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An Investigation and Evaluation of Bishop William Taylor's Missionary Methods

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AN INVESTIGATION AND EVALUATION OF BISHOP WILLIAM TAYLOR'S MISSIONARY METHODS

A Thesis

Presented to

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Bachelor of Divinity

by

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TABLE OF CONTENTS

CHAPTER		PAGE
I.	THE PROBLEM, DEFINITIONS, AND PROCEDURE	1
	The problem	1
	Statement of the problem	1
	Justification of the study	2
	Historical background	3
	Definitions of terms used	3
	The missionary	3
	The method	4
	The procedure followed	5
	Limitations of the study	5
	Comparison with basic works	5
	Organization of the remainder of the thesis.	5
II.	THE HOME MISSIONARY	7
	His background	7
	His heritage	7
	Early ministry	9
	The missionary motive	10
	Glover's definition	10
	Brown's definition	11
	Paul's motives	11
	Taylor's motives	12

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CHAPTER PAGE

His early methods 15
As a circuit rider 15
As a city preacher 19
As a missionary in California 22
As compared and evaluated 25
III. THE WORLD EVANGELIST 28
Historical sketch 28
In the eastern states and Canada. 28
The Australian field 30
In South Africa 31
In England 32
In the West Indies 32
His methods 33
In the eastern states and Canada 33
In the Australian field 37
In South Africa 41
In the West Indies 44
An evaluation 45
The ministry of preaching 45
His writing 46
Working through an interpreter 47
The method of self-support 47
Encountered barriers 48
The part of the Holy Spirit 48

CHAPTER PAGE

IV. THE FOREIGN MISSIONARY 49
Sketch of the period 49
In India 49
In South America 52
As the Bishop of Africa 53
His methods 55
In India 55
In South America 59
As Bishop of Africa 61
An evaluation 62
Conditions encountered 62
The ministry of preaching 63
The method of self-support 64
The place of the Holy Spirit 66
V. SUMMARY AND CONCLUSIONS 68
Summary 68
The conclusion 74
BIBLIOGRAPHY 76

LIST OF FIGURES

FIGURE		PAGE
1.	Missionary Journeys of William Taylor, 1842-1856 . .	8
2.	Missionary Journeys of William Taylor, 1856-1870 . .	29
3.	Missionary Journeys of William Taylor, 1870-1897 . .	50

CHAPTER I

THE PROBLEM, DEFINITIONS, AND PROCEDURE

With William Carey (1792) the modern period of missionary enterprise began. Missionary thinking and planning were completely revolutionized by his appearance upon the scene.

> Hitherto missionary undertakings had been mere isolated and spasmodic efforts on the part of individuals or little groups, while the mass of the churches, ministers and members alike, remained utterly indifferent and apathetic toward the condition of the pagan world. It was through Carey that there came an outburst of general missionary zeal and effort such as had not been since the days of the apostles, inaugurating a new era of united, organized, and systematic operations which have continued without abatement and with ever-widening reach and increasing force to the present day.[1]

This period of modern missions has been characterized by intonse interest in missionary methods.

I. THE PROBLEM

Statement of the problem. The question has been and is today, which methods are truly apostolic and the most effective in producing lasting results? The purpose for this study of Bishop William Taylor's missionary methods is (1) to discover the particular methods which he himself employed; (2) to compare the conditions under which Taylor's

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[1] Robert Hall Glover, The Progress of World-Wide Missions (New York: Harper & Brothers Publishers, 1939), pp. 94, 95.

methods were applied with conditions as they prevail today and as they prevailed at the time of Paul, the greatest missionary; (3) to compare his methods with the successful Nevius methods and the Pauline methods; and (4) to discover some basic principles for missionary work which do not change in any age.

Justification of the study. Perhaps there is no man in missionary history who so deserved the title of world missionary as did William Taylor. "He is said to have visited in the course of his missionary work every English-speaking country in the world."[2] This man considered the world his parish in even a broader sense geographically than Wesley had illustrated.[3] Because he encircled the globe in the interest of eternal souls and apparently met with extraordinary success, a consideration of his methods is entirely worthy of investigation. This study should prove of much value to those who are desirous of being missionaries, for it will make one aware of the time-proven and tested means of accomplishing the missionary purpose. Methods, in importance, are second only to the motives which prompt one to

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[2]"William Taylor," Encyclopedia Americana, XXVI, 302.

[3]J. M. Buckley, A History of the Methodists in the United States (Vol. V, American Church History, 13 vols.; New York: The Christian Literature Company, 1896), p. 558.

leave home, friends, and comforts, and to go to the less privileged.

Historical background. A great deal of research has been done in the past on the subject of method. Men continually re-evaluate the methods in use to see if they are accomplishing the desired results, and if they are in harmony with the methods of the Apostolic church. The usual seminary library is well stocked with volumes pertaining to missionary methods. Bishop Taylor was himself the author of one such book, entitled Pauline Methods of Missionary Work (1889). It is a subject that cannot be neglected when dealing with world-wide missions. The Nevius Plan, which has within it many new methods, has not only been presented as theory, but has been worked with unparalleled success in one corner of the world, Korea.

II. DEFINITIONS OF TERMS USED

The missionary. By the term missionary, it is assumed in this paper that Christian missionary is meant. Christian missionaries are those who proclaim the Gospel to the unconverted everywhere according to the command of Christ.[4] From the Latin word, mitto, meaning "I send", comes the word

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[4]Glover, op. cit., p. 21.

missionary, which literally means the "sent one."[5] A missionary may also be called an apostle which means the same, but has its derivation in the Greek word, apostello, meaning "I send." Thus there is a three-fold implication in the term "missionary", a sender, one sent, and one to whom he is sent.[6] God is the sender, the missionary himself is the messenger, and the unconverted are the recipients of God's message.

The method. By method is meant the means by which one carries the good news of salvation to those who have not heard. It is not limited to the modes of operation by missionaries on the field, such as teaching, preaching, and distributing tracts; but includes also the means employed by the home board in securing funds to send out the missionaries, and the principles which govern the mission board on such matters as the entrance of a new field of labor.[7]

Throughout the thesis, the use of the Authorized King James Version has been employed for Bible references.

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[5]Glover, loc. cit.

[6]Loc. cit.

[7]Chalmers Martin, Apostolic and Modern Missions (New York: Fleming H. Revell Company, 1898), p. 128.

III. THE PROCEDURE FOLLOWED

Limitations of the study. It was not assumed that in this brief investigation an exhaustive study of missionary methods could be made, nor was this the purpose. The methods of Bishop William Taylor will be considered, and these will be compared and criticised in the light of other proven methods. This study is limited also to those materials found in library research. The evidence on this subject, outside of Taylor's own writings, produced a further limitation.

Comparison with basic works. Though a great deal of writing and research has been done in the field of missionary methods, the subject has not been approached in this manner previously. Bishop Taylor has written the story of his life, and has shown in his works what methods he endorsed and promoted; but his methods have not been studied critically by an unprejudiced onlooker in so far as this writer could discover.

Organization of the remainder of the thesis. Each of the following chapters deal with a different period or phase in Taylor's missionary career. First, Taylor is considered as a missionary to California, the newly acquired territory of the United States. Secondly, Taylor is viewed as a world

evangelist, at which time he did extensive service in Australia and in Africa. Thirdly, he is studied as the promoter of missionary enterprise in India, South America, and in Africa. It is the author's purpose to note from each country the type of methods used, the political and environmental factors, and those basic principles which are unchangeable. The final chapter is a summary of all conclusions from the earlier chapters, and a gathering of all the interpreted data. From these findings some basic principles or methods are presented which can be put into practice in this day.

CHAPTER II

THE HOME MISSIONARY

From the year 1842 to 1856 William Taylor carried on the work of the ministry within the United States. This was his early missionary period, when he was beginning to shape his methods. In this chapter his background is considered briefly, for it reveals his preparation for the work. Secondly, the matter of missionary motives is discussed, for it has a vital bearing upon the methods one employs. Thirdly, the methods which Taylor used in his mountain circuits, his city ministry, and in his California mission field are presented and criticised.

I. HIS BACKGROUND

His heritage. Rockbridge County, Virginia was the birthplace of William Taylor on May 2, 1821. He was the first of the eleven children born to Stuart and Martha Taylor. William's father, a tanner by trade, was soundly converted in 1832 at a Methodist camp meeting with the result that he became a real winner of souls, his wife being the first convert. The family then transferred from the Presbyterian church to the Methodist. At the early age of six William experienced a conscious forgiveness of sins, but soon backslid. It was not until he was twenty years old that he was reclaimed,

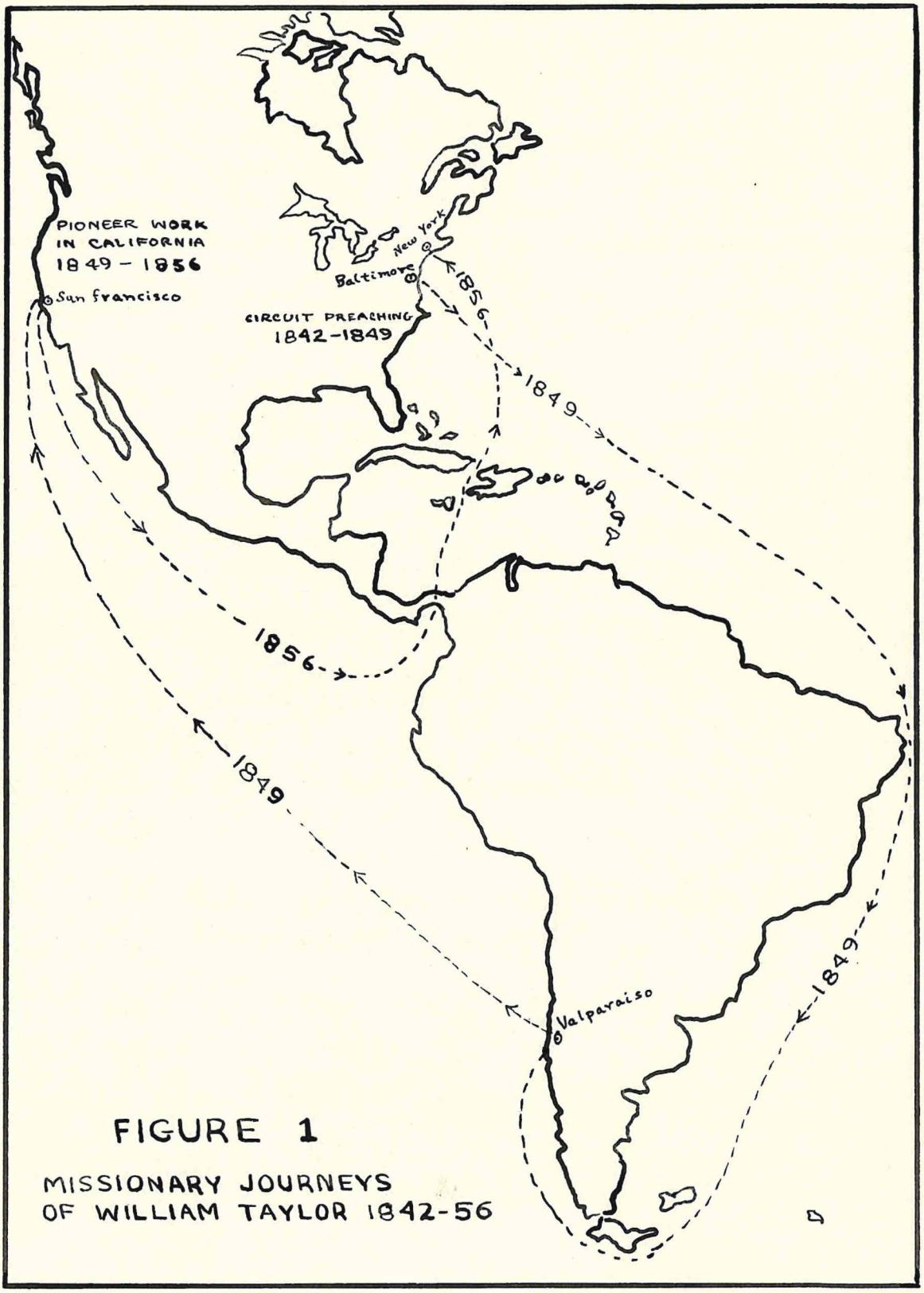

FIGURE 1

MISSIONARY JOURNEYS
OF WILLIAM TAYLOR 1842-56

being made spiritually alive once more. The heritage of his Godly home had borne abundant fruit.[1]

Early ministry. After teaching a few months in 1842 in the schoolhouse, Taylor began serving as a circuit preacher. He continued in the regular ministry from 1842 until he was sent to California as a missionary in 1849. His experience as a Methodist circuit rider was full of excitement and hardship, but was well rewarded in souls saved. He served the Franklin, Finecastle, and the Sweetsprings Circuits and in 1846 he was united in marriage with Annie Kimberlin, a convert of the Finecastle Circuit. Earlier in the same year, Taylor was appointed to Georgetown, where he served faithfully for two years. The last pastorate which he held before taking the California mission appointment was the North Baltimore Station, having a membership of about eighteen hundred.[2]

In 1849 Mr. and Mrs. Taylor accepted Bishop Waugh's appointment as missionaries to California. With great expectancy they sailed from Baltimore around Cape Horn, arriving in San Francisco one hundred and fifty-five days later.[3] They brought with them a furnished chapel supplied

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[1]William Taylor, Story of My Life (New York: Eaton and Mains, 1896), pp. 1-43.

[2]Ibid., p. 97.

[3]Ibid., p. 106.

by the Baltimore churches so they were ready for rapidly growing California of the gold rush days. Isaac Owen of Indiana was the first appointed missionary to California, but because he travelled overland with wagons and oxen, he arrived later than Taylor.[4] The foundations for Methodism there were laid by Taylor, who gave seven years of his life in California, accomplishing tremendous results for God.[5]

II. THE MISSIONARY MOTIVE

Glover's definition. Basic to the missionary work is the matter of one's motives, that which prompts one to take the Gospel to the unconverted. Glover[6] classified motives into two types, external and internal. The external motive has to do with the external facts and is based on the condition of the heathen, temporally unfortunate, morally depraved, and spiritually lost. The internal motives are those based on internal experience and one's consideration and relation to Jesus Christ. Under this heading come the motives of loyality, or obedience as good servants of the

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[4]J. M. Buckley, A History of Methodists in the United States (Vol. V, American Church History, 13 vols.; New York: The Christian Literature Company, 1896), p. 487.

[5]Kenneth Scott Latourette, The Great Century (Vol. IV, A History of the Expansion of Christianity, 7 vols.; New York: Harper & Brothers Publishers, 1941), p. 191.

[6]Robert Hall Glover, The Progress of World Wide Missions (New York: Harper & Brothers Publishers, 1939), pp. 23-26.

Master; gratitude, or thankfulness for the abundant riches of God's grace; and love, both for God who first loved us and for all men for whom Christ died. The internal motive of love is the very highest motive, and all others are subsidiary to and included in it.

Brown's definition. Arthur Judson Brown[7] has given a slightly different approach to the problem of the missionary motive, although in substance it is the same. The two kinds of motives with which he deals are the primary and the secondary. A genuine Christian experience, the evident need of the world for Christ, and Christ's command of "go!" are all given as primary motives. The motives of a secondary character, which are effects rather than causes, include the philanthropic, intellectual, commercial, civilizing, and historical motives. He states that the internal motive of a real experience in Christ can be replaced by no external authority, however commanding.

Paul's motives. Paul the Apostle, the greatest missionary the world has ever known, was well able also to set forth the missionary motives. It was the internal motive of love which set him aflame for Jesus Christ, and sent him to the uttermost parts of the earth with the message of salvation. He was made a minister of the Gospel by Jesus

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7Arthur Judson Brown, The Foreign Missionary (New York: Fleming H. Revell Company, 1932), pp. 13-28.

Christ.[8] It was the love of Christ which constrained[9] Paul to make known the Words of Life to those who had never heard, in spite of severe persecution, sufferings, deprivations, afflictions, and various other types of opposition.[10] Paul was not ashamed of the Gospel because he knew of its power in his own life,[11] and because he was sent by the One who had redeemed him.[12] He became a missionary immediately after his Damascus Road experience, at which time he became a new creature in Christ. It was his conversion which gave Paul that inner missionary motive, for by it he was made a debtor to the unsaved.[13] For Christ he suffered the loss of all things.[14] There was felt by Paul such an urgency and necessity, that he said "Woe is unto me if I preach not the gospel!"[15]

Taylor's motives. Having shown that Brown, Glover, and Paul are in common agreement as to that which is fund-

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[8]Colossians 1:23.

[9]II Corinthians 5:14.

[10]Romans 1:16.

[11]II Corinthians 11:24-28.

[12]I Corinthians 1:17.

[13]Romans 1:14.

[14]Philippians 3:8.

[15]I Corinthians 9:16.

amental and basic in impelling one to "go for God," it will be necessary to show whether or not William Taylor possessed such motives. Did Taylor have a vital Christian experience by which his heart was shed abroad with God's love? There is no reason to doubt his own testimony and that of others in this regard. The conversion experience[16] which Taylor found at the age of twenty was that for which he had sought six long years, and for which his hungry heart desired. The Lord gave him a love for God, a love for the brethren, and unspeakable joy. His dread of falling coupled with love and sympathy for the lost led him to work zealously for God. Because of his extreme shyness, such a fear of offending God seemed necessary in order to keep him abreast of his opportunities. God confirmed his conversion experience by giving him many souls soon thereafter.

The apostolic missionary outreach began only after the outpouring of the Holy Spirit at Pentecost. It was imperative that they be first cleansed and filled with the Holy Spirit before He could work through them to fully accomplish His purpose. William Taylor became hungry for the same experience and was encouraged and enlightened from the reading of Wesley's Plain Account and by the witness of other writers and preachers.[17]

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[16]Taylor, op. cit., p. 40.

[17]Ibid., p. 73.

> From the day of my restoration to filial union with God, four years before, I earnestly sought holiness of heart--perfect love to God. I saw that by the redemptive covenant and provision in Jesus Christ, by commands and promises, by invitations and admonitions, by the recorded experiences and testimonies of holy men of old, it was plainly taught in the Bible as the common privilege and duty of all believers.[18]

For a time he tried the theory of gradual growth but found that sin grew in and on instead of out.[19] After considerable struggling, Taylor entered into the experience of entire sanctification, giving this testimony:

> Instead of receiving a great blessing I received the great Blesser as the bridegroom of my soul. I was fully united to him in the bonds of mutual fidelity, confidence, and love. I have from that day to this dwelt with Jesus and verified the truth of 'the record of God concerning his Son'.[20]

William Taylor's entire devotion to God and his deep experience of divine union and the fulness of the Spirit was the secret of his wonderful life and ministry.[21] Because he was such an earnest advocate of sanctification, holiness revivals broke out wherever he travelled and preached.[22]

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[18] Loc. cit.

[19] Ibid., p. 75.

[20] Ibid., p. 76, 77.

[21] George W. Ridout, Marvelous Men and Women of God, (Cincinnati, Ohio: God's Bible School and College, [n.d.]) p. 144.

[22] Ibid., p. 143.

It is clearly evident, therefore, that Taylor possessed motives sufficient to qualify him for the work of a missionary. In Christ's melting love he sympathized with the Lord in His tremendous undertaking of bringing the lost race back to God, and wished many times that he could multiply himself and his time to help Jesus.[23] He did not seek the best or even the good charges, but instead, when asked where he would like to be sent, replied, "Not to a fat flourishing circuit, but to one where there are plenty of sinners."[24] His greatest desire and the motivating passion of his life was to see souls brought to the Lord Jesus Christ.

III. HIS EARLY METHODS

As a circuit rider. William Taylor was a strong believer in personal evangelism. When God saved him and implanted within him a love for God and men, He also put him to work witnessing for Jesus. On one occasion shortly after his conversion, as he was hurrying home, the Holy Spirit directed him to go out of his way to take the "good news" to the people at the poorhouse.[25] Taylor obeyed, found an old man, kneeled beside him, and began immediately to tell

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[23] Ibid., p. 144.

[24] Taylor, op. cit., p. 64.

[25] Ibid., p. 41.

him of God's love and His plan of salvation from sin. After witnessing personally to about a dozen of them, he called them together for a worship service of testimony, song, Scripture, and exhortation.

> "Despite my timid slowness of speech," said Taylor, "I was obliged to witness for Jesus to every man, woman, and child with whom I was brought in contact, even for a few minutes, and to beseech them to be reconciled to God."[26]

As was characteristic of the circuit riders, Taylor carried his Bible and Methodist Hymn Book with him, and very little else. He was a firm believer in not being weighted down with stuff. A great deal of his studying was done while riding horseback from one appointment to another. As soon as he had preached at all the appointments on the circuit, he made plans for extending the work. The usual procedure[27] was to locate a good central meeting place and then to announce the preaching services to the community. These meetings were well attended, and, as men were saved, the news and revival spread rapidly. Earnest prayer on the part of Taylor always preceeded such meetings, and accounted in part for the results. He caught the people's interest by his singing and then proclaimed the plain Gospel. Not infrequently did he weep over the souls of men. On his

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[26] Ibid., p. 47.

[27] Ibid., p. 51, 52.

first circuit he organized a church of about fifty of the new converts in one particular neighborhood.

At Red Holes Taylor used a strategy which gave him a real grip upon the people.[28] Upon his arrival at the chapel two weeks in advance, he found only two ladies there. These he sent about the community to invite the people for an evening meeting. He himself went to where the men were engaged in logrolling. By a splendid exhibit of skill and strength on his part, the mountaineers decided he must also be able to handle the Bible well, and they crowded the house to hear him preach. From this start, revival came and many were saved.

When on the Sweet Springs Circuit,[29] Taylor asked around to find a suitable preaching place. The dining hall of the hotel was suggested, but when Taylor found out that a Methodist preacher had tried it there before with no success, he continued his search. He finally obtained permission to hold regular services in a home. When the house could no longer hold all the people, he and his congregation moved out under the trees. The method which he used following the preaching was to call for seekers to come forward and to bow and seek forgiveness for their sins. Those who received Jesus also testified to their experience of salvation. If

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[28] Ibid., p. 56.

[29] Ibid., p. 28, 29.

results are any criterion for measuring the success of one's methods, it would seem that Taylor had good methods. When he was appointed to the Sweet Springs Circuit there were but thirty or forty scattered members with a prospect of paying little or no financial support. A year later there had been added about one hundred probationers, the circuit had been organized and the entire salary had been paid.[30]

To sum up Taylor's methods on the circuits, it can be said that he took his appointments as from God and relied completely upon the help and guidance of the Holy Spirit. He did not seek for men's approval, or for self-advancement, but sought to win men's souls. His methods were not mechanical or set, but were at all times pliable and subject to the Spirit's direction. He did not force salvation on anyone, but clearly proclaimed God's plan of salvation from the Word and invited men to accept it, depending upon the Holy Spirit to convict men of sin and to convince them of the truth. Taylor at all times exhibited a love for the lost and showed kindness and consideration with whomever he dealt. Instead of expecting the sinners to come to him, he went out to them and gathered them in with his winsome personality. Besides the regular services, he held revivals in each locality which produced lasting results in thoroughly changed lives.[31]

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[30] Ibid., p. 83.

[31] Ibid., p. 71.

Personal witnessing was advocated and practiced by Taylor with enthusiasm.

As a city preacher. Taylor did not believe in putting on airs or in sugar-coating the truth of God to make it adaptable to carnal tastes.[32] He did not work to make himself popular, but went to the Georgetown people "in simplicity and sincerity as a messenger of God, and made no apologies and asked no favors, and was most kindly received ..."[33] Taylor also believed in strict discipline for himself, and made it a habit to be in bed by ten o'clock and up by five in the morning.[34]

Though many tried to discourage him, Taylor felt called of the Lord to preach to the masses who were outside the church.

> "As 'a fisher of men,'" he said, "I felt it my duty to look out for the shifting shoals of fish, and cast my Gospel net wherever I saw a chance for a good haul. So I proposed to preach on the afternoon of each Sabbath in the Georgetown Market."[35]

When sent to North Baltimore Station, he also began Sunday afternoon street meetings. Through this contact, many strangers found their way into the church services and a

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[32] Ibid., p. 88.

[33] Loc. cit.

[34] Ibid., p. 89.

[35] Loc. cit.

host of these were saved at the fall revival services.[36]

Taylor strongly advocated street preaching as God's method of reaching the masses,[37] because (1) it is a duty received from Christ by direct implication and command; (2) it is supported by the precedent and example of Christ and the Apostles; (3) it has been confirmed, in that throughout church history God has signally blessed faithful outdoor preachers; and (4) it is a moral necessity since the church is failing to reach the masses.

In answer to some of the criticism against street preaching, Taylor[38] said it does not degrade a minister's dignity, but, instead, lifts it by a special unction of the Holy Spirit which prompts an undying thirst for the salvation of sinners, and makes any place the house of God and the gate of heaven. There is a far greater danger of the Gospel becoming uncommon than of this making it too common. History has proved that street preaching will not detract the people from the regular pulpit preaching. It is true that it may cause riots and confusion even as Paul's preaching did, but much of this danger can be eliminated by proper tact. It is better to mind God even if it means collision with the

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[36] Ibid., pp. 97, 98.

[37] William Taylor, Seven Years' Street Preaching In San Francisco (New York: Hunt and Eaton, 1856), pp. 16-28.

[38] Ibid., pp. 29-36.

civil authorities. The regular church services have first preference if it is impossible to do both, however the fresh air of the outside is more healthful.

Taylor offered some good suggestions for a street preacher which he put into practice.[39] The first of these was to study the commission being especially mindful that the Lord is with you to speak through you and save such as believe on Him. Then act on the authority of your commission, if God has placed the conviction of duty upon you. Thirdly, Taylor stressed a thorough preparation of the street sermon, but also a quickness to seize upon the incidents which occur to establish your point and attention. Lastly, he pointed out the necessity of managing the audience by anticipating disturbance, and putting them on good behavior by appealing to their self-respect and common sense; and by capitalizing on distractions to drive home a truth. Taylor added in conclusion:

> You should make up your mind, as a street preacher, to be considered 'a fool' for Christ's sake, and to be grinned at by the scorner, gazed at by the multitude, 'sighted' at by the gentlemen through hand-glasses, double-barreled spy-glasses, and large telescopes; to be sworn at by ruffians, and to be slandered by many you call your friends. But never mind, trust in God, and do your duty. Rely for success alone, both for the use of means and the attainment of desirable ends, upon the merit and intercessions of Jesus Christ, and the Divine efficiency of the Holy Spirit, and you will praise

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[39] Ibid., pp. 37-55.

> God through eternal ages that you were, by his grace, enabled to 'preach the Gospel to the poor' in the streets and lanes of the city,' and in the highways and hedges![40]

As a missionary in California. William Taylor had not thought of going to California as a missionary, but had accepted the old commission which included California, so was cheerfully ready to accept the appointment when it came from the bishop. He never sought an appointment but never declined one coming from the legitimate authority of the church.[41] There were some seeming insurmountable difficulties to hinder the Taylors from sailing to California, but God worked everything out so that they sailed and arrived safely in San Francisco. During the seven years spent there, Taylor pastored the Powell Street Church for two years, opened and developed a Seaman's Bethel enterprise, did general hospital work, and preached outdoors continuously.[42] He earned the name of "Father Taylor" by his long beard and kindly interest shown toward all.

The principal method which was successfully used by Taylor in California was street preaching. He began this

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[40] Ibid., p. 56.

[41] Taylor, Story of My Life, op. cit., pp. 101-2.

[42] Ibid., p. 174.

type of work soon after his arrival,[43] announcing to his congregation that he would preach in the Plaza on Sunday afternoon. This was the center of gambling which was powerful and influential in that city. Taylor picked out a bench for his pulpit and began to sing "The Royal Proclamation." As soon as the curious crowd had gathered, he introduced his object for coming to them. By appealing to their respect for America, and by making them feel that as true citizens they were responsible for order, order and attention prevailed while Taylor proceeded to proclaim his message. Taylor's own testimony was:

> That sermon proved to be the first of a series of nearly six hundred sermons preached in these streets, the confluence of all the various creeds, and isms, and notions, and feelings, and prejudices of the representatives of all the nations, Christian and heathen; and yet, through the restraining providence of Him who sent me, and the good common sense of the people of California, I have never lost a congregation, nor suffered any serious disturbance.[44]

In all of his street preaching, he proclaimed a crucified and risen Jesus.[45] In so far as he could, he adapted his preaching to his audience and was alert to the use of present illustrations. Through his sermons he also attacked the evils of the day, as profane swearing, gambling,

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[43]Taylor, Seven Years' Street Preaching, op. cit., pp. 11-14.

[44]Ibid., pp. 14-15.

[45]Ibid., p. 57.

suicide, and buying and selling on Sundays. Sometimes he put the whiskey barrel to a good use by preaching from it, and telling that it would do no harm as long as it was under his feet.[46] He became well known for his message even to the extent that his appearance reminded men immediately of his stand for righteousness and against sin. On one occasion he was called into a home where a wicked man was dying. The sight of Taylor reminded him of the Word preached, and brought potent conviction upon him.[47]

Evangelism among the hospital patients became a very vital part of Taylor's ministry in California. It was a rewarding work, for in many instances he was able not only to save the physical life but the soul as well.[48] Nor was his work confined to the city, for he also travelled up to the mines to preach to the miners, to the forests, and to the wharfs to preach and deal personally with sinners there.

In all of Taylor's preaching in the streets, he never took up an offering for himself, even though in need. He did receive collections for poor men and for the Bethel, to which he gave five years of service. It was a commodious house of God "for seamen, sojourners, and citizens, which

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[46]Taylor, Story of My Life, op. cit., p. 198.

[47]Taylor, Seven Years' Street Preaching, op. cit., p. 185.

[48]Ibid., pp. 66-72.

became the spiritual birthplace of many souls."[49] The whole enterprise was destroyed by fire later on, after which Taylor returned to the east coast and paid back all to whom money was owed in the venture.

As compared and evaluated. The most characteristic method of Taylor's entire early ministry was that of seeking out the lost and telling them of Jesus. If men could not be brought to the Church, Taylor brought the Church to them. This was not contrary to the Apostolic method, but directly in harmony with it. Christ's command was not to stay and wait for people to come and hear, but to go and take the good news to all men.[50] Paul made it a practice in his missionary ministry to go first to the Chruch, the Jewish synagogue, and when this door closed, he went to the streets and the highways and preached to the masses.[51] Taylor worked with the same evangelizing principle as did Paul, and was quick also to organize the converted, for his preaching was likewise attended with great results. Taylor also followed Paul's pattern of refusing to be remunerated in this type of preaching, so that no one could accuse him of coming with a selfish motive. The new element which Taylor injected

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[49]Taylor, Story of My Life, op. cit., p. 212.

[50]Mark 16:15.

[51]Acts 14.

into this phase of missionary work, was his Gospel singing. It was a means not only of drawing attention and thus a crowd, but it presented the truth in a new form. It was found especially successful in Wesley's revivals and the early church revivals in America.

Noteworthy also was Taylor's method of personal evangelism. He seized every opportunity he could to deal individually with men. The very ministry of Jesus sets the example for this, as He dealt with the woman at the well, Nicodemus, and many others.[52] The Apostles were personal missionaries too, as exemplified by Philip,[53] Peter,[54] and Paul.[55] Personal missionary work among the sick and dying proved to be especially rewarding in results both in the day of the Apostles and in Taylor's day. Dependence upon the Holy Spirit was vital to all the work done.

The missionary methods set forth by Taylor in this period seem expecially applicable to home missionary work today, both in the cities and rural areas. He ministered among those of his own race and language so that many of the language, cultural, and false religion barriers were not faced. He also was under the protection of the United

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[52]John 3, 4.
[53]Acts 8:26-39.
[54]Acts 10.
[55]Acts 25, 26.

States government, although law and order were almost foreign to California in that day. Paul found a similar protection under the Roman government although it, too, was weak in certain areas. The methods advocated by Taylor in this early period are those which, under similar conditions, should continue to prove effective.

CHAPTER III

THE WORLD EVANGELIST

Following the seven years as a missionary in California, William Taylor began a world tour, proceeding from the eastern states to Canada, then to Europe, Egypt, the Holy Land, Australia, Tasmania, New Zealand, South Africa, again to Great Britain, West Indies, again to Australia, and Ceylon. This period of Taylor's ministry comprised about fourteen years, from 1856, when he left California, until 1870, when he arrived in India. This was the period which made Taylor famous as an evangelist, and greatly in demand by the various world mission fields. This period has been first rapidly surveyed, and then the methods used under these varying conditions have been presented and evaluated. It is quite evident that the internal motives discussed in the last chapter were vital to Taylor throughout his life. His passion and love for souls increased as the years went by.

I. HISTORICAL SKETCH

In the eastern states and Canada. For five years "California Taylor" served as an evangelist throughout the eastern United States and in Canada. He held revival meetings and preached on the streets, in the prisons, and at camp meetings with unusual results. At this time also,

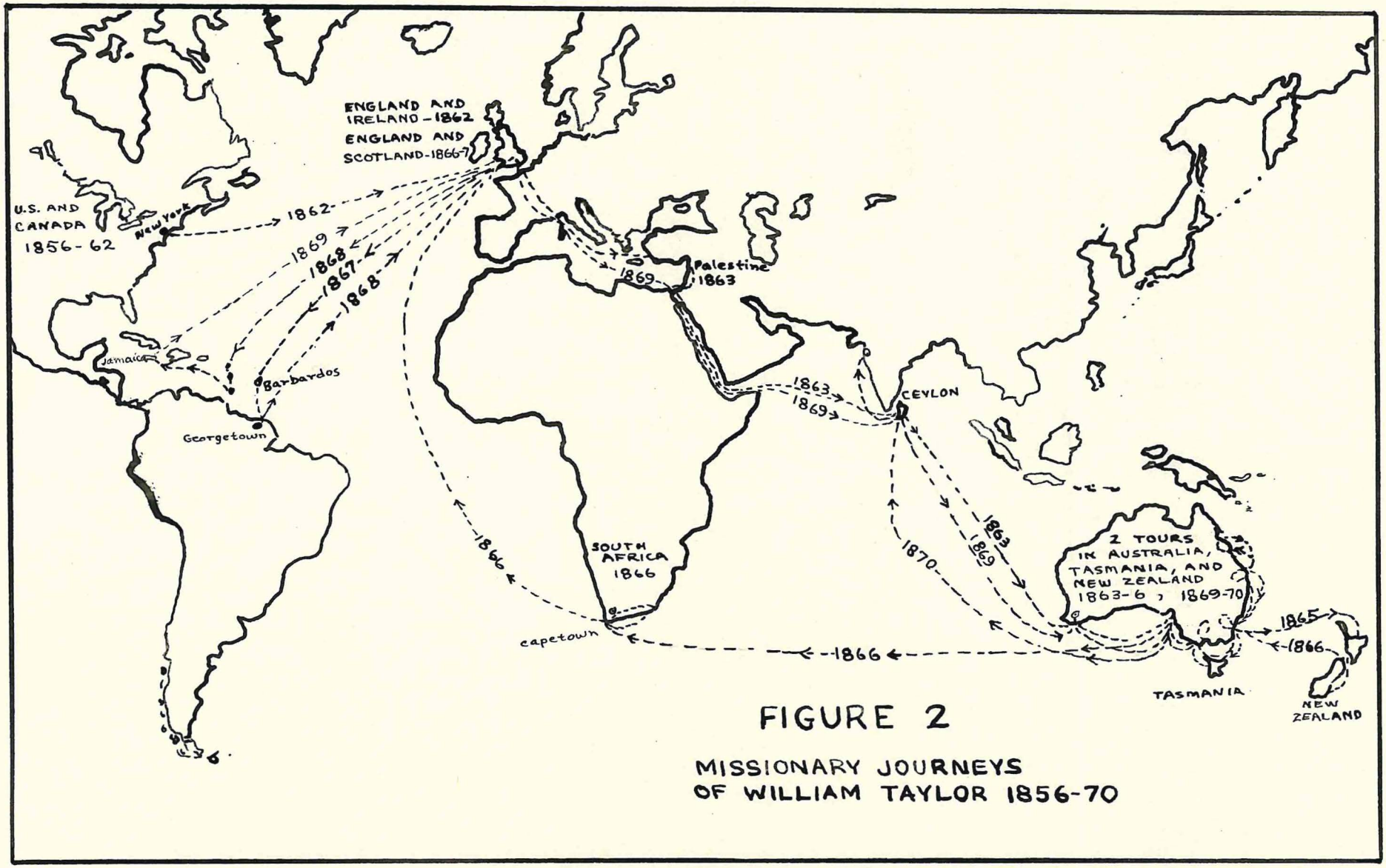

FIGURE 2

MISSIONARY JOURNEYS
OF WILLIAM TAYLOR 1856-70

Taylor began his writing career with his first book, Seven Years Street Preaching, being published in 1857. Mr. and Mrs. Taylor were grieved exceedingly in the death of their third child.[1] Two others had been buried in California. Two boys remained, and later, a third and fourth were born to them. Taylor held meetings in New York, New Jersey, Delaware, Maryland, New Hampshire, Massachusetts, Virginia, and Pennsylvania in 1857 and 1858. From 1858 to 1860 he preached in most of the cities in Ohio, Indiana, Illinois, and Iowa six days and six nights of each week.[2] This was also the period when the Civil War began and Taylor had many opportunities to preach in the camps. His own sympathy would have led him into the chaplaincy, but God kept him for the evangelistic work. During the year 1861, he labored in Canada covering almost all of the towns from Sarnia on the west to Montreal on the east, and in nine Canada meetings witnessed great ingatherings of souls.[3]

The Australian field. In 1861, while laboring in Petersboro, Canada, Taylor met Dr. James Brown, who had spent several years in Australia. His persuading agency

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[1]William Taylor, Story of My Life (New York: Eaton and Mains, 1896), p. 218.

[2]Ibid., p. 231.

[3]Ibid., p. 240.

together with Divine indications finally convinced Taylor to carry his evangelistic efforts into Australia.[4] His family returned to the California home and he sailed for Great Britain. It was almost a year after he sailed from New York that Taylor reached Melbourne. Seven months of this time was spent preaching in England and Ireland. The remainder of the journey took him through France, Asia Minor, Syria, Palestine, and Egypt. Of the two and a half years spent in Australia, Taylor divided his time among the Colonies of Victoria, Tasmania, New South Wales, Queensland, New Zealand, and South Australia, "accomplishing results which in permanence have never been equaled on so large a scale."[5] His family then arrived from California, and due to the dreadful sickness of his oldest son, they were providentially led to sail for South Africa.

In South Africa. "In 1866 the ubiquitious American Methodist, William Taylor, arrived in South Africa. His preaching stimulated the white churches, but had especially marked effects among the blacks."[6] Numerous independent

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[4]William Taylor, Christian Adventures in South Africa (New York: Nelson and Phillips, 1876), p. 1.

[5]J. M. Buckley, A History of the Methodists in the United States (Vol. V, American Church History, 13 vols.; New York: The Christian Literature Company, 1896), p. 557.

[6]Kenneth Scott Latourette, The Great Century (Vol. V, A History of the Expansion of Christianity, 7 vols.; New York: Harper and Brothers Publishers, 1943), pp. 330-1.

mission churches were established as a result of his successful labors among the Kaffirs.[7] The missionary effort which Taylor put forth at this particular time extended "through Cape Colony, Kaffraria, and Natal, covering a coast line of a thousand miles."[8] His African campaign resulted "in the professed conversion to God of twelve hundred colonists and seven thousand Kaffirs,"[9] and since that time the work has been gradually extending.

In England. From South Africa Taylor sailed to England. Most of the year 1867 was spent in evangelistic preaching in England and Scotland, laboring principally among the Wesleyans. In each of sixteen chapels in London at which Taylor held week-long meetings, there were from thirty to eighty professed conversions.[10]

In the West Indies. William Taylor sailed for the West Indies after repeated urgings from Wesleyan missionaries, who reported that the average yearly decrease there for six years had been 660. He made an unexpected return trip to England, preaching there, in Ireland, and in Scotland

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[7]"William Taylor" The Encyclopedia Americana, XXVI, 302.

[8]Taylor, Story of My Life, op. cit., p. 326.

[9]Taylor, Four Years' Campaign in India (New York: Nelson & Phillips, 1875), p. 2.

[10]Loc. cit.

until his son regained his health. Then he continued his evangelistic tour of the West Indies including also British Guiana. Rev. J. M. Thoburn entreated Taylor to come to India, so under God's leading he made plans to go to Australia on the way. Although his route was changed, he spent more than a year on a revisit to Australia, Tasmania, and Ceylon, and still arrived in India at the appointed time in 1870. The work in the West Indies was very successful with the report of a net increase of more than five thousand members and probationers in that year. The second visit to Australia was productive of similar success to that of the first, and the glorious work in Ceylon claimed a thousand converts.[11]

II. HIS METHODS

In the eastern states and Canada. After Taylor's return from California, he was greatly in demand by the eastern churches. He of course brought them fresh information from the field, but his primary work was to preach the Gospel and get sinners saved. He charged nothing for his evangelistic services, but depended on the sale of his books for his support.[12] He wrote his first book while sailing from California to New York, and ever afterward

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[11] Ibid., pp. 2-6.

[12] Taylor, Story of My Life, op. cit., p. 216.

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made his long journeys occasions for writing. Among the many books and pamphlets that he wrote are the following: Seven Years' Street Preaching in San Francisco (1857), California Life Illustrated (1858), The Model Preacher (1859), Christian Adventures in South Africa (1867), Reconciliation (1867), Election of Grace (1875) Infancy and Manhood of Christian Life (1875), Four Years' Campaign in India (1875), Our South American Cousins (1878), Ten Years of Self-supporting Missions in India (1882), Pauline Methods of Missionary Work (1889), Story of My Life (1895), and Flaming Torch in Darkest Africa (1898).

Taylor held meetings in one newly organized church, after which two hundred new converts were added to the church. It was a true revival.[13] He was also privileged to see revivals in churches which had not been stirred in years. The pastor of a very wealthy church in Maryland invited him to assist in a series of revival meetings. The church had been twelve years without a revival and, though the official members would not participate, they gave their consent. Taylor set out with the following procedure: (1) they would conduct the services in the large auditorium each evening rather than in the basement; (2) they would have a morning service each day of the week and receive from the people present names and addresses of persons under conviction;

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[13] Ibid., p. 219.

(3) they would spend as much time as possible doing house to house calling and personal work; (4) the pastor would examine every convert to his own satisfaction as to the genuineness of his conversion and to make adequate records for follow up; and (5) the pastor would preach every Sunday morning and Taylor at all the other services. Though many predicted that the meetings would not go, at the close of three weeks over two hundred new converts were added to the Charles Street Church.[14]

In addition to writing books and holding revival meetings, Taylor continued to hold street meetings. While conducting a series of meetings in the Methodist churches in Philadelphia, the preachers went to the mayor to secure permission for Taylor to preach in the open air, but permission was refused. A few weeks later Taylor began the preaching, and distributed new tracts on street preaching each Sunday as well. There was a great interest shown by outsiders, the hearers were many of all descriptions, and the Gospel was sowed broadcast. Taylor had not gone ahead to be obstinate, but felt that he must obey God's commission, and if the authorities had any business with him they knew where he was living.[15]

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[14] Ibid., pp. 220-24.

[15] Ibid., p. 226.

J. W. Clinton,[16] in giving his impressions of William Taylor when he first met him at a camp meeting in Canada, said he was then in his prime. "His form was straight and comely, his voice clear and ringing, his definitions of puzzling theological questions distinct and very satisfactory." Clinton also remembered that over one hundred were converted in that 1861 camp meeting.

The first thing about Taylor that impressed John Clark Ridpath[17] was "the fact that he had already developed that wonderful directness of speech which is, perhaps, the secret of his influence in the religious society of our time." His method was the springboard of much of the successful evangelism of the age. The second impression had to do with his large and distinct personality. "His voice was powerful, natural, resonant, pathetic. His power of recital, whether of incident or of invented example, was...complete and efficient...." The third impression was that Taylor was restless and always on the move, "demanding action, action, action."

The methods of Taylor in this period from 1857 to 1861 were those of a city evangelist, a street preacher, a writer of books and tracts, a camp meeting speaker, a church

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[16] Ibid., p. 251.

[17] Ibid., pp. 251-252.

conference speaker, a returned missionary speaker, a personal worker, a jail preacher, and a preacher to the army regiments. He was everywhere received with earnest cooperation in both Canada and the states.[18]

In the Australian field. It was only after spending time in prayer in a snowy forest that Taylor felt assured God was leading him to Australia.[19] His method was to go only when he was certain that it was God's will and God's time for the move. He was always careful about making plans, but when he knew that it was of God, nothing could hold him back. In his diary he wrote,

> We see more and more clearly that it is too late for us to begin to make plans by which to work when God has so long ago made plans for me. It is not mine to ask Him to endorse my plans and to go with me, but by all available means to discern His plans and go with Him.[20]

Seven months of this period were spent by Taylor in England and Ireland as an evangelist holding one or two week meetings at the churches in the various cities. He was well received and kindly treated, but his call was to Australia so he continued his journey and took a look at Palestine on the way. Typical of Taylor is his statement,

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[18]Ibid., p. 240.

[19]Ibid., p. 254.

[20]George W. Ridout, Marvelous Men and Women of God (Cincinnati, Ohio: God's Bible School and College, [n.d.]), p. 148.

"I never went abroad to see, but saw as I went."[21]

From the evangelistic campaigns which Taylor carried on for almost three years in Australia, there came the report of a net increase in the churches of over eleven thousand members.[22] From the time of his arrival in Australia until he left the field for the second time, a period of seven years, the net increase was over twenty-one thousand members. Taylor's humble answer to this was, "Of course I am not claiming the credit of this work of God, being but one of unnumbered efficient agents used by the Holy Spirit."[23] He found not only converts on his return trip, but also many of his converts engaged in preaching and the work of the ministry.[24] Taylor did not claim the honor for these marvelous results but attributed it to the Holy Spirit's powerful use of the sound simple preaching of the Gospel.[25] Taylor kept no records himself of the names or number of results but quoted from the official reports of the ministers and their Conference minutes.[26]

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[21]Taylor, Story of My Life, op. cit., p. 258.

[22]Robert E. Speer, Servants of the King (New York: Young People's Missionary Movement of the United States and Canada, 1909), p. 43.

[23]Taylor, Four Years' Campaign, op. cit., p. 5.

[24]Loc. cit.

[25]Ridout, op. cit., p. 147.

[26]Taylor, Story of My Life, op. cit., p. 277.

The actual methods which Taylor employed were not spectacular or remarkably different from those of any evangelist. His method[27] was to preach the Gospel, and at the close of his message to invite those to come forward who were convicted of sin and wanted to be reconciled to God. The altar was not made a necessary condition of salvation, in fact the seekers were urged to surrender to God in their pews, at home, or any secret place, but were advised to witness to their conversion publicly. The altars were usually crowded with seekers, who promptly arose and testified when they obtained the witness that the work was done in their hearts. They were then introduced by the class leader to the superintendent of the circuit, who kindly investigated the genuineness of each case. Some were advised to return to the altar for further seeking and the others were asked questions about church relationship and preference. Their names and addresses were taken and given to the church of their choice, or if they wished to be membersof the Wesleyan Church, their names were entered on the records and also given to a class leader, whose business it was to follow up the case, visit in his home, and see that he got to class meeting. Class meetings were carried on as usual during the revival meetings, but met earlier in order that all might attend the preaching service.

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[27] Ibid., p. 278-79

Meetings were generally held but one week in a church, though this varied somewhat with the size of the church. He preached in the same pulpit to the church members on Sunday morning, to the children Sunday afternoon, and to the masses of sinners on Sunday nights, and continued nightly through Friday. The first part of the meetings were directed primarily at awakening sinners, but on Thursday nights he preached to the believers a message on sanctification and many would enter into the experience in addition to a number of sinners being saved. Friday night served as a grand rally to complete the harvest of the week. Saturday was a day of rest and for travelling to the next field.

In addition to the itinerant preaching, he helped to raise money for Methodist schools and chapels.[28] This was often accomplished by holding a tea meeting during the week at which time Taylor spoke concerning God's law of the tithe and free-will offerings.[29] According to Taylor's own testimony, next to his preaching, the Lord used his books in rendering the work fruitful, permanent, and continuous.[30]

As an illustration of the kind of results which the Australian meetings produced, two incidents will be cited.

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[28]Latourette, op. cit., p. 136.

[29]Taylor, op. cit., p. 319.

[30]Ibid., p. 277.

A certain man had for years been a pest in his neighborhood, abusing, accusing, cursing, and threatening his neighbors. After going forward in Taylor's meeting, he went around to each of his neighbors, confessed to them personally, asked their forgiveness, and witnessed to God's forgiveness.[31] After a meeting in another town, the two theaters of the town were closed for want of patronage.[32]

In South Africa. William Taylor did not feel that the Gospel was limited to a privileged few or to any one race, so when God providentially led him to South Africa, he quickly found his opportunities there to proclaim the truth. Taylor wrote,

> God made the climate and God made the Gospel. If His Gospel is not adapted to this climate, then we will ask Him to change the climate to suit his soul-saving purpose and plan. I tell you God's Gospel is adapted to every climate and every variety and condition of human kind.[33]

Taylor began his ministry in South Africa with the Europeans who spoke English. He conducted many series of meetings in the Wesleyan Chapels in various localities along the coast, much as he had done in Australia, but with less spectacular results. There were always converts, and the

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[31] Ibid., p. 284.

[32] Ibid., p. 286.

[33] Ridout, op. cit., p. 149.

towns showed deep and general awakenings. Taylor attempted to speak through an interpreter to the natives, but found this method very unsatisfactory, and simply gave up the idea of working among them.[34]

Being very much in sympathy with the native work, Taylor made one more effort at speaking through an interpreter. The young native interpreted very naturally and definitely the Gospel thoughts presented by Taylor. After this, he got alone with the interpreter before the service and gave him in detail the sermon of the evening. From this time forward, there were multitudes of converts among the natives. He was at last able to preach effectively through an interpreter, thus opening the heathen world to him as Christ's ambassador.[35]

As an evidence of God's blessing upon this method, the results of a five day meeting are presented. During this brief ministry there were 316 souls brought to God in addition to sixty-five Europeans, and more than a thousand were brought under the influence of the meeting.[36]

At a service in Cradock, the Gospel was preached in three languages at once. Taylor preached in English, and

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[34]Taylor, Story of My Life, op. cit., p. 340.

[35]Ibid., p. 266-38.

[36]Ibid., p. 382.

a man on either side of him interpreted for the Kaffirs and the Dutch respectively. Large number of the whites, Kaffirs, and Dutch knelt in the dust and were saved that day.[37]

In working with the heathen, whose language Taylor was not even able to speak, he enlisted the help of his interpreter, Charles. He had him question the old people about the customs and faith of their heathen fathers, and wrote down all he could learn, together with what missionaries could tell him. With this knowledge, his preaching was more effective in penetrating the heathenish darkness and in grappling with their superstitions and prejudices.[38]

Taylor tried to follow the example of the Apostle Paul in presenting the Gospel to the heathen.

> He went directly down into the regions of their own experience, and brought to light, from their admitted facts, a conscious demand in their souls which they were vainly trying to meet, but which the Gospel only could supply.[39]

So Taylor first introduced the subject of the unknown God, and using what they knew in nature and by experience, brought a message which God used to bring raw heathen into a personal experience with Christ.[40]

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[37]Taylor, Christian Adventures, op. cit., p. 200-5.

[38]Ibid., p. 282-83

[39]Taylor, Story of My Life, op. cit., p. 455.

[40]Loc. cit.

The method[41] which Taylor advocated for work in Africa was a concentrated effort for a few days together in different places. These revivals were not, however, to replace the patient drilling and preparation, exhortation, edification, comfort of believers, and personal soul winning. All of these are necessary, and the concentrated revivals only enhance and properly climax the other work. In addition to the revivals held in the established missions, Taylor advocated sending a few of the best trained spiritual leaders into a population center, there to work for the salvation of souls by the Spirit's help. When a large number had been converted, they would be organized into a church. Exercise for the new converts would be supplied by putting them to work winning souls in the neighboring kraals. The team would then move on to another population center and begin the same process. Each newly organized work would be put on a self-sustaining and self-supporting basis, by systematic planning and giving as God requires.

In the West Indies. Taylor's work in and about the West Indies lasted about a year. People said that it was the greatest work that had ever been known in the West Indies, and yet the most orderly ever seen. Yet he had never told them not to make noise.

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[41] Ibid., pp. 492-93.

> There were flowing tears in abundance, earnest prayers, mourners in Zion, and clear, distinct testimonies given by the thousands who found peace with God, but no wild screaming and routing at all;[42]

Taylor's methods in the islands was much the same as in Australia and Africa. He moved from place to place holding a series of meetings in each place with the help of the missionaries. His two methods of extending the Lord's work among men were by the pulpit and the press. By means of his books, he supported his family, paid Church indebtedness, and met his traveling expenses.

III. AN EVALUATION

The ministry of preaching. The primary method of Taylor in this period of his life was his mass evangelism. Whereas the first period pictured Taylor as a street preacher and a personal worker, this period showed him as an evangelist greatly in demand by the churches of every country. He was a traveling evangelist, spending a few days or weeks in one locality, gathering in the harvest, and then moving on to do the same thing in another place. His work centered about the church, which became the medium of approach to sinners and believers alike. It represented harvesting the fruit, which seed had been planted, watered and cultivated previously. The earliest ministry of the Apostles was

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[42] Ibid., p. 513.

carried on in this same fashion, the day of Pentecost being a prime example. They preached first to the Jews who had their preparation in Judaism and were schooled in the Old Testament prophecy, law, and history.[43] The Jewish synagogue was first approached and was made the headquarters of evangelism wherever possible.

Taylor was careful not to build the work around himself, and for this reason the work prospered and continued to expand long after he had left the area. Actually his method produced an impetus or stimulus to the church, gave them a vision, added new blood and life, and set aflame the church itself. Some of the greatest results were seen following his meetings, because a good solid foundation had been laid. The new converts were not left idle but were given instruction and were put to work in the Lord's vineyard.

His writing. Two new elements were introduced into this period. The first was that of writing, which Taylor put to a very excellent use. His writings served not only as a means of support for himself and his family, but supplied to the purchasers a ministry of the Word even after the departure of the preacher. It served to give Christian instruction, clarification on certain problems, and an enlarged vision as to God's work and harvest field. Paul

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[43]Acts 2:14-47.

also made extensive use of his writing which still continues to accomplish marvelous results.

Working through an interpreter. The second new element which Taylor introduced at this time was his preaching through an interpreter. Previous to his visit to South Africa, he always found it possible to reach the people through the medium of English. In South Africa, however, he found both Dutch and Kaffirs who could understand only their own language. Taylor had no time to learn their language but availed himself of every opportunity to learn about the people themselves. He chose the best interpreters he could find and gave them individual training. These men filled a similar place to Taylor as did Timothy to Paul, although Paul was not faced with a language problem. Taylor proceeded to minister to the heathen in much the same way as Paul did, beginning with the "unknown God" and with nature, rather than with the unfamiliar Bible.[44]

The method of self-support. Taylor became a firm advocate of the self-supporting method. He believed that if people could support themselves, they could support their own work by cooperating in supplying their own chapel and preacher's house without depending upon foreign funds at

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[44]Acts 17:22-31.

this point. Essentially the Nevius plan is in harmony with the plans suggested by Taylor for South Africa.[45]

Encountered barriers. Almost all of the obstacles which a missionary faces were faced by William Taylor on this tour. He encountered barriers of language, ignorance, superstition, prejudice, and physical dangers and hardships. He suffered separation from his loved ones, overwork, opposition from men, and numerous other things. In spite of all, the work went forward and the results were almost unbelievable.

The part of the Holy Spirit. According to the Nevious principles:

> The only fit dynamic of any method is the constant cultivation of the presence of Christ and the co-working of the Holy Spirit. "Even a right and Scriptural method may not get results if we trust in it and not in the God behind it."[46]

Taylor was forever conscious of his dependence upon the Holy Spirit for the right results. Without the Holy Spirit, he knew his work and his methods were all in vain.

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[45]Charles Allen Clark, The Nevious Plan for Mission Work (Seoul, Korea: Christian Literature Society, 1937), p. 32.

[46]Ibid., p. 39.

CHAPTER IV

THE FOREIGN MISSIONARY

Shortly after William Taylor arrived in India, he entered into a new era of ministry, that of founding and overseeing great missionary endeavors. This period covers the years from 1870 to 1896 and the countries of India, South America, and Africa. A brief sketch of the period has been given, followed by a more detailed account of his methods and finally an evaluation of the period.

I. SKETCH OF THE PERIOD

In India. When Taylor was first in Australia, he was contacted by a missionary to India, Rev. J. Smith, who begged Taylor to make an evangelistic tour of India. A year later, in 1864, a similar request came to him from another missionary.[1] He became fully convinced that he should go to India and so decided to make that his next stop. Providentially he was led differently, so that he did not arrive in India until he had been in South Africa, the British Isles, the West Indies, and the Australian area once again.

It was largely as a result of James Mills Thoburn's invitation that Taylor finally made his extended visit to

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[1] William Taylor, Four Years Campaign in India (New York: Nelson & Phillips, 1875), p. 1.

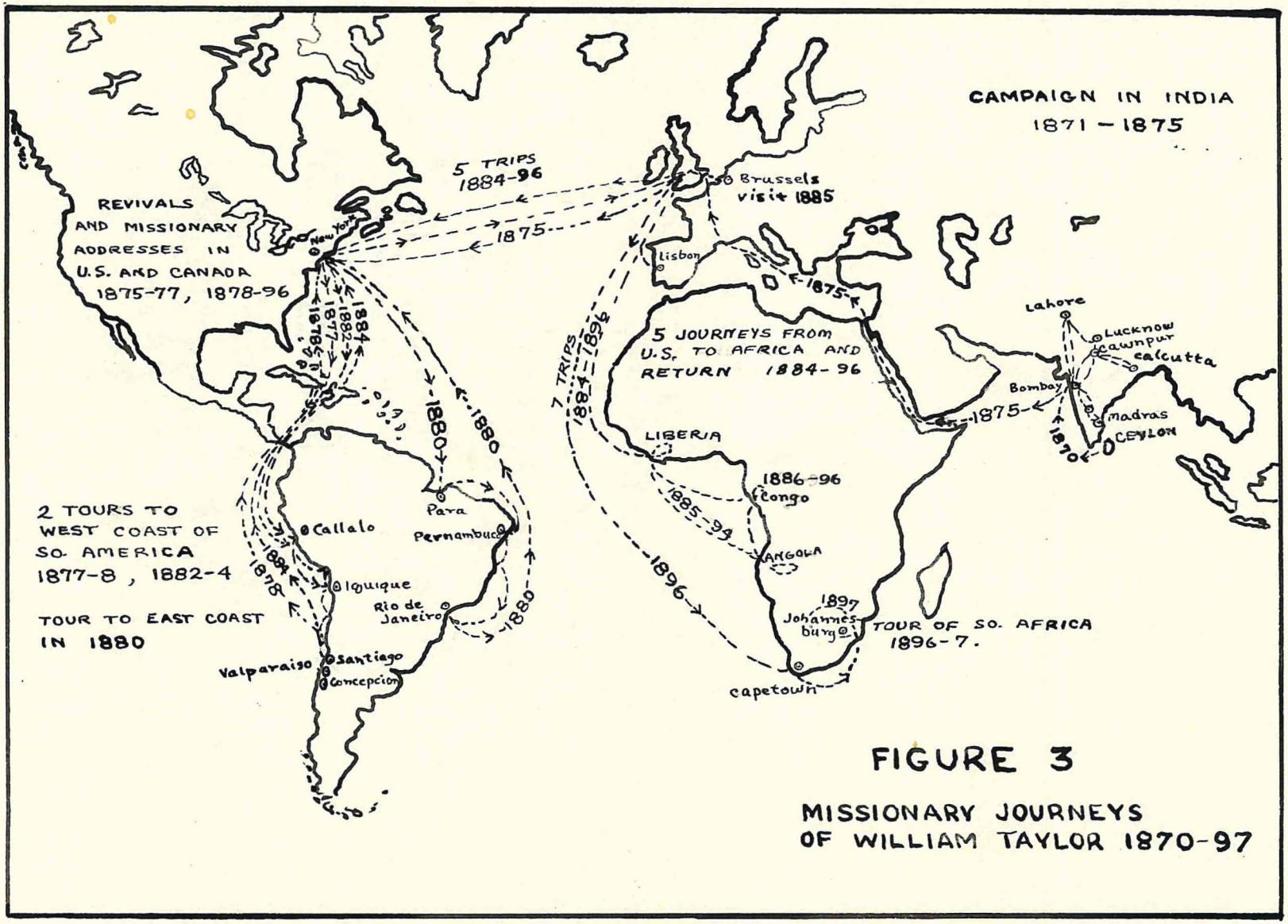

FIGURE 3

MISSIONARY JOURNEYS
OF WILLIAM TAYLOR 1870-97

India. Soon after his arrival in India in 1870, Taylor went to Thoburn in Lucknow. In this area he held meetings for some time before moving on to Bombay, Poona, Calcutta, Madras, Bangalore, and other centers.[2] He began, as before, by speaking to the English-speaking people, and his preaching of full salvation had a great effect on them and on the missionaries. He felt that he could not make much impression upon the natives unless these came into a deeper spiritual relationship.[3] Wherever possible he preached in English to the Europeans, Anglo-Indians, Parsees, and Indians, and otherwise, through an interpreter.[4]

The churches multiplied under the impetus of his leadership.

> ...Within four years he succeeded in establishing self-supporting churches in Bombay, Poonah, Jubbulpore, Agra, Calcutta, Madras, Bangalore, Secunderabad, and elsewhere. As a result of his labors the South India conference and the Madras conference have been organized.[5]

"Thanks in part to the impulse given by Taylor and to the leadership of Thoburn, by 1914 all India was embraced within the ecclesiastical framework of the Methodist Episcopal

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[2]Kenneth Scott Latourette, The Great Century (Vol. VI, A History of the Expansion of Christianity, 7 vols.; New York: Harper & Brothers Publishers, 1944), pp. 169-71.

[3]George W. Ridout, Marvelous Men and Women of God (Cincinnati, Ohio: God's Bible School and College, (n.d.)), p.147.

[4]Latourette, op. cit., p. 171.

[5]James Grant Wilson and John Fiske, editors, "William Taylor," Appletons' Cyclopaedia of American Biography, VI, 50.

Church."[6] "In India, Taylor did a most remarkable work, the effects of which remain to this day."[7]

In South America. While a missionary in California, William Taylor became acquainted with a fellow-pioneer missionary, Dr. J. A. Swaney. He had been employed on the coasts of Peru and Chili, and was the first to especially interest Taylor in the South American field. Though Taylor had come to America with the intention to return to India, the Holy Spirit laid on him the task of planting self-supporting missions in that great country, so with the help of Swaney, and with a letter of introduction and commendation from the President of the United States, he faced the challenge.[8]

In 1877, at the age of fifty-six, William Taylor and his brother left New York on a steamer bound for Peru, travelling third class in order to economize.[9] In the six and a half months that he was away, he travelled eleven thousand miles and opened twelve centers of mission work.[10] These

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[6]Latourette, op. cit., p. 172.

[7]Ridout, Loc. cit.

[8]William Taylor, Story of My Life (New York: Eaton & Mains, 1896), p. 681.

[9]William Taylor, Our South American Cousins (New York: Nelson and Phillips, 1878), p. 7.

[10]Ibid., p. 314.

self-supporting missions occupied the centers of Aspinwall, Callao, Iquique, Coquimbo, Santiago, Concepcion, Pernambuco, and Pará.[11] Nine months after his return to New York, Taylor had twenty-four missionaries in the field. A year after his first trip he returned and opened new fields on the Brazilian coast. His work in South America put evangelical missions on a solid basis by laying the foundation and blazing the way for new developments in that great land.[12]

Taylor, in comparing his motives to those of a business man in South America, said,

> He only stops in the large cities; I stop at all the small ones as well. He gets high wages to put in the hardware--a good thing in its way. I pay my own expenses and work for nothing, for the love I have for my dear cousins who sit in comparative darkness. I want them to become acquainted with the sinner's friend, my loving Saviour.[13]

As the Bishop of Africa. At the General Conference of 1884, to which Taylor had gone as a lay delegate of the South India Conference, he was elected to the missionary episcopate of Africa. They simply said, "turn him loose."[14] Through his work in this capacity, he became known as "Bishop

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[11] Wilson, loc. cit.

[12] Ridout, op. cit., p. 150.

[13] Taylor, Our South American Cousins, op. cit., p. 107.

[14] Taylor, Story of My Life, op. cit., p. 692.

Taylor---the Flaming Torch of Africa."[15] With this election came a two-fold responsibility: first, to administer in the organized Liberian work; second, to found missions on his self-supporting plan anywhere on the African continent.[16]

Late in the year 1884 Taylor set out with forty-two men, women, and children to establish mission stations in the Congo. A number of the first party died with fever, but the remainder settled at Angola. Taylor made a trip to Europe then, to contact the King of Portugal and the King of Belgium, who were quick to offer their assistance and cooperation in his ventures in these territories.[17] Facing tremendous odds, and overcoming great obstacles, Taylor saw a chain of thirty-six mission stations established along the Congo. His work extended over twelve hundre miles and 390 miles along the West coast, and employed seventy missionaries, supported by voluntary contributions of American Methodists until the school-farms could develop self-support.[18] "The great service which he performed for Africa was in lifting the church out of the narrow limits of Liberia

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[15]Ridout, op. cit., p. 143.

[16]Taylor, Story of My Life, op. cit., p. 696.

[17]Ibid., pp. 699-714.

[18]Wilson, loc. cit.

and committing it to a continental task."[19] Under his direction "beginning had been made in the Congo Free State, Angola, and Portugese East Africa."[20]

Like a soldier, Taylor accepted his retirement from active duty in 1896 with these words:

> For the last twelve years God has used me in Africa as leader of a heroic host of pioneer missionaries in opening vast regions of heathendom to direct Gospel achievement, which will go on "conquering and to conquer" till the coming of the King...[21]

William Taylor continued to labor following his retirement. He won many converts to Christ in the fourteen months that he labored in an evangelistic campaign in southern Africa. When his voice failed him, he had to return home to California, where he completed his work May 18, 1902.[22]

II. HIS METHODS

In India. It was in India that Taylor first put into practice his methods of self-support. The beginning of his work there, however, was not different from his work in the past.

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[19]Robert E. Speer, Servants of the King (New York: Young People's Missionary Movement of the United States and Canada, 1909), p. 52.

[20]Latourette, op. cit., V, 385.

[21]Speer, op. cit., pp. 52-53.

[22]Ibid., p. 54.

> His methods were those of some of the revivals of the United States and were accomplished by emotional awakenings and moral and spiritual transformations akin to what had been in America.[23]

His first approach was to the established missions, reviving the missionaries and the members. He also held meetings at some of the schools and orphanages, taught them to sing the Gospel songs, and got many of them saved.[24] He also made it a point to spend about a month with the natives, just studying them and learning what they did to get rest for their souls.[25]

In brief, Taylor's plan, in fields remote from organized Conference boundaries, was to get men, women, and children soundly saved through the preaching of the Gospel and the working of the Holy Spirit; and then, after proper instruction and drill, to organize them according to the Discipline into a Methodist Episcopal Church. Finally he aimed at putting his churches into direct organic relationship with the Methodist Episcopal Church's general administration.[26]

His usual procedure was to go into these cities, and hold evangelistic meetings in a centrally located place for

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[23]Latourette, op. cit., VI, 171.

[24]Taylor, Story of My Life, op. cit., p. 525.

[25]Ibid., p. 540.

[26]Ibid., p. 551.

several weeks. The converts of these meetings, who were not members of other churches, were gathered into fellowship bands of about thirty persons. These bands or classes were organized to meet in certain homes with an appointed leader, at which time they shared their simple testimonies for Christ with each other.[27] They were also encouraged to tell their friends about the Saviour they had found. In this way the new babes were nourished and helped to healthy progress in growth.

If Taylor could find no one suitable to lead the fellowship bands, he himself would lead them, in addition to the special services he held daily, until he could develop leaders from among the newly converted.[28] After a sufficient length of time, Taylor would give opportunity for those who had been attending the fellowship meetings to enroll as candidates for membership in his church.[29] The bands fromed the nucleus for the self-supporting churches which he established in Bombay, Poona, Karachi, Calcutta, Madras, Bangalore, Secunderabad, and more than twenty other smaller places. Newly converted European residents, East Indians, Parsees, Hindus, and Mohammedans made up the constituency of

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[27] Ibid., p. 551.

[28] Ibid., p. 595.

[29] Taylor, Four Years' Campaign, op. cit., p. 272.

these churches.[30]

William Taylor was not only the founder, but the Superintendent of this mission, which required over five thousand miles of travel for him to visit all of its organized, self-supporting centers of work. The mission received no missionary funds, except that which was required to send the missionaries to them, but instead, supported its own ministers and paid all the running expenses of the work. Their pioneer Superintendent, however, refused any remuneration, choosing to forego this right as did the Apostle Paul.[31] The working force of the mission comprised fifty-seven local preachers of Indian birth, who supported themselves and were devoted to pastoral and evangelistic work, and 2,040 lay members and workers, who raised the money. Within about six and a half years Taylor sent about fifty missionaries, thirty-six men and fourteen women, to India from America. Only about six of this number returned to America, and that because of sickness. Not one ever brought any reproach on the cause through immoral acts or sinful deeds.[32]

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[30]Taylor, Story Of My Life, op. cit., p. 610-11.

[31]Loc. cit.

[32]Ibid., p. 628.

In South America. Taylor was faced with an entirely new predicament in regard to opening up work in some of the South American fields. Always before he had utilized the English people as an entering wedge to native work, but he found no English people there. He could not begin with evangelizing, for he had no footing, and no one who could preach in their language; so he began with schools. Rather than founding pauper schools to be supported by foreign funds, Taylor established first-class academic institutions, which were patronized by the well-to-do classes of the native people. Most of those who attended and supported the schools were Roman Catholics, but in the articles of agreement for school work there was provision made for the daily reading of the Scriptures and for prayer in the schools. Also Sunday schools were organized in each place. The music departments of these institutions had classes for instrumental music and also taught all the children singing by the use of sacred songs.[33]

Taylor started the schools after surveying the cities and arranging for the support of the missionaries whom he sent to teach and preach there.[34] He looked upon himself as "simply an errand runner and recruiting sergeant for the

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[33]Ibid., p. 622.

[34]Taylor, Our South American Cousins, op. cit., p. 141.

King."[35] The method which he used in gaining entrance for his missionaries was to locate a likely city, and then to get influential and wealthy citizens to sign a written agreement promising the support of the teacher.[36] Therefore, the schools were staffed by recruits from the United States and their support came primarily from the fees and subscriptions from foreigners and natives who were local residents.[37]

Taylor's statement in this regard was:

> I aim first to put in men devoted wholly to the work of the ministry, but where I find grading and track laying to be done by organized schools under thorough missionary Methodist teachers we undertake the business in the name of the Lord and on the Pauline plan of self-support and let the rich sinners and Romanists foot the bills, instead of laying that burden on the poor saints in Judea.[38]

In some cities, where Taylor saw they were ready for a preacher, and could subscribe to his support, he made the necessary arrangements. He held preaching services for sailors on several of the ships at port, after which they decided to take on the support of a regular preacher.[39] "Most of the missionaries were placed in Peru, but for a time some were also in Bolivia, Central America, and Brazil.[40] When

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[35]Taylor, Story of My Life, op. cit., p. 626.

[36]Taylor, Our South American Cousins, op. cit., p. 132.

[37]Latourette, op. cit., V, 118.

[38]Taylor, Story of My Life, op. cit., p. 636.

[39]Taylor, Our South American Cousins, op. cit., p. 163.

[40]Latourette, loc. cit.

Taylor was made Bishop of Africa these missions were turned over to the care of the Transit and Building Fund Society of Bishop Taylor's Self-supporting Missions, which was formed for this purpose.

As Bishop of Africa. After Taylor was elected Bishop, the Conference recognized all of his work with approval and took in India as an Annual Conference. He then was given the go ahead signal for applying similar methods in Africa. The first job, according to Taylor, was to get a footing in the foreign field, and then, "by Gospel conquest, raise up a witnessing host out of which to develop organization."[41]

Bishop Taylor at once organized a missionary party and undertook the strenuous task of establishing a chain of mission stations into the heart of Africa. The work was dangerous, slow, and discouraging but he was not a man to quit or to turn back. He always used every available means to further God's work, so it was only natural that he should enlist the backing of both the King of Belgium and the King of Portugal, in whose territory he was working.

The methods which he pursued were in the main very much the same as he had followed in India and South America. He first of all made it a point not to interfere with the business of others, and not to encroach on other churches'

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[41]Taylor, Story of My Life, op. cit., p. 637.

territorial boundaries. Secondly, his plan of missionary training embraced the industries necessary to the self-support of all those whom he got saved and civilized, the self-support of the mission itself being the end in view. Thirdly, he planned to establish a nursery mission composed of children adopted out of heathendom when very small. These he would have submit to God and receive Jesus Christ when they reached the responsible stage of life, and be trained as witnesses and workers for God as soon as they are six years old.[42]

III. AN EVALUATION

Conditions encountered. In this period, though he was in his later years, Taylor faced his most severe opposition and obstacles. Besides the opposition which invariably came from men and Satan, there were the peculiar difficulties of India, "the paralyzing influence of heathenism, formalism, and caste,"[43] to say nothing of the extremely hot climate. In South America he was faced with a cold, dead church and a deceived people. Africa, too, added hazardous physical features, deathly fever, war-like tribes, vicious immorality, and sin-blinded natives. The language barrier

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[42] Ibid., p. 696.

[43] Ibid., p. 524.

had to be met and overcome with the aid of trained interpreters. The people's customs and thinking had to be studied, interpreted, and answered with the Gospel.

The ministry of preaching. Although Taylor did give most of his time during this period to administrative tasks, preaching still held his first interest. God especially used his preaching on the India filed to win thousands to Christ. "His work in India was noted for the emphasis put upon the blessing of Entire Sanctification."[44] Again in Africa Taylor preached under the annointing of the Holy Spirit, causing many heathen to turn from darkness to light. Even as Paul the Apostle continued throughout his days to preach Christ to many or to a few, so Taylor continued preaching until the end. Much of his preaching in India and Africa was done through interpreters, but none the less effective in reaching souls for Christ.

In preaching, William Taylor was always careful to follow the Apostles' procedure of logic. He first kindly and cautiously laid his major premise in the area of admitted truth, facts which the other party could not deny. Then his conclusions followed logically without resistance. When he preached to nominally Christian audiences, he used the Bible as the basis, for they admit it to be the standard of truth.

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[44]Ridout, op. cit., p. 143.

When preaching to the heathen, he said nothing about the Bible, but began with them in the region of their own natural religion. He dealt on the line of admitted facts of their own personal moral responsibility, violation of their consciences, their guilt, their helplessness, and their struggles for relief. On this foundation he laid his testimony and the Word of God as evidence on which to base their faith. This Gospel method proved more effective, for formerly the use of debate and argument had only produced antagonism.[45]

The method of self-support. Taylor did not found a new type of missionary society. Although he worked separate from his denomination, it was always on the Methodist principles, and with the intention of uniting with the church as a Conference. God's order for carrying out His work is, first, apostles; second, prophets; third, evangelists; and fourth, pastors and teachers.[46] Taylor interpreted it as first, the pioneer founders; second, the witnessing host of servants and maidservants; third, evangelists for spreading the work to surrounding areas; and fourth, the pastors and teachers for edifying the thus-founded churches.[47] Working

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[45]Taylor, Story of My Life, op. cit., p. 625.

[46]Ephesians 4:11.

[47]Taylor, op. cit., p. 637.

on this principle he was greatly responsible for the self-supporting missions established in India, South America, and Africa.

The part of Taylor's plan which was found to be weak was the assuming of the foreign missionary's full support by the newly formed local missions. This proved to be unsatisfactory, and in both India and South America it was necessary for the Methodist General Conference to assume the responsibility, if the work was not to disintegrate.[48] The rest of his method seems to harmonize quite well with tried methods of this day.

The Nevius plan,[49] though considered a new method in missions, contains much that is similar to Taylor's methods. Briefly stated, the ten points are: (1) "Missionary personal evangelism with wide itineration;" (2) "The Bible central in every part of the work;" (3) "Self-propagation: ...every individual and group...seeking to extend the work;" (4) "Self-government;" (5) "Self-support:" the believers providing the chapels and supporting their pastor; (6) "Systematic Bible study;" (7) "Strict discipline enforced by Bible penalties;" (8) "Cooperation...with other bodies" and observance of territorial boundaries; (9) "Non-interference

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[48] Latourette, op. cit., VI, 171.

[49] Charles Allen Clark, The Nevius Plan for Mission Work (Seoul, Korea: Christian Literature Society, 1937), p. 42.

in lawsuits or any such matters;" (10) "General helpfulness where possible in the economic life problems of the people." Taylor would have agreed whole-heartedly with this plan.

The true ideal of a native church as described by Knowlton[50] was that toward which Taylor aimed his efforts.

> The true ideal of a native church then, is a company of sincere believers in a given locality, maintaining Christian worship and the Christian ordinances, supporting their own native pastor, their own schools, their own poor and their own missionary operations, building and taking care of their own place of worship, conducting the discipline and the business affairs of the church, in short, a church self-reliant, self-supporting, and self-propagating.

The definition which Clark[51] gives of a missionary is especially fitting of William Taylor. "The missionaries are temporary messengers sent into an alien population to do a task. When it is accomplished, they withdraw."

The place of the Holy Spirit. The Holy Spirit's relation to missions is twofold: "(1) The enduement of the individual worker with spiritual power, and (2) the supreme command and direction of the entire enterprise."[52] Taylor recognized this twofold relation, and depended upon the Holy

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[50]M. J. Knowlton, The Foreign Missionary (Philadelphia: Bible and Publication Society, 1872), p. 131.

[51]Clark, op. cit., pp. 29-30.

[52]Robert Hall Glover, The Bible Basis of Missions (Los Angeles: Bible House of Los Angeles, 1946), p. 58.

Spirit for power to do God's work, and for direction and leadership in each move that he made.

> The Spirit of God has laid upon me the responsibility, and has thus far led me in the work of utilizing indigenous resources for founding self-supporting missions for the conversion of the natives of the countries into which he leads me. He called me to this work just at the time I had set to close my foreign evangelizing tours and return to my family and to my regular itinerant work in California. Thus my cherished hope of years was blighted. I am a man of the strongest home affections and preferences, with no earthly ambition for foreign travel and labor. ...The Lord would not release me, but led me on and used me to do the impossible things.[53]

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[53]Taylor, Story of My Life, op. cit., p. 636.

CHAPTER V

SUMMARY AND CONCLUSIONS

In this final chapter the findings of the preceding chapters are restated to clearly show in a compact way the more important findings of the entire study. The conclusions of this investigation are also stated, together with the problems which the study has raised, but which require additional research beyond the limits of the reported investigation.

I. SUMMARY

The aim or purpose of the missionary enterprise which William Taylor put into practice throughout his fruitful ministry was that succinctly stated by Speer.[1]

> This is the aim of foreign missions, to make Jesus Christ known to the world, with a view to the full salvation of men, and their gathering into true and living churches in the fields to which we go.

The countries to which this aim carried him were the United States, Canada, the British Isles, Australia, New Zealand, Tasmania, Ceylon, Liberia, Central and Southern Africa, the West Indies, India, and the coasts of South America. He left his imprint and the Gospel message on each continent, truly fulfilling Rev. C. H. Wheeler's definition of a

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[1] Robert E. Speer, Missionary Principles and Practice (New York: Fleming H. Revell Company, 1902), p. 40.

missionary.

> The missionary is confined to no one city or village, is the occupant of no one pulpit, is not a local preacher, but an apostolic explorer, to range and map out the country, and direct others, whom he shall select and train for the work, where to do the labor of local preaching.[2]

Taylor was the type of man who is needed and wanted in foreign missions, because he had something within which of a necessity leaped out to influence others.[3]

The missionary methods which Taylor employed were numerous and almost exhaustive of those available. Preaching was, of course, his main method, but this he adapted in various ways: (1) through personal work, speaking and dealing with individuals; (2) by mass evangelism, which took either the form of street preaching, holding revival meetings, or speaking through the use of an interpreter; and (3) through the normal ministry of the pastorate, conducting services regularly and discharging the necessary functions. In addition to being a preacher, he was an author, a singer, an organizer, and an administrator. Under the annointing of the Holy Spirit he filled the capacity of sower, waterer, cultivator, reaper, and preserver for the cause of Jesus Christ. He was a home missionary, a foreign missionary, and a missionary director, all of which necessitated his being

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[2]Chalmers Martin, Apostolic and Modern Missions (New York: Fleming H. Revell Company, 1898), p. 182.

[3]Speer, op. cit., p. 69.

also a world traveler. Like Paul he was a preacher of the Gospel, not the law, and he retired from his converts to give place to Christ.[4] Perhaps more than anyone else in his generation, Taylor was used to give an impetus to the missionary enterprise.

Taylor was not a free-lancer, but linked himself with the organization which he felt most nearly characterized the true church. He was a member of the Methodist Episcopal Church, and maintained this relationship throughout his ministry. Whenever possible he worked with this church, but was not sectarian. The missions, which God led him to pioneer and found in India and South America, were separate from any organization, but were founded with the intention of eventually making them full members of the General Conference. Like Paul,[5] Taylor had a great pioneer spirit. He was not content to build on other men's foundations, but believed that those who had never heard should have their chance. Actually he was just putting into practice on a larger scale the methods which he followed when he was a circuit rider. The reason he refused any remuneration was simply to silence any mistaken criticism at this point.

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[4]Roland Allen, Missionary Methods: St. Paul's or Ours (New York: Fleming H. Revell Company, 1913), p. 196.

[5]Robert Hall Glover, The Bible Basis of Missions (Los Angeles: Bible House of Los Angeles, 1946), pp. 82-83.

Since he was a world-evangelist, he felt it best to work on this basis, depending wholly on the sale of his books for his family's support and for his expenses. Paul forewent the same privilege and made tents for support.[6]

The basis upon which Taylor founded the self supporting churches was that self-supporting people could also produce a self-supporting church. He made the mistake of including in this work the local support of the foreign missionary, thus over-taxing the work and under-supporting the missionaries. His methods of putting the church to work, training the workers, and establishing the members in the faith were necessary for self-supporting work. The work of witness belonging to the whole church is the first lesson taught in the Acts of the Apostles.[7] Taylor stressed this point, so that the converts under his ministry were known for their witnessing and were eager workers for Christ.

In the Nevious plan, the universal use of the Bible in every phase of the work proved to be even more the secret of success than the other often mentioned methods. The Bible class system was that which gave training to the Church, and gave the Korean Church its strong foundation.[8] Taylor

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[6]I Corinthians 10:18.

[7]Arthur T. Pierson, The New Acts of the Apostles (New York: The Baker & Taylor Co., 1894), p. 152.

[8]Charles Allen Clark, The Nevius Plan for Mission Work (Seoul, Korea: Christian Literature Society, 1937), pp. 19-20.

worked on the plan of class meetings, but whether a systematic Bible study was carried on or not is not known by the author. Perhaps it could be said that he overstressed experience to the neglect of firm grounding in the Word. It would appear, however, from his writings that the Bible was not neglected nor given a second place.

The conditions which Taylor faced throughout the world in soul saving work were strikingly similar to conditions in Paul's day.[9]

1. The Anglo-Saxon empire of nations was the modern counterpart of the far-influencing Roman government. They owned a large share of the land, and commanded the resources of the globe and all the seas. This is still largely true today, though America has taken the lead England once had, and the English colonial system has broken down.

2. The Roman government was heathen and bitterly opposed to Christ, but the Anglo-Saxon empire of the nineteenth century was avowedly Christian, and committed to the extension and defense of Christianity. Today, with the strong upsurge of Communism and the increased attacks of Roman Catholicism, the situation has almost reverted to the former state of Paul's day. This is especially true in areas of the world where the iron curtain, the bamboo curtain,

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[9]William Taylor, Story of My Life (New York: Eaton and Mains, 1896), pp. 614-15.

and the purple curtain exist, making Gospel penetration increasingly difficult.

3. Paul took advantage of the wide diffusion of the Greek language and literature in his day. Taylor utilized the English language in the same way, which can be even more effectively used as a medium in this present generation.

4. Paul used the scattered Jews as an entering wedge in opening heathen nations. In like manner Taylor made use of the English-speaking people, and this is in a measure possible today as well.

5. All governments, nations, and religious systems were combined in hatred against the early Christian church of Paul's day. In Taylor's day the very opposite was true; for every nation stood with an open door to the Gospel, and most governments stood at the Gospel messenger's defense. In this day the doors are fast closing, and many are already shut.

6. Paul's methods of travel were extremely limited and crude, especially when it came to crossing the Mediterranean Sea. Taylor had railroad trains and good ocean going vessels at his disposal. Advancements in this area have been almost staggering in recent years, for today there are airplanes, automobiles, and fine ocean liners to make travel more rapid and comfortable.

Paul's methods were suited to his age, and yet, though conditions change, his basic principles remain as workable today as ever before.[10] Taylor endeavored to employ the apostolic methods as he was able to interpret them, varying his approach to the heathen and to the enlightened as was exemplified by the Apostles. Taylor's methods were pliable, as were Paul's, to be changed or altered as the Holy Spirit directed.

II. THE CONCLUSION

The world-missionary, William Taylor, was a man whom God greatly used in the past century. The success and results which attended his ministry are assurance that his methods were blessed of God. It is highly reasonable to conclude that some valuable lessons or principles can be gleaned from the study of his missionary methods which may prove of profit to the missionary work of today. First of all, the missionary must be possessed with the love of Christ, which will send him out to seek the lost and to tell them the good news of the Gospel. Second, the one who does God's work must be wholly consecrated to God, being willing to face tremendous obstacles, and not counting any cost too great for Christ's sake. Third, he must be empowered and

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[10] Allen, op. cit., p. 195.

led by the Holy Spirit, who actually accomplishes the results. Fourth, he must be natural and direct in his presentation of God's message. Fifth, he must study his people, keeping his methods ever pliable to the reaching of their needs. Sixth, he must work for the conversion of his people to Christ, but must make this the means to an end, and not the end itself. They need also to be grounded in the faith, trained in the Word of God, and put to work in the great harvest field. Seventh, he should aim at organizing an indigenous, self-supporting, self-maintaining, self-propagating Church.

One problem which has been raised in regard to this study is yet unsolved, and would require considerable research beyond the limits of this investigation. It would be interesting and would prove valuable to find out how well the work of Taylor progressed and prospered over a long period of years. There is no question as to the effectiveness during his ministry, but the permanence and lasting results over a long period have not been revealed by this particular study.

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