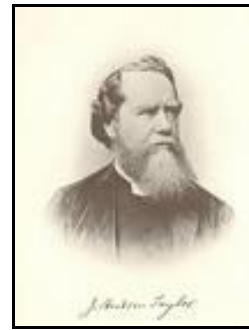


## J. Hudson Taylor

### The Timid, Weak Man who Decided to Trust God Anyway!

By Doug Nichols



One of the world's greatest preachers, Charles Spurgeon, met Hudson Taylor in 1879 while taking a break from the demands of his large London Metropolitan Tabernacle. Spurgeon recorded that Taylor didn't look like a man who would be selected as the leader of a large organization; he was lame and short. His character seemed to Spurgeon to be a combination of meekness with strength- there was no self-assertion about him, but a firm trust in God. He was too certain of the presence and help of God to turn aside from a chosen course of action. After Hudson left, Spurgeon said that the word "China, China, China" rang in his ears in the special musical way in which Hudson said it.<sup>1</sup>

Let's take a brief look at the life of this lame, short, meek man who had a firm trust in God and whose many exploits were for His glory. We will also discuss some of his basic leadership qualities and then look at a few lessons we can learn from this dedicated life.

#### A. Brief Look At The Life Of Hudson Taylor

A pastor said recently that whenever he heard a discussion about missions, the name of James Hudson Taylor would be mentioned, but that he had never personally read anything about this great man.

James I. Packer, a noted present-day theologian, said of Taylor:

*James Hudson Taylor was a tough, warm-hearted, businesslike Yorkshire man, in whom the grace of God vision, passion, devotion, love, initiative, wisdom, and sheer guts combined in heroic proportions. Taylor was a spiritual giant whose acquaintance we latter-day Christians would do well to make.*

Hudson Taylor was born into a godly home in England where zeal for Christ was of primary importance. He was born in 1832, and his parents had prayed, "Dear God, if you should give us a son, grant that he may work for You in China." This prayer was answered in 1854, at age 21. Since his conversion at age 17, Taylor had spent several years studying medicine and theology through apprenticeship while learning invaluable lessons of dependency on God. At age 21, he left England to begin his work as Christ's ambassador in China.

He labored for six years through a small mission in the regions of Shanghai and Ningpo.

One year after arriving in China, the Chinese to whom he was preaching pointed out the absurdity of western dress in an oriental setting. Shortly afterward he bought teachers Chinese robes, shaved the front of his head, dyed his hair black, and attached a pigtail. All of the Western missionaries were disgusted that Taylor should "go native." He travelled more freely and was heard with respect, although his blue eyes gave him away as a "foreign devil."

Taylor met and married Maria Dyer, a young missionary, in 1858. Returning to England with Maria in the early 1860s, Taylor could not escape his love and burden for China ... the vision of "*a million a month dying in a land without God. This was burned in my very soul*" he wrote. He continued to work on revising a Chinese New Testament. He also finished his medical training and wrote pamphlets, as well as urging existing societies the claims of Inland China, but all in vain.

He must begin his own mission, but he dared not take the risk of flinging men and women into the unknown. He struggled inwardly until, by the summer of 1865, he was nearing a nervous breakdown.

At last, on Sunday morning, June 25, 1865, while walking alone on Brighton Beach after church, he knew he must make a decision.

He trudged the sands in gloom and fear. Turning, he saw the sea and thought of heaven. "*Well, if God gives us a band of men for Inland China, and they go, and all die of starvation, they will only be taken straight to heave. And if one heathen soul is saved, would it not be worthwhile?*" He walked on a bit more cheerful. He stopped, "*Why, if we are obeying the Lord, the responsibility rests with Him, not with us!*"

The responsibility was God's. Taylor took his Bible from under his arm. It fell open to a chapter in Job. He wrote across the top: "*prayed for twenty-four willing skillful laborers at Brighton, June 25th/65.*"

Nearly a year after Brighton Beach on May 26, 1866, the *Lammermuir* ship set sail from the London docks with Hudson, Maria, their children, and seventeen recruits- ten women and seven men. The others had gone ahead or would follow. The China Inland Mission had begun. Most of its members would have been rejected by established missionary societies because they lacked a university degree or ordination.

In 1867 Hudson Taylor went through another crisis of faith. Pressures and slander in and outside the mission brought Taylor to the awful temptation even to end his own life." Only Maria's love held him back. Taylor wrote, "*I hated myself. I hated my sin, and yet I gained no strength against it.*" A little later one of his most experienced missionaries told him by letter that he had discovered a secret, not new but misunderstood: "To let my loving Savior work in me His will .... Abiding, not striving or struggling. "

Hudson Taylor was amazed at his own blindness. "*As I read I saw it all. 'If we believe not, He abideth faithful.' And I looked to Jesus and say (and when I saw, oh how joy flowed) that He had said, 'I will never leave you.'*" Taylor must not struggle for strength of peace but rest in the strength and peace of Christ. "*I have striven in vain to abide in Him. I'll strive no more. For has not He promised to abide with me- never to leave me, never to fail me?*"

He became a new man, and when, the next year, Maria died in childbirth, the heartbroken Hudson was able to cast his grief onto his Lord. Theirs had been one of the deep unions and great love stories of mission history, and a powerful factor in China's evangelization.

Hudson Taylor was not yet 38. He could not retire into selfish grief; inland China had hardly begun to be penetrated. Eighteen months later he married Maria's best friend, Jennie Faulding for a partnership of nearly 30 years until her death. Once, when the demands of work had parted them for too long, he was almost in despair. He wrote her:

*"I feel as if my heart would break soon if I (am not with you) ... Though the tears will come into my eyes every few minutes, I do want to give myself, and you too, for the life of the Chinese and our fellow laborers. An easy-going no-self-denying life will never be one of power. Pray for me, Jennie, that neither my faith nor my patience fail... I have been so pressed and wearied. The strain very great. "*

As he often affirmed, *"If he had a thousand lives, China should have them. No! Not China, but Christ. Can we do too much for Him?"*

In 1881, Taylor led the CIM into praying and appealing for 70 new CIM recruits to penetrate the unreached provinces of China. Several years later, all 70 had arrived in China. In 1886 in a bold, unheard of move, a few leaders in the mission encourage Hudson Taylor and the mission to trust God for 100 new recruits in one year! This became known as the appeal for "The Hundred." At the end of the year 102 new missionaries had arrived in China ... 100 CIM missionaries and two associates!

The mission continued to grow dramatically, yet Taylor's strategies were not haphazard; Taylor trusted his men and women to be cautious as well as brave, and each and every pioneering journey was carefully prepared. The purpose was to preach the gospel, and if other missions reaped where his people had sown, he rejoiced. He was forward in famine relief, orphanage work, and in opposing the opium trade; he was before his time in willingness to work with other mission bodies, allowing women to pioneer on their own, to use laymen in ministry and in his longing for a Chinese-led church.

His writings and his dramatic appeal for recruits- whether for 18, for 70, or for 100- stirred the churches of Britain and North America. His words were backed by his own spiritual life and by his prayers. On the field he was greatly loved by those he led.

By 1895 his international CIM was the largest single Protestant body in China, though scattered thinly, and in the Boxer Rising of 1900 they suffered the most martyrdoms. Taylor was in the West, ill, and yet raising reinforcements. As the terrible news flowed in of his fellow workers being killed, he murmured, "I cannot think, I cannot pray, but I can trust." One of the hymns he loved to sing at this time, as in the midst of previous difficulties, was "Jesus, I am Resting, Resting."

In 1905, in the capitol of the last province to be opened in Inland China, James Hudson Taylor died, worn out at age 72.<sup>ii</sup>

## **B. Basic Leadership Qualities of Hudson Taylor**

A researcher of the present modern-day culture estimates that one out of five people have leadership qualities, but most never learn to lead. It is estimated that in the church there is a greater percentage of leaders, and possibly only one out of 100 (who have the natural ability to lead) will ever really submit to God and allow Him to use them in leadership for His glory. Hudson Taylor was a leader who did submit to God. Let's look at several of the leadership characteristics of this man:

### **1. He was called of God to lead.**

Professor G. Warneck described Hudson Taylor in terms that indicated how appropriately God had endowed him for his work of pioneering in China:

*A man full of faith in the Holy Ghost, entire surrender to God and His call, of great self denial, heartfelt compassion, rare power in prayer, marvelous organizing faculty, indefatigable perseverance, and of astounding influence with men, and withal of childlike simplicity himself.* <sup>iii</sup>

We need to remember today that it is God who raises up men in His sovereignty to accomplish His purpose. This great truth will cause us to not build men up unduly, but to praise God for His sovereign work in lives, and to praise Him for men like Taylor who submitted to the call of God in leadership.

## **2. He was a man of patience.**

Godly patience must be exercised by a leader in plans he believes to be in the best interest of the work for which he is responsible. D.E. Hoste, who later became the General Director of the China Inland Mission, said:

*I shall never forget the impression made upon me by Hudson Taylor in connection with these affairs. Again and again he was obliged either to greatly modify or lay aside projects which were sound and helpful but met with determined opposition, and so tended to create greater evils than those which might have been removed or mitigated by the changes in question. Later on, in answer to "patient continuance in prayer" many of such projects were given effect to.* <sup>iv</sup>

## **3. Hudson Taylor was a man of prayer.**

God moves in answer to prayer. One man said, *"In prayer we do not have to overcome God's reluctance, but we lay hold of God's highest willingness."*

One of the most frequently quoted of Hudson Taylor's statements is his expression of conviction that *"it is possible to move men, through God, by prayer alone."* In the course of his missionary career he demonstrated its truth a thousand times. However, it is one thing to give mental assent to this motto, but quite another thing consistently to put it into practice. Men are difficult objects to move, and it is much easier to pray for the temporal needs than for situations that involve the intricacies and stubbornness of the human heart. But it is in just such situation that the leader must prove his power to move human hearts in the direction in which he believes the will of God lies. And God has placed in his hands the key to that complicated lock. <sup>v</sup>

## **4. Taylor was quick to learn from others.**

Even though Taylor was a wise leader, he was always willing to learn from others. In 1855, during his first term in China, while still a single man, he became friends with the Scottish revivalist William Burns, who was sent to China by the Scottish Presbyterian Church as a missionary. Taylor was quick to learn from this wonderful man and listed three things in particular acquired from Burns which were to prove fruitful in the subsequent organization of the China Inland Mission. The first was the way Burns often pointed out God's purposes and trials so that he assumed "a new aspect and value;" second were his views about evangelism as the great work of the church; and finally the importance of lay evangelists. <sup>vi</sup>

## **5. He was a man with a sense of humor.**

On one occasion Taylor was on a long trek to Inland China with one of his associate missionaries. It was a long, tiring, difficult trip. The missionary heard Taylor singing and caught the words, "We thank thee, Lord, for this

our food." "Where on earth is the food?" the missionary asked. *"It can't be far away,"* replied Taylor with a smile. *"Our Father knows we are hungry and will send our breakfast soon. But you will have to wait to say your grace when it comes, while I shall be ready to begin at once!"*<sup>vii</sup>

## **6. He worked hard.**

Even though Taylor had the spiritual gift of leadership, he lived out that leadership in dedicated hard work to the Lord, the Chinese, and for his fellow missionaries. Dr. De la Porte, a Christian doctor who knew Hudson Taylor in his early years in China, recalled a meeting with him:

*I have seen him come home at the close of the day footsore and weary, his face covered in blisters from the heat of the sun. He would throw himself down to rest in a state of utter exhaustion, and then get up again in a few hours to face the toil and hardship of another day. It was clear to me that he enjoyed the highest respect from the Chinese, and was doing a great deal of good among them. His influence was like that of a fragrant flower, spreading the sweetness of true Christianity all about him.*<sup>viii</sup>

Hudson Taylor in later years, while in England, kept a grueling schedule of speaking engagements. He: ... *dealt with at least 2,600 letters over a period often months in 1883/84. Two large manuscript books list them: when received, when answered, a line about their contents. No doubt other less formal letters went unrecorded. He would soon employ a private secretary but that wouldn't be enough.*<sup>ix</sup>

## **7. He sought to improve leadership.**

Hudson Taylor was a simple yet very astute man. He had the gift of saying tremendously significant things in a simple, descriptive way. One of such statements enshrined his philosophy of the leader's responsibility and his prescription for improving his performance. A careful study of his statement and an application of its principles would greatly improve leadership potential.

In a letter written from Hong Kong in 1879 to Mr. B. Broomhall, then secretary of the mission, Mr. Taylor said,

*The all important thing to do is to:*

- 1. Improve the character of the work*
- 2. Deepen the piety, devotion and success of the workers*
- 3. Remove the stones of stumbling, if possible*
- 4. Oil the wheels where they stick*
- 5. Amend whatever is defective*
- 6. Supplement, as far as may be, what is lacking*

*This is no easy matter where suitable men are wanting, or only in the course of formation. That I may be used of God, at least in some measure, to bring this to pass is my hope.*<sup>x</sup>

## **8. Taylor trusted God in the midst of pressure.**

J. Oswald Sanders, in his excellent book **SPIRITUAL LEADERSHIP**, mentions that it is thought that leaders with greater experience and who have walked with God for years would have greater ease in discerning the will of God during pressure and perplexity. But the reverse is often the case. God seems to treat the leader as a

mature adult, leaving more and more to his spiritual discernment and giving fewer tangible evidences of His guidance than in earlier years. This perplexity adds to the inevitable pressures to any responsible office.

In one of his few moments of self-revelation, D.E. Hoste said to a friend:

*The pressure! It goes on from stage to stage, pressed beyond measure ... It changes with every period of your life. The most killing years of my life were 1904-1906, terrible! I was halfkilled. One has been able to make arrangements since then. But other things develop. He eases you at one end, brings you into new things at the other.*

*I more and more see that as we go on in the Christian life, the Lord very often does not want to give us the sense of His presence, or the consciousness of His help. There again Mr. Hudson Taylor helped me very much. We were talking about guidance. He said how in his younger days, things used to come so clearly, so quickly to him. "But," he said. "now as I have gone on, and God has used me more and more, I seem often to be like a man going along in a fog. I do not know what to do."<sup>xi</sup>*

### **9. Taylor greatly cared for others.**

A true godly leader always regards the welfare of others rather than his own comfort and prestige as a primary concern.

In an address giving some of the secrets of Hudson Taylor's remarkably successful leadership, his successor, D.E. Hoste, said:

*Another secret of his influence among us lay in his great sympathy and thoughtful consideration for the welfare and comfort of those about him. The high standard of self-sacrifice and toil which he ever kept before himself, never made him lacking in tenderness and sympathy towards those who were not able to go as far as he did in these respects. He manifested great tenderness and patience toward the failures and shortcomings of his brethren, and was thus able in many cases to help them reach a higher plane of devotion.<sup>xii</sup>*

### **10. He was a practical leader with wise discernment.**

Hudson Taylor knew how to apply Godly, practical wisdom. On one occasion several missionaries decided that learning Chinese was an extremely hard business and, therefore, prayed for the Pentecostal gift of Chinese speech. Taylor didn't approve. He wrote:

*"How many and subtle are the devices of Satan to keep the Chinese ignorant of the Gospel." Taylor began to tell new missionaries, "If I could put the Chinese language into your brains by one wave of the hand I would not do it." Going through the slow process of submitting to a Chinese scholar, and watching and listening to evangelists and experienced missionaries, taught wisdom as well as language.<sup>xiii</sup>*

### **11. He was a man of faith and action.**

Hudson Taylor was constantly stepping out in faith in bold ventures for God. In his book, **SPIRITUAL LEADERSHIP**, Sanders says:

*Hudson Taylor did not play safe. A great deal more failure is the result of an excess of caution than of bold experimentation with new ideas. A friend who has filled with distinction an important post with global outreach in the Christian world recently remarked to the author that, in reviewing his life, he was surprised to discover that most of his failures were because he had not been sufficiently daring. "The frontiers of the kingdom of God were never advanced by men and women of caution," said Mrs. H. W.K. Mowll.<sup>xiv</sup>*

## **12. Taylor listened to others on his team.**

It is not always a simple task to lead people who, though Godly, have strong opinions of their own. A leader must not ruthlessly assert his will. D. E. Hoste emphasized this fact:

*In a mission like ours, those guiding in affairs must be prepared to put up with waywardness and opposition, and be able to desist from courses of action which, though they may be intrinsically sound and beneficial, are not approved by some of those affected. Hudson Taylor again and again was obliged either to greatly modify, or lay aside projects which were sound and helpful, but met with determined opposition, and so tended to create greater evils than those which might have been removed or mitigated by the changes in question. Late on, in answer to patient continuance in prayer, many of such projects were given effect to.<sup>xv</sup>*

## **13. Taylor knew the difference between the true and social gospel.**

In June of 1886, in a CIM conference of missionaries in Inland China, Taylor gave a series of messages which were later printed in a book entitled **DAYS OF BLESSING:**

*"When God's grace is triumphant in my soul," Taylor said " ... and I can look at a Chinaman in the face and say, 'God is able to save you, where and as you are,' that is when I have power. How else are you going to deal with a man under the craving for opium? The cause of want of success is very often that we are only half saved ourselves. If we are fully saved and confess it, we shall see results ... "*

*"Let us feel that everything is human, everything outside the sufficiency of Christ, is only helpful in the measure in which it enables us to bring the soul to Him. If our medical missions draw people to us, and we can present them to the Christ of God, medical missions are a blessing; but to substitute medicine for preaching of the gospel would be a profound mistake. If we get the idea that people are going to be converted by some educational process, instead of by a regenerative recreation, it will be a profound mistake. Let all our auxiliaries by auxiliaries-means of bringing Christ and the soul into contact-then we may be truly thankful for them all ... Let us exalt the glorious gospel in our hearts, and believe that it is the power of God unto salvation. Let everything else sit at its feet... We shall never be discouraged if we realize that in Christ is our sufficiency.*

<sup>xvi</sup>

## **14. As a leader, Taylor exemplified compassion for the lost.**

Hudson Taylor was a leader who was constantly burdened for those without Christ-for those who had never heard the Gospel. On one occasion he was speaking to a group of CIM missionaries many days' journey into Inland China.

*"We shall read from Philippians chapter three," Taylor began. As he read the chapter through he seemed to place particular emphasis on verses seven and eight. "What things were gain to me, those I counted loss for*

*Christ. Yes doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my cord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ..."*

*"What we give up for Christ we gain," Taylor said in his talk, "and what we keep back is our real loss ... "*

*"As I travelled here," he said. "I passed hundreds of towns and cities, with, as far as I know, not a single Christian in any of them !"*

*"We seemed to lose sight of the speaker," Wilson recalled, "and heard only the voice of the Holy Spirit. It was a time of humbling and confession, nearly everyone was broken down ... there were we, comfortably settled down, taking for granted perhaps that we had obeyed our Master's command, practically forgetting that our city was not the world, and that people even in the villages at hand might never hear of Christ until we set ourselves to go to them. <sup>ixvii</sup>*

### **C. Lessons from the Life of Hudson Taylor**

What can we learn from the life of J. Hudson Taylor? There are many things, but let me quickly sketch just a few.

#### **1. Youth is no hindrance to service in Christ's kingdom.**

As Bruce Ray said in an excellent paper concerning John Calvin:

*Young people often think they have nothing to contribute to the well-being of the church, but consider how young Calvin was when he wrote the first edition of his Institutes (26). Surely the words of the Apostle Paul to Timothy apply to Calvin and many other youthful believers as well, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity." (1 Tim. 4:12 NIV)<sup>xviii</sup>*

Hudson Taylor was converted at age 17, and was only 21 when he sailed for China, arriving at age 22. He was married at 26 and founded the China Inland Mission at the young age of 33.

#### **2. Personality need not be a hindrance to service in Christ's kingdom.**

Hudson Taylor was shy and melancholic; however, he continued to step out in faith in God and was used mightily in "public" ministry in China, the United Kingdom, and North America. Do not let your personality keep you from effective service for God.

#### **3. Poor health is also no hindrance in service in Christ's kingdom.**

Taylor was not sickly, but was weak physically. He suffered constantly from dysentery, fever, a serious injury to his spine, and from periods of deep depression, but his did not hold him back unnecessarily from a zealous work for God.

#### **4. Difficulties should not keep you from serving God.**

The Bible says, *"Many are the afflictions of the righteous, but the Lord delivers him out of them all."* (Psalm 34:19)



On one occasion when Taylor was returning to China from England he stopped briefly in Singapore. There he received news from China of the many difficulties and problems that awaited him. His wife Jennie also wrote:

*"I have been spreading before the Lord some of the numerous difficulties that await you, and thinking of them with something of rejoicing. What a platform there will be for our God to work and triumph on! And how clearly we shall see His hand! ... In the Master's presence is the servant's only responsibility, and his sweetest joy, is to obey. Our faith must gain the victory for our brethren and sisters."*<sup>xix</sup>

In our lives there will always be joy mixed with sickness, sorrow and problems. God gives these to us for His glory, and for our good. As Ron Carlson said so well, *"do problems make us bitter or better?"* If we focus on the problem ourselves, and our rights we become bitter, but if our focus is on God and His purpose for our lives, we become better for His glory!

### **5. Taylor was a pioneer-an innovator for God's glory.**

- a. He was one of the first missionaries to ever adapt to native dress. Even though he was greatly criticized by fellow missionaries, this simple act opened the door for the gospel to many Chinese hearts.
- b. He was one of the first to begin an interdenominational faith mission. Denominational missions did not have a strategy to reach Inland China where the masses were, so Taylor began the China Inland Mission.
- c. Even though it was not in accord with a Treaty of Britain and China, Hudson Taylor was one of the first missionaries to begin to penetrate Inland China with the gospel.
- d. The first group of 24 *Lammermuir* missionaries lacked university degrees and were lay men and women. This was unheard of in British circles, but workers were needed to take the Gospel to China. Strict acceptance standards were kept, but this did not mean university training. The same is true in missions today. *"Maturity in Christ,"* yes, but this does not mean ordination.
- e. Taylor was the first mission leader who allowed single women to work in Inland China and even to pioneer unreached areas. He even sent his wife Jennie, at age 35, to a famine-stricken inland province to begin a large orphan ministry. They were apart for many months, and Jennie's sister was the one who cared for their two children for almost one year while she was away.

As we can see, Hudson Taylor did not play safe. The tremendous steps of faith which he took with monotonous regularity were denounced as wildcat schemes. But that did not deter him, and today history is on his side. The greatest achievements in the history of the church and of missions have been the outcome of some leader in touch with God taking courageous, carefully calculated risks.<sup>xx</sup>

So we, too, need to step out in bold trust in God. Our plans should only be so big that if they fail only we get the blame, but if they succeed only God gets the glory!

- <sup>i</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.272
- <sup>ii</sup> This brief summary of Taylor's life was adapted from the book, MORE THAN CONQUERERS, John Woodbridge, General Editor, Chicago IL, Moody Press, 1992, p. 52-55
- <sup>iii</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.66-67
- <sup>iv</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.89
- <sup>v</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.110
- <sup>vi</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.103
- <sup>vii</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.293
- <sup>viii</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.112
- <sup>ix</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.284
- <sup>x</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.137
- <sup>xi</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.150
- <sup>xii</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.154
- <sup>xiii</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.288
- <sup>xiv</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.156
- <sup>xv</sup> J. Oswald Sanders, SPIRITUAL LEADERSHIP, Chicago IL, Moody Press, 1980, p.155-156
- <sup>xvi</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.290-291
- <sup>xvii</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.294
- <sup>xviii</sup> Pastor Bruce Ray, Meet John Calvin, (An Address to the Northshore Reformed Fellowship), 1994, p.14
- <sup>xix</sup> Roger Steer, J. HUDSON TAYLOR, A MAN IN CHRIST, Wheaton IL, Overseas Missionary Fellowship, US OMF (Harold Shaw Publishers), 1993, p.
- <sup>xx</sup> Doug Nichols, 136 QUOTES AND ILLUSTRATIONS, Bothell WA, ACTION Publishers, 1993, #80

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