the year Mr. Hudson Taylor, having been obliged to leave his little home on Ts'ung-ming, was providentially led into association with this beloved and honoured servant of GOD, who, though so much his senior in age and experience, gladly welcomed him as a fellow-labourer in the toils and trials of his pilgrim service.

Together they journeyed in southern KIANG-SU and north CHEH-KIANG, living for the most part in their boats, and following the course of the canals and rivers which here spread like a network over the whole face of the rich and fertile country. Mr. Burns at that time was wearing English dress ; but seeing the increased facilities obtained in getting near to the hearts of the people by his younger companion, who was in the native costume, he too decided to adopt it, with much advantage.

Expressing his glad appreciation of this unlooked-for opportunity of intercourse with William Burns, Mr. Taylor writes :—

“Those happy months were an unspeakable joy and privilege to me. His love for the Word was delightful, and his holy, 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 persecutions 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 purposes 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 organisation of the China Inland Mission.

“Externally, however, our path was not always a smooth one ; but when permitted to stay for any length of time in town or city, the opportunity was well utilised. We were in the habit of leaving our boats, after prayer for blessing, at about nine o'clock in the morning, with a light bamboo stool in hand. Selecting a suitable station, one would mount the stool and speak for twenty minutes, while the other was pleading for blessing ; and then changing places, the voice of the first speaker had a rest. After an hour or two thus occupied, we would move on to another point at some distance from the first, and speak again. Usually about midday we returned to our boats for dinner, fellowship, and prayer, and then resumed our out-door work until dusk. After tea and further rest, we would go with our native helpers to some tea-shop, where several hours might be spent in free conversation with the people. Not infrequently before leaving a town we had good reason to believe that much truth had been grasped ; and we placed many Scriptures and books in the hands of those interested.”

The following letter, from Mr. Burns himself, written to his mother at home in Scotland, gives a further impression of the manner and spirit of their service at this time:—

“TWENTY-FIVE MILES FROM SHANGHAI,
“*January 26th, 1856*

“Taking advantage of a rainy day which confines me to my boat, I pen a few lines, in addition to a letter to Dundee, containing particulars which I need not repeat. It is now forty-one days since I left Shanghai on this last occasion. An excellent young English missionary, Mr. Taylor, of the Chinese Evangelisation Society, has been my companion during these weeks—he in his boat, and I in mine—and we have experienced much mercy, and on some occasions considerable assistance in our work.

“I must once more tell the story I have had to tell already more than once—how four weeks ago, on December 29th, I put on the Chinese dress, which I am now wearing. Mr. Taylor had made this change a few months before, and I found that he was, in consequence, so much less incommoded in preaching, etc., by the crowd, that I concluded it was my duty to follow his example. We were at that time more than double the distance from Shanghai that we are now, and would still have been at as great a distance had we not met at one place with a band of lawless people, who demanded money and threatened to break our boats if their demands were refused. The boatmen were very much alarmed, and insisted on returning to some place nearer home. These people had previously broken in, violently, a part of Mr. Taylor’s boat, because their unreasonable demand for books was not complied with.

“We have a large, very large, field of labour in this region, though it might be difficult in the meantime for

one to establish himself in any particular place; the people listen with attention, but we need the Power from on High to convince and convert. Is there any spirit of prayer on our behalf among God's people in Kilsyth? or is there any effort to seek this spirit? How great the need is, and how great the arguments and motives for prayer in this case. The harvest here is indeed great, and the labourers are few, and imperfectly fitted without much grace for such a work. And yet grace can make the few and feeble instruments the means of accomplishing great things—things greater than we can even conceive."

The incident referred to in this letter, which led to the return of the evangelists to Shanghai more speedily than they had at first intended, took place on the northern border of CHEH-KIANG. They had reached a busy market town known by the name of Wu-chen, or Black Town, the inhabitants of which were famed as the wildest and most lawless people in that part of the country; and such indeed they proved in their intercourse with the missionaries. The story is told in the following extracts from Mr. Hudson Taylor's journal, written at the time:—

"January 6th, 1856.

"Commenced our work in Wu-chen this morning by distributing a large number of tracts and some Testaments. The people seemed much surprised, and we could not learn that any foreigner had been here before. We preached twice—once in the Temple of the God of War, and afterwards in an empty space left by a fire, which had completely destroyed many houses. In the afternoon we preached again to a large and attentive audience on the same site

and in the evening adjourned to a tea-shop, where we had a good opportunity of speaking until it got noised abroad that we were there, when, too many people coming in, we were obliged to leave. Our native assistants, Tsien and Kuei-hua, were able, however, to remain. Returning to our boats, we spoke to a number of people standing on a bridge, and felt we had abundant reason to be thankful and encouraged by the result of our first day's labour.

“January 10th.

“First sent Tsien and Kuei-hua to distribute some sheet tracts. After their return we went with them, and spent the morning in preaching as before. On our return to the boats for lunch, we found people waiting, as usual, and desiring books. Some were distributed to those who were able to read them; and then asking them kindly to excuse us while we took our midday meal, I went into my boat and shut the door.

“Hardly was there time to pour out a cup of tea when a battering began, and the roof was at once broken in. I went out at the back, and found four or five men taking the large lumps of frozen earth turned up in a field close by—weighing, I should suppose, from seven to fourteen pounds each—and throwing them at the boat. Remonstrance was of no avail, and it was not long ere a considerable part of the upper structure of the boat was broken to pieces, and a quantity of earth covered the things inside. Finally, Tsien got a boat that was passing to land him at a short distance, and by a few tracts drew away the attention of the men, thus ending the assault.

“We now learned that of those who had done the mischief only two were natives of the place, the others being salt smugglers, and that the cause was our not having satisfied their unreasonable demand for books. Most providentially no one was injured; and as soon as quiet was somewhat

restored, we all met in Mr. Burns' boat and joined in thanksgiving that we had been preserved from personal harm, praying also for the perpetrators of the mischief, and that it might be over-ruled for good to us and to those with us. We then took our lunch and went on shore, and but a few steps from the boats addressed a large multitude that soon assembled. We were specially assisted; never were we heard with more attention, and not one voice was found to sympathise with the men who had molested us. In the evening, at the tea-shops, the same spirit was manifested, and some seemed to hear with joy the glad tidings of salvation through a risen Saviour.

"As we came home we passed a barber's shop still open, and I went in, and while getting my head shaved had an opportunity of speaking to a few people, and afterwards pasted a couple of sheet tracts on the wall for the benefit of future customers.

"January 27th.

"A respectable shop-keeper of the name of Yao, who on the first or second day of our stay at Wu-chen had received portions of the New Testament and a tract, came yesterday, when our boat was broken, to beg for some more books. At that time we were all in confusion from the damage done, and from the earth thrown into the boat, and so invited him to come again in a day or two's time, when we would gladly supply him. This morning he appeared and handed in the following note:—

"On a former day I begged Burns and Taylor, the two "Rabbis," to give me good books. It happened at that time those of our town whose hearts were deceived by *Satan*, not knowing the *Son of David*, went so far as to dare to "*raca*" and "*moreh*" and injure your respected boat. I thank you for promising afterwards to give the books, and beg the following: Complete New Testament, "Discourse of a

Good Man when near his Death," "Important Christian Doctrines," an Almanack, "Principles of Christianity," "Way to make the World happy,"—of each one copy. Sung and Tsien, and all teachers I hope are well. Further compliments are unwritten.'

"This note is interesting, as showing that he had been reading the New Testament attentively, as the italicised words were all taken from it. His use of 'raca' and 'moreh' for reviling shows their meaning was not lost upon him.

"After supplying this man, we went out with Tsien and Kuei-hua to the east of the town, and spoke in the street for a short time. Upon returning to the boats, I was visited by two CHIH-LI men, who are in the magistrate's office here. I was greatly helped in speaking to them of a crucified Saviour in the Mandarin dialect; and though one of them did not pay much attention, the other did, and made inquiries that showed the interest he was feeling. When they had left, I went on shore and spoke to the people collected there, to whom Kuei-hua had been preaching. The setting sun afforded a parable, and reminded one of the words of JESUS, 'The night cometh, when no man can work'; and as I spoke of the uncertain duration of this life, and of our ignorance as to the time of CHRIST'S return, a degree of deep seriousness prevailed that I had never previously witnessed in China. I engaged in prayer, and the greatest decorum was observed. I then returned to my boat with a Buddhist priest who had been in the audience, and he admitted that Buddhism was a system of deceit that could give no hope in death.

"January 12th.

"In the afternoon we addressed the people on shore close to our boats, also in one of the streets of the city, and in a tea-shop, books being distributed on each occasion. In the evening we went as usual to speak in the tea-shops, but

determined to go to the opposite end of the town, in order to afford those who lived there a better opportunity of meeting with us. It was a long straggling place, nearly two English miles in length. As Mr. Burns and I were accustomed to talk together in Chinese, this conclusion was known to those in the boats.

“After we had proceeded a short distance we changed our minds, and went instead to the usual tea-shop, thinking that persons might have gone there expecting to meet us. But this was not the case ; and we did not find such serious hearers as we had done on previous occasions. On this account Mr. Burns proposed leaving earlier than usual, and we did so, telling Tsien and Kuei-hua that they might remain a little longer. Returning to the boats, we gave away a few books ; but, singularly enough, were left to go alone, no one accompanying us, as is so generally the case. Instead of being a clear night, as it was when we started, we found that it had become intensely dark. On our way we met the boatman, whose manner seemed very strange, and without giving us any explanation he blew out the candle of our lantern ; we relighted the lantern, telling him not to put it out again, when to our surprise he deliberately removed the candle and threw it into the canal. He then walked down along a low wall jutting out to the river’s edge, and gazed into the water.

“Not knowing what was the matter with him, I ran forward to hold him, fearful lest he were going to drown himself ; but to my great relief he came quietly back. In answer to our repeated questions he told us not to speak, for some bad men were seeking to destroy the boats, and they had moved away to avoid them. He then led us to the place where one of them was lying. Before long Tsien and Kuei-hua came and got safely on board, and soon after we were joined by the teacher Sung, and the boat moved away.

“The cause of all this disturbance was then explained. A man professing to be the constable had come to the boats in our absence, with a written demand for ten dollars and a quantity of opium. He stated that there were more than fifty country people (salt smugglers) awaiting our reply in an adjoining tea-shop; and if we gave them what they wanted, and three hundred cash to pay for their tea, we might remain in peace; but that if not, they would come at once and destroy our boats. Sung told them that we could not comply with their demand; for, not being engaged in trade, but only in preaching and book-distribution, we had not an atom of opium, and that our money was nearly all expended. The man, however, told him plainly that he did not believe him, and Sung had no alternative but to seek us out, desiring the man to await our reply. Not knowing that we had changed our plans, he sought us in the wrong direction, and of course in vain.

“In the meanwhile the boatmen had succeeded in moving off. They were very much alarmed; and having so recently had proof of what these men would do in open daylight, felt no desire to experience what they might attempt by night. Moving away, therefore, they had separated, so that if one boat should be injured the other might afford us a refuge. It was after this that we had providentially met the boatman, and had been safely led on board. As Sung repassed the place where we were previously moored, he saw between the trees a dozen or more men, and heard them inquiring where the boats had gone to; but no one could tell. Fortunately they sought in vain.

“After a while the two boats joined, and rowed together for some time. It was already late, and to travel by night in that part of the country was not the way to avoid danger from evil men; so the question arose as to what should be done. This we left for the boatmen to decide; they had moved off of their own accord, and we felt that whatever

we personally might desire we could not constrain others to remain in a position of danger on our account. We urged them, however, to do quickly whatever they intended to do, as the morrow was the LORD'S Day, when we should not wish to travel. We also informed them that wherever we were we must fulfil our mission, and preach the Gospel; it therefore made but little difference where we might stay, for even if we passed the night unperceived, we were sure to be found out on the following morning. The men consequently concluded that we might as well return to the place from which we had started; to this we fully agreed, and they turned back accordingly. But—whether by accident or no we could not tell—they got into another stream, and rowed for some time they knew not whither. At last, as it was very dark, they moored for the night.

“We then called all the boatmen together, with our native assistants, and read to them the ninety-first Psalm. It may be imagined how appropriate to our position and need and how sweetly consoling was this portion of GOD'S Word, after which, committing ourselves in prayer to His care and keeping who had covered us with thick darkness and permitted us to escape from the hand of the violent, we retired for the night.

“*Sunday, January 13th.*

“This morning I was awakened about 4 a.m. by violent pain in the knee-joint. I had bruised it the day before, and severe inflammation was the result. To my great surprise I heard the rain pouring down in torrents, the weather having previously been particularly fine. On looking out, we found ourselves so near our former stopping-place, that, had nothing happened to prevent it, we should not have felt justified in neglecting to go into the town to preach as usual; but the rain was so heavy all day that no one could leave the boats. Thus we enjoyed a delight-

ful day of rest, such as we had not had for some time ; and the weather prevented much inquiry being made for us. Had the day been fine we should most likely have been discovered, even if we had not left the boats. As it was, we were allowed to think in peace, with wonder and gratitude, of the gracious dealings of our GOD, who had thus led us apart into ' a desert place ' to rest awhile.

“ Monday, January 14th.

“ A cloudless morning. One of the native assistants went before daybreak to get some clothes which had been given out for washing. He came back with the tidings that, notwithstanding the drenching rain of yesterday, men had been seeking us in all directions. We had been kept, however, in peace and safety ' under the shadow of the Almighty.' ”

“ The boatmen were now so thoroughly alarmed that they would stay no longer, and moved off at dawn. I was confined to my quarters by lameness, and had no alternative but to go with them. In the afternoon we reached Ping-wang, on the way to Shanghai.

‘ Ill that God blesses is our good,
And unblest good is ill ;
And all is right that seems most wrong,
If it be His sweet will.’ ”

CHAPTER VII.

MAN PROPOSES, GOD DISPOSES.

HAVING to leave the neighbourhood of Black Town thus unexpectedly was a real disappointment both to Mr. Burns and Mr. Taylor, as they had hoped to spend some time evangelising in that district. They were to prove, however, that no unforeseen mischance had happened to them, but that these circumstances that seemed so trying were necessary links in the chain of a Divinely ordered providence, guiding to other and wider spheres.

“GOD does not permit persecution to arise without sufficient reason. . . . He was leading us by a way that we knew not; but it was none the less His way.

‘O LORD, how happy should we be
If we would cast our care on Thee,
If we from self would rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!’

“When we reached Shanghai, thinking to return inland in a few days with fresh supplies of books

and money, we met a Christian captain who had been trading at Swatow, and he put very strongly before us the need of that region, and the fact that there were British merchants living on Double Island, selling opium and engaged in the coolie trade (practically a slave traffic), while there was no British missionary to preach the Gospel. The SPIRIT OF GOD impressed me with the feeling that this was His call, but for days I felt that I could not obey it. I had never had such a spiritual father as Mr. Burns; I had never known such holy, happy fellowship; and I said to myself that it could not be GOD'S will that we should separate.

“In great unrest of soul I went one evening, with Mr. Burns, to take tea at the house of the Rev. R. Lowrie, of the American Presbyterian Mission, at the South Gate of Shanghai. After tea Mrs. Lowrie played over to us ‘The Missionary Call.’ I had never heard it before, and it greatly affected me. My heart was almost broken before it was finished, and I said to the LORD, in the words that had been sung,—

‘And I will go!

I may no longer doubt to give up friends, and idol hopes,

And every tie that binds my heart. . . .

Henceforth, then, it matters not, if storm or sunshine be my
earthly lot, bitter or sweet my cup;

I only pray, GOD, make me holy,

And my spirit nerve for the stern hour of strife.’

“Upon leaving I asked Mr. Burns to come home with me to the little house that was still my head-

quarters in the native city, and there, with many tears, told him how the LORD had been leading me, and how rebellious I had been and unwilling to leave him for this new sphere of labour. He listened with a strange look of surprise, and of pleasure rather than pain, and answered that he had determined that very night to tell me that he had heard the LORD'S call to Swatow, and that his one regret had been the prospect of the severance of our happy fellowship. We went together; and thus was recommenced missionary work in that part of China, which in later years has been so abundantly blessed."

Long before this time the Rev. R. Lechler, of the Basel Missionary Society, had widely itinerated in the neighbourhood of Swatow and the surrounding regions. Driven about from place to place, he had done work that was not forgotten, although ultimately he was obliged to retire to Hong-kong. For more than forty years this earnest-hearted servant of GOD has continued in "labours more abundant"; and quite recently he has left Hong-kong, with his devoted wife, to return again inland, and spend the strength of his remaining years amongst the people he has so long and truly loved.

Captain Bowers, the Christian friend who had been used of GOD in bringing the needs of Swatow before Mr. Burns and Mr. Taylor, was overjoyed when he heard of their decision to devote themselves to the evangelisation of that busy, important, and populous mart. Being about to sail himself on his

return journey, he gladly offered them free passages on board the *Geelong*, in which they left Shanghai early in the month of March 1856.

A favourable journey of six days brought them to Double Island, where they found themselves landed in the midst of a small but very ungodly community of foreigners, engaged in the opium trade and other commercial enterprises. Unwilling to be in any way identified with these fellow-countrymen, the missionaries were most desirous of obtaining quarters at once within the native city, situated on a promontory of the mainland, five miles farther up, at the mouth of the Han river. Great difficulty was experienced in this attempt to obtain a footing amongst the people. "Indeed, it seemed," continues the journal, "as though we should fail altogether, and we were helplessly cast upon the LORD in prayer. Our GOD soon undertook for us. Meeting one day with a Cantonese merchant, a relative of the highest official in the town, Mr. Burns addressed him in the Cantonese dialect; this gentleman was so pleased at being spoken to by a foreigner in his own tongue that he became our friend, and secured us a lodging. We had only one little room, however, and not easily shall I forget the long hot summer months in that oven-like place, where towards the eaves one could touch the heated tiles with one's hand. More room or better accommodation it was impossible to obtain.

"We varied our stay by visits to the surrounding

country ; but the difficulties and dangers that encountered us here were so great and constant, that our former work in the North began to appear safe and easy in comparison. The hatred and contempt of the Cantonese was very painful, 'foreign devil,' 'foreign dog,' or 'foreign pig' being the commonest appellations ; but all this led us into deeper fellowship than I had ever known before with Him who was 'despised and rejected of men.'

"In our visits to the country we were liable to be seized at any time and held to ransom ; and the people commonly declared that the whole district was 'without emperor, without ruler, and without law.' Certainly, might was right in those days. On one occasion we were visiting a small town, and found that the inhabitants had captured a wealthy man of another clan. A large ransom was demanded for his release, and on his refusing to pay it they had smashed his ankle-bones, one by one, with a club, and thus extorted the promise they desired. There was nothing but GOD'S protection to prevent our being treated in the same way. The towns were all walled, and one such place would contain ten or twenty thousand people of the same clan and surname, who were frequently at war with the people living in the next town. To be kindly received in one place was not uncommonly a source of danger in the next. In circumstances such as these the preserving care of our GOD was often manifested.

“After a time the local mandarin became ill, and the native doctors were unable to relieve him. He had heard from some who had been under my treatment of the benefit derived, and was led to seek our help. GOD blessed the medicines given, and grateful for relief, he advised our renting a house for a hospital and dispensary. Having his permission, we were able to secure the entire premises, one room of which we had previously occupied. I had left my stock of medicine and surgical instruments under the care of my friend, the late Mr. Wylie, in Shanghai, and went back at once to fetch them.

“Mr. Burns came down from a town called Am-po, that we had visited together several times, to see me off, and returned again when I had sailed, with two native evangelists sent up from Hong-kong by the Rev. J. Johnson, of the American Baptist Missionary Union. The people were willing to listen to their preaching, and to accept their books as a gift, but they would not buy them. One night robbers broke in and carried off everything they had, with the exception of their stock of literature, which was supposed to be valueless. Next morning, very early, they were knocked up by persons wishing to buy books, and the sales continued ; so that by breakfast time they had not only cash enough to procure food, but to pay also for the passage of one of the men to Double Island, below Swatow, with a letter to Mr. Burns' agent to supply

him with money. Purchasers continued coming during that day and the next, and our friends lacked nothing ; but on the third day they could not sell a single book. Then, however, when the cash from their sales was just exhausted, the messenger returned with supplies."

It was early in July, after about four months' residence in Swatow, that Mr. Taylor left, as we have already seen, for Shanghai, intending to return in the course of a few weeks, bringing with him his medical apparatus, for further work in association with the Rev. William Burns. A new and promising field seemed to be opening before them, and it was with much hopeful anticipation they looked forward to the future of the work. Marked blessing was indeed in store for the city and neighbourhood of Swatow through the missionary labours thus commenced ; but it was not the purpose of GOD that either of the pioneer evangelists of 1856 should remain to reap the harvest. Two years later William Burns, the beloved and honoured founder of the Mission, was called to Amoy for other service, which prevented his subsequent return ; and the temporary absence of Mr. Hudson Taylor on his journey to Shanghai proved to be the first step in a diverging pathway leading to other spheres.

It is interesting to notice the various events which united, in the providence of GOD, in preventing Mr. Taylor's return to Swatow, and ultimately led to his settling in Ningpo, and making that the centre

for the development of his future labours. The story is thus continued in Mr. Taylor's own words :—

“ Upon reaching Shanghai, great was my dismay to find that the premises in which my medicines and instruments had been stored were burnt down, and that all the medicines and many of the instruments were entirely destroyed. To me this appeared a great calamity, and I fear I was more disposed with faithless Jacob to say, ‘All these things are against me,’ than to recognise that ‘All things work together for good.’ I had not then learned to think of GOD as the One Great Circumstance ‘in whom we live and move and have our being’; and of all lesser, external circumstances, as necessarily the kindest, wisest, best, because either ordered or permitted by Him. Hence my disappointment and trial were very great.

“ Medicines were expensive in Shanghai, and my means were limited. I therefore set out on an inland journey to Ningpo, hoping to obtain a supply from Dr. William Parker, a member of the same mission as myself. I took with me my few remaining possessions, . . . but left behind in Shanghai a portion of my money.

“ The country through which I had to pass was suffering much from drought; it was the height of summer; and the water in the Grand Canal was very low, having been largely drawn upon for the neighbouring rice fields, as well as evaporated by the intense heat. I had determined to make the

journey as much of a mission tour as possible, and set out well supplied with Christian tracts and books. After fourteen days spent in travelling slowly through the populous country, preaching and distributing books, etc., we reached a large town called Shih-mun-wan, and here, finding that my supply of literature was exhausted, I determined not to linger over the rest of the journey, but to reach Ningpo as speedily as possible, *viâ* the city of Hai-ning*

“The following extracts from my journal may best relate the remaining experiences of that eventful journey :—

“August 4th, 1856.

“There was no water beyond Shih-mun-wan, so I paid off my boat, hired coolies to carry my things as far as to Chang-an, and ere sunrise we were on the way. I walked on alone, leaving my servant to follow with the men, who made frequent stoppages to rest ; and on reaching a city through which we had to pass, I waited for them in a tea-shop just outside the North Gate. The coolies came on very slowly, and seemed tired when they arrived. I soon found that they were both opium-smokers, so that, although they had only carried a load that one strong man would think nothing of taking three times the distance, they really seemed wearied.

“After some rice and tea and an hour’s rest—including, I doubt not, a smoke of the opium pipe—they were a little refreshed, and I proposed moving on, that we might get to Chang-an before the sun became too powerful. My servant, however, had a friend in the city, and he desired to spend the day there, and to go on next morning. But to this I

* See map of CHEH-KIANG, close of this volume.

objected, wishing to reach Hai-ning that night if possible. . . . We therefore set off, entered the North Gate, and had passed through about a third of the city, when the coolies stopped to rest, and said they should be unable to carry the burden on to Chang-an. Finally, they agreed to take it to the South Gate, where they were to be paid in proportion to the distance they had carried it; and the servant undertook to call other coolies and come along with them.

“I walked on before as in the first instance, and the distance being only about four miles, soon reached Chang-an, and waited their arrival, meanwhile engaging coolies for the rest of the journey to Hai-ning. Having waited a long time, I began to wonder at the delay; and at length it became too late to finish the journey to Hai-ning that night. I felt somewhat annoyed; and but that my feet were blistered, and the afternoon very hot, I should have gone back to meet them and urge them on. At last I concluded that my servant must have gone to his friend's, and would not appear until evening. But evening came, and still there was no sign of them.

“Feeling very uneasy, I began diligently to inquire whether they had been seen. At last a man responded, ‘Are you a guest from Shih-mun-wan?’ I answered in the affirmative. ‘Are you going to Hai-ning?’ ‘That is my destination.’ ‘Then your things have gone on before you; for I was sitting in a tea-shop when a coolie came in, took a cup of tea, and set off for Hai-ning in a great hurry, saying that the bamboo box and bed he carried, which were just such as you describe yours to have been, were from Shih-mun-wan, and he had to take them to Hai-ning to-night, where he was to be paid at the rate of ten cash a pound.’ From this I concluded that my goods were on before me; but it was impossible to follow them at once, for I was too tired to walk, and it was already dark.

“Under these circumstances all I could do was to seek

a lodging for the night ; and no easy task I found it. After raising my heart to GOD to ask His aid, I walked through to the farther end of the town, where I thought the tidings of a foreigner's being in the place might not have spread, and looked out for an inn. I soon came to one, and went in, hoping that I might pass unquestioned, as it was already dark. Asking the bill of fare, I was told that cold rice—which proved to be more than 'rather burnt'—and snakes, fried in lamp-oil, were all that could be had. Not wishing any question to be raised as to my nationality, I was compelled to order some, and tried to make a meal, but with little success.

"While thus engaged I said to the landlord, 'I suppose I can arrange to spend the night here?'

"To which he replied in the affirmative ; but bringing out his book, he added,—

"'In these unsettled times we are required by the authorities to keep a record of our lodgers : may I ask your respected family name?'

"'My unworthy family name is 'Tai,' I responded.

"'And your honourable second name?'

"'My humble name is Ia-koh' (James).

"'What an extraordinary name ! I never heard it before. How do you write it?'

"I told him, and added, 'It is a common name in the district from which I come.'

"'And may I ask whence you come and whither you are going?'

"'I am journeying from Shanghai to Ningpo, by way of Hang-chau.'

"'What may be your honourable profession?'

"'I heal the sick.'

"'Oh ! you are a physician,' the landlord remarked ; and to my intense relief closed the book. His wife, however, took up the conversation.

“‘You are a physician, are you?’ said she; ‘I am glad of that, for I have a daughter afflicted with leprosy. If you will cure her, you shall have your supper and bed for nothing.’”

“I was curious enough to inquire what my supper and bed were to cost, if paid for; and to my amusement found they were worth less than three-halfpence of our money!

“Being unable to benefit the girl, I declined to prescribe for her, saying that leprosy was a very intractable disease, and that I had no medicines with me.

“The mother, however, brought pen and paper, urging, ‘You can at least write a prescription, which will do no harm, if it does no good.’”

“But this also I declined to do, and requested to be shown my bed. I was conducted to a very miserable room on the ground floor, where, on some boards raised upon two stools, I passed the night, without bed or pillow, save my umbrella and shoe, and without any mosquito netting. Ten or eleven other lodgers were sleeping in the same room, so I could not take anything off, for fear of its being stolen; but I was, I found, by no means too warm as midnight came on.

“*August 5th.*”

“As may be supposed, I arose but little rested or refreshed, and felt very far from well. I had to wait a long time ere breakfast was obtainable, and then there was another delay before I could get change for the only dollar I had with me, in consequence of its being chipped in one or two places. More than three hundred cash also were deducted from its price on this account, which was a serious loss to me in my trying position.

“I then sought throughout the town for tidings of my servant and coolies, as I thought it possible that they might have arrived later, or have come on in the morning. The

town is large, long, and straggling, being nearly two miles from one end to the other, so this occupied some time. I gained no information, however; and, footsore and weary, set out for Hai-ning in the full heat of the day. The journey—about eight miles—took me a long time; but a halfway village afforded a resting-place and a cup of tea, both of which I gladly availed myself of. When about to leave again, a heavy shower of rain came on, and the delay thus occasioned enabled me to speak a little to the people about the truths of the Gospel.

“The afternoon was far spent before I approached the northern suburb of Hai-ning, where I commenced inquiries, but could hear no tidings of my servant or things. I was told that outside the East Gate I should be more likely to hear of them, as it was there the sea-junks called. I therefore proceeded thither, and sought for them outside the Little East Gate, but in vain. Very weary, I sat down in a tea-shop to rest; and while there a number of persons from one of the mandarin’s offices came in, and made inquiries as to who I was, where I had come from, etc. On learning the object of my search, one of the men in the tea-shop said, ‘A bamboo box and a bed, such as you describe, were carried past here about half an hour ago. The bearer seemed to be going towards either the Great East Gate or the South Gate; you had better go to the hong there and inquire.’ I asked him to accompany me in the search, and promised to reward him for his trouble, but he would not. Another man offered to go with me, so we set off together, and both inside and outside the two gates made diligent inquiries, but all in vain. I then engaged a man to make a thorough search, promising him a liberal reward if he should be successful. In the meantime I had some dinner, and addressed a large concourse of people who had gathered together.

“When he returned, having met with no success, I said

to him, 'I am now quite exhausted : will you help me to find quarters for the night, and then I will pay you for your trouble?' He was willing to befriend me, and we set off in search of lodgings. At the first place or two the people would not receive me ; for though on our first going in they seemed willing to do so, the presence of a man who followed us, and who, I found, was engaged in one of the Government offices, seemed to alarm them, and I was refused. We now went to a third place, and being no longer followed by the mandarin's messenger, we were promised quarters ; some tea was brought, and I paid the man who had accompanied me for his trouble.

"Soon after he was gone some official people came in ; they soon went away, but the result of their visit was that I was told I could not be entertained there that night. A young man present blamed them for their heartless behaviour, and said, 'Never mind, come with me ; and if we cannot get better lodgings for you, you shall sleep at our house.' I went with him, but we found the people of his house unwilling to receive me. Weary and footsore, so that I could scarcely stand, I had again to seek quarters, and at length got promise of them ; but a little crowd collecting about the door, they desired me to go to a tea-shop and wait there till the people had retired, or they would be unable to accommodate me. There was no help for it, so I went, accompanied still by the young man, and waited till past midnight. Then we left for the promised resting-place ; but my conductor would not find it, and he led me about to another part of the city ; and finally, between one and two o'clock, he left me to pass the rest of the night as best I could.

"I was opposite a temple, but it was closed ; so I lay down on the stone steps in front of it, and putting my money under my head for a pillow, should soon have been asleep in spite of the cold had I not perceived a person

coming stealthily towards me. As he approached I saw he was one of the beggars so common in China, and had no doubt his intention was to rob me of my money. I did not stir, but watched his movements, and looked to my Father not to leave me in this hour of trial. The man came up, looked at me for some time to assure himself that I was asleep (it was so dark that he could not see my eyes fixed on him), and then began to feel about me gently. I said to him in the quietest tone, but so as to convince him that I was not nor had been sleeping, 'What do you want?' He made no answer, but went away.

"I was very thankful to see him go, and when he was out of sight put as much of my cash as would not go into my pocket safely up my sleeve, and made my pillow of a stone projection of the wall. It was not long ere I began to doze, but I was aroused by the all but noiseless footsteps of two persons approaching; for my nervous system was rendered so sensitive by exhaustion that the slightest noise startled me. Again I sought protection from Him who alone was my stay, and lay still as before, till one of them came up and began to feel under my head for the cash. I spoke again, and they sat down at my feet. I asked them what they were doing; they replied that they, like me, were going to pass the night there. I then requested them to take the opposite side, as there was plenty of room, and leave this side to me; but they would not move from my feet, so I raised myself up and set my back against the wall.

"They said, 'You had better lie down and sleep; if you do not, you will be unable to walk to-morrow. Do not be afraid; we shall not leave you, and will see that no one hurts you.'

"'Listen to me,' I replied. 'I do not want your protection; I need it not; I am not a Chinese; I do not worship your senseless, helpless idols. I worship God; He is my

Father ; I trust in Him. I know well what you are, and what your intentions are, and shall keep my eye on you, and shall not sleep.'

"On this, one of them went away, but soon returned with a third companion. I felt very uneasy, but looked to GOD for help. Once or twice one of them got up to see if I was asleep. I only said, 'Do not be mistaken ; I am not sleeping.' Occasionally my head dropped, and this was a signal for one of them to rise ; but I at once roused myself and made some remark. As the night slowly passed on, I felt very weary ; and to keep myself awake, as well as to cheer my mind, I sang several hymns, repeated aloud some portions of Scripture, and engaged in prayer in English, to the great annoyance of my companions, who seemed as if they would have given anything to get me to desist. After that they troubled me no more ; and shortly before dawn of day they left me, and I got a little sleep.

" August 6th.

'I was awakened by the young man who had so misled me on the previous evening. He was very rude, and insisted on my getting up and paying him for his trouble, and even went so far as to try to accomplish by force what he wanted. This roused me ; and in an unguarded moment, with very improper feeling, I seized his arm with such a grasp as he little expected I was capable of, and dared him to lay a finger upon me again or to annoy me further. This quite changed his manner ; he let me quietly remain till the guns announced the opening of the gates of the city, and then he begged me to give him some money to buy opium with. It is needless to say this was refused. I gave him the price of two candles, that he said he had burnt while with me last night, and no more. I learned he was connected with one of the mandarin's offices.

"As soon as possible, I bought some rice gruel and tea

for breakfast, and then once more made a personal search after my things. Some hours thus spent proving unavailing, I set out on the return journey, and after a long, weary, and painful walk reached **Chang-an** about noon. Here also my inquiries failed to give me any trace of the missing goods; so I had a meal cooked in a tea-shop, got a thorough wash and bathed my inflamed feet, and after dinner rested and slept till four in the afternoon.

“Much refreshed, I then set off to return to the city at the South Gate of which I had parted with my servant and coolies two days before. On the way I was led to reflect on the goodness of GOD, and recollected that I had not made it a matter of prayer that I might be provided with lodgings last night. I felt condemned, too, that I should have been so anxious for my few things, while the many precious souls around me had caused so little emotion. I came as a sinner and pleaded the blood of JESUS, realising that I was accepted in Him—pardoned, cleansed, sanctified—and oh the love of JESUS, how great I felt it to be! I knew something more than I had ever previously known of what it was to be despised and rejected, and to have nowhere to lay one’s head; and I felt more than ever I had done before the greatness of that love which induced Him to leave His home in glory and suffer thus for me; nay, to lay down His very life upon the Cross. I thought of Him as ‘despised and rejected of men, a Man of sorrows, and acquainted with grief’; I thought of Him at Jacob’s well, weary, hungry, and thirsty, yet finding it His meat and drink to do His Father’s will; and contrasted this with my littleness of love. I looked to Him for pardon for the past, and for grace and strength to do His will in the future, to tread more closely in His footsteps, and be more than ever wholly His. I prayed for myself, for friends in England, and for my brethren in the work. Sweet tears of mingled joy and sorrow flowed freely, the road was almost

forgotten, and before I was aware of it I had reached my destination. Outside the South Gate I took a cup of tea, asked about my lost luggage, and spoke of the love of JESUS. Then I entered the city, and after many vain inquiries left it by the North Gate.

“I felt so much refreshed both in mind and body by the communion I had on my walk to the city that I thought myself able to finish the remaining six miles back to Shih-mun-wan that evening. First I went into another tea-shop to buy some native cakes, and was making a meal of them when who should come in but one of the identical coolies who had carried my things the first stage. From him I learned that after I left them they had taken my luggage to the South Gate; there my servant went away, saying on his return that I had gone on, that he did not intend to start at once, but would spend the day with his friend, and then rejoin me; they carried the things to this friend’s house, and left them there. I got him to go with me to the house, and there learned that the man had spent the day and night with them, and next morning had called other coolies, and set off for Hang-chau. This was all I could gather; so, unable to do anything but proceed on my return journey to Shanghai with all expedition, I left the city again. It was now too late to go on to Shih-mun-wan. I looked to my Father as able to supply all my need, and received another token of His ceaseless love and care, being invited to sleep on a hong-boat, now dry in the bed of the river. The night was again very cold and the mosquitoes troublesome. Still, I got a little rest, and at sunrise was up and continued my journey.

“August 7th.

“I felt very ill at first, and had a sore throat, but reflected on the wonderful goodness of GOD in enabling me to bear the heat by day and the cold by night so long. I

felt also that quite a load was now taken off my mind. I had committed myself and my affairs to the LORD, and knew that if it was for my good and for His glory my things would be restored ; if not, all would be for the best. I hoped that the most trying part of my journey was now drawing to a close, and this helped me, weary and footsore, on the way. When I got to Shih-mun-wan and had breakfasted, I found I had still eight hundred and ten cash in hand ; and I knew that the hong-boat fare to Kia-hing Fu was one hundred and twenty cash, and thence to Shanghai three hundred and sixty, leaving me just three hundred and thirty cash—or twelve pence and a fraction—for three or four days' provisions. I went at once to the boat office, but to my dismay found that from the dry state of the river goods had not come down, so that no boat would leave to-day and perhaps none to-morrow. I inquired if there were no letter-boats for Kia-hing Fu, and was told that they had already left. The only remaining resource was to ascertain if any private boats were going in which I could get a passage. My search, however, was in vain ; and I could get no boat to undertake to go all the way to Shanghai, or my difficulty would have been at an end.

“Just at this juncture I saw before me at a turn in the canal a letter-boat going in the direction of Kia-hing Fu. This, I concluded, must be one of the Kia-hing boats that had been unexpectedly detained, and I set off after it as fast as hope and the necessities of the case would carry me. For the time being weariness and sore feet were alike forgotten. After a chase of about a mile I overtook it.

“‘Are you going to Kia-hing Fu?’ I called out.

“‘No,’ was the only answer.

“‘Are you going in that direction?’

“‘No.’

“‘Will you give me a passage as far as you do go that way?’

“Still ‘No,’ and nothing more.

“Completely dispirited and exhausted, I sank down on the grass and fainted away.

“As consciousness returned some voices reached my ear, and I found they were talking about me. One said, ‘He speaks pure Shanghai dialect,’ and from their own speech I knew them to be Shanghai people. Raising myself, I saw that they were on a large hong-boat on the other side of the canal, and after a few words they sent their small boat to fetch me, and I went on board the junk. They were very kind, and gave me some tea; and when I was refreshed and able to partake of it, some food also. I then took my shoes and stockings off to ease my feet, and the boatman kindly provided me with hot water to bathe them. When they heard my story, and saw the blisters on my feet, they evidently pitied me, and hailed every boat that passed to see if it was going my way. Not finding one, by-and-by, after a few hours’ sleep, I went ashore with the captain, intending to preach in the temple of Kwan-ti.

“Before leaving the junk I told the captain and those on board that I was now unable to help myself; that I had not strength to walk to Kia-hing Fu, and having been disappointed in getting a passage to-day, I should no longer have sufficient means to take me there by letter-boat, which was an expensive mode of travelling; that I knew not how the GOD whom I served would help me, but that I had no doubt He would do so; and that my business now was to serve Him where I was. I also told them that the help which I knew would come ought to be an evidence to them of the truth of the religion which I and the other missionaries at Shanghai preached.

“On our way to the town, while engaged in conversation with the captain, we saw a letter-boat coming up. The captain drew my attention to it; but I reminded him that I had no longer the means of paying my passage by it.

He hailed it, nevertheless, and found that it was going to a place about nine English miles from Shanghai, whence one of the boatmen would carry the mails overland to the city. He then said, 'This gentleman is a foreigner from Shanghai, who has been robbed, and has no longer the means of returning. If you will take him with you as far as you go, and then engage a sedan chair to carry him the rest of the way, he will pay you in Shanghai. You see my boat is lying aground yonder for want of water, and cannot get away. Now, I will stand surety ; and if this gentleman does not pay when you get to Shanghai, I will do so on your return.' This unsolicited kindness on the part of a Chinaman, a perfect stranger, will appear the more remarkable to any one acquainted with the character of the Chinese, who are generally most reluctant to risk their money. Those on the letter-boat agreeing to the terms, I was taken on board as a passenger. Oh, how thankful I felt for this providential interposition, and to be once more on my way to Shanghai !

"Letter-boats such as the one on which I was now travelling are of a long narrow build, and very limited as to their inside accommodation. One has to lie down all the time they are in motion, as a slight movement would easily upset them. This was no irksome condition to me, however ; on the contrary, I was only too glad to be quiet. They are the quickest boats I have seen in China. Each one is worked by two men, who relieve one another continuously night and day. They row with their feet, and paddle with their hands ; or if the wind is quite favourable, row with their feet, and with one hand manage a small sail, while steering with the other.

"After a pleasant and speedy journey, I reached Shanghai in safety on August 9th, through the help of Him who has said, 'I will never leave thee nor forsake thee' ; 'Lo, I am with you alway, even unto the end of the world.'"

It now seemed very clear that the lost property—including everything Mr. Taylor possessed in China, with the exception of a small sum of money providentially left in Shanghai—had been deliberately stolen by his servant, who had gone off with it to Hang-chau. The first question, of course, was how best to act for the good of the man who had been the cause of so much trouble. It would not have been difficult to take steps that would have led to his punishment; but the likelihood of any reparation being made for the loss sustained was very small. Another consideration also weighed heavily with Mr. Hudson Taylor; for “the thief,” he writes, “was a man for whose salvation I had laboured and prayed; and I felt that to prosecute him would not be to emphasise the teaching of the Sermon on the Mount, in which we had read together, ‘Resist not evil,’ and other similar precepts. Finally, concluding that his soul was of more value than the forty pounds’ worth of things I had lost, I wrote and told him this, urging upon him his need of repentance and faith in the LORD JESUS CHRIST. The course I took commended itself to Christian friends at home, one of whom was led to send me a cheque for forty pounds—the first of many subsequently received from the same kind helper.”

Having obtained the little money left in Shanghai, which was now the entire sum of his worldly belongings, Mr. Taylor again set out for Ningpo, to seek assistance from Dr. Parker in replacing the medi-

cines he had⁵ previously lost by fire. This being satisfactorily accomplished, he returned once more to Shanghai, *en route* for Swatow, hoping soon to rejoin his much-loved friend, Mr. Burns, in the work in that important centre. GOD had willed it otherwise, however; and the delay caused by the robbery was just sufficient to prevent Mr. Taylor starting for the South as he had intended.

Over the political horizon storm-clouds had long been gathering, precursors of coming war; and early in October of this year (1856) the affair of the *Lorcha Arrow* at Canton led to the definite commencement of hostilities. Very soon China was deeply involved in a second prolonged struggle with foreign powers; and missionary operations, in the South at any rate, had to be largely suspended. Tidings of these events, together with letters from Mr. Burns, arrived just in time to meet Mr. Taylor in Shanghai as he was leaving for Swatow; and thus hindered, he could not but realise the hand of GOD in closing the door he had so much desired to enter.

While in Ningpo, on his recent visit, Mr. Taylor had made the acquaintance of Mr. John Jones, who, with Dr. Parker, represented the Chinese Evangelisation Society in that city. Hindered in his project of returning to Swatow, he now decided to join these brethren in the Ningpo work, and set out at once upon his journey. On the afternoon of the second day, when already about thirty miles distant from Shanghai, the travellers drew near the large

and important city of Sung-kiang, and Mr. Taylor spoke of going ashore to preach the Gospel to the thronging multitudes that lined the banks and crowded the approaches to the city gates.

Among the passengers on board the boat was one intelligent man, who in the course of his travels had been a good deal abroad, and had even visited England, where he went by the name of Peter. As might be expected, he had heard something of the Gospel, but had never experienced its saving power. Mr. Taylor became much interested in this fellow-pilgrim, and on the first evening of their journey together drew him into earnest converse about his soul's salvation. The man listened with attention, and was even moved to tears, but still no definite result was apparent.

On the afternoon in question, hearing Mr. Taylor speak of going ashore at Sung-kiang Fu, Peter asked to be allowed to accompany him, and listen to anything further he might have to say. To this unexpected proposal Mr. Taylor gladly acceded, and then went into the cabin of the boat to prepare tracts and books for distribution on landing with his Chinese friend. Suddenly, while thus engaged, he was startled by a loud splash and cry from without. He sprang on deck, and took in the situation at a glance. Peter was gone! The other men were all there, on board, looking helplessly at the spot where he had disappeared, but making no effort to save him. A strong wind was carrying the junk rapidly

forward in spite of a steady current in the opposite direction, and the low-lying, shrubless shore afforded no landmark to indicate how far they had left the drowning man behind.

A few moments sufficed for Mr. Taylor to drop the heavy sail and spring overboard in the hope of finding him. Unsuccessful, however, he had to relinquish the effort, and looking around in agonising suspense, discovered some fishermen in a boat at no great distance, manipulating a peculiar kind of drag-net furnished with hooks—just fitted for the purpose he required.

“Come!” cried the missionary at once, as hope revived in his heart. “Come and drag over this spot directly; a man is drowning just here!”

“Veh bin” (It is not convenient), was the unwilling answer.

“Don’t talk of *convenience*!” cried Mr. Taylor in an agony; “a man is drowning, I tell you!”

“We are busy fishing,” they responded, “and cannot come.”

“Never mind your fishing,” insisted the stranger. “I will give you more money than many a day’s fishing will bring; only come—come at once!”

“How much money will you give us?”

“We cannot stay to discuss that now! Come, or it will be too late. I will give you five dollars” (then worth about thirty shillings in English money).

“We won’t do it for that,” replied the men. “Give us twenty dollars, and we will drag.”

“I do not possess so much,” cried the missionary in despair. “But come quickly, and I will give you all I have!”

“How much may that be?”

“I don’t know exactly, about fourteen dollars.”

At last, but even then slowly enough, the boat was paddled over, and the net let down. Less than a minute sufficed to bring up the body of the missing man, and every effort was promptly made to recall him to consciousness; but all in vain. Clamorous and indignant because their exorbitant demand was not immediately met, the fishermen would hardly wait while efforts at resuscitation were attempted. No thought of the tragedy that had occurred seemed to solemnise their hearts; and none but the missionary in that little group could in the least degree appreciate what had really happened, or the momentous change that had so suddenly overtaken one of their number—all unprepared.

To Mr. Taylor this incident was profoundly sad and full of significance, suggesting a far more mournful reality ever present to his soul. “Were not those fishermen actually guilty,” he writes, “of this poor Chinaman’s death, in that they had the means of saving him at hand, if they would but have used them? Assuredly they were guilty. And yet, let us pause ere we pronounce judgment against them, lest a greater than Nathan answer, ‘*Thou art the man.*’ Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer

punishment, then, is he worthy who leaves the soul to perish? 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, . . . doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works?'"

CHAPTER VIII.

SETTLEMENT IN NINGPO.

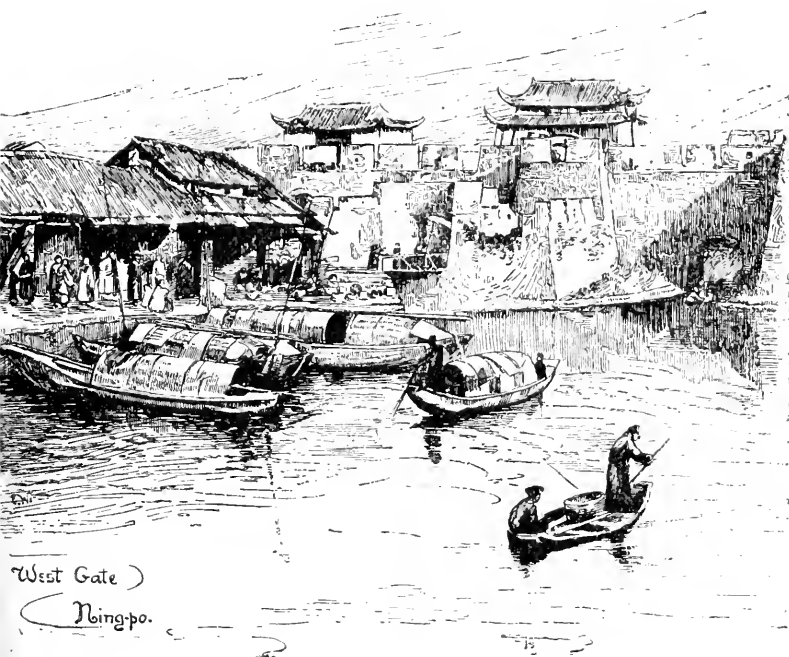
AUTUMN was well advanced before Mr. Hudson Taylor reached Ningpo—the City of the Peaceful Wave; but New Year's Day, 1857, saw him quite a familiar member of the little foreign community already settled in that important centre.

The place in which he now found himself is well known as one of the most ancient, interesting, and influential in Southern China. Opened to the residence of foreigners in 1842 by the treaty of Nan-king, it had long been the scene of missionary labours; and not only the Church Missionary Society, but the American Baptists and the Presbyterians also were represented by a devoted band of workers.

The wide and fertile plain in the midst of which the city stands is bounded on the east by the broken coast-line of the Yellow Sea, from which it stretches inland, twelve to twenty miles, to the fine amphitheatre of hills enclosing its western limits. Admirably situated at the junction of two streams, and less than twelve miles from the coast,

the city occupies a commanding position for purposes of commerce; and the ever-changing population brought by trade to its marts adds not a little to its importance as a sphere for missionary effort. Within its thronging thoroughfares the busy tide of life runs high. Four hundred thousand human beings dwell within or around the five miles' circuit of its ancient wall, every one a soul that JESUS loves, for whom He died.

Entering the city by the East Gate, and mingling with the thronging crowds that all day long seem ceaselessly to ebb and flow beneath its heavy portal,



the visitor finds himself plunged at once into the characteristic surroundings of Chinese life. "Many little things and many wonders" claim his interested attention at every step, as he threads his way through the maze of streets that form the heart of the city. At last, leaving the handsomer thoroughfares behind, he finds himself nearing the broad lagoons—united by fanciful bridges, and adorned with the surrounding buildings of fine ancestral temples and private dwellings—that form one of the marked features of the city.

A small stone bridge, spanning a dirty canal, leads into a busy street of poor, little, crowded shops, the end of which is crossed by another bridge between the lakes, which bear the very inappropriate names of the Sun and Moon Lake respectively. It is to this insignificant, ill-paved, and altogether unattractive little by-way that we wish just now to direct particular attention; for, strange as it may seem, this is none other than Lake Head Street (*Wu-gyiao-deo*), scene of the earliest beginnings of the present China Inland Mission.

We cross the small stone bridge, and make our way carefully down into the little street. There is the spot, only a few steps from the bridge, and on the left-hand side. What a poor little place it is!—but precious to many a soul as the very gate of heaven. An ordinary doorway, opening from the street, gives access to a little lobby within. Upon entering, the first object to attract attention

is a large wooden pillar, occupying the centre of this small space. The pillar is necessary, it appears, and has to be respected, though its presence involves many an unceremonious reminder to the careless or hurried passer-by. To the right of the big pillar opens the chapel, a good-sized room, occupying the whole lower floor; and at the back of the lobby another door leads to a steep stair, by which one climbs to the dwelling-rooms above. From the little, low, front windows a glimpse may be obtained of the busy street beneath; and the back of the house opens directly upon one of the stagnant, odoriferous canals which so abound in the City of the Peaceful Wave.

Here it was, in the winter of 1856, that Mr. Hudson Taylor first made his home; but the appearance and accommodation of the premises were not at that time nearly so elaborate as we have now described. "I have a very distinct remembrance," he writes, "of tracing my initials on the snow which during the night had collected upon my coverlet in the large barn-like upper room, now subdivided into four or five smaller ones, each of which is comfortably ceiled. The tiling of an unceiled Chinese house may keep off the rain—if it happens to be sound—but it does not afford so good a protection against snow, which will beat up through crannies and crevices, and find its way within." But however unfinished may have been its fittings, the little house on Lake Head Street, between the

bridges, was considered a precious vantage-ground for work amongst the people; and there thankfully and gladly Mr. Taylor settled down, and devoted himself to unwearied labours for their benefit—morning, noon, and night.

Thus opened the troublous times of the year 1857, which was to close with the notorious bombardment of Canton by the British, and the commencement of our second Chinese war. Rumours of trouble were everywhere rife, and in many places the missionaries passed through not a little danger. In Ningpo this was especially the case, and the preserving care of GOD in answer to prayer was consequently most marked. When the awful news of the bombardment of Canton reached the Cantonese residents in Ningpo—of whom there were a large number—their wrath and indignation knew no bounds, and they immediately set to work to plot the destruction of all the foreigners resident in the city and neighbourhood. It was well known that many of the foreigners were in the habit of meeting for worship every Sunday evening at one of the missionary houses outside the Salt Gate, and the plan was to surround the place on a given occasion and make short work of all present, cutting off afterwards any who might escape.

The sanction of the Tao-t'ai, or chief civil magistrate of the city, was easily obtained; and nothing remained to hinder the execution of the plot, of which the foreigners were of course entirely

in ignorance. It so happened, however, that one of those acquainted with the conspiracy had a friend engaged in the service of the missionaries, and anxious for his safety, he was led to warn him of the coming danger, and urge his leaving foreign employ. The servant made the matter known to his master, and thus the little community became aware of their peril. Realising the gravity of the situation, they determined to meet together at the house of one of their number to seek the protection of the Most High, and to hide under the shadow of His wings. Nor did they thus meet in vain.

“At the very time we were praying the LORD was working. He led an inferior mandarin, the Superintendent of Customs, to call upon the Tao-t'ai, and remonstrate with him upon the folly of permitting such an attempt, which he assured him would rouse the foreigners in other places to come with armed forces to avenge the death of their countrymen and raze the city to the ground. The Tao-t'ai replied that, when the foreigners came for that purpose, he should deny all knowledge of or complicity in the plot, and so direct their vengeance against the Cantonese, who would in their turn be destroyed; ‘and thus,’ said he, ‘we shall get rid of both Cantonese and foreigners by one stroke of policy.’ The Superintendent of Customs assured him that all such attempts at evasion would be useless; and, finally, the Tao-t'ai sent to the Cantonese,

withdrawing his permission, and prohibiting the attack. This took place at the very time when we were asking protection of the LORD, though we did not become acquainted with the facts until some weeks later. Thus again we were led to prove that—

“Sufficient is His arm alone,
And our defence is sure.”

Not long after his settlement in Ningpo, Mr. Hudson Taylor was called to pass through a critical experience in his missionary career, and one that was to exercise a marked and blessed influence upon the future of his life service. In connection with this important subject he writes as follows:—

“During the latter part of this year, 1856, my mind was greatly exercised about continued connection with my Society, it being frequently in debt. Personally I had always avoided debt, and kept within my salary, though at times only by very careful economy. Now there was no difficulty in doing this, for my income was larger, and the country being in a more peaceful state, things were not so dear. But the Society itself was in debt. The quarterly bills which I and others were instructed to draw were often met by borrowed money, and a correspondence commenced which terminated in the following year by my resigning from conscientious motives.

“To me it seemed that the teaching of GOD’S Word was unmistakably clear: ‘Owe no man any-

thing.' To borrow money implied, to my mind, a contradiction of Scripture—a confession that GOD had withheld some good thing, and a determination to get for ourselves what He had not given. Could that which was wrong for one Christian to do be right for an association of Christians? Or could any amount of precedents make a wrong course justifiable? If the Word taught me anything, it taught me to have no connection with debt. I could not think that GOD was poor, that He was short of resources or unwilling to supply any want of any work that was really His. It seemed to me that if there were lack of funds to carry on such work, then to that degree, in that special development or in some other respects, it could not be the work of GOD, as it should be. To satisfy my conscience I was therefore compelled to resign connection with the Society which had hitherto supplied my salary.

“ But it was a step that was not a little trying to one's faith. I was not at all sure what GOD would have me do, or whether He would so meet my need as to enable me to continue working as before. I had no friends whatever from whom I expected supplies. I did not know what means the LORD might use; but I was willing to give up all my time to the service of evangelisation among the heathen, if by any means He would supply the smallest amount on which I could live; and if He were not pleased to do this, I was prepared to

undertake whatever work might be necessary to supply myself, giving all the time that could be spared from such a calling to more distinctly missionary efforts. But from the day that I took this step GOD blessed and prospered me ; and how glad and thankful I felt when the separation was really effected. I could look right up into my Father's face with a satisfied heart, ready, by His grace, to do the next thing as He might teach me, and feeling very sure of His loving care.

“And how blessedly He did lead me on and provide for me I can never, never tell. It was like a continuation of some of my earlier home experiences. My faith was not untried ; my faith often, often failed, and I was so sorry and ashamed of the failure to trust such a Father. But oh ! I was learning to know Him. I would not even then have missed the trial. He became so near, so real, so intimate. The occasional difficulty about funds never came from an insufficient supply for personal needs, but in consequence of ministering to the wants of scores of the hungry and dying ones around us. And trials far more searching in other ways quite eclipsed these difficulties ; and being deeper, brought forth in consequence richer fruits. How glad one is now, not only to know that ‘they who trust Him wholly find Him wholly true,’ but also that when we fail to trust completely He still remains unchangingly faithful. He *is* wholly true whether we trust or not. ‘If we believe not, He

abideth faithful ; He cannot deny Himself.' But oh, how we dishonour our LORD whenever we fail to trust Him, and what peace, blessing, and triumph we lose in thus sinning against the Faithful One ! May we never again presume in anything to doubt Him ! ”

It was a great satisfaction to Mr. Taylor that his friend and colleague, Mr. Jones, also of the Chinese Evangelisation Society, was led to take the same step in association with himself ; and both were profoundly thankful that the separation took place without the least breach of friendly feeling on either side. Indeed, they had the joy of knowing that the step they took commended itself to several members of the Committee, although the Society as a whole could not come to their position. Although from that time forward depending upon GOD alone for supplies, they were enabled to continue a measure of connection with their former supporters, sending home their journals, etc., for publication as before, so long as the Society continued to exist.

It was a busy centre, that unpretending little mission-house on Lake Head Street. There, and at other premises occupied by the missionaries, earnest work was steadily carried on. Numbers thronged the open halls ; blessing followed in answer to prayer ; souls were saved ; and a little Church had to be formed, the harvest of which is still being reaped in many of the stations of the present Mission. The conversion of the first

member of this little gathering of believers was as remarkable as it is interesting. The following brief record of the circumstances has been preserved for us by Mr. Taylor's own pen :—

“ On one occasion, in the year 1857, I was preaching in Ningpo the glad tidings of salvation through the finished work of CHRIST, when a middle-aged man stood up, and testified before his assembled countrymen to his faith in the power of the Gospel.

“ ‘I have long sought for the Truth,’ said he earnestly, ‘as my fathers did before me ; but I have never found it. I have travelled far and near, but without obtaining it. I have found no rest in Confucianism, Buddhism, or Taoism ; but I do find rest in what I have heard here to-night. Henceforth I am a believer in JESUS.’

“ This man was one of the leading officers of a sect of reformed Buddhists in Ningpo. A short time after his confession of faith in the Saviour, there was a meeting of the sect over which he had formerly presided. I accompanied him to that meeting, and there, to his former co-religionists, he testified of the peace he had obtained in believing. Soon after, one of his former companions was converted and baptised. Both now sleep in JESUS. The first of these two long continued to preach to his countrymen the glad tidings of great joy. A few nights after his conversion, he asked how long this Gospel had been known in England. He was told that we had known it for some hundreds of years.

“‘What!’ said he, amazed; ‘is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach it to us? My father sought after the Truth for more than twenty years, and died without finding it. Oh, why did you not come sooner?’

“A whole generation has passed away since that mournful inquiry was made; but how many, alas! might repeat the same question to-day? More than two hundred millions in the meanwhile have been swept into eternity, without an offer of salvation. How long shall this continue, and the Master’s words, ‘To every creature,’ remain unheeded?”

CHAPTER IX.

TIMELY SUPPLIES.

FOR three years after leaving the Chinese Evangelisation Society Mr. Hudson Taylor remained in Ningpo, working in association with his loved colleagues, Mr. and Mrs. Jones. Depending upon GOD alone for the supply of all their needs, they often had opportunity of proving His faithfulness in a way that would otherwise have been impossible; and many a time their hearts were strengthened when, in circumstances of difficulty and trial, some marked deliverance or unforeseen provision testified to the gracious and loving care of Him in whose promises alone they placed their trust. To Mr. Taylor especially these were precious experiences, preparing him more and more fully for the unknown future that GOD was preparing for him.

“Not infrequently,” he writes, looking back upon the lessons learned at this time, “our GOD brings His people into difficulties on purpose that they may come to know Him as they could not otherwise do. Then He reveals Himself as ‘a very present help in trouble,’ and makes the heart glad indeed at

each fresh revelation of a Father's faithfulness. We who only see so small a part of the sweet issues of trial often feel that we would not for anything have missed them ; how much more shall we bless and magnify His name when all the hidden things are brought to light !”

In the autumn of 1857, just one year after Mr. Taylor came to settle in Ningpo, a little incident occurred that did much to strengthen his faith in the lovingkindness and ever-watchful care of GOD.

A brother in the LORD, the Rev. John Quarterman, of the American Presbyterian Mission North, was taken with virulent small-pox, and it was Mr. Taylor's mournful privilege to nurse him through his suffering illness to its fatal close. When all was over, it became necessary to lay aside the garments worn while nursing, for fear of conveying the dreaded infection to others. Under these circumstances Mr. Taylor found himself in the perplexing position of not having sufficient money in hand to purchase what was needful in order to make this change ; and, as he says, “ prayer was the only resource.” The difficulty was all laid before the LORD in simple faith ; and very soon His answer came in the unexpected form of a long-lost box of clothing from Swatow, that had remained in the care of the Rev. William Burns when Mr. Taylor left him for Shanghai, in the early summer of the previous year. The arrival of the things just at this juncture was as appropriate as it was remarkable,

and brought a sweet sense of the Father's own providing.

About two months later we find the following noteworthy extract from Mr. Taylor's journal, which, with the subsequent story, will give some idea of the manner of his life and work at this time:—

“WU-GYIAO-DEO, *November 18th, 1857.*

“Many seem to think that I am very poor. This certainly is true enough in one sense, but I thank GOD it is ‘poor, yet making many rich; having nothing, yet possessing all things.’ And my GOD shall supply *all* my need; to Him be all the glory. I would not, if I could, be otherwise than I am—entirely dependent myself upon the LORD, and used as a channel of help to others.

“On Saturday, the 4th inst., our regular home mail arrived. That morning we supplied, as usual, a breakfast to the destitute poor, who came to the number of seventy. Sometimes they do not reach forty, at others again exceeding eighty. They come to us every day, LORD'S Day excepted, for then we cannot manage to attend to them and get through all our other duties too. Well, on that Saturday morning we paid all expenses, and provided ourselves for the morrow, after which we had not a single dollar left between us. How the LORD was going to provide for Monday we knew not; but over our mantelpiece hang two scrolls in the Chinese character—*Ebenezer*, ‘Hitherto hath the

LORD helped us'; and *Jehovah-Jireh*, 'The LORD will provide'—and He kept us from doubting for a moment. That very day the mail came in, *a week sooner than was expected*, and Mr. Jones received a bill for two hundred and fourteen dollars. We thanked GOD and took courage. The bill was taken to a merchant, and although there is usually a delay of several days in getting the change, this time he said, "Send down on Monday." We sent, and though he had not been able to buy all the dollars, he let us have seventy on account; so all was well. Oh, it is sweet to live thus directly dependent upon the LORD, who never fails us!

"On Monday the poor had their breakfast as usual, for we had not told them not to come, being assured that it was the LORD'S work, and that the LORD would provide. We could not help our eyes filling with tears of gratitude when we saw not only our own needs supplied, but the widow and the orphan, the blind and the lame, the friendless and the destitute, together provided for by the bounty of Him who feeds the ravens. 'O magnify the LORD with me, and let us exalt His name together. . . . Taste and see that the LORD is good: blessed is the man that trusteth in Him. O fear the LORD, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that wait upon the LORD shall not want any good thing'—and if not good, why want it?"

But even two hundred dollars cannot last for

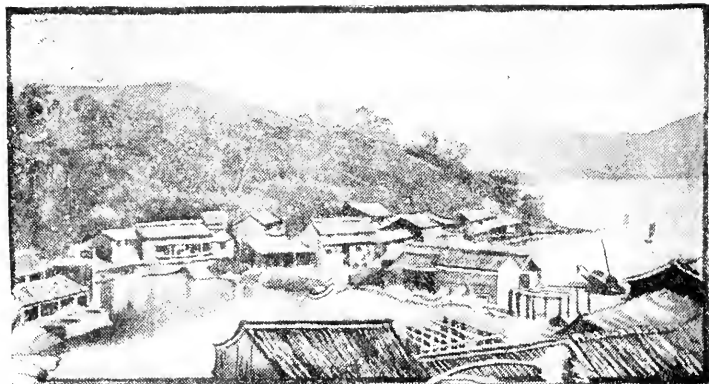
ever, and by New Year's Day supplies were again getting low. At last, on January 6th, 1858, only one solitary cash remained—the twentieth part of a penny—in the joint possession of Mr. Jones and Mr. Taylor; but untroubled they looked to GOD once again to manifest His gracious care. Enough provision was found in the house to supply a meagre breakfast; after which, having neither food for the rest of the day, nor money to buy any, they could only betake themselves to Him who was able to supply all their need with the petition, "Give us this day our daily bread."

"After prayer and deliberation we thought that perhaps we ought to dispose of something we possessed in order to meet our immediate requirements. But on looking round we saw nothing that we could well spare, and little that the Chinese would purchase for ready money. Credit to any extent we might have had, could we conscientiously have availed ourselves of it, but this we felt to be unscriptural in itself, as well as inconsistent with the position we were in. We had, indeed, one article—an iron stove—which we knew the Chinese would readily purchase; but we much regretted the necessity of parting with it. At length, however, we set out to the founder's, and after a walk of some distance came to the river, which we had intended to cross by a floating bridge of boats; but here the LORD shut up our path. The bridge had been carried away during the preceding night, and

the river was only passable by means of a ferry, the fare for which was two cash each person. As we only possessed one cash between us, our course clearly was to return and await GOD'S own interposition on our behalf.

“Upon reaching home, we found that Mrs. Jones had gone with the children to dine at a friend's house, in accordance with an invitation accepted some days previously. Mr. Jones, though himself included in the invitation, refused now to go and leave me to fast alone. So we set to work and carefully searched the cupboards; and though there was nothing to eat, we found a small packet of cocoa, which, with a little hot water, somewhat revived us. After this we again cried to the LORD in our trouble, and the LORD heard and saved us out of all our distresses. For while we were still upon our knees a letter arrived from England containing a remittance.”

This timely supply was the more providential and welcome from the fact that Mr. Hudson Taylor's marriage had been arranged to take place just a fortnight from that date—“in the assured confidence that GOD, whose we were and whom we served, would not put to shame those whose whole and only trust was in Himself. And this expectation was not disappointed; for the mountains shall depart, and the hills be removed, but His kindness shall never be withdrawn from His people, nor His covenant fail.”



EASTERN LAKE, NEAR NINGPO.

And so, in the summer of 1858, a young bride was brought home to the little house on Lake Head Street with thankfulness and rejoicing. Never, perhaps, was there a union that more fully realised the blessed truth, "He that findeth a wife findeth a good thing, and shall obtain favour of the LORD." GOD had made this marriage, and GOD blessed it during all the twelve eventful years through which Mrs. Taylor was spared to those that loved her and to China.

Hers had been a life connection with missionary work in that great empire ; for her father, the loved and devoted Samuel Dyer, was amongst the very earliest representatives of the London Mission in the East. He reached Malay Land as early as 1827, and for sixteen years laboured assiduously amongst the Chinese in Penang and Singapore, completing at the same time a valuable fount of Chinese metallic

type, the first of the kind that had then been attempted. Dying in 1843, it was never Mr. Dyer's privilege to realise his hopes of ultimately being able to settle on Chinese soil ; but his children lived to see the country opened to the Gospel, and to take their share in the great work that had been so dear to his heart. At the time of her marriage, Mrs. Taylor had been already living for several years in Ningpo with her friend and guardian, Miss Aldersey, in whose varied missionary operations she was well qualified to render valuable assistance.

Amongst the remarkable answers to prayer recorded by Mr. Hudson Taylor at this time was one that, early in the year 1859, filled his heart with special thankfulness and praise. Serious illness had entered the little household at Lake Head Street, and she who was the light of his home had been laid low. At last all hope of recovery seemed gone. Every remedy tried had proved unavailing ; and Dr. Parker, who was in attendance, had nothing more to suggest. Life was ebbing fast away. The only ground of hope was that GOD might see fit to raise her up, in answer to believing but submissive prayer.

“The afternoon for the usual prayer meeting among the missionaries had arrived, and I sent in a request for prayer, which was most warmly responded to. Just at this time a remedy that had not yet been tried was suggested to my mind, and I felt that I must hasten to consult Dr. Parker as to the

propriety of using it. It was a moment of anguish. The hollow temples, sunken eyes, and pinched features denoted the near approach of death; and it seemed more than questionable as to whether life would hold out until my return. It was nearly two miles to Dr. Parker's house, and every moment appeared long. On my way thither, while wrestling mightily with GOD in prayer, the precious words were brought with power to my soul, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' I was at once enabled to plead them in faith, and the result was deep, deep joy and unspeakable peace. All consciousness of distance was gone. Dr. Parker cordially approved of the use of the means suggested, but upon arriving at home I saw at a glance that the desired change had taken place in the absence of this or any other remedy. The pinched aspect of the countenance had given place to the calmness of tranquil slumber, and not one unfavourable symptom remained to retard recovery to health and strength."

Spared thus in answer to prayer the loss of his loved one, it was with added sympathy and sorrow that Mr. Taylor felt for Dr. Parker, when, in the autumn of the same year, his own wife was very suddenly removed. It being necessary for the Doctor to return at once with his motherless children to Glasgow, temporary arrangements had to be made for the conduct of the Mission Hospital in Ningpo, for which he alone had been responsible. Under

these circumstances Mr. Taylor was very earnestly requested to take up the work, and after a few days' waiting upon the LORD for guidance he felt constrained to do so, relying solely upon the faithfulness of a prayer-hearing GOD to furnish the means required for its support.

“ The funds for the maintenance of the hospital had hitherto been supplied by the proceeds of the Doctor's foreign medical practice ; and with his departure these ceased. But had not GOD said that whatever we ask in the name of the LORD JESUS shall be done ? And are we not told to seek first the kingdom of GOD, not means to advance it, and that all these things shall be added to us ? Such promises were surely sufficient. Eight days before entering upon this responsibility I had not the remotest idea of ever doing so ; still less could friends at home have anticipated it. But the LORD had foreseen the need, and already funds were on the way to supply it.

“ At times there were not less than fifty in-patients in the hospital, besides a large number who daily attended the out-patient department. Thirty beds were ordinarily allotted to free patients and their attendants ; and about as many to opium-smokers, who paid for their board while being cured of the habit. As all the wants of the sick in the wards were supplied gratuitously, in addition to the remedial appliances needed for the out-patient work, the daily expenses were considerable ; besides which, a

number of native attendants were required, involving their support. But from the very first the LORD provided all that was necessary for carrying on the institution, in addition to what was needed for the maintenance of my own family, and sustaining other branches of missionary work under my care. And when, nine months later, I was obliged through failure of health to relinquish this charge, I was able to leave more funds in hand for the support of the hospital than were forthcoming at the time I undertook it.

“But not only were pecuniary supplies vouchsafed in answer to prayer—many lives were spared; persons apparently in hopeless stages of disease were restored, and success was given in cases of serious and dangerous operations. In the case of one poor man, whose legs were amputated under very unfavourable circumstances, healthy action took place with such rapidity that both wounds were healed in less than two weeks. And more permanent benefits than these were conferred. Many were convinced of the truth of Christianity; not a few sought the LORD in faith and prayer, and experienced the power of the Great Physician to cure the sin-sick soul. During the nine months above alluded to sixteen patients from the hospital were baptised, and more than thirty others became candidates for admission into one or other of the Christian Churches in the city.”

Thus the year 1860 was a full and busy one for

Mr. Hudson Taylor and those associated with him in Ningpo. Openings on all hands seemed to abound, but time and strength were sadly too limited to admit of their being used to the best advantage. For some time the help of additional workers had been a much-felt need ; and as early as January of this year we find very definite prayer being made to the LORD of the harvest that He would thrust forth more labourers into this special portion of the great world-field. Writing to relatives at home in England under date of January 16th, 1860, we find Mr. and Mrs. Taylor thus expressing the deep longing of their hearts :—

“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.”

Far from any additional labourers being forthcoming, however, it seemed as though the already insufficient staff was to be further weakened by the withdrawal of some from the field. Under the incessant physical and mental strain involved in the care of the hospital during Dr. Parker’s absence, as well as the continued discharge of all his other missionary duties, Mr. Hudson Taylor’s health began rapidly to fail, and it became a serious question as

to whether it would not be needful for him to return to England for a time.

But it was hard to face this possibility. How much the growing Church and work seemed to need his presence and that of Mrs. Taylor, and what a trial it would be to part from those whom they had learned so truly to love in the LORD. Thirty or forty native Christians had been gathered into the recently organised Church; and the crowded meetings and warm-hearted earnestness of the converts all bespoke a future of much promise. At last, however, completely prostrated by repeated attacks of illness, the only hope of restoration seemed to lie in a voyage to England and a brief stay in our more bracing climate; and this necessity, painful though it seemed at the time, proved to be only another opportunity for the manifestation of the faithfulness and loving care of Him "who worketh all things after the counsel of His own will."

"As heretofore, the LORD was present with His aid. The means for our journey were supplied, and that so liberally that we were able to bring with us a native Christian to assist in translation or other literary work, and to instruct in the language such helpers as the LORD might raise up for the extension of the Mission. That He would give us fellow-labourers we had no doubt; for we had been enabled to seek them from Him in earnest and believing prayer for many months previously.

“The day before leaving China we wrote as follows to our friend W. T. Berger, Esq., whom we had known in England, and who had ever strengthened our hands in the LORD while in this distant land :—

“‘We are bringing with us a young Chinese brother to assist in literary work, and I hope also in teaching the dialect to those whom the LORD may induce to return with us.’

“And throughout the voyage our earnest cry to GOD was that He would over-rule our stay at home for good to China, and make it instrumental in raising up at least five helpers to labour in the province of CHEH-KIANG.”

For the way in which it pleased the LORD to answer those earnest and believing prayers, and for the “exceeding abundantly” with which He crowned that simple faith, we must refer our readers to the following chapters, giving the story of the formation of the present China Inland Mission.

PART III.

THE CHINA INLAND MISSION.

I. ORIGIN AND FORMATION. II. GROWTH AND EXTENSION.

III. "NEVERTHELESS AFTERWARD."

“There were critical periods in the Mission history; there were disensions that might have broken up the stations; there were questions to be decided in the pastor’s study that concerned the welfare of GOD’s kingdom in Java and Nagpore; there was a unity of thought and action to be maintained among a hundred men at the most opposite points and perhaps of the most opposite opinions; an unbroken connection to be kept by letters with every settlement; the Mission paper had to be edited; the training school at home to be diligently watched; nay, the very income itself was uncertain, for it was left to the private thoughts of Christian brethren.

“Whose head would not be puzzled if left to its own wit in such a tangle? What nicely balanced calculations would not be often rudely overturned? What peculiar doctrine of chances would cover with a uniform and calculable success the venture of twenty years? What known human power can determine that when a man receives twenty pounds, he will be kept as comfortably as if he had one hundred? Yet push forward such questions and the world will set busily to answer them. It does not believe in our day that there is anything which it cannot do; it must account for all phenomena upon its own principles. It is a monstrously clever world; steam and telegraph, and photography, and planets discovered before they are seen, Great Easterns and St. Lawrence Bridges, are very fair credentials. *But there is a kingdom into which none enter but children, in which the children play with infinite forces, where the child’s little finger becomes stronger than the giant world,—a wide kingdom, where the world exists only by sufferance, to which the world’s laws and developments are for ever subjected, in which the world lies like a foolish, wilful dream in the solid truth of the day. Gossner had been brought into that kingdom; these questions were nothing to him—it was enough that he could kneel down and pray.*

“Here I sit,” he would say, “in my little room: I cannot go here and there to arrange and order everything; and if I could, who knows if it would be well done? But the LORD is there, who knows and can do everything, and I give it all over to Him, and beg Him to direct it all, and order it after His holy will; and then my heart is light and joyful, and I believe and trust Him that He will carry it all nobly out.”

Praying and Working (John Evangelist Gossner),

pp. 316-19.

CHAPTER I.

FIRST YEARS AT HOME

IT was early in the winter of 1860 that Mr. Hudson Taylor, after an absence from England of seven eventful years, was brought again in the providence of GOD to the shores of his native land.

The old home circle remained almost unchanged to greet him, and to welcome the young wife and little daughter who came with him, and their Chinese companion and friend, the good Wang Lac-djun, of Ningpo. It had been hard to leave the scene of their loved labours in the land of heathen darkness to which their lives were given; but the hope of living for China in England, and of receiving by the blessing of GOD a full answer to all their prayers for reinforcements for the work in which they were engaged, had reconciled the little party to the necessity of this temporary separation.

Having a few friends in London and the neighbourhood who were specially interested in the work of GOD in China, Mr. Taylor decided to make his headquarters in the great city, and went to board for

a time in the household of Mr. and Mrs. Broomhall,* then living in Bayswater.

Here happy fellowship was found with a Church, ministered to by the Rev. W. G. Lewis, who



WANG LAE-DJUN.

was himself deeply interested in missionary matters, being editor of the *Baptist Magazine*, and otherwise officially connected with the Baptist Missionary Society. A warm welcome awaited the returned

* Mr. Taylor's sister

missionaries from these new friends, as well as from the few who had known Mr. Hudson Taylor in London before his departure for China, among whom may be mentioned Mr. George Pearse and Mr. John Elliott Howard, both connected with the Chinese Evangelisation Society, and W. T. Berger, Esq., of Saint Hill, East Grinstead.

Not anticipating or desiring any lengthened stay in England, the chief burden of Mr. Taylor's thoughts had been how to obtain the five fellow-labourers asked of GOD in faith for the little mission in Ningpo, and return as soon as possible to that far-off needy sphere. It seemed a great deal to ask and to expect—five men for one district, in those days when missionaries were so few and far between ; and himself young in years and in experience, but little known, and unconnected with any denominational society,* it really looked as though Hudson Taylor would be of all men the least likely to obtain them. But, then, they had been asked of GOD ; and to Him difficulties are as nothing, and improbabilities of less than no account.

* This independent position was not taken up or maintained from any want of appreciation of the value of union with a regularly constituted missionary society. Having himself experienced the difficulties involved in isolation—which leave each inexperienced missionary to learn wisdom largely from his own mistakes, and renders it almost impossible to secure continuity of effort and sustained spiritual oversight for the native Christians—Mr. Taylor was much exercised at this time as to whether, for the sake of the converts, he ought not himself to join one of the

The first great trial of faith came from a different quarter, and one from which it had been but little anticipated. Upon landing in England, Mr. Taylor at once proceeded to consult reliable medical authority as to the condition of ill-health which had necessitated his leaving China, and very real was the disappointment of learning that, for the present at any rate, he must not think of returning to the East.

“My thoughts are not your thoughts, neither are your ways My ways, saith the LORD: as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

“How true are these words!” wrote Mr. Taylor. “How often, when the LORD is bringing in great blessing in the best possible way, our unbelieving hearts are feeling, if not actually saying, like Jacob of old, ‘All these things are against me’; or we are filled with fear, as were the disciples when the LORD, walking on the waters, drew near to quiet the troubled sea, and bring them quickly to their desired haven. And yet mere common sense ought to tell

existing missionary agencies; but GOD, who had other plans in view, did not allow any step to be taken that would have hindered the formation of a new mission for Inland China.

Mr. Taylor feels, and feels deeply, that only the most absolute necessity can warrant the neglect of Christian co-operation. The Church of CHRIST being a Body, no single member is constituted to work in independent isolation, or can attain to anything like full efficiency without a considerable measure of that harmonious union which is strength.

us that He whose way is perfect *can* make no mistakes ; that He who has promised to perfect that which concerns us, and whose minute care counts the very hairs of our heads, and forms for us our circumstances, *must* know better than we the way in which to forward our truest interests and glorify His own great name.

“To me it seemed a sorrowful calamity that failure of health compelled me to relinquish work for GOD in China just when it appeared more fruitful than ever before. Nor was the sorrow lessened when on arrival in England medical testimony assured me that my return to China, at least for some years to come, must be considered an impossibility. Little did I then realise that this long absence from the work was a necessary step towards the formation of an agency that GOD would bless as He has blessed the China Inland Mission.

“While in the field the pressure of claims immediately around me was so great that I could not think much of the still greater need of regions farther inland ; or if it were thought of, could do nothing to meet it. But detained for some years in England, daily viewing the whole country on the large map upon the wall of my study, I was as near to the vast regions of Inland China as to the smaller districts in which I had personally laboured for GOD ; and the great need of *the whole* was so overwhelmingly borne in upon my heart that prayer was often the only relief.”

As a long absence from China appeared inevitable, the next question was how best to serve that country while in England ; and desiring more especially to forward the interests of the much-loved work in Ningpo, Mr. Taylor was led at this time to endeavour to obtain a completed New Testament, with marginal references, in the Romanised form of the dialect so extensively used in and around that city. The several portions of this work were already in existence, but when brought together they were found to need thorough revision before they could be woven into one harmonious whole. The Rev. F. F. Gough, of the Church Missionary Society in Ningpo, also at home on furlough, gladly consented to join Mr. Taylor in this much-needed but laborious task, and the British and Foreign Bible Society undertook to print the book. It was a matter of great thankfulness to Mr. Taylor, during his long detention at home, to be able to render this special service to the Church in China, from which he had so reluctantly been obliged to part ; but little could he then foresee the wider purposes of blessing that GOD had in view in securing for His servant those quiet months and years of careful pondering over the precious teachings of the Word.

“ In undertaking this work,” he writes, “ I, in my shortsightedness, saw nothing beyond the use that the book, with its marginal references, would be to the native Christians of Ningpo ; but I have often realised since then 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 such as the C.I.M.

“ In the study of that Divine Word I learned that to obtain successful workers, not elaborate appeals for help, but first earnest prayer to GOD to thrust forth labourers, and secondly 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 be concerned about ways and means, but to go and do the work, trusting in His sure word who has said, ‘ Seek ye first the kingdom of GOD and His righteousness, and all these things shall be added unto you.’ ”

By this time residence in the family circle of Mr. and Mrs. Broomhall at Bayswater had been exchanged for a home in the busy heart of the great East End, where in a quiet street, leading to an old-fashioned square, Mr. Taylor found himself in convenient proximity to his former medical school in connection with the great hospital standing on Mile End Waste. Here he was enabled during the year or two that followed to complete his own medical curriculum, and at the same time to do much to enlighten his Chinese companion from Ningpo upon the mysteries of the healing art. And here, too, the daily work of revision went steadily forward, while GOD'S plans for the future were gradually unfolding.

It was from this quiet home in Beaumont Street, during the years between January 1862 and April

1865, that the five workers, asked of GOD in faith for the little Ningpo Mission, were equipped and prayerfully sent forth. For one by one they were all given and their varied needs abundantly supplied, by Him who thus proved Himself afresh to be the GOD that hears and answers prayer.

Mr. James Meadows, the first of this little band, had been introduced to Mr. Hudson Taylor, very soon after his arrival in England, as a Christian brother earnestly desirous of serving GOD in China ; and subsequently he came up from Barnsley to stay for a while with the missionary household in London. Here, with the help of Wang Lae-djun, he commenced the study of Chinese, making from the first very encouraging progress, and soon there was felt no doubt as to his call of GOD to the service so dear to his heart.

Just at this time the health of Mr. Jones, of Ningpo, failing rapidly, it became necessary to send a brother without delay to assist him in the work. Mr. Meadows and his young wife were ready to go, and the LORD provided the means required through the kind liberality of Mr. and Mrs. Berger, of Saint Hill, whose sympathy and prayers were fully as helpful as their generous gifts. Mr. and Mrs. Meadows arrived in Ningpo in the early summer of 1862 ; and before Mr. Jones was obliged to relinquish his labours among the little flock he had so long loved and tended, his new colleague was enabled largely to relieve him of the work.

The voyage home proved a trying one to the weary, invalided missionary ; but it was only brief ; for before the vessel could reach England his life-pilgrimage was ended. They laid all that remained of him in a quiet grave at St. Helena ; and Mrs. Jones brought her fatherless children to London, where they settled near Mr. and Mrs. Hudson Taylor for the time being.

Left alone in his far-off sphere, Mr. Meadows found the work at first anything but easy. Not only were there serious difficulties arising from his, as yet, imperfect knowledge of the language, but the whole fabric of society was only slowly recovering from the violent upheavals consequent upon the devastating presence of the T'ai-p'ing rebels during the troubled time between the spring of 1861 and the close of the following year. The native converts had passed through a period of very severe testing, and the Church was still a good deal scattered and weakened.

“By the grace of GOD, however, our good brother persevered, and success crowned his efforts. Some among the Christians who had been under discipline were restored ; others who had been cold and dead were quickened. The services of the native helper were much blessed. Another convert, a simple country farmer, brought in six or seven years before, so fully preached the Gospel in his own neighbourhood that for ten or twelve miles around his home Mr. Meadows scarcely met one individual who had

not heard more or less of the LORD JESUS from his lips. In season and out of season CHRIST was still his theme. A third obtained access to a Buddhist nunnery, and there preached the Word with so much power that the abbess, one of the nuns, and a neophyte about to take the veil were all converted and added to the Church."

Busy in such scenes as these, the young missionary was daily learning precious lessons of experience for future service ; and in GOD'S great school of sorrow, also, he was called to take his place. For scarcely had a year elapsed from the time of their arrival in China when, after a brief illness, Mrs. Meadows fell asleep in JESUS ; and many were the hours of loneliness and trial in which the Comforter drew near, to reveal the love and presence of Him who, through every varying need, was becoming more precious to His servant's soul.

About this time Mrs. Lord, wife of the Rev. Dr. Lord, of the American Baptist Missionary Union, was much blessed and encouraged in her work amongst the women of Ningpo. GOD had given her a wide door of access in many parts of the city, and even with the assistance of two native Bible-women she knew not how to overtake the work that was waiting to be done. Writing in 1864, she stated that if she had five such helpers she could easily give to each one of them districts in which they would find ample employment, and that she herself might be fully occupied from morning till

night in teaching other women to read the Scriptures in the Romanised colloquial. Her hands were much tied, however, by the care of a school for orphan girls, which she had for some years been conducting in faith in the living GOD for supplies. This also was an important work ; and Mrs. Lord wrote earnestly pleading for some lady to be sent out, who might by degrees relieve her of the daily care of the school, and so set her free for outside evangelisation.

It was distressing to hear of large districts in which every house was open, and the women eager to receive instruction—districts in which this devoted missionary might have spent the whole of every day, but to which she could only give a few hours weekly or fortnightly, on account of other imperative claims ; but at the time her letter came Mr. and Mrs. Taylor knew of no one fitted to be the helper she required. The matter was laid before the LORD, however, and very soon resulted in His providing and sending forth a second of the five workers for Ningpo, for whom prayer was still being made.

At a little meeting of the Committee of the Foreign Evangelisation Society, Mr. Taylor mentioned the need of which Mrs. Lord had written, asking prayer that it might be soon supplied ; and immediately Mr. George Pearse, the Secretary, responded that, strangely enough, he had just received a letter speaking of a lady who seemed in every way suited for the post. Her acquaintance was made ; the Foreign Evangelisation Society kindly defrayed

the expense of her passage to China, and other friends provided the funds required for outfit. Miss N—— arrived in Ningpo early in 1865, and in the spring of the same year Mrs. Lord wrote that she was already able to help her very considerably in the school, in which work she continued until the time of her marriage.

Several interesting incidents connected with the departure of the three remaining members of this little band are worthy of mention, as showing the faithfulness of GOD in caring for all the varied interests of His servants who are willing at any sacrifice to follow Him in the path of unquestioning obedience.

In the autumn of 1863 a young German brother, Mr. Stephen Barchet by name, called upon Mr. Hudson Taylor at Beaumont Street, to speak of his desire to give himself to missionary work amongst the Chinese. Two years previously he had left the shelter of his father's home in the ancient city of Stuttgart, between the Danube and the Rhine, and had come to England desiring to see the world and enjoy its gaieties and pleasures without restraint. At the house of a friend in London, a godly man was led to offer a copy of "The LORD'S Dealings with George Müller" to the young foreigner, who little valued the gift, but laid the book aside without destroying it. London was busy and gay enough in those days, for it was the time of the Great Exhibition of 1862, and many were the strangers from

other lands who joined the crowds that daily visited its wonderful palace of crystal. Amongst the throng came one who was an earnest servant of GOD, a German curate named Günzler, who had been a special friend of young Barchet's in other days. Günzler's object in visiting the great city was to preach the Gospel in his own language and seek souls during the time of the Exhibition. It was with real pleasure that Mr. Barchet welcomed his friend to London, and they were a good deal together, until a call came that occasioned the absence of the former for a few days. On his return Mr. Barchet hastened at once to revisit his old acquaintance, but, to his horror and amazement, found him lying dead in the room that had so lately been his home. A sudden attack of typhus fever had carried the young man away in the prime of his vigorous life ; and for him all was ended, or, as his friend could not but feel, all was begun.

Awed and sorrow-stricken, Mr. Barchet slowly made his way home, questioning over and over again with his own soul, "Where should I be now if I had died like that?" Alone in his room, he fell upon his knees and cried to GOD for mercy, and then turned for light to his neglected Bible and the story of the LORD'S dealings with George Müller in the pamphlet of which he had taken so little heed before. This account of another soul's experience was blessed to the now earnest seeker, who thus argued out the question, "Müller was, as I am, a

careless and ungodly man. CHRIST JESUS pardoned him, and He can pardon me. The blood that made him clean can cleanse my soul as well." And shortly after he found peace in believing.

Redeemed by CHRIST, the young man now ardently desired to give his life to the service of GOD among the heathen. He was accepted as a candidate for the Ningpo Mission, and commenced to study Chinese with Wang Lae-djun and Mr. Hudson Taylor. So rapid was his progress that after only two lessons he was able to write a letter to his native teacher in the Romanised colloquial, which, though far from perfect as to idiom, was quite intelligible in its meaning. Mr. Barchet also commenced the study of medicine in connection with the London Hospital, and was preparing for an important examination when very unexpectedly the way opened for his immediate departure for China.

A fine ocean-going steamer, the property of a gentleman in Scotland, was leaving the Clyde very shortly for the far East; and through a missionary friend, Dr. Nevius, now of Chefoo, the owner generously offered Mr. Hudson Taylor a free passage on board her for two missionaries, if he knew any who were ready to go. The matter was laid before Mr. Barchet, and he was asked whether he felt prepared to leave on so short a notice. After a few minutes spent in silent prayer, he replied that it would of course be a great disappointment to break off his studies before passing the examination for

which he had been working, and that it had been his hope to enjoy much happy intercourse with Mr. and Mrs. Hudson Taylor on the long voyage out to China, whenever that might take place, but that he was more than willing to give up his own plans and leave that very night, if it were the LORD'S will.

As Mr. Meadows and Miss N—— had done before him, Mr. Barchet went forth in faith, looking to the LORD for the supply of all his need ; but the Church of which he was a member determined that as far as possible it should be their privilege to become the channel of that supply, and they commenced by obtaining for him a suitable outfit. After experiencing much Christian kindness and hospitality in the busy city of Glasgow, Mr. Barchet and his companion—another brother, who had also been studying Chinese for several months—sailed from the Clyde on April 1st, 1865. When the young men had already started, an unexpected donation of thirty pounds was received, for which there appeared no immediate necessity ; but the LORD, tenderly caring for His children's wants, had foreseen, and was thus providing for an emergency unknown to them, which soon arose.

Amongst the members of the missionary household then residing at Beaumont Street was Mr. George Crombie, of Aberdeen, who, with Miss Skinner, his intended bride, had given himself to the LORD'S work in China, and was occupied in preparatory

study of the language. Devotedly attached to one another, they had been engaged for more than four years, and were to have been married within the next few weeks, although not anticipating immediate departure for China.

The s.s. *Corea*, in which Mr. Barchet and his companion had sailed, made a prosperous voyage down the Channel and across the Bay of Biscay; but when nearing the coast of Spain she fell in with a vessel which had been deserted in a violent storm by her unfortunate captain and crew. This ship, adrift, was found to contain a valuable cargo, worth some thousands of pounds, which thus became the property of the owner and seamen of the *Corea*, repaying them at once, many times over, for the free passages so generously accorded in the service of missions; and they turned back without delay to tow their unexpected prize into Plymouth Harbour. Here it was Mr. Barchet's painful duty to telegraph to Beaumont Street the unexpected tidings that the companion with whom he had started upon this outward journey had now decided not to go on to China. He had caught a severe cold before leaving Glasgow, and had suffered much from sea-sickness on the voyage. When they reached Plymouth, he seemed very seriously indisposed; and thoroughly unnerved for the work, he felt he could not attempt to set out again for that distant land. This circumstance was a distressing one to all concerned, and proved to be no small trial of faith. For after

many months of study, the brother in question had acquired considerable proficiency in the language; and China's need was realised as very great—the harvest so plenteous, but the labourers few. Moreover, a free passage on board the *Corca* appeared lost, as also the various articles procured at considerable expense for the outfit of the now returning volunteer. “And above all,” writes Mr. Taylor, “we feared disgrace to the cause of GOD and discouragement to the friends of the Mission.

“At this painful and critical juncture our beloved Brother Crombie nobly stepped forward to fill the gap, and this not only with the consent of his intended bride, but with her hearty concurrence. ‘Go!’ she said, ‘and show that you love the service of GOD more than you love me.’ After two hours of prayerful consideration he calmly resolved to make the sacrifice, and proceeded to Plymouth by the first express of the next morning. In sixteen hours after the receipt of the telegram announcing the withdrawal of Mr. Barchet's companion, Mr. Crombie was on his way to take his place, provided the consent of the captain and owner of the vessel could be obtained. He arrived in Plymouth during the afternoon. The captain's approval had in the meanwhile conditionally been given, and the owner's kind permission reached us an hour after Mr. Crombie's appearance. A few necessary articles were hastily purchased, we saw our dear brother on board, united in prayer with him and Mr.

Barchet, and about half an hour after midnight left them already on their way to China."

Favoured with a prosperous voyage as far as the Cape of Good Hope, the captain put into Table Bay for the purpose of taking in coal; but not finding any there, he left again at once for Simon's Bay, at no great distance. This was on Tuesday evening, May 16th. Very rough weather was encountered on leaving Table Bay, but the steamer was enabled to make the journey in safety, and found shelter in the calmer waters of the neighbouring harbour. That night the gale that had hindered them increased in fury, and all through the next day it continued to rage with terrific violence. On the morning of Wednesday, the 17th, there were no fewer than eight-and-twenty sea-going vessels and about the same number of smaller craft anchored in Table Bay; but ere night came on between forty and fifty of these were either stranded or destroyed, and only ten of even the larger vessels remained to survive the storm. It was an awful day, and the following extract from a local paper shows how remarkable was the deliverance experienced by the passengers and crew of the *Corca*, including Messrs. Barchet and Crombie:—

"CAPE TOWN, *Friday, May 19th, 1865.*

"One of the most destructive gales that have ever visited Table Bay occurred on Wednesday, the 17th inst., two days after the departure of the mail steamer *Roman* for England: We are obliged to pass over the description of

the wrecks as they occurred and the efforts made to save life and property, and come to the more important part of the narrative. Early in the evening the scene was terrible in the extreme. Immediately before finally disappearing behind the Lion's Hill, the sun broke through the barrier of clouds that had intercepted his rays during the day, and shone brightly upon the Bay, illuminating for the moment every feature of the scene of havoc. At this time there were lying upon the beach, more or less dismantled, fifteen sea-going vessels, besides smaller craft ; a tremendous sea was rolling in, threatening every moment to carry away the few vessels that still remained at anchor. The barque *City of Peterborough* and the steamer *Dane* were dragging their anchors, and signalling in vain for more anchors and warps. The steamer *Athens* also was showing signals of distress, and letting off large quantities of steam, showing that she was prepared at any moment to put forth her full power. There was every prospect of the gale increasing, with a probability that ere the break of day there would not be a vessel remaining at anchor. Mr. Anderson offered five hundred pounds for an anchor to be run to the *Dane*, and Mr. Searle a thousand for one for the *City of Peterborough*, but without effect ; no boat would incur the risk. Directly afterwards the *Athens* signalled that her last anchor was gone. And on such a scene the sun went down.

“After the sun had set the fury of the gale increased. The barometer continued to fall. The *City of Peterborough* had been dragging her anchors all day. Shortly after sunset she broke adrift, and finally struck upon a reef some distance from the shore. The cries of her crew for assistance could be plainly heard, but all attempts to communicate with them failed. The captain, his wife and child, and a crew of fifteen all perished.

“But the most shocking catastrophe was the loss of the mail steamer *Athens*. About six o'clock in the evening her

last anchor parted, and she attempted to steam out to sea. At first she appeared to make considerable headway ; but before seven o'clock she drifted broadside on to the rocks near Green Point, and very speedily broke up. The calls for help of those on board her could be distinctly heard upon the shore amid the roar of the breakers ; but the crowd of persons whom these cries attracted were powerless to render any aid. All they could do was to light a fire to indicate to those on board that their peril was known. There was not a rope or lantern in the lighthouse ; and no rockets or Manby apparatus within a mile or two of the spot. And yet for two hours a continued wail or anguish and appeals for help came from the steamer, which occasionally could be seen lying on the rocks ; she was broken-backed, but still above water, with masts standing, till after nine. Fragments of wreck washing ashore then bore testimony that the ship was rapidly breaking up. About ten o'clock the cries ceased, and thick darkness gathered over the scene. Captain Smith, Dr. Curtis, and all hands perished. There were thirty persons on board her. She was to have left for Mauritius on the following day, but fortunately none of the passengers had embarked."

During this dreadful storm well-nigh a hundred lives were lost in Table Bay ; but in the neighbouring harbour the missionaries and their fellow-travellers were preserved from all danger. Truly not in vain had the prayers of GOD'S people been ascending on their behalf.

One other special instance of the LORD'S gracious care and provision occurred to cheer the hearts of the young missionaries upon their journey, which is worthy of mention, although it may only seem a little thing. Life is made up of little things ;

and it is so blessed to realise that our Father overlooks none of them, but loves to manifest His grace in all. On the Sunday following the storm, Messrs. Barchet and Crombie went ashore at Simon's Town, and were kindly received and entertained by one of the missionaries. They had opportunity of ministering the Word during the day, and after the evening service a lady very unexpectedly asked their acceptance of a purse containing four pounds. This kind gift on the part of a complete stranger cheered and encouraged the brethren, although they were not at that time in special need of funds, and expected that remittances would be awaiting them at Hong-kong. In this, however, they were disappointed; for though letters had been posted by several successive mails, none of them, strange to say, were then forthcoming; and had not the LORD Himself thus provided for the emergency, the circumstances would have proved sorely perplexing to the newly arrived strangers. As it was, the money they had in hand just sufficed to enable them to complete their journey on board a Hamburg barque that was found to be sailing for Ningpo direct. They arrived on July 24th, to receive letters and remittances that were awaiting them, and a warm welcome from Mr. Meadows, whose loneliness they had come to cheer. Thus ended a voyage remarkable from first to last for providential mercies.

Meanwhile, at home in England, the LORD'S hand

was no less markedly seen in further answers to prayer connected with the out-going missionaries. It will be remembered that, early in April, when Mr. Crombie left for China upon so short a notice, it was at the cost of no small sacrifice to himself and his intended bride. They parted, on the eve of their marriage, for CHRIST'S sake and the Gospel's, not knowing whether months or years might elapse before they should meet again. In his cabin on board the steamer, just before leaving the shores of the homeland, Mr. Crombie reminded Mr. Hudson Taylor of the painful nature of this unlooked-for separation, and asked that he would as far as possible hasten Miss Skinner's departure for China, that it might not be unnecessarily prolonged. This he was assured would be Mr. Taylor's first care; but there was not at that time a single sovereign in hand towards the sum that would be required for her passage and outfit, and the question of a suitable escort for the long journey was no easy one to settle in those days. "We knelt together in his cabin," runs the record, "and asked Him who opens and no man shuts, and who shuts and no man opens, to provide the needed means and a suitable escort for our sister's going. Mr. Crombie, writing from Teneriffe, *sent no note for her*, expecting and believing this prayer to be answered. And he was not mistaken; for on April 26th, just one fortnight after his own departure, Miss Skinner sailed for China under the escort of a missionary

and his wife, in a vessel whose captain and chief officer were both Christian men, the expenses of her passage and outfit having been met by a prayer-hearing GOD through His believing people. After a pleasant and useful voyage she safely reached her destination, and was united in marriage to Mr. Crombie at Ningpo."

With the arrival of Miss Skinner for missionary work in China, the prayers that had been going up to GOD for more than five years for a little band of additional labourers to reinforce the Ningpo Mission—commenced by Mr. Jones and Mr. Taylor in 1857—received their complete and gracious fulfilment. The five were now given, and were all provided with openings on the field; but Mr. and Mrs. Hudson Taylor, who had so earnestly desired to return with these new labourers to their old loved sphere, found themselves still detained at home, unable to leave. Not without purpose, however, had their departure been so long hindered. The LORD had His own plans for the future of their life-service; and His *time* is no less important than His way.

CHAPTER II.

FAITH'S RESOLVE.

THE quiet years—from 1860-65—that had witnessed the out-going of the little band, given in answer to prayer for Ningpo, and the gradual advance, in that missionary home in Beaumont Street, of the revision, still in progress, of the Ningpo Testament, had witnessed also the development of those wider plans by which the LORD was leading to a future of usefulness and blessing destined to extend far beyond the boundaries of the existing work. At first only a seed-thought, for which GOD had made room in the hearts of His servants ; but from such small beginnings how large results may grow.

To us, now, witnessing as we do the widespread evangelisation of Inland China in these last days, it seems almost incredible that so few brief years ago missions to the interior should still have been considered practically impossible of realisation ; and yet, when Mr. Hudson Taylor returned to England in the autumn of 1860, such was indeed the case. Even to Mr. Taylor's own mind no definite thought of attempting any effort for the

evangelisation of Inland China had as yet presented itself. It was a suggestion that sounded strangely in those days, when a journey of even a hundred miles from the coast was considered quite distant and dangerous enough ; and, as yet, the far interior had never been penetrated with the Gospel.* But there upon the wall of that little study where, day by day, Mr. Taylor and his colleague were spending so many quiet hours over the Word of GOD, there, facing them continually, was the large map of the whole Empire of China, with all its eighteen populous provinces and vast outlying districts—from Manchuria to Thibet—shrouded in the deepest gloom of heathen darkness. And somehow the good words of the open Book that they were daily pondering had not a little to say about that ever-present map, with its silent but solemn reproach and its mute appeal for help. Just as some special treasure was discovered in the Word, or some rich spiritual feast found for the soul, the eye would light again upon those far-stretching regions ; and oh the thought of the millions there for whom nothing was prepared ! The study of the Acts of the Apostles brought up many questions ; and by degrees the intense need

* Several years later, in 1868, an important pioneering journey was made by the Rev. Griffith John, of the London Missionary Society, and Mr. A. Wylie, of the British and Foreign Bible Society. Starting on April 1st, they made their way westward through the magnificent gorges of the Yang-tse into SÍ-CHUEN, and from the capital of that province crossed over to Han-chung, in SHEN-SI. There they found themselves upon the upper waters

and utter helplessness of the great heathendom of China began to weigh as a heavy burden upon Mr. Taylor's mind. Mr. Gough, a gracious and holy man, went through much of the same spiritual exercise with himself, and often so real was the distress occasioned that they were unable to go on working without bringing the matter to the LORD. At such times they would lay their books aside, and asking Mrs. Taylor and Wang Lae-djun to join them, would pour out their hearts in prayer to GOD that He would send forth, speedily, His light and truth throughout the whole of that vast Empire.

From time to time also, during this period, very helpful and important visits were paid to Saint Hill, East Grinstead, where in Mr. and Mrs. Berger truly sympathetic friends were found. With them Mr. and Mrs. Taylor felt that they could freely share the burden that was being laid upon their hearts; and many long consultations were held about the need and claims of China, and the possibility of carrying the Gospel to its unenlightened millions—a conception that gained increasing hold upon each member of that little group. Mr. Berger, in the full prime and vigour of life, was a deeply taught and

swift current bore them southward to their point of departure, at Hankow, after an absence of five eventful months. During this most remarkable journey they visited and sold Scriptures in at least a hundred towns and cities never before entered by Protestant missionaries, scattering, in all, more than fifteen thousand portions of the Word, and travelling a distance of about three thousand miles.

experienced Christian. He had been much among Brethren, in the early days of their first love and wonderful power; and with his dear wife—a devoted Christian woman, all grace and gentleness—was able at this time to be a real help and strength to Mr. and Mrs. Taylor in their comparative youth and inexperience.

Matters had reached this point when an unexpected request came to Mr. Taylor from his friend and pastor, the Rev. W. G. Lewis, of Bayswater, urging him to write a series of papers on China for the *Baptist Missionary Magazine*, of which Mr. Lewis was then editor. This Mr. Taylor gladly consented to do, but little realising the fuller purpose that GOD had in view in leading him to undertake the work. One or two of these papers were published, and then the editor, much to Mr. Taylor's surprise, returned the manuscript, saying that he felt the value and importance of the articles to be such that he ought not to continue using them in a magazine commanding so limited a circulation. He strongly advised their being completed and sent to some periodical that would influence a wider circle, or that they should be issued separately in pamphlet form.

Mr. Taylor went on with the preparation of the papers, looking to the LORD to make what use of them He might desire; and by degrees they grew into a burning, well-nigh inspired appeal for the evangelisation of the whole of China. The detailed and definite study of statistics and other facts

necessary for this writing made the great need ever more exceedingly felt ; and pondering the condition of that vast Empire, province by province, Mr. Taylor began to realise how utterly the LORD'S last command was being ignored by His unconscious, slumbering Church.

Preach the Gospel to every creature ? Why, here was a country comprising no less than one-half the then known heathen world, with a teeming population of at least one-fifth of the entire human race, in which there was not an aggregate, all told, of even one hundred missionaries.

In 1860-61 there had been one hundred and fifteen representatives of Protestant missionary societies at work in China ; but in March of 1865 the number had fallen to about ninety-one ; or, had they been equally distributed throughout the whole country, one man to about three millions of the benighted heathen around him. But, alas ! they were very far from thus equally distributed ; for the entire number were to be found located in about a dozen cities, situated for the most part upon the coast-line of the six maritime provinces. One solitary inland district was favoured with a station—the busy mart of Hankow, a free port upon the Yang-tse ; but this left no less than *eleven vast interior provinces without a single resident Protestant missionary*. And beyond these again lay the far-reaching dependencies of Manchuria, Mongolia, and Thibet, all equally destitute of the saving Light

of Life. Here were at least one hundred and thirty millions of precious human souls utterly without the Gospel, and far, far beyond the reach of even the seven provinces having free ports, in which, at best, the missionaries were only as three men to four millions of the perishing. Truly it was an awful outlook, and one to move the most indifferent heart.

Through the week Mr. Taylor was still kept busy with his medical or other work and Bible revision; but "on Sunday evenings," as he says, recalling those far-off days, "we prayed and wrote, and wrote and prayed. Every sentence was steeped in prayer. The book grew up while we were pondering—I for the most part walking up and down the little study, and my dear wife writing at the table."

By this time it had become very clear to Mr. Taylor's mind that for the evangelisation of Inland China a new and special agency was needed; but where to find any willing to undertake so difficult a task was the question. At intervals ever since the time of his return to England, Mr. Taylor had embraced various opportunities of calling upon the representatives of the leading missionary societies with a view to arousing fresh interest in China, and developing efforts in some measure adequate to the greatness of the need. But on all hands he had found himself met by certain difficulties and objections, chief among which were those arising from

financial or political considerations. The conclusion of the matter nearly always seemed to be—either that funds were not equal to the undertaking, or that it was impossible to attempt any further advance until GOD in His providence should be pleased to open China, which practically meant until another opium war or something of that sort.

But the man whose heart was burdened with the awful need of China's perishing millions could not perceive the conclusiveness of these arguments. To him—with his mind freshly imbued by the simple teachings of the Word of GOD, and the stimulating example of the early Christian Church in its self-sacrificing faith and love—any question as to whether the work to be done might be easy of accomplishment or not appeared scarcely to affect the duty of obedience. The objections raised he could nowhere find in the Word of GOD ; and in his own heart he could not but wonder where the Christianity of modern Europe would have been had the first disciples of the LORD waited for an alliance with the Roman rulers of the world before going forward on their mission of turning its false faiths upside-down. To him it seemed that the power of the SPIRIT and love that was willing to suffer had made the early Christians conquer ; and he could not but feel that those mighty forces are still the same in their wondrous efficacy to-day.

These and many other such thoughts filling his mind, face to face continually with the open Bible

and the awful spiritual darkness of Inland China, was it any wonder that his soul should be increasingly burdened ?

It became evident, however, that but little hope could be entertained of inducing any of the existing missionary agencies to undertake the evangelisation of the eleven unoccupied provinces ; and the vividly realised need of the enormous population of those vast regions, combined with the conviction that there were promises sufficient in the Word of GOD to meet all the difficulties raised in the way of penetrating them with the Gospel, brought an unexpected climax to the whole matter in the startling reflection : " Well, if you see these things more clearly than others, why not go forward yourself, and trust GOD to accomplish His purposes through you ? Go yourself to Inland China ! If power in prayer be granted, what is to hinder your obtaining the men and the means ? Five have already been given for the Ningpo work : why not a larger number to meet the greater need ? "

It was an overwhelming suggestion, and at first was put away as one that could not be seriously considered ; but the thought became persistent, and would not be so easily dismissed. By degrees, face to face with GOD and the simple promises of the Word, Mr. Hudson Taylor was constrained to confess that there could be no doubt as to the *possibility* of the undertaking. He could not question the power and willingness of the LORD of the harvest

to give the labourers, and sustain them, even through the weakest instrumentality; but certain though it was that by faith the men and the means could be obtained, he was conscious of the very strongest objection to the idea of personally obtaining them.

It was early spring-tide in the year 1865 when this controversy began in his soul; and all through the lovely months of April, May, and June the conflict became ever more intense.

“I saw,” Mr. Taylor tells us, “that in answer to prayer the workers needed would certainly be given, and their support secured, because asked for in the precious name of JESUS, which is worthy; but there a trembling unbelief crept in.

“‘Suppose that workers are given,’ I asked myself doubtfully, ‘and that they succeed even in reaching Inland China: what then? Trials will surely come; such conflicts, perhaps, as they have never dreamed of at home. Their faith may fail, and they may even be tempted to reproach one for having brought them into such a plight. Have I strength and ability to cope with such difficulties as these?’

“And the answer, of course, was always ‘No!’

“It was just a bringing in of self through unbelief, the devil getting one to feel that while prayer and faith might lead one into the dilemma one would be left to get out of it as best one might. And I failed entirely to see that the Power that

would give the labourers would be quite sufficient also to sustain them, under any circumstances, no matter how trying.

“Meanwhile, the awful realisation was burned into my very soul that a million a month in China the heathen were dying without GOD.

“‘If you would pray for preachers,’ came the dread conviction, ‘they might have a chance of hearing the glorious Gospel ; but still they pass away without it, simply because you have not faith to claim for them heralds of the Cross.’”

Week after week the conflict went on, until at last the pressure upon mind and soul became so intense that sleep almost forsook him, and it seemed as if reason itself must fail. Rest was impossible by day or night. The thought of China's millions was continually before his mind, and of what the Gospel might bring to them of blessing if only they could come in contact with it. And yet he could not yield and accept the position and responsibility that would have ended all the strife.

“How inconsistent unbelief always is,” Mr. Taylor continues. “I had no doubt that if I prayed for fellow-workers they would be given me. I had no doubt that in answer to prayer the means for our going forth would also be supplied, and that doors would be opened before us in unreached parts of the Empire. But I had not then learned to trust GOD fully for *keeping* power and grace for myself, so it was not much to be wondered

at that I found a difficulty in trusting Him to keep any others who might be led to go out with me.

“Yet what was I to do? The feeling of blood-guiltiness became more and more intense. Simply because I refused to ask for them, the labourers did not come forward, did not go out to China; and every day tens of thousands in that vast land were living and dying with no knowledge of the way of salvation.”

Summer succeeded spring, and by this time the burden upon his mind began seriously to affect Mr. Taylor's health. He felt unable to speak to others about the matter; and though Mrs. Taylor knew a good deal of the experiences through which he was passing, even to her he said but little, unwilling as yet that she should share a burden so crushing. Prayer was the only resource; and on June 1st, at a weekly gathering of the LORD'S people held in Mr. Berger's chapel at Saint Hill, we find Mr. Taylor proffering an earnest appeal for intercession on behalf of China, “that suitable men might be raised up and means provided for the evangelisation of the eleven provinces still without any missionary.” But he did not even then go so far as to surrender himself to be one of them; and if necessary their leader.

A few days later Mr. George Pearse, seeing how worn and weary Mr. Taylor was looking, pressed him to come down to Brighton and take a rest by

the sea. This kind invitation was gladly accepted, though it seemed more than doubtful whether the change of scene would bring any relief of heart.

Sunday morning came, June 25th, and to the music of the bells, borne far and wide upon the peaceful air, hundreds of happy church-goers thronged the quiet streets. But there was one burdened soul that could not join the multitudes on their way to the house of GOD. The all-absorbing realisation in Mr. Taylor's mind, that seemed to darken with its shadow every thought of brighter things, was still that of the need of the vast land to which his life was given.

"More than a thousand souls in China," he remembers, "will be swept into eternity while the people of GOD, in the gladness of their Christian privileges, are gathered here in their morning services to-day!"

The incubus of heathendom was upon him, and was almost more than his soul could bear. In distress of mind that seemed to have reached its climax, he left the quiet house and went down the hill to the forsaken beach. It was a lovely summer morning; the tide was out; and far away upon the silent sands he met the crisis of his life, alone with GOD.

At first there was no light, and the conflict was intense. The only ray of comfort he could obtain was from the strange reflection: "Well, if GOD, in answer to prayer, does give a band of men for

Inland China, and they go and reach those distant regions, and if the worst should come to the worst, and they all die of starvation even, they will all go straight to heaven ; and if only one heathen soul is saved it would be well worth while !” But the thought was agony ; for still he could not see that GOD, if He gave the labourers, would be sure to keep them, even in Inland China.

All at once, however, came the further thought : “Why burdened thus ? If you are simply obeying GOD, all the responsibility must rest with *Him*, and not with you.”

What an unspeakable relief !

“Very well,” was the immediate, glad reply ; “thou, LORD, shalt be responsible for them, and for me too !” And the burden from that moment was all gone.

Then and there Mr. Hudson Taylor surrendered himself to GOD for this service, and lifted up his heart in prayer for *fellow-labourers*—two for each of the inland provinces, and two for Mongolia. His Bible was in his hand ; and there upon the margin of the precious volume he at once recorded the momentous transaction that had taken place between his soul and GOD. Few and simple are the words he uses ; but oh, how full of meaning !

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

“How restfully I turned away from the shore,” he adds, “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."

"God holds the key of all unknown,
 And I am glad,
 If other hands should hold the key,
 Or if He trusted it to me,
 I might be sad.

What if to-morrow's cares were here
 Without its rest?
 I'd rather He unlocked the day,
 And, as the hours swing open, say,
 'My will is best.'

The very dimness of my sight
 Makes me secure ;
 For, groping in my misty way,
 I feel His hand ; I hear Him say,
 'My help is sure.'

I cannot read His future plans ;
 But this I know—
 I have the smiling of His face,
 And all the refuge of His grace,
 While here below.

Enough ; this covers all my wants,
 And so I rest ;
 For what I cannot, He can see,
 And in His care I saved shall be,
 For ever blest."

CHAPTER III

THE NEW MISSION.

FROM that time the matter began to take form. The papers on China that were in course of preparation were soon completed, and it was decided to publish them under the title of "China's Spiritual Need and Claims." Prayer and sympathy were sought among the LORD'S people on behalf of the new Mission; and Mr. Taylor gave up his work in connection with the revision of the Ningpo Testament, in order to be more free to go from place to place for meetings, as the way might open.

But it was down in Sussex, in the quiet country home of Mr. and Mrs. W. T. Berger, at Saint Hill, that most of the actual work was done. Here the foundations of the future Mission were deeply laid in long and prayerful conference over important principles of the Divine Word; while the illumination of the HOLY SPIRIT was sought, in conscious dependence and need, from Him who alone is the Great Worker. Here plans were pondered in connection with the many details of the responsible and difficult undertaking that was to be; and here faith

was strengthened and power realised in pleading for the full and suitable supply of every need. Grace and guidance, men and means, faith and the fulness of the SPIRIT for this service, all were sought and found by this little company of men and women on their knees, who had been taught to trust in the simple promises of GOD ; and trusting, to obey.

Those were hallowed seasons of sweet and precious fellowship ; days long to be remembered by each one of that little group—the four who were never all to meet again until, their earthly service ended, they should enter into the rest that remains for the people of GOD.

How vividly all the surroundings of that lovely country home are called to mind by the recollection of these far-off events, dim now with the distance of almost thirty years. The quiet drawing-room, where through many a busy hour proofs were corrected for the press, and the pages of the book reviewed that so soon was to go forth with its burning appeal on behalf of unevangelised China ; the grassy slope beneath the limes, where the summer sunshine fell flickering through the branches, and a favourite seat often attracted to conference and prayer out in the open grounds ; or the little chapel close at hand, where many a difficulty was laid before the LORD, and the great needs of China pleaded in earnest petition and with prevailing faith.

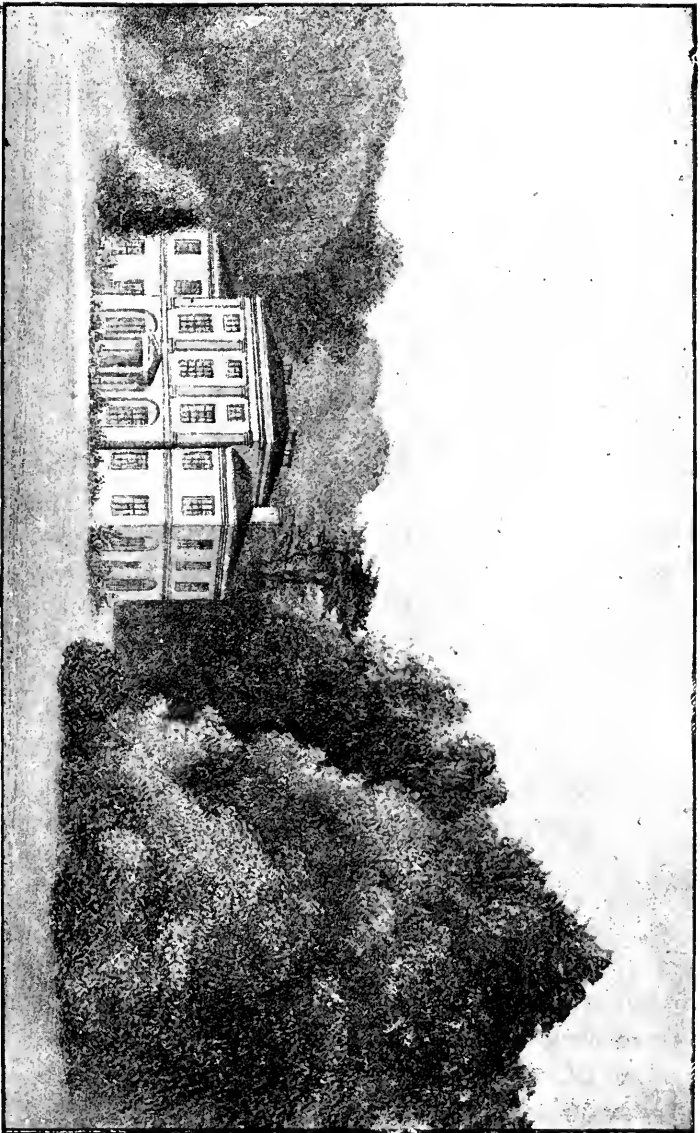
A deep and lasting attachment grew up between the friends, two of whom were so soon going forth

to bear in the high places of the field the burden and heat of the day; and very real and helpful was the sympathy with which Mr. and Mrs. Berger ever



MR. AND MRS. W. T. BERGER.

sought to strengthen the hands of these younger workers in their GOD. Mrs. Hudson Taylor, at this time only eight-and-twenty years of age, found



SAINT HILL, EAST GRINSTEAD.

almost a mother's tenderness in the love of the CHRIST-filled heart that made the sunshine of that happy home ; and Mr. Berger's wise and godly counsels proved an invaluable aid in many questions of difficulty connected with the organisation of the new work.

For it was not all plain sailing, even after the call of GOD had been obeyed, and the responsibility of carrying the Gospel to Inland China definitely accepted. There were serious questions to be considered, prominent amongst which was the problem of how to attempt an auxiliary effort which should be helpful to all previously existing agencies and injurious to none. Twenty or more societies were already at work in the field ; and although their efforts were almost entirely confined to the seaboard provinces, they were rendering much-needed and very important service, upon which GOD had set the seal of His marked approval. Mr. Taylor and those associated with him were anxious from the very first that any effort they might be led to make might not for a moment appear to conflict with the work of these older organisations, and still more so that it should not actually divert help of any kind from already familiar channels. Such a result they felt would be no gain either to China or to the cause of GOD ; and their earnest desire and prayer was that a method might be given them that should draw out fresh labourers, who probably might not otherwise have reached the mission field, and open

up new channels of pecuniary aid. But this was a matter of no easy attainment. Already there were societies seeking in vain for labourers and agencies



MR. AND MRS. HUDSON TAYLOR.

in need of increased funds. Where, then, were new missionaries and fresh sources of income to be found ?

Again, another very serious difficulty was raised

by the question as to whether, granted that men and means were forthcoming, the interior of China would prove to be open to our efforts. Nominally it had been so ever since the treaty of T'ien-tsin, concluded more than seven years before ; but would it practically be possible to travel and reside in those distant regions ? Would the missionaries have needful protection ? And should they even succeed in penetrating the remote provinces of Central and Western China, how could letters and money be transmitted to them, in their lonely outposts, far in the heart of heathendom ?

Such were some of the problems requiring solution ; and many an hour of prolonged waiting upon GOD was needed, combined with no little earnest and prayerful conference with experienced workers both in the home and foreign fields, ere light began to penetrate these matters of difficulty. But the light, when it did dawn, was from His presence, with whom is no darkness, perplexity, or doubt ; and it shone clear and bright upon the pathway He had marked out for His servants' feet.

“ All these questions so puzzling to us,” writes Mr. Taylor, “ we simply met by asking one another : ‘ When the LORD JESUS gives a definite command, is it for us to reason whether it be possible to obey ? ’ The terms of His great Commission are explicit : He would have the Gospel preached in *all* the world, to *every* creature ; and He answers all objections, and meets every possible difficulty from the very outset, by once and for ever assuring us that fulness of power is His, both in heaven and on earth, and that He

who is true, and can neither fail nor forget, is with us always, even to the end of the world. The dangers and difficulties in our way we knew to be neither few nor small; but with JESUS as our Leader we could not fear to follow on. We expected that all the trials we must meet, while leading to a deeper realisation of our own weakness, poverty, and need, would also constrain us to lean more constantly, to draw more deeply, and to rest more implicitly on the strength, riches, and fulness of CHRIST. We knew that our experience would be, in the world, tribulation; but in Him, peace—perfect peace. And we were assured that if times of trial and danger were to be most conducive to the glory of GOD, the good of those engaged in the work, and the truest interests of His cause, that at such times either His delivering power would be most conspicuously displayed, or His sustaining grace would prove sufficient for the weakest of His servants in the fight.”

And so in prayerful dependence upon GOD all these difficulties were patiently met and pondered, until by degrees a simple, definite plan began to unfold itself, based upon a few broad principles—principles so far differing from those adopted by other missionary agencies as to be in themselves a sufficiently clear line of demarcation between the sphere already occupied both at home and in China by older workers and that now proposed for the new Mission.

It was decided in the first place to form the new association upon a broadly catholic basis, inviting the sympathy and co-operation of all the LORD'S people, irrespective of denominational differences. By this means it was hoped to avoid the danger of

drawing upon the resources of any one special body of Christians either for men or means, and to raise a testimony also to the essential unity of the Church of Christ, in which there are "diversities of operations, but it is the same GOD which worketh all in all."

And then, as regards the fellow-labourers to be sought and accepted in connection with the work the supreme importance of *spiritual* qualifications, rather than intellectual, social, or any other, was from the first distinctly recognised. From the careful study of the Word and the experience of his own missionary life in China, Mr. Hudson Taylor was fully convinced of the power of the SPIRIT OF GOD to work through a great variety of agencies, and of the need that exists for widely differing qualifications in the various classes of workers.

"The man who would attempt," he writes, "to build a house without an architect would not be a very wise person; but it would be quite as great a mistake to say, 'Because architects are needed we will have none but architects.' And so in missionary effort. Men who have had a valuable curriculum of study are comparatively few, and the number able and willing to devote themselves to missionary work is altogether insufficient. But, more than this, there is much to be done in the service of missions that others are better fitted to undertake. GOD has adapted each one to his own special calling. A bricklayer will build better than an architect; but the architect will superintend and make plans better than the bricklayer. It is only in the combination of willing, skilful workers, suited to every department of service, that the cause of GOD can advance as it might and should."

Far from undervaluing educational advantages and intellectual attainments, Mr. Hudson Taylor and those associated with him always esteemed them highly, at their true worth ; but they felt also, and felt deeply, that a large class of much-needed workers was being kept back from entering the mission field, simply because the value of their different qualifications was not sufficiently recognised.

“GOD has His own universities,” continues Mr. Taylor, “and His ways of training men for service. . . . I hold it sheer infidelity to doubt that GOD gives to every one of His children, without exception, those circumstances which are, to him, the highest educational advantages he can improve, and which will best fit him for his own work. Let us see to it that we do not reject GOD-given men simply because they may have been brought up in widely differing social circles.”

Spiritual qualifications, therefore, were sought in the candidates as more important than any other ; and it was hoped that a class of workers might thus be drawn into the field for whom up to that time there had been but few openings and little welcome.

And in the third place, the difficulty as to a possible deflection of *funds* from old-established channels was met by a very simple but radical change in the ordinary method of obtaining an income for the support of missionary work.

To begin with, it was decided once and for all never to go into debt. The funds received would be used as they were needed ; but beyond this not one

penny more. And as a natural outcome of such an understanding, no regular salaries could be promised to the workers. Whatever sums of money the LORD might be pleased to send would be prayerfully appropriated to the various objects of the work, the personal needs of the members of the Mission being proportionally met. If none came in at home, none could be forwarded to China; but if, on the other hand, more was received than usual, more would be sent on.

In speaking of the proposed operations of the new Mission this fundamental principle was especially emphasised, and only those men and women encouraged to volunteer who were fully prepared to prove their faith in the GOD they desired to preach among the heathen by willingly going forward to Inland China "with no other guarantee for their support than the promises they carried within the covers of their pocket Bibles."

Upon this important subject Mr. Taylor says:—

"We might, indeed, have had a guarantee fund if we had wished it; but we felt it to be unnecessary, and likely to do harm. Not only is money given from mixed motives to be dreaded; money wrongly placed may also prove a serious hindrance to spiritual work, especially should it lead the confidence of any to rest in the material rather than the spiritual, the finite instead of the infinite supply. We can afford to have as little as the LORD may see fit to give, but we cannot afford to have unconsecrated money or money in wrong positions. Far better to have no means at all, even to purchase food with; for there are plenty of

ravens in China, and the LORD could commission them again to feed His servants day by day.

“The LORD is always faithful, although at times He may see fit to try the faith of His people, or their faithlessness rather. We sometimes cry, ‘LORD, increase our faith!’ Did not the Master, in substance, reply, ‘It is not greater faith that you need, but faith in A Great GOD. If your faith were small even as a grain of mustard seed, it would suffice to remove mountains?’ We need a faith that rests continually upon A Great GOD, expecting Him always to keep His own word and to do exactly as He has promised.

“As regards trusting the LORD for the daily supply of our needs in connection with this Mission, had He not said, ‘Seek ye first the kingdom, . . . and all these things shall be added unto you?’ If any brother did not believe that GOD spoke the truth, it would be far better for him not to go to China to propagate the faith; and if he did believe it, surely the promise sufficed. Again, we had the assurance that ‘no good thing will He withhold from them that walk uprightly.’ If any did not mean to walk uprightly, it would be better for them to stay at home; but if they did purpose so to walk, they had in that one word all that could be necessary in the shape of a guarantee fund. GOD owns all the gold and silver in the world, and the cattle upon a thousand hills; His children need have no lack.”

Men and women, therefore, were sought for Inland China who had been used of GOD in winning souls at home, who were possessed of the spiritual grace that is the best and highest qualification for missionary service, and who were willing to prove their call of GOD to the work and their faith in the truths they preached by relying on Him alone who had sent them to supply their every need.

It was deeply felt from the first that not many men and not large means were the supreme necessity ; but just “*to get GOD's man, in GOD's place, doing GOD's work, in GOD's way, and for GOD's glory.*” For if in all its details the work were according to His mind and will, the needed supplies would be sure.

“Our Father is a very experienced one,” continues Mr. Taylor. “He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them, and sees to it also that they do not go to bed supperless at night. ‘Thy bread shall be given thee, and thy water shall be sure.’ He had no difficulty in sustaining two or more millions of Israelites in the wilderness for forty years. We scarcely expect that He will send two million missionaries to China ; but if He should do so, He would have abundant means to sustain them all. Let us see to it that we keep GOD before our eyes, that we walk in His ways, and seek to please and glorify Him in all things great and small. Depend upon it, GOD's work, done in GOD's way, will never lack GOD's supplies.

“When the supplies do not come in, it is time to inquire what is wrong. Surely something is amiss somewhere? It may be only a temporary trial of faith ; but if there be faith, it will bear trying ; and if there is none, it is well that we should not be deceived. How easy it is with money in the pocket and food in the cupboard to think that one has faith in GOD ! But oh ! when our faith fails, His faithfulness stands sure. . . . He does not break His word nor cast off His children in their hours of trial and weakness. No ! He is always gracious, always tender. ‘If we believe not, yet He abideth faithful ; He cannot deny Himself.’”

Trusting thus in GOD alone, it was felt to be unnecessary to make direct appeals to any but Himself for needed aid. Thus it was recognised as a general principle of the Mission that all its needs were to be brought before the LORD in faith and prayer; and that though, when it seemed desirable, they might also be more publicly mentioned, anything of the nature of solicitation for money was to be carefully avoided. Further, it was also decided to adopt the plan of making no collection at meetings held in connection with the Mission—partly with a desire to avoid the danger of drawing away contributions from other channels, and partly in order to leave upon the minds of the hearers as deep an impression as possible of individual responsibility with regard to the claims of heathendom.

It was felt that very frequently the value of the impression made at missionary meetings was largely lost in consequence of the collection contributed to at the close. Those whose hearts had been burdened with a sense of their own personal responsibility in connection with the needs of which they had heard were too apt to purchase relief by giving, on the spot, more or less liberally to the collection; after which, feeling that they had done their part, it was easy to go away and forget the matter amid the pressure of other claims. If money were the great necessity, such a result might be considered satisfactory; but where the object desired is nothing less than to bring hearts into truer sympathy with GOD, and so

to deepen the work of grace in the lives of His own people as naturally to produce the missionary spirit, anything short of full personal consecration, leading to sacrifice and definite service, could hardly be considered an adequate outcome of the meetings.

“We do not appeal for men or money. The thing we do appeal for is love to GOD and a walk that pleases Him. Nothing is of any value that is not the outcome of hearts brought near to GOD. Let men see GOD working; let GOD be glorified; let souls be made holier, happier, nearer to Him, and they won't want to be asked to help. A consecrated shilling, given from love to GOD, is worth far more to us than an unconsecrated sovereign.”

So it was decided to have no collection at the meetings, and to issue no appeals for support, but just to wait upon the LORD for the supply of every need, and to trust Him to incline the hearts of His own people to send in, unasked, just as much or as little as He would have them send.

Upon this profoundly important principle of taking everything to GOD, and accepting everything from GOD, Mr. Taylor well remarks :—

“The LORD'S will is that His people should be an unburdened people, fully supplied, strong, healthy, and happy. Obey in faith the conditions of the first Psalm, and you will surely be prospered in all that you do; in matters domestic, and in business transactions, just as much as in every spiritual service. It is our Father's will that His people should be as the children of a King. Shall we not determine to be ‘careful for nothing,’ but to bring to Him

‘by prayer and supplication with thanksgiving’ all those things that would otherwise become burdens or anxieties, and thus to live in the enjoyment of His perfect peace?”

From all this it will be seen that the broad underlying principle upon which the whole superstructure of the new Mission was based may be expressed in one single word—the simple, sublime all-enabling word, FAITH;—faith that links our nothingness with almighty power, that inspires prayer, and is ready to meet every difficulty with the assured conviction that

“GOD, alone, is sufficient for GOD’S own work.”

But besides possessing a ground-work of very definite though simple *principles*, the new Mission was started upon a well-defined, straightforward *plan*. There was no haziness as to its object, or the way in which that object was to be attained; and the plan was as simple as the principles of which it was the outcome. Eleven of the provinces of Inland China, with a population of more than one hundred million precious souls, were entirely without the saving Light of Life. The Master’s command was plain: “Preach the Gospel to every creature.” The aim of the Mission, therefore, was to carry the glad tidings of salvation in His name to all these distant regions, and to plant in every one of the then unevangelised provinces at least two heralds of the Cross. A basis of operations being needed near the coast, it was decided to commence work in the province of CHEH-KIANG, hoping from the

already existing nucleus of the Ningpo Mission to extend first to the unreached districts close at hand, and thence farther afield.

It was also thought well for the new workers to adopt the native dress, and to seek, in bringing the Gospel to the Chinese, to do so as nearly as possible in the way in which they might carry it one to another. Any advantage or influence that could have been gained among them from wearing our own national costume was neither valued nor desired, it being clearly recognised that spiritual blessing is obtainable only by spiritual power.

CHAPTER IV.

PRAYING AND WORKING.

DURING all these busy months of foundation-laying in connection with the new Mission, the older work and workers already established in Ningpo were not forgotten. By the blessing of GOD on their labours, the little Church under their care had been much prospered, and reinforcements were sorely needed to enable them to extend their efforts in other directions also. Early, therefore, in the autumn of the year 1865 preparations were made for the departure of Mr. and Mrs. Stevenson and Mr. Stott, who sailed in October, and after a four months' voyage reached their destination in safety.

It was a special joy to Mr. Crombie to welcome the last-named brother to Ningpo, for they had long been friends, and had earnestly desired to work together in China. At the time of his own departure from England Mr. Crombie had mentioned the case of his friend to Mr. Hudson Taylor, saying that he was very anxious to become a missionary, but that being seriously crippled by the loss of one leg, he felt a diffidence in offering for such service.

Subsequently Mr. Stott himself came up to London, and made definite application as a candidate for the Mission. He seemed in every way well suited for the work, but for the special difficulty above mentioned. Mr. Taylor conversed with him fully about the matter, alluding to the many trials he would be sure to meet in seeking to carry the Gospel to unevangelised regions, and saying that it might go hardly with him in a riotous Chinese crowd.

“Oh,” replied Mr. Stott quietly, “that was not at all my anticipation. I quite expected that the lame should take the prey.”

“That’s the man for China!” thought Mr. Taylor. And so it proved; for he was largely used of GOD in a new and difficult sphere through after-years.

Shortly before the sailing of these brethren Mr. Taylor had occasion to go down to Scotland on mission business, and found himself in beautiful Aberdeenshire just at the time of the annual Perth Conference. He had already heard the fame of this important gathering, but had never had an opportunity of attending the meetings; this year, however, he was able to do so, and gladly joined the multitude assembled for special waiting upon GOD.

Quite a stranger at that time north of the Tweed, the only external link Mr. Taylor could claim with Scottish Christians was the fact of his former intimacy with William Burns, of memory beloved throughout his native land. This happy association introduced him to the conveners of the Conference,

and to a few others who were somewhat interested in China missions.

It was a wonderful thing in those days, when such assemblages of the LORD'S people were far less frequent than they are now, to witness the great gatherings of the Conference, in which at least two thousand Christians were meeting to seek special blessing from GOD. But it was a bright picture with a very dark background ; and to Mr. Hudson Taylor, if to none other, there came the awful thought of heathendom—of China—where, between the opening Psalm and the closing Benediction of any of those great meetings, soul for soul, an equal number of men and women for whom CHRIST had died would pass away, unsought, unsaved, into an unknown future. And there was no voice to plead their cause, no heart to pity them ! *Lost, in China, a thousand every hour, having never heard the Gospel of God's love ;* and these Christian people scarcely seemed to know it even !

At last the burden of this thought became so intolerable, that after much prayer Mr. Taylor determined to seek out the leaders of the Conference, and ask permission to say a few words at one of the meetings on behalf of China. This was a decision not easily arrived at ; for the young missionary, although his heart was full to overflowing of the great theme, was still exceedingly shy and nervous, and dreaded few things more than public speaking. To address an audience when requested to do so

was painful enough ; but to have to introduce himself, and ask to be allowed to speak, knowing full well that such a proposal would be looked upon as a most unsuitable innovation in connection with the meetings then in progress, was a very real and sore trial. But no one else was there to give voice to the Macedonian cry that was sounding ceaselessly through his heart ; and stranger though he was, he felt he could not lose the grand opportunity the meetings afforded without at any rate an attempt to make the most of it on behalf of heathendom.

An interview was obtained with the Chairman and other leading members of the Conference, and the request that was so much laid upon his heart was placed before them. With wondering surprise they listened to the suggestion, and noted the deep feeling that had evidently prompted it. But such an idea as that of introducing missionary topics into the meetings of a purely spiritual convention had never even occurred to the Christian public of that day ; and the Chairman's kindly answer expressed the unspoken feeling that was general when he responded,—

“ But, my dear sir, it is quite out of the question ! You surely misunderstand. These meetings are for *edification*.”

Long and earnestly did Mr. Hudson Taylor plead the need of China's perishing millions, urging that obedience to CHRIST'S last command could scarcely be beyond the lines of edification, and plainly

showing how great was the burden upon his soul. The Chairman seemed moved, and finally promised to take the matter into consideration.

During the evening word was brought to Mr. Taylor that his request was granted, and that it was arranged for him to have twenty minutes at the morning meeting of the coming day. Unspeakably thankful though he was for this GOD-given opportunity, it was with no little nervous trepidation that he anticipated the ordeal that lay before him, feeling that he would give almost anything for some one else to take his place. Four o'clock the next morning saw him upon his knees in prayer, and from the presence of GOD he went to the crowded assembly that was so little expecting the message he had to bring.

No one knew what it cost him when the moment arrived, and he was announced to speak upon the subject of missions—to rise, trembling from head to foot, and go forward to meet the sea of faces, surprised, expectant, that stretched away before him. For a few moments he stood there silent, unable to articulate a single syllable, and then said quietly, "Let us pray." To GOD he felt his heart could speak; and five at least of the few precious minutes were taken up in fervent pleading for China, and for the power of the SPIRIT to bring home China's need to every heart.

When he rose from his knees, the burden was all gone. He could see nothing, feel nothing, but the

presence of GOD. All fear had vanished ; and he could not but speak his Master's message. Simply and earnestly he told the story, already given in these pages, of the drowning of poor " Peter " outside the walls of Sung-kiang* ; and then, when the great audience was stirred with surprise and indignation at the unnatural conduct of the fishermen, who were too busy or too callous to put forth any attempt to save him, though they might easily have done so, he came down with a tremendous, " Thou art the man ! " carried home by the power of the SPIRIT to every heart.

There was a great hush and stillness as the missionary stranger concluded his brief appeal, and many afterwards came to inquire more about the new Mission, promising to pray and work for China as never before. Men felt that they had heard GOD'S message, and a profound impression was made that day, the effect of which has not yet been forgotten.

From Perth Mr. Taylor was invited to Liverpool, and there met Mr. Grattan Guinness, who persuaded him to visit Ireland. They went together, and in Dublin, Cork, and Limerick deeply interesting meetings were held, after which Mr. Taylor went on alone to Belfast.

At the widely attended Mildmay Conference of the same year (1865) another valuable opportunity was found for spreading information with regard to

* See page 156.

the Mission. The Rev. William Pennefather, beloved and honoured founder of the Mildmay institutions, was warmly in sympathy with the movement, and cordially consented to the free distribution, at the Conference meetings, of the first edition of "China's Spiritual Need and Claims," three thousand copies of which had been printed at Mr. Berger's expense and presented to the Mission. This little pamphlet, finding its way into many Christian circles, did much to deepen a real and prayerful interest in the unevangelised provinces of Inland China.

Meanwhile, candidates were coming ; and from among the forty or more volunteers for the work fifteen or sixteen of the most suitable were invited to London, to stay with Mr. and Mrs. Hudson Taylor and become thoroughly acquainted with the principles of the Mission. The old house at Beaumont Street being quite too small for such new developments and progress, larger quarters were obtained farther down the Mile End Road. It was a big step of faith to move into a very unpretending but comparatively spacious dwelling in Coborn Street, Bow ; but this also soon became too strait for them, and further accommodation was needed. Just at this juncture the next-door neighbour conveniently vacated his premises, which Mr. Taylor was enabled to rent. For a time these sufficed ; and when more room was required, it was again suitably provided close at hand.

Those were busy days of training and preparation ;

and very hallowed was the noontide hour of prayer, when the members of that missionary household never failed to gather around the Throne of Grace, to lay the needs of China and all their own necessities before the LORD in simple faith. On Saturday afternoon a larger prayer meeting was held, open to the friends of the Mission, and great blessing characterised those quiet weekly gatherings, attended by many a remarkable answer to very definite petitions. "They were indeed wonderful seasons," we are told by one who well recalls the blessing then received. "Such power was upon us; and though we were only few in number, all were deeply in earnest."

Thus praying and working, and above all resting in the unfailing faithfulness of GOD, preparations were carried forward for the outgoing of the first party in connection with the new Mission. How much there was to be thought of, how much to be done, and how many needs to be supplied, in view of this new departure! Not only were the grown-up people to be provided for, and all their wants forestalled with loving care; but four little children also had to be outfitted and prepared for the long and difficult journey; for Mr. and Mrs. Taylor were taking back three sons, as well as their dear eldest daughter, to the far-off land from which they had been separated so long. But amid all the business and the pressure of so many claims their hearts were kept in perfect peace, stayed upon GOD.

None who knew her at this time can ever forget

the calm and helpful spirit with which Mrs. Hudson Taylor was enabled to bear every burden, to meet each fresh emergency, and to bring all needs to GOD in faith and prayer. Her wise judgment, long experience of life in China, and deep spirituality of mind were all of priceless value, and did not a little to strengthen the growing work.

CHAPTER V.

LAUNCHING FORTH.

THUS Christmas again drew near, bringing the close of 1865. Six months had now elapsed since that summer Sunday on the sands at Brighton, when, alone with GOD, Mr. Taylor had definitely consecrated his all to the evangelisation of Inland China, and had prayed for fellow-labourers for each of the unoccupied provinces. Much progress has been made since then ; and now, at the close of the year, he found himself in the position of having many of the workers needed, men and women ready to go forth trusting in GOD alone, and looking to Him for grace and strength to meet all difficulties that might arise ; but the necessary means to provide for their passage and outfit expenses had not yet been supplied.

The new Mission was fairly launched, and was already becoming known throughout a wide circle of Christian friends, before whom its faith principles had made it from the first a marked movement. Many courageous boasts had been made of its confidence in GOD alone, that Heavenly Father

in whose great faithfulness and love His children so delighted to put their trust ; and yet as the time drew near for the actual departure of the first band, for that final going forth, not knowing whither they went, a strange sense of utter helplessness and need became deeply felt by those upon whom GOD had placed the responsibility of the work.

“One experienced,” says Mr. Hudson Taylor, “a very real sympathy with Moses, the man of God, in that hour of peril and perplexity when the LORD, seeing through all outward appearances of courage and quiet faith, said to His tried servant, ‘Wherefore criest thou unto Me?’ But had he cried? The people had not heard him. He alone who reads the heart had measured the deep sense of need that lay behind those strong assurances of faith with which he had rallied the faltering courage of Israel’s host. ‘Wherefore criest thou unto Me?’ *Moses* knew that he had cried. And we knew, as the year drew to a close, how often our hearts similarly had gone up to GOD in the presence of a strongly felt need. We seemed at this point to have come to such an utter plunge into the dark, counting solely upon His faithfulness and power ; and we deeply realised the importance of waiting much upon the LORD.

“The last day of the year, therefore, was set apart as a special season of fasting and prayer, in which a few friends joined. The numbers gathered were not large, but an intense sense of reality that can never be forgotten characterised those earnest dealings

with GOD. 'All felt it, and realised the supreme need to be that each member of that little group should be fully kept in touch with the LORD, that He might work unhindered to His own glory. So marked was the blessing given that from that day to this, December 31st has continued to be observed in the same way throughout the Mission, both in China and at home."

Just at this juncture it was thought desirable to publish a little pamphlet, to be introductory to a series of "Occasional Papers," which should record the future progress of the work. A first issue was prepared early in the New Year, in which, after a brief account of the help and guidance so far given, the writer concluded :—

"It now remains to speak of the prospect immediately before us. The LORD having graciously removed obstacles that had so far hindered the return to China of Mrs. Taylor and myself with our dear children, we are now preparing to leave England by May 15th, or as soon after as a suitable ship can be found. A party of ten brethren and sisters will accompany us, if the LORD provide the means, as they fully believe themselves called to the work, and we have every reason to hope that they will labour happily and usefully in China. To meet the expenses of the outfit and passage of so large a party funds to the amount of fifteen hundred or two thousand pounds, according to the number going, will be required."

This little paper was put into the printer's hands early in February ; but owing to delays in engraving the design for the cover, more than a month elapsed

before it was ready for circulation ; and in the meanwhile the LORD Himself interposed, and by a very remarkable providence met the whole need.

On February 6th, when the first "Occasional Paper" was sent to press, special prayer was made at noon that the LORD would graciously incline the hearts of His people to send in fifteen hundred or two thousand pounds, to meet the expenses of those whom He wished to have included in the outgoing party. Up to that time the donations for the year had amounted to a little over one hundred and seventy pounds—not a small sum to receive in only one month and six days, entirely unsolicited, save of GOD. But thankful though they were for this aid, the outgoing missionaries could not but feel that they must wait upon the LORD to do still greater things, or it would be impossible for a company of ten or sixteen to leave in the month of May. They agreed therefore that daily united prayer should continue to be made at noon, to keep this matter before the LORD in simple faith. One month and six days later, on March 12th, the completed issue of the little pamphlet for which they had been waiting was delivered from the printer's ; and before it was put into circulation, at the prayer meeting of that day, Mr. Hudson Taylor brought in the Mission cash-book, and cast up the receipts that had been entered during the interval, to see how matters stood. It was found that in this period, throughout the whole of which special daily prayer

had been ascending, considerably over *nineteen hundred and seventy pounds* had been received, unasked of any, save GOD alone. Thus the need was met almost before they were aware, and that without even the circulation of the little paper that was to have made it known.

This gracious answer to prayer made it impossible to publish the pamphlet just as it stood, for the wants it mentioned had already been supplied. A coloured slip was therefore inserted in each copy, stating that funds for the passage and outfit of the whole party were already in hand, the response of a faithful GOD to the believing petitions of His people.

“We were reminded of the difficulty of Moses, not a very common one in the present day, and of the proclamation he had to send throughout the camp, that the people should prepare no more for the building of the tabernacle. May it not be that, if there were less solicitation for money, and more dependence upon the power of the HOLY GHOST, and upon the deepening of the spiritual life of the Church, the experience of Moses would be a more frequent one in every branch of Christian service?”

After the publication of the first “Occasional Paper,” containing the above-mentioned notice, the donations steadily decreased, so that within the next similar period of one month and six days only five hundred and twenty-nine pounds came in, “showing that when GOD had met the special need the special

supply ceased also. Truly there is a living GOD, and He is the Hearer and Answerer of prayer." An exact comparison of the facts will further emphasise this remarkable interposition of Divine providence, and show with added clearness how definitely prayer "moved the arm that moves the world," and obtained GOD'S own direct and unmistakable response.

From January 1st to February 6th, a period of one month and six days, the donations received amounted to £170 8s. 3d.

From February 6th to March 12th, also a period of one month and six days, donations were sent in to the amount of £1974 5s. 11d.

From March 12th to April 18th, a third period of the same length, the receipts fell again to £529.

And the only difference that distinguished the second period from the first and third was that during all that month daily united prayer was being made to GOD that He would be pleased to send in the fifteen hundred or two thousand pounds needed.

No obstacles now remained to hinder the departure for China of the band that had been provisionally accepted to sail in May, and final preparations were at once proceeded with. The party consisted of Mr. and Mrs. Nicol, five brethren, and six sisters, besides Mr. and Mrs. Hudson Taylor's own family, including Mary Bell, who went out as mother's-help, and the gifted and devoted Emily Blatchley, who had for many months rendered very valuable assist-

ance in the correspondence, outfitting, and general work of the Mission. Miss Bausum also, who was going to assist her mother, Mrs. Lord, of Ningpo, became their companion for the voyage. Thus the whole party, including children, numbered two-and-twenty; and in those days it was no easy matter to find a vessel bound for China that had accommodation to spare for so many. However, in this matter also the LORD undertook for His people, and provided not the ship only, but one of His own "exceeding abundant" blessings with which He loves to encourage the hearts of those who put their trust in Him. The incident is given as Mr. Hudson Taylor has recorded it:—

"In the month of April I was asked to give a lecture on China at Totteridge, a village no great distance from London, and willingly consented to do so, on condition that there should be no collection, and that this should be announced on the bills. Mr. Puget, who invited me and who kindly presided as Chairman, said that he had never before heard such a stipulation. He accepted it, however, and the bills were issued for May 2nd.

"With the aid of a large map, something of the extent, population, and deep spiritual need of China was presented to the people, many of whom were evidently much impressed. At the close of the meeting the Chairman said that at my request it had been intimated on the bills that there would be no collection, but he felt that there were many

present who would be distressed and burdened if they had not the opportunity of contributing something to the good work proposed. He trusted that, as the suggestion that such gifts should still be received emanated entirely from himself and expressed the feelings of many in the audience, I should not object to it. I begged, however, that the condition already agreed upon might not be altered, pointing out that the very reason adduced by our kind Chairman was to my mind one of the strongest for *not* making any collection. My desire was not that those present might be relieved by giving then and there such contributions as might be convenient under the influence of present emotion, but that each one should go home really burdened with a sense of China's deep need, and go to ask of GOD what He would have them do. If, after thought and prayer, they were satisfied that a pecuniary contribution was all He wanted of them, this could be given to any society having missionaries at work in China, or might be posted to our London address. But perhaps, in many cases, what GOD was asking was not a money contribution, but personal consecration to His service abroad, or the gift of a dear son or daughter, more precious far than gold.

“I added that I thought the tendency of a collection was to leave upon the mind the impression that the all-important thing was money, whereas no amount of money could convert a single soul. The

supreme need was that men and women filled with the HOLY SPIRIT should give *themselves* to the work, and for the support of such there would never be a lack of funds.

“As my wish was evidently strong, the Chairman kindly yielded and closed the meeting. He told me, however, at the supper-table that he thought I was sadly mistaken, and that notwithstanding all I had said some little contributions had been put into his hand for the Mission.

“Next morning at breakfast my kind host came in a little late, and said he had passed a restless night. After the meal was over he asked me into his study, and handing me the contributions given him the previous evening, remarked: ‘I thought yesterday, Mr. Taylor, that you were in the wrong about the collection; but now I am convinced you are right. As I considered in the night that stream of souls in China, ever passing onward to the dark, I could only cry, as you suggested, “LORD, what wilt Thou have me to do?” I believe I have obtained the guidance I sought; and here it is.’ He handed me, as he spoke, a cheque for *five hundred pounds*, adding that if there had been a collection he would have given a few guineas towards it, but that this cheque was the result of having spent no small part of the night in prayer.

“I need scarcely say how surprised and thankful I was for the gift. A letter had reached me at the breakfast-table that very morning from the ship-

ping agents, in which they stated that they could offer us the whole passenger accommodation of the *Lammermuir*. I went on my way home to see the ship, found it in every way suitable, and paid the cheque on account. Thus did the LORD encourage our hearts in Himself."

And now the time drew near when the long anticipated departure for China was to become an actual fact. Much had happened during the five and a half years that had been spent in England; and it was with feelings of wonder and gratitude that the returning missionaries paused to remember, and exclaim, "What hath GOD wrought?" Before them lay an unknown future; but the same guiding hand and ever-watchful love would lead them there; only "goodness and mercy" should follow them through all the days that were to come.



BRIDGE IN CHEH-KIANG.

Not long before leaving England a characteristic and cheering greeting was received from China, from the Rev. W. C. Burns, then labouring in Peking. Under date of January 5th, 1866, he writes :—

“DEAR BROTHER,—I had the pleasure of receiving your very welcome letter a few weeks ago, and was rejoiced to see that, though you have so long delayed your return to this land, your heart has been meditating good things for its unenlightened millions, and that you are purposing, if the LORD will, before very long to set your face again towards China.

“Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one ; and if, by the help of our GOD, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and clamant in view of all the Protestant Churches. . . . The difficulty, as far as I can see, of carrying out your plans will not be so much in peregrinating the country, as in getting the new missionaries permanently located, and then afterwards in supplying them, in positions so distant and isolated, with the outward means of support. However, the command is plain, ‘Go ye into all the world, and preach the Gospel to every creature’; and He who gives the command adds for our encouragement, ‘Lo, I am with you always, even unto the end of the world!’ Let us then go forward assured that no good word shall fail of all that the LORD has spoken.

“Whether it be the LORD’S will that I should take part with you or not in this blessed work I am at present unable to form any conjecture. Human probabilities seem to be against such a course, my brethren in the South having been for some time urging my return to Amoy, Swatow, and the new field opened by Dr. Maxwell on Formosa. However, I shall, if spared, keep the matter before the

Throne of Grace ; and who can tell but that the LORD may, notwithstanding all obstacles, open up my way to join you in some part of your exploratory journeyings ?

“ I am rejoiced that you have been able to visit so many places dear to me in Scotland, and I trust that one result may be an increase of prayer for us on the part of GOD’S children scattered in those parts.

“ In Pekin I have been chiefly employed in book-publication, and it is this which has prevented my earlier return to the South. . . . I only returned yesterday from a missionary visit of fully a fortnight to a place distant seventy-two miles, and was glad to find last night that a mail would be despatched to-day. To avail myself of it I am obliged to write hastily, which in the circumstances you will excuse. Desiring Christian salutations to Mrs. Taylor, and to all who pray for China and those who labour for its conversion to CHRIST,

“ I am, dear brother,

“ Yours in Christian love,

“ WILLIAM C. BURNS.”

Little more than two years later this devoted servant of GOD fell asleep in JESUS, his missionary career, toilsome, but so fruitful, faithfully ended. It was never Mr. Hudson Taylor’s privilege to meet him again on earth ; but he retains an ever-grateful memory of the inspiration received from a year’s close and intimate contact with that life of burning love and consecrated zeal, and the holy calm of that unbroken walk with GOD.

And now it only remains to mention the last steps in the full inauguration of the Mission, and the sailing of the good ship *Lammermuir* with the

first company of those who went out under its auspices. And this takes us back once again to the quiet home at Saint Hill, where so much of the initial work was done, and where, in Mr. Berger's drawing-room, the new organisation received its name.

One of the most serious considerations, of course, in connection with the formation of the work upon its free and undenominational basis, without any committee or even council to begin with at home, might have been the question of representation in England, when Mr. Hudson Taylor and his companions should have sailed for China. Who would correspond with candidates, receive supplies, forward reinforcements, and attend to all the hundred and one other necessary duties connected with the home department of the work? But the LORD had not forgotten this special need, nor had He failed most graciously to supply it. He had His willing, skilful helpers ready; and when the time came Mr. Berger took over the home affairs of the Mission.

"The thing grew up gradually," Mr. Taylor tells us. "When I decided to go forward, Mr. Berger kindly agreed to carry on the home department of the work after our leaving England. We were much drawn together, and were thoroughly of one mind in it all. It was naturally understood that I was to be responsible, as Director, for all our operations in China; and he, as naturally, assumed the position of Director at home. Neither of us asked

or appointed the other ; it just came to be so in the providence of GOD. And as to our principles of association amongst the missionaries themselves, they were equally simple. We had no written agreement at first, but merely a verbal understanding that each would act under my direction. We felt we had to learn, in working, how to work. We simply came out as GOD'S children, at GOD'S command, to do GOD'S work, depending on Him alone for supplies ; and our purpose was to wear the native dress and go to the interior. We realised that we were called of GOD to commence a great work, nothing less than evangelisation in all the eleven unoccupied provinces of Inland China. The already existing Mission in Ningpo and its vicinity we proposed to utilise as a basis of operations, to be extended by the blessing of GOD into each of these neglected regions ; and the whole work, having evangelism in the interior as its special object, was designated the China Inland Mission."

Thus, then, we come, in the closing days of May, to the final preparations, the farewell meetings, and the last long parting from home and loved ones, that made those bright spring days so memorable to each one of the outgoing missionary band. Seven men, ten women, and four little children ; picture them in all their weakness, their poverty, inexperience, and *faith*, going forth to such a mighty task, to carry the Gospel of GOD'S love to the unreached millions of the vast and populous

provinces of Inland China, with no wisdom and no resources, no protection, no provision or reward, except in GOD—except in GOD. Truly “they went forth not knowing whither they went,” with no certain prospect upon arrival in China, not knowing who would receive them, or how the way might open up before them—knowing and trusting GOD alone, believing that He who had unmistakably led and guided them thus far would certainly continue to provide.

“Who is sufficient for these things? Utter weakness in ourselves, we should be simply overwhelmed with the immensity of the work before us, and the weight of the responsibilities involved, were it not that our very weakness and insufficiency give us a special claim to the fulfilment of *His* promise who has said, ‘My grace is enough for thee; My strength is made perfect in weakness.’ Very earnestly would we entreat those of the LORD’S dear people who are precluded from going forth themselves to the high places of the field to fulfil the service of Moſes, Aaron, and Hur, and by prayer and supplication in the spirit, with all perseverance, to draw down upon us, from our Great Captain, that blessing we so ardently desire.

“BRETHREN, PRAY FOR US.”

CHAPTER VI.

VOYAGE OF THE "LAMMERMUIR."

SATURDAY morning, May 26th, dawned bright and clear at last, and the good ship *Lammermuir* lay in the London Docks all ready to start on her long journey eastward. A voyage to China in those days was by no means so simple a matter as it is now, and the little company of travellers had to look forward to at any rate four months of ship-board life ere they could reach the land of their longings. Many were the prayers that went up from full hearts in the stern cabin of that outward-bound vessel as the last good-byes were said and the pioneer band commended to GOD for their distant and difficult sphere of labour.

The parting was a solemn and touching occasion. "Our hearts," wrote Mr. Berger, "were too full to allow of many words. It was a trying time, but all were sustained. We parted, to meet again in the presence of JESUS, if not in this poor world. And now may daily prayer be made to our Heavenly Father for the preservation, spiritual prosperity, and harmony of this company of His dear children,

who have gone forth in His name to declare the unsearchable riches of His Son to the perishing millions in China."

Of the following day Mrs. Taylor wrote :—

"We were anchored most of Sunday, on account of contrary winds. We had a little service in our stern cabin, and Captain Bell has given Mr. Taylor permission to have public service every Sunday morning at a quarter to ten. He wishes it to be in the saloon, as the sailors will be more likely to attend there than if we were on deck. I should like you to be able to take just a peep at us, to see how happy we all are. The LORD graciously keep us so. The captain and crew number thirty-four, which with our party makes fifty-six on board."

The Start Point light was the last glimpse of the shores of England; and on the second Sunday, when Cape Finisterre faded from view, Europe also was fairly left behind. Madeira was sighted in the dim distance; and getting into favourable trade winds, good progress was made towards the Cape. At the end of August, more than three months from the time they first set sail, the *Lammermuir* entered the Sunda Straits, and the lovely tropical forests of Anjer came in sight. Here for the first time the travellers were able to leave the ship, and a delightful day was spent on shore in the pretty native town and Dutch settlement.

"We landed under a beautiful banyan tree, and



THE "LAMERMUIR" PARTY.

set out for the post-office. The ground we trod on was strewn with coral, and we passed plenty of palms, orange trees, and bananas. Most of us got letters. . . . We sat down in the post-office—a large cool room—and read our treasures.”

The rest of the day was spent in enjoying the shady woods and pleasant beach of the settlement, and making acquaintance with its interesting population of Malays and Chinese. In the evening “we had tea at the hotel, being waited on by Chinese servants ; and then, after resting in the garden and singing some hymns, we went back to the boat, tired out with our long, happy day.”

Letters were posted at Anjer, telling of mercies received during the first part of the voyage ; amongst them one from Mr. Taylor to the friends at Saint Hill, giving the following interesting account :—

“It would be difficult for me to convey to you in writing any adequate idea of the goodness of GOD to us all. This has been a voyage full of evidences of His loving care. We have met with nothing but kindness from Captain Bell and his officers, and have had every facility for carrying on our Chinese studies, and for seeking in proper times and ways the spiritual good of the crew. The weather has been wonderfully fine ; we have had very few storms, and no intense cold or heat. . . .

“But our great joy is in the spirit of harmony and love which now prevails and daily increases, not only in our own party, but amongst the crew, of whom twenty have already professed to put on the LORD JESUS CHRIST since

we left our native land. Three others confessed to have been believers before sailing, leaving eleven for whose conversion we still pray and labour. I can give you but little idea of the precious answers to prayer we have received, and of the change wrought in some of these men. Four of them were Romanists; now they are resting in the finished work of the LORD JESUS and prizing His precious words. Both the mates and all four of the midshipmen are included in the number converted. We hope to see the others brought in ere long; for did we not ask GOD to gather together a crew to whom He would bless His own Word before the men were engaged? and will He not continue to answer prayer as He has already done? I wish you could have been with us sometimes when we have received special answers to prayer. Our joy has literally overflowed, and we have longed that our friends at home could know one-half of the blessing GOD has poured out upon us. As is often the case, some who have been brought in seemed amongst the most unlikely—men who, at the first, manifested the strongest opposition to the Gospel. And these, who were a terror to the rest of the crew, are now seated at the feet of JESUS, clothed and in their right minds. Others, again, being foreigners and knowing very little English, seemed discouraging cases; but the LORD has opened their hearts.

“The work has been one of steady progress. We commenced by having service on Sunday morning in the saloon, by Captain Bell’s permission, at which the men were invited to be present. A few of them came. Then the brethren began a meeting in the fore-castle three afternoons in the week. . . . Nor were our sisters less active. Mary Bell commenced a Bible-class, which soon grew into a meeting for reading the Scriptures and prayer every night, Mrs. Nicol and others joining her. Some were converted, and these gatherings became general, and were conducted by

Mr. Sell or myself, while Mary Bell was seeking out and holding private meetings with some who would not attend more public ones. Miss Desgraz began reading with the four Swedes; Miss Faulding with the German; Miss Bowyer with the cook and the South Sea Islander; and Miss Barnes holds a reading-class for those who wish to learn English, and has been blessed to the conversion of several. . . .

“Recently we have been holding a second service in the saloon on Sunday evenings.

“The regular evening meetings for Scripture-reading were commenced in a little room amidships. This proving too small, they were removed to a larger. We were not able to meet in the fore-castle, on account of the opposition of some of the men, especially of two very determined characters—Romanists. But the numbers increased, six, eight, ten, fifteen, twenty, and more persons being present. One of the Romanists was converted, and then the other; and both began to attend the meetings. The last one—held amidships—had seven-and-twenty persons present. The opposition party had all come over to the LORD’S side; and now the men themselves proposed removing to the fore-castle. The first meeting there was held the night before last; many of our own number and most of the sailors were present. It was truly a blessed sight. Card-playing had for some time given place to Bible-reading, and foolish songs to hymns of praise; and now we and they were gathered as believers, brothers and sisters in CHRIST, from various parts of the New and Old World and from the islands of the sea, all journeying towards the same heavenly home. Some were seated on their sea-chests, some on planks, some on chairs which had been taken forward, others on various parts of the ship’s fittings; while one or two, more than half ashamed to be seen, and yet drawn by something they themselves did not understand, were hiding

behind the capstan or hanging about the doors. The meeting commenced by singing

‘Come, let us join our cheerful songs
With angels round the throne.’

Mr. Sell engaged in prayer, and was followed by a converted West Indian, who, in broken English, poured forth his soul to God. Then portions of John xii. and xiii. were read and conversed about. Another hymn was sung; prayer was offered by one of those present; and Miss Barnes, who had just come in, gave thanks to God for the conversion of one of the men who had been in the deepest distress for some time, and with whom she had been speaking on deck, where his duty had detained him. One of the sailors asked for

‘Oh happy day that fixed my choice,’

after singing which, prayer was again offered, and we concluded with

‘Come, ye that love the LORD,
And let your joys be known.’

Then followed such a shaking of hands and such warm expressions of Christian love and mutual exhortations as did one good to witness.

“Truly the LORD is wonderfully answering the prayers of His people who in England bear us up before the Throne of Grace. We had such a happy meeting again last night; another of the men had found peace, and three present with us were seeking salvation. The first mate and three of the sailors led in prayer, and the joy was so great that it was with difficulty I was able to get the meeting concluded half an hour after the usual time.

* * * * *

“On Saturday afternoon we join in spirit with the dear friends in China and at home who are praying for the good

of the mighty Empire toward which we are so rapidly journeying. Our minds are kept in peace as to the future. Were we never to land in China, we should all rejoice in the work GOD has done on board the *Lammermuir*. But if we are permitted to reach our destination, He who has led us hitherto will be with us, and will guide us by a plain path. Pray for us that we may be kept very near to our LORD, and then all will be well."

Looking forward to the remainder of the journey, Mr. Taylor writes again :—

"We cannot tell how long we may be between Anjer and Shanghai. The ship sails so well that with a good wind she might do it in three weeks or even less. But there is the probability of either very light winds and calms or head-winds at this time of year. We reached Sandalwood Island in three months when I went out the first time, and were two months and twelve days more from thence to Shanghai. So we must leave the future with GOD. I should be anxious indeed, not about the length of the passage, but about where to go and what to do at its end, were it not for the knowledge that we and our work are the LORD'S. With what peace such an assurance fills the heart, even in the presence of the greatest difficulty and danger!"

The closing weeks of the voyage, that, up to the end of August, had been one of so much peace and blessing, proved a time of trial such as none had anticipated, except indeed the LORD, who was going before His people to search out a resting-place for

them, and who had prepared mercy to sustain their hearts in the hour of distress, and a happy issue out of all their trials.

The following graphic letter from Miss Blatchley to Mr. Berger gives a vivid picture of these experiences of suspense and danger. Writing from Shanghai on October 8th, 1866, she says :—

"This latter part of our voyage presents such a contrast to all the rest that there is not much danger of my wearying you. Until we reached Java we had made our journey in much peace; since then we have been experiencing the strength of God's care, the joy of trusting Him, in the midst of storm and tempest. We have been in two typhoons. I must be brief, for the mail closes shortly.

"It was on Tuesday, August 28th, that we landed at Anjer. Next morning we weighed anchor, and during that day and the following we were passing, with a fair breeze, the beautiful islands of the Java Sea, and reached the entrance of Gaspar Straits by sunset on Thursday. It is unsafe to pass through these Straits at night; we therefore dropped anchor and waited. When day dawned we found that in the darkness we had been brought up by our anchor only a few hundred yards from a rock, towards which the current was setting so strongly that we had not a little difficulty in getting away. This was accomplished in safety, however, and the same afternoon we passed Gaspar Island, and entered the China Sea. The next day, Saturday, we recrossed the line. I need scarcely add that it was intensely hot. We were all tired and languid, and some of us quite unwell, from having to drink Java water. . . .

"Saturday, September 8th, was set apart for prayer and fasting, for at that time we were expecting to reach Shanghai in about a week. We had united prayer in the morning,

and Mr. Taylor read from Ezra vii. and viii. Again in the afternoon we met, and considered Neh. xi. The next day, supposing it to be our last Sabbath on board, we held farewell services, in the evening taking, as we thought, our final united Communion with the Christians of the crew. That night the sunset was not only different from anything we had seen before, but was altogether of a strange, unnatural aspect. A gloomy, conscious-seeming frown was over the whole sky, and about the sun itself the clouds hung heavily. Darkness came on, and we partook of the LORD'S Supper, as I have said.

“On Monday morning the sun rose as usual, and the wind was fair; but in the afternoon the weather became squally. The wind increased, the glass was steadily falling, and before long it was only too clear that we were on the outskirts of a typhoon. The night was fearfully rough, with a wild sea, the rain descending as if the very clouds were coming down, while the raging of the wind made it exceedingly difficult to pass orders. More than once the whole watch were very nearly carried overboard by the heavy seas that swept the deck. In the darkness very little could be done; we could only wait and commend ourselves, and more especially the crew, to GOD'S keeping. All Tuesday the glass continued to fall, and the wind and sea were unabated. But we were beginning to hope, from the direction of the wind, that we were on the outer edge of the typhoon—I mean beyond its orbit. On Wednesday the sun was visible, the rain ceased, and the glass was no longer falling. We were safe; we had a fair wind, and towards noon sighted Formosa. It so happened that we had been helped on our course rather than hindered by the typhoon, and we renewed our hopes of reaching Shanghai on the following Saturday.

“But all Thursday a strong gale blew right ahead, with a tremendous sea, and we were driven due east, whereas

our course lay almost due north. This gale continued throughout Friday. We were now among shoals and breakers; heavy seas were continually sweeping our decks, and loosening things from their lashings; the sailors were many of them ill; the storm we had passed through had already weakened the ship, and made her very unfit to meet another gale; and we were all feeling worn out with want of rest, and longing to reach our desired haven. We were, indeed, within a couple of days' good run of Shanghai; but the wind still continued adverse, and we were constantly tacking, with the prospect of having to beat all up the China Sea in the teeth of a north-east simoon.

"At last with eager eyes, on Tuesday, September 18th, we sighted FU-KIEN. The waters were becoming pale, earnest of our approach to the mouth of the Yang-tse; but we were still beating to windward, and continued to do so all Wednesday, and not only made no progress, but failed even to hold our own. It was tedious work; but we kept up hope and courage, cheering our weariness by constant communion with Him who is our refuge and salvation. Many an old familiar hymn acquired new meaning for us now. While the winds raged, we sang 'JESUS, Lover of my soul,' 'Rock of Ages,' 'O GOD, our help in ages past,' and others. We could not always get our voices to rise above the storm; but at least they mingled with it, and they and it together praised GOD. In the night especially we had prayer, because the darkness prevented much from being done or attempted about the ship. Of course rest was out of the question when the tempests were upon us, for we were tossed up and down by the waves as if our great ship had been a mere nothing;—now up on the crest of a billow, then deep in some watery valley; now lying on our port, then on our starboard side, literally dipping the yard-ends into the sea; and then plunging forward with the fore-castle right under water. In this condition we were

weariyng much for land, and land was not far off; but the wind was against us, and on Friday night it increased to a stiffer gale than any we had had before. It would have been with very despairing feelings that we watched the change, but for the assurance that God's arm was closely round us, and at the same time ruling all powers. Some of the sailors, however, were beginning to relinquish all hope of reaching land. The captain also was ill, having one side of his head and face paralysed.

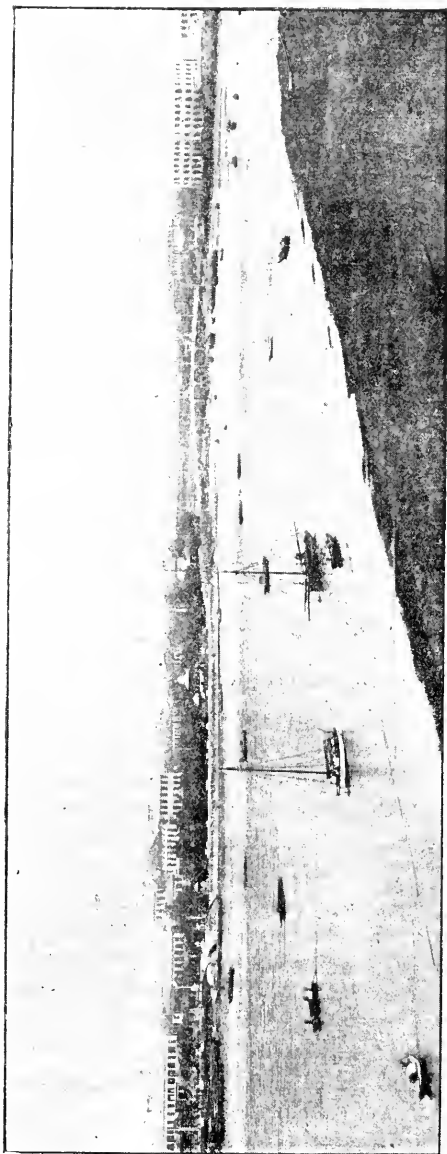
"That Friday night we shall not soon forget. We had been carrying a good deal of sail, quite unprepared for a storm. Now the wind was reefing our sails for us, after its own fashion, and in the darkness we could do nothing. Our starboard bulwarks were washed away, leaving a wide and free entr e for the waves, which thenceforth kept up a continual surging sea upon the main-deck.

"Early on Saturday morning the jib-boom was carried away; the fore-topmast did not stand long after that was gone; then the main-topmast was broken off, and hung over us, threatening every minute to fall and stave in the deck or the side of the vessel. But still we had no suspicion of its being another typhoon until, in the afternoon, the wind began slightly to veer; and then the sailors gave up hope. Our decks were in a fearful state, and the heavy seas rolling over them made it perilous to attempt to secure the great spars, casks, etc., which had been washed loose, and were threatening much harm to the ship, from the force with which the water dashed them about. Mr. Taylor went on deck and talked to the men, seeking to cheer and inspire them with new courage. At ten o'clock that night (Saturday) our mizzen-topmast followed the others. A vessel was seen ahead; but God saved us from coming into collision. For the first time since we left home the rest of our Sabbath was broken. All were busily engaged in getting the vessel into sailing condition, which it was very difficult

to do with a heavy sea on. We found ourselves to be in a worse plight than we had even supposed. We had shipped a great deal of water, and were doing so still, with a suspicion that somewhere the side of the vessel was sprung. The pumps would not work; and on Monday, although the worst of the storm was over, we had the most anxious time of all. Every one was so thoroughly tired. The pumps, which we had managed to clear and to use for a while—ladies and all helping—were again out of order; and the question at last was seriously raised as to whether a boat could live. In such a sea it looked impossible; and our life-belts, which we had in readiness, could have been of but little service.

"Well, this long alternation of hope and fear at last drew to an end. You can imagine with what relief of mind and thankful joy we saw the sun rise clearly, and felt the hurricane to have subsided to a quiet breeze. From our hearts of hearts we echoed the Psalmist's words, 'Then are they glad because they be quiet'; and for the completion of that verse we waited hopefully. The main-mast, which had worked loose in wrestling with the wind, was secured; and with patience we got the ship lightened of water. With slow, careful sailing we pursued our course—by tacking, however—and on Friday, the 28th, we passed the Saddle Islands. The same evening a pilot came on board, but he did not venture to take us in before Sunday morning, when a steam-tug came and brought us up to Shanghai.

"Our broken and dismantled condition made us an object of general curiosity; but we, in our hearts, thanked God for the great deliverance He had wrought for us in sparing the lives of all on board in such unusual peril—peril arising not only from the oversweeping waters themselves, but from the frequent falling of splintered yards, etc. But although Mr. Taylor had plenty of surgical practice with severe bruises and such-like hurts, not one life was lost,



PART OF THE AMERICAN AND BRITISH SETTLEMENTS, SHANGHAI.

nor were any limbs broken. It is needless to say there were many narrow escapes. A vessel came in soon after we did, which had passed through the same typhoon, but only six lives remained out of twenty-two; sixteen had been drowned! It was well that we got in on the day we did, for they had some terribly stiff gales outside, which in our disabled condition we could scarcely have weathered."

And so in the warm September glow of that Sunday evening, after the blessings and perils of their long eventful voyage, the *Lammermuir* anchored at last within sight of the buildings of Shanghai, and the travellers' hearts were filled with praise and thankfulness to GOD as they realised that He had brought them in safety and peace to the land of their prayers and ardent desires. Home and England were left far behind them now; China and the unknown future lay before; but their confidence was in GOD, and to Him they looked for guidance and grace and the supply of all their need.

CHAPTER VII.

CHRISTMAS IN CHINA.

STRANGERS in a strange land, most of the *Lammermuir* party now found themselves face to face for the first time with the practical problems of a missionary's life, and earliest among the difficulties that arose was the pressing question as to where so large a party, including ladies and children, could be received and sheltered, while preparations were being made for the journey inland. But the LORD did not allow the hearts of His servants to be troubled even for an hour, and before nightfall, on the very day of their arrival, the whole matter was arranged for them, and they had found a welcome and a home. Writing about this gracious answer to many prayers, Mr. Taylor says :—

“ After experiencing much danger and signal blessings on the voyage, we cast anchor off Shanghai on September 30th, 1866. The kindness of the captain and the officers of the *Lammermuir* during the whole journey we never can forget. We had brought with us a large amount of material,—stores, which former experience in China had taught us would be useful ;

printing and lithographic presses, with type and other accessories ; a large supply of medicines, and the requisite apparatus for commencing a hospital and dispensary ; and the private effects of twenty-two individuals, old and young. Now that our voyage was terminated, all this had, of course, to be removed from the ship ; but where accommodation could be found for its storage, even temporarily, we knew not.

“With regard to our own course, also, we were equally in the dark. But of one thing we were well assured—that He who had so remarkably answered prayer in raising up our band of helpers, in providing the means for their outfit and passage, in delivering us from the stormy tempest and furious typhoon, He was still with us, to guide and direct, and would surely provide for all our wants. And we were not disappointed. When were those who trusted in the LORD ever put to shame ? On the very evening of our arrival we received an invitation from our warm-hearted friend, W. Gamble, Esq., who kindly stored our luggage and entertained the whole party during our stay in Shanghai.”

While enjoying this generous hospitality, and busy with many preparations for the inland journey, home friends were not forgotten, and to those left behind at Saint Hill Mrs. Taylor wrote :—

“Praise and thankfulness will, I know, arise from your loving hearts when you see the heading of this letter, and learn that our GOD has brought us in peace and safety—

notwithstanding it has latterly been 'through waves, through clouds, and storms'—to this our beloved China. A fortnight ago to-day we knew not that we should ever reach land, and now we have been a week on shore. I hope that some of our dear sisters will give you an account of the storm we were in ; for myself, I have much else to write about ; but I may say that in the six journeys I have made between England and the far East I have never seen any so severe. . . . 'Then are they glad because they be quiet; so He bringeth them unto their desired haven.'

* * * * *

“ And now here we are, comfortably housed for a time, and hoping soon to proceed to Hang-chau, dressed as Chinamen and Chinawomen. I should like you to be able to have a peep at us in our quarters. We are staying with Mr. Gamble—Superintendent of the American Presbyterian Mission Press—formerly stationed at Ningpo, where we knew him, but now in Shanghai. We feel that GOD has raised up a real helper in him; and through his kindness we are able to stow all our goods in an empty building which he owns. This is a large construction, and has at one end an upper floor, which we have divided by sheets into three bedrooms and a sort of passage; Mr. Taylor and I are occupying one of these apartments, and Messrs. Duncan, Jackson, Williamson, and Rudland the other two. The rest of our little band, including Mary Bell and the children, sleep in Mr. Gamble's own house, which is near by. We all go there for meals; but to-day, in order to save time for letters, a few of us who were writing at our 'warehouse' have been enjoying a repast of Chinese cakes and fruit, at the small cost of three-halfpence each person.”

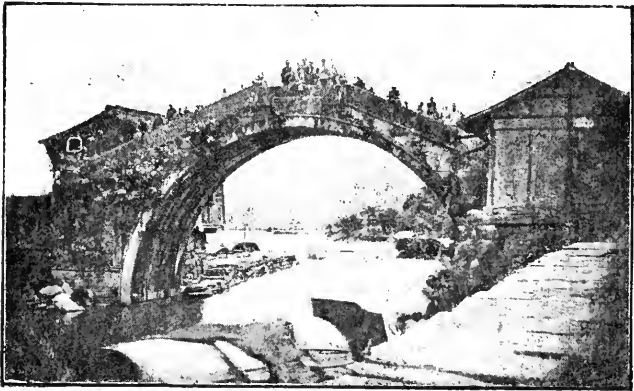
Those were busy days, and every one's hands were full. There was the necessary opening, attending to, and repacking of goods; washing of clothes after

a four months' voyage ; purchase and making of Chinese garments for the whole party, little and big ; registering names at the Consulate, and procuring passports, etc. ; as well as receiving the kind visits of many of the older missionaries who came to call upon the new arrivals. One evening there was quite a little gathering of Christian friends, by Mr. Gamble's invitation ; and—"we had a very refreshing prayer-meeting, in which we and our work were commended to the LORD." Next day the young men had their heads shaved, and for the first time put on Chinese dress.

The "go-down" kindly lent by Mr. Gamble witnessed many a busy scene. "There was room enough for all the baggage without piling the boxes at all, and for the washing to be done inside as well. We had two stoves put up, the washing-machine, the mangle, and the ironing-stove ; so there was plenty of work going at the same time—washing, drying, ironing, mangling, etc. ; and it looked just like a beehive. All was finished nicely in time to begin our travelling again. We often wished that friends at home could have had a peep at us, to see how happy we all were. It would have rejoiced their hearts to know how lovingly the LORD was dealing with His children."

Immediately upon arrival in China Mr. Taylor had made a rapid journey to Ningpo and back, taking with him Miss Bausum and Miss Rose, who was shortly afterwards united in marriage to Mr.

Meadows, senior missionary in charge of the work Mr. Taylor had left in that city.



BRIDGE AT NING-KONG-GYIAO.

Considerable progress had been made in Ningpo and the surrounding district during the six years of Mr. Taylor's enforced absence in England. A goodly number of converts had been added to the native Church. Mr. Meadows, for some time alone in the work, had been cheered by the arrival of six fellow-labourers from home; and three new stations had been opened in populous centres at no great distance. The city of Fung-hwa, twenty miles' journey by water to the south of Ningpo, was occupied by Mr. and Mrs. Crombie and Mr. Stott, who had recently joined them; Mr. Barchet, in the town of Ning-kong-gyiao, midway between the two, had found already much to encourage in his lonely life and labour amongst the people; while Mr. and Mrs. Stevenson had just

taken up their abode in the important city of Shao-hing—well termed “the Venice of China”—standing amid its multitudinous waterways, to the north of its wide and fertile plain, teeming with inhabitants but until that time without a missionary.

Thus, upon the arrival of the *Lammermuir*, the Mission was already represented by seven brethren and sisters in the field, working in four settled stations. It was with no small measure of thankfulness that this little band heard of fresh reinforcements, and joined the native Church in welcoming Mr. Taylor again to Ningpo, after his long, eventful absence. From amongst the native Christians two or three men were found as helpers for the recently arrived party, who hoped to make their way inland at once, in the direction of Hang-chau.

Boats were engaged for this purpose, and by October 20th, bidding farewell to their kind host, the travellers took possession of these new quarters and prepared to leave Shanghai.

“The LORD is with us,” wrote Mr. Taylor; “and we all, I trust, are enjoying fellowship with JESUS. We have, and may expect to have, some trials.

‘But with humble faith to see
Love inscribed upon them all—
This is happiness to me.’”

The good ship *Lammermuir* still lay at anchor in the river, and a long farewell must be taken of the officers and crew whose kindness had been so marked

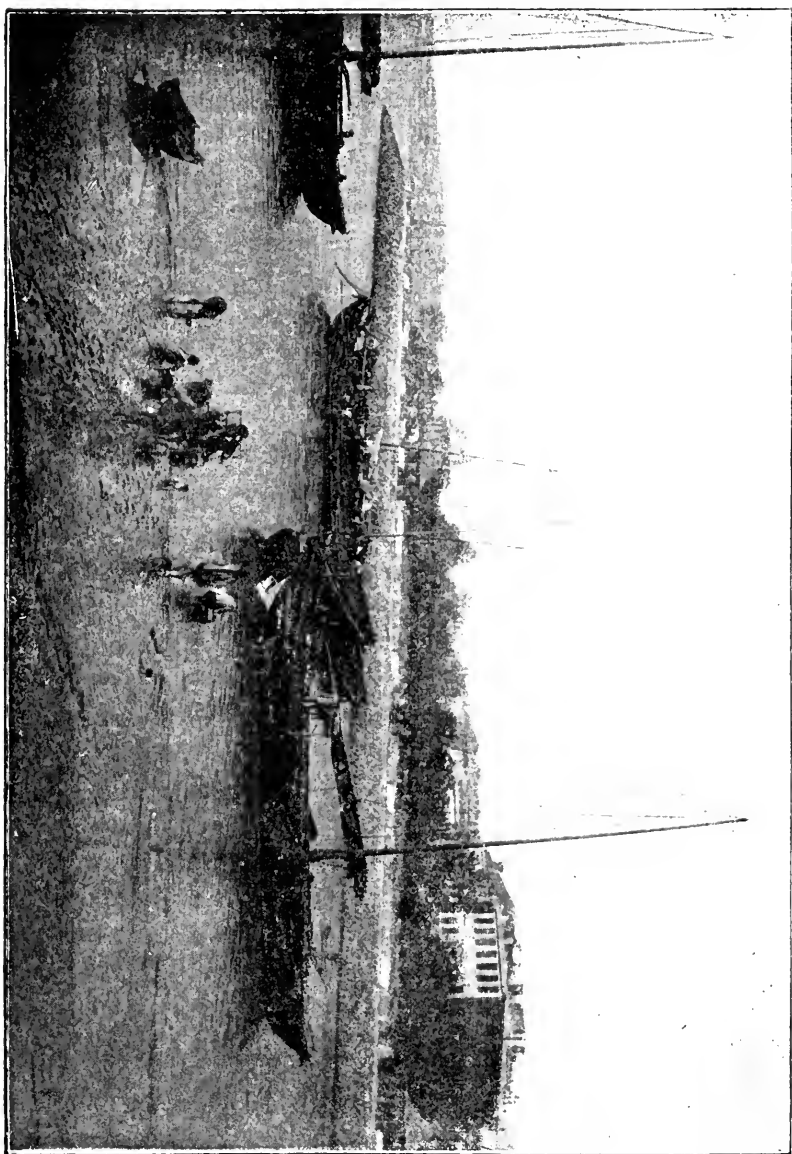
and unremitting. Up to the last the link with these fellow-travellers all the way from the home-land was a very close one, as may be gathered from the following sentences written by one of the missionary band :—

“We have received a touching proof of the affection towards us of those on board the *Lammermuir*; . . . it was a subscription of more than one hundred and twenty dollars to the Mission. There were no names given with it; it was simply from the officers and crew of the ship, and was, we were told, the men’s own proposal. . . . Though some have caused us grief, and but few are leading really consistent Christian lives, we cannot doubt that many of them are savingly converted.

“Never shall I forget our final parting, when, on October 20th, we all went up in our boats to say farewell and have a last hymn in the moonlight. It was very touching to see those strong, rough men broken down and weeping bitterly. Just as we moved off they began the verse ‘Pilgrims, may we travel with you?’ and then climbed the ropes and shouted ‘Hurrah!’ as long as we could hear them. We can only pray for them now, and turn to our present work with the greater earnestness.”*

Distant about one hundred and eighty miles from Shanghai, in a south-westerly direction, across the low-lying populous plain, stands the important city of Hang-chau, provincial capital of CHEH-KIANG, *en route* for which the travellers now found themselves. This great city, with a population of little less than half a million people, was at that time only beginning

* Miss Barnes, letter dated Hang-chau, December 3rd, 1866.



to recover from the terrible devastations of the T'ai-p'ing rebellion. Much of the ground within its far-reaching walls was still waste and desolate, and but little trace remained of the beauty and magnificence which in the famous days of Marco Polo's visit * had drawn merchants from Persia and Arabia to its marts, and had so stirred the admiration of even European travellers.

Missionary operations, which had been entirely suspended during those years of rebellion and trouble, had been recommenced in 1864 by the Rev. G. E. Moule, now Bishop of Mid-China, who first visited Hang-chau in November of that year, and in the following autumn brought his family to reside in the city. Subsequently Mr. Green, of the American Presbyterian Board, had also taken up work in that needy centre; and in the autumn of 1866, very shortly before the arrival of the *Lammermuir*, Mr. Kreyer, of the American Baptist Missionary Union, had obtained premises on the Ta-tsin Hiang, a busy and important thoroughfare at the foot of the famous City Hill. These three pioneer missionary families composed the entire foreign community resident in Hang-chau at the time that Mr. and Mrs. Hudson Taylor and their large party left Shanghai—in the end of October 1866.

The future all looked very uncertain before the travellers, as they slowly made their way amongst the many winding streams and busy populous cities

* At the close of the thirteenth century.

that mark the plain between the port they had just left and the capital of CHEII-KIANG. The object before them was, of course, to get into regular settled work as soon as possible, and to establish, by GOD'S blessing, at least one strong central station, as a basis of operations for more extended efforts in the future. At several places on the way Mr. Taylor endeavoured to obtain a settlement, hoping to divide the large party, and leave some of the young men at any rate, with the native evangelist, to commence work in one or more of the cities between Shanghai and Hang-chau, *all* of which were destitute of missionary labourers. These efforts, however, proved unsuccessful; residence was not to be effected in any of the places visited. And so the travellers had no alternative but to move slowly in the direction of Hang-chau, praying earnestly that the LORD would open their way to obtain a home somewhere before the winter weather fairly set in. More than a month, however, passed by, and boat-life began to be very wearisome and the weather very cold before the ancient turreted wall of the great city came in sight. How much experience had been gained in that one short month, and how different missionary life appeared at its close to those who for the first time had proved something of what it meant to be homeless strangers in a heathen land!

“ We stayed a week at Kia-hing Fu, trying to rent a house. Last Wednesday we reached Shih-mun-wan and Shih-mun-hsien, . . . both large towns needing missionaries. On

Friday we reached this place, Dong-si, also a large town ; there is another close by. . . . But in none of these cities, towns, and villages that we have passed since leaving Shanghai is there one single native or foreign missionary. . . .

“What we should do if we had not on the Chinese dress I cannot imagine, for as it is about a hundred people stand on shore to watch us all day long ; and if we go for a walk we are as much run after as the Queen would be ; but at the same time the people are not rude. . . . We feel more and more the need of earnest prayer that this Mission may be made a blessing.”*

A week later, still in the neighbourhood of Dong-si, another of the party writes :—

“We are now nearly two hundred miles from Shanghai. . . . In coming up the country we have visited several towns and cities, all without any missionaries, and the greater part of them in ruins, caused by the rebels ; and while we could not help mourning over the desolation around, the thought of the spiritual destitution that exists is far more overwhelming. If all those who are interested in China could only see what we have seen during these weeks, I am sure it would give a deeper reality to their efforts and prayers. . . . Ours is a deeply solemn work, one that I feel must keep us *very near to God*, or have the opposite effect. He must be everything to the soul. There are no outward means of grace to depend upon ; all must come directly from Himself.

“We have all now adopted the Chinese costume ; and though I do not admire it, it is comfortable, and it seems already quite natural to go without hat or bonnet, and

* Miss Faulding, letter dated Dong-si, November 10th, 1866.

many others things we have been accustomed to wear. To my mind it is decidedly the right thing to do. We have left off using plates and knives and forks for the present, and have taken to Chinese basins and chopsticks. I thought, at first, that I should never be able to manage them, but soon became quite expert. Our principal food is rice, and we do eat a quantity of it. It is much nicer than rice in England, and I prefer it to almost anything else. I cannot help rejoicing with thankfulness that in every step I have taken towards assuming the dress and customs of this people the LORD has given me blessing in my soul. It is so sweet to realise that He accepts it all as done to Him. I do increasingly feel that the more heartily we can throw ourselves into the lives of those around us, the more we shall experience Divine blessing in our souls. But for the sake of those who wish to come and join in this work I cannot say that it is altogether easy. Everything here is so different, and the people are so timid; it does need much grace and wisdom and the spirit of Him who bore all things for us. We are now busily engaged in the study of the language." *

At last, towards the end of November, circumstances began to straiten about the little band of travellers. The weather was now quite wintery, and life on board the native boats—draughty at all times—was scarcely safe any longer for so uninitiated a party, including little children. The servants began to speak of leaving, finding the cold trying; and the boatmen themselves wished to return home, and go to work on their farms for the winter. The difficulties in the way of renting accommodation

* Miss Bowyer, letter dated Dong-si, November 19th, 1866.

for so large a party had already been proved, and it was with very earnest prayers to GOD for help and guidance that the travellers drew near Hang-chau.

“Of ourselves we were just *helpless*; but we knew that we were being led by the Hand that opens and *no* man shuts, that shuts and *no* man opens—the same Hand which had prepared for us at Shanghai a hospitable roof and stowage for all our goods; and so we prayed and moved forward, nothing doubting.”

It was on Thursday, November 27th, that the neighbourhood of the great city was reached, and the boats had to come to a standstill, being unable to proceed any farther. Many of the party were poorly, and Mr. Taylor left them in the boats, while he went on alone to the city to seek accommodation in some house or temple, as the LORD might open the way. Little thinking of the provision already made to meet their pressing need, Mr. Taylor went to call upon one of the missionaries then residing in Hang-chau, from whom he heard the unexpected tidings that Mr. Kreyer, who had left the city to return shortly with his bride, had given instructions to the effect that, should Mr. Taylor's large party arrive during his absence, his own house was to be placed at their disposal for the time being. This was indeed welcome news; for five days still remained before Mr. Kreyer's expected return, and during that time

another place might be found for permanent occupation, the LORD willing.

Very much cheered by the kindness of this unknown friend, Mr. Taylor went back to bring all his large family up to the house so remarkably provided for them. The boats they had come in so far had to be exchanged for others of a poorer description—flat-bottomed concerns, roofed over with straw matting—in which they could enter the city; and in these they passed under one of the water-gates, and found themselves within the walls, crossing some of the wide open spaces then under cultivation, which before the rebellion had been populous districts, but were left in ruins through the troubles of that stormy time. As the chill November afternoon darkened into twilight these less-frequented suburbs were left behind, and the closely covered boats passed in among the crowded streets and buildings of the busiest part of the city. It was quite dark when at last, all unobserved, they drew up in the neighbourhood of Mr. Kreyer's house, and the travellers made their way along one or two silent streets, where the business-places were already closed, the work of the day being done, and found themselves entering an ordinary-looking Chinese dwelling, hard by a busy tea-shop crowded with guests, beneath the shadow of the City Hill. Here, although so large a party, they found room to bestow the little luggage they had brought, and to unroll their native bedding and settle in for the

night, the ladies and children in one part of the house, and the men in another, according to proper Chinese etiquette.

Next morning the great city awoke just as usual to its busy, eager life, all unconscious of the fact that no less than twenty additional foreigners had just found shelter within its walls; and the new arrivals were not anxious that the truth should be made known. It was Saturday morning, and Mr. Kreyer's return with his bride was expected on Wednesday of the following week, so there was no time to be lost in seeking other quarters. Continual prayer was being made about it, and Mr. Taylor went out early to look for suitable premises. The very first house he was led to seemed so well adapted to their requirements that he entered at once into negotiations with the portly landlord, through the indispensable middle-man, hoping to secure it without much delay. But the terms asked were exorbitantly high; and a weary day was spent in polite discussions, that ended as they had begun, without settling anything. The next day, Sunday, was set apart for waiting upon the LORD in prayer and fasting; and while His servants were on their knees, He was working on their behalf.

Monday was again spent in fruitless search; no other house could be found that seemed so suitable; and when evening came, matters began to look grave. By that time, however, the landlord of the first house could wait no longer. All Sunday he

had been expecting the return of the foreigner ; and when Monday followed and still he did not appear, the middle-men were sent round to re-open negotiations. Another day had to be spent in elaborate discussion of the matter ; but by Tuesday evening the deeds were made out and signed, the deposit-money paid, and the homeless strangers at last put in possession of premises in every way adapted to their needs. And it was none too soon, for Mr. Kreyer was to return the very next day ; but also it was none too late, for " GOD'S clocks keep perfect time."

In the early dawn of Wednesday morning, long before the sleeping city could have any consciousness of their movements, the whole party quickly and noiselessly transferred themselves and their few belongings to the new house on the Sin-k'ai Lung, crossing the silent streets in little groups of only a few together, and thankfully finding themselves established in their new quarters without disturbance or even observation.

" Here, then, for a time," wrote Miss Blatchley, " Mr. Taylor intends us to remain (with God's protecting permission) as quietly and as little seen as possible, the study of the language affording quite sufficient occupation. By the time that any of us are ready for direct missionary work, it will have become a well-known fact that our large party of foreigners is settled in the city ; and no disturbance or mischief having resulted therefrom, we hope to get among the people with less difficulty, and excite less suspicion than might otherwise have been the case. We also trust to reap

an advantage in coming thus direct to the capital of the province, because the mere fact of our having gained a footing here will help to pave the way in other places. The house that we have obtained is so exactly suited to our requirements that we feel specially grateful to God for enabling us to procure it. We have it cheaply, and it is very large, having evidently been before the time of the rebellion the mansion of some wealthy family of mandarins ; but to our English notions, especially in its present dilapidated condition, it does not savour much of comfort, closely resembling a number of barns or out-houses, all clustered together. There is a great superabundance both of dust and ventilation, and it comes far short of its full complement of doors and windows ; but we have temporarily supplied the latter deficiency with old sheets, and hope soon to get the place into somewhat more comfortable condition."

The first days of December witnessed many changes coming over the roomy but sadly ramshackle and dilapidated premises on the quiet Sin-k'ai Lung, where by degrees dirt and disorder began to give place to the very different conditions of a missionary home. Really large and commodious, the house possessed over thirty rooms, more or less spacious and lofty ; and a separate staircase gave access to one of the wings, which was therefore set apart for the use of the young men exclusively, as long as they should need a home in Hang-chau. For some weeks all were busy from morning to night in getting the place into habitable order—putting up doors, papering the wooden partitions, making paper ceilings, and arranging for chapel, dispensary, printing-office, women's class-rooms, etc. Miss Desgraz took

charge of the daily housekeeping duties—no sinecure for so large a family ; and having studied the Romanised colloquial on the voyage, some of the party soon began to make themselves understood by their new neighbours.

It was some time after the house had been rented to them, however, ere the missionaries could obtain full possession ; for the premises being extensive, quite a number of Chinese families had occupied them together, and five or six of these remained on for several weeks, regardless of the changed circumstances. “Our first care, therefore, was to bring the Gospel before these neighbours, and to seek to convert what was to us a temporary inconvenience into permanent blessing for them.” The women of these families were Miss Faulding’s special care, and day by day she would go and read to them from the Romanised New Testament and hymn-book, and try to teach them about the love of GOD. By degrees her patient labours, strengthened by what these poor heathen women daily saw of life in a Christian home, produced a deep impression on their minds ; and one woman was led to give her heart to the Saviour, becoming from the first a valued helper in the work. After a while Miss Faulding was able to induce one and another to take her to visit the houses of their relatives in the neighbouring streets ; so that not only were the missionaries’ first friends and their earliest convert found amongst those who lived with them under

the same roof, but the commencement of their work amongst the women of the city was equally traceable to the spirit of Christian love and forbearance with which inconvenience was borne and discomfort met in those early days. Surely the more openly we are enabled to live among the people lives of which they may readily take knowledge day by day, meeting theirs at all points, accessible, visible, and with no mystery about them or forbidding seclusion, the more we may expect to win that heart-confidence and sympathy which pave the way so wonderfully for spiritual blessing.

Towards the end of December sufficient progress had been made to enable the new arrivals to extend hospitality to some of the older members of the Mission, not residing in Hang-chau, who came over to join them in consultation as to plans, and in waiting upon GOD for His blessing during the coming year. Among these welcome visitors was Mr. Stevenson from Shao-hing, who retains a vivid recollection to this day of the impressions received upon his first introduction to the members of the *Lammermuir* party in their new home. They were still busy papering and cleaning when he arrived at Sin-k'ai Lung, and it was with much interest that he observed the heartiness with which all seemed to throw themselves into the work ; but the thing that drew his attention most was the deeply prayerful spirit of the little company. "Their prayers impressed me immensely," he has said ; "I felt that

the Mission *must* succeed with such an amount of real waiting upon GOD."

And another recollection of those days is one upon which the Deputy Director—then a young missionary only ten months in the field—still loves to dwell: a memory that five-and-twenty eventful years, with all that they have brought, cannot efface, and one that lives in many another heart as well, with equally undying

power and sweetness; the memory most of all associated now with that first C.I.M. home in China—of her who moved amongst them with a mother's heart, and though so young herself, filled a true mother's place, not to the children only, but to all. "I was much impressed," says Mr. Stevenson, recalling those far-off days, "with Mrs. Hudson Taylor's beautiful spirit—with her calmness, devotion, wise judgment, and far-seeing discretion. Every one seemed to have so much confidence in her opinion, which was never hastily given, but always so well



MR. STEVENSON.

worth waiting for." And her prayerfulness is even more generally remembered. Truly the influence of that calm life and spirit, in its deep fearless faith and abiding communion with GOD, it would be difficult to over-estimate in connection with those early days of trial and blessing.

New Year's Eve, 1866, was set apart by the household at Sin-k'ai Lung for special waiting upon GOD in prayer and fasting. It was a season of many memories, and as the simple record runs: "We realised much of GOD'S presence while reviewing the mercies of the past and seeking special guidance for the coming year."

GROWTH AND EXTENSION.

1867-70.

“It is best to let JESUS plan for us, and not to plan or even *wish* for ourselves. He will supply all our spiritual need. It is so blessed to feel that nothing could be for our soul's good which He withholds, however much it may seem to ourselves that it would be so.

“It is so blessed standing perplexed at the head of two or three paths, to shut our eyes and put our hand in His, and say, ‘JESUS, lead me.’ It is so blessed, when the path thus taken leads over sharp thorns and through a weary wilderness, to feel ‘He led me here; I did not lead myself into this.’ It is so blessed when the loneliness of the way makes Him stoop and clasp our hand more tightly, and the sharper thorns and stones induce Him to lift us sometimes quite off our feet.

“Do you know that feeling—of being, as it were, lifted off one's feet? I do; but it was in the days of deepest trial my heart ever had. Such a happy, restful, confiding feeling! I have never *wholly* lost it since—the feeling—though gently set down again upon the stones and thorns. And I know that if the road *could* be so painful again, He would carry me as before. Shall we *ever*, EVER fathom the ultra-philosophic depths of that phrase, ‘As a little child’?”

EMILY BLATCHLEY.

CHAPTER VIII.

EARLY DAYS IN HANG-CHAU.

“**O**H 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 might not grieve me”—the prayer of Jabez—was the deep heart cry with which that little band at Hang-chau entered the unknown year, the first year to so many of them of their missionary life in China ; and the LORD granted their request.

A footing had graciously been given them in the important provincial capital of CHEH-KIANG ; and from that city as a basis of operations they began to look forward to extended efforts. A great work lay before them, beset by many trials and dangers, and increasingly were they brought to feel their need of power from on high.

“The difficulties of the work are so great,” wrote Mr. Taylor, “that apart from the mighty power of GOD we should indeed have a hopeless task before us. As it is, He *can* and He *will* supply all our need, and make His grace sufficient for us.”

Very early in the New Year a remarkable in-

stance occurred of the loving care and faithfulness of GOD, in which His servants delighted to put their trust. This was in connection with what proved to be the first extension of the Mission from Hang-chau, when, in the month of January, their prayers began to be answered, and a new station was given them in the neighbouring city of Siao-shan.

Distant about fifteen miles from Hang-chau, and situated on the direct route between that city and Mr. Stevenson's station, Siao-shan had for some time appeared a desirable centre for missionary operations, and a suitable house had been found, which Mr. Taylor would gladly have rented. But a deposit of sixty dollars was required for this purpose, and funds were low. Much prayer was made about the matter, for this city seemed so large and important ; but it still remained a serious question as to whether the expense could be met. Just then an unexpected communication arrived from Mr. Gamble, in Shanghai, enclosing a subscription, from an unknown donor, of *sixty-six dollars* for the work, with the following interesting letter :—

“MY DEAR MR. GAMBLE,—

“I know you take a warm interest in the China Inland Mission, and will be glad to hear of a pleasant little incident which presented itself yesterday.

“A friend of mine called on me in the afternoon, and told me he had just happened to fall in with a Singapore Chinaman, who had lately been up country visiting a number of Protestant foreign missionaries, ladies and gentle-

men, who wore the Chinese costume, lived on Chinese diet, ate with chopsticks, and went in and out among the people just as the Chinese themselves. He told me he had been so much interested in the Chinaman's account of matters that, on inquiring of him who among the foreigners in Shanghai were friends of the Mission, and getting my name, he had come along at once to make further inquiries, and to offer me a subscription for the Mission, if I thought it would be acceptable. He said that from what he heard he considered that the self-renunciation, carried to such an extent by those Protestant missionaries, in identifying themselves as much as possible, in manners and customs and outward circumstances, with the people they had come to Christianise and save, was something so noble in itself that it was impossible sufficiently to admire it. He could not imitate it, but he could appreciate it ; and he did not care of what denomination those missionaries might be, he would be happy to be put down as a subscriber of fifty or one hundred taels a year, if that would do them any good ; and he gave me an order for fifty taels to begin with.

“I have much pleasure in enclosing the order herewith to you, and I shall be glad if any of the missionaries will kindly acknowledge the receipt of the amount to Mr. ——. I have the more pleasure in relating this little incident to you, that in the Singapore Chinaman I recognise the friend I have met at your house, and whom you have so lately been the means of guiding into the fold of CHRIST.”

With joy and gratitude the little band of workers at Hang-chau recognised in this unexpected gift GOD'S own gracious answer to their prayers about Siao-shan ; and the money being thus provided, the house was taken, and Mr. and Mrs. Nicol, with Mr Williamson, went over at once to occupy it.

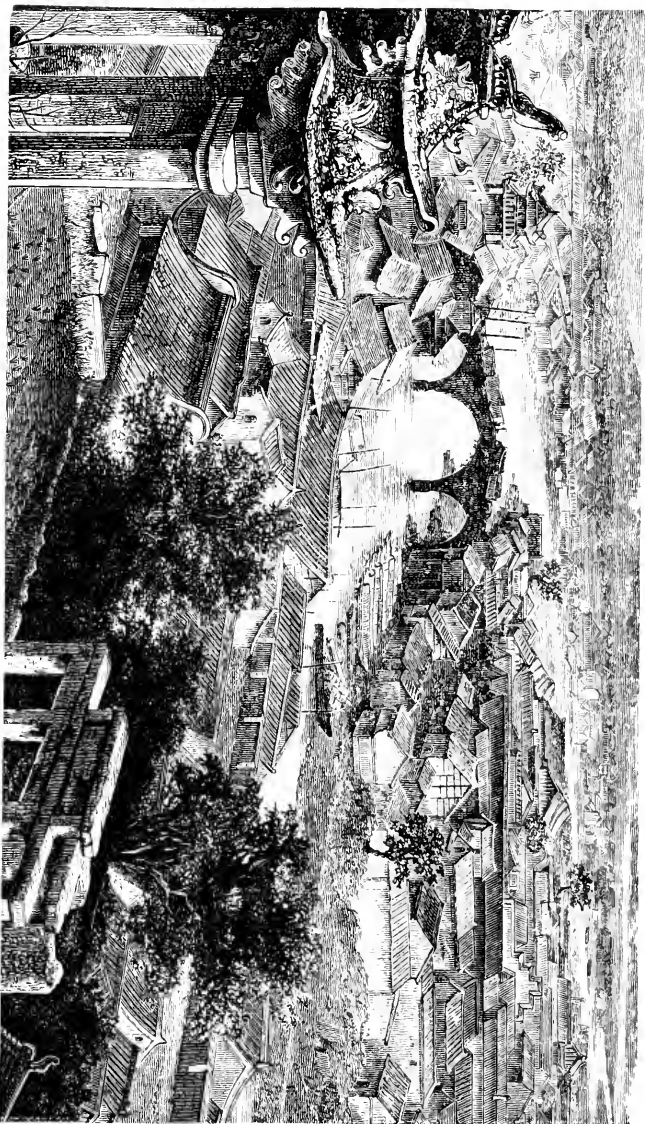
Towards the end of January the native evangelist, Tsiu Sien-seng, of Ningpo, joined them to assist in opening the chapel for daily preaching; and on Sunday, the 27th, they had large and attentive audiences. Next day, however, opposition began to appear; and in the evening the little household was surprised by the violent entrance of one of the local mandarins—unfortunately a good deal the worse for drink—who ordered their immediate departure from the city, and had the evangelist severely beaten in their presence with seven hundred blows. The missionaries were obliged to leave for a time, but subsequently returned; and in the autumn of the same year numbers were coming daily to hear the Gospel, and there were three applicants for baptism.

Soon after the opening of Siao-shan, and before commencing much regular work in Hang-chau, Mr. Hudson Taylor paid a brief visit to the older stations of the Mission, in some of which he had not yet been able to see anything of the work. Before starting upon this journey, in a letter to his beloved mother at home he wrote:—

“Never before have I so fully realised that ‘I am a pilgrim and a stranger,’ as the little hymn says; and I might indeed add,—

‘Rough and thorny is the road,
Often in the midst of danger,
But it leads to God.’

It is an easy thing to sing, ‘I all on earth forsake’; it is not very difficult to think, and honestly, though very



CITY IN CHEH-KIANG BETWEEN N NGIO AND SHAO-HING

ignorantly to say, 'I give up all to Thee'; but GOD sometimes teaches us that that little word *all* is terribly comprehensive. Thank GOD, He has left me much, very much, and above all He never leaves us."

At Ningpo Mr. Taylor found much to encourage in the condition of the work. The native Church numbered sixty-four in actual membership; and these dear people were very anxious that Mr. Meadows, who had been labouring amongst them for several years, should not be removed to any other sphere. He was therefore fully recognised as pastor of the Church for the time being; and the Christians themselves appointed four of their number to help him in his evangelistic and other duties.

Mr. and Mrs. Crombie, at Fung-hwa, had had the joy of baptising the first convert, and several inquirers were gathering about them. Mrs. Crombie was able to visit a good deal amongst the women of the city; and with the help of the native evangelist they were hoping soon to extend the work.

At Shao-hing, although only eight months had elapsed since Mr. and Mrs. Stevenson's settlement there, the aspect of things seemed very encouraging. Mr. Stevenson was making good progress with the local dialect, and finding many willing to come into his little chapel—well situated on a busy thoroughfare—to purchase books and listen to the Gospel story.

Upon his return to Hang-chau, in the end of January, Mr. Taylor's first care was to open a dis-

dispensary for the poor of the city, to which large numbers of people came from far and near. This work, although it could not long continue, on account of Mr. Taylor's necessary absences from home, proved a very valuable help in winning the confidence and goodwill of the people, and in making the missionaries and their objects widely known. Spiritual blessing for the patients was the result most desired, and not a few who came to seek healing for the body found also eternal life for the soul. At times the dispensary was very crowded, the average attendance being about two hundred daily.

One busy Saturday afternoon (February 23rd), when the chapel was filled as usual to overflowing, and the service for the patients was going on, Mr. Taylor and his little band of helpers were surprised by the welcome arrival of a party of friends from the homeland. Mr. and Mrs. McCarthy, with their children, and Miss M. McLean, had reached Hang-chau from Shanghai that morning, and made their way up to the house, to find Mr. Taylor so busy as scarcely to have leisure even to greet them until several hours later.

"I have no doubt," wrote one of the brethren to Mr. Berger, "that you would feel anything but displeased were you to drop in some day and be treated in the same manner, especially if you were to see a large number of benighted heathen listening attentively to the story of the Cross, and the cheerful smile on the face of some poor creature who is

conscious of sight being gradually restored, or the gladness of the palsied man as he finds himself recovering strength."

The new arrivals certainly thought the sight a cheering one; and before many minutes were over Mr. McCarthy was at Mr. Taylor's side, rendering valuable assistance in compounding medicines and attending to the patients generally.

The work was growing rapidly in all its departments, as may be gathered from the following sketch of the Sunday afternoon meeting held the day after this happy arrival:—

"The chapel was crowded. When we entered, the people were talking, but by no means disorderly, and a few persuasive words induced as many of them to sit down as the seats would accommodate—the men on one side and the women on the other. Even about the door the people stood, eager to get in, filling the space between the entrance and the wall across the road. I do wish dear missionary-hearted friends in England could have watched that eager crowd of faces, changing gradually from an expression of mere curiosity and amazement to one of interest, even earnestness in a few; and Mr. Taylor, mounted on a chair in order to be better heard, explaining to them the nature of the meeting and of our worship—how there is no visible form to bow to, no incense, no silver paper, no candles, but the great invisible God Himself present, noticing all we think and say and do.

"Then after singing a hymn and engaging in prayer, when the people rose as requested, and stood very still, a portion of the Gospel story was chosen, which Mr. Taylor explained and illustrated, bringing each point home to *them* with

peculiar aptness. To-day he spoke from those solemn words, 'The axe is laid to the root of the tree'; and as he went on intensifying the truth, by connecting it with other portions of GOD'S Word—many of his hearers not jesting, but receiving seriously the strange new doctrine—I felt as if I could pour out my whole soul in prayer to GOD, that His own SPIRIT might draw some of these poor, miserable, desolate, Sabbathless creatures into the arms of His love. I think only next to the privilege of preaching CHRIST to them is the privilege of standing by the preacher's side and pleading while he speaks. . . . The place could hardly seem more solemn ground did one of its doors actually open upon hell, and the other into heaven. May GOD work with us, for CHRIST'S sake!"

And of the following Sunday we read again:—

"The chapel was crowded both morning and afternoon, and the people were not only quiet and attentive, but apparently very interested. In the morning Mr. Taylor preached from, 'He that believeth and is baptised shall be saved'; and after the service a man came up to him saying that he believed and wished to be baptised. This and the interest manifested by some of the patients made Mr. Taylor so glad and joyful that he seemed quite lifted above the clouding of manifold troubles.

"One poor woman, while he was tending her bodily sickness, asked how she ought to pray, in a tone that anticipated intricate and difficult directions. But when Mr. Taylor explained to her, as he would to a child, that when she woke in the morning she should clasp her hands so (showing her), and close her eyes, and thank the LORD JESUS for taking care of her during the night, and ask Him to keep her from harm and from doing wrong all through the day; and if she had any *sing-z* (cares or troubles), she

was just to tell them to Him, assured that He would be mindful of her; and how before taking her food, she should, when it was ready, just lay her chopsticks across the basin, and closing her eyes and clasping her hands, thank Him for giving her food and for coming to die for her sins,—her face grew brighter and brighter, and she said, ‘Oh, that is so easy!’ She had thought it would be a hard thing to learn to pray to JESUS. ‘But,’ she added, with a momentary expression of anxiety, ‘will He hear me?’ ‘Yes.’ Then she would go home and pray at once; and away she went.

“There were a great many patients that day, though only Mr. Taylor’s Sabbath selection from the week-day variety of complaints. He says that many of the sicknesses of these people date from the rebellion. And some of them have such sorrowfully touching stories. One tells how she has lost every relative, all killed by the rebels. Another poor old blind woman, with cataract in both eyes, says how it is much weeping that has made them so; for her husband was beheaded in her sight, and her son dragged away to be made a soldier, and she was left desolate. One of our in-patients, a poor dropsical man, says he has been praying to JESUS. We have another man ill with dropsy; he was in a dying state when he was brought in from the street, where he would have been left to perish. He had been turned out of doors, lest he should die in the house, and his ghost annoy the other inmates. Oh that they could but know how GOD loves them, though none other may!”*

By this time the little band of workers at Sin-k’ai Lung were cheered by “the happy necessity of holding a first inquirers’ meeting”; and a few weeks later, in May, six converts were baptised, to the

* Miss Blatchley, Sunday, February 24th, and March 3rd, 1867.

great joy of those who had laboured so faithfully for their souls.

Only a fortnight after this the sorrowful tidings reached Hang-chau of the sudden removal of one of the members of the *Lammermuir* party, the first from amongst them to be called to higher service above. John Robert Sell, truly devoted and much beloved, passed away at Ningpo on May 18th, 1867. The providence of GOD, which called him Home so soon after his arrival in China, seemed indeed mysterious; but he had been much used on the voyage out amongst the crew of the *Lammermuir*; and his early death was a solemn incentive to those privileged to toil a little longer, bearing the burden and heat of the day.

From the very commencement of the work in Hang-chau special attention had been given to efforts by which the *women* of the city might be reached; and apart from the dispensary and ordinary meetings, a good deal was being done amongst them. In the spring Mrs. Hudson Taylor started a daily sewing-school, which proved to be a very valuable way of bringing numbers of women under steady Christian influence; and regular house-to-house visitation was also carried on by the ladies in all parts of the city.

“In many houses,” wrote Mr. Taylor, “and in every direction, our sisters have free access to the women in their own homes. These efforts are limited only by the number of labourers and the amount of time and strength that can

be given to this most important department. In its actual influence on the people at large I am strongly inclined to consider it the most powerful agency we have at our disposal, and I would draw particular attention to it, being convinced that its value can scarcely be over-estimated."



GROUP OF CHINESE WOMEN AND MISSIONARY LADIES.

"Our sisters are all as hard at work as their strength will allow. Had we the right workers and suitable accommodation, I believe that twenty more might easily find a sphere in Hang-chau to-morrow."*

The following interesting letter from Miss Faulding gives some idea of the opportunities met with in such work of bringing the Gospel home to the hearts of the people:—

"God is blessing us and opening up His way before us. On Saturday I got access to a nunnery, and had a long talk

* Mrs. Hudson Taylor, Hang-chau, June 14th, 1867.

with the nun in charge, the others all being out. It was the cleanest dwelling I have seen in China, and in beautiful order ; but there on a table in the middle of the room were the idols, five in number, with incense and a light burning before them ; and in front were footstools, on which, I suppose, hundreds of women have knelt to those wooden images. The nun herself did not fear me, as indeed *no* one does ; but she evidently thought that my proximity to the table was dangerous. I suppose she feared lest I should attempt what I certainly should liked to have seen her do—dash them all down to the ground.

“To the Chinese the adoption of Christianity involves some very practical questions : for instance, this nun, after listening for a while, said, ‘But I am eating idols’ rice’ ; and she was surprised and pleased to hear the woman I had with me reply, ‘Yes, and I eat GOD’s rice ; it is GOD who gives me all I have.’ . . .

“To-day a nice little girl of about thirteen came to take me to a new house. It was a large place, with a great many people in it. I was taken into a room, and soon had from ten to fifteen hearers ; but while in the midst of talking to them, a woman came and wanted me to go elsewhere. I went, and on inquiry found that I was in the house of a military mandarin, whose wife wished to see me. At the interview which followed her husband also was present. He knew something of foreigners and of the Roman Catholic religion, having been in Shanghai. He was pleased at my wearing the native dress, and asked what I ate. I told him rice and Chinese *ko-k’eo*. He seemed to know that foreigners drank coffee, and asked me a very significant question, which at first I could not understand, owing to his mispronunciation of an English word. He wanted to know if I took ‘bellandee.’ When, however, he said in Chinese, ‘Do you drink foreign spirits?’ his meaning was clear. His idea of foreigners evidently was that they were

brandy-drinkers. He manifested a good deal of interest in the truth ; said that he, as a captain, had caused the death of many men, and consequently felt that his sins were great. He asked, too, what money he would have to pay for forgiveness, and then how the righteousness of One could atone for the guilt of all. I had with me an elderly, earnest, Christian woman, and she asked the mandarin to come and hear the doctrine preached. 'For,' she said, 'you need not be afraid of the foreigners ; there are a good many natives present, and those who are not Chinese are at least *like them*—they all dress as such.'

"After some time I returned to complete my visit, so suddenly interrupted, in the other part of the house. They again listened attentively, and were most friendly. With mutual promises that I would revisit them, and that they would come to Sin-k'ai Lung, I was about to leave, when I was invited into yet another room. There I found a pleasing, middle-aged woman, who could read, and was evidently not of the lower class. Those who had been listening before came about me again, with others, till there were at least sixteen people present. After putting the Gospel before them, they wanted me to read from what looked to them like a foreign book. I read from my Ningpo hymn-book 'There is a happy land,' which is a great favourite, changing many words for their Hang-chau equivalents. Then they wanted me to sing, which I did. Some of them seemed particularly intelligent, and said they would like to see some foreign things ; so I promised them that they should, if they came to visit us. As I went out the people living opposite wanted me to tell them the doctrine, and again I had a little knot of hearers. Further on I had a talk with some women who had asked me in as I passed in the morning ; and then, before I could reach home, I had to sit down with six dear women who were working at their doorstep in a narrow lane.

“It is such a joy to be so welcome! I have only to go out and pass along the street, and houses are opened to me. Truly GOD is giving this people an ear to hear. Would that they had some one to go to them far more efficient than I! It seems wonderful that GOD should open so many doors to one who can only speak so stammeringly. Is it not that it may be made manifest that the work is *His*, and that all the praise is due to Him alone?”

The fact of the adoption of native dress was found to be a very real help in gaining access to the people, as many of the letters testify.

“Notwithstanding much that is said to the contrary,” writes Mrs. Hudson Taylor, “I am satisfied that our Chinese dress gives us a decided advantage. It brings us nearer to the people whom above all things we desire to *reach*—not to hold at a distance. I had some misgivings before leaving England about ladies wearing the Chinese dress, on this ground—that the Chinese despise their own women, while they respect foreign ladies. Would they treat us with the same deference, and should we have as much weight with them, were we to change our dress? But I have found no reason for retaining this misgiving; on the contrary, I am satisfied that force of character, education, and Christian principle give us an influence with the natives of both sexes, which neither wearing our own dress could impart, nor adopting the Chinese costume take away. For myself, I have been treated with quite as much respect in the latter as in the former. I know that those who



MISS BLATCHLEY IN NATIVE DRESS.

prefer the foreign dress think that it commands respect. Personally I cannot now hold this opinion—at any rate as far as inland places are concerned. It undoubtedly commands *fear*, but not respect; and far be it from us to wish to inspire such a feeling.”

And Mr. Taylor's own testimony is added in the following weighty words:—

“Of the value of wearing the native dress we have constantly accumulating evidence. 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 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 intrusted to

us than that of the true sympathy which identifies itself with those whom it seeks to benefit, and carries captive the *heart*. And to get close access to the hearts of the people is our great aim, to win their confidence and love our daily object. To effect this we seek as far as possible to meet them, in costume, in language, in manners. And, to us, this course is not only advantageous—it is indispensable. No lady in foreign dress could visit here as our sisters do in the native costume. And, moreover, we conceive that in this we are following the example of the great Apostle of the Gentiles, who became all things to all men that he might gain the more. Nay, further, that we are treading in the footsteps of Him who, to save men, became a Man; who, to minister especially to the lost sheep of the house of Israel, was made under the law—made one, in all points not sinful, with the objects of His ministry. It would have been a wonderful exhibition of condescending grace had our LORD JESUS, from heaven, spoken the leper clean; but far more wondrous, and far more touching too, was that grace which led Him to become man, and as man to lay His hand on the polluted one. Again, it is an undoubted fact that one of the principal objections which the Chinese have against Christianity arises from its being esteemed a foreign religion. Why not then remove, as far as possible, its foreign surroundings?”

Towards the close of May, in the midst of all

their busy work, the missionary party in Hang-chau were naturally reminded of the events commemorated by the first anniversary of their sailing from England, only one brief year before. It had been a year of many changes and much blessing, solemnised at its close by the removal from his earthly service of one of their number, the first to enter the immediate presence of the KING. In a brief but deeply significant letter penned to Mr. Berger at this time Mr. Hudson Taylor wrote :—

“ MY DEAR BROTHER IN OUR PRECIOUS LORD,—

“ More than a year has elapsed since we parted on the decks of the *Lammermuir*, but both you and I can still say,—of the past, ‘ Ebenezer ’; of the present, ‘ Jehovah-Nissi ’; of the future, ‘ Jehovah-Jireh.’* Thanks be to His grace.’

“ Burdens such as I had never before sustained, responsibilities such as I had not hitherto incurred, and sorrows compared with which all my past sorrows have been light—these have entered into my experience during this year. But I trust that I have learned, in some feeble measure, more of the blessed truth,—

‘ Sufficient is His arm alone,
And our defence is sure.

“ I have long felt that our Mission has a baptism to be baptised with. It may not yet be past. It may be heavier than we can foresee. But if by His grace *we* are kept faithful, in the end all will be well. May the LORD sustain and

* “ Hitherto hath the LORD helped us ” 1 Sam. vii. 12.

“ The LORD my Banner ” Exod. xvii. 15.

“ The LORD will provide ” Gen. xxii. 14

strengthen you, dear brother, in your department of this service ; such is our daily prayer."

How well it is that we cannot foresee the future, that it is ever veiled by the wise and tender Love that is leading us on gently step by step. "I have many things to say unto you, but ye cannot bear them now." And yet, as the shadow of coming trial fell at times upon the heart even then, was He not preparing them for the days so soon to be, in which they should learn, through depths of sorrow unknown before, to win the preciousness and prove the power of His own presence and all-sufficient grace, never so fully realised before ?

CHAPTER IX.

A SUMMER JOURNEY.

THE month of June was already well advanced before Mr. Hudson Taylor was again able to leave Hang-chau for some weeks of travelling in the interests of the work. This little evangelistic journey had been long looked forward to, and is possessed of a special interest as having been the first undertaken since the arrival of the *Lammermuir* party, first of so many that have since been accomplished in all parts of the eighteen provinces, and even beyond the Great Wall.

The city of Hang-chau stands on the estuary of the Ts'ien-t'ang river, a lovely, swiftly-flowing stream, which broadens out as it approaches the sea to between two and three miles in width. Inland from Hang-chau the traveller ascending the river takes a south-westerly direction, towards the neighbouring province of KIANG-SI, crossing a beautiful hilly region, and passing many important towns and cities by the way, all of which were at that time without the Gospel. Among the larger of these cities were Yen-chau Fu and Lan-k'i, two places

that Mr. Taylor and his companions, Messrs. Duncan and McCarthy, purposed visiting, with a view to commencing work in them both if possible. They took with them Tsiu Sien-seng* and two of the native Christians from Hang-chau, and left the great city behind them in the cool of a long summer day.

“As the evening was closing in,” writes Mr. McCarthy, “we were somewhat afraid of being too late for the boat; so, to secure our places, one of the servants went on before us. Like most of the boats travelling on rivers in China, this one was flat-bottomed—a large boat, about seventy or eighty tons burden, and covered with a semicircular roof of bamboo matted together, a material which successfully resists the rain. Of course ‘cabin’ is but a figure of speech, as it is all cabin or all deck, just as you may be pleased to call it: our portion was in front of the foremast. Our fellow-passengers we found some lying and some sitting about, others eating or smoking, and almost all chattering, the foreigners in *their* dress forming the staple subject of conversation. Meanwhile the boatmen were awaiting the arrival of one of our servants, and as soon as he came we started. Having taken our supper in truly primitive style, and commended ourselves to the care of our Heavenly Father, we settled down for the night, enjoying the beautiful moonlight, a strong, favourable breeze, and no mosquitoes.

“Toward morning we awakened to find that the wind had fallen, and five or six of the boatmen were towing with long ropes. Having refreshed ourselves with the usual Chinese wash in hot water, provided by the boatman for a few cash each, we had morning prayers together,

* Sien-seng is the Chinese equivalent for Mr.

the music of the well-known hymn 'There is a happy land' resounding through the boat, and drawing the attention of the passengers. Mr. Taylor having asked the LORD'S blessing, selected a portion of Scripture, and took the opportunity of preaching the Gospel, many of those present listening attentively, and evidently understanding what was said. About nine o'clock we reached the landing-place at Fu-yang, having travelled some forty miles since the preceding day. . . .

"Walking through the whole length of the city, we came to the landing-place of another passenger-boat, which was to carry us on the second stage of our journey. . . . This boat being considerably smaller than the previous one, and being also well filled with passengers, we were able to observe our fellow-travellers more closely than we had had occasion to before. I had often heard of lying heads and feet together; but we had now to practise it! The noise of rain outside, however, made us feel thankful for a good shelter. Had the matting been at all bad, we might have been really uncomfortable. A glance around us revealed some strange bedfellows. Next to Mr. Duncan lay a poor unfortunate, with chains around his legs, who was being conveyed from the province of HONAN down to the southern extremity of CHEH-KIANG for banishment. He had been an accomplice, it appeared, in some murder, and his sentence of capital punishment had been commuted to banishment. Opposite him were a couple of opium-smokers, who, as soon as every one else had settled down for the night, got out their lamps, and set to work to indulge their depraved appetite. At the other side, packed very closely, were five or six mandarins' servants, who with a few soldiers and other people, besides our own party, made the boat quite full enough. In the morning, rolling up our rugs, we had service, Mr. Taylor speaking from the fifth of Matthew."

That day the travellers reached Dong-li, a town most beautifully situated at the junction of a tributary stream, surrounded by bold rocky heights, and far-off, gently undulating hills beyond a quiet, lake-like expanse of water. There they were delayed for some days by heavy rains which flooded the river, making boat travelling dangerous; and an opportunity was thus gained of preaching the Gospel to the people of the place itself.

“While detained in the town,” continues Mr. McCarthy, “our place of blessing was in work; accordingly we again repaired to the tea-shop, preaching to a most attentive audience. One man, who appeared particularly interested, came in the evening to see us; he seemed a most respectable person, and as he spoke good Mandarin Mr. Taylor was anxious if possible to secure his services as a teacher. This person represented himself to be a doctor, going on business to Yen-chau Fu, our own destination, and afterwards to Hang-chau. He gave us a good deal of information as to the road and other matters, appeared anxious to help us in every way possible, and finally took his leave.”

When able to continue their journey, the same individual joined them on the boat, and proceeded with them through the beautiful pass known as the Chih-li Lung, towards Yen-chau Fu. Every opportunity was taken, by the way, of preaching the Gospel in the towns and villages bordering the river, in some of which great kindness was shown the missionaries, and an attentive hearing found for their message. At one place it was necessary to

purchase provisions, and the letter tells of a remarkable little procession back to the boat :—

“First came Mr. Duncan, his shaven crown protected by a white straw hat of considerable dimensions, covering head and shoulders as well, in one hand a palm-leaf fan, and in the other a live cock which we had secured for dinner. Next came Mr. Taylor with other purchases under his arms, and the same head-gear; followed by myself, with a thousand cash—change of a dollar—slung round my neck. Our gowns had once been white; but, alas! a week’s wear in travelling had changed their colour considerably. We were glad to get back to the boat, and were soon refreshed by some hot tea and bathing our faces in hot water.”

Of their interesting travelling companion we read further :—

“Just before reaching Yen-chau Fu he left the boat, promising to meet us again in the city, which is of considerable size and population, as far as one could judge from a hasty inspection. From the landlord of the house in which we are staying we have learned, however, that our friend is *the constable of this district*, and we have no doubt that his object has been to discover our business, and what reasons we had for visiting these different places. Our chances of securing him for a Mandarin teacher are small indeed! Time alone can tell the result of our intercourse.”

At Yen-chau Fu Mr. McCarthy was left alone for a while with one of the native helpers, to study the local dialect, and seek to gain a footing amongst the people; while Mr. Taylor and Mr. Duncan went on to Lan-k’i, a busy, important, and notoriously wicked city, at the junction of two branches of the

river some distance beyond their last stopping-place. Of this part of the journey Mr. Taylor writes :—

“Brother Duncan and I left Mr. McCarthy yesterday alone—yet not alone—at Yen-chau Fu. May the LORD keep him in peace and safety and help him in the study of the language. It is of course premature to offer any opinion as to whether we may be able permanently to occupy this Fu; we can only try and pray, as we have prayed and tried. Of one thing, at least, we are sure—we have daily preached the Word in the tea-shops and streets, and have sold many portions of Scripture. This seed cannot fall to the ground; this work done cannot be undone; and the future is with the LORD. . . .

“I trust that during this year we shall be able to commence several new stations. Mr. Meadows is going with Mr. Jackson to try and obtain an opening in another of the unoccupied Fu cities of this province; after which I hope to go with him into the adjoining province to see how the land lies. It is now the twenty-third day since we left Hang-chau, and nearly ten days since we had any tidings. Absence from so large a family of old and young at this time of year, and with whooping-cough in the house, casts one much on the LORD. But this, after all, is the position both of peace and safety.”

It was evening when Mr. Taylor and Mr. Duncan reached Lan-k'i, and they spent the night moored amongst its crowded shipping, hoping to find a lodging on the morrow somewhere in the town. But this was not easy of accomplishment, for the place is always full and busy; and the native helper returned unsuccessful from the search. Later on in the day, however, while taking a meal in one of

the eating-houses that abound, a man from Ningpo, hearing the foreigners speaking his native dialect, became interested in them, and began to converse. He proved to be well acquainted with the place, and at Mr. Taylor's request gladly found them a lodging.

And here, after a few days spent in preaching the Gospel throughout the city, Mr. Taylor left Mr. Duncan alone with his native helper, and started on his return journey to Hang-chau in the early dawn of a hot midsummer morning.

Going down the river on one of the passenger-boats, Mr. Taylor found time to write a few lines telling of Mr. Duncan's circumstances and surroundings at Lan-k'i:—

“I left him in what *we* consider comfortable lodgings for travellers: that is to say, there is a roof over his head, more or less leaky of course, but still a roof; a floor under his feet, and not a floor only, but rich accumulations of dirt in addition, which might only be partially removed by continued exertions. There is also a window-shutter at one side of the house, if no window; and being so well supplied in this respect, it would be a very uncalled-for censure were we to complain of the absence of both door and window at the other end of the room; and the more so as, in the event of the rain beating in beyond endurance, it is easy to nail up a few pieces of matting, which lie folded together awaiting such an emergency. The room labours under the slight disadvantage of lacking a chimney, as our poor eyes well know when the worthy old cook prepares our simple meals. In this respect, however, it is only like every other room of the kind in this place, and I may add in all other places here. As to its furniture, it contains, or did contain, five

bedsteads, for Mr. Duncan and myself, Tsiu Sien-seng, and our two servants—we have two with us, because when separating we each need one. These bedsteads are made of two bamboo trestles—value threepence the pair—and unplanned deal planks, or a bamboo frame resting upon them. On these, being inclined to make them as comfortable as possible, we spread each his railway-rug for softness, covering it with a mat for coolness' sake. This, with a pillow and mosquito-curtains, completes our bedding. Besides these articles for the night, we boast a table, a stool, and a plank supported by two trestles instead of a form. And I must not forget to mention that, not satisfied with the above supply of furniture, Mr. Duncan has gone to the lavish expenditure of sixpence, and purchased himself a chair! I think I have now enumerated most of the contents of the room—the stove is carried in and out as occasion requires—and yet I fear you will only be able to form a very poor idea of our position after all. The LORD has prospered us in enabling us to get a native teacher, and Mr. Duncan is hard at work with him. It is his intention to go out each afternoon to the temples and tea-shops to sell portions of Scripture and tracts, and to talk to the people.”

Travelling by passenger-boat, Mr. Taylor did not lack opportunities of preaching the Gospel even while on his journey ; and in the same letter he adds :—

“ In the evening, our boat being lashed to another going the same way, all the passengers of the two boats were collected together, and I preached to them until I was tired, and supposed that they would be too. After a short prayer I concluded ; but no one moved away. They seemed to want to hear more of this new story. I commenced again, and after talking for a long while again ceased. Still no one moved. A few leading questions were asked ; and once more I spoke to them at great length. Finally, fearing

that I had taken cold, and quite wearied out, it was I who had, after urging on them the immediate importance of turning to CHRIST, to remind them of the lateness of the hour, and suggest that it was time to retire."

On his return to Hang-chau Mr. Taylor found the work prospering, and amongst the Christians themselves a growing spirit of concern for the spread of the Gospel. This little company now numbered eighteen members, and there were also fourteen candidates awaiting baptism. Feeling that a suitable time had come for more definite organisation of the growing band of native Christians, the missionaries had the joy of ordaining their long-tried and much-loved helper, Wang Lae-djun, as pastor of the Hang-chau Church; and three others were at the same time appointed as deacons to help in the work.

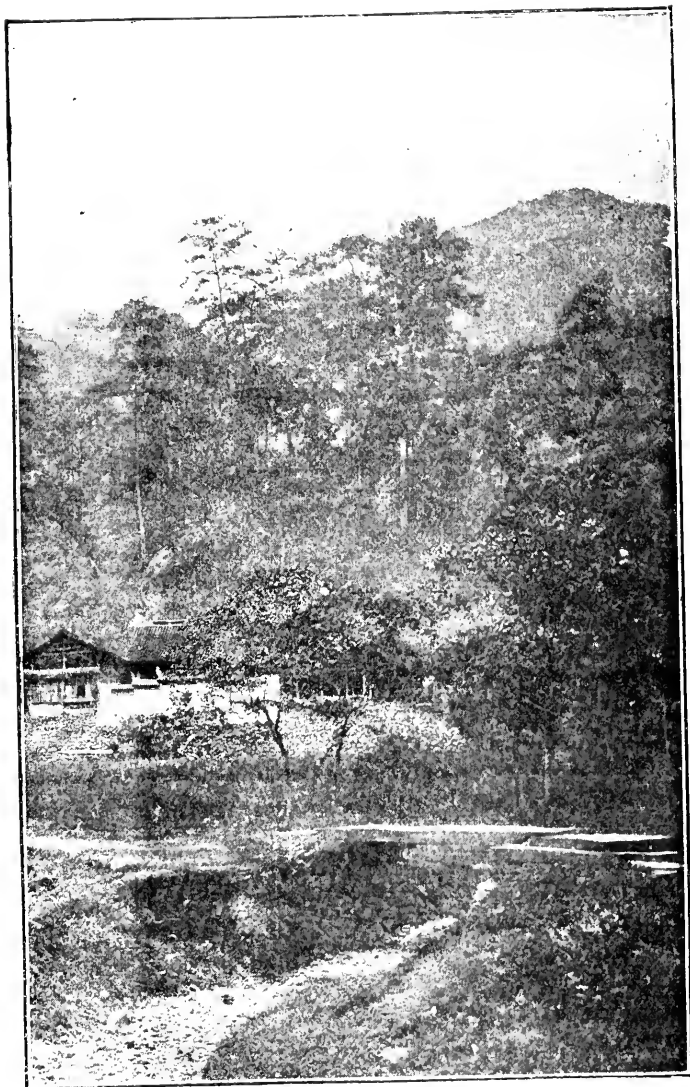
Wang Sien-seng even then was an experienced as well as an earnest Christian. He had come with Mr. Taylor to England in 1860, and had won the affection and esteem of all who knew him there. To this day he remembers with unchanging regard the dear friends whose kindness so impressed him on that visit, more than thirty years ago. Many of these have long since passed away from scenes of earthly service, but the faithful old pastor still continues his unwearied labours amongst his loved flock in Hang-chau, ably assisted now, however, by his gifted and devoted son-in-law, Ren Sien-seng.

CHAPTER X.

"SAFE IN THE ARMS OF JESUS."

THE heat of that first summer in Hang-chau was very great, and not long after the ordination of Wang Sien-seng, feeling that they could be spared for a while from the city, Mr. and Mrs. Hudson Taylor, who were much needing rest, took a little party with them, and went away for a few days by boat amongst the quiet hills to a temple in which they had rented accommodation. Of this brief summer journey—so memorable, as it proved, in the unerring providence of GOD—Mr. Taylor and others give the following touching record :—

“It was Saturday night when we reached our destination, and too late for the party to land ; so we spent Sunday in our boats. Towards evening, as the sun was beginning to set, we went on shore, and my dear children and I walked together to the woods, that we might have some quiet prayer under the shade of the trees. On the way my eldest child, a little girl of only eight years old, saw for the first time a man making an idol. The sight grieved her to the heart. She looked into my face and said, ‘Oh, papa, that man does not know JESUS! He would never make an ugly idol like that if he knew JESUS. Do tell him about JESUS!’ I had not so much faith as to the result of the message as my



A MOUNTAIN PASS IN CHEH-KIANG.

dear child had ; but I stopped and told the man the story of GOD's great love in the gift of His Son. Then we went on our way ; and the man went on making the idol.

"After we had gone a little distance we sat down under the trees, and I said to my dear child, seeing that her heart was burdened, 'What shall we sing, Gracie dear?' She said, 'Let us have "Rock of Ages, cleft for me."' We sang the hymn, and then I said to her, 'Will you pray first?' She did so ; and I never heard such a prayer as she offered. She had seen the man making an idol ; her heart was full ; and she prayed to GOD on his behalf. And the dear child went on and on, pleading that GOD would have mercy on the poor Chinese, and would strengthen her papa to preach to them. I never was so moved ; my heart was bowed before GOD ; words fail me to describe it.

"Next morning I was summoned away to see a sick missionary at a distance, and had to leave my loved ones. When I came back my dear child was ill and unconscious ; and she never recognised me again. Those prayers for the poor Chinese were almost the last words I heard her speak."

"Very solemn and touching were the hours that passed as we watched around her dying-bed," writes one who was present. "Mr. Taylor began hymn after hymn, though sometimes his voice almost failed ; and dear Mrs. Taylor, wearied with watching, bent over the unconscious little one she so tenderly loved."

To a dear friend at home, whose heart was one with theirs in joy and sorrow, Mr. Taylor wrote :—

"I know not how to speak to you, nor how to forbear I seem to be writing almost from the inner chamber of the King of kings. Surely this is holy ground ! I am striving to pen a few lines from beside the couch on which my darling little Gracie lies dying. . . . Our flesh and heart fail,

but GOD is the strength of our heart and our portion for ever.

“It was no vain or unintelligent act when, knowing this land, its people, and climate, I laid my precious wife and children, with myself, on the altar of consecration for this service. And He whom so unworthily and with much weakness and failure we have been seeking to serve . . . has not left us now. ‘Ebenezer’ and ‘Jehovah-Jireh’ are still precious words.”

And then later:—

“Beloved brother, the Lord has taken our sweet little Gracie to blossom in the purer atmosphere of His own presence. Our hearts *bleed*; but

‘Above the rest this note shall swell:
Our JESUS hath done all things well.’”

* * * * *

“When all was over,” continues Miss Bowyer, “it was truly wonderful to see the calmness with which preparations were made for returning to Hang-chau; and at midnight—three hours later—Mr. and Mrs. Taylor, Miss Blatchley, and Mr. Williamson started with their precious charge and reached the city at dawn, no one suspecting what they carried.

“We all followed next day. Our loving Father, who had ordered everything so wisely and well, though He was not pleased to spare the trial, granted us cooler weather, which has continued ever since. I never saw anything look so lovely as dear little Gracie did the evening following her death. It was the sweetest expression of countenance one could behold on earth. . . . May GOD sanctify this and every other trial for the deepening of His own work in our souls and the furtherance of His cause in this land!”

"THEY THAT WEEP AS THOUGH THEY WEPT NOT."

I COR. vii. 29, 30.

"It does not say they are *not* to weep, but they are to act, to labour, to live, as though they had no cause for weeping; go on steadily denying self and pleasing CHRIST, just as though their hearts were not broken; not fixing their eyes on the wound, but covering it—if needs be—to all but JESUS, and walking on, on.

"'They that weep as though they wept not,'—not that they are not to weep; but there is for us in JESUS a power to live above the weeping; while the heart bleeds, to live as though it bled not; while the whole soul is shaken, as with an earthquake, by some trial from which there is no escape, for which there is no mitigation, still to be a comfort and steadfast help to those around.

"If GOD has denied the luxury, or taken it away, of a human sympathising heart to weep upon, there is still the secret chamber, where we may occasionally find, though alone, the relief of tears; and tears wept on JESUS' bosom *ought* to be as great a relief as those shed in the arms of an earthly beloved; and surely they leave more power to go out and stand before others 'as though we wept not.'"

EMILY BLATCHLEY.

CHAPTER XI.

PIONEERING DIFFICULTIES.

DURING the long, hot, summer days, while steady progress was being made in Hang-chau and the other settled stations, efforts were not wanting to open up new regions to the Gospel, nor were they without success.

Early in July Mr. Meadows accompanied Mr. Jackson to the beautiful city of T'ai-chau, capital of a prefecture containing a population of over a million, amongst which no missionary had ever laboured.

Travelling by water from Ningpo to Fung-hwa, they were able to pay a little visit to Mr. and Mrs. Crombie *en route* ; and from thence continued their journey nearly a hundred miles in a southerly direction, to T'ai-chau itself, standing on the northern bank of its beautiful river, and surrounded by the lofty hills of that picturesque region.

They entered the city as the sun was going down, and made their way to one of the temples on the hill, where they were thankful to rest after the

long journey in the heat of the day. The old abbot of the place received them very kindly, bringing fruit for their refreshment, and ordering a room to be prepared in which they might sleep. No serious difficulty was experienced in obtaining a house in T'ai-chau ; and before long Mr. Meadows was able to return to Ningpo, leaving Mr. Jackson with his native helper in charge of the new work. Great multitudes of people thronged the little chapel day by day, and at one time it appeared as though serious disturbance might be imminent ; but the LORD was with His servants, keeping them in peace and safety ; and a visit later on from Mr. Hudson Taylor greatly aided in strengthening friendly relations. He found Mr. Jackson living in thoroughly Chinese style, and making good progress with the language. After a while Mr. and Mrs. Cardwell came over to join Mr. Jackson, who continued his labours in T'ai-chau without serious interruption, until in 1870 he went still farther south to help Mr. Stott in his steadily growing work.

Soon after the city of T'ai-chau was thus opened to the Gospel, Mr. Duncan, who had returned from Lan-k'i, started upon another missionary journey. Turning his steps northward *viâ* the Grand Canal into the province of KIANG-SU, and passing many populous places on the way, he found himself at the great city of Su-chau, famous all over China in the characteristic proverb, "Above is Heaven ; below Hang-chau and Su-chau" !

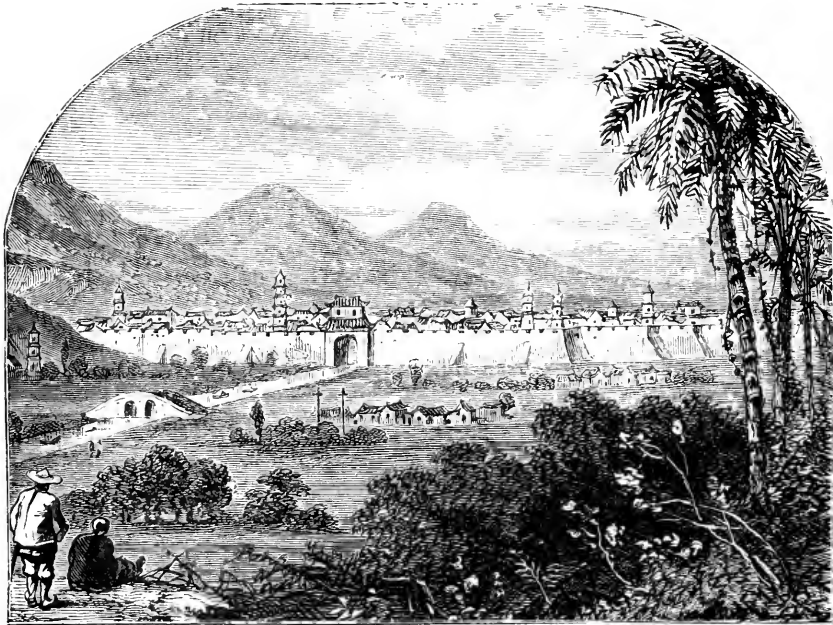
“It is an immense city,” wrote Mr. Duncan, “and has a large population of precious souls to be cared for. . . . Our boat stopped at the ‘Granary Gate,’ where there is a greater concourse of people going in and out than I have seen at any other place yet visited. The masses are overwhelming as they pass, thousands upon thousands! . . . Since coming here I have indeed realised more than ever before the vastness of the numbers without the Gospel. On the way how sad it was to see the inhabitants of so many towns and villages destitute of the only blessing that can bring true happiness!”

From Su-chau Mr. Duncan passed on to the city of Chin-kiang, at the junction of the Grand Canal with the river Yang-tse. This he found to be another large and populous centre without any resident missionary, none being found at that time nearer than Shanghai and the coast.

From Chin-kiang the traveller continued his journey by native boat up the mighty river to Nan-king, twice capital of China, which was his destination. This great city, enclosed within its far-reaching wall of thirty-five miles in circumference, had suffered much from the devastations of the rebellion. For more than ten years it had been the headquarters of the T'ai-p'ing host, and only three summers before Mr. Duncan's visit had the fall of the rebels been signalled by the recapture of the city and the massacre of seven thousand of them within its walls. Desolated thus by carnage and war, Nan-king was only beginning to recover its grandeur and prestige as a notable centre of

learning, commerce, and arts. No settled missionary work was being carried on amongst its large population, and great difficulties awaited the lonely stranger who had come as a pioneer with the Gospel. The following interesting record from Mr. Hudson Taylor's pen conveys some idea of the hardships that had to be encountered in those early days, and well illustrates the simple faith and unswerving devotion of the quiet Scotch missionary who was privileged to be first to settle in this needy sphere :—

“The city of Nan-king was first visited by our brother George Duncan in September 1867. It then contained about half a million inhabitants; and his heart was moved



CITY OF NAN-KING.

with compassion as he beheld the multitudes passing to and fro as sheep having no shepherd. He was led to determine to live and labour for them. The authorities, professedly favourable, sent secret orders to every householder and innkeeper not to harbour him. He succeeded, however, in making terms with the priest in charge of the Drum Tower, who allowed him to remain from sunset to sunrise in one of the upper rooms of that building. It being a place of public resort, he had to roll up his bed and leave early in the morning. His meals he took in public eating-houses; his only resting-places were the tea-shops; and all day long he spent his time in preaching the Gospel and selling tracts.

“After continuing this sort of life for a considerable period, the authorities concluded that our brother was a harmless sort of man, and ceased to take notice of him. Then he was able to rent half a house in a quiet part of the city. The premises consisted of one large room upstairs and one below; and Mr. Duncan’s share was a strip, six feet wide, partitioned off each of these rooms, with a small separate staircase leading to the upper one, which it involved some little risk to ascend. Every sound in one part of the house was perfectly audible in the other—a circumstance that was highly favourable to gaining an acquaintance with the pure colloquial, but that scarcely secured all that a bachelor of quiet disposition might have desired had he had any choice in the matter. Mr. Duncan was very thankful, however, to have two rooms of his own. The lower apartment—some twenty feet by six—he used as a preaching-place, putting a narrow bench along each side, and having a chair and a table at the top.

“Time passed on, and all his efforts at Nan-king, mine at Hang-chau, and those of a mutual friend in Shanghai to discover a method of remitting money to our brother proved unsuccessful. I urged him to come himself for a

further supply ; but he felt sure that if he left the city the authorities, who chose to ignore his presence, would certainly prevent his return ; and he would not forego his hard-earned advantage. He determined to seek first the Kingdom of GOD, and to trust that in some way or other the LORD would supply his needs.

“ I confess that I was not as happy as he was about the matter, finding it more difficult to trust for him than he did for himself. When, therefore, the money I had sent off was again returned to me, I felt sure that he must be in want ; and having no trustworthy messenger by whom I could forward it direct to Nan-king, I began very earnestly to pray for immediate help in the matter. Our little band of missionaries were all scattered in various directions, but GOD brought Mr. Rudland back to Hang-chau just at this juncture to consult about a question of extension ; and when he heard of brother Duncan’s circumstances, he agreed to postpone his own matters and take the money.

“ After a few words of prayer, we sallied out together, found and came to terms with a boatman who wished to go to Nan-king, and in a very short time I saw them start with a fair wind on their long journey of ten days or a fortnight. They were remarkably prospered on their way, to the surprise of the boatman, who said to Mr. Rudland that his GOD must be the GOD of the winds, for whichever way the Grand Canal might turn they had a fair breeze. They therefore passed Su-chau much sooner than had been expected, and made good progress until half-way between that city and Chin-kiang ; but on reaching this point Mr. Rudland found to his dismay that the bank of the canal had given way, flooding all the low-lying districts around, and that it was impossible to proceed. On asking the boatman what was to be done, he learned that they might have to wait there a month, until the authorities repaired the banks of the canal. This evidently would not do. Inquiries in the



MR. DUNCAN.

city, however, elicited that there was a bridle-path through the fields by which two or more days might be saved in the journey. A donkey was hired for the overland route, the result being that Nan-king was reached several days earlier than it could have been had the canal not broken down.

“But what had been Mr. Duncan’s experience meanwhile? He had gone on quietly with his work, his Christian servant economising as much as possible, until his last coin was spent. After breakfast one morning the servant told him that there was nothing for dinner, and asked what was to be done.

“‘Done?’ said Mr. Duncan; ‘we must trust in the LORD and do good, so shall we dwell in the land, and verily we shall be fed.’

“Taking up his handful of tracts and books, he was about going forth to his day’s work, when his servant, with many apologies, asked him to accept as a gift from himself five dollars, which he had saved from his wages, adding that he knew he would not take it as a loan, with his conscientious objection to being in debt. Mr. Duncan hesitated, and said to him, ‘Now, are you not really giving it me as a loan after all? If you are saying to yourself, “Mr. Duncan’s remittances are sure to come to hand some day, and then he will doubtless repay me,” practically it becomes a loan, and to take it would be to live upon anticipated income. If I accept it

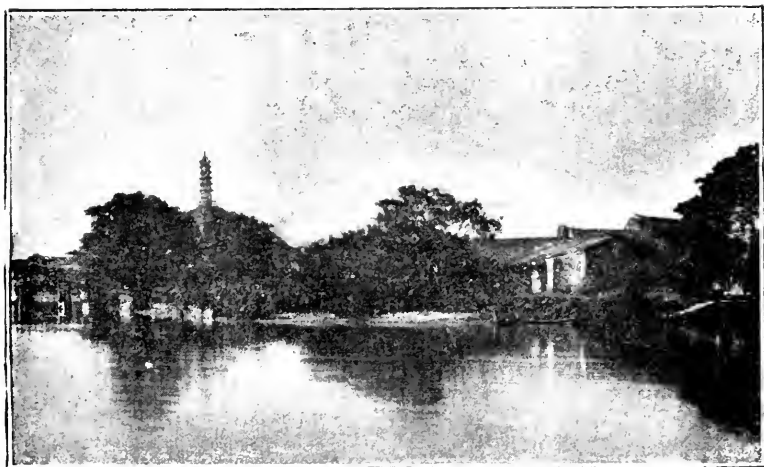
from you as a gift, I shall never return it, whatever money comes in; your reward shall be in heaven, not on earth.' Upon being assured that the man wished it to be an offering to God, Mr. Duncan accepted it, and they lived upon it together.

"Few men knew how to make money go further than Duncan, and in this he was well seconded by his servant. Nevertheless, the five dollars also came to an end, and again one morning after breakfast the servant repeated his question, 'What is to be done?' adding that his own wages were all spent, and that he was now as poor as his master. With the same encouragement to trust in God and go on with his work, Mr. Duncan took his books and went out for the day. In the course of that very day, however, Mr. Rudland arrived with the money, to the great delight of the servant; and learning their position, saw very clearly why the canal had been allowed to break and his arrival hastened.

"As evening drew on the servant began to look down the long street; and when in the distance he recognised his wearied master coming slowly home, he ran half-way to meet him, saying, 'It's all right, sir, it's all right; the dinner is ready. Mr. Rudland has come and brought the money.' Putting his hand on the man's shoulder, Mr. Duncan said, 'Didn't I tell you this morning that it was all right? It is always right to trust in the LORD and do good; so shall we dwell in the land, and verily we shall be fed.'

"Soon after this Mr. Duncan succeeded in renting a more comfortable house, and might perhaps have remained there in peace had not the occurrence of a fire next door drawn the attention of the authorities to his position. So much pressure was then brought to bear upon the second landlord that Mr. Duncan thought it wiser to retire to his first quarters once again, and months elapsed ere the house was finally secured in which he lived and laboured until his return to England."

Although Mr. Duncan, having settled thus in the great city of Nan-king, was unable to revisit Lan-k'i, the scene of his faithful labours during the previous summer, it is interesting to notice that his brief residence in that busy centre had not been without permanent result in blessing. More than five years passed away, and the untiring efforts of this devoted missionary had at length completely broken down his health and compelled his return to England, when a man, deeply interested in the Gospel, arrived at one of the out-stations connected with the Hang-chau Church, to inquire the way of GOD more perfectly. It appeared, upon inquiry, that he had first heard the Gospel nearly six years before, at Lan-k'i, from a tall foreigner, who, with his Ningpo teacher, had spent some weeks there one summer-time, and had talked to him about the Saviour of the world. Ever since then the man had given up his idolatrous practices, and sought to worship the one true GOD, "who had sent His Son to die on the cross for the sins of men." Finally he had come to learn more, and to cast in his lot with the people of GOD. It was fruit found after many days. Both Mr. Duncan and his devoted helper, Tsiu Sien-seng, of Ningpo, had long since passed away from the neighbourhood, and both also had well-nigh run their earthly course, ended their earthly service, when the LORD thus graciously set His seal upon their ministry, giving them the joy of knowing of this one soul, at any rate, saved at Lan-k'i.



CITY OF WUN-CHAU.

Towards the close of the year, shortly after Mr. Duncan's settlement at Nan-king, the friends at Hang-chau were cheered by a pleasant little visit from Mr. Stott, who came over from Ningpo to consult Mr. Taylor about plans for extension. It was decided then to attempt the opening of Wun-chau Fu—an important city in the south of the province of CHEH-KIANG, capital of a department containing fully a million people, amongst whom no evangelist, native or foreign, had ever resided; and Mr. Stott was commended to GOD for this work. In the end of November he left Ningpo on his overland journey; and passing through Fung-hwa, came to T'ai-chau, where he found Mr. Jackson quietly established in the new station. For the rest

of the journey Mr. Jackson became his companion ; and together they travelled south through the lovely mountainous region lying between the T'ai-chau and Wun-chau rivers, until they reached the city itself, charmingly situated on the southern bank of the stream, connected by numerous waterways with the busy, populous plain beyond, that afterwards became for so many years the scene of Mr. Stott's earnest and fruitful labours.

With some little difficulty the brethren obtained accommodation at an inn, where Mr. Stott, with his native helper, remained alone, after Mr. Jackson's return to T'ai-chau. The trials encountered in opening Wun-chau to the Gospel were neither few nor small ; but by the grace of GOD His servants were preserved in hours of danger, enabled to live down opposition and prejudice, and by degrees to win their way to the hearts of the people. The story is best told in Mr. Stott's own words. Of the city he writes that it is the most perfect and beautiful he had yet seen in China :—

“The rebels did not get into it, so it is preserved uninjured, and is probably a specimen of what Chinese cities used to be before the rebellion. But the idolatry is appalling. . . . In this proud place of glittering temples they reckon their gods to be of a superior order, since they saved the city of ‘Great-good-luck’ and ‘Golden-glory’ from the ravages of the T'ai-p'ings. Oh that God's own richest blessing might soon visit us, and give us souls for our hire !”—A prayer abundantly answered in the after-history of the work.

Of the missionaries' first trials and successes we read :—

“During the time Mr. Jackson was with us we were making efforts almost daily to rent premises ; and when he left I continued the attempt, nearly succeeding several times. At last, after having seen and negotiated about a number of places to no purpose, I was getting disheartened, and would have taken almost any kind of accommodation, when one day a Ningpo man came to the inn and offered to rent me a house. I went to see it, made a bargain, got the papers drawn out, and paid down a year's rent, charging the man not to tell any one about it. It was settled on a Saturday evening, and we kept quiet till Monday morning, January 20th, 1868, when I took possession.

“As soon as the ‘di-pao’—a petty official holding about the same rank as a policeman—who had already foiled us once or twice, heard of our having at last succeeded, he redoubled his efforts to eject us. He and another ‘di-pao’ sounded their alarm-gongs throughout their districts, gathered together all the bad characters they could find, and set them on us, to drive us from the city once and for all. . . . At the outset they had a good deal of heart in their work, and seemingly no small amount of confidence. I must confess I was taken by surprise when they all rushed in at the gate, till the house and yard were nearly full. There could not have been fewer than three or four hundred about us, and such a sight of rags and wretchedness I had never seen in China before. There I was, and there were they, face to face, each of us trying to make the best of our time ; but to their credit be it said, that when they left very few things were destroyed, and I have to acknowledge with a grateful heart to God that I sustained little or no bodily hurt. I was enabled to keep collected and to speak calmly to them, which had some effect in my favour.

“Having got possession of the house, I repaired a few

of the worst breaks in it, put a notice on the door that I was going to open a free school, engaged a teacher, and named a day on which it would be commenced. The day came, the teacher arrived, and about midday one scholar made his appearance. A day or two after more came; but they were very irregular in attending. Later on I offered, as an inducement, to feed and provide beds for any who would come to study and remain on the premises. Only two responded to that invitation. After a while I gave dinner to all the day scholars, and most of them tried to wait for supper too. This plan was a popular one, and the numbers soon increased to thirty or more. Still they were not regular in their attendance. The parents were afraid to let them remain more than a few days at a time; they would come and take them away for a

while, and afterwards bring them back again. By this time I had got a pretty fair beginning; and thinking the worst was over, was more hopeful. But one day the outside scholars did not come in, some of those who had remained with us left, and by the afternoon all were gone but one. The reason was, that a report had spread that a steamboat was lying in the river, ready to carry the boys away to some far-off country to pound them into medicines.

For some days there was not a boy on the premises; but the teacher always came, sat in his chair, smoked his pipe, and was soon fast asleep.

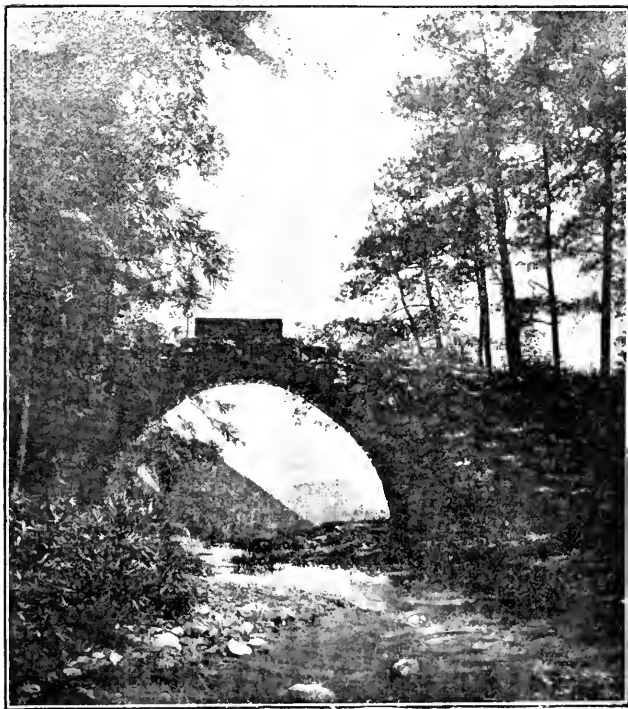


MR. STOTT.

“From the time I reached Wun-chau until I entered on our present premises, my experiences were very varied. For several months I was scarcely ever out of troubles, and was, moreover, under a great disadvantage in not being able to speak or to understand the dialect of the place. . . . These trials have now passed away ; but sometimes, when I pass the door of the first house, old scenes will return to my memory. . . . Only the day before yesterday I passed the place, but scarcely any one took notice of me, except that the people sitting in their doorways, weaving mats, etc., remarked as I went by, ‘There goes the foreigner,’ some of them bestowing on me a nod of recognition, which I returned. A quiet people they are to live amongst, if they are not hounded on to deeds of violence by their teachers and officials ; but when they are, they are capable of any atrocity, not to outsiders only, but towards each other. . . .

“While I lived in the first house, there were a few who professed an interest in the Gospel, two of whom asked for baptism. They did not prove sincere, but they cheered me for the time being. . . . The case of one of the boys I might also mention, who was brought into the school under peculiar circumstances. His father had died some time before, and he was left in the care of an elder brother, who was an opium-smoker. The boy was fifteen years of age, but unable to do anything for his own support. His right side was paralysed from his birth ; he could only walk short distances with difficulty, and his right hand could not grasp anything heavy. I daresay his brother was glad to get him off his hands in any way. In appearance he was not a promising lad ; but though he did not know a letter when he came, he sat at his books in real earnest every day. His progress was slow, but sure. Gradually his intellect began to expand, and at the present time there is hardly any subject I can bring before him

that he is not soon able to cope with. . . . By his quiet demeanour he has a good influence on others, and for nearly four years he has been a consistent Christian. Last Lord's Day, May 4th, 1873, he preached in the afternoon, and held the close attention of over three hundred people for nearly an hour. I could not describe the thrilling pleasure I felt as I sat with him on the platform while he was preaching. I saw again the picture of a ragged, sad-faced boy, with straw sandals, and turned to compare it with the open, intelligent countenance beside



BRIDGE NEAR WUN-CHAU.

me; and as I listened to the tones of his soft, musical, yet manly voice, setting forth JESUS CHRIST and salvation through Him, and pleading with all, old and young, to believe and trust in His holy name for the forgiveness of sins and life eternal, it was conclusive evidence to me of the truth and power of GOD'S Word. May the glory be ascribed to Him to whom alone it is due!"

Thus the year 1867, that had commenced with such earnest prayer for the extension and progress of the work, closed, by GOD'S blessing, with the opening of this important city of Wun-chau to the Gospel, having witnessed also the successful occupation of Siao-shan, T'ai-chau, and Nan-king.

"During this year, therefore, the number of our stations was doubled; and while, at its commencement, the distance between the most remote of the four we then possessed was only four days' journey by ordinary conveyance, its termination found Mr. Duncan at Nan-king fully twenty-four days' journey from Mr. Stott at Wun-chau." And the Mission, moreover, had crossed the border of the only province in which it had hitherto been located, extending its operations, through Mr. Duncan's efforts, into KIANG-SU.

And while prayers for the growth and outward development of the work had been so remarkably answered, spiritual blessing and power were also given, and deeper heart-longing experienced for the salvation of precious souls.

Writing at the close of the year from Hang-chau,

Miss Faulding expresses the spirit of all the workers when she says :—

“ Do pray that we may each one be drawn close to the Saviour, and be kept walking with Him in such sweet fellowship that for us to live may be CHRIST. Then, oh what wonders should we see ! My heart is filled so with joy that I am here, and here among the people as one of themselves to a great extent.

“ Instead of having difficulty in gaining access to the women, they come themselves for us, day after day, saying, ‘ Fuh Ku-niang, we want you to come to our house and teach us about the religion.’ . . . It is so hard to have to say sometimes, ‘ I cannot come to-day,’ though I always add that I will come as soon as I am able.

“ Sometimes I wish that my whole time could be spent in visiting, at others that I could give at least half my day to the school ; for we do long to see native preachers raised up there, and the boys want training. Then, again, we need books so much that if one could spend several hours daily with the teacher it would be a great help.

“ The work just seems overwhelming, taking this city alone ; and how much more so when one looks beyond to other provinces, full of cities, where there are no missionaries ; and look beyond we must. Their destitution in the light of eternity seems awful, and it stares us in the face. Human effort cannot compass the need ; nothing can, short of Divine power. So do pray. Oh, we need to

agonise with GOD about it! May He make us really in earnest. How can we trifle, how can we be listless, with His unfailing promise that if we ask we shall receive? . . .

“I feel quite sure that if missions are not a success, *they might be*. People speak of the progress of truth being slow, and thus hide the Church’s guilt. . . . CHRIST takes hold of the world by us, but we are such choked-up channels that the streams of the Water of Life can hardly flow. I cannot believe that GOD wills the progress of truth to be slow. One longs for men of strong purpose, whose whole being is wrapped up in the love of CHRIST, with a determination to make the salvation of souls their life-long end. Do pray that I may live as I realise missionaries ought to live; that a deeper devotion may be kindled in us all; that we may know more of what it is to be crucified with CHRIST, and risen again to live only unto Him.”

CHAPTER XII.

NEW DEVELOPMENTS.

“THE new year, 1868, was commenced, as previous ones had been, with fasting and prayer; and large desires were felt by all that, during this year, some decided steps might be taken towards the accomplishment of our cherished purpose of carrying the Gospel into some of the wholly unoccupied provinces. Nor were these desires and prayers in vain.”

The month of January saw the first advance, when Mr. Crombie, going southward from Fung-hwa, forty miles to Ning-hai, succeeded in obtaining a settlement there, and thus opened another centre of Gospel light.

About the same time Mr. Meadows, accompanied by Mr. Cordon, started in a northerly direction, and following Mr. Duncan's steps of the previous year came to the important city of Su-chau, provincial capital of KIANG-SU. Here they were enabled to rent a house, thus establishing a station upon the Grand Canal, half-way between Hang-chau and Chin-kiang, a free port on the river Yang-tse.

Up to this time Hang-chau had been the head-

quarters of the Mission and Mr. and Mrs. Hudson Taylor's own home. Now, however, changes were beginning to come over the work, and preparations had to be made for its transference, in that city, to other supervision, while Mr. and Mrs. Taylor themselves undertook a forward movement towards the interior of the neighbouring province of KIANG-SU.

Mrs. Cordon and the Misses McLean were destined for the new station on the canal. Boats were therefore engaged for Su-chau in the first instance; and with Miss Blatchley, Mary Bell, and the children, Mrs. Taylor prepared to accompany them. Spring-tide had come again, and all the familiar scenes were looking their loveliest when the little party bade farewell to the old home, and late one Friday afternoon made their way out of the great city. It was a long farewell for some, at any rate, of those who left that day. Many eventful years were to elapse ere the children should revisit the spot endeared to them by memories of that beloved mother, long since entered upon higher service above, who never returned again to the scene of her faithful labours in those early years of trial and blessing at Hang-chau

Soon after they reached Su-chau, Mr. Hudson Taylor joined the little party; and making only a brief stay, they continued their journey up the Grand Canal, leaving the Misses McLean with Mr. and Mrs. Cordon to carry on the newly opened work.

Towards the end of May, the city of Chin-kiang



MR. W. D. RUDLAND.

was reached, situated at the juncture of the northern and southern portions of the canal with the great river Yang-tse. This large and busy place, containing a mixed population of Chinese and Tartars, numbering fully one hundred and fifty thousand, was found to be without any resident missionary, although possessing a small foreign community in consequence of its being an open port. The importance of Chin-kiang as a mission centre was at once impressed upon Mr. Taylor's mind, and

he decided to seek premises for a station to which Mr. Rudland might transfer the Mission presses from Hang-chau, and which might become the headquarters of an advance movement towards the interior. Three thousand miles from the far west flows the great river passing beneath the very walls of the city ; while north and south from the same point stretches the broad highway of the Grand Canal, connecting Pekin with Hang-chau at the extremes of its course of over six hundred miles. No better place could be chosen for the new headquarters of the Mission ; and Mr. Taylor set to work at once to find a suitable home.

Careful investigations resulted in the discovery of premises that appeared satisfactory ; and after nearly a month of elaborate and patient negotiation, the deeds of rental were signed, and possession promised in a fortnight's time. Then, and not till then, Mr. Taylor sent word to Hang-chau, requesting Mr. and Mrs. Rudland to come on at once, bringing all their belongings. This they lost no time in doing ; but upon arrival at Chin-kiang with all the plant of the printing-office, and some of the native helpers trained to the work, great was their dismay to find that the arrangements for the house had fallen through, although the deposit-money had actually been paid, and that the landlord absolutely refused possession. There was nothing to be done, however ; for it was well known that the landlord was only acting upon directions

received from the chief local mandarin ; and the way in which the foreigners had been worsted in their bargain became the laugh of tea-house and club throughout the city.

Mr. and Mrs. Hudson Taylor, in the meanwhile, had continued their journey to another large and important centre at no great distance, the fame of which had long been familiar to those interested in Chinese affairs, but which was to become still more widely known through the influence of their visit. Writing from this city, Mrs. Taylor speaks of the great thankfulness with which the little party found themselves at the end of their long boat journey, and once more housed upon dry land, even though only in a Chinese inn, amongst a somewhat hostile people. Her letter, dated early in June 1868, was addressed to dear friends at home :—

“Were it not that you are old travellers yourselves, I should think it impossible for you to realise our feelings when we exchanged the discomforts of a boat—into every part of which the heavy rain had been leaking for two or three days, so that we were sadly at a loss to know how to place our things in order to keep them dry—for a suite of apartments in a first-rate Chinese hotel ; such an establishment as my dear husband, who has seen not a little of Chinese travellers’ accommodation, never before met with ; and that hotel inside the walls of Yang-chau. It was just like our loving Father—was it not ?—to bring us into trying, and for the dear children somewhat dangerous, circumstances, and then to let us see His hand in deliverance. We had been at Yang-chau in our boat for a week, and had been making inquiries about houses that we might rent ;

but it was a great step to get temporary accommodation, such as this, inside the city. . . . I do trust that GOD will give us a permanent footing here."

And He did, in His own time and way ; but not without serious difficulty at first, and even danger ; all of which, however, was over-ruled for ultimate good and blessing, teaching lessons that could, perhaps, have been learned in no other way, and that have proved of most important service since then in the opening of many another station in all parts of that vast Empire.

CHAPTER XIII.

THE YANG-CHAU RIOT.

YANG-CHAU FU, the city in which the travellers now found themselves, is one of the most ancient, populous, and wealthy commercial centres in China. Situated upon the Grand Canal, about fifteen miles above Chin-kiang, it occupies a favourable position for purposes of trade, and represents more than twenty other important neighbouring towns, of which it is the governing centre. As long ago as the close of the thirteenth century the celebrated Venetian traveller, Marco Polo, wrote with enthusiastic appreciation of the wealth and magnificence of this "noble city," describing it as exceedingly populous, with walls that embraced a circuit of three to four miles extent.

Marco Polo was probably the first foreigner to visit Yang-chau, of which he was appointed governor, under his patron and friend the enlightened Emperor Kublai-khan, founder of the Yuen dynasty. At the time of Mr. Taylor's visit, six hundred years later, the Jesuit fathers were at work

through their native agents in the city, but no foreign missionaries as yet were resident there, and the whole of its vast population was steeped in the grossest heathen darkness.

It was still early in the summer when boat-life was exchanged, as we have seen, for the comforts of a native inn ; but not until the great heat was upon them, well on in the sultry days of July, did the missionaries succeed in renting a house of their own within the walls of the city. For a little while all seemed quiet and friendly, and it appeared as though no greater trial would be experienced in obtaining a settlement than the persistent but very natural curiosity of the neighbours on all hands ; but when the news of the rebuff and failure experienced at Chin-kiang became known to the scholars of the place, they at once concluded that with very little trouble they might eject the foreigners from Yang-chau also.

Agitating rumours were spread abroad, confounding the missionaries with the Romanists, who were in strong disfavour amongst the people, and stating that they were all baby-eaters, and were in the habit of using various parts of the body for magical purposes ! Just at this juncture, also, circumstances occurred in connection with the Jesuit foundling home which greatly excited the mass of the people, and seemed to confirm their worst suspicions. The manager of this institution, an unscrupulous native in the employment of the priests, was in the habit

of pocketing fully two-thirds of the money entrusted to him for the support of the children, supplying only one wet nurse to three infants, many of whom consequently died. Rumours of foul play becoming rife, the man, in alarm, attempted to bury one of the dead children by stealth; but the messenger was caught in the very act of taking the poor little body secretly out of the city, and in a moment the thing became known. To satisfy the enraged populace, the chief mandarin caused some of the bodies recently interred to be taken up and examined, proving that they were all unmutilated. He put out no proclamation, however, and for several days the Mission premises were kept in almost a state of siege by the angry mob.

Hardly had this excitement passed away when fresh suspicion was aroused by the arrival of two additional foreigners from Chin-kiang, on the morning of Saturday, August 22nd. The missionary party was already a large one—Mr. and Mrs. Rudland having been obliged to come on to Yang-chau, and Messrs. Duncan and Reid, from Nan-king, being also there on business; and although the gentlemen in question only came over to spend a few hours in visiting the beautiful temples and gardens of the city, and quietly returned to Chin-kiang the same day, the fact of their appearance was made use of to stir up fresh alarm. A rumour was widely circulated that more foreigners had come, and that twenty-four children were missing; and

very soon a large crowd gathered again around the premises of the Mission.

About four o'clock that Saturday afternoon, it became apparent that serious danger threatened, and Mr. Taylor was called out to the front of the house to find both the inner and outer gates burst open, and a large part of the angry mob already on the premises. Patiently he succeeded in inducing them to retire, until, at the end of the entrance lane, he was enabled to make a stand, while the gates were repaired by some carpenters who were fortunately at work within. A little later, however, the uproar increased ; and as the long summer evening deepened into dusk, the people, instead of dispersing, began to gather in ever larger numbers. At intervals messengers were sent to the prefect, or chief local mandarin ; but he put out no proclamations, and appeared disinclined to interfere. At last the attack became general, the people finding their way round to the back parts of the house ; stones were thrown, some of the windows and shutters were dashed in, part of the garden wall was being pulled down, and it was evident that the crowd could no longer be kept out.

At this crisis Mr. Taylor decided to make his way if possible through the excited mob, and obtain what help he could from the official Ya-mun, though late enough in the day. Mr. Duncan volunteered to accompany him ; and commending themselves and those left behind to GOD, knowing full well that a

violent death might await any or all of them ere they could meet again, they made their way to the front of the house by the long entrance lane. Here they saw at a glance that it would be impossible to pass through the crowd; but a small door opening into a neighbour's dwelling suggested a way of escape, and availing themselves of it, under cover of darkness, they got out into the open street. They had not gone far, however, before they were recognised and pursued, the cry being raised that the foreign devils were fleeing. Happily Mr. Taylor knew of a by-path leading through some fields, and following this they eluded most of the crowd, the gathering gloom of night being much in their favour.

"The path we had taken," writes Mr. Taylor, "misled many of the people, who thought we were fleeing to the East Gate to escape from the city, and consequently ran off by a short cut, expecting to meet us there. All this was providential, as it gave us a slight advantage at a time when every moment was precious. But when we had to turn into the main street again we were assaulted with stones, and a mob gathered behind us, increasing at every step. Our rapid strides still kept a clear space between us and the people, but we were nearly exhausted, and our legs so hurt by the stones and bricks thrown at us that we were almost failing, when we reached the door of the Ya-mun. But for the protection afforded us by darkness, we should have scarcely reached it alive.

“The gate-keepers, alarmed at the yells of the mob behind us, were just shutting the doors as we approached ; the crowd closed in upon us, and the still unbarred gates gave way to the pressure, precipitating us into the entrance-hall. Had the gates but been barred, they would not have been opened for us, and we should have been torn to pieces by the enraged mob. Once inside the Ya-mun, we rushed into the judgment-hall, crying, ‘Kiu-ming! kiu-ming!’ (‘Save life! save life!’)—a cry to which a Chinese mandarin is bound to attend at any hour of the day or night.

“We were kept waiting for about three-quarters of an hour before we could gain an audience with the prefect, hearing all the while the yells of the mob a mile or more away, destroying, for aught we knew, not only the property, but possibly the lives of those so dear to us. And at last, when we did see him, it was almost more than we could bear with composure to be asked as to what we really did do with the babies: whether it was true that we had bought them, and how many; what was really the cause of all this rioting, etc., etc. At last I told his excellency that the real cause of the trouble was his own neglect in not taking active measures when the matter was small and manageable, that I must now request him first to repress the riot and save any of our friends who might still be alive, and afterwards to make such inquiries as he might deem desirable, otherwise I would not answer for the

result. 'Ah,' said he, 'very true, very true; first quiet the people, and then inquire. Sit still, and I will go and see what can be done.'

"He went out, telling us to remain, as the only chance of his effecting anything depended on our keeping out of sight; for by this time the numbers of rioters had increased to eight or ten thousand. The natives estimated them at twenty thousand.

"We were kept in torture of suspense for fully two hours before the prefect returned, with the governor of the military forces of the city, and told us that all was quiet now; that they and the two district magistrates had been to the scene of the disturbance, had seized several of those who were plundering the premises, and would have them punished. He had sent for chairs, and we returned under escort.

"On the way back we were told that all the foreigners left in the house had been killed. We had to cry to GOD to support us, though we hoped this report might prove exaggerated or untrue.

"When we reached the house, the scene was such as to baffle all description. Here a pile of half-burned reeds showed where an attempt had been made to set the premises on fire; there *débris* of a broken down wall were to be seen; and strewn about everywhere were the remains of boxes and furniture, scattered papers and letters, broken workboxes, writing-desks, surgical and other instrument cases, smouldering remains of valuable books, etc.; but no trace of inhabitants could we find within!

“ It was some time ere I was able to learn that our friends had escaped, and then it was not easy to ascertain where they were. At last I found them in the house of one of the neighbours, under the care of an official, who allowed us to return to our own dwelling. When we were once more together in the midst of the ruins, we gave thanks to GOD for life spared and quiet restored, attended to those who had been injured, and learned particulars as to the events which had taken place during our absence.”

The following extract from a letter written by Miss Blatchley, immediately after the riot, brings the whole scene vividly before us :—

“ The terrible experiences we passed through when Mr. Taylor and Mr. Duncan had left us it is difficult indeed to describe. We were separated now ; and to personal danger was added the tenfold more painful suspense we could not but feel as to their fate, exposed to all the fury of the mob. Messrs. Reid and Rudland, with the servants, were endeavouring still to guard the entrance ; and we—the ladies and children—were alone in the upper part of the house. It was unsafe any longer to remain in the rooms at the back, on account of the stones and bricks which were being showered in through the windows ; so we brought the children into Mrs. Taylor’s room—the middle of the three front apartments—and gathered there ourselves to plead with GOD to protect and save us, and especially to take care of our brothers who were in the forefront of the danger. Sometimes a fresh outburst among the rioters chilled our hearts for a moment ; but we preserved perfect calmness, and sustained our courage by wrestling continually in prayer.

“ Presently Mr. Rudland came up, so exhausted that he

could hardly stand, and with his clothes all stained with mud. He said that the people had broken through from the back, and were already in possession of the premises. There was a trap-door at the top of the stairs, and we might at least have delayed the rioters for a time by letting it down and drawing some heavy boxes upon it; but this would have shut off from Mr. Reid his only way of escape. It was an anxious moment; any little mistake might so easily have sacrificed all our lives. I need not say with what earnest entreaty we cried to GOD to direct and save us, and to protect them, Mr. Taylor and Mr. Duncan, out in the open streets.

“We could hear the rioters already in the house, and were expecting every moment to see them come up the stairs, when Mr. Reid called out from below, in a hollow, husky voice, as if utterly exhausted, ‘Mrs. Taylor, come down if you can; they are setting the house on fire, and I can’t help you.’ We dragged the sheets and blankets off the bed, and Mr. Rudland got out upon the projecting roof beneath the window, and let down Mrs. Rudland, En-sing (our head printer’s young wife), and Herbert. Mr. Reid hurried them away, concealed them in the well-house, and then returned for others.

“In the meantime a tall, strong man, naked to the waist, came into the room; and we could see others carrying off boxes from the adjoining apartments. Mrs. Taylor went up to the man as he entered, and asked him what he wanted, saying that we were only women and children—was he not ashamed to molest us? He told us not to fear, that he had come from the prefect, and went on to ask how much money we would give him to ensure our safety. Probably the object of this inquiry was to find out where our money was hidden. For the sake of gaining time for the others to escape, Mrs. Taylor asked him to show her the prefect’s card. She kept him parleying thus for a few

minutes ; but he soon began to lay hands upon us, and search our persons for money, etc. Mrs. Taylor had advised me to get a few dollars, in case we should need to escape by boat from the city, and I had tied a small bag with seven or eight dollars in it upon the side-fastening of my dress. The man snatched this from me, and asked for more, threatening to cut my head off if I did not comply ; but the threat was a very vain one, as he had no weapon with which to carry it into execution. (We heard afterwards that the men downstairs were armed with clubs, spears, knives, etc.) He next tore off Miss Desgraz's pocket, and took away her hair-ornament, and then turned to the boxes and drawers.

“About this time nurse escaped with baby, by going downstairs after a man who was carrying off a box, behind which she screened the child from the stones and brickbats. She rushed through the fire at the bottom of the stairs, and so got to the front and took refuge in the well-house. At the same time Mr. Rudland was letting down by the blankets Howard and Samuel and the little Chinese girl whom Miss Desgraz had adopted, while the man in our room was still busy searching for money and other small valuables which he could conceal in his waist-band. Mrs. Taylor was speaking to him with her hand raised, when he caught sight of her wedding-ring shining in the candle-light, and tore it from her finger, remonstrance being of course in vain.

“Mr. Reid was again calling us to hasten, and the smoke was by this time becoming oppressive, while the noise of falling walls and the almost fiendish yelling of the mob warned us that no time must be lost. Miss Desgraz was just safely lowered when the men beneath cast a heap of burning materials immediately under the window, cutting off all hope of escape from Mrs. Taylor, Mr. Rudland, and myself. Just then our attention was called from this fresh danger to the immediate safety of Mr. Rudland himself.

The man who had been searching us had now turned to him as he stood upon the lower roof, and reaching over the wall caught him by the hair, and dragged him down upon the tiles. He felt about his person, discovered his watch, and struggled to get possession of it. Mr. Rudland took it himself from his bosom and threw it out into the darkness, thinking it just possible that the man might leave us to seek for it. This so enraged his assailant that he attempted to thrust Mr. Rudland off the roof, but Mrs. Taylor and I together caught hold of him and dragged him into the room. The man was becoming more and more exasperated; he snatched an immense brick from the wall, which had been partly broken down in the scuffle, and lifted his arm to dash it at Mr. Rudland's head. We caught hold of the raised arm just in time to prevent what must have been a death-blow. Why the man did not attempt to resist or do us any violence I cannot tell, except that GOD restrained him. Seeing Mr. Rudland now on an equal footing with himself, the man climbed over the wall and made his way across the tiles into the adjoining room, crying to his fellows below, 'Come up! come up!'

"We were anxious by this time to make our own escape. One of us proposed trying the windows of the side-rooms, but had we got out at any of these we should have been beyond our own premises, and separated from the others who were away in the front. To go down by the staircase was out of the question; at the bottom was a large fire, by the light of which several men were breaking open and ransacking boxes. Not knowing what to do, we went back again to the front room, and found that the fire below had been dragged away by Mr. Reid, who had returned to our assistance, after being many times obliged to hide among the rockery from his assailants. He said there was not a moment to lose, that we must jump down at once, and he would catch us.

“Mrs. Taylor went to the edge of the roof and jumped—a height of from twelve to fifteen feet. I saw her fall upon her side, partially caught by Mr. Reid, and saw that he was ready to receive me. I let myself fall from the edge, but at the same time a brickbat struck Mr. Reid in the eye, and rendered him blind and almost insensible. Consequently I fell upon the stones on my back. For an instant I felt that I was seriously injured; but to lie there was certain death. Somehow I got up upon my feet, but fell again: I got up and fell three or four times before I was able to stand. Then I saw Mr. Rudland, who had dropped from the roof, apparently uninjured, assisting Mrs. Taylor, who could hardly move. He had been attacked by a man with a club, but had escaped with a slight bruise. Mr. Reid, who was almost stunned by the blow he had received, and nearly fainting with pain, entreated that some one would lead him away; and the showers of bricks which were flying about us made us exert to the utmost what little strength we had remaining.

“The night was very dark, and the glare of the fire we were leaving made the darkness seem still more dense. With what haste we could we stumbled over the broken rocks towards the entrance; but finding one of the doors by which we must pass closed and barred, we were brought to a standstill. We waited here while Mr. Rudland went to fetch those who were in the well-house; and when we were all together—the poor children only half dressed and with bare feet, for they had been taken out of bed—we made our way as quietly as possible round by an opening where the rioters had knocked down the wall, and so got into one of our neighbours’ houses by a doorway.

“We were conducted first to one room and then another for concealment, as the danger of discovery seemed to increase; and finally were taken to the innermost apartments of the house. We sat there in the darkness—such

a long, long time it seemed—hoping and fearing as to what had become of Mr. Taylor and Mr. Duncan. Mr. Reid was groaning with pain; the poor, tired children wanted to sleep, and we dared not let them, as we might have to flee again at any moment; Mrs. Taylor was almost fainting from loss of blood; and I now found that my arm was bleeding from a bad cut, and so painful that I could not move it; while others were stiff and sore with many bruises.

“One of our teachers had joined us in this place of refuge, and from time to time he acquainted us with what was going on without. From him we learned that the prefect had come with his soldiers, and was driving away the rioters; and that having discovered where we were, he was also guarding the house in which we were concealed. But still no word of Mr. Taylor.

“At last, after the sounds of yelling and fighting had subsided, we received the joyful tidings that he and Mr. Duncan had come; and soon Mr. Taylor’s own voice confirmed the report. He paused to speak a few words with the official, and then came in to us; he was not even wounded seriously, only somewhat lamed by a severe blow from a stone which had struck him on his way to the Ya-mun.

“We were now once more all together, and all living; and our first thought was to lift our hearts to God in thanksgiving. At that moment we thought little or nothing of the destruction of our property—a loss amounting, as we have since estimated, to about five hundred pounds. Moreover, we found that our house had not been entirely burnt down, as was reported to us, the neighbours having interfered and helped to put out the fires, for fear their own dwellings should be injured. The wounded were removed as soon as possible, and before long we once more found ourselves in our own home.”

“It was now past midnight,” continues Mr. Taylor ; “the dear children were put to bed, the wounded were dressed, and we all had a few hours’ sleep, the guard of soldiers keeping watch till dawn ; and then it appeared that none had been appointed to take their place. The people began to reassemble, and again we passed four or five long, anxious hours. Mr. Reid was absolutely helpless ; Mrs. Taylor, Miss Blatchley, and Mr. Rudland were seriously injured ; and others were so stiff and bruised, as well as exhausted, that nothing but absolute necessity made us move. But something had to be done ; the rioters had made a clean sweep of doors, walls, and partitions at the entrance from the main street ; and already some were beginning to enter the premises in hope of further loot. We induced them to leave, however ; and barricading the openings as best we could, I commended all to the care of our covenant-keeping GOD, and left them to report matters at the prefect’s Ya-mun. On reaching the front of the house, having passed quietly through the mob inside, I mounted a broken chair and addressed the people in a tone of indignant remonstrance. . . . I told them that we, a party of strangers from a distance, had come among them to seek their good. Had we any evil intentions, should we have come unarmed ? Should we have come in small numbers ? Should we have brought women and children with us ? And yet last night, without provocation, they had broken into our dwelling, plundered our property,

wounded our persons, and tried to burn down the premises. Not satisfied with all this, they must now re-collect, and in their greed of plunder seek to do further mischief. I appealed to them whether, in such an attack as that of last night, we should not have been justified, even by themselves, in standing in our own defence and attacking them in return. But, on the contrary, we had not even raised a stick nor thrown a stone. 'Are you not ashamed,' I said, 'in the face of Heaven, to perpetrate such outrages? And now we are perfectly defenceless; we could not withstand you if we would; we would not if we could. We come to do good, and not evil. If you kill us, we will die with a good conscience that we have not hurt any man's eye or injured any man's limbs. Within are sick and wounded, women and children. If you abuse or kill us, we will not retaliate. But High Heaven will avenge any wrongs you may commit. Our GOD, in whom we trust, is able to protect us and to punish you, if you offend against Him with a high hand.' The people around me stood like statues; but those within were breaking up and carrying off whatever they could lay their hands on. Availing myself, therefore, of what I saw was but a temporary lull, I stepped down, walked through the mob unmolested, and went to the prefect's. Not a stone was thrown at me on the way.

"Another long and anxious delay here awaited me. The prefect had not risen, had not bathed,

had not breakfasted. I sent a message in that I did not wish for an interview, but that the riotous proceedings had again commenced, and that there was no one there to repress the mob. After a time I was told that the prefect had sent for the magistrate, and that he would soon be here, and would accompany me to the house. A long, long while elapsed ere he did come. Then he told me he that had been first to the house, had dispersed the mob, and then had come on to the Ya-mun. He requested me at once to write a letter to the prefect; to be careful to call the proceedings a disturbance, not a riot, or the people would be more incensed than ever; and to ask him to punish those who had been arrested, and to quiet the people by proclamations. 'Thus,' said he, 'we may restore peace before night, and you will not be under the necessity of leaving the city.' I promised to write a very mild letter, and we returned together to the house.

"To those I had left behind the time had been one of peculiarly painful suspense; indeed, it had seemed a climax to the anxieties and dangers of the night. As I have before remarked, several were already injured. There was no darkness now to favour an escape; the back and front of the house were both equally surrounded, and the main walls were all broken through. Messrs. Duncan and Rudland took their stand at the entrance immediately in front of the dwelling-house, the garden and rockery before them being covered by a crowd

which increased every moment. A few stones were thrown in at the open front of the upstairs rooms, but the LORD graciously restrained the crowd. Just as anxiety was at its height, GOD sent help through the arrival of the magistrate. His soldiers began to disperse the people, the grounds were gradually cleared, and ere long his retainers had the privilege of looting all to themselves—an opportunity they did not fail to improve.

“As soon after my return as possible, I called my teacher, and had a letter written to the prefect. I stated the case as mildly as truth would permit, but did not withhold the facts that the mob had plundered and attempted to set on fire the premises. When it was finished, I sent the letter off; but it was opened on the way by the magistrate, and returned to me as unsuitable. I went to him, and pointed out that, much as we might regret it, we could not alter the past; that he was at liberty to deal as leniently as possible with the prisoners, but that the truth must be told. He replied, ‘If you persist in sending that letter to the prefect, I will go back and have nothing more to do with the affair. You may protect yourself as best you can. But I forewarn you that the lives of all your party will probably be sacrificed.’ I saw very well that he wished to get such a letter from me as might be used to his superiors as evidence to prove that there had been no serious disturbance; but I felt that in the threatening aspect of affairs there was no time to

be lost, and that he might really be, as he said he feared, unable to restrain the mob through another night. At his direction therefore, and almost at his dictation, a second letter was written, omitting the mention of the fire and robbery. This letter he took away, but told us that he found his subordinates unable to keep down the people, and that the only safe plan would be for him to take boats, and remove us, for the present, to Chin-kiang. 'We will gradually quiet the people and repair the house,' said he, 'and then will invite you to return.'

"In the afternoon he engaged boats, and sent us to the South Gate. Next morning, under escort, we set out for Chin-kiang. We had not proceeded far on our way when we were met by a party of friends from Chin-kiang coming to our relief. They were headed by the British Consular Assistant in charge. After seeing our disabled condition, they went on to Yang-chau, and viewed the scene of desolation that we had left behind. This proved providential, for the mandarins afterwards tried to repair the damages and to remove all trace of the riot, denying that there had been any serious disturbance.

"One member of this little company, the then French Consul at Chin-kiang, kindly gave most of our party shelter until we were able to secure a house for temporary use in the settlement; he also told me that the matter would be sure to be taken up by the British Government, as secret orders had been received only a few days before by the consul

at Shanghai to take the first reasonable opportunity of making an armed demonstration up the Yang-tse, to overawe the Chinese authorities and put a stop to the frequent violations of treaty, which threatened the arising of some *casus belli*. Obeying these orders, the Shanghai Consul at once came up to Chin-kiang in a ship of war; examined us officially as to the character of the riot, and as to our losses, as far as ascertained; and taking up this grievance, together with the larger losses of some of the Chin-kiang merchants from various violations of treaty, he proceeded in the *Rinaldo* to Nan-king, demanding reparation. For this action he received the warm commendation of the Home Government. With the subsequent unfaithfulness of the viceroy to his promise, the insult to the British Consul, the larger demonstration of six or seven war-ships at Nan-king ordered by the ambassador at Peking, we had obviously nothing to do, any more than with the first steps, which never would have been taken but for the secret orders from home. Just at this juncture a change of Government took place in England; the action of our authorities in China, commended by the previous Government, was now censured; and an attempt was made to throw all the blame on the unfortunate missionaries. This was no small trial to us; but in the meantime we were restored to Yang-chau, and the LORD cheered us by the conversion of souls.

“And now as to some of the lessons learned from

this and similar experiences. One was to be longer known in a city, through itinerant visits, before seeking to rent houses and attempting to settle down. Another was not to take much luggage to a newly opened station. We are convinced that our opponents would not have been able to get up the riot had the lawless people of the city not imagined, from the amount of our luggage, that they would obtain far richer spoil than they did. A third lesson was not to commence work with too large a staff, and not to attempt to open contiguous stations simultaneously. The failure in Chin-kiang threw the staff intended for that station, together with the Mission press and all its plant, on to Yang-chau, more than doubling our effects. Messrs. Duncan and Reid calling in further increased the number of persons; and the accidental visit of the two foreigners from Chin-kiang proved to be the match which caused the explosion. The lessons thus learned have stood us in good stead, and have since enabled us peacefully to open many cities in remote parts of the Empire.

“ We are now thankful to have had this experience; and though gained at much cost, feel that its value has far exceeded. We cannot but regret, however, that the cost was necessary, as we see clearly that a fuller study of the Scriptures and a closer following of our LORD'S teaching and of Apostolic example would have saved the need for it. There is no command to open mission stations in the Word of

GOD, and there is no precedent to be found there. The command is to evangelise, to go into all the world and preach the Gospel to every creature ; and the examples recorded in the New Testament of the methods followed by the earliest missionaries might have led us from the first to give *itineration* a greater prominence than we did. It must be admitted that stations do become necessary to a certain extent ; the itinerant work of the Church cannot long be carried on without them ; but it is surely a grave mistake to make location our first aim, instead of keeping it in a strictly subordinate position, as an auxiliary."

During the autumn succeeding the Yang-chau riot, most of the missionary party remained in the premises temporarily secured in the suburbs of Chin-kiang ; while Mr. Hudson Taylor, accompanied by Mr. Williamson, made a rapid journey of exploration in the northern part of KIANG-SU, as far as to the important city of Ts'ing-kiang-p'u, situated on the Grand Canal about a hundred miles above Yang-chau. During this journey they visited four large cities and no less than five-and-twenty towns and villages of considerable size, besides many smaller places ; but found in them all no witness for CHRIST. With a burdened heart Mr. Taylor wrote :—

" Is it not sad to think that of all the Protestant Christians of various lands there are *none* labouring for the easily accessible inhabitants of this populous province, north of the Yang-tse-kiang? May GOD

soon clear our way to return to Yang-chau, and open up new stations for us farther inland also."

It was not very long ere both these desires were graciously fulfilled ; for only a fortnight later, on November 18th, 1868, Mr. Taylor added, in another letter :—

" It is with a heart full of joy I am able once more to pen ' Yang-chau ' at the head of my paper ! We have to-day been reinstated in our house here by our consul, Mr. Medhurst, the Tao-t'ai from Shanghai as the viceroy's deputy, and the two district magistrates of the city. The result of this case will probably be greatly to facilitate missionary work in the interior ; and I know not how to express our indebtedness to Mr. Medhurst, whose kindness and courtesy have only been equalled by the ability with which he has conducted the whole investigation. He has shown an acquaintance with the Chinese mind rarely seen, which has enabled him to make the best of every circumstance.

" The house in Chin-kiang is being repaired, and I hope ere the end of the year to see the Mission presses at work again. Once more we may raise our Ebenezer, ' Hitherto hath the LORD helped us.' "

Thus was Yang-chau finally opened to the missionaries ; and only a few months later another important station was given them farther inland ; for Ts'ing-kiang-p'u was again visited, and a house obtained there, in July 1869, by Mr. George Duncan, who was enabled to occupy it in peace. Upon his

return to Nan-king, Mr. Reid replaced him, and commenced regular work in Ts'ing-kiang-p'u, which was much blessed of GOD.

Yang-chau now became, for a short time, Mr. and Mrs. Hudson Taylor's home—as far as it could ever be said that they had any settled dwelling-place in China. The work rapidly grew up around them, and we read of large attendances at the Sunday meetings, and considerable interest being manifested in the Gospel message. Mr. and Mrs. Judd soon took charge of the local work, and Miss Desgraz was encouraged in the schools.

Later on another attempt was made to raise trouble in the city; but in the providence of GOD this effort entirely failed, and peace was maintained. The story is remarkable, and is given as follows in Mr. Taylor's own words:—

“Early in the year 1871 the landlord of the premises we hold at Yang-chau—a high military mandarin named Li—visited that city with the intention of disposing of his property there. He had previously, through his agents, engaged to sell the premises we occupied to a native friend of ours. There was at this time in Yang-chau a military mandarin named Ch'un, the man who spurred on the rioters at T'ien-tsin to the barbarous massacre of the Sisters of Charity in 1870. This Ch'un persuaded the landlord not to dispose of the property to our friend, but rather to join him in getting up a riot against us, ‘which,’ said he, ‘will immortalise

our names, and sooner or later secure for us Imperial favour.' But the Yang-chau people would have nothing to do with it ; they noticed that all those who had taken part against us three years before had since been unfortunate, and they looked upon those misfortunes as the judgment of Heaven, or Providence.

“ It is remarkable how manifestly all those who were concerned in the riot of 1868 have since met with trouble. The prefect, through whose remissness we suffered, a year later fell into the hands of banditti when on his way to Peking. He and his son both lost their lives, all his property was pillaged, his servants scattered, and his wives and one or two of his children had to beg their way along the latter part of the journey. The district magistrate, at a later period, also fell into trouble. The whole family of the literary man Koh, who was one of the chief inciters of the people, has become impoverished. The man who attempted to murder Mr. Rudland, and who was the leader of the ruffians that broke into our house, has not only himself been punished by the authorities, but his family—on account of misdeeds committed since his imprisonment, and with which he was in no way connected—has become infamous in the eyes of the Chinese.

“ In the face of these facts the people were afraid to join in any further attempt against us ; and many who are friendly to us warned Li and Ch'un that they would lose their good luck—a terrible thought

to the Chinese—if they molested us. Moreover, the Governor of Chin-kiang, who has more than once befriended us, hearing of these things, went over himself to Yang-chau, saw Li and Ch'un, warned them that he would report them to the Emperor if they caused any disturbance, and finally purchased the premises himself to prevent, as he told us, any future difficulty. Thus the LORD helped us.

“But what of the landlord Li and the mandarin Ch'un? Within a month or two of the settlement of these matters, they had a quarrel between themselves, in which the people took part. The details are unfit for publication; but it is worthy of notice how the shameful treatment of the Sisters of Charity at T'ien-tsin and the attempt to make trouble at Yang-chau were visited on their own families, in which one of the wives drowned herself to escape the public outrage perpetrated on the others. Since that time Li himself has been sentenced to be beheaded for this disturbance; and Ch'un has been degraded from his high rank to that of a colonel in the army, in which he has been ordered to active service, being banished from Yang-chau for life. In this again the Yang-chau people see the retributive visitation of Heaven, and are the more convinced that we may not be molested with impunity. GOD can yet say to a people, ‘Touch not Mine Anointed, and do My prophets no harm’; and not infrequently He does so.”

Some time after these troubles had passed away,

it transpired that the heavy sentences passed upon the landlord Li and the mandarin Ch'un had been evaded by them in great measure—no rare occurrence amongst the rich in China. Li had not actually been beheaded, but was reported to be living in retirement in his native place; while Ch'un had returned again to Yang-chau, from which he had nominally been banished, and continued to lead a private life in that city, though without his former rank, wealth, and influence.

CHAPTER XIV.

REGIONS BEYOND.

UNTIL nearly the end of the year 1868 the work of the China Inland Mission, though extending, had been entirely confined to the sea-board provinces of CHEH-KIANG and KIANG-SU, two of the seven that alone were the sphere of missionary labour at the time of the formation of this new agency.

Adjoining these is the large inland territory of GAN-HWUY, one of the remaining eleven totally unevangelised provinces; and beyond it again, lying south of the great river, stretches fair KIANG-SI, with its scores of populous cities, also entirely without the Gospel at the time of the arrival of the *Lammermuir* party. Recently, however, the latter province had been entered by the Rev. V. C. Hart, of the American Methodist Episcopal Mission, and a station planted at Kiu-kiang, a free port on the Yang-tse, which was still the only missionary centre in these two large and important districts.

In the month of December, the troubles at Yang-chau and Chin-kiang being satisfactorily settled, and

the work in the other stations prospered and in peace, it seemed as though a suitable time had come for attempting a forward movement towards regions yet unoccupied; and first to be considered were the claims of dark GAN-HWUY.

"This province," wrote Mr. Taylor, "whose needs I had so often pleaded in England, and on behalf of whose thirty-nine millions of perishing heathen I had sought the sympathy and prayers of GOD'S people, had suffered more during the rebellion than any other province in the Empire. War, famine, and pestilence swept away thirty millions of its inhabitants*—all uncared for, unsought, untaught, unsaved. Immigration to the extent of ten or twelve millions had, at the time of which we write, brought up the population again to about equal that of England; but as yet there was no missionary to point them to the Lamb of GOD."

Mr. McCarthy being now able to carry on Mr. Meadows' work in Ningpo, it was decided that the latter, who had had six years' experience in China, should be set free to proceed with Mr. Williamson to this needy sphere, and seek to commence work in Gan-king, the capital of the province.

It was towards the end of December 1868 when Messrs. Meadows and Williamson set out from Chin-kiang upon their new and difficult mission, and many were the prayers and earnest desires for

* "Equal to the whole population of the United States of America at that time."—DR. KERR.

success that followed them. Travelling by native boat up the great river, they arrived at Nan-king in time to spend Christmas Day with Mr. and Mrs. Duncan in that city, and then continued their journey towards Gan-king, which they did not reach for another fortnight, owing to contrary winds and stormy weather.

For the first few weeks it seemed advisable to live on board their own little boat rather than seek accommodation in the city, and after that it still proved a long, weary while before any permanent location could be found. Moored among the crowded shipping of a little creek running up from the river, week after week, the narrow quarters of the native boat had to be their only home; and many a time it was with weary hearts they returned from apparently fruitless days of toil in the busy city, when no one had been willing to listen to their message, and they seemed as far as ever from finding a dwelling-place within its walls. At last an inn-keeper near the West Gate was found willing to accommodate the foreigners, and they thankfully moved into the very poor quarters thus provided for them. During the next few months the inn continued to be their home, while they were seeking to work quietly amongst the people, and making efforts also to obtain some more permanent premises in the city.

But all such efforts proved vain. No one would run the risk of renting a house to the "foreign

devils"; and, in fact, fear seemed to keep the people entirely aloof. They might go in and out of the tea-shops and other places of resort just as freely as they pleased, and do their best to enter into conversation with those they encountered, but nobody seemed to care in the least degree to hear their story, or to have any interest in the strangers themselves.

At last, not long before leaving the city for a brief visit to his family at Chin-kiang, Mr. Meadows exclaimed one day, in despair, "I wish we could find some scoundrel who feared nobody, but wanted money, and would be willing to let us a house!" Curiously enough, he was no sooner gone than an old man of eighty came to see Mr. Williamson at the inn, saying that he had heard of their desire to obtain a house, and that he was willing to rent them one of his. He went on to add that he was then engaged in building a very suitable place, and, being in need of money to finish the work, would hand it over to them on condition of a year's rent being paid in advance. He was an old man and did not fear anybody; and he was sure that the mandarins and scholars would not dare to interfere with his proceedings. The money being given, the building went on; but it was not long before Mr. Williamson began to discover the character of the man he had undertaken to deal with. He proved to be very aptly described by the term Mr. Meadows had used in anticipation. In fact, before their

connection with him terminated, they had learned from the officials themselves that the old man was well known as "the worst scoundrel in the province." The missionaries used to talk to him often about his need of repentance, and the power to live a different life; but the reply they constantly received was, "Oh, I am all right; I have got my coffin!"

Early in the summer Mr. Meadows returned from Chin-kiang, bringing Mrs. Meadows and their two little children, to occupy, as they hoped, the new premises. But these were still unfinished, and the friendly inn near the West Gate had to become their home. For a full month they lived on in these crowded quarters, suffering much from the noise and heat, but thankful to be within the city under any circumstances. At last, after many tedious and trying difficulties with the old landlord, they were enabled to move into the newly finished premises, and commence arrangements for more regular work amongst the people. The house was in a quiet corner, though centrally situated, and near a busy street.

"For nearly eight weeks," wrote Mr. Williamson, towards the end of August, "we have been living here in quietness and peace. We hold no public meetings as yet, for they would only cause disturbance; but we receive and converse with all who come in, and sell books and tracts to those that wish for them; and in this manner have reason to hope that some good has been done. One old man



MR. AND MRS. MEADOWS AND CHILDREN.

appears to be an interested inquirer ; and lately several more have been visiting us occasionally."

Just one month after this the literary examinations commenced, and the city began to fill with students, to the number of fifteen or twenty thousand. For some time no disturbance occurred ; but knowing the unruly nature of such a body of men, and their special hatred of foreigners, the little household on the quiet street thought it well to remain as unobserved as possible while the influx lasted. Writing again at this time, Mr. Williamson says :—

"On Tuesday, November 2nd, a considerable number of people came, prompted by curiosity, to see us, . . . and many of them went away evidently agreeably surprised to find

that we were very much like themselves, and could speak in their own language. On the morning of the 3rd, we learned that a placard in large characters had been posted up in front of the examination-hall, styling us 'religious brigands,' and calling on all the students to unite on the second day of the tenth moon and pull down our house."

Fearing the consequences of so outspoken a declaration of animosity, Messrs. Meadows and Williamson thought it well to call upon one of the highest officials, and draw his attention to the anonymous placard, requesting that precautionary measures might be taken. They were detained in the Ya-mun for some time, and as they were leaving it had to pass a number of military candidates who were practising archery in presence of the district magistrate. The letter continues :—

" We were just entering the outer court of the Ya-mun, when we were suddenly set upon by a mob, consisting chiefly of military candidates and literary students who had been loitering about the place. One man seized hold of my chair, and attempted to overturn it, shouting out, ' Beat the foreign devils ! kill the foreign devils ! ' A crowd soon collected, which joined in the shouting against us. Getting out of our chairs, we rushed back into the judgment-hall, calling out ' Kiu-ming ! ' (' Save life ! ')—the Chinese method of claiming protection under such circumstances. Our two Nan-king men who accompanied us were also obliged to run in for their lives, as the mob had threatened to kill them too. They told us it was impossible for us to attempt to go out again. We requested to see the Tao-t'ai at once, fearing that Mrs. Meadows and the children might be in danger, as there was every probability that the mob would



MR. WILLIAMSON.

proceed to our house and break into it. They told us the Ta-ren (his Excellency) was eating his rice, and would see us in a little while, asking us to go into a side-room and wait, and promising at the same time to send messengers to prevent any attack on the premises. After waiting nearly an hour we asked again to see the Tao-t'ai, and were informed that he had not yet finished eating his rice. A short time after the prefect and sub-prefect arrived. It seems the Tao-t'ai had sent for them to consult about the matter.

“In a little while the sub-prefect came in, and began to inquire as to the origin of the disturbance. Just then we were surprised by the appearance of a native servant with Mr. Meadows' little boy in his arms, who told us the mob had broken into our house, and were carrying off everything. The sub-prefect immediately went and called the attention of the prefect, who came in evidently much agitated, and after asking a few questions left us to proceed to the house. . . . Presently we heard a loud yelling about the front door of the Ya-mun, and saw Mrs. Meadows and baby brought in, led by the faithful native who had previously saved our little Samuel.”

A complete wreck had been made of the home that only that morning had been so peaceful and bright, and everything the house had contained was either carried away or destroyed.

Alone in the midst of that furious mob, Mrs. Meadows had passed through a terrible experience of suspense and danger; but the protecting care of GOD had preserved her and the little ones from actual injury to life or person; and although robbed of everything, it was with deep gratitude the little party found themselves together once more.

“What a meeting that was!” wrote dear Mrs. Meadows; “we were without a single earthly possession, but we had each other; no one was missing, for which we were more than thankful. I was faint and lame from the bruises I had received, and had fears for dear little Louie as well, as she had been very poorly for some days, and carefully screened from draughts. Now her hood and every warm covering was gone, and I had had to carry her through the streets unprotected from the cold. Our servants soon joined us. They said that the floors of the house were torn up, the wood all carried away, and the bricks lying in heaps.

“It was late when we left the Ya-mun for the boat, and the night became very cold, so that we suffered much from the want of proper clothing and other necessaries for the journey. We had neither soap, towels, nor comb, and not a single book—nothing, in fact, except the scanty bedding furnished by the authorities.”

After a journey of five days in this trying condition the travellers reached Kiu-kiang, the nearest port, where they were kindly received by the foreign residents, and a free passage procured them by steamer down the river.

An investigation into the facts of the outrage was promptly made by high native authorities,

several ring-leaders among the students were punished, a proclamation of a satisfactory nature was issued, and the missionaries were soon invited to return. This the brethren gladly consented to do ; and later on Mrs. Meadows and the children rejoined them. It was not without some inward conflict that Mrs. Meadows made up her mind to return to the scenes in which she had suffered so severely ; but " I made it a matter of prayer," she writes, " and I feel now that I can willingly go back. My dear husband has long had his heart set upon that city, where I hope he may yet reap the fruit of all his toil. It seems, sometimes, as if much time had been lost, which might have been profitably spent elsewhere, and have brought a rich reward. But the LORD'S ways are not our ways ; He knows best how to work for His own glory."

During the time that Mr. Meadows and Mr. Williamson continued to labour in Gan-king, they had the joy of receiving five or six native converts into Christian fellowship—one of whom, a young man of great promise, passed away from their midst in peace and gladness, to join the ranks of the redeemed above. Failing health and other claims at length compelled the departure of this first little band of workers to the coast ; and the devoted George Duncan, of Nan-king, succeeded them in their labours, while still superintending the work at his own station. Mr. Duncan was the first missionary to itinerate in the province of GAN-HWUY ; and

before he left for England—never, alas ! to return—he had the joy of baptising three additional converts at Gan-king.

For *fifteen years* from that first Christmas visit of Messrs. Meadows and Williamson in 1868, the China Inland Mission was the only Protestant agency at work in this large and populous province. Subsequently two American brethren made it their sphere of labour, followed, thank GOD, by others in more recent times.

One other event must be connected with the prayers and earnest longings that went up to GOD at the beginning of the year 1868 for the extension of the work. Not only were those prayers answered through the commencement of efforts, during that very year, for the entirely unoccupied province of GAN-HWUY, but shortly afterwards KIANG-SI also was entered under somewhat remarkable circumstances, and permanent work commenced.

Mr. J. E. Cardwell, who reached China from England about seventeen months later than the arrival of the *Lammermuir* party, had long desired to labour, if it were the LORD'S will, in this particular province. His interest in KIANG-SI commenced with his first thoughts of China at home, before the way had opened for his actually becoming a missionary.

“During that time,” Mr. Cardwell tells us, “I met with a friend, Mr. Philips, who knowing my desire often sympathised with me, and forwarded the matter as far as possible. One day, while talking with me about it, happen-

ing to have a map of China in his room, he said, 'Dear brother, look at that map; you see the province of KIANG-SI; you see the Po-yang Lake, and rivers in all directions, by which one might reach nearly every city. Shall we pray that, if it be the LORD'S will, you may be sent there, to labour on that lake without a missionary?' We did pray



MR. CARDWELL.

over the matter, and at the end of seven years I went to China—not to the Po-yang Lake, however, but to the city of T'ai-chau, in CHEH-KIANG, a long distance from the province for which we had been praying.

“I had only been in this place about three months when I was laid low by illness, which continued for a year and a

half. My friends in Ningpo said regretfully, 'You must return to England.' 'Return to England!' I exclaimed, 'after seven years of prayer for this work?' No, I could not think of that. I felt sure that the LORD would not have brought me to China unless He had had a work for me to do. The Po-yang Lake and the need of that large province were continually upon my heart; I felt that I must go there before thinking of returning home."

Accordingly, when able for the journey, Mr. Cardwell made his way up the river to Kiu-kiang, with a view to settling there if health permitted. Happily, the change of air was found to be most beneficial, and, without a single relapse, rapid recovery took place. From that time Mr. Cardwell devoted himself to evangelistic labours on the very lake and down the courses of the rivers about which he had so long before commenced to pray, and he was the first to enter with the Gospel cities in which to-day missionaries are residing and Churches being up-builed throughout extensive regions never before visited by the missionary.

CHAPTER XV.

“FAITHFUL THAT PROMISED.”

THUS closed the year 1869, and the first four years of the existence of the China Inland Mission,—commenced with prayer and faith and all the promises of GOD ; concluded with prayer answered to the measure of His own “exceeding abundantly,” faith honoured and strengthened, having passed through many an exercise and triumphed in many a conflict, and promises tried and *proved*, put to the test of experience in ever-varying and increasing needs, and never once found to fail—proved always reliable, always sufficient.

In January 1866, when the first “Occasional Paper” was published, the work in China was confined to one station only, Ningpo, in CHEH-KIANG ; and the Mission staff consisted of Mr. and Mrs. Hudson Taylor at home, four missionaries in the field, and three others on their way thither—the *Lammermuir* party not having sailed, and the Inland Mission, properly so-called, being only in process of organisation.

Four years later, early in 1870, the missionaries

in connection with the work numbered thirty-three, occupying thirteen stations and eight out-stations in four provinces—two of which, GAN-HWUY and KIANG-SI, had previously been entirely unevangelised, with the exception of the city of Kiu-kiang, in which the Rev. V. C. Hart was labouring.

Nor do these facts represent all the growth and blessing that resulted by the grace of GOD from the early efforts of those first four years. Better far than territorial extension was the gracious spiritual enlargement that signalled the work. For whereas the number of native Christians in connection with the Ningpo Mission at the commencement of that period was between fifty and sixty only, at its close no less than one hundred and sixty were gathered into Christian fellowship at twelve of the different stations, not including the inquirers and candidates for baptism, of whom there were a considerable number. And in estimating the significance of such results it should be borne in mind that in most of these centres the work was still quite in its initial, and therefore least productive, stages, and that much time had necessarily been spent in acquiring the language of the people and obtaining free access to their homes and hearts.

Many also had been the gracious answers to prayer, and the remarkable providences by which the LORD had supplied all the temporal necessities of His servants. Their faith was not indeed without its trials, but these only served to emphasise the

unfailing faithfulness of GOD, in whom they put their trust.

Upon this subject Mr. Berger wrote, early in the year 1868 :—

"Hitherto we have lacked nothing for carrying on the Mission, the LORD having sent in all needed supplies. To Him and to His people would we tender our warmest thanks. Only quite recently the gift of an anonymous donor arrived so opportunely that I cannot but notice it, for his or her joy and that of others.

"On January 1st our funds were getting low, and we were led to ask GOD to remember our need. This was at one p.m. At four o'clock the same afternoon one hundred pounds reached us anonymously, refreshing and encouraging us all ; and by the fourth of the month no less than three hundred and ninety pounds had come in. Truly 'all things are possible to him that believeth.' Our balance now in hand (on February 15th, 1868) is seven hundred and twenty pounds, every liability being discharged up to the present time. We are still praying the LORD of the harvest to send forth more labourers into His harvest."

That the responsibility of the entire management of the home department was seriously felt by Mr. Berger, whose faithful and devoted labours did so much to strengthen the Mission in those early days, may be gathered from such passages as the following, which express his deep and prayerful sympathy with the work, both in its spirit and in its aims :—

"The number of labourers already in the field, connected with us, is now considerable. The amount required to supply their need and that of the home department will

probably not be less than one hundred pounds weekly, or five thousand pounds during the current year. And in the event of more labourers going forth, or being added in China to the staff, this sum will augment accordingly. The question naturally arises, 'Ought I to continue sending out more missionaries, of these that appear in all respects suitable? will the needed funds be forthcoming? 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 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 earnestly ask you, dear friends, to share with me the responsibility of this service, by giving yourselves to prayer, and seeking in every way you may be able to make known the needs of this great people. . . . Will you also seek from GOD that wisdom and grace may be abundantly supplied to those in the field and to ourselves at home, that we may adorn the doctrine of GOD our Saviour in all things?

"My present mind is to wait quietly upon Him, believing that He will both guide and provide; for it is His work. And if He should see fit to send out no more labourers 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 in sending in the needed supplies from time to time.

"Towards the end of last month (July) the balance in my hands was reduced to about ninety-seven pounds. I greatly desired to send three hundred to Mr. Taylor on the Mission account, fearing he might be in want. We made our prayer to GOD, and were kept calm and enabled to believe that He would help us in due season. On August 1st over two hundred pounds was sent in; on the 13th over five hundred; and in all, from the 1st to the 24th, more than

nine hundred and fifty pounds—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 were not made ashamed. I mention these facts that you may joy with us, as you so lovingly share our burdens."

Later on, in 1869, Mr. Berger again wrote on the same subject :—

"In the way of funds we have lacked nothing. The balance in hand has not been large for a long time, . . . but we doubt not that all our real need for carrying on the work will be supplied. I feel increasingly that the great object of our lives—every one of us—should be to walk before GOD, and endeavour to please Him in all things. Doing thus, will He fail us? . . . What comfort, as well as strength, do we derive when we can realise that we are not alone, that the 'I am with you' belongs to *us*! Thus have we ever found it in regard to this work.

"Once or twice in the past year the amount in my hands has been as low as twenty pounds; yet to the praise of GOD's grace I can say it has never been necessary to send money to China without my being able to do so, and even the full amount that I desired."

Such facts need no comment.

Do we require evidences for the existence of the GOD of the Bible? Surely they are not lacking here. During the first four years after the sailing of the *Lammermuir* party, we find that without a single appeal or even request for money, simply in answer to quiet waiting upon GOD in prayer and faith, needs had been met that scarcely any one

knew of at the time, except Himself, and a sum of considerably over fourteen thousand pounds had been received, the free-will offering of those whose hearts the LORD had moved to sympathy with Himself in caring for the welfare of His servants in their difficult though blessed work.

“Thus tenderly,” wrote Mr. Berger, “is He teaching us to put our trust in Him. Can we, dear friends, be sufficiently grateful to GOD for such evidences of His loving favour and approval of this service? And we do not desire any other reward for our efforts on behalf of China’s millions. The need is so vast, and the labourers are so few. Let us more fervently than ever entreat our Father in heaven to multiply the workers, both native and foreign, as well as to increase the Churches a thousandfold. Even then both men and Churches would be all too few.

“‘*Open thy mouth wide, and I will fill it.*’”

“NEVERTHELESS AFTERWARD.”

1870-72.

" For thee, O loved ! for thee, the light of lights ;
 For me, the shadow of thine absence falls !
 On thee, sweet Sabbath rest hath fully risen ;
 Thy brow hath lost its coronet of care,
 Thy fair, frail form its languor and its pain.
 Sweet rest is thine, dear weary, weary one.
 Glad joy is thine, O patient sufferer—
 Joy mensurate to thy deep capacity.
 O happy satisfaction ! through the glow
 Of that high temple following the Lamb
 Whitherso'er He goeth ! This to thee
 Is heaven, is heaven of heavens.
 But unto me life turns a sadder face !
 The glow and smile have faded, since thy voice
 And presence have departed. I shall live,
 And work, and joy, and sorrow ! But the glow
 Has faded.
 Yet sweet persuasion of a holier voice
 Steals o'er the darkness like a star of dawn,
 If this transplanting of my heart's dear treasure
 Lift mine eyes upward, and the hungry void
 Be filled with JESUS, surely ' It is well.'
 He doeth all things well ! Him would I trust
 That somehow loss shall ripen into gain."

EMILY BLATCHLEY, 1870.

CHAPTER XVI.

“ THICK DARKNESS WHERE GOD WAS.”

THE year 1870, sadly memorable in the annals of Modern Europe as a period of bloodshed and warfare upon the battlefields of France, was signalised in China also, and especially in the story of its missions, by very widespread danger and alarm, and by difficulties hitherto unparalleled in connection with the excitement that prevailed amongst all classes of the population.

Early in the summer occurred the terrible massacre of T'ien-tsin, when the French Consulate and the Roman Catholic Cathedral and orphanages were entirely destroyed ; and no less than twenty Europeans, including the Sisters of Mercy, were murdered by the enraged populace under circumstances of great atrocity. This event seriously added to the portentous nature of the crisis, and in many places, including several stations of the Inland Mission, danger appeared imminent. Added to these trials and difficulties were others also, of a more personal nature, that combined to mark this period as one

of testing and discipline hitherto unequalled in the history of the work.

“Not without sacrifice and loneliness,” wrote Mr. Berger at this time, “the husbandman goes forth to commit the precious seed to the cold bosom of the earth—there to die ; but in hope, however distant, of its upspringing again, and of a glorious, an abundant recompense.

“Harvest must be preceded by seed-time ; and the kind and quantity to be reaped will depend upon the sowing. . . . Our present efforts for China’s spiritual welfare must be considered in this light ; and though at times the clouds and storms, so feared and yet so necessary, do seem to threaten our most cherished hopes of success, we need not fear, for ‘we *shall* reap if we faint not.’”

The story of this memorable year is best told, as follows, in Mr. Hudson Taylor’s own words, to the touching simplicity of which nothing could be added by another pen :—

“The work, that had been steadily enlarging and extending up to this time (1870), was now about to pass through a period of much trial and sifting, nor were we to lose our share of the precious discipline. He had taught us to pray, ‘Thy will be done.’ Some of us pleaded as never before that that will might be written on our hearts and manifested in our lives, and that His work, not *ours*, might be carried on and deepened among the native Christians. And the LORD answered our requests.

“After prayerful waiting upon God, it was evident to my beloved wife and myself that the departure of all our

children for England, except the youngest, could not longer be delayed. I urged her to accompany them, for we both saw that my duty was clearly to remain in China for the time being; but she prayerfully concluded that He would have her also to remain. The outfits of four were prepared, and the day of our departure from Yang-chau to see them off to England was fixed. But a sudden aggravation of the chronic ailment of our beloved little Samuel took place; and on February 4th the tender Shepherd came to us seeking this little lamb. Our bleeding hearts responded, 'Take him, blessed Saviour; Thou art worthy.' We knew that it was not our will that was being done, that He was fulfilling our prayer, and we were made *satisfied* with JESUS.

"On the 23rd of the next month we parted from the three children and Miss Blatchley. I admired and wondered at the grace which so sustained and comforted the fondest of mothers. The secret was that the LORD JESUS was satisfying the deep thirst of heart and soul.

"We hurried back to Chin-kiang, to find Mrs. Judd, as it seemed, in a dying state. This was in April. Anxious days and weary nights of watching followed, our hearts aching for the beloved brother whose bereavement seemed so near, and for the dear child whom we almost felt to be already motherless. We asked our precious Saviour to write on our hearts—on the hearts of the tried husband and of the suffering wife—His own 'Even so, Father,' and He did. The prayers of many were, however, answered, and our dear sister was raised up and restored to us again. We had the deep joy of knowing that in this too *His* will was done, not ours only.

"In our annual letter, asking for special united prayer on May 26th, the privilege of abiding in CHRIST, and His promise that His grace should be sufficient, His strength made perfect in weakness, were especially dwelt upon. And very soon after we were placed in a position to feel

our own weakness, and in which no other strength than His *could* have sufficed.

“In the previous history of the Mission we had already known something of trial in one and another of the stations, but now in all simultaneously, or nearly so, a widespread excitement seemed to shake the very foundations of native society. It is impossible to describe the alarm and consternation of the people when 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 foreigners. It is well known how in T'ien-tsin they rose up and barbarously murdered the Romish Sisters of Charity, the priests, and even the French Consul. What, then, restrained them in the interior, where our brethren were alone and far away from any protecting human power? Nothing less than the mighty hand of GOD, in answer to united, constant prayer, offered in the all-prevailing name of CHRIST. And the same power kept us *satisfied* with JESUS—with His presence, His love, His providences. We knew that in these dangers and sorrows and apparent interruptions to the work it was not our will that was being accomplished, and we were the more sure that He was fulfilling the petition ‘*Thy* will be done.’

“In the month of June we heard, with deep sorrow, of the bereavement of our beloved friends the Rudlands, at Hang-chau, whither they had gone for change. With hearts still bleeding from our own loss, we sympathised with them, and prayed the LORD to give them also the rest, the peace, the joy, which we had found in full submission to, and acquiescence in the will of GOD.

“A brief note of my dear wife’s to Mrs. Rudland at this time, one of the last ever penned by her to whom the Mission owes so much, will not only be valued by the many who knew and loved her, but may perhaps bring comfort to some other tried heart. It was dated from Chin-kiang.

"June 15th, 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 5th my dear wife had an attack of cholera. Though excessively prostrated in body, the deep peace of soul, the realisation of His own loving presence, the joy in His holy will with which she was filled, and which I was permitted to share with her, I can find no words to describe. On the seventh a son was born to us. 'I should like him to be called Noel,' she said ; 'for although the word itself does not mean *peace*, it reminds me of Noah, which has that meaning.'

"On the 20th this precious little one breathed its last.

* * * * *

"Three days later I was watching at the bedside of my dear wife. At four o'clock in the morning the day dawned, and unmistakably I saw the shadow of death upon her face. She awoke rejoicing in the LORD, and gave me a bright smile.

"I said, 'My darling, do you know that you are dying?'

"She answered, with a look of surprise, 'Can it be so? I feel no pain, only very weary.'

“‘Yes,’ I answered, ‘you are dying; you will soon be with JESUS.’

“My precious wife thought of my being left alone at this time of trial, having no companion like herself, with whom I had so long been wont to bring every difficulty to the Throne of Grace. She said, ‘I am so sorry’; and then paused, as if half correcting herself for venturing to feel sorry.

“‘You are not sorry to go to be with JESUS?’ I responded.

“Never shall I forget the smile she gave me, as, looking right into my eyes, she said, ‘Oh no! it is not that. You know, dearest, that for ten years past *there has not been a cloud between my soul and my Saviour.* I cannot be sorry to go to Him. But I grieve to leave you alone at this time. Perhaps I ought not to be sorry though, for He will be with you, and will supply all your need.’

* * * * *

“On July 23rd this beloved one also slept in JESUS. 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, that that will which was utterly crushing me was good, was wise, was best.

“The next two months were months of personal sickness and prostration; and my beloved youngest child, the only one remaining with me, was brought very near to the grave. But GOD in tender pity spared him. Mrs. Gough, of Ningpo, kindly took charge of the precious little one for me; and to both Mr. Gough and herself I owe a deep debt of gratitude for their love and sympathy and kindness.

“By the time my dear child was somewhat recovered fresh difficulties arose, the state of Mrs. Crombie’s health requiring her immediate return to England and that of Mr. Crombie. The infant Churches to which they had minis-

tered imperatively called for supervision. Mr. Williamson had therefore to leave the needy province of GAN-HWUY and give himself to that important work, for which his previous knowledge of the Ningpo dialect specially qualified him. On my return to Chin-kiang, after seeing off these dear friends for England, I found Mr. Duncan very low indeed with inflammation of the lungs, which for a time threatened to prove fatal.

"Thus wave after wave of trial rolled over us ; but at the end of the year not a few of us were constrained to confess that we had learned more of the lovingkindness of the LORD through these experiences than in any previous year of our lives.

"Perhaps, also, more was really accomplished during this time in teaching the native Christians not to lean upon the arm of foreign protection and support, but upon GOD alone, on whom, as they could not but see, the missionaries themselves had solely to depend in the hour of trial and danger."

How wonderfully life loses all fear to the soul that has been called apart, alone, into some "thick darkness," and has found GOD there. "Morning dawns from His face" ; and what light is like the light that rises upon those who "touch GOD'S right hand in the darkness, and are lifted up and strengthened" ?

Surely there is a more profound connection than we sometimes discover between the "sufferings" and the "consolation," between the "loss" welcomed for JESUS' sake and the eternal gain that follows after, as harvest follows sowing. "That I may know Him and the power of His resurrection" still stands between that willing *self-emptying* on the one hand,

and the deeper *fellowship with His sufferings*" on the other, for which even the heart of an apostle craved.

Shall we shrink, then, from anything that makes more room for GOD? Let us believe, rather, that if He withhold any earthly blessing, it is only that He may bestow "all spiritual blessings," and remember that He is dealing with us not for our profit merely, but for the good of many and the glory of His own great name, not for time only, but for eternity.

"Not only here
The rich result of all our GOD doth teach
His scholars, slow at best, until we reach
A nobler sphere;
Then, not till then, our training is complete,
And the true life begins for which He made us meet.

"Bold thought, flash on
Into the far depths of Eternity,
When Time shall be a faint star-memory,
So long, long gone!
Only not lost to our immortal sight,
Because it ever bears Redemption's quenchless light.

"Look on to this
Through all perplexities of grief and strife,—
To this, thy true maturity of life,
Thy coming bliss,
That such high gifts thy future dower may be,
And for such service high thy GOD prepareth thee.

"What though to-day
Thou canst not trace at all the hidden reason
For His strange dealings through the trial-season,—
Trust and obey."

F. R. H.

CHAPTER XVII.

"ASK AND YE SHALL RECEIVE."

THE disturbed state of affairs in China continued to cause apprehension and uneasiness until quite the end of the year 1870, and combined with the general sickness and trial in the Mission, continued to make it a time of very special dependence upon GOD and experience of His sustaining grace. "Dear Mr. Taylor seems kept in perfect peace amidst all the sorrow and difficulty," wrote Mr. McCarthy from Hang-chau,—a little sentence, but one that speaks volumes, coming as it does in the midst of all those records of trial and bereavement.

It was principally in the river stations, along the valley of the Yang-tse, that difficulties seemed to assume their most serious form. At Gan-king the work was not a little hindered by distressing rumours, exciting an intense hatred of the foreigners and of the doctrines they taught. Mr. Williamson wrote also of disastrous floods caused by the overflow of the great river, and of thousands of poor industrious people deprived of the crops upon which they

depended for subsistence, and left to face the awful prospect of starvation during the coming cold of winter.

“With difficulties and discouragements so many, in this one city alone,” he adds, “how long will it be ere the other sixty cities of this single province shall hear the glad tidings of salvation?”

In the neighbouring province of KIANG-SU, the great city of Nan-king was passing through an even more serious crisis. For a time it appeared as though a rebellion were imminent, and large numbers of native soldiers were gathered on the spot to quell any such uprising. The murder of the viceroy, a man of much influence, and whose presence seemed so sorely needed, added to the gravity of the situation; but in the over-ruling providence of GOD all these troubles passed quietly away. Writing of the death of this official, Mr. Duncan remarks: “Is it not strange that the viceroy, who had so many soldiers continually guarding him from danger, should be thus laid low by the assassin’s hand, whilst we, who seem so helpless and exposed, should be preserved in safety? Truly ‘the angel of the LORD encampeth round about them that fear Him, and delivereth them.’”

When the regular time for the examinations came round that year, the city was thronged with no less than fifty thousand strangers; and the missionaries were obliged to keep very much out of sight. Subsequently Mrs. Duncan and Miss Bowyer had

to leave for a while, it being considered no longer safe for ladies to reside away from the open ports.

Further inland, at Kiu-kiang, the position of the missionaries seemed equally precarious.

"Amongst the people," wrote Mr. Cardwell, "the talk is all of war, and rumour is very rife; in fact, we do not know what any day may bring forth. It is given out that on the 28th of the present Chinese month we are all to be killed. Placards have been posted to this effect; and although the authorities have suppressed them, they cannot but indicate the feeling of the people. This hatred has manifested itself in the destruction, quite recently, of the Roman Catholic chapel at a place some thirty miles from here, and information has been received that the cathedral in this city is to go next. . . .

"More than twenty thousand native soldiery are massed at T'ien-tsin, and others are constantly being added to their number. Nan-king and Gan-king are in process of fortification, as well as the Yang-chau creek. There seems a slight lull just at present in the excitement. The LORD reigneth, and in Him we trust, praying that we may be enabled to glorify Him in the midst of calamity and war, as well as in times of peace,"—a prayer abundantly answered by His grace.

Early in the following year (1871) these dark war-clouds and threatenings of disaster began to pass slowly away, and increasing probabilities of peace brought in a brighter time. In most of the

stations there was promise of coming blessing, and the health of the missionaries ceased to give so much cause for anxiety. Mr. Hudson Taylor himself, however, was still very far from well, and his return to England before long appeared a necessity. The constant burden of all the correspondence and business of the Mission in China, in which up to that time he had had no regular help, was becoming more than any single individual could sustain, and early in the year Mr. C. T. Fische undertook to render much-needed assistance in this important department.

Serious trouble still threatening at Yang-chau, it seemed advisable that the ladies living in that city should be removed for a while to Chin-kiang. Mr. and Mrs. Judd and Miss Desgraz were therefore obliged, though very reluctantly, to abandon the work to which they had become so much attached, and which passed under the able supervision of Mr. Fische. From Yang-chau they went down to Chin-kiang, and made their home in the native city, where plenty of openings awaited them, both amongst the Chinese and Tartar populations. Miss Desgraz was soon joined by Miss Bowyer from Nan-king, and in the early summer they went over to occupy new premises that Mr. Hudson Taylor had been enabled to secure for work especially amongst the women and girls of that great centre.

Some interesting facts connected with this new school-house are worthy of record, as showing how

the LORD loves to confirm the faith of His people through very definite answers to believing prayer.

"During the troublous times of 1870," writes Mr. Taylor, "though it was undoubtedly desirable that the brethren should remain at their posts, it seemed to us best to remove our sisters from the more exposed positions to Chin-kiang. While we were in that city the 'Missionary Memorandum' appeared, emanating from the Peking Government, and seriously urging the removal of all female missionaries from China. This, amongst other circumstances, led my dear wife and myself to consider whether it would not be well to try the effect of a separate work for the benefit of women only, to be carried on exclusively by sisters, and Chin-kiang seemed a favourable place for making the attempt. . . . This was one of the last matters in which my dear wife was interested before her death, and about which we unitedly sought the help of the LORD. There was no hope of renting suitable premises, for during the rebellion Chin-kiang had suffered so severely that there were not nearly houses enough left to meet the requirements of the native population. Whatever was needed would certainly have to be built; and we felt that as the Mission funds at our command were given especially for *inland* work, we should not be justified in using them for this particular purpose.

"At this juncture my precious wife was removed and I was left alone, no longer able to unite with

her in prayer, as for the last twelve and a half years I had been wont to do, pleading the promise that whatsoever two shall agree to ask upon earth shall be done for them of our Father which is in heaven. I felt the privation deeply, and had to ask the LORD, who was comforting me with His own sweet communion, saying often 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. I felt that my faith needed strengthening, and was therefore led to ask the LORD to send in to me personally sufficient means to build the premises required, at the same time carefully avoiding all mention of my desire either to home correspondents or to my fellow-workers in China, that the response might be more manifestly His own.

"Humanly speaking, it seemed very improbable I should thus be supplied with funds. Many of my friends were aware that not only were our private expenses met, both in China and at home, and our passage money to and from England supplied independently of the Mission, but also that for some years past my travelling expenses in both these countries, incurred in the interests of the work, had been defrayed out of moneys received for our own personal use. But none could know of the special need just then upon my heart. And having recently had to send three of my children and Miss Blatchley home to England, my funds in hand were not large.

But there are no difficulties to the Hearer and Answerer of prayer.

"I had not long been asking GOD about this matter when there reached me from a relative of my own—a minister of the Gospel in England—a gift of one hundred pounds, with the request that I would take it for my own private use, and not consider it as a contribution to the Mission. For more than eighteen years I had been engaged in missionary work, but never before had so large a sum been given me for my own use, though many considerable donations had been received for mission purposes. Need it be said that I was greatly cheered, and, thanking GOD, took courage?

"We began at once to make inquiries about a suitable site for building; but before this could be found I had to leave Chin-kiang, committing the matter to the care of others. My absence was prolonged by various circumstances; but in the meantime one of the best possible situations was obtained. The necessary deeds were signed, sealed, and registered—a matter easily stated, but requiring weeks of careful manipulation on the part of my representative; and on returning to Chin-kiang I was able to commence levelling and enclosing the ground and putting up some of the outbuildings with the balance left in hand from the purchase money.

"By this time another letter reached me from a friend in England, also announcing a gift of one hundred pounds, specifying, as in the first instance,

that it was for my own private use. I proceeded with the buildings without delay, assured that GOD would supply all that was needful. And so indeed He did ; for a number of smaller contributions came in as they never had done before, and ceased only when I had means sufficient, including the sum I was able to realise by the sale of furniture and other articles no longer needed, to complete the structure."

The new school-house, given thus in answer to prayer, was nicely situated at no great distance from the river, facing the far-reaching hills that are the charm of that pleasant neighbourhood. Early in the summer, as we have seen, Miss Bowyer and Miss Desgraz took possession, and commenced their work amongst the women and children of the populous district that surrounded them. This whole incident was a great joy and encouragement to all connected with the station, as well as to Mr. Taylor himself, whose faith was thereby not a little strengthened.

In spite of the long-continued difficulties and dangers of this period, and the serious reduction of the working staff of the Mission through sickness at several of the stations, the year 1871 is memorable as having witnessed more extended itinerations than any previously undertaken in connection with the work.

Mr. Cardwell, in the province of KIANG-SI, was enabled to commence the missionary journeys that

led to his visiting, within the next two years, upwards of one hundred cities, towns, and villages, during which time he sold more than fifteen thousand portions of Scripture and tracts, and traversed districts previously quite unreached by even the most passing missionary effort.

In the equally needy and unevangelised regions of GAN-HWUY, Mr. Duncan, in company with Mr. Harvey, accomplished the first itinerations that had ever been attempted in that province. It will be remembered that, after Messrs. Meadows and Williamson had left Gan-king, Mr. Duncan had taken up the superintendence of the work, continuing at the same time his own labours in the neighbouring province of KIANG-SU.

In the autumn of 1871, after his second visit to this station, Mr. Duncan returned down the Yang-tse to the important city of Wu-hu, a busy, populous, commercial centre, on the south side of the river, one of two places through which all the salt trade of the province has to pass. Here he was joined by Mr. Harvey; and for the first time Wu-hu heard the precious name of JESUS, as those two passed up and down its busy streets, leaving behind them as many books and tracts as they could dispose of.

From this point the missionaries turned southward, and made their way right across the province in the direction of Hang-chau. The first Sunday of their journey was spent at Ning-kueh Fu, an

important city in which we now have a fruitful and promising work, but which was then left ruinous and desolate after the troubles of the rebellion, and was totally unreached by the Gospel. Here, in the pouring rain, they went ashore; and in spite of the unfavourable weather succeeded in selling a considerable number of books, explaining at the same time the glad tidings they contained.

More than a hundred miles south-west from Ning-kueh Fu, situated amongst the beautiful hills of the tea-growing district which has made it famous, lies the pleasant city of Hwuy-chau. Eight days' journey from the last-named centre brought the travellers to this place, just as the literary examinations were in progress; and they again had good opportunities for bookselling and proclaiming the message of salvation. Outside the West Gate of the city a noble bridge with sixteen arches spans the shallow stream, which, following a south-easterly course, soon finds its way across the border into CHEH-KIANG, where it joins the Ts'ien-t'ang river, and so flows on to Hang-chau and out to the sea. By means of the rough accommodation of boats engaged in the tea trade, Messrs. Duncan and Harvey made their way down to Yen-chau, admiring the beautiful country through which they passed, and cheered by the friendliness of the people. But here their journey was brought to an unexpected close through the serious illness of Mr. Harvey, who had to proceed at once by foot-boat to Shanghai. Mr. Duncan also was much tried by

ill-health at this time, which unfitted him for the fatigues and hardships hitherto so cheerfully endured.

All unconsciously to himself, the labours of this devoted servant of GOD were nearing their termination. One more visit to Gan-king, when he had the joy of baptising three converts in the city ; one more missionary journey in the northern part of unevangelised GAN-HWUY, when he crossed the great lake to the city of Lü-chau, and spent some days in holding forth the Word of Life amongst large numbers of people who flocked to hear the message, and his earthly service in the land that he loved, and to which he had given himself with such whole-hearted and unwavering consecration, was ended—laid aside to await the revelations of that Great Day when alone it will be seen how much the faithful labours of this one man were used of GOD to contribute to the evangelisation of China.

Other itinerations were also accomplished during this year in the two remaining provinces in which the Mission was then located ; but though much of interest was connected with them, no attempt can now be made to trace them at all in detail.

CHAPTER XVIII.

NATIVE MISSIONARIES.

MOST cheering perhaps of all the intelligence received during 1871 were the welcome tidings from the city of Hang-chau, of a remarkable and gracious movement of the SPIRIT OF GOD amongst the native Christians towards spontaneous and self-sustained missionary effort for their own countrymen. And it is noteworthy that this movement, originating with one of the native helpers, was a direct outcome of the trials and difficulties of the period just ended, in which the members of the Mission in that city had not missed their share.

Loh Ah-ts'ih, the moving spirit in this matter, was a native of Ningpo, and his story takes one back to the early days of work in that station, long before the commencement of the present China Inland Mission. It was soon after Mr. Hudson Taylor had joined Mr. and Mrs. Jones in their labours in Ningpo, and had begun a little medical work amongst the people who gathered about them in such large numbers, that their attention was directed to one man in particular, who seemed to be

in a very sad and destitute condition. Ah-ts'ih—for this was he—had come as a patient to the dispensary, completely broken down in health and nearly blind, as well as very poor. Kindly cared for by the missionaries, he soon began to improve, and by means of one or two operations his sight, so rapidly failing, was largely restored. While living in the house of Mr. Jones, Ah-ts'ih heard the Gospel for the first time, and received it gladly. He made rapid progress in learning to read the Romanised colloquial, and from the first took great delight in the Word of GOD. Subsequently he went to live with Mr. Hudson Taylor in the Ningpo Hospital, where his happy face and consistent life plainly told of his new-found joy of heart in the Saviour. After Mr. Taylor's return to England, he continued for a time to receive good accounts of Ah-ts'ih from those in whose care he had been left ; but during the troubles of the rebellion he seemed to be led astray, and had to be suspended from communion with the little band of Christians, who subsequently lost sight of him altogether.

Years passed on, and poor Ah-ts'ih wandered farther and farther away from the LORD, sick in body and sad at heart, until at last he heard of the return of Mr. and Mrs. Hudson Taylor to China, and that a dispensary had again been opened by them, to which he determined to make his way. All the distance to Hang-chau he travelled wearily, and there found his old friends, with just as warm

a welcome for him as they had had at first, long years before. Again they tended him kindly, until his eyesight was restored, and then, finding how distressed was his condition, they took him into their service, first as a water-carrier, and then as a cook. By degrees his old love of reading came back to him, and with it his joy in the precious truths of the Word of GOD. After some time he applied for restoration to Church membership, and was gladly welcomed by his fellow-believers, amongst whom he continued a faithful and consistent Christian.

Speaking of the long years of his backsliding, Ah-ts'ih used sometimes to say that his heart had never been happy, even when he had seemed most indifferent ; and that if only some one had sought him out, and lovingly tried to lead him back again into the narrow way, he would have felt so thankful, and might have been spared many years of wandering in the dark paths of sin. After his restoration to the joy of the LORD, he became a most diligent student of the Word, having quite a unique method of Bible study, which he assiduously pursued. It was never his plan to read the whole New Testament or any large portion of it throughout ; but he used to take one gospel or an epistle, and study that until he knew it almost entirely by heart, and then proceed to another, the result being that what he did know he knew very thoroughly, at the same time being almost totally ignorant of any portion he had not yet taken up.

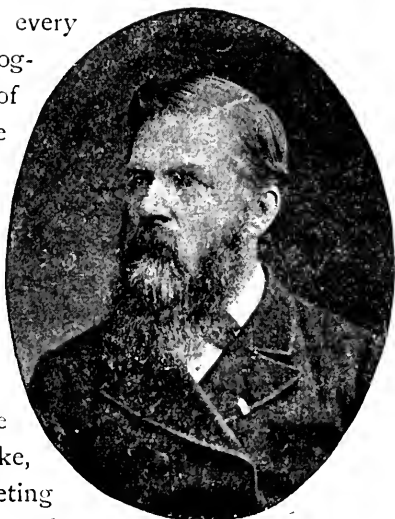
After several years of faithful service in Hang-chau, Ah-ts'ih was set free from household duties to labour more directly for the spread of the Gospel, and found himself, to the joy of his heart, able to spend all his time in selling Christian books and telling of the Saviour's love. In response to an invitation to visit a city and district lying some two days' journey to the north of Hang-chau, Ah-ts'ih was commended to GOD for this service, and set out early in 1870 to carry the Gospel to these regions beyond. In about three weeks he returned, saying that the people of one busy place, called Tsing-tu, greatly desired that a chapel might be opened in their town, and had promised to supply a room and the necessary seats if some one might be sent to teach them. Ultimately Ah-ts'ih himself was led to take up this work; and for a long while he continued to labour faithfully in the district, carrying the Gospel message into many a distant hamlet amongst the hills that border on GAN-HWUY, as well as patiently instructing his little flock in the town itself. The work grew, and was blessed, until by degrees more helpers were needed, and Ah-ts'ih was joined by younger evangelists, for whose spiritual welfare he loved to care.

Towards the close of 1871 Ah-ts'ih went down to Hang-chau, intending only to pay a brief visit and return to his loved sphere speedily. Just at this time Mr. McCarthy, who was still in charge of the work, was passing through an experience of very

serious trial and difficulty in the matter of funds. Not only had he a band of twenty native assistants for whose support he was responsible, but the temporary charge of about thirty children in the Hang-chau schools also rested upon him, in addition to the care of his own family and household ; and he found himself at this juncture absolutely without means. Now, it was so ordered of GOD that Ah-ts'ih, arriving just then, should be unable to return to his own station as early as he had desired ; he was detained in Hang-chau, and detained to do a work for which GOD'S time had come. The serious illness of Mr. C. T. Fishe, through whom all funds were being transmitted, continued to delay supplies that were intended to have reached Hang-chau at a much earlier date ; and the straitened circumstances of the missionaries could not but become known to some, at any rate, amongst the native Christians. One brother seeing the need, and knowing that nothing would ever induce Mr. McCarthy to go into debt to obtain temporary relief, longing to do something to help him, went so far as to pawn all that he could possibly spare of his own clothing, and brought the sum of twenty dollars as a gift to his beloved friend. Constant prayer was made by these dear native Christians ; and the LORD, who in tender love was teaching His own lessons in His own way, did not fail His tried servants.

Ah-ts'ih was much impressed by these circumstances ; and with a heart full of burning love for

the perishing heathen on every hand, he began to recognise in it all the voice of GOD, calling on the native Churches to come forward and help far more than they had hitherto done in the great work of evangelisation. After much thought and prayer, he obtained Mr. McCarthy's sanction to the proposals he desired to make, and proceeded to call a meeting of the native Christians in order to lay the matter before them.



MR. MCCARTHY.

His heart was very full in view of the great need of his people and the many openings for Gospel work amongst them. Earnestly he pleaded with the Christians to unite in some continuous practical effort to carry out the Master's last command, urging them by all the blessings they enjoyed in their own knowledge of the Saviour's love, and by that matchless love itself, that had held back nothing in dying to redeem the world, to follow in His footsteps, and to give or do each one *all* that he was able to spread the knowledge of that great redemption. He then explained to them his suggestions for the formation of a *Native Missionary Society*, which was to be entirely their own affair, and to

have as its object the sending out of native preachers to districts hitherto unreached by the Gospel. Each member of the Church should give something regularly every month, as the LORD might prosper him ; and when they had enough, they should select their representatives and send them forth. After the meeting they had dinner together, and the matter was heartily taken up. Over five thousand cash was contributed by those present, more than sufficient for the support of one man for a month, and lasting interest was aroused in many hearts. A letter was then written to the native Christians at the other stations connected with the Mission, telling them of what had been done and inviting their co-operation.

The work grew and continued ; and the first missionary sent forth by these dear people was an earnest young brother named Chang Liang-iong, who after eighteen years of consistent service is still engaged in the LORD'S work, and is now the valued pastor of a large and growing Church in the city and district of Yüh-shan, in KIANG-SI. The interesting movement thus commenced was a source of great joy and encouragement to Mr. McCarthy in his arduous and responsible labours.

During the three and a half years that had now elapsed since Mr. and Mrs. Hudson Taylor ceased to reside in Hang-chau, Mr. McCarthy had continued in charge of the work ; and with the help of the good pastor, Wang Lae-djun, had also paid periodical

visits to Ningpo, superintending the Church in that city and district previously cared for by Mr. Meadows.

Although no foreign missionary was any longer resident at the old headquarters in Ningpo, the work was being steadily carried forward by the native Christians themselves, with the assistance of their able and devoted evangelist Tsiu Sien-seng. The church-members, numbering over fifty, were regularly visited by him every week ; and evening by evening he was to be found in the chapel conducting various services or addressing the frequenters of the bookshop, kept open all day long to reach and interest outsiders. Nor was his dear old mother less active ; for she devoted herself, voluntarily, to unwearied and loving labours amongst the women of the Church, continuing even to extreme age in this happy service.

The story of the conversion of these two, who became in their turn blessed to the spiritual enlightenment of so many others, is also connected with the very commencement of Mr. Hudson Taylor's missionary efforts in Ningpo, where, in 1857, they first heard and accepted the Gospel.

Tsiu Sien-seng was then quite a young man, the only son of his widowed mother, and possessed of a good deal of natural power and intelligence. He first entered the missionary household as a teacher, in which capacity he was constantly engaged in reading over the Gospels in vernacular Chinese with his pupils, one of whom was specially led to pray

for his conversion. Not long after this the young man requested that a copy of these same Gospels might be procured for him; and upon inquiry it appeared that it was for his mother he desired to purchase the book, hoping that it might be used of GOD to enlighten her mind about spiritual things. This led to further conversation, when the teacher freely confessed that he himself had already been led to trust for salvation in the finished work of CHRIST, and was now anxious about his mother's conversion. The book being obtained, he patiently set to work to persuade her to learn to read it; ultimately he succeeded, and the entrance of the Truth brought light. The son's prayers were answered, as well as those of his pupil; for both he and his mother became earnest and consistent Christians.

Their one desire now was to serve the Saviour who had redeemed them, and both were found doing all in their power to seek and to save the lost. The mother opened her house for a weekly prayer-meeting, and used to spend much time in reading the precious Gospels that had done great things for her to all the women she could reach who were willing to listen.

The first person to whom Mrs. Tsiu was blessed was a poor old blind woman, who was very deaf also, and could only get about by leaning on the shoulder of one of her little grandchildren. The dreary existence of this aged creature had sunk into a hopeless monotony, rarely if ever broken by

any loving word or cheering sympathy from the busy household about her, amongst whom the last sands of her lonely life of toil were fast slipping away. To her the teacher's mother turned with a kindly heart, longing in her new-found joy to impart to this poor darkened soul the light that is better than the brightness of the morning sun. By degrees her patient efforts and many prayers were more than rewarded, and new life and love sprang up in the poor old woman's heart. Now she had something to think of and a Friend to converse with ; now she was rich and blessed, both for time and for eternity.

"A happier Christian than this old woman," writes Mr. Taylor, "I have seldom if ever seen. She loved the house of GOD, and she loved the people of GOD. In fair weather or in wet, in hot weather or in cold, she was always to be found, leaning on the shoulder of her grandchild, wending her way to the meetings, sometimes a distance of more than a mile from her home. She could see nothing and hear very little ; but she met with GOD, and He blessed her.

"After a time she was taken ill, and all believed she was going to die. She was very happy, and rejoiced in the thought that she would be neither blind nor deaf in heaven. One day, however, some of her neighbours, to whom she had been speaking about the LORD JESUS, replied jeeringly that she should pray to Him, since He was such a great

Saviour, and ask Him to raise her up to health and strength again. She pondered the matter over, as she lay upon her bed, until she was convinced that it would be for GOD'S glory that she should be raised up. Mrs. Tsiu and another friend coming in to see her, she told them this, and requested them to kneel down and pray for her recovery. They at once knelt down and asked GOD, for His own glory, to restore her; and the old woman added her 'Amen' to the prayer which she knew had been offered, though she heard it not. Within a few days she was better, and to my astonishment walked in to her accustomed seat at one of the meetings. One year later she finished her course with joy."

While Mrs. Tsiu was thus engaged in labouring for the women, her son was no less earnestly seeking amongst the men some whom he might lead to JESUS; and there was one, an old man, related to them by family ties, about whom he was specially concerned. Well-to-do in early life, this man had received a good education, and had enjoyed every prospect of comfort for his declining years. But his sons, who were wild and reckless, had ruined him by their bad conduct, and, dying early, had left their aged parents in circumstances of much distress. The old man, to obtain a poor pittance, took to hawking silks, such as the women use for embroidering their shoes and children's garments, finding purchasers of a needleful of this or that pretty shade in almost every street. When his work was finished

at dusk, Tsiu Sien-seng used to persuade him to come to the Bible-classes held at the Mission, and nothing loth to display his superior knowledge of the character, the old pedlar would willingly join in the readings and help on less literate learners. By degrees, however, he began to take a more than superficial interest in the teachings of the blessed Book, and ere long became deeply concerned in its wonderful truths. He saw himself a sinner before GOD, and casting himself upon redeeming grace, came to find peace in believing. He was baptised, and until the time of his death, a year later, bore a consistent Christian testimony. His love of the Word of GOD was very great, and all his spare time was spent in its study.

Shortly before his removal the dear old man took cold, and became very ill with bronchitis. He was taken to the hospital, at that time under Mr. Hudson Taylor's care, and was kindly tended up to the last. His gratitude was very touching, as also his readiness for the home summons.

"How good of GOD," he remarked one day, "to lead me into the right path before He called me to go!"

During his illness he was much in prayer for the conversion of his aged wife; and his mind was peacefully stayed on the LORD JESUS. The end came quietly one Sunday evening. Early in the day he had been troubled at being prevented from attending the regular services, saying sadly, "I shall

not be able to take the LORD'S Supper with them all this morning."

But when reminded that GOD is not confined to time or place, and could bless him just as truly where he was, he added, "Yes, it is so. He promised never to leave me, and He never has; and soon He will take me to Himself."

As they read to him from the precious Word throughout the day, the portion he seemed most to rest in was the twenty-third Psalm, and he made them go over it again and again. And the hymn that gave him greatest pleasure was a Chinese version of

"Who are these arrayed in white,
Brighter than the noonday sun?"

"I shall soon shine too," whispered the dying saint; "but the praise will all belong to JESUS."

Towards evening he began to fail rapidly, but received the native brethren who came in after the service to say an affectionate farewell. Earnestly he pleaded with his aged wife to turn to the Saviour ere it was too late, and won her trembling promise that she would. Just before his departure a friend spoke to him, recalling once again the fast-fading consciousness of earthly things. Opening his eyes and looking upwards with a happy smile, the old man whispered with difficulty, syllable by syllable, "JEHOVAH, *my* Shepherd!" and so fell peacefully a-sleep in JESUS.

After his death the promise made by his wife in those last solemn moments was faithfully redeemed, and before very long she was taken to rejoin him in the Better Land.

Both Tsiu Sien-seng and his dear old mother have also ceased from their labours, and entered into the "rest" that remains for the people of GOD. He died in harness, being up to the very last one of the most valued native helpers in connection with the Mission.

His faith in CHRIST was no fair-weather profession ; in times of trial and danger he confessed Him still, and was privileged to bear not a little for His sake. Notably was this the case early in 1867, when he was visiting the newly opened station of Siao-shan. The night before he was to have left, the mandarin of the city, who had determined to expel the missionaries, came in a state of intoxication to the house, and seizing Tsiu Sien-seng, commenced to interrogate him with great violence.

"Do you believe in the gods of Siao-shan?" said he.

"No," replied our brother quietly.

"Beat him!" cried the mandarin, enraged ; and in spite of all remonstrance, he was thrown on his face on the ground, and six hundred blows were inflicted ere he was permitted to rise, followed by another hundred stripes on the face and mouth, simply for not worshipping the idols of Siao-shan.

But none of these things moved him ; and as

soon as he was recovered from the effects of the beating, he laboured in the Gospel with all his former earnestness.

Some friends in England having written him a letter of kindly sympathy and encouragement, Tsiu Sien-seng sent the following characteristic reply :—

“These words are to the disciples who are in
CHRIST JESUS.

“My desire is that, through the blessing of our Heavenly Father, richly bestowing His great grace, you may enjoy peace and be preserved from sickness and calamity.

“Your younger brother has heard, through Mr. Taylor, the salutation of his brothers and sisters in JESUS our Saviour, and their words of exhortation and comfort. Your younger brother sends many thanks ; these words he will remember as if engraven on his bones and written in his heart ; for he feels that though many hills and seas may intervene, and though personally unknown by sight, yet in very truth we are as the hands and the feet of the self-same body. Therefore he ever prays for you, that our Heavenly Father may strengthen your faith, that you may be able to walk according to the Gospel, while sojourning here may enjoy unspeakable grace, and hereafter the bliss of life everlasting.

“When formerly your younger brother went to the city of Siao-shan to preach the doctrine of truth, and was unexpectedly ill-treated by the

mayor of Siao-shan and punished with beating, he thought, 'This truly is not real disgrace; though deeply painful, there is great joy in it'; for he remembered the words spoken by JESUS, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven,' and other scriptures. . . . Now your younger brother is with Mr. Taylor preaching the doctrine, and some time ago went with him up the country to preach. Many have heard the truth, and in Hang-chau not a few believe. All this is through GOD'S great grace.

"Pray for us, as we do for you, that the numbers saved by grace may be many.

"The grace of our LORD JESUS CHRIST be with you all. Amen.

"TSIU KYUO-KWE.

"October 2nd, 1867."

Ably seconded by so valuable a fellow-worker in Ningpo, Mr. McCarthy was free to devote most of his own time to the larger operations connected with the Church at Hang-chau, in which city and district the LORD greatly owned his labours and those of Pastor Wang Lae-djun, and of Miss Faulding, so closely associated with them.

In the summer of 1871—only four and a half years from the arrival in Hang-chau of the *Lammermuir* party—the native Church connected with the work already numbered over fifty members, and

evangelistic efforts were being carried on in four permanent out-stations by quite a considerable band of native helpers.

One object kept steadily in view by Mr. McCarthy and his fellow-labourers was the training of suitable men from amongst the Christians, with a view to their future usefulness in the service of the Gospel ; and several of the most valued helpers now connected with the larger developments of the Mission are representatives of the group that gathered at that time about him, or are from the ranks of the younger generation, the lads and lasses then under Miss Faulding's care in the schools.

The training given by Mr. McCarthy to these men was of a very simple and practical nature. While some were occupied in the out-stations or making evangelistic journeys, he generally managed to keep a few always with himself, and these he taught daily in the Scriptures, seeking in every way to enlighten and help them. They then in their turn would relieve the others engaged at a distance, thus keeping up a continual process of giving forth and receiving, which was found to be stimulating and strengthening in its results.

"I take some of them with me to the tea-shops," writes Mr. McCarthy, "and give them an opportunity of speaking, thus testing what manner of spirit they are of; I also send them on preaching journeys occasionally, or on a trip with Pastor Wang. During my absences at Ningpo he is able to superintend

their work sometimes for two or three weeks together. Their principal study is the Scriptures; but I am also teaching them to read and write in the Roman character, and giving them an idea of the first four rules and proportion in arithmetic. As it seems desirable they should know that '*all under heaven*' really includes more than the Chinese Empire, I get them to learn a little geography, especially of Bible lands. They usually study from about nine in the morning till five in the afternoon, and in such intercourse one has many opportunities of forming and strengthening attachments which by GOD'S blessing will not be easily broken."

In the boys' and girls' schools Miss Faulding was equally busy, and not without much encouragement from the LORD, as one after another the dear children were led to profess their faith in the Saviour. For the support of these schools, numbering about thirty children, as well as for their daily supervision, Miss Faulding, by her own desire, was alone responsible; and during the four years in which she continued to carry them on the needed funds were abundantly supplied by Him in whose faithfulness she placed her trust.

Early in 1871 Miss Faulding wrote:—

"You will rejoice to know that three more boys from the school have become members of the Church, and I am glad to believe that there are others who are really converted. An explosion which took place in a gunpowder factory near us

recently, and in which some fifty men lost their lives, made a deep impression, and almost every boy was awakened. May they all be truly saved! Several have now committed to memory the whole



MISS FAULDING.

New Testament with the exception of two of the Gospels.”

After giving some further details concerning the little girls' school, their kind friend adds :—

“The children are all so pleased to be here; they

look upon this more in the light of a happy home than of a school, and I like it to be so."

Not only in the schools, however, was Miss Faulding busy. Outside their own large household altogether, and beyond the shelter of the quiet street in which they lived, surged the ceaseless tide of the great city's eager life, with its continual alternations of joy and sorrow, day and night. Out into the populous district all around them, and beyond it far, with willing feet, went the well-known, well-loved form, recognised by so many of the weary, toiling women as she passed, to tell the Gospel story far and wide in the homes of the people, so gladly open at all times to her visits.

Miss Faulding's usual companion in such work was the good pastor's devoted wife, Wang Si-mu, whose conversion, some years before, had been so marked an answer to many prayers. It was at one of the early Barnet Conferences, before the time of the commencement of the China Inland Mission, that Wang Lae-djun, who was then at home in England with Mr. Hudson Taylor, publicly requested prayer for the salvation of his heathen wife in China, far away, who had always seemed so strongly opposed to the Truth, and about whom his heart was much burdened. The petition met with true sympathy from all present; and on his return to his native land, not long afterwards, what was the husband's joy to find a living answer to these prayers in the converted and truly consistent Chris-

tian woman, who became, and has ever since continued to be, so true a helpmeet for him in all his varied service.

The incessant labours of nearly five years of missionary life in Hang-chau at last began to tell upon Miss Faulding's health, and it was with reluctant heart that the necessity of a brief season of rest had to be considered. Thus it happened that towards the end of the year we find her place left vacant in the busy city, and a vacant place besides in many a heart that had learned to hold her dear.

Not long after Miss Faulding's return to England with Mr. and Mrs. Meadows and their family, Mr. McCarthy, who had taken over the responsibility of the schools during her absence, forwarded the following letter from one of her boys—a little lad who has since grown up to become a good and useful man, and is still a much-valued helper in the CHEI-KIANG work :—

“ Your scholar T'ien-fu, and all the other scholars, write a letter to her who has gone to the foreign country, whom we love and honour and desire to see—I mean Miss Faulding. We salute you, and desire that GOD our Father and the LORD JESUS CHRIST may bestow upon you grace and peace. We have not forgotten you, but continually think of you, and pray that GOD may give you health and prosper and bless you in everything.

“ We now are all well here ; and from the school there have been two or three who have been called

by GOD'S grace to confess the name of CHRIST by being baptised. It is so good of the LORD to add to our numbers. We want you to pray to our Heavenly Father that He will give us wisdom to seek with earnest hearts to please Him and glorify His holy name. Amen. My letter is finished."

CHAPTER XIX.

"YE DID IT UNTO ME."

THE trials and difficulties of the year 1870 had passed gradually away, giving place, it will be remembered, to brighter times ; but the leader of the Mission, who had undergone so severe and prolonged a strain, was broken down in health, and needed rest and change. In the autumn therefore of 1871, after an absence of five and a half years, Mr. Hudson Taylor found himself once again on his way to the homeland. Subsequently to his marriage with Miss Faulding, of Hang-chau, number 6, Pyrland Road, Mildmay, became their English home, and there the Saturday afternoon prayer-meeting for China was recommenced.

The Mission had now grown to considerable proportions. Almost ten years had elapsed since Mr. Meadows left England for Ningpo, during which time he had been followed by thirty-seven other new helpers, making in all a band of forty who had gone out in connection with the work.

For more than five years of this period, the whole responsibility of the home department had rested

with the dear friends at Saint Hill, who, upon the sailing of the *Lammermuir*, undertook this important share of the work. Well and faithfully had its many obligations been discharged, with generous kindness and unfailing sympathy. The burden, often heavy, had never been grudgingly borne, love for the Master and for the perishing heathen having energised all this service quite as much as the more direct efforts of those upon the field.

Now, however, circumstances combined to make Mr. and Mrs. Berger conscious that the work was growing almost beyond the limits of their strength, and the return of Mr. Taylor to England seemed to afford a suitable opportunity for some modification in the home arrangements.

In addition to dealing with all the correspondence and business details of the Mission, these much-valued friends had found place in their practical and helpful remembrance for every variety of interest in connection with it. Mr. Berger had edited its paper, received and trained its candidates,* watched over and generously contributed to its income, and by prayer and faith had strengthened the growing work; while, with nothing less than a mother's tenderness, his devoted wife had spent herself in unwearied labours for the help of the young volunteers at home, and the comfort of each member of the little band across the seas. Not

* With the help of Mr. Aveline, his private secretary.

content with writing frequent letters to cheer and encourage them, Mrs. Berger loved to send out carefully selected gifts to brighten those far-away missionary homes ; and such was her prayerful and intelligent interest in all that concerned the various stations, that her boxes nearly always contained exactly what was most needed by those to whom they came.

Much sorrow and regret were felt by Mr. and Mrs. Berger themselves and all connected with the Mission in prospect of the inevitable change that for some time had been impending. Realising how difficult it would be to fill, in any measure, the places thus left vacant, Mr. Hudson Taylor himself undertook to discharge the duties of the home department as long as he should remain in England, looking to the LORD to supply new helpers of His own choosing whenever the time should come for his return to the far East. Early in the New Year the alteration was reluctantly effected, and Mr. Berger wrote as follows to the friends of the Mission :—

“ It is difficult 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 paper that the management of the home department of the Mission is about to pass into other hands. Failing strength on the part of myself and my dear wife, combined with increasing claims, unmistakably indicate the necessity for this

step. Our sympathies with the work are as warm as ever, and we faintly hope that our future efforts on behalf of China, if they be of a less active nature, may not prove less serviceable.

"My relation with dear Mr. Taylor has been one of unbroken and harmonious fellowship, to which I shall ever look back with feelings of satisfaction and gratitude."*

For a time Mr. Taylor, almost single-handed, sustained the whole burden of the work; but ere long it became evident to those about him that he was unequal to its growing claims. Just at this juncture a letter was addressed to him, signed by two warm friends of the Mission, Mr. John Challice and Mr. William Hall, urging the old-time warning of Jethro to the burdened Moses, "The thing that thou doest is not good; thou wilt surely wear away. . . . For this thing is too heavy for thee; thou art not able to perform it thyself alone"; and coupled with the remonstrance came the kindly offer of any help the writers could afford.

This interposition led to serious and prayerful reconsideration of the whole question, which by the blessing of GOD issued in further organisation of the work.

"It was determined from the very outset," writes Mr. Taylor, "never to have a committee, but that the government of the Mission should be in the hands of a Director or Directors. Mr. Berger having

* "Occasional Paper," No. 29, March 1872.

had the sole charge of the work at home, had been able, looking prayerfully to GOD for guidance, to act without unnecessary delay in every matter as it arose ; while similar responsibility had rested upon me out in the field. I had found great help, however, in matters of gravity from calling together the brethren in China for special conference, thus benefiting by an informal Council. This experience ultimately led to the formation of a Council of Christian friends at home, who agreed to advise with and help me when I was in England, and to act for me during my absences abroad."

The first of these kind helpers was Mr. Richard Hill, then living at Greenwich, near London ; and very memorable was the summer evening spent in his quiet garden in long and earnest conference over the needs of the work. Mr. Hill strongly advised the formation of a Council on the lines indicated above, and himself undertook to become its Honorary Secretary. Mr. Hall and Mr. Challice, Mr. Joseph Weatherly, Mr. George and Mr. Henry Soltau, were the little group that formed its earliest members, Mr. Challice assuming the onerous duties of Treasurer. Mr. Henry Soltau was associated with Mr. Hill in the secretarial work ; and Mr. Theodore Howard subsequently joined the Council, and became its Chairman, which position he still continues to occupy, though now and for many years as Home Director of the Mission.

Very thankful for the added help and sympathy



Mr. G. SOLTAU



Mr. H. SOLTAU



Mr. R. HILL



Mr. THEODORE HOWARD



Mr. HALL



Mr. C. HALL: CE.



Mr. WEATHERLY

thus afforded, Mr. Taylor wrote on his return to China a little later * :—

“GOD has not suffered the expectations with which we resumed for a time the conduct of the home work to be disappointed. Does He ever permit the hope that really rests on Him to be put to shame? Our feeling then was that, when He would have us go back to China, He would open the way for our doing so by raising up helpers to carry on this special department. Whether one or more we knew not; when or how we knew not: these questions we committed to Him, asking Him to guide us very plainly, as little children need to be guided. It became increasingly evident to us, as time passed on, that, if this work were to be done without cost to the Mission, it would require the united efforts of several persons. And in due time friends were found who were able and willing to take it up.”

And of their own feeling in connection with the matter the new secretaries briefly wrote :—

“We are very conscious of the great responsibility attaching to this work, and the need for much prayerful waiting upon GOD for guidance in all its various details. We have, however, the promise in His Word, ‘If any man lack wisdom, let him ask of GOD . . . and *it shall be given him.*’ . . . We are desirous to carry out Mr. Taylor’s views in every respect, and in no way to change the basis upon which the Mission has hitherto been conducted.”

* October 1872.

* * * * *

The brief but formative years that had now elapsed since the full inauguration of the China Inland Mission had afforded a valuable opportunity for practically testing the principles upon which from the first it had been based. Much of progress and of blessing had already marked the work. Young and inexperienced helpers had developed into men and women "approved in CHRIST"; openings had been abundantly given on the field, converts gathered in, and native helpers raised up; funds also had been unfailingly supplied in answer to the prayer of faith; and through all experiences of trial and difficulty those engaged in the work had been drawn nearer to one another and to GOD.

"He has not left us, nor failed us in our need; and often in that far-off land, apart from the ordinary privileges of Christian communion, He has made His own Word so exceedingly precious, and has so manifested the tenderness of His unutterable love, as to surpass anything we had previously known.

"Hungry and thirsty, our souls have sometimes almost fainted within us; and weary, very weary, we have been. But when the LORD 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 has given us the 'living water,' He has made us so unspeakably happy in His presence, and has imparted such rest, joy, and strength in Himself, that we have experienced a

deeper blessedness than some of us ever expected to realise down here, and that words altogether fail to express.

‘The love of JESUS, what it is,
None but His loved ones know.’

“If it be asked what is the present position of the Mission, and what are the prospects before us, we would reply that, while the work is undoubtedly affected by the unsettled state of Chinese and foreign relations, apparently hindered in many ways, especially in some districts, needing more than ever the wisdom of the serpent as well as the harmlessness of the dove, it is our settled conviction that it is definitely progressing, and that still more it is deepening in ways unseen and to us inappreciable to anything like their full extent.

“Far greater difficulties perhaps may be hidden in the future than any the past has revealed. There can be little doubt that a time of sifting and persecution is coming on which will test and refine the Church of the Living GOD in China. But we cannot question as to what will be the ultimate issue, nor doubt His sufficiency to sustain us in the hour of need. *Trusting in Him, we go forward.*

‘He cannot have taught us to trust in His name,
And thus far have brought us to put us to shame.’ * *

* * * * *

Thus we are nearing the end of the first stage

* Mr. Hudson Taylor, “Occasional Paper,” December 1871.

of our journey. We have travelled together, dear reader, over wide regions and through eventful years. Starting from China as we found her before the dawn of modern missions, more than a century ago, we have traced the rise and progress of the great movement for her evangelisation; we have landed with the first Protestant missionary upon her shores, have rejoiced over the publication of the first completed Bible in the language of her people, have mourned the steadily increasing growth of the awful opium habit that has darkened her national life, and have welcomed the gathering band of labourers thrust forth by the LORD of the harvest into her white and waiting fields.

Further, we have followed the gracious providence of GOD in the call and preparation of one whom He purposed largely to use in penetrating the far interior of this land with the Gospel; we have watched the way in which He strengthened and developed faith, inspired and then answered prayer, and always responded to the confidence of His servant beyond even the limits of his thought.

We have studied also the origin and progress of a mission which, if there were no GOD such as is revealed to us in the Bible, never, never could have had any existence. We have seen His hand providing for and guiding those who in child-like faith abandoned themselves to Him, and have witnessed how in ever-varying needs His grace has been sufficient, brightening the darkest hour and

touching with "joy unspeakable and full of glory" even the shadow of the tomb.

Much still remains to be told, for as yet we have not entered those wider scenes to which the hand of GOD was leading in His own time and way. New and large developments are as yet untraced; rapid growth and far-reaching extension remain to be chronicled with events that have crowded the last twenty years; but necessary limitations of space forbid their being more than alluded to just now.

There is the story of the gradual opening of *Inland* China to the Gospel; of the growth and influence of 'Woman's Work' away in the far interior; and of widespread and most interesting journeys, covering no less than Thirty Thousand Miles within two years, throughout regions hitherto almost untouched by the missionary. There is the record of that memorable prayer for Seventy New Workers to be given in the space of three years, and of its answer; the life and death of Dr. Harold Schofield; and the outgoing, partly in answer doubtless to his earnest pleadings with GOD, of the well-known Cambridge Band. There is the story of "The Hundred" given in the year in which the Mission attained its majority. And following rapidly on that the wide extension of the work to America, the continent of Europe, and Australia, embracing Councils in five lands, now sending out and supporting their own representatives, of many nationalities

and all denominations, in connection with the Central Mission in China.

This and much more remains for a further stage of our journey together. If any have been cheered or helped by what is already written, may they be led to seek GOD'S blessing on this second part of the work that still remains to be completed.

Poorly and very insufficiently have we uttered *the memory of His great goodness*. Oh that He may deign to use the testimony, unworthy though it be, to deepen real and prayerful interest in the progress of His own work in China, not in this Mission only, but through all; to strengthen faith and stimulate devotion; and, supremely, to add one more note of heart-felt praise to the great Hallelujah Chorus of His redeemed from every nation, who, while they wait and watch for His appearing,

CROWN HIM LORD OF ALL!

“THE TRUE VINE.

“THE living Vine, CHRIST chose it for Himself:--
GOD gave to man for use and sustenance
Corn, wine, and oil, and each of these is good:
And CHRIST is Bread of Life and Light of Life.
But yet, He did not choose the summer corn,
That shoots up straight and free in one quick growth,
And has its day, and is done, and springs no more;
Nor yet the olive, all whose boughs are spread
In the soft air, and never lose a leaf,
Flowering and fruitful in perpetual peace;
But only this for Him and His in one,—
The everlasting, ever-quickening Vine,
That gives the heat and passion of the world,
Through its own life-blood, still renewed and shed.

* * * * *

The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof;
Are they the richer for that gift's excess?
*Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.”*

H. E. H. KING.

APPENDIX.

CONTAINING NAMES OF MISSIONARIES AND STATIONS
OF THE CHINA INLAND MISSION AT THE PERIOD
CLOSING THIS VOLUME, AND UP TO THE PRESENT
YEAR, 1894.

MISSIONARIES WHO PRECEDED THE
" LAMMERMUIR " PARTY.

NAME.	DATE OF ARRIVAL.
J. Hudson Taylor	March 1st, 1854.
Mrs. Hudson Taylor	1853.
J. Meadows	June 1862.
Mrs. Meadows	" "
S. Barchet	July 1865.
G. Crombie	" "
Miss Skinner (Mrs. Crombie)	Sept. "
J. W. Stevenson	Feb. 6th, 1866.
Mrs. Stevenson	" " "
G. Stott	" " "

THE " LAMMERMUIR " PARTY

ARRIVED IN CHINA SEPTEMBER 30TH, 1866.

Mr. and Mrs. Nicol,	Miss Faulding,
George Duncan,	" Bowyer,
J. Williamson,	" J. McLean,
W. D. Rudland,	" Barnes,
J. A. Jackson,	" Desgraz,
J. R. Sell,	" Rose.

With Miss Blatchley, Mary Bell (Mrs. Rudland), and Mr. and Mrs. Hudson Taylor, returning with their family.

SUBSEQUENT ARRIVALS, 1867-70.

NAME.	DATE OF ARRIVAL.
J. McCarthy	Feb. 23rd, 1867.
Mrs. McCarthy	" " "
Miss M. McLean	" " "

NAME.		DATE OF ARRIVAL.	
Henry Cordon	... ..	Dec. 14th,	1867.
Mrs. Cordon	... ..	" "	"
Henry Reid	... ..	" "	"
J. E. Cardwell	... ..	March 3rd,	1868.
Mrs. Cardwell	... ..	" "	"
C. H. Judd	... ..	" "	"
Mrs. Judd	... ..	" "	"
Edward Fishe	... ..	" "	"
Mrs. Bohannan (Mrs. E. Fishe)		" "	"
Miss C. Brown (Mrs. G. Duncan)		Aug. 20th	"
T. P. Harvey	... ..	Nov. 10th,	1869.
C. T. Fishe	... ..	" "	"
Miss Ciggie (Mrs. Stott)	... ..	May —	1870.

STATIONS OF THE CHINA INLAND MISSION
AT THE CLOSE OF 1870.

DATE WHEN OPENED.	NAME.	NO. OF OUT-STATIONS.
June 1857	... Ningpo ...	... Two.
Feb. 1866	... Fung-hwa ...	... Three.
Sept. "	... Shao-hing	... Two.
Nov. "	... Hang-chau	... Three.
Jan. 1867	... Siao-shan	
(Latterly worked from Hang-chau as an out-station.)		
July 1867	... T'ai-chau	... One.
Sept. "	... Nan-king	... ..
Dec. "	... Wun-chau	... ..
Jan. 1868	... Ning-hai	... ..
March "	... Su-chau	... ..
June "	... Yang-chau	... ..
Sept. "	... Chin-kiang	... ..
Dec. "	... Gan-king	... ..
July 1869	... Ts'ing-kiang-p'u	... ..
Dec. "	... Kiu-kiang	... ..

MEMBERS
OF THE CHINA INLAND MISSION,

MARCH, 1894.

The Dates given are those of Arrival in China.

1854.

J. HUDSON TAYLOR, *Director*.
Mrs. HUDSON TAYLOR (1866).

1862.

JAMES MEADOWS.

1866.

J. W. STEVENSON.
Mrs. STEVENSON.
J. WILLIAMSON.
Mrs. WILLIAMSON (1875).
W. D. RUDLAND.
Mrs RUDLAND (1875).

1867.

JOHN MCCARTHY.
Mrs. MCCARTHY.

1868.

CHARLES H. JUDD.
Mrs. JUDD.

1869.

C. T. FISHE.
Mrs. FISHE (1874).

1870.

Mrs. STOTT.

1872.

Miss E. TURNER.

1873.

FREDK. W. BALLER.

Mrs. BALLER (1866).
BENJ. BAGNALL.
Mrs. BAGNALL (1880).

1874.

A. W. DOUTHWAITE, M.D.
(U.S.A.).
Mrs. DOUTHWAITE (1887).

1875.

GEORGE KING.
Mrs. G. KING (1883).
GEORGE NICOLL.
Mrs. NICOLL (1879).
G. W. CLARKE.
Mrs. G. W. CLARKE (1891).
J. F. BROMTON.
Mrs. BROMTON (1879).
G. F. EASTON.
Mrs. EASTON (1881).

1876.

EDWARD PEARSE.
Mrs. PEARSE (1875).
GEORGE PARKER.
Mrs. PARKER (1880).
HORACE A. RANDLE, M.D.
(U.S.A.).
Mrs. RANDLE (1878).

1878.

SAMUEL R. CLARKE.
Mrs. S. R. CLARKE.

1879.

EDWARD TOMALIN.
 Mrs. TOMALIN (1866).
 JOHN J. COULTHARD.
 Mrs. COULTHARD (1884).
 HENRY W. HUNT.
 Mrs. HUNT (1878).

1880.

W. L. PRUEN, L.R.C.P. & S.
 Mrs. PRUEN (1876).
 Mrs. SCHOFIELD.

1881.

WILLIAM COOPER.
 Mrs. W. COOPER (1888).
 DAVID THOMPSON.
 Mrs. THOMPSON (1883).
 GEORGE ANDREW.
 Mrs. ANDREW (1882).
 H. HUDSON TAYLOR.
 Mrs. H. H. TAYLOR (1884).

1882.

E. H. EDWARDS, M.B., C.M.
 Mrs. EDWARDS
 W. WILSON, M.B., C.M.
 Mrs. WILSON (1883).

1883.

FREDK. A. STEVEN.
 Mrs. STEVEN (1886).
 F. MARCUS WOOD.
 Mrs. WOOD.
 Mrs. GRAY-OWEN.
 OWEN STEVENSON.
 Mrs. CAMERON.
 Miss J. BLACK.

1884.

A. LANGMAN.
 Mrs. LANGMAN.
 THOMAS H. KING.

Mrs. T. H. KING (1888).
 WILLIAM KEY.
 Miss WHITCHURCH.
 THOMAS WINDSOR.
 Miss EMILY BLACK.
 Miss EMILY FOSBERY.
 Miss MARY BLACK.
 H. PARRY, L.R.C.P., M.R.C.S.
 Mrs. PARRY.
 Miss A. G. BROOMHALL.
 A. HUDSON BROOMHALL.
 Mrs. A. H. BROOMHALL (1887).
 Miss MARIA BYRON.
 DUNCAN KAY.
 Mrs. DUNCAN KAY.
 GEORGE MILLER.
 Mrs. MILLER (1887).
 W. FYFE LAUGHTON.
 Mrs. LAUGHTON (1885).
 SIFWART MCKEE.
 Mrs. MCKEE (1887).
 THOMAS HUTTON.
 Mrs. HUTTON (1885).
 CHARLES HOROBIN.
 Mrs. HOROBIN (1888).
 JOHN REID.
 Mrs. J. REID (1888).
 Miss C. K. MURRAY.
 Miss M. MURRAY.
 Miss AGNES GIBSON.
 Miss MCFARLANE.

1885.

T. JAMES.
 Mrs. JAMES (1882).
 JOHN SMITH.
 Mrs. JOHN SMITH (1887).
 STANLEY P. SMITH, B.A.
 Mrs. S. P. SMITH (1890).
 W. W. CASSELS, B.A.
 Mrs. CASSELS (1886).
 D. E. HOSTE.
 M. BEAUCHAMP, B.A.
 Mrs. BEAUCHAMP (1889).
 C. H. POLHILL-TURNER.
 Mrs. C. H. POLHILL-TURNER
 (1884).

A. T. POLHILL-TURNER, B.A.
 Mrs. A. T. POLHILL-TURNER
 (1884).
 T. E. S. BOTHAM.
 Mrs. BOTHAM (1884).
 Miss JENNIE WEBB.
 Miss JANE STEVENS.
 W. HOPE GILL.
 D. M. ROBERTSON.
 J. A. HEAL.
 Mrs. HEAL (1883).
 R. GRIERSON.

1833.

Miss J. D. ROBERTSON.
 Miss L. E. HIBBERD.
 Miss S. E. JONES.
 Miss A. S. JAKOBSEN.
 Miss F. R. KINAHAN.
 Miss C. LITTLER.
 ARCH. ORR EWING.
 GEO. GRAHAM BROWN.
 Mrs. GRAHAM BROWN.
 ANDREW WRIGHT.
 Mrs. WRIGHT (1888).
 J. C. STEWART, M.D. (U.S.A.).

1837.

F. MCCARTHY.
 Mrs. F. MCCARTHY (1884).
 JOHN BROCK.
 WM. RUSSELL.
 Mrs. RUSSELL (1883).
 JOHN DARROCH.
 Mrs. DARROCH (1889).
 Miss G. M. MUIR.
 Miss F. M. BRITTON.
 Miss ANNIE MCQUILLAN.
 Miss CAROLINE GATES.
 ALEX. ARMSTRONG, F.E.I.S.
 Mrs. ARMSTRONG.
 Miss EMMA CULVERWELL.
 Miss L. M. FORTH.
 Miss L. MEADOWS.
 A. HODDLE.

J. O. CURNOW.
 Mrs. CURNOW (1888).
 A. H. FAERS.
 Mrs. FAERS.
 I. F. DRYSDALE.
 D. J. MILLS.
 Mrs. MILLS (1889).
 JAS. ADAM.
 Mrs. J. ADAM (1891).
 ARCH. GRACIE.
 Mrs. GRACIE.
 ED. TOMKINSON.
 Mrs. TOMKINSON.
 Miss E. MAUD HOLME.
 Miss A. K. FERRIMAN.
 Miss S. E. BASTONE.
 J. A. STOOKE.
 Mrs. STOOKE.
 A. EWING.
 Mrs. A. EWING (1888).
 D. LAWSON.
 Mrs. LAWSON (1888).
 A. H. HUNTLEY.
 Mrs. HUNTLEY (1888).
 Miss WILLIAMSON.
 Miss E. MARCHBANK.
 Miss I. W. RAMSAY.
 B. RIRIE.
 Mrs. RIRIE (1891).
 F. A. REDFERN.
 Mrs. REDFERN.
 A. BLAND.
 C. S. F'ANSON.
 Mrs. F'ANSON (1889).
 A. LUTLEY.
 JOS. VALE.
 B. CURTIS WATERS.

1833.

Miss F. M. WILLIAMS.
 Miss E. KENTFIELD.
 W. G. PEAT.
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SHIANGHAI	1873

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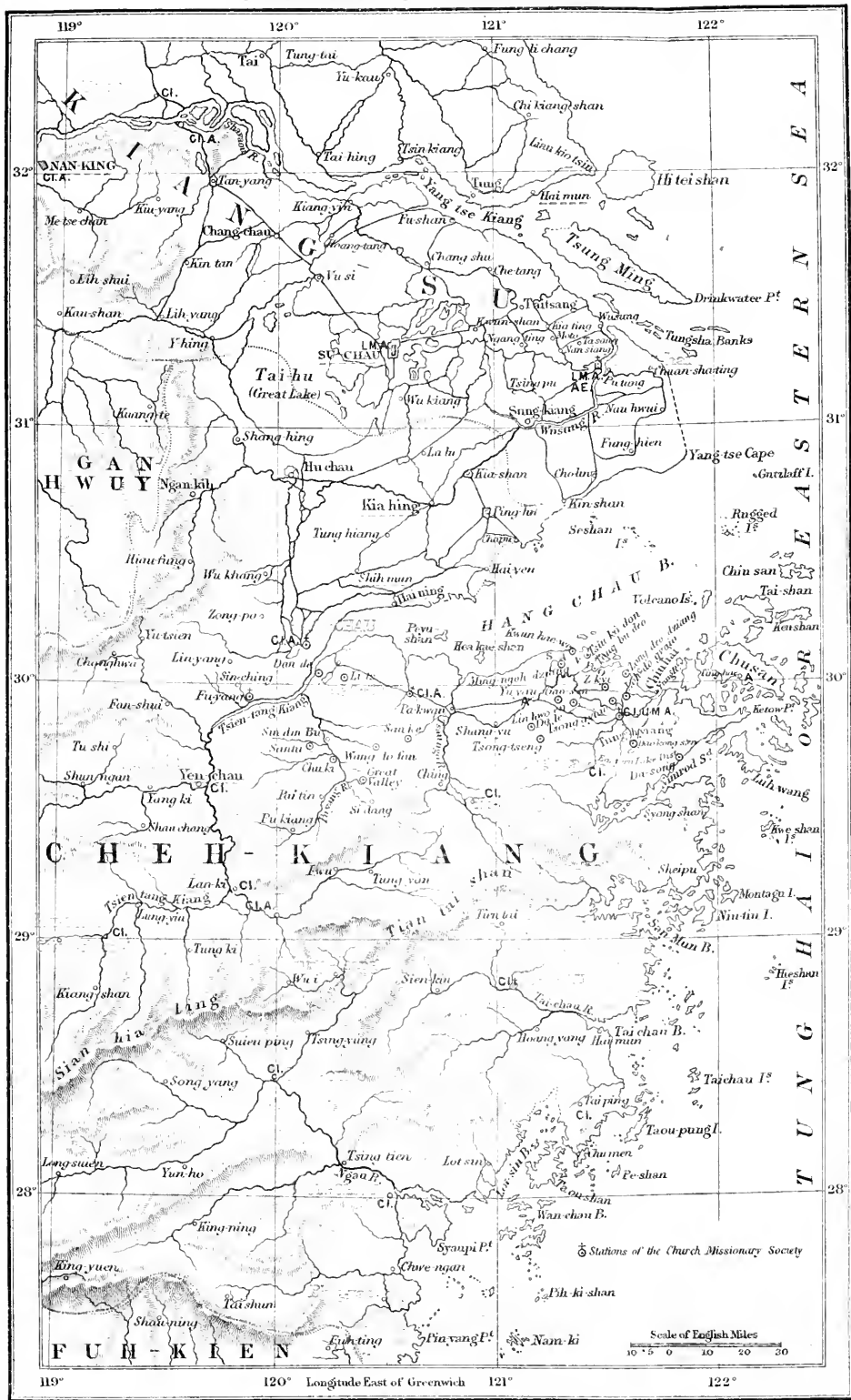
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