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## Rev. Ebenezer C. Jenkins, M.A., LL.D.

161

Foreign Missionary Secretaries; and from that time the Missionary Committee has had the benefit of his great missionary experience and knowledge in its councils. In 1884 he again visited the East, one main object of his visit being to lay plans for the establishment of primary schools in the villages of India. He was gladdened during this tour with many proofs that the missionary societies had made no mistake in adopting education as one of the means for the evangelization of India. Everywhere he spoke to audiences which were largely composed of men who had been trained in mission schools, and who listened to him with eagerness as he preached Christ to them. And he returned home convinced that, outside the Christian churches, the education given in the mission schools has disseminated a leaven which is creating a longing for the knowledge of God, and which will at last draw the vast populations of India to the feet of Jesus.

The Wesleyan Conference of 1880 conferred upon Dr. Jenkins its highest honour by making him its President. The year of his presidency was very memorable; for during its course Sir Francis Lycett, Rev. W. O. Simpson, and Dr. Punshon passed away to their rest. The Sermons and Addresses which he delivered, in connection with their funerals, are fine models of what is appropriate to such occasions. Never was the Connexion more ably represented to the general Christian world than during the presidency of

Dr. Jenkins, and the volume containing his Presidential Sermons and Addresses takes a leading position amongst the homiletical works of the day. Besides this book, the Fernley Lecture, and the Madras Sermons, he has also published a Sermon preached before the London Missionary Society in 1883; a Sermon preached before the Baptist Missionary Society in 1886; and a little volume entitled "My Sources of Strength," which appeared in a series of devotional manuals, issued by Messrs. Cassell. At the Conference of 1888 he retired from the full duties of the Missionary Secretariat; but the Conference, desiring to retain the benefits of his counsel at the Mission House, requested him to accept the office of Honorary Secretary. Though verging upon the boundary line of human life, he is still full of vigour, and is able to speak and preach with undiminished power.

To analyze the elements of his greatness would be beyond our ability. He has a penetrating intellect, which has been cultivated by a very wide and closely critical study of English literature. In addition to this, he has acquired a wonderful mastery of the English tongue, and expresses his thoughts in a style so nervous and fresh, that his clear, crisp, incisive sentences, delivered with a remarkably distinct enunciation, always enchain the attention of his hearers. Above all, every one must feel that his one aim is not to achieve a merely intellectual success, but to seek the glory of God in the edification of believers, and in the salvation of mankind.

\* A sketch of Dr. Punshon will be found on Pages 302-305.



**REV. GRIFFITH JOHN, D.D.**

*(From Photograph by Mr. E. Smith, Cheapside.)*

# REV. GRIFFITH JOHN, D.D.

FOUNDER OF THE HANKOW MISSION, CHINA.



FOR between thirty and forty years Rev. GRIFFITH JOHN has laboured in China under the auspices of the London Missionary Society, and by his speeches and writings has excited a deep and widespread interest among English-speaking nations in the great work of opening Central China to Christian missions. Others have had more tragic tales to tell, but few missionaries of recent times have kindled deeper emotions in the breasts of old and young than he, when he has related, in words on fire of God, the simple tale of what God has done for him and his beloved Chinese converts.

The first impression of every one who meets Mr. John is that he was born to be a missionary. The conviction deepens as you converse with him. One more gifted with the human qualities which are so advantageous in "winning souls," or endued with more of the tact and power needful to "become all things to all men," could not be imagined. A charming frankness, both in speech and manner; the power to put a question which would entail a confession, in such a way as to extract that admission without giving offence; a voice which conveys sympathy through the medium of the simplest words; and an easy self-possession which wins confidence yet ensures respect. These are combined with a strong and attractive physique, great intelligence and energy; whilst, beyond all, is a power which makes you feel that you are with one in whom dwells the "fulness of the Spirit," and who is "furnished completely unto every good work." The involuntary eulogium, recently passed by one of the heathen, whose claims he had been opposing, was, "That foreign teacher is a good man."

In Mr. John's preaching there is great power of expression. The simple language and apt illustrations adopted, always suffice to convey the thought or emotion. In this he shows some of the chief requirements of the orator. There is also a clear and well-modulated voice, the persuasive earnestness

of which has a peculiar power over a heathen people unaccustomed to such addresses.

That he has great linguistic aptitude is evident from the fact that in sixteen months after his arrival in China, he was able to preach in Chinese so as to command the unqualified admiration of those who were well acquainted with the language. Besides these qualifications, our brother has strong faith that it has "pleased God to reveal His Son in him, that he might preach Him among the heathen."

It may interest the reader to know something of his early life. He was born at Swansea in 1831, of parents who were remarkable for their Christian zeal and piety. His mother died of cholera in 1834. When about eight years of age, he was received as a member of Ebenezer Chapel, Swansea, and even then he frequently took part in the public prayer meetings. Shortly after this, he entered the employ of Mr. Williams of Onllwyn. It was at that place, at the early age of fourteen, he began to preach in Welsh.

From the first he gave evidence of possessing oratorical gifts of the highest order. The people were delighted to hear him, and invitations flowed in from various churches in the neighbourhood; and the strongest hopes were entertained that a brilliant future awaited him in the ministry of the Gospel. Much surprise was, therefore, occasioned when he suddenly withdrew from all public efforts, until, yielding to the solicitations of his minister, and the more prudent of his friends, in his sixteenth year he re-commenced his pulpit efforts in different parts of the principality, and with similar results. Everywhere he went it was soon manifest that in Griffith John, God was preparing a mighty witness for Himself; and predictions were not wanting of a fame and career of usefulness as great as that of the venerated Christmas Evans, the Apostle of Wales.

It was represented that a course of study would be of great benefit; and his father asked Rev. E. Jacob, who was then minister of Ebenezer Chapel, Swansea, if "he would teach Griffith a

little." The kind-hearted pastor had given help to other young men who were preparing for the ministry. So in November, 1848, young John went to reside with Mr. Jacob; and remained until 1850, when he entered Brecon College. In 1849, his father died of the same complaint as his mother. The bitter grief which he manifested at the grave so kindled the compassion of Mr. Jacob that he said Griffith should never know the lack of an earthly father so long as he lived. The relationship thus assumed was maintained with touching ardour on both sides.

From his own statement to a personal friend, we learn that Griffith John applied himself earnestly to study, with much success, and entertained the hope of becoming a popular preacher. Whilst indulging in this prospect, God met him and cast out the earthly ambition, and in its place inspired a desire to be a missionary to the heathen. So, after a further course of study at Bedford, he left himself in the hands of the Directors of the London Missionary Society, who appointed him to China, a decision which has been fraught with blessing to thousands. Before leaving England, in 1855, he married Miss M. J. Griffiths, daughter of Rev. David Griffiths, who had laboured for many years in Madagascar.

Mrs. John proved a very effective worker, and did much good in a quiet way.

He first entered upon foreign service at Shanghai, where much useful information was gained. Beside the ordinary work of the station, he co-operated in pioneer efforts by accompanying Rev. Dr. Edkins in 1857 to Soochow. In 1858 he established stations at Sung Kiang and other places. In July, 1861, in company with Rev. R. Wilson, B.A., he removed to Hankow and laid the foundation of a permanent station in that city; which is the principal place for commerce in Central China, and then contained about 800,000 people, whilst the cities adjoining had about 400,000 more. With characteristic promptness Mr. John preached the first day of his entry into Hankow. It has always been so with our brother—work first, personal matters afterwards. And only this enthusiasm and capability for arduous toil could have made the history of this Mission such a long series of successes.

Between April and September, 1868, he travelled over 3000 miles, visited Ching-tu, capital of Sichuen, and Han-chung, in Shen-si, thus penetrating to regions where the glad tidings of salvation had never been heard before. Soon after, he left

Hankow to reside in the neighbouring city of Wu-chang, the official capital of the two provinces of Hu-peh and Hu-nan. The opening of Wu-chang is one of the greatest triumphs of Mr. John's career. After a survey of the place, he determined to visit the Viceroy, preparing the way by a present of his writings and tracts. This was a bold proceeding; and the mandarins, who were averse to his coming, were alarmed. They, with the literati and officials, went in a body to the palace, and indulged in the most vehement protests and in virulent abuse. The interview of Mr. John, however, was so far successful that the verbal consent of the Viceroy was obtained. This "lip-sanction" was ignored by the mandarins, and a long struggle ensued; but the authorities eventually authorized the erection of suitable Mission premises.

In 1870 Mr. John, with his family, paid a visit to England. In 1872 he preached the annual sermon of the London Missionary Society, which subsequently had a large circulation as a pamphlet under the title of "Hope for China." After a sojourn, prolonged on account of Mrs. John's ill health, they sailed for China in February, 1873. But his devoted helpmeet died on the journey, in the harbour of Singapore.

In October, 1874, Mr. John married the widow of Dr. Jenkins, of the American Methodist Episcopalian Mission. This distinguished lady entered into rest on December 29, 1885. Her extraordinary character and arduous missionary labours call for a distinct notice, which will be found in our next sketch.

The provision of a Christian literature for China had often occupied the thoughts of Mr. John, and various contributions had been made by him from 1860 onwards. In 1882 he revised his previously published books and tracts, and added six more to their number. Seeing that the zeal of many for missions was flagging, he, just before leaving England, in 1882, wrote "A Plea for China." This awakening appeal was widely circulated by the London Missionary Society. At the same time appeared "China: her Claims and Call"; also a most valuable booklet, entitled "Spiritual Power for Missionary Work," which was published at the office of *The Christian*. This soul-stirring address contains the clearest statements respecting the work and power of the Holy Spirit, with the most forcible illustrations; and many confess that its perusal has been to them "a means of grace" of the most rousing character.

Mr. John's chief literary work has been the translation of the New Testament into easy *Wen-li*—a simple form of the learned tongue—for the benefit of ordinary readers. Several portions were issued as soon as ready, and the complete version was published in 1885.

Speaking generally of Mr. John as a missionary, we may say that unto him has been given in rich measure the spirit of wisdom. He has become a Chinaman in his sympathies, and has sought to know all sides of life and character in the national life of China. By a close study of their sacred books he has learnt what of truth they possess; and his wide experience has shown him how that lies dormant and degraded, while a soul-destroying superstition, or an equally destructive unbelief, reigns in their hearts. But while clearly seeing their plight, he does not go among them as some superior being, but as a brother, and as one who serves: this is partly the secret of his success. By his own testimony, it is during the last few years that real success has come to him as a missionary, since the time when he received a special gift from God "power from on high."

His simple story is, that about the year 1874, he felt deeply dissatisfied with himself and his work, and felt an unutterable need for more of the Spirit of God. His only resource was to lie in the dust before God, which he did for a whole day, waiting to be endued with power. The next day he went to preach, but without a text. God opened his lips; and, while speaking, a veritable baptism of the Holy Ghost fell on him and the converts. They were filled with joy: and on all sides those who believed rose up to bear testimony to the love of God; whilst many who had been babes in Christ Jesus became men, and spoke with boldness of Christ to the unconverted Chinese. Some of the vilest characters were changed, and went through-

out the country; and soon strangers from afar flocked in, as they said, to *hear* the Gospel, for they had already *seen* it in the lives of the converts.

One source of joy to our friend is that he has been called to suffer persecution in various forms for Christ's sake. On his first visit to Hiau-kan he was, with Dr. Mackenzie\* and some of the Christian Chinese from Hankow, who bravely formed a bodyguard, stoned by the people. On putting his hand to his face, and finding that blood was streaming down his cheeks, he said to himself: "I have suffered many things for Jesus Christ; but I was never permitted before to shed my blood for Him." Not the least among his triumphs has been to open a chapel among these very people who had sought to take his life.

Mr. John was unanimously elected to the Chairmanship of the Congregational Union for the year 1889-90. Feeling that the acceptance of the office would necessitate his presence in England, and consequently interfere with his work in China, he declined the proffered honour. Writing from Hankow, he told the Congregational Union how earnestly it had been his endeavours to find out the will of God; how little he allowed himself to be swayed by the honour of the position; how strong had grown his conviction that God had given him a work to do in China, which he must finish as far as in him lay; and how in declining the Chair, he was conscious of having tried to do the Master's will.

On April 18, 1889, the University of Edinburgh conferred on Mr. John the degree of D.D., in recognition of his pioneer labours as a Missionary, and as translator and author in the Chinese language.

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\* A sketch of whom will be found on Pages 202-206.



**MRS. GRIFFITH JOHN.**  
*(From Photograph by Pow Kee, Shanghai.)*

# MRS. GRIFFITH JOHN.

THIRTY-ONE YEARS MISSIONARY TO CHINA.



ON December 29, 1885, the Christian residents at Hankow were called upon to mourn the loss of one who had occupied for many years a foremost place among the Christian workers of this age.

MRS. GRIFFITH JOHN was in no sense an ordinary specimen of the Master's workmanship. Physically, mentally, and spiritually, she was endowed with a combination of gifts and graces such as are but rarely met with in one person. Her figure was tall, graceful, and commanding. Her features were finely cut, and her face was expressive of a rare blending of intelligence, firmness, and sweetness. Her physical constitution was naturally strong, and amply developed in vitality; and in her best days she could accomplish a vast amount of work, both mentally and physically, without exhaustion or fatigue.

"She has," wrote a friend, some years since, "brain enough for a lawyer and statesman; and she would do well as a scholar in the higher branches of culture." The faculties which relate to thought, mental speculation, and invention, were predominant; while those which gather knowledge, and deal with facts and things in daily experience, were amply developed. Hence the contemplative Mary and the practical Martha were remarkably combined in her. Whilst given to think much and deeply, and whilst she found in mental exercise and Christian work her chief joy, yet there is hardly a detail in the whole round of domestic duty which she had not theoretically and practically mastered. "She was," remarked a lady, when speaking of her in these respects, "the most remarkable woman I ever knew."

Among the elements of power in Mrs. John must be mentioned her strong, deep-rooted conscientiousness. The law of duty, even in the minutest matters, swayed her conscience; and in regard to words, promises, and engagements, she was the very soul of honour. When once she had made a promise or given her word, no one who knew her could feel the least anxiety with regard to the fulfilment. To fail in either of these points was to her mind, not a misfortune to be overlooked, but a sin to be severely censured. Without this important mental, or rather moral, trait of character, she could not have commanded the influence which she did; neither could she have been the patient, earnest, persevering worker she proved herself to be—especially in the midst of the sufferings of the last six years of her life.

Another element of power was her affectionate nature. Mrs. John was a true friend, and was specially remarkable among all who really knew her, for the strength of her affection, and the tenacity of her attachments. Self-reliant and resolute as she was, she longed for and valued the love of others. She never failed to return heart for heart to the full. She could bear with people's peculiarities to any extent, as long as she was sure that they were true in their love and friendship; and she would stick to them abidingly, though they might have traits far from agreeable to her. Gossip of every kind was hateful; but an unkind word about a friend, whether true or not, she treated very much as she would a falsehood. If she *knew* it to be true, she would shut her ears to the tale; and if she did *not know* it to be true, she would mentally insist upon its being false.

She made friends in abundance wherever she went; and the way they used to write to her

whilst she was living, and write about her now that she has gone, shows that she possessed in an eminent degree that something which can call out in great fulness what is best and most lasting in the human heart.

Among Mrs. John's special gifts, that of language and speech must not be omitted. She was not an eloquent speaker in the ordinary sense of the term: but she had a good command of language; was thoroughly self-possessed; and was able to set forth her thoughts with clearness, freedom, and fulness. Her style was calm, earnest, and perfectly natural. In the year 1881, she addressed large audiences in England, Scotland, and Wales; and it is certain that she will never be forgotten by those who heard her. The impression she made was often overpowering at the time; and we know now that it was genuine and lasting in its nature.

She had another gift of priceless value, namely, the gift of dealing personally with men and women. She yearned for the salvation of souls; she grappled with them, and forced them to yield, or to set up a conscious resistance. She seemed to be able to look into the very souls of those with whom she had to deal, and talk to them with wonderful directness, and often with instantaneous effect. This power of personal dealing was also manifested with blessed results during Mrs. John's visits to England. Christian men and women came under its influence, and their Christian life became enriched and ennobled in consequence. "You have greatly helped me," wrote one to her on the eve of her departure for China; "and the year 1883 has been a blessed one to me through you." Another wrote: "My conversation with you has given me quite a substantial lift heavenward. I long to be filled with all the fulness of God; and my constant prayer to God is that He will make my life a power for good." Another wrote: "I feel as though I was writing to a friend I had known for some years past, instead of one I have only seen for a short time. But oh, how glad I am I have seen you! for you have been to me a messenger from Jesus."

The grand secret of Mrs. John's power and influence was her strong and deep religious conviction, and her whole-souled consecration to God and to God's work. In creed she was strictly orthodox, according to the standard of orthodoxy in the Methodist Church, of which she was a member, and to which she was deeply attached.

She was in full sympathy with the higher teaching of her church on the doctrine of sanctification and holiness, and her whole soul went out in unutterable longings for the perfect life. She had no doubt respecting the great verities of the Gospel; she embraced the truths and promises of God's Word with all her heart; and preached them to others, not as matters to be discussed and speculated upon, but as Divine realities to be accepted and lived on. Her spirituality was decidedly strong, and she strove to live as seeing the Invisible. Perfect union with Christ was to her mind the one essential in the Christian life. She loved Christ with something-like a passionate love; and so fully consecrated herself to His service, that she could say truly, "To me to live is Christ." This was the grand secret of her power and influence.

It was in this spirit she came to China, as the wife of Dr. Jenkins, of the American Methodist Episcopal Mission, South, in 1854. In 1871 Dr. Jenkins died; and she went back to the States. Her stay was not long; she felt she must return to China in obedience to the will of God. Her visit home, however, was not in vain. During her short stay, she came in contact once more with those Christian friends who had been so helpful to her in her earlier days, and the old longings for the perfect life in Christ broke forth anew. Once more there came a season of earnest heart-searching, followed by deep sorrow for past failures, and an honest surrender of self. She waited for the Comforter. As the hart panteth after the water brooks, so her soul panted for God. Ere long the Heavenly Dove descended upon her as a Spirit of purity, peace, and power.

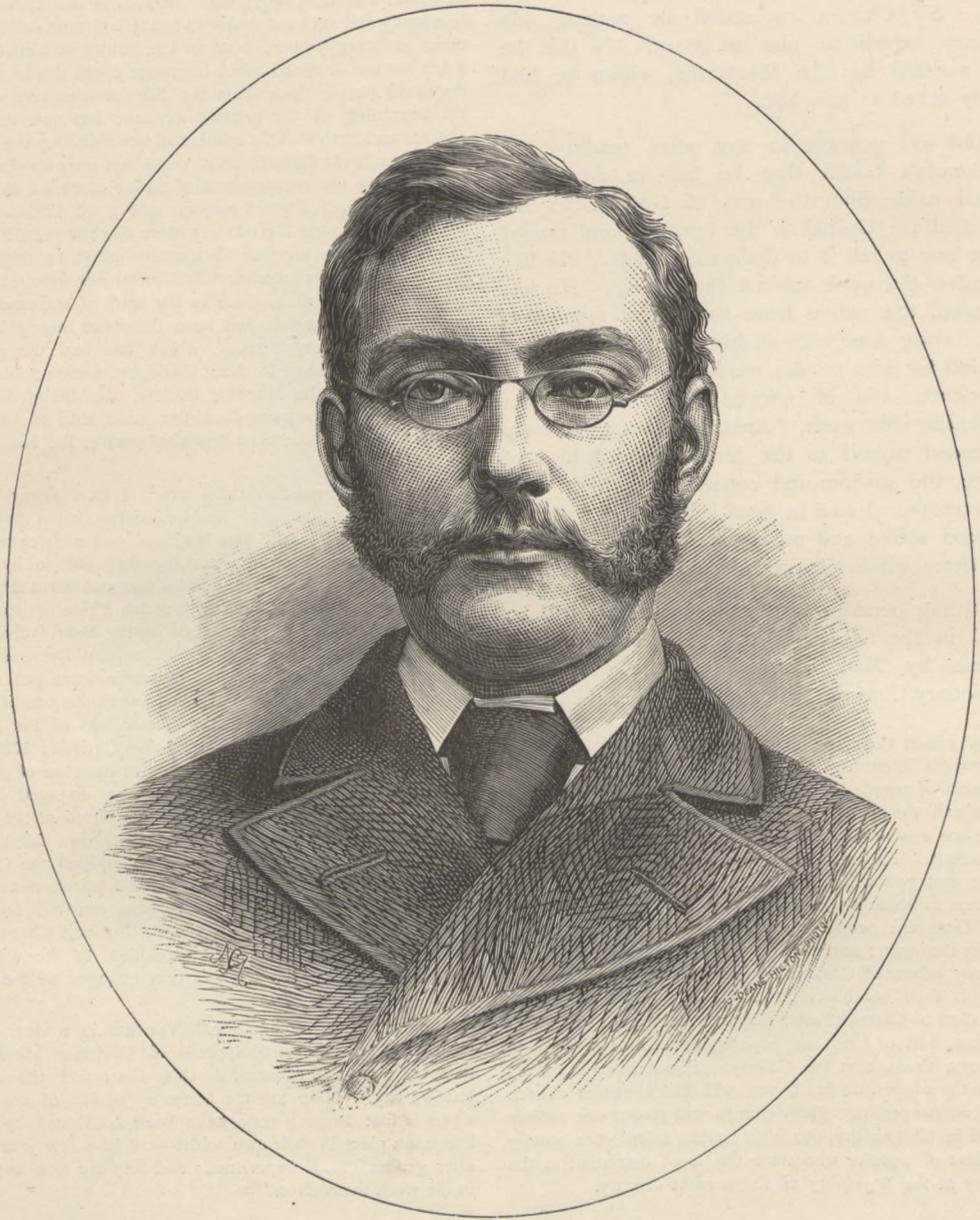
Thus baptized anew she returned to China. She sought God's guidance, and asked Him to give her a work that would fill her heart. One day, as she was going to Union Chapel, at Shanghai, she met about half a dozen sailors walking in the other direction, and each one carrying under his arm a bottle of whiskey or Old Tom. For the first time in her life she began to feel a *special* interest in the sailor, and she asked herself instinctively—"Is not this the work that God has given me to do?" She spoke to them; got them to fling their bottles into the ditch hard by; took them to the chapel with her; and after the service brought them to her home. She gave them tea; and there and then commenced her Sunday evening services for sailors. At those meetings from forty to eighty

sailors, and others, would gather in her drawing-room every Sunday evening. It was in some respects the most interesting meeting in Shanghai, and certainly the most fruitful in results. The prayers were short and fervent; the addresses earnest and to the point; and the singing always bright and full of spirit. Mrs. John *expected* conversions, and made a direct aim at this end. There was nothing vague about her teachings or her appeals. Certain days and hours in the week were appointed for private conversation; and all were invited to come and see her at those times. These were her opportunities of dealing personally with her Sunday hearers. She also conducted a very extensive correspondence with her "children" (as she delighted to call the blue-jackets), after they had left Shanghai for other parts of the world. The results connected with these efforts were simply astonishing. Conversions were numerous, and the change in the general conduct of the men-of-war's-men who visited the port was marked by the residents generally. It is certain that no one, whose heart was not a well-spring of love, could have so completely won the affection as well as the admiration of these honest, blunt, and simple-minded men.

In October, 1874, she was married to Rev. Griffith John, of the London Mission at Hankow. Her work at Hankow lay less amongst European sailors, and more amongst Chinese women and girls. Nevertheless she carried into her new sphere the same spirit of consecration and earnest purpose. Her love to the sailor remained the same to the end; and whenever a gunboat or a tea ship visited the port, she threw her whole soul into the work of ministering to the spiritual needs of the men. Neither did she labour in vain at Hankow. Here, as at Shanghai, her ministry was abundantly blessed: and there are to-day many sea-faring men who bless God that they were led to Hankow; because it was here, through Mrs. John's instrumentality, they were brought to know God in Christ. Whilst in England, in 1881, she raised a considerable sum of money amongst her friends for the purpose of building a Sailors' Rest and Reading-room at Hankow. With this money a suitable and beautiful little structure has

been erected on the premises of the London Mission. At Hankow Mrs. John entered upon the Chinese work with her usual enthusiasm; and her influence amongst the Chinese was great. She took a special interest in the hospital, and devoted much of her time to the instruction of the female patients. Day by day, through rain and sunshine, was she to be seen on her way to or from that Institution. She knew how dark and sad their souls were; and she felt she must go and give them light and comfort. And her labours in this direction were not in vain. Some of the most satisfactory female converts were brought to Christ through her efforts in connection with the hospitable work.

Mrs. John's death was in perfect harmony with her life. She had been suffering more or less for some weeks; but neither her husband nor herself had any apprehension of danger till Christmas Day, 1885. On that day serious symptoms appeared, and the case was pronounced to be one of peritonitis. All that love and medical skill could do was done for the patient; but she gradually grew worse, and died about noon on December 29. The physician hoped almost to the last; and till within two hours of the end, even her husband had no idea that death was so nigh. About half-an-hour before her departure she said, "Griffith"—first indistinctly—then quite clearly. Her husband spoke to her and asked her if she was happy. In an instant a strange light shone *upon* or *from* her face; she opened her eyes, and gazing upon some vision of the unseen, she said, "Beautiful! Beautiful! Jesus the Lord! Beautiful!" She must have repeated the word *beautiful* fifty times at least during the final half-hour; and she heaved her last sigh with the word upon her lips. Those who were present can never forget what they saw and heard during that brief period. They felt that heaven was in their midst, and that they were standing in the very presence of the King. What was that light? Was it not the reflection of another Face which was just then looking on her? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."



JOHN KENNETH MACKENZIE, M.R.C.S.; L.R.C.P.

*(From Photograph by Mr. J. Deane Hilson)*

# JOHN KENNETH MACKENZIE,

M. R. C. S. LOND.; L. R. C. P. EDIN.: MEDICAL MISSIONARY, CHINA.



It would not be easy to find in the annals of Christian service a life more single in its purpose and entire in its consecration than was that of Dr. J. Kenneth Mackenzie. Whether in the hospitals or medical school, in the humble dwellings on the plains of Chi-li or in the aristocratic homes of Tien-tsin, he was ever the earnest evangelist and "beloved physician." His life is a bright illustration of the speedy advantage which a skilful doctor can gain among a heathen population, much of which possesses sufficient intelligence and culture to perceive the superiority of Western medical practice over that of China. Such a man has a key which will unlock doors that would otherwise be firmly shut to the missionary.

Beyond his medical and surgical knowledge, he carried in his person charms which are in themselves passports to a cautious and conservative people. When once admittance had been gained, his bright face and winsome smile claimed the confidence of the hesitating; whilst the proofs of his skill prepared the way for the entrance to dark minds of that living word which was ever upon his ready lips. We need not mourn his departure in the midst of his days. His was not a leisurely pace: he ran his course, practically saying, "If my hand slacked, I should rob God." His work was done, and well done. The Master perceived that he was ready for higher service.

JOHN KENNETH MACKENZIE was born at Great Yarmouth in 1850. When but a boy his parents removed to Bristol. After being four years in business, he left at the age of nineteen to study medicine at the Bristol Medical School and Royal Infirmary. While young he had religious convictions; but these were brought to a happy issue upon the occasion of a visit paid by Mr. Moody to a Bible-class in Bristol of which he was a member. This was some years before the first great evangelistic tour of Mr. Moody in England. After his conversion he engaged actively in Bible-class and Ragged-school teaching; in mission-room and

open-air preaching; also as a helper in organizing special Sunday evening services in theatres.

While thus employed, Mr. Mackenzie was impressed by two memoirs of Chinese missionaries; and an address by Rev. Griffith John on the need of medical missions in China, led him to a decision. On the same day that he passed his final examinations at Edinburgh—having retired to his room to thank God for his success, and again surrender himself to His service—his attention was drawn to a letter announcing the opening of the new hospital at Hankow, and stating the pressing need for a physician. In offering his services to the London Missionary Society for the vacant post, he remarks, "The whole matter seems to be so entirely arranged of the Lord that I dare not hold back."

Having been accepted and sent out at once, he entered heartily into the work, with Mr. and Mrs. Griffith John\* as colleagues. Not only in the hospital, but in evangelistic tours in the country districts he abounded in labours. From the time of his arrival he was able, by the aid of a native English-speaking assistant, to see patients; and about five thousand were treated during the first year, four hundred of whom were in-patients. It was soon noised throughout the province that a most skilful Western physician was at Hankow; and people came from afar to seek relief. Twenty-three in-patients came from the district of Mien-yang, more than one hundred miles distant; while another came from the province of Kuei-chau, a distance of one thousand miles. He was a Master of Arts, and had been summoned to Peking to appear before the Emperor. Being much distressed on account of a hare-lip, and hearing of the wonders wrought by the foreign doctor, he came to Hankow, and was greatly delighted with the speedy cure effected upon him.

During the New Year festivities (1875-6), Dr. Mackenzie and Rev. Griffith John made that evangelistic tour which ended in their being furiously

\* Sketches of Mr. and Mrs. Griffith John will be found on pages 162-169 of this volume.

mobbed and pelted by the heathen in the district of Hiau-kan. A noble Christian man named Wei had been used of God in the conversion of some twenty of his fellow-villagers; and he had invited the missionaries to preach there. The day before they left Hankow, Wei appeared, and stated that the native Christians had been attacked, and part of their house pulled down because they had dared to assemble together for the worship of Jesus. The missionaries saw no reason to alter their plans. When about two or three miles from Wei's village, they noticed that the behaviour of the people began to change, and from being simply curious, they rudely pushed the missionaries, and trod upon their heels, crying out vehemently, "Go back to Hankow, and preach your Jesus; you shan't come here." Expostulation was vainly tried; and soon heavy clods of earth were thrown at them. Both were struck many times, and bled profusely. Mr. John was severely cut on face and scalp, and became very faint.

On nearing the river they saw another mob, who, wishing to drive them back, sent a tremendous shower of missiles. But there were over one thousand infuriated men behind them, and they were dragged down the river bank. Hitherto the missionaries had been passive; now they stopped, and, with the native Christians bravely forming a bodyguard, they faced their pursuers, and rushed back through the crowd, which was unprepared for this change of tactics. A Hankow convert shielded Mr. John from blows, receiving them on his own body, and saying, "You may kill me; but don't kill my pastor." They succeeded in breaking away; and, as it was now nearly dark, the people did not follow far. After wandering about in the open country, a native Christian took them in, and treated them most hospitably. With some difficulty, and amid a deluge of rain, the weary and wounded missionaries reached Hankow. It is a matter of thankfulness to know that, within a very short time, numbers of these poor heathen were converted, and have given proof of the same in a way not shown by Chinamen before: viz., by building, with their own money, chapels for worship in many of their villages. The richest harvest of the Hankow mission has been reaped in the fields of Hiau-kan.

In 1879 circumstances arose which led to Dr. Mackenzie's removal to Tien-tsin. This seemed a questionable step, as he was leaving a well-appointed medical mission for one destitute of a hospital; and possessing only a small dispensary,

which was in debt and out of drugs. The Doctor's remedy for this state of things was prayer—daily prayer. Months passed: a memorial to the Viceroy was politely set aside; but prayer was maintained, and an answer given in a manner which showed the right hand of power. This part of the story reads best in Dr. Mackenzie's own words:—

One day we had our meeting with the native converts; and, among other subjects, we were remembering the Medical Mission needs. While we were praying, the Lord was already answering. On that morning a member of the English Legation was closeted with the Viceroy, and observed that he was very sad. He asked the reason. "My wife is seriously ill, dying; the doctors have told me this morning she cannot live." "Well," said the Englishman, "why don't you get the help of the foreign doctors?" In the end he was persuaded to send down a courier for me and for the medical gentleman in charge of the foreign station; and, just as our prayer-meeting was breaking up and I was going into my house, the courier came with this message. Here was the answer to prayer.

Dr. Mackenzie's treatment was very successful, and, with the help of Miss Howard, M.D., who came from Peking to undertake the local treatment, in a few weeks Lady Li was quite well. Thus the first wheel moved; and the motion of the second was quite as peculiar. The news of Lady Li's recovery brought crowds to the Viceregal palace seeking medical relief. At the request of Dr. Mackenzie the Viceroy allowed several of these people to be operated upon in his presence; and he freely acknowledged that Western surgery could accomplish what Chinese surgery failed to do, immediately setting apart a portion of a beautiful temple as a dispensary, and providing all needful drugs. Dr. Mackenzie's help was now sought by many aristocratic and wealthy families; and all fees and presents were scrupulously set apart for the Medical Mission. Soon, at his suggestion, these patients and other people, all Chinese, subscribed over £2,000, with which a hospital was built and furnished, the expense of its support being undertaken by the Viceroy.

Dr. Mackenzie was afterwards made the instrument of another important innovation for China. At the Viceroy's request he selected eight young men from the hundred who had been educated at the expense of the Government in America, and formed a school of medicine and surgery. The course was three years; and over twenty students have been thus trained. The missionary, however, had his mind upon the "one thing needful"; and stipulated that he should be wholly free to have

Christian intercourse with these young men. This was conceded; and blessed results have followed. The Chinese Government, in recognition of the valuable labours so freely rendered by Dr. Mackenzie, conferred on him an imperial decoration in the form of a Star of the Order of the Double Dragon, and a Chinese commission.

In spite of the anxieties inseparable from the work of the Mission, he ever kept steadily in view the great need of the Chinese, and was first and foremost a Christian evangelist. The welfare of the souls of his patients was to him a matter of even greater concern than that of their suffering bodies. The attractiveness of his bearing and his happy and cheerful face made friends for him of many heathen officers of rank and wealth who, with their regard and help, stood by him for years; yet this connection was not sustained by any suppression of his convictions, or of his efforts for their spiritual good.

During the Christmas and New Year holidays (1887-88), he paid a visit to a large number of former patients who, during their residence in the hospital, had shown some interest in Christianity. He lived with the people as a guest in their homes, sharing their humble hospitality, and endearing himself to them in a way that will not soon be forgotten.

It was in the midst of his labours, while head and heart were alike busy with self-forgetful schemes for the benefit of all around him, that the Doctor was laid aside with a severe cold and fever. At first no serious alarm was felt, till, as the days passed on, the cold settled upon his lungs. All that skill and affection could accomplish to arrest the progress of disease was done; but it was soon evident that the valuable life was in imminent danger. Dr. Mackenzie recognized his own condition, and in touching words bade farewell to some of his friends, both native and foreign; and loving messages were sent to absent relatives and to his little daughter far away in England. "I think the Lord is calling me to Himself. What a joy it will be to go to Him!" he said.

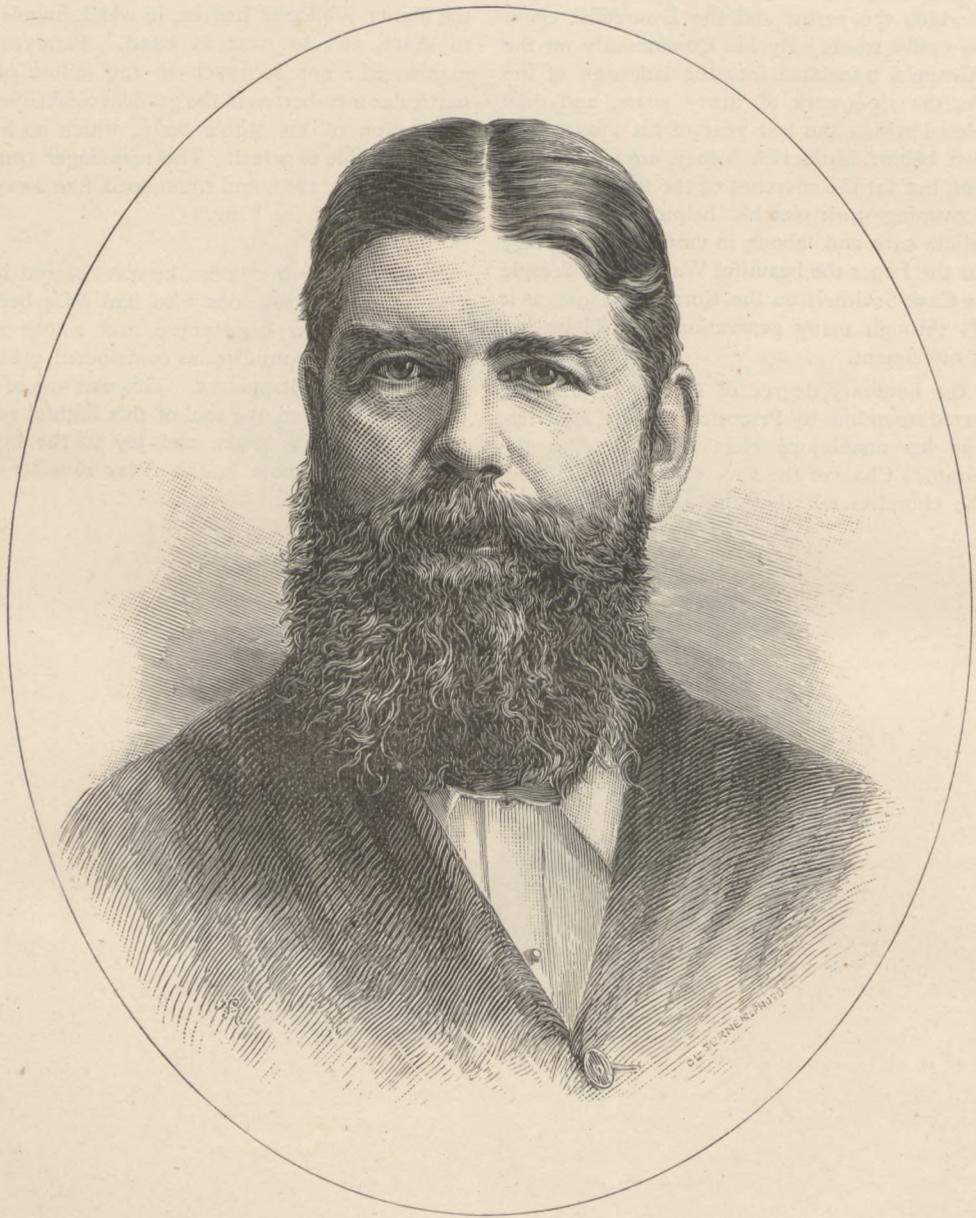
Through the following day he was still very ill, but towards evening he rallied; the strain of intense anxiety was somewhat relieved, and the hope was entertained that the crisis had passed and the disease abated. To the friend watching by his bedside he expressed himself ready either to

die, or to live and do a little more work for the Master, whichever might be the Lord's will; and then, after a slight change in his position, said: "Oh, this is so restful! I feel as if I could sleep so well for such a long time." Shortly after, "very early in the morning while it was yet dark," on Easter Day (April 1st, 1888), "God's finger touched him; and he slept." Quietly and painlessly he passed away—at the early age of thirty-seven—and entered into the joy of his Lord.

The funeral was on the following afternoon, just a week from the beginning of his illness. It was a remarkable sight, such a one as the city of Tientsin certainly never saw before. Crowds, old and young, men and women, seized every mound and coign of vantage from which a better sight could be gained. The Mission is about a mile from the cemetery. The road was filled with people; strangely quiet, too, for a Chinese crowd. Two high officers were deputed by the Viceroy and his wife to represent them at the funeral. There was a service in Union Church; and, afterwards, a second at the grave, conducted partly in Chinese.

The weather was perfect; and everything combined to make the solemn ceremony almost an ideal one. One could not but feel how true it is that our Master honours His faithful servants. The flags of all the Consulates at half-mast; the presence, with rare and unavoidable exceptions, of foreigners of every nationality; and the deep feeling shown on every hand—told how universal the mourning was. The coffin was covered with wreaths of evergreens and choice flowers from the greenhouses of English, Russian, and German friends. Among these wreaths lay the decoration of the Double Dragon, given to the Doctor by the Emperor a few years before. The body was carried to the church by the willing hands of twelve of the native Christian brethren; thence to the road leading to the graveyard by twelve foreigners, among whom were the representatives of no less than seven missionary societies; while, for the remaining distance, the privilege was given to twelve of the Doctor's former students.

Memorials will probably be raised to perpetuate, as far as such things may, this noble life; which, after all, needs no other—and can have no better—memorial than the large hospital which he was the means of raising, and where he served God and man so well. But his highest crown is of another order.



**GEORGE STOTT.**

*(From Photograph by Mr. T. C. Turner, Barnsbury Park, London.)*

# GEORGE STOTT.

OF THE CHINA INLAND MISSION.



WE have been told that modern missionaries to the heathen are by no means perfect, either in their conceptions of the work they have undertaken, or their methods of performing it. They would be the last, we believe, to assert any such perfection; but we have no hesitation in claiming for them, as a whole, that they represent the highest outcome of the Christianity of their time. The religion of Jesus Christ is built upon self-sacrifice; and if there is any type of Christian disciple which exhibits that cardinal virtue in a higher measure than the foreign missionary, we have not yet been able to discover it. The devoted worker, whose missionary career we desire here to outline, will be admitted by all who knew him to have been a shining example in this respect; and we rejoice to think that he was but one of many like-minded servants of Jesus Christ in all parts of the heathen world. When the average Christian at home attains to the heights of self-abnegation and consecrated zeal shown by the great body of missionary workers abroad, it will be a day of happy omen for the kingdom of our Lord and Saviour.

GEORGE STOTT was a native of Aberdeenshire, and was born towards the end of 1835. At the age of eighteen he met with a slight accident, which necessitated, some two years later, the amputation of his left leg. As he lay a helpless captive in his room from the effects of this operation, God was pleased to reveal to him his spiritual condition; and he became the subject of converting grace. His after-life showed that his had been what Mr. Spurgeon recently called an "old-fashioned conversion." On recovering the power of locomotion, Mr. Stott betook himself to the work of teaching. He had been brought up to agricultural pursuits, but the loss of a limb unfitted him for that kind of life; and the solid education that every true Scottish father tries to give to his boys stood him in good stead.

For seven or eight years he continued his scholastic avocations, when, in the far-reaching providence of God, he heard, through Mr. George Crombie, of the spiritual needs and claims of China's millions. He reflected that if he gave up his teaching there would be many to take his place, not one of whom probably would go to China. Some one asked him why he, a man with one leg, should think of going so far. His unanswerable reply was that as men with two legs were not going in sufficient numbers, he felt that *he* must go. He entered into communication with Mr. Hudson Taylor, and on coming up to London in the spring of 1865, he was accepted as a missionary for China. The "China Inland Mission" had not then been formed. In October of the same year he left England for the Flowery Land, which he reached in the spring of 1866.

While studying the language, Mr. Stott resided at Ningpo and its neighbourhood; and in the autumn of 1867 he settled in the city of Wun-chau, in the seaboard province of Cheh-kiang. He had thus the honour of being one of the early pioneers of that noble band who are now scattered throughout the vast Empire of China, acting as ambassadors from the court of heaven to that ancient and wonderful people, the Chinese. Wun-chau continued to be the scene of his earnest labours for the space of twenty long and busy years, with the exception of a brief furlough in 1877. He was the first to take the message of salvation to that place; and for years he had to suffer hardness as a good soldier of Jesus Christ.

The Chinese are still sufficiently conservative as to the welcome they afford to foreigners; but in those days they were far more exclusive and intolerant than now. On the way to his post of service Mr. Stott passed Tai-chow, where Mr. Jackson, a member of the same Mission, was beginning work. They proceeded together to Wun-chau, and lived for some time at an inn, while they endeavoured to rent premises for mission purposes. Sometimes, when possession of a

house was almost secured, the money paid would be given back, and admission refused. After many such attempts, a house was at length obtained, and Mr. Jackson returned to his own station, leaving Mr. Stott to breast the tide alone. The latter began work by opening a school for boys; but very soon he experienced hot opposition on the part of the literati, who no doubt felt, like the Ephesians of old, that their craft was in danger. The city was placarded with handbills in which this accusation was made:—

He has opened a charity school, to deceive boys, and secretly poison them. Such amazing wickedness and deceitful talk are, in comparison with the White Water-lily religion, still more despicable. Therefore, fellow-citizens, with united effort drive him out: do not suffer him to dwell. . . . .  
Fellow-brethren, with one heart and mind drive him out; pull down his house; do not allow even one piece of timber to stand up.

Mr. Stott's house was surrounded by a mob ready to do him personal violence, if not to kill him. Undaunted, he went out and faced the angry crowd; drawing himself up to his full height, he said: "You see I cannot run away from you if I would. But I have come here; and I mean to stay. You can kill me if you like; but, if you do, you will be called in question for it by the Government of England. If you let me alone you will see that I mean your good." The crowd seemed taken aback by his quiet reasoning and his strong confidence; and, after some further grumbling, they dispersed. He had other experiences of a similar kind; but they also passed off: and Mr. Stott never left the city for a single night, till, in the spring of 1870, he went to meet the lady who was to become his wife.

That was a year of great trial in China, and is marked in history as the year of the Tien-tsin massacre. Mr. and Mrs. Stott encountered great difficulty in their work. Posters were put up stating that all the many foreigners in Tien-tsin had been murdered or expelled. In Wun-chau there were but two; and it would be an easy matter to dispose of them. Some children were missing; it was rumoured about the city that the foreigners had decoyed them away, and no doubt they had been murdered. For nearly three months the missionary and his wife lived almost in a state of siege. These were samples of the hindrances they had to meet during the first years of their work. When, in 1877, Mr. and Mrs. Stott returned for a time to England, owing to the failing health of the latter, much patient sowing had been accomplished, but comparatively little reaping.

They left a mere handful of some twenty native Christians as the result of ten years' assiduous labour. Shortly after their return to China, however, the blessing began to manifest itself; and year by year increasing numbers were brought to confess the Lord Jesus Christ.

During the Franco-Chinese War in 1884, the inhabitants of Wun-chau broke out into riot. In one evening they burnt down all the mission premises—schools, chapels, house: everything that Mr. and Mrs. Stott possessed was destroyed, including even the missionary's Bible. The French had destroyed Foo-chow; and this was done in retaliation. The Chinese Government, however, awarded compensation; and the Stotts were enabled to rebuild their ruined home. The trial through which they passed at this time was, in the good ordering of God, the instrument of a somewhat remarkable conversion, which was unknown to them at the time; but which afterwards came to their knowledge as a matter of special encouragement. Rev. David Hill, of the Wesleyan Mission, wrote to them that he had baptized a man who had been in Wun-chau on business; had heard the Gospel from the missionary; and had become interested. A few weeks after, being in the city, this merchant saw the missionary being pursued and stoned as he made his way to the Yamen, or official residence of the Governor. The preacher endured the persecution quietly, without retaliating or showing any bitterness towards his enemies. The man was greatly struck with the thought of there being a religion that could produce such fruit; and he concluded it was worth looking into. On returning to his home in Hankow, he attended the Gospel services there, and was ultimately baptized by Mr. Hill.

The last year that Mr. Stott spent in China was one of special blessing. At the commencement of the Week of Prayer he had pleaded with God that there might be continuous blessing throughout the year. Week by week he kept this petition before God, asking that there might be at least one conversion every Lord's Day. In December, when looking over the church roll, he was greatly interested to see that exactly fifty-two had been baptized and received into church fellowship during the year—one for each week. This he regarded as a direct answer to prayer, and was grieved that he had not shown stronger faith, and had limited his request to one a week.

In all Mr. Stott's labours Mrs. Stott was his constant sympathizer and fellow-worker; her field

of effort being mainly among those of her own sex. Some of our readers may have heard from her lips the touching story of how, after long and patient toil, a work of grace broke out among the girls in the schools, which was accompanied by truly wonderful results. Mrs. Stott was also much used of God in her work among Chinese mothers.

Mr. Stott gave much time to the Scriptural training of young men: so that he had a goodly band of native volunteer preachers who went out into the villages and towns on the Lord's Day, preaching the Gospel, and returning to their occupations on the Monday. He used to say that if he could saturate the native Christians with the Word of God they would become a living power among the people. This longing gave tone and character to all his labours; and his preaching to the believers was more of the nature of Bible lessons than sermons. That these were fruitful is shown by the statistics of the China Inland Mission for 1888. From these it appears that at Wun-chau, and the station and out-stations in connection, there were 279 communicants in fellowship, and that the number baptized from the commencement was 380. Mr. Stott had native helpers, and, during a portion of the time, European fellow-labourers; but the results of the work at Wun-chau are without doubt chiefly owing to the blessing of God upon the faithful labours of himself and his devoted wife. They worked and prayed together, with one mind and heart; and they rejoiced together with the joy of harvest.

The seeds of the disease that terminated Mr. Stott's earthly service must have been sown in his otherwise strong constitution on entering his house after the rebuilding. Both he and Mrs. Stott became much reduced in health: so that they took leave of China, for a time, as they hoped, with a view to recruit. Nothing of a serious nature was anticipated; and it was not until they left China that congestion of the lungs was developed, affecting the action of the heart. On returning to England, kind friends in different parts of the country entertained Mr. and Mrs. Stott; and it was hoped that his complaint might be conquered, and restored health granted for further service among his loved Chinese. The last two years of his life were full of suffering; but they were marked by such patient submission to the will of God that, although it was a time of intense weariness, not one word of murmuring ever escaped him. The cheerfulness and patience of his life were the wonder of all who saw him. He was used even to

the very end in blessing to others; and all with whom he came in contact felt it a privilege to have known him.

In the spring of 1888 Mr. and Mrs. Stott accompanied Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, during the greater part of their missionary tour through Scotland.\* Mr. Stott was unable to take any active part in speaking at the meetings; but this work was very effectively done by Mrs. Stott. Her husband's Christian converse and interesting recitals of his experiences in China were, however, a source of much cheer and stimulus. Some months were spent with friends at Torquay; and as a last expedient, Mr. Stott with his wife went to the South of France in search of recuperation. But the disease had fastened itself too firmly in his frame: dropsy set in; and all hope of recovery had to be abandoned. Mr. Stott heard the opinion of the doctors calmly and cheerfully; and in the midst of his suffering looked forward with eager expectancy to his passing from earth into the presence of the King whom he had loved and served.

A very interesting "In Memoriam" sketch prepared after Mr. Stott's death† contains a long letter written by a friend who was present at the closing scene of his life. He thus writes:—

During eight hours we witnessed the King of Terrors doing his worst. The combat was a fierce one: blow after blow was dealt; strong pains were tearing at the vitals; the anguish of dissolution was there; but not for one moment did the spirit falter. With every moment's respite from pain he collected his little strength to give forth some word of testimony that the Lord was near, and doubt and fear far away. "It is only the poor body that is suffering," he said; "the soul is happy." Early in the evening he said, "I bless God that thirty years ago He washed me from my sins in His precious blood; and now the sun is shining without a cloud." And thus, with unflinching faith and unwavering hope, he went down into the valley of the shadow. . . . Our tears were flowing fast, though we hardly knew why. He was looking on things which to us were invisible, and hearing sounds our dull ears could not catch. We could hear him say in a low whisper, "Come, Lord Jesus—Lord, take my spirit"; then he said, "Coming, coming—come!"

So on Easter morning, 1889, he passed peacefully and triumphantly away from the region of faith and service to the land of vision and of enjoyment. His mortal remains lie in the cemetery at Cannes. He sleeps in Jesus after a life's day of busy and unremitting toil: and truly his works do follow him.

\* Sketches of both Dr. Gordon (pp. 106-109) and Dr. Pierson (pp. 290-293) appear in this volume.

† Published by Morgan & Scott.



REV. J. HUDSON TAYLOR.

*(From Photograph by Mr. G. P. Abraham, Késwick.)*

# REV. J. HUDSON TAYLOR.

FOUNDER OF THE CHINA INLAND MISSION.



SAID a speaker at the Missionary Centenary Conference (1888), referring to the Foreign Mission field, "We want leaders. What would the China Inland Mission have been without Mr. Hudson Taylor?" That would be an impossible question to answer; but we know what it has been *with* him, by the blessing of God. This Mission has been an object-lesson for missionary societies everywhere; and its history has furnished one of the most remarkable chapters in the story of the world's evangelization. Mr. Taylor would himself be the last man in the world to say that he has been the only human instrument in bringing about such blessed results. He has been most happy in his active coadjutors in the work at home and abroad; and equally happy in securing the practical partnership of many of the Lord's stewards for the provision of the needed funds. But, in the providence of God, he has been the chief worker, both in founding and extending the Mission; and it may be interesting to note, from the circumstances of his career, the way in which he has been thus honoured in helping forward the purposes of his great Master, with respect to the Christianizing of the most populous nation on the face of the earth.

J. HUDSON TAYLOR is a native of Barnsley, Yorkshire, and is not much past the prime of life, having been born there in 1833. An important and suggestive fact is, that his father, who was himself an earnest evangelist (though a business man), had been deeply stirred as to the spiritual condition of the Chinese; and he prayed God that if ever a son were given him, that son might become an ambassador of the cross to China. Mr. Taylor was, therefore, so to speak, consecrated for mission service in China from his mother's womb. During his childhood his health was feeble; and his parents had to abandon, for a time at least, the fond hopes they cherished: but the answer to their prayers and longings only tarried. They were even then

being heard, in the fact that the son was deeply interested in China, and regarded it as his sphere of life-work.

In the intensely interesting "Retrospect" contributed by Mr. Taylor (1887-8) to *China's Millions*,\* he describes how in his youth he had a sceptical fit; and how he was brought out of the region of darkness and negation into the goodly land of faith, and peace, and assurance, as a clear answer to the prayers of his mother, and his sister (now Mrs. Broomhall). At the very time when his mother was agonizing in prayer for him seventy or eighty miles away, he was stepping into the light of conscious acceptance with God, through reading a Gospel tract which had casually come into his possession. If this turning-point in his life was a clear answer to prayer, his whole Christian course may be said to be a series of equally clear proofs that there is a God who heareth and answereth the prayers of His believing children.

After a season of home study in his father's drug shop, Mr. Taylor became assistant to Dr. Robert Hardy, a highly esteemed medical man in Hull. He afterwards pursued his studies at the London Hospital. During this period of training he had many experiences calculated to strengthen his faith in the direct interposition of God for guidance or deliverance at critical moments. He had learned to commit his way, and all its daily difficulties, to his loving heavenly Father; and the unmistakeable responses of God to this life of simple trust taught him many lessons that have proved invaluable in later years. The sense of the pressing spiritual needs of China that was borne in upon his heart at the time of his consecration, grew in weight and volume during his student years.

In September, 1853, at the age of twenty-one, having been accepted by the Chinese Evangelization Society as a medical missionary, he sailed

\*The "Retrospect" will be found in the volumes of *China's Millions* for 1886, 1887, and 1888.

for the land of his heart's desire. On the voyage he narrowly escaped shipwreck on the Welsh coast; and later on was miraculously delivered from falling into the hands of cannibals on the coast of New Guinea. The voyage by sailing ship occupied more than six months. The same distance can now be covered with the aid of steam in about five weeks.

As regards China matters were very different then from what they are now, in other respects than those of transit. Mr. Taylor landed at Shanghai only to find himself in the midst of a serious native rebellion. The path of the foreign missionary was beset by many dangers and difficulties; and Mr. Taylor tells in his "Retrospect" of some hair-breadth escapes from the bullets of the fanatical soldiery. There were also difficulties relating to the work itself: but out of them all God provided a way of escape, though faith was often sorely tried. These early embarrassments and hindrances did not damp the zeal of the young missionary, but only caused him the more unreservedly to cast himself on his God. Probably Mr. Taylor now feels that the experiences thus gained were the best preparation for the enlarged sphere of service that awaited him. One very happy circumstance of his first stay in China, as a pioneer missionary, was his association with William C. Burns, of the Presbyterian Mission—a fellowship fraught with mutual blessing, and one that Mr. Taylor is never tired of referring to. He writes:—

These happy months were an unspeakable joy and advantage to me. Mr. Burns' love of the Word of God was delightful; and his holy, reverential life and constant communings with God made fellowship with him to meet the deep cravings of my heart. With true spiritual insight, he often pointed out God's purposes in trial in a way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great duty of the Church, and of the order of lay-evangelists as a lost order that Scripture required to be restored to its proper place, were seeds which bore abundant fruit in the China Inland Mission.

Mr. Taylor was busily engaged in itinerant work for about four years, meeting with many disappointments and trials that do not fall to the lot of the Chinese missionary of to-day; but finding through them all that God was indeed the refuge and the strength of His servants. At the close of 1856 he had been led to terminate his official connection with the Society (though continuing to work with it), and began the method of looking directly to God for the supply of his needs, and the needs of the work; to which method he has

consistently adhered from that time to this. His faith was honoured in a way that was most instructive and encouraging, as a further preparation for the founding of the Inland Mission. Failing health compelled him sorrowfully to return to England in 1860. For a time he was engaged as a collaborateur of Rev. F. Gough, of the C.M.S., in the important work of revising a version of the New Testament, in the Romanized colloquial of Ningpo, to be published by the British and Foreign Bible Society. This also proved to be a providential circumstance in his life. He expresses it thus:—

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

After months of earnest prayer, he reached the conviction "that a special agency was essential for the evangelization of Inland China; and that by simple trust in God, such an agency might be raised up and sustained without interfering injuriously with any existing work." A visit to Brighton, where he saw congregations well cared for spiritually, while the millions of China were perishing for lack of knowledge, brought his feelings and resolves to a crisis. He definitely surrendered himself to God for this service, and there and then asked Him for twenty-four fellow-workers; two for each of the eleven inland provinces of China, then without a Protestant missionary, and two for Mongolia. About this time he wrote the little book, "China's Spiritual Needs and Claims"; a volume which has been exceedingly helpful in imparting a true knowledge of that vast country, and in stirring up consecrated workers to go forth to help in its evangelization. The Mission was formed in 1865. In May of the following year a missionary party of seventeen sailed for China in the *Lammermuir*, and the "China Inland Mission" was fully inaugurated.

It would require a volume, instead of a few brief paragraphs, to tell the story of the Mission from that time to this. Suffice to say that the progress has been continuous and in an increasing ratio. It has seen no wholesale accessions to Christianity: the Chinese people are not naturally disposed, like some races, towards the reception

of a new religious faith ; pride of intellect and of country are strongly against it. England herself has done much to bar the door of China to the Gospel of Christ, by her unchristian action in the matter of the opium trade. Still the old Gospel has shown its ancient power ; and when a Chinaman becomes a Christian, it is not in name only but in deed.

When the *Lammermuir* party sailed, eleven of the eighteen provinces were entirely without a Protestant witness for the truth. Now there are settled missionaries in ten out of the eleven ; and the eleventh has been frequently visited by itinerant workers. Since the Mission began, over three thousand persons have professed Christ in baptism. A few figures as to the present condition of the Mission may be found interesting and full of blessed meaning for the future :—

There are now (July, 1889) in the field 332 European missionaries and their wives, many of whom were missionaries previous to marriage. There are 80 organized churches ; 127 chapels and 68 out-stations ; 11 native ordained pastors and 67 assistant native preachers ; 18 school-teachers ; 29 colporteurs and chapel keepers ; 19 Bible-women ; 8 boarding schools, with 80 native pupils ; 13 day schools, with 145 pupils ; 3 hospitals ; 9 dispensaries ; and 26 opium refuges. The number of communicants at present on the roll is over 2,500 ; and of these 472 were baptized last year.

These figures, we repeat, though they may seem small in view of the vastness of the population, are yet full of import as to the future of China. Surely they are enough to make Mr. Taylor thank God that he was led to surrender himself for the work that Sabbath day on the Brighton beach. As for himself, he has been incessant in toil and in plans for the furtherance of the work ; spending his years between China and home, as the necessities of health or the claims of the work seemed to demand. The Mission has been sustained upon the simple principle of entire dependence upon God, on which it was founded. That principle, though thoroughly tested, has never broken down ; for God has, through His servants, sent in the funds needed for the prosecution of the work and its growing demands. The income, which for the first ten years averaged about £5,000, in 1888 exceeded £36,000. In connection with the support of the Mission there have been many

striking answers to the prayer of faith. The Mission is undenominational : members of every evangelical church are gladly welcomed to its ranks, if suitable ; and are left entirely unfettered in developing the growth of the native churches. A goodly number of workers have gone out at their own charges ; and some, besides sustaining themselves, are supporting others.

Mr. Taylor has been twice married ; and each time has been singularly happy in his life-partner. His first wife, to whom he was wedded during his first visit to China, was a daughter of the Rev. Samuel Dyer, a very devoted agent of the London Missionary Society. Mrs. Taylor did splendid service in connection with the founding of the work, and was greatly beloved by all the missionaries. Her death, in 1870, was the occasion of deep trial to Mr. Taylor, and a blow to the Mission. He afterwards married Miss Faulding : she was one of the party that sailed in the *Lammermuir*, and was greatly blessed of God as a worker among the Chinese. Early in the history of the Mission Mr. Taylor's brother-in-law, Mr. B. Broomhall, undertook the secretariat, and has long been as much an integral part of the Mission as its founder.

The remarkable increase of the working staff within the last few years will be fresh in the memory of many readers. The departure of the Stanley Smith and Studd party gave an unprecedented impetus to missionary zeal among educated young men both in this country and America. In the year 1887, in answer to the faith and prayer of the heads of the work, a hundred new workers went out to China, and are now at their posts there—either acquiring the language, or busily engaged in evangelizing. Whereunto the China Inland Mission may grow no man can tell.

It has prepared the way, as we trust, for a great ingathering of the people of Sinim into the Redeemer's fold. In helping on such a glorious consummation we pray that Mr. Hudson Taylor may long be preserved to advocate the claims of the perishing millions of that remarkable people to whose salvation he has devoted his life.