CONCEIVED IN HIS SOUL:

THE RELATIONSHIP BETWEEN SPIRITUALITY AND THE PRACTICE OF MISSION LEADERSHIP AS DEMONSTRATED THROUGH THE EXAMPLE OF J. HUDSON TAYLOR

by

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submitted in accordance with the requirements for the degree of Master of Theology in the subject of Christian Spirituality at the University of South Africa

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November 2013
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of Introduction, Background and the Way Forward

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“There is nothing small, and there is nothing great: only God is great and we should trust Him fully.”

J. Hudson Taylor
CHAPTER 1
OF INTRODUCTION, BACKGROUND AND THE WAY FORWARD

“A piece of writing is like a piece of magic. You create something out of nothing.”
Susana Clarke
ABSTRACT

James Hudson Taylor is often proclaimed the Father of the Modern Faith Mission Movement. As the founder of the China Inland Mission (or modern day OMF International), it would seem that much of Taylor’s legacy is indeed his pioneering work in missions and missiology. This is well worth the time and attention of researchers and students, as there is at least an assumption that many modern mission practices are patterned after Taylor’s innovations. However, Taylor’s life and legacy leaves the modern student with more than missiological principles. He also personally developed a unique and peculiar brand of biblical spirituality in the process of founding and leading one of the first modern faith-based, interdenominational mission societies. This research will seek to find connections between Taylor’s peculiar brand of spirituality and his unique missiological leadership along with applications for the modern context. This will result in a qualitative description of Taylor’s spirituality, missional leadership style along with connections with implications.
OF REPORTS AND LEADERSHIP

It started twenty years ago with the reports. At the yet unripe age of 25, I found myself in the place of serving as the senior and solo pastor of a church which had been slated by the district office to close. The expectation was that I would probably be the one with the privilege of closing it down. I suppose the reason for the reports to the district office was for the purpose of documenting the congregation’s final days. However, to this day the real purpose and nature of those reports remain an unsolved mystery. Nevertheless, I submitted them monthly and faithfully. True confession: I was sorely tempted to test whether or not these reports were even getting read, by using the same method Eugene Peterson chronicled in his book *Five Smooth Stones* (1980). He wrote reports to his district office which contained all sorts of elaborate, albeit fictitious, maladies in his life, including extra-marital affairs and drug and alcohol addictions, just to see if there would ever be a response. Of course, there was never a retort. Although I never had the wherewithal to try the same thing, my suspicion was that I would have achieved a similar result. This was my first experience with missionary leadership, in what has been (at least thus far) a life long journey in the field of Christian mission and ministry. From thirteen years in the pastorate, to eight more years in international mission and cross-cultural work, I’ve worked under a variety of mission leaders, each with various gifts, abilities and expertise. They all required reports. I suppose that’s the administrative bane of working with an organization of any size. For the record, while it may have been begrudgingly, I have always
turned my reports into the office with honest and straightforward answers, although, to this day, I am still tempted to test whether these are being reviewed by real people.

PERSONAL OBSERVATIONS

My personal distaste for paperwork aside, I do believe the paperwork points to a larger issue in leadership and, more specifically, leadership in mission. In my years of working under various ministry and mission leadership, and in spite of the variety of gift and skill sets that were clearly evidenced, I have reflected on various tendencies in leadership which strike me as interesting, if not a bit strange. The leadership which I have worked under in my twenty years of work has tended to demonstrate a predilection towards the following:

1. Leadership tends to make decisions based on a short term needs and pragmatic issues, rather than based on vision and inventiveness.

2. *Successful* leaders in my particular organization seem to be those who are successful managers. In other words, management tends to trump true vision and leadership.

3. Because we are involved with what would be considered spiritual work in the traditional sense, spirituality is an assumption. However, most decisions are made on the basis of budgets and master planning documents (see number 1), versus any real sense of individual or corporate *hearing* or *leading* from God.
4. Leadership is typically not handed off to the up and coming generation, but rather is protected, and tightly guarded. While an good argument could be made for leadership and the essential nature of experience, I find that this atmosphere of protection tends to lead to a lack of mentoring, coaching or development between experienced and inexperienced leaders. For myself, in twenty years of being in full time Christian ministry, I have never had the opportunity to be mentored by another older pastor or seasoned international worker.

This is not intended to be an ethical judgement on any particular style or practice of leadership, but rather my simple observation. However, this observation over my years of work has left me wondering about the nature of leadership, and the particular nature of spirituality in leadership as it relates to leadership in mission, the church and other related faith based organizations. It has always been my personal assumption that faith-based and mission organizations would operate with a certain spiritual level of spirituality, with decisions and direction being made based on particular spiritual principles, versus merely pragmatic ones. This is not to say the pragmatic and the organizational are not important issues. It is not even to say there is not value in reports, if they are indeed read, evaluated and reporting the right things. However, I must say that over the years I have grown increasingly surprised at the way leadership in mission organizations functions in both practical areas, as well as in the philosophical and spiritual areas. In many cases, it seems the organizational director is expected to function
primarily as a manager and administrator, taking care of the details required to keep the organizational machinery running smoothly so that staff (employees, pastors, missionaries, et al) can do their work. In certain situations the work of the director takes an even lower trajectory. Success is defined by the functionality and efficiency of the administrative office. Is this the lowest common denominator that organizations wish to set as the standard for success and leadership? One should hope for more.

Again, to be clear, I do not in any way wish to pass judgement on this particular functionality of any organization (at least not entirely). A well run office and a well administrated organization is not something to be looked down upon. However, a question which has crossed my mind more than once over the years is this: Is good management the equivalent of good leadership? Is a manager and a leader the same thing? Perhaps, indeed, there is a spiritual element to leadership which transcends administrative and management skills required by any job. John Kotter (http://blogs.hbr.org/2013/01/management-is-still-not-leadership/) at the Harvard Business Review recently made this case for the separation of management and leadership in a rather convincing manner. I believe this relates even more specifically to my own vocation of Christian mission. What is the relationship, if any, between spirituality and organizational mission leadership?
SPIRITUALITY, MISSION AND LEADERSHIP WITH HUDSON TAYLOR AND ME

Spirituality. Leadership. Missiology. Hudson Taylor. This research will seek connections between these topics and I must note at the outset that these are subjects which do carry deep personal interest and pique my curiosity on several levels.

Spirituality is a complicated and multidimensional subject which is both worth exploring and difficult to quantify (Schneiders, 1993:11). Finding a way to objectify and measure spirituality and spiritual experience is difficult, at best, and by some standards, impossible (Harris & Crossman, 2007:7). The element of human experience is both a strength and a weakness to this consideration. The human element does make the research of spirituality and experience difficult to objectify. Normative frames of reference and common experience is a near impossible expectation (Kourie, 2009:158) let alone something which can be quantified in a measurable way. However, on the other side of the proverbial coin, it is through observation of the application of spirituality in the life and experience of a human, a real person who lived and breathed, loved and worshipped, that we can begin to see shape, substance and dimension in the spiritual realm. It is true, spiritual phenomenon can not be quantifiably measured in meters, liters or kilograms. In other words, “Spirituality is better experienced than described” (Lombaard, 2003:152). However, spirituality can take shape through careful consideration of a life and the ways that life, spiritual behavior, belief and other aspects of human phenomenon intersect. The specific intersection of life we will consider here is that of James
Hudson Taylor (1832-1905), founder and leader of the China Inland Mission.

My particular interest in Hudson Taylor began over twenty years ago while studying missiology in Bible school. I was required to read and report on his biography which read more like a novel to me. As I found myself entirely swept away by the story of his life. I was told at the beginning of that particular course that Taylor was the father of the modern faith mission movement, and soon discovered that many later organizations have patterned themselves after his principles. The thing which most impressed me at my initial reading of Taylor's biography was the strength and authenticity of his personal faith, and particularly his faith through suffering some unspeakably difficult times. Since those years of Bible School training, I’ve reread that biography multiple times, and was pleased with the original two-volume expanded versions of Mrs. Howard Taylor’s Hudson Taylor: Growth of a Soul and Hudson Taylor: Growth of a Work of God were republished by OMF in 1998.

Since I currently work in the context of cross-cultural Christian mission, with my primary work being the development and training of church leaders, the connection between leadership and spirituality naturally are of immediate interest. Recent studies have made connections between spirituality and leadership in the secular community (Phipps, 2012; Whittington et al. 2005; Benefiel, 2005). It might even be assumed that there are obvious connections between spirituality and religious leadership. In the training process of national church leaders, the
development of spirituality, and in my context, biblical spirituality, in particular, in crucial. Thus, my work and context predicate a deep interest in this subject.

Several recent popular works on the subject of generic church leadership and spirituality were initially consulted, as this seemed an interesting path to take. *Off-road Disciplines* (2006) by Crepes and other volumes like this are abundant, of interest and helpful. However, I found this to be too general for my purposes. The study and practice of spiritual disciplines and recent work that has been accomplished in the area of spiritual formation is both encouraging and valuable. However, I am suspicious this is a bigger issue than simply placing a spiritual formation program or training as part of a college course, or continuing education within an organization. There is something deeper here.

One of the key principles of post-enlightenment missiology is the that of self-propagation (Reese, 2007:25). What this will mean in a very practical way, is that some of the leaders in the church who are being trained should not only be leading churches in a pastoral capacity, but some should also be leading the church in an apostolic (*ἀπόστολος*) capacity. The sending out of *ἀπόστολος* is a part of the biblical plan for the church, and thus an important missiological principle.

This idea opens up another dimension of leadership in the church that, although ill-defined by the Christian scriptures, is still a practical and undisputed reality in the organizational make-up of the church in general, and the mission of the church in particular. The
church sends ἀπόστολος, who by definition cross culture for the purpose of the propagation of the Christian message; namely, the death and resurrection of Jesus. This rarely happens in isolation. My personal experience as one of these apostle-types has been that of working with other apostle-types on some sort of team. These teams of apostles need a leader, which in reality forms an entirely new leadership paradigm in the church. This is the kind of leader I am most interested in considering here.

Hudson Taylor was such a leader. The formation of the China Inland Mission in 1865 could be stated as the emergence of the modern mission paradigm. He is considered to be the most influential missionary since New Testament times in at least a few modern Evangelical circles (C., 2001:201¹). Some of the significant ways he influenced modern missions was through the renegade ways he operated by faith, structured mission government and contextualized his person and even the message. The reading of his biography as a young person had significant impact on me personally in the areas of spiritual understanding and, even, vocation; thus fueling an interest in using Taylor as a case study for better understanding the spiritual dynamic of this kind of leader; a leader of ἀπόστολος.

As will be seen, I have found very little research or critical investigation done on this particular kind of leader, as related to the person,

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¹ I will be designating this particular reference in a rather unorthodox way throughout my research. Joseph and Michelle C. wrote a rather helpful article dealing with Taylor and the issue of field-based leadership structure. However, because they are field workers in a creative access region of the world, their identity should remain anonymous.
leadership style and patterns and Christian spirituality. *Missionary Spirituality* has been a subject of several older studies (Nemer, 1983; Reilly, 1980; Bosch, 1979). However, my interests here are a bit more specific. How does Spirituality shape and direct the missionary leader? Is there a *kind* of spirituality this sort of leader *should* have which will be more helpful in leading? Can spirituality be descriptive of this kind of leader? How does spirituality work to shape and form a leader in general and the leader of the work of a missionary sodality in particular?

There is much here to be considered, and space will not allow for investigation into the nuances of this issue in a complete way. Thus, focus will be on the specifics of Taylor’s spirituality in correlation with his leadership and leadership practices.

**WHY HUDSON TAYLOR?**

Although, there are many figures, both contemporary and historical, who could be used for the purposes of this research. William Carey as the *Father of the Modern Missionary Movement*, Adoniram Judson, Amy Carmichael, Ralph Winter and Loren Cunningham all being options with strengths and weaknesses. However, I have chosen James Hudson Taylor. I believe he is an ideal historical case study for this particular research for several reasons. My rationale would include his legacy related to missiology and spirituality, his direct involvement with starting and leading a long-lived missionary organization, and the availability of resources which delineate these areas of his life. As I’ve
already mentioned, Taylor is also of personal interest to me, which is another important reason why I’ve chosen him for this case study.

Hudson Taylor is perhaps best known as a missionary practitioner. His passion for China and for the people of China, as well as, at least for the time, his unconventional ways of going about mission are well heralded in the biographical material relating to his life. His spirituality is also something for which we have an abundant historical record. In considering this particular research topic, and the resulting research problem, I knew that there would be some limitations in finding an individual who was distinguished as a missiologist and as one who demonstrated a definable personal spirituality. Taylor does this on all counts in some relatively unique and dynamic ways, as we shall see, making him a good candidate for the goals of this project.

The second criterion for this research, was the need to find an individual who is, or was, a practicing leader in a missionary organization. As both the founder of the China Inland Mission, as well as the subsequent leader of said organization, Taylor became of particular interest to me as a possible subject for the questions I have in mind. Taylor meets the qualifications for my case study at this level, as well.

There is an excellent body of material about Taylor and the CIM, which I will discuss later in the literature review. In choosing a subject from history for an historical case study, it is important that there be sufficient record to get a thorough understanding of the individual’s thinking, understanding of the Bible, spiritual life and practice and ideas about and practice of leadership. There is relatively thorough bio-
graphical and some autobiographical material available on Taylor, which includes original documentation, letters, testimonies and journal entries which are all vital for understanding the issues in question. I believe Taylor is a good choice for this research because of the availability of this material.

Finally, as I have been completely up front about this issue from the beginning, Taylor holds personal interest to me. Since those early Bible school days, my fascination with Hudson Taylor that has ranged from curiosity to borderline hagiographical obsession. Much of my own ideology regarding my work and mission stems from Taylor’s patterns, words, teaching and the influence of his biography read so many years ago. This may work in my favor, or it could work against me. As I will note again later, my aim in this study is to consider this issue as objectively as possible. However, I will say up front, Taylor is an historical figure of some importance and significance in my own life and ministry, and this did influence my decision making process for this research.

**RESEARCH QUESTION**

For these reasons, for better or for worse, I do believe Taylor is an ideal candidate for consideration. This leads to the specific nature of this research and the statement of the research problem I am considering. Taking all of the above, I would state the problem being considered in this research in the form of the following research question:
Using James Hudson Taylor and his pattern of spirituality and leadership as a case study, how does personal spirituality shape, frame and influence the way a missionary leader directs and supervises a mission?

PURPOSE OF THIS RESEARCH

Thus, the purpose of this research is to make some observations about the relationship between leadership and spirituality. I desire to discover ways that perhaps leaders in general, and leaders in mission organizations in particular, might be able to do a better job of truly leading, rather than to simply administrate, manage and superintend reports. Does personal spirituality have any influence on this, and if so, how? There are various nuances to this, and this project will by no means cover them all. However, I am suspicious that the integration of spirituality into the organizational church and mission leadership could raise the potential stakes in what and how mission work is accomplished around the world. History is a teacher. The early work of Hudson Taylor and the China Inland Mission is not an insignificant one from either an historical or a missiological perspective. I believe there can be notable value in reviewing the connection, if any, between the way Taylor practiced his spirituality and the way he led the CIM. The purpose of doing a case study is to examine a “single phenomenon bounded by time” (Creswell, 1994:12), in order to discover what the subject experienced and the relationships between the various data points in that experience (Yin, 1994:1). In considering the particular case of Hudson Taylor, my desire is to find out the relationship be-
tween spirituality and leadership in mission. If there are empirical connections which can be found, my purpose in this research is then to make practical application for contemporary mission leaders which might assist in better serving people: both those who work within the organizational framework and those whom the organization may be serving. My hope is that this research will prove helpful to mission organizations, leaders and emerging leaders within those organizations.

POTENTIAL HELPFULNESS AND IMPORTANCE OF THIS RESEARCH

I do wish to expand a bit on how and in what circles of influence this research might prove helpful. The modern era of missions, perhaps much because of the work and missionary innovation of Hudson Taylor, has left us with a menagerie of missionary sodalities which require a peculiar type of leadership (Winter & Hawthorne 2009, 252). Even within the parish church structure, often church missionary modalities function much like their para-church counter parts. This has been my experience within my own organization. The leader of apostles will not always be able to function in the same capacity with the same skills as the pastoral shepherds of the church. While there are obvious differences, such as cross-cultural training and language skills which are required, the question this research centers around is that of spirituality. Is there determined spirituality coupled with spiritual practice which will be formative for this specific kind of leader? While this research will probably not be able to definitively and empirically answer that question in terms of specific spiritualities, simply because this tends to be unique to the individual (McGrath, 1999:11). I do believe it is possi-
ble to carefully consider someone of the stature and historical significance of Taylor to discern the some of the possibilities.

On a greater scale, the consideration of Taylor at this level may be helpful to others in the cross-cultural missionary community. Leadership is a tricky business, particularly in the realm of cross-cultural mission. As noted, in my experience, one major problem is that missionary leaders often find themselves in the place of doing more managing of the mission than actually leading the mission. This is an important differentiation to make. The tools from Kouzes & Posner’s *The Leadership Challenge* (2002), from which I draw heavily, deal with true visionary leadership through influencing people, rather than the kind of leadership which often consists of little more than the management of resources, human or otherwise. This research could be important in assisting the leaders of apostolic missionary sodalities, which is by nature and definition spiritual work, to embrace fresh spiritual practices and habits, or even new and different spiritualities for the end result of more effective leadership in their organizations. Organizations who are looking for emerging leadership, may wish to look for and even assess some of the core spiritual understandings, practices or behaviors described here when seeking new organizational leaders. I don’t believe it is possible to simplify these issues to the level of making this a prescriptive endeavor, which would, in fact, be unwise and possibly dangerous. However, his research could be helpful as a guiding principle when seeking leaders, and it could be helpful to leaders who wish to
make themselves more effective in the job of directing people toward a common vision or cause.

**RESEARCH OBJECTIVES**

This research will accomplish the following objectives through the course of this study.

1. From the biographical record available and previous research, discern and describe key factors of Hudson Taylor’s spirituality.

2. Descriptions must also be made of factors regarding Hudson Taylor’s leadership style as a missionary and organizational leader.

3. From the synthesis of these descriptions, produce a qualitative analysis of how spirituality and leadership interact in the life of Hudson Taylor.

4. While interpretation of this study could be open-ended and somewhat complex, due to the nature of the topic, I would like to make some attempt at giving at least some superfluous interpretation and analysis of this data. What should we learn from this study in a very practical way?

**BLAZING THE TRAIL**

Thus, in the following chapter I will lay out some of the theoretical framework for this study. The definition of terms is important, as I will be working with terminology which will require precise, rather than general definitions. At this point I will review previous studies, biographical material and other literature relevant to this study. There
are three general categories of literature review; mission, leadership and spirituality. There is also a relatively large body of biographical literature which should be considered and analyzed. I will also discuss the background for the assessment tools I will use in the analysis of Taylor’s leadership and spirituality.

Chapter three is an inspection of the research design, collection procedures and the process of analyzing the information. I will discuss specifically how I went about planning and developing this research project, as well as how I hope to maintain the integrity and ethics of this work. I will also discuss the issue of the researchers role in this study, as this touches on several areas of personal and professional interest. I will also discuss some of the faults and shortcomings of this study and the processes surrounding this study.

Chapter four will be a detailed presentation of the data, discovery and conclusions derived primarily from the relevant literature. Two working profiles which include the distinctives of Taylor’s leadership style and spirituality will be qualitatively described, inspected and analyzed. The resulting profiles will then be synthesized in order to devise a qualitative description of the way Spirituality and leadership style and decisions interact in the life work of Hudson Taylor, that is, establishing the China Inland Mission. Much of this description and presentation will result in the retelling of examples and events from Taylor’s story, with these very specific goals and objectives in the forefront, within the clear context of synthetic analysis. However, I am utilizing tools provided by Kouzes & Posner (2002:22) for assessing Taylor’s
leadership and leadership style, as well as tools from Bosch’s *Spiritualit\-ty of the Road* (1979) and the work accomplished by Hodge (2001) for assessing spirituality, as will be explained in Chapter 2.

The final chapter will be an attempt to interpret and analyze the findings of chapter 4. I will begin with interpreting the synthesis, then making clear the generalizations and limitations of this study. I would like to present what I believe to be some of the implications of this re-search, particularly for those in vocational mission and leadership. Fi-nally, research may often ask more questions than it answers, and I’ve found this to be true through this process. I will conclude this project with a series of questions and topics which I believe are opened up for further study and research.
When you handle books all day long, every new one is a friend and a temptation.

Elizabeth Kostova
In this chapter, I will first make clear what I mean when using specific terms; particularly mission leadership and spirituality. I will then walk through my process of literature review, highlighting some of the key resources used in this research, beginning with the material on research in general. I will then walk through the biographical and autobiographical works used to accumulate Hudson Taylor’s narrative. This is followed by review of general works on missions, leadership and spirituality, as well as the works consulted on the contemporary issues surrounding spirituality and research methodology. In this process I will introduce the resources used to inform and develop the leadership and spirituality assessment tools used for this project.

INTRODUCTORY REMARKS

The process of literature consumption (for me, this has proven a better metaphor than review) is an inordinate affair of reading, chewing, researching, sucking, swallowing, reflecting and often times spitting out immaterial information. The relevance of the various texts and studies shift from timely and pertinent to stale and peripheral. So goes the process of literature review, digestion and material gathering (Mouton, 2001:90).

The body of this work is largely dependent on available historical and research record, as will be shown. I conducted no quantitative experiments or surveys. This means historical documents and previous research had to be sorted and organized in a way which was not only sensible, but also made for simplicity of consumption, which, like eating the proverbial elephant, is the most difficult part, at least in my experience. After determining the relevant literature I categorized this material (Mouton, 2001:91) under three major headings: Leadership,
Mission and Spirituality. In that process, I quickly discovered a couple of things. One, categories, like any storage container, is only useful if the contents fit in a relatively neat manner and two, when dealing with people, not much fits neatly anywhere.

As stated in chapter 1, the subject matter of this work is about more than Hudson Taylor the individual. It is about how leadership in organizations in general, and missionary organizations in particular, are shaped, formed and informed by the leader’s spirituality. These matters are delicate, in that they involve people and spirituality; none of which are straightforward or uncomplicated. Spirituality, as well as leadership, involve layers of complexity (Phipps, 2012:183), presupposing the involvement of psychology, sociology, history, theology and more (Kourie, 2009:151) in the process of examination. I’m fairly certain the reason for this complexity is that it’s ultimately about people, and people never fit into simple and tidy boxes.

With this qualifier ever before us, I will put some skeletal structure on the material being covered, by first defining terms and, second, organizing, classifying and evaluating the literature.

**Definitions**

**BACKGROUND: MISSION, MISSIONS, MISSIONARIES AND THE CIM**

I am an international Christian worker. This is my sending organization’s *code name* for *missionary*, as any word related to *mission* or *missionary* tends to raise questions, suspicions and even ire in many
parts of the modern world, which has caused something of an identity crisis for many working in modern missions (Winter & Hawthorne, 2009:480). The world of the traditional missiologist is also rapidly turning on end, and the day of the traditional missionary that Hudson Taylor most assuredly represents is probably seeing it’s sunset. Missiological methods are moving away from many of the Enlightenment and Post-enlightenment patterns and paradigms (Bosch, 1991:359) which so greatly influenced Hudson Taylor (Wigram, 2007:47), and other pioneers of his era. Globalization, urbanization, and technology have caused changes to take place with mind-boggling rapidity (Winter & Hawthorne, 2009:540). The future contains fewer missionaries sent by churches with theological degrees and western church ministry experience, and more “workers” who will serve cross-culturally in the areas of medical work, business, and community development and organizing. Bosch (1991:368-510) goes into explicit, if not prophetic, detail of this shift. I mention this here, simply to make clear the spectrum and limitations of this project, from the outset. More detail of these limitations will be made clear later. I am convinced that we have much to learn in considering Taylor and his work, thus the weaknesses of this work should be clear. Contextualization is perhaps the one thing that is constant.

The importance of the China Inland Mission (CIM) in the annuls of missiological history is critical for our understanding the modern era. Much of modern missiological thinking, methodology and organization are still deeply influenced by the ground breaking work of Hud-
son Taylor and the CIM (Winter & Hawthorne, 2009:379). The contemporary understanding of “faith mission” funding, the issue of field worker contextualization and the place of field-level decision making are all areas where Hudson Taylor, as a leader, and the CIM, as an organization, were revolutionary for their day (Neill, 1991:284). When looking at the CIM and the legacy of this organization, there seem to be two vines which proceed from the root, intertwined and bearing fruit even to this day: leadership and spirituality.

The CIM, known today as Overseas Missionary Fellowship (OMF), bore the fruit of well respected, and well documented missionary leadership after the death of Hudson Taylor. D.E. Hoste, Taylor’s immediate successor, was not a prolific writer. However, his writings which remain with us today include the small leadership oriented volume *If I am to Lead* (OMF Books, 1987). J. Oswald Sanders another CIM/OMF navigator, published a popular book on spiritual leadership, using those words for the title (Moody Press, 1967). OMF to this day has a culture of leadership development (Trebesch, 2008:29). In fact, Trebesch’s (2008:46) research showed that the leadership development ethos in modern day OMF is rooted deeply in the corporate understanding that leadership development is one of “God’s agendas” and “the Bible is replete with (leadership) developmental stories, metaphors, and theological constructs.” I contend that these fruits have a root, and part of the purpose of this work is to find and examine this root.
The other fruit born of Taylor’s life and the ongoing legacy of the organization which he formed is that of a particular kind of spirituality. Taylor’s literary benefaction has surprisingly little to do with mission and leadership, but mostly centers on spirituality. *Union and Communion* is Taylor’s treatise on the spiritual implications of the Song of Solomon. This is the only portion of Taylor’s writing which still remains in publication today. *Hudson Taylor’s Spiritual Secret* by Mrs. Howard Taylor has remained in publication in various forms since 1982, and is still popular among many in Evangelical Christian circles. Again, in order to understand the fruit, it is imperative to examine the root, and, in this case, the root seems to be where Taylor, spirituality and leadership intersect.

As an *international worker* of the modern era, I find this tangled root of interest. Organizations are changing quickly. Missionary methodologies and their effectiveness are being discussed and analyzed (Winter & Hawthorne, 2009:556). Some are being discarded, some are being renewed. These are important conversations and here is where this root examination becomes of personal interest, as I wish to contribute to this conversation by taking a hard look at some of my own roots, searching for connections. How do they connect? Why do they connect? What can we learn in our context today?

**A SPECIFIC SPIRITUALITY**

Spirituality is a core issue of examination. Thus, perhaps the most important area requiring definition. It’s also perhaps the most difficult to define, for many reasons.
There is a general spirituality being investigated in academic circles today, which is common to the human experience (Dent et al. 2005:626). Spirituality is a new discipline, relatively speaking, which is only now finding its place in the halls and walls of the academy, and its evolution is being compared to the disciplines psychology and sociology of one hundred and fifty years or so ago (Kourie, 2009:149). Methodology is still a work in process and at times in a state of flux. However, work is progressing, and it is interesting to read and even be a part of the evolution of this new and ancient area of study.

While the etymology of spirituality is clearly religious, and, perhaps, specifically Christian (Schneiders, 1986:258), current research opens the term spirituality to meaning in a variety of faith, and even non-faith contexts. This can make definitions complex and sometimes mystifying. Spirituality in the workplace, seems to be a current and popular theme, and perhaps rightly so, as several studies have shown that properly fostered workplace spirituality can increase sales, productivity and ethical behavior in business (Reave, 2005:658). Perhaps we are witnessing the connection of Modernism’s pragmatic productivity and Postmodernism’s questions and search for meaning. There are similar issues found to be true when connecting spirituality and leadership, which I will show later in this work.

However, this broad view of spirituality, ever so popular and perhaps even necessary in our modern pluralistic and globalized context, while helpful in many ways, will not necessarily be helpful for the purposes of this study. Thus, spirituality when spoken of here, will be
in the context of Christian Spirituality. Some modern definitions and
even research of spirituality would, it seems, like to move the term into
a completely secular context (Dent 2005:632), and while there is rea-
soning and argument for this kind of extrapolation (Zinnbauer, et al,
1997:549-550), I’m not convinced it’s entirely possible in theory or in
practice. Spirituality is de facto a religious term and is difficult to sepa-
rate from the roots of its historical usage, therefore will always carry
with it some religious connotations.

My purposes in this project, however, are to deal specifically
with the subject of Christian spirituality and this will pose some inter-
esting issues, as well. Christian spirituality, in many ways like Christian
theology, is heterogenous by nature (Schneiders, 1986:268); meaning
that spirituality itself, along with the study of spirituality, is informed,
affected and shaped by many factors related to but outside of the disci-
pline; context, culture, sociological factors, theology, religious tradi-
tion, personal history and experience, to name a few. Not wanting to
muddle through all these possibilities, when I’m writing and thinking
about spirituality on these pages, this project will be primarily about
biblical spirituality, that is, a spirituality informed and shaped by the
Bible, as I do believe that at its core, true Christian spirituality will al-
ways find its foundation in Scripture (Lombaard 2006:922). With this
in mind, I will show that Hudson Taylor’s spirituality was deeply influ-
enced, formed and informed by the Christian scriptures. A relatively
simple, yet critical task. From that point, and the greater issue for our
purposes, I wish to understand how this biblically shaped spirituality
informed the way he led an organization, and, in particular, a missionary organization.

As far as crass definitions are concerned, they are numerous (Schneiders, 1986:266). Being a relatively new academic discipline, methodology in Christian spirituality research is still a novel topic for consideration and discussion. As seen, spirituality can be defined in numerous ways, but Kourie (2009:158) uses a definition which I find particularly useful, in defining spirituality as the experience of self-transcendence which ultimately affects our life-experience. “Life is lived according to the ultimate values and commitments” upon which it is based. I find this most helpful in its simplicity and profundity. Therefore, for the purposes of this project, spirituality will be kept in the context of the Christian faith (Kourie 2009:153-154), and, in particular, our working definition of spirituality will be within the boundaries of Kourie’s definition. The practical application of this will be consideration of the aspects and ways Hudson Taylor lived his life according to his ultimate values and commitments, which, as we will soon discover, had mostly to do with the vital reality of Christ in his life and the evangelization of Inland China.

## The Defining of a Leader

### MISSIONAL OR MISSIONARY?

Leadership, depending on the context, can also be an entirely nebulous and opaque term. Therefore I do wish to be unclouded in the kind of leadership being considered here. *Leadership* as a term describes a variety of areas and aspects (Kouzes & Posner, 2002:13). For
our purposes, I want to consider a specific kind of leadership which involves leading organizations, in general, and leading missionary organizations, in particular.

Hudson Taylor was a missionary leader, and perhaps even a missionary statesman of his day, in that he championed the cause of missionary work in China. As a leader, he was also missional in the way he led a newly founded missionary organization.

Missions.
Mission.
Missionary.
Missional.

This can all be a bit confusing, and should have clarified, as these terms do carry slightly nuanced meanings.

The terms mission and missional have come to popular use in the recent days of Evangelicalism. Churches and leaders of churches, particularly in the West, are embracing the term missional and the singular form of mission, which used to only refer to cross cultural ministry (Bosch 1978:20). Perhaps some of the shifts in meaning and thinking flows from Bosch’s (1991:368-373) seminal and critical thinking of a “new paradigm of missions” relating the church to Missio Dei and a broader vision of the Kingdom of God. This is a positive move for modern missionary thought and practice, albeit, I do believe the term missional gets tossed about Christian circles with little understanding of its meaning, at least at times. Heeding Bosch’s (1991:512) warning against “delineating mission too sharply”, I do wish to make some
clear, even if rather broad lines around what I mean when using the
term *mission* in its various forms in this paper.

For the purposes of this project when I use the term *missionary
leadership*, it is not the same as *missional leadership*. Hudson Taylor
was both missionary leader and a missional leader. The focus of this
research will be on Hudson Taylor as a missionary, or *organizational
leader*, and the specific effect his spirituality had on the way he did this.
There has been some recent quantitative research accomplished on the
relationship between spirituality and organizational leadership (Tischler et al. 2002:203) assessing connections between spirituality in the
workplace with some even saying that “spirituality is necessary in orga-
nizations” (Benefiel, 2005:724). However, what I’m most curious about
are the issues that connect spirituality with the intricacies and peculiar-
ities of leading a cross-cultural missionary organization. I’m interested
in how Taylor’s spirituality shaped the way he led organizationally.
Therefore, for the sake of definitions, when I am referring to Hudson
Taylor’s *leadership*, my intended reference is focused on him as the
missionary leader of a missionary organization. This research is not
concerned with *missional leadership* and should references to Hudson
Taylor as a missionary leader should not be confused as such.

**Literary Considerations**

To keep order in the chaos of the necessary reading material,
I’ve cataloged the material into essentially four basic groupings. I ini-
tially did a significant amount of reading in the area research and de-
sign. A library of biographical material was essential to the project. I
also overviewed the articles and books which I could find dealing with the area of leadership, looking for the specific area of leadership in organizational mission. Finally, I did draw heavily on material covering the area of Christian spirituality, looking specifically for previous research into the crossover, connections and relationships between Christian Spirituality, leadership, ethics and mission.

RESEARCHING RESEARCH

There were several books on the subject of research and research design, which I initially consulted when preparing for this project. Moutan’s *How to Succeed in Your Masters and Doctoral Studies* (2001) was helpful in many practical ways, and provided some cultural context for a foreign student studying in the context of a South African University. Creswell’s *Research Design* (1994) was also a helpful resource in understanding and designing a qualitative research project. Several other standard volumes on research design were consulted, as noted in the bibliography.

There are two volumes in this section which I would like to note as particularly helpful. I more than consulted with Helen Sword’s *Stylish Academic Writing* (2012). This book was devoured from cover to cover and I found it to be most helpful and liberating in the quest to find my own voice in the area of academic writing. The other book which I found to be close to this particular area of research as far as relevance is concerned is Elliston’s *Introduction to Missiological Research Design* (2011). The chapter by Deiros (Elliston, 2011:135-140) which deals with historical research in missiology was particularly
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helpful. I took away his idea of “controlled objectivity” (Elliston, 2011:135) as well as his explanation of the various steps involved in historical research, (Elliston, 2011:136-137) which proved helpful in organizing my own research process.

**BIOGRAPHICAL LITERATURE**

Biographical materials surrounding the life and ministry of Hudson Taylor abound, the problem being that most of this material is either devotional in nature or highly hagiographical. This makes critical research of Taylor’s life challenging. Most of the recent material relating to Taylor’s life and work stem from two primary sources. In researching the life and spirituality of Taylor in the past, I have leaned heavily on a popular two-volume biography, written by Taylor’s daughter-in-law, Geraldine Taylor, *Hudson Taylor: The Growth of a Soul* and *Hudson Taylor: The Growth of a Work of God*, both reprinted in 1998. This is a non-objective, largely hagiographical work which did nevertheless prove helpful for this research in that it points to some significant and helpful source material. Mrs. Taylor writes as a loving daughter-in-law with Victorian era sensibilities, so while it does appear that she writes true to the story of Taylor’s life, there are occasions in her work when unsavory or unflattering details are either relegated to vagaries, or left out altogether.

A more helpful series, and one on which this research is very much dependent, is the 7-volume compendious tome by A.J. Broomhall entitled *Hudson Taylor and China’s Open Century* (1981-1988). This series is seminal for any study on the life of Taylor simply because of
it’s encyclopedic thoroughness. This series of books also contains direct and extended quotations from many of Taylor’s letters, articles and other source material. Broomhall’s work is helpful in not just recording, but also cataloging and organizing, critical source biographical material. The series also directly quotes many letters, journal entries and articles written by Taylor which are otherwise unpublished. This is helpful and critical source material for understanding the times, the mission, the history, the person and people who surrounded him.

While Taylor’s vocation was primarily in the area of leadership in cross-cultural missions, he also wrote and published a few small volumes, which I find important to consider when evaluating the kind of spirituality he lived, practiced and taught and how this developed throughout his life. His small exposition of the Song of Solomon entitled *Union and Communion with Christ* is critical and revealing reading. Coupled with the companion volume *Separation and Service* (his exposition of the Nazarite vow in Numbers 7), these works are significant helps in understanding much of Taylor’s understanding of spirituality, as well as his interesting and, at times puzzling, biblical hermeneutic (Wigram 2007:115). With the recent ease and availability of self-publishing, I was pleased to procure an independently published copy of a series of articles written for the China Inland Mission newspaper, entitled *China’s Millions (1894-1896)*. This is also helpful to see both the devotional and misisonal understanding and ideas of Hudson Taylor. These publications assist the researcher, particularly research into historical issues, to connect as closely as possible with original
documents, which is both helpful and essential (Elliston, et al 2011:136).

I was able to find very little material related to the specific parameters of this project, in terms of previous research around Taylor, spirituality and leadership. There is a helpful portion of a paper by field workers Joseph and Michele C. (2001), dealing with the subject of field based leadership structures, which, as their paper makes quite clear, was an important principle to Taylor, and after some conflict surrounding the issue, in the China Inland Mission, as well. Wigram’s (2007) dissertation covering *The Bible and Mission in Faith Perspective: Hudson Taylor and the Early China Inland Mission* provided helpful and well-researched background material, particularly relating to Taylor’s historical roots, and some of the spiritual movements leading up to Taylor’s era (Wigram, 2007:18-43), as well as the historical movements which had immediate influence on Taylor’s spirituality (Wigram, 2007:46-58). I do reference another article on Taylor by Herbert Kane. There were portions of Kane’s *The Legacy of Hudson Taylor* (1984) which were helpful, albeit dated and not entirely within the scope of this project.

**LEADERSHIP ORIENTED LITERATURE**

The search for material in the area of leadership for this particular project was challenging, to say the least. I was looking for specific criteria, as the kind of leadership being considered is that for a unique vocation (cross-cultural mission) and a distinct aspect (spirituality). While leaning heavily on the specific example of Hudson Taylor, I felt it
would be helpful to look for other research in the area of leadership and spirituality, and even better if some of this research crossed over into the realm of leadership in cross-cultural mission. James Plueddemann’s relatively recent *Leading Across Cultures* (2009) was perhaps the most helpful to my needs. Plueddemann’s (2009:12) book is based from much of the important research which has been accomplished in the area of leadership in recent years and makes excellent application of what Missionary leadership in the modern age will entail, given the issues of globalization, pluralization, and modern reality of cross-cultural interaction (Plueddemann, 2009:22). While not dealing directly with “missionary organization” per se, his work is applicable and helpful.

The cross disciplinary nature of this particular research project necessitates some inquiry into the realm of leadership studies and leadership theory. While caution is required to not paint with too broad of strokes, it was necessary to expand reading beyond the realm of religious, missionary or spiritually related leadership. While it is possible to write a complex self-determined description of Taylor’s leadership and leadership style, during the process of study and research I felt the need to evaluate his leadership from a more objective standard. Even so, standards are multi-layered and never entirely objective. However, I did find Kouzes & Posner’s *The Leadership Challenge* (2002) an indispensable help in the evaluative process. Kouzes & Posner draw from leadership theory studies and research which covers a wide range of contexts, organizations and leadership research. Their “five practices”
and “ten commitments” of exemplary leadership (Kouzes & Posner 2002:22) were particularly useful. Later, I will be using these practices and commitments as an evaluative grid for Hudson Taylor’s leadership and leadership style. This is something of a challenge when evaluating an historical figure like Taylor, as information about leadership and spirituality must be discerned and interpreted from historical documentation. This proves to be a weakness of this study as noted later. However, Kouzes & Posner’s meticulous work in this area of leadership and leadership development has proven to be a key resource and compilation in my consideration of the discipline of leadership theory.

In 2005, The Leadership Quarterly journal published an issue on the subject of spirituality and organizational leadership, which contained several helpful articles. The particular articles relevant to this study were Benefiel’s (2005:723-747) *The second half of the journey: spiritual leadership for organizational transformation* and Reave’s (2005:655-687) *Spiritual values and practices related to leadership effectiveness*. In reviewing past research in the areas of leadership and spirituality, there has been some excellent work accomplished focusing specifically on spirituality and leadership in the general and typically secular work environment (Delbecq, 1999:345-349; Burack 1999:280-292; Dent et al. 2005:625-653). Because the study of spirituality is a relatively new field of research, it seems that much of the work accomplished in the 1990s and early 2000s were essentially quantitative studies with practical and pragmatic outcomes related to spirituality and work performance and ethics. Benefiel (2005:725) argues for a
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complete and thorough understanding of spirituality in the context of spiritual leadership through using both a qualitative and a quantitative approach to understanding spirituality and organization. I did consult several other academic journals which deal with leadership and leadership theory, finding several helpful articles in *The Leadership and Organization development Journal, The Leadership Quarterly*, and *The Journal of Business Ethics*.

While organization and spirituality is a fascinating area of research, my intent in this particular study is to extract an even more specific fossil. I am interested in understanding how spirituality affects and influences organizations involved with Christian mission. So the treasure hunt continues.

Hudson Taylor’s leadership in the China Inland Mission, and later in the modern day *Overseas Missionary Fellowship* (OMF) organization, seems to have begotten leaders with an interest in spiritual leadership. Taylor’s immediate successor, D.E. Hoste’s literary legacy is a small and helpful volume entitled *If I am to Lead* (1987) on the subject of Missionary Leadership. J. Oswald Sanders, who also at the helm of CIM/OMF through the 1950’a and 1960’s and a prolific writer, has a volume entitled *Spiritual Leadership* (1967) which is still in circulation today. While both of these works are devotional in nature, I believe they speak loudly of the importance of leadership, leadership style and spirituality in a Christian mission organization, as well as the Taylor’s legacy in this area of study. Hoste’s book is short and deals with spirituality and leadership at a more ethereal, philosophical level, while
Sander’s book is longer and more practical. He deals with seminal issues such as what a spiritual leader reads (Sanders, 1967: 94) and how a spiritual leader manages time (Sanders, 1967: 84).

As previously noted, because words like **mission** or **missional** get thrown around in evangelical circles quite a bit in this modern age, caution must be had to not confuse these terms when reviewing the literature on this topic. I did consult some contemporary published works which make connections between spirituality and **mission**. David Bosch’s published series of sermons entitled *A Spirituality of the Road* (1979) makes helpful connections between spirituality and mission in both a devotional and scholarly way. I will discuss later the way I will use Bosch (1979) coupled with the work of Hodge (2001) to develop a framework for qualitative assessment of Taylor’s spirituality. Earl Crep’s *Off-Road Disciplines* (2006), while not as helpful as Bosch’s work, is an example of instruction in modern leadership theory and spiritual practice. While dealing with the subject of spiritual practice for missional leaders, Crep’s book is largely devotional and uses **mission** in a the broad sense which proved unhelpful for our purposes here. All of these works were consulted in the process of this project.

Assessment is an important and critical piece of this study. In order to assess leadership, there is need for some kind of objective standards and criteria. I did find a basis for objective standards in Kouzes & Posner’s *The Leadership Challenge* (3rd edition, 2002). The book’s “five practices and ten commitments of a leader” (Kouzes & Posner 2002:22) has proven to be a helpful tool for assessing Taylor’s
leadership, leadership style and practice. While Kouzes & Posner’s work is written in an informal style with much practical application to business, the work is actually a result of decades of research which helps to bring an objective basis of analysis to this project. The book’s primary tenant of “leadership is not at all about personality; it’s about practice,” (Kouzes & Posner 2002:13) and the way the authors objectify the practices of a leader make this a valuable assessment tool. I will be using and slightly altering the above mentioned practices to create an assessment matrix that applies to Hudson Taylor. While these tools and the work of Kouzes & Posner were probably never intended to be used for the purpose of researching and assessing an historical figure, with some minor adjustments, I’ve found it helpful for this very purpose.

I tried very hard to find material and research which deals specifically with leadership in mission organizations. This is perhaps the area where I have found literature to be least available, and what is available to be least satisfying. Leading a cross-cultural missionary organization is a very different endeavor from leading a business related organization, although there are, of course, many related skills. Because the nature of the work is spiritual there is obviously a connection with religion and spirituality, while at the same time, the missionary leader must also be involved with vision casting, finances, personal, deployment, conflict resolution, pastoral care and more. While these issues may or may not make this a more complex position than other organizational leaders, it does provide for a unique situation to evaluate
and to learn from. My search for material, previous research and writing on this specific area of leadership has turned up somewhat fruitless.

**Spirituality Literature**

**HISTORY AND SPIRITUALITY**

The underlying theory and methodology of this research relies heavily on what already been accomplished by others who are working in the general discipline of spirituality, specifically Christian spirituality, and pointedly biblical spirituality. Methodology and theory is in a state of development (Kourie, 2009:149), particularly as this is a relatively new discipline in the academic world (Schneiders, 1989:676). I’ve discovered in this process that the study and research of spirituality is truly interdisciplinary, both by nature and necessity (Kourie, 2009:158). For this work, I’ve had to dip my toes in the waters of business management theory, sociology and history, as well as the expected areas of theology and psychology, which are also touched by the current of spirituality in the modern era.

It is not easy, nor is necessarily profitable, to separate the nature of research in spirituality and nature of research in history. Some of the works consulted for this project cover both of these areas, as they are very much interrelated disciplines. Philip Sheldrake is relied upon heavily in understanding the relationships between history and spirituality in a general and theoretical sense. His consequential works *Spirituality and History* (1991) along with *Spirituality and Theology* (1998) were essential. Sheldrake’s perspective on historical postulation is important background for this work; understanding that all historical
work is going to be partial in a complete way, “incomplete and at the same time, interest related” (Sheldrake, 1991:30).

Lombaard’s paper *Biblical Spirituality and JH Eaton* (2012) is an excellent example of biographical research in the context of spirituality. This example was helpful in seeking a pattern for biographical study juxtaposed with research in spirituality. As mentioned, assistance was also found with Deiros (Elliston, 2011:136-138) and his explanation of the four steps describing the process of historical research, particularly as it relates to the history of missions.

**MISSIONS AND SPIRITUALITY**

I’ve already mentioned my review of Creps (2006) and Bosch (1979) on this subject. Bosch’s title has proven to be acutely helpful to breakdown factors of a missionary spirituality, which I believe can be used as a matrix or a framework for understanding the spirituality of the missionary leader in the context of biblical spirituality. From the pool of Scripture, He draws primarily from the book of II Corinthians. However, Bosch’s well of personal experience on this subject is fresh and deep, thus making this small volume indispensable for the purposes of analysis and the development of an assessment framework.

In reviewing academic missionary journals, I found there to be an historical interest in spirituality an missions. Discovering missionary spirituality, seems to be a topic which surfaced often in previous decades, especially in the 1980’s. Reilly (1980), in particular, writes from an ecumenical and general point of view about the issue of missionary spirituality, and while there is still relevance in his research, his
work is somewhat dated. Recent work on missionary spirituality seems to be somewhat lacking. The specific subject of spirituality and missionary leadership, appears to be even more lacking.

**RESEARCH METHODOLOGY IN SPIRITUALITY**

Since I refer to Kourie's (2009:158) basic definition of general spirituality as a helpful basis for thinking about an historical figure like Hudson Taylor, I will mention her work again here. The question of “on which specific values and commitments” Taylor based his life and then how Taylor’s life was based on those specific values and commitments can help us to understand more of the character and complexion of his spirituality in general, and more particularly help to understand the interaction of spirituality and leadership. In the process of literature review, several other papers were considered, as I have found them to be foundational work on which to build further research in Christian Spirituality. The seminal work of Kourie and Schneiders in the area of Spirituality as a research discipline is essential for reading and understanding, and provides some solid underpinnings for this study. Schneiders’ (1993:11) work in particular sheds bright light on the multidisciplinary nature of the study of Spirituality, and her more recent work places stronger emphasis on the need for contextual or hermeneutical approach to the study of Spirituality (Schneiders, 2005:56-57). Her description of the three steps of this hermeneutical process (description, critical analysis and interpretation) is helpful and implemented in this particular study. I found some of her earlier writing a bit general and not as helpful. In particular, I take some issue with
the somewhat universalist and generic approach in her description of the “anthropological method” (1993:15). That said, I greatly appreciate her foundational work and general helpfulness in this relatively new area of research.

I am relying heavily on Hodge’s work on qualitative assessment of spirituality in his paper entitled *Framework for Spiritual Assessment* (2001). As with leadership assessment, the tools for spiritual assessment are not necessarily intended for the research and analysis of an historic figure like Taylor. However, I do believe these tools are quite usable, given the historical information that is available, albeit not without limitation (to be discussed later). Hodge (2001:208) creates a valuable framework for assessment, which involves taking a spiritual history. It is important to note that Hodge developed this framework with social and health care workers in mind (Hodge, 2001:203). With some contextualization, and coupled with the work of Bosch (1979), I will use this tool to take a posthumous spiritual history and assessment to be compared with the assessment of Taylor’s leadership. Using this assessment tool along with the leadership assessment tool created by Kouzer and Posner (2002), I believe we can develop an accurate qualitative assessment of Taylor’s spirituality as it relates to his leadership in order to see relationships between these two areas.

Lombaard, MacGrath and Sheldrake have also laid important groundwork in the methodology of this research, in the specific area of biblical Spirituality. In particular, Sheldrake’s *Spirituality and Theology* (1998) connects, and on some points, reconnects the discipline of
spirituality with its theological roots. I am fairly convinced that such a separation can not really take place. (This being the primary issue I have with Schneiders’ (1993:15) original presentation of the anthropological method, mentioned above.) McGrath’s essential text, *Christian Spirituality* (1999), is an indispensable reference. Most helpful is the series of biographical shorts at the end of the book, giving helpful example to biographically based research, such as this. Hudson Taylor drew much of his biblically based spirituality from the Old Testament, particularly from the Pentateuchal and wisdom biblical literature. Lombaard’s particular work in Old Testament spirituality has been useful and was referenced frequently. Specifically, the recently published series of articles entitled *The Old Testament and Christian Spirituality* (2012).

I should note, all of the works above have been read, consulted, and some cases deeply considered. This material lays something of a general foundation for my personal understanding of spirituality, Christian spirituality and biblical spirituality. This is important. However, my conclusions regarding the nature, scope and focus of Hudson Taylor’s spirituality is tied closely to what I see revealed in the biographical tomes available. Broomhall’s (1981-1989) exhaustive series contains journal entries and personal correspondence which come as close to original documentation as is possible a century and a half after the fact. Taylor’s writings from *The Gleaner, China’s Millions*, his Bible Studies and published works which we still have today are the best clues I see available for understanding and evaluating his spirituality,
as well as his leadership. Therefore, while there is foundational literature which has been reviewed for the purposes of this research, most of the facts and the proceeding conclusions are based on careful review and analysis of Broomhall and source material authored by Taylor, himself.
CHAPTER 3
OF DESIGN, METHODS AND MADNESS

Think like a wise man but communicate in the language of the people.
William Butler Yeats
In this chapter I will cover the design, methodology and my personal approach to this research project, as well as explain the reasoning for specific design, methodology and approach decisions. First will be an explanation of the research design and reasoning based on the subject matter, followed by my procedure for data collection and gathering of the necessary information, as well as how I came to the decisions to present the data in this manner. I will then give some explanation as to my personal role in this project, including my own biases and predisposition and the ways I have worked to maintain the integrity and ethics of this research project.

Research Design
OVERVIEW

The study of spirituality at its essence is the study of a human behavior and a human phenomenon (Zinnbauer, et al, 1997:550), in connection with other disciplines like theology, psychology, anthropology, history and sociology (Lombaard 2012:130). The connection of spirituality and leadership further dictates the type of study that will bring with it the ability to assess something which is typically subjective and immeasurable. Deiros (Elliston, 2011:138), when speaking of issues surrounding historical research, states that “mathematical certainty and absolute conclusions are not a part of the purpose of the student of history.” The same could be said to the student of spirituality. Historical research is not an exact science “for its subject matter are unrepeatable human actions in the past” (Elliston, 139). Likewise, research in spirituality is often times studying unrepeatable phenomenon in human action, past and present.
My purpose here is not to throw my proverbial two-cents into the various methodological discussions which are currently taking place around the world surrounding the study of Christian Spirituality (Kourie 2009:166). The study of spirituality is considered by some a “first generation” discipline (Lombaard 2011:215), and research methodology is evolving constantly and quickly. In keeping with the view that spirituality can not be studied an isolation (Kourie, 2009:151), I have chosen to frame this consideration in a particular way. For reasons ranging from personal to practical, my interest in Christian Spirituality is connected to consideration of the historical, Christian mission and leadership principles. Spirituality by definition must be connected with humanity and human interaction in order to have some kind of framework on which it can be based. Not that this truly objectifies the study spiritual phenomenon. The study of human behavior is not so simple. However, spirituality must be intricately connected with the human in order for it to have meaning; significance beyond mere ethereal supposition. For this reason, I’ve chosen to look closely at the spiritual life of one man: James Hudson Taylor.

A CATALYST FOR DECISION MAKING

I’ve already shown why I believe Taylor is an ideal candidate for consideration, in light of the scope of this study. As an historical figure, he stands in the crossroads of mission, spirituality and leadership, thus meeting the unique criteria for this research project. The cross-disciplinary nature of this project is something which appeals to me, and which I believe could be helpful in the general discipline of research
spirituality. The historical nature of spirituality is an important one, and is vital to understanding modern day spiritual experience and phenomenon (Sheldrake 1991:83-84). Because of the fact that Christianity is an historical religion, research into spirituality and history is also an important resource for missiology (Elliston, 2011:139). This research carries its multi-disciplinary quality by design.

The subject matter of this study is the catalyst and the perpetra-tor of the design. According to Creswell (1994:162), the qualitative re-search paradigm takes place in “natural settings, where human behav-iors occur.” Thus, consideration of the life of Taylor as related to the connectivity of his spirituality and leadership practices are well suited for the qualitative paradigm of research.

WHY A QUALITATIVE STUDY?

I have chosen to follow a qualitative methodology for this re-search, incorporating an historical case study, as is fitting for the con-sideration of an historical figure. I have chosen this method for several reasons. First, the nature of this research is taking a depth look at the human behavior of an historical figure and that individual’s spirituality. History can not be duplicated, or quantified in a mathematical sense (le Roux 1993:41). Human history is not an exact science, as such. I am conducting an historical case study which considers the experience of one individual in one area of life and work, and considers how this might affect other areas of life and work. A qualitative research design is most fitting, in this case, simply because it would prove difficult to conduct quantitative research on an historical figure, and perhaps im-
possible to quantify that figure’s projected spirituality and leadership style.

Secondly, the element of human spirituality in this study requires that I choose a qualitative design. It is not possible, given the subject matter of this research, to produce laboratory test-tube results when dealing with human spirituality. I am not saying there isn’t a place for quantitative research in this field, as scholars call for both quantitative, qualitative and a combination of the two methods are all necessary at this early stage (Benefiel 2003:368-369) and I would agree there is a need for more objectified, quantitative studies in the emerging discipline of spirituality. However, this will not be one of those studies.

Thirdly, I am seeking connections between spirituality and leadership. This requires inductive reasoning and research (Creswell 1994:58), as my plan from the beginning was to consider all biographical material, understand from this material the nature Taylor’s leadership style, the nature of Taylor’s spirituality and using this information to induce how they may or may not be related. I am not testing an already existent theory (Patton, 2002:490). I am trying not to carry pre-conceived ideas into this venture, and the results are as much as possible derived from the expository, historical record, as opposed to other preconceptions, of my own or by others (Creswel, 1994:21). I have chosen to follow a qualitative design as opposed to a quantitative one because this does lend itself much better to inductive analysis and logic.
Of Design, Methods and Madness

(Patton, 2002:453-454), which is a better model for the material which is being considered here, in my opinion.

**A CASE STUDY**

What I am attempting to consider is the relationship between leadership in a mission organization and spirituality. I am looking at this from the perspective of one case, and will be trying to capture the complexity of this issue through this single case (Patton, 2002:297).

While I am not going to make any attempt to enter the fray of sociological research debate as to whether case study is a method or an approach to qualitative research (Patton, 2002:298), I will make that call for the explicit purposes of this paper. For the practical purposes of this particular piece of research, I am calling the case study an approach to the qualitative method, rather than a method itself, in the technical sense. I am using a specific methodological procedure related to historical research (Elliston, 2011:136-137), which I will clearly define later in this chapter.

**Collection Procedures**

In order to achieve stated objectives, a great deal of reading the organization of that reading is necessary. The manner of organization for this project was one of the particular difficulties of this research project. There are three foundational stones on which the entirety of this research is structured: Spirituality, Leadership and Hudson Taylor, who is an historical leader of a missionary sodality (Winter & Hawthorne, 2009:247-253). In order to come to any kind of analytical
conclusion about the connections and effects spirituality and leadership may or may not have on each other, it is necessary for Taylor’s leadership style and spirituality to be analyzed through in as objective of a manner as possible.

The research process began with a review of vast and diverse amounts of material. A review of literature and resources in the area of research, research methodology, and the specifics of post-graduate education and research in the South African educational system and context was required, the results of which have been noted in chapter 2. Research methodology for the specific disciplines of spirituality, history, missiology, as well as leadership theory were also reviewed, considered and decided upon. This was followed by a review of past and current research in the areas of spirituality, missionary spirituality, and leadership theory as related to spirituality. Finally, the biographical material relating to James Hudson Taylor was read and reviewed. This review included Broomhall’s (1981-1988) histo-biographical tome, as well as the catalog of writings by Taylor himself, followed by the writing up of Chapter 2, Defining Terms and Consuming Literature.

PROCEDURE

At this point decisions needed to be made about how this study would be compiled, organized and subsequently analyzed. The work of Deiros in Elliston’s Missiological Research Design (2011) was helpful in these initial steps. Deiros (Elliston, 2011:136) gives a basic process for historical research, particularly as it relates to missiological research. The four steps he presents were followed in basic way.
The heuristic step of moving through bibliography, themes and previous research was applied as described above. The critique step took the material gathered, particularly the histo-biographical resources, and both critiqued the authenticity, veracity and helpfulness of the material, as elaborated in the literature review, at which point I began to apply some hermeneutical and evaluative thinking to the research material (Elliston, 2011:137). There is some cross-pollination between the critique step and the following synthesis step. It was here that I decided it to be important to assess and evaluate Taylor’s spirituality and leadership with some kind of objective standard, so that the resulting qualitative description, per this study’s objective, would be richer, more helpful and as accurate and historically informed as possible.

**Information Analysis**

**DEVELOPMENT OF ASSESSMENT TOOLS**

Therefore, since the areas of comparison, contrast and evaluation are the connection between Taylor’s spirituality and his leadership style, I began to search for some objective evaluation tools. Because my area of research falls into the general discipline of social science, finding objective evaluative tool can prove to be difficult. I tend to at least wonder if the reality of dealing with any kind of human behavior, whether in the area of leading people, spirituality, or, as in this case, a combination of the two, it is nigh impossible to establish empirical, quantifiable, satisfactory results (Kriger & Seng, 2005:775). Context, culture and other indeterminate factors come into play at this point.
However, I do believe it is possible to see patterns, and to even draw helpful conclusions in studying the human connections in areas like leadership and spirituality. In order to best and most objectively do this, I found Kouzes & Posner’s (2001) work to be an excellent basis for a grid or framework by which to as objectively as possible evaluate the strengths and weaknesses of Taylor’s leadership. As previously stated, this is difficult to do with an historical figure. However, I found that many good conclusions can be drawn from the historical record that we have. So, by way of analysis and synthesis, I made a matrix, using Kouzes & Posner’s five practices and ten commitments of effective leadership (Kouzes & Posner, 2002:22). Because of the fact that their conclusions were drawn from extensive research (Kouzes & Posner, 2002:24), I felt this would be as objective and empirical of a way to evaluate Taylor’s leadership style given the tools for this which are available. So, I created a grid and filled this with what is known about how Taylor led the China Inland Mission.

Likewise, I began looking for a similar tool by which to evaluate Taylor’s spirituality. Similar to the difficulties of assessing leadership styles, strengths and weakness of an historical figure, assessing the spirituality of an historical figure can prove an even greater challenge. Clearly more widely used quantitative “pen and paper” tools (Hodge, 2001:204) will not suffice when considering a figure who is no longer able to respond to the likes of surveys and questionnaires. Therefore, it becomes necessary to carefully work through the biographical narrative we have of Taylor’s life and work, in order to focus on and determine
the spiritual narrative of his life and work. Once something of a spiritual narrative can be ascertained, a process of evaluation can be put into place. Hodge (2001:208) uses an anthropological evaluative framework to assess spirituality in the context of social work. This proved helpful, at least to a point, and I have used his work to draw out certain questions to ask of Taylor’s recorded spiritual narrative. However, while the context of social work and cross-cultural mission may have some parallels, I believe there are particular issues of concern in the area of cross-cultural mission which should be specifically addressed or considered in Hodge’s work. David Bosch has earned the proverbial right to be heard on the issue of spirituality and mission, as Transforming Mission (2006), his defining work and magnum opus, has authority and scholarship in both academic and practitioner circles of missiology worldwide. Therefore, his small volume of sermons on missionary spirituality, A Spirituality for the Road (1979), has proven an immensely helpful tool to assess Taylor’s spirituality from the context of mission. Using the research accomplished by Hodge, coupled with the framework provided by Bosch, I have developed a qualitative framework by which to give some assessment of Taylor’s spirituality from a missional perspective.

PRESENTATION OF DATA

Although I have been writing through this entire process, the final step was that of exposition (Elliston, 2011:138), or the presentation of my findings. I am including both written and visual presentation or charting of the data. However, because of the nature of the qualitative
historical case-study design, written exposition and explanation is probably the best way of presenting my research and the resultant findings. Thus, this dissertation.

When dealing with the particular discipline of Spirituality, there are various methodologies and currently no small amount of academic debate surrounding the methodology or approach (Lombaard, 2012:1). There are some significant weaknesses with this procedure, of which I should be clear, the primary involving my attempt to accurately assess an historical figure. There are pieces and parts of life which are impossible to capture in a biography, no matter how thorough. I believe Broomhall’s work is masterful and helpful in many ways. Although it is exhaustive, it is by no means complete, in that a writer can never accurately represent the nuance and gradient that connects life with historical exposition. The human factor of spirituality, as well as history, will always complicate projects like this one in terms of accuracy, and, as Lessing has stated, the Garstige Grabe (cited by le Roux: 1993:45) may be very wide, indeed.

This predicates the reality that interpretation will be touched by personal bias and subjectivity, which I will clarify in a moment. That is not to say this study will be intentionally biased and lack objective thought or conclusion. However, the reconstruct of history, the unpredictable nature of human behavior and the emerging methodology of the research of Spirituality itself will result in a inevitably more dynamic description, than what le Roux (1993:53) described as the “clinical and cold” and objective facts of history. I am using an historical case
study, which means there is no possible way for personal interaction with the case being studied. In analyzing the collected data, I followed the mode of explanation building by looking for links between Taylor’s spirituality and leadership style, and made my attempt to build an explanation about these connections. This is one of Yin’s modes of data analysis as described by Creswell (1994:156).

Once the assessment and evaluation of Taylor’s leadership and spirituality was complete, the process then turned to synthesizing analyzing the findings. Interpretation of the results of this study are found in the final chapter, along with some perceived implications for leaders and missionary organizations. It is hoped that this research will serve to benefit both leaders of missionary organizations, as well as organizations who are in the process, or will eventually be in the process of placing and choosing leaders for their work.

This will be an attempt to perform a limited assessment of both Taylor’s leadership style, as well as his spirituality. This will be limited, in keeping with the stated and intended scope of this project. Much could be discussed and gleaned in both the areas of leadership and spirituality, however, I do wish to maintain a sharp focus on how these two areas interact and each are shaped by the other.

**Role of the Researcher**

This project is a amalgam and intersection of several different areas of both research and personal interest. Missiology, history, spirituality are connecting at the point of this paper. Deiros (Elliston, 2011:138) observes that “history is not an exact science ... and will ex-
press some level of partiality." This is true for the study of spirituality, as well. “The attitude of the researcher” (Elliston, 2011:139), along with understanding the applied methodology will ultimately determine the objectivity of the research. Therefore, I believe it’s important to be quite straightforward with my own presuppositions and possible biases before proceeding (Patton, 2002:65).

**PERSONAL EXPERIENCE BIAS**

My experience has been that of a practitioner more than theorist, thus my interest in a practitioner like Taylor. This is potentially important, in that pragmatic application and *real world* results have will always be important to me. My training up to this point has not been in the academy. Three years of intensive biblical study at a small and obscure Bible School was my foundation. From that point until now self-study and trial and error has been my primary means of education and learning. This is what carried me through thirteen years in a church pastorate, and now the past eight years in cross-cultural Christian missions and development work. With this being my experience, I’m fairly certain that I will have a bias for the practical, and must be aware of carefully analyzing and evaluating the theoretical.

**HUDSON TAYLOR BIAS**

Another issue of bias which has been noted, but I will make note of again here, is that fact that James Hudson Taylor and the formation of the China Inland Mission is the historical character and case study on which this research is based. From my early days of reading and thinking about cross cultural missions, Hudson Taylor has been some-
what of an heroic figure for me. I’ve read the hagiographical biographies and at some points in my life have probably been guilty of over-veneration, myself. So it would stand to reason that this area of research is of great interest to me. However, it’s also clear to me that the choice of objectivity is a critical factor in the process. Being pointedly intentional in the use of evaluative and critical thinking skills can overcome biases or presuppositions, even of the longstanding sort. As shown in the review of the literature, I was also able to find resources other than the abundant adoring biographies of Taylor. A better understanding of historical research methods are also methods of overcoming any remnant Hudson Taylor partisanship which may still be in my thinking. I have tried to carefully apply the historical methodology of le Roux, Deiros and Sheldrake.

**THEOLOGICAL BIAS**

My personal theological roots lie fairly deeply in the ground of *reformed theology*. This very practically means that the five “solas” of the reformation and, at least in a general sense, Calvin’s *five points* will eventually play into my thinking in this research, as they do with many other areas of life and work. This is an overcomable bias, in my opinion. Because the denomination I am affiliated takes a *big tent* approach to theological issues, I’ve been exposed to many difference perspectives and convictions over the years. It should also be noted, that I personally work closely with people who think quite differently and much more liberally than I do in the area of theology and the Scriptures. This fact stretches my own thinking and helps me to not be terribly dogmatic in
certain areas where others who may be of similar theological bias may hold more tightly.

**RESEARCH ETHICS**

Being aware of my own biases is important. That said, I do believe every effort to keep those biases in perspective has been made throughout this research project. I believe it is possible, and even essential, to recognize personal bias while still thinking critically about the subject matter at hand. That is the ultimate role of the researcher, particularly in this sort of study. I have tried to first be an observer, and secondly an analyst in considering Taylor’s life and work; looking carefully at the data and seeking connections within the data set, and finally describing what I’ve observed and connected in a way that might prove helpful to someone else. I believe that is my job. I’ve attempted to do my job as straightforwardly and as unbiased as possible.

I would also like to again make note that much reading and consideration of stacks of material has been necessary to complete this research. I have used and organized this material throughout the entire process. All works which have been referenced or cited can be found in the bibliography and I have done my best to reference all ideas which are not my own. Every effort has been made to avoid plagiarism in both the historical account of Taylor’s life and work, as well as in the summary, conclusion and application of this research.
CHAPTER 4
OF SPIRITUALITY, LEADERSHIP AND HUDSON TAYLOR

*True learning must not be content with ideas, which are, in fact, signs, but must discover things in their individual truth.*”

Umberto Eco
In this chapter I will describe and assess Hudson Taylor’s experience of spirituality and his leadership style and practice. After reviewing several potential methods of assessment, I’ve made the decision to use the framework for spiritual assessment as laid out in the paper by Hodge (2001:208) coupled with Bosch’s (1979) description and work on the specifics of missionary spirituality. After giving my own description of Taylor’s spirituality based on the biographical, autobiographical and written record, I will discuss the positive and negative aspects of spiritual assessment, and proceed to assess and analyze Taylor’s spiritual experience according to Hodge’s framework. In Chapter 4, Part 2, I will then do the same regarding Taylor’s leadership and leadership style. Again, I have made the decision to utilize the work of Kouzes & Posner (2002:202) as a leadership assessment framework and will attempt to understand where his leadership strengths were manifested. Finally I will give a charted summation of these findings before entering the final chapter of interpreting and understanding the results.

**THE LEGACY: SPIRITUALITY AND LEADERSHIP**

James Hudson Taylor is historically known for his significant and lasting contributions to world Missions. Thus, the father of faith missions and the modern missions movement are among the credentials attributed to his legacy. He is considered to be the most influential missionary since New Testament times in at least a few modern Evangelical circles (C., 2001:201). One authority on the history of Christian missions in China made the bold statement that Hudson Taylor was “one of the four or five most influential foreigners who came to China in the nineteenth century” (Broomhall, 1982:85). Some of his significant impact in modern missions included revolutionary ways of operating by faith, structuring mission government and contextualization (C.
There may not be a mission in operation today which has not been affected by at least some of the principles which Taylor introduced to the world in the founding of the China Inland Mission (CIM). Reams of material have been written on Taylor’s missional influence. However, Taylor’s legacy does touch areas of Christian culture and history, other than cross-cultural missions. The single book which has been in constant publication concerning Taylor’s life is not a book of missiology or evangelism or leadership. *Hudson Taylor’s Spiritual Secret* (2009) is a book primarily about spirituality. His affect on our contemporary understanding of spirituality, particularly as spirituality relates to ministry, leadership and missions, is not a small thing. Analyzing and evaluating Taylor’s spirituality is in of itself a valuable process.

As the founder and leader of a missionary organization, I believe we also find great help value in determining the manner in church he led. In particular, I am interested in evaluating the way he led people. Taylor as leader is also a legacy worth considering and assessing, as we will do later in this chapter. First of all, we will go a bit more deeply into understanding, assessing and evaluating Hudson Taylor’s spirituality as it has been recorded for us.

**Spirituality**

**OVERVIEW**

The spirituality review and assessment portion of this research will take on the following textures. First, I give a descriptive overview with biographical examples of some of the basic characteristics of Taylor’s spirituality. There are six different features which I will highlight
here. Subsequently, I will follow the procedure laid out by Hodge (2002:208) in assessing Taylor’s spirituality by first outlining the narrative framework from which Taylor’s experiences flowed. I will then look carefully at five of the six areas of strength spelled out in the interpretive and anthropological framework laid out Hodge’s (2002:209) spiritual assessment framework tool. Each of these areas will also be compared to some of the specific factors which relate to missionary spirituality according to Bosch in *A Spirituality for the Road* (1979).

**Description**

Taylor’s spirituality can be described in an abundance ways. Before doing an analysis of Taylor’s spirituality, it might prove helpful to simply describe some of the predominant factors of his spirituality. Discovering a helpful, universal taxonomy of the spirituality of any given is difficult, if not perhaps impossible. However, from a relatively superficial survey of Taylor’s biography and writings, I would summarize Taylor’s corresponding and unique spirituality in seven descriptive areas: biblical, Christ-centered, nomadic, obedient faith, habitual discipline, suffering and sacrifice and what is referred to in the biographical record as the “exchanged life” (Taylor 1998b:168). In describing each of these areas I add by way of forward that Taylor’s spirituality was deeply and profoundly shaped by the Bible. This will be made evident as we review the biographical material. In fact, the primary adjective to use in describing Taylor’s spirituality is *biblical*. While this is perhaps not a particularly helpful adjective in a descriptive sense, I do believe it
shapes the specifics described below, and gives something of a theological framework for understanding the nature of his spirituality.

**BIBLICAL**

“Many Christians say they believe the Bible, but they’re satisfied with living as though the Bible doesn’t exist” (Taylor, 1960:7). Perhaps the key factor to understanding the nature of Taylor’s spiritual understanding is in grasping his view of the Bible. The Bible was not a book which Hudson Taylor took to be merely analyzed. The Bible was a book to be believed. Taylor viewed the Bible to be useful in its entirety and not just portions. “No part can be neglected without loss” (Taylor, 1971:10). Taylor began early in his spiritual journey the practice of habitual Bible reading (Taylor, 2008:5). This custom continued throughout his entire life (Taylor, 1998b:496). Taylor was described by his successor (Dixon Hoste, 1861-1946) as a man who used the Scriptures as “the one and only standard for discipleship” (Taylor, 1998a:xviii). Taylor stood fast against the prevailing currents of the day and refused to join those who “gradually yielded to the deadening influences of conventional standards and practices taught and practiced around them” (Taylor, 1998a:xviii). This was primarily due to his uncompromising stance concerning Scriptural standard.

Taylor’s approach to the Bible and life was described in one of his articles as “spiritual science” (Taylor, 2008:13). While the exact nature of Taylor’s use of this phrase is not entirely clear, evidently Taylor believed in the eternal nature of God’s word and work. Theologically speaking, for Taylor, this meant that God is unchanging in principle
and in His interaction with His people throughout history. This belief manifested itself in prayer and in application of the Bible to life, ministry and personal spirituality. God is the “constant,” our response of obedience will lead to spiritual blessing and self-seeking will lead to spiritual failure (Taylor, 2008:29). From a very practical perspective, Taylor had a consistent practice of reading through the entire Bible every year, reading four to five chapters every day (Broomhall, 1983:436). The Bible was perhaps the key influence which fed his faith, and ultimately his spirituality.

Taylor’s character was exemplary and he was well thought of by those around him. Kane (1984:77) quotes CIM worker Arthur Glasser on Taylor’s character as he perceived it, “He was ambitious without being proud. . . . He was biblical without being bigoted. . . . He was Catholic without being superficial. . . . He was charismatic without being selfish.” Based on the bibliographic evidence available, this seems to be an accurate summation.

CHRIST-CENTERED

It is clear that Hudson Taylor’s spirituality is uncompromisingly Christ centered. Taylor sees the knowledge of God as “glorious reality” (Taylor, 2008:123). He believed that the great purpose of God and God’s dealings with His people is fulfilled in I Corinthians 15:28 (“That God may be all in all”) (Taylor, 1971:9). Much of Taylor’s interpretation of the Old Testament was a clear Christological hermeneutic. His later writing and teaching on John 15 made Christ the essence of the entire plant and its surroundings (Taylor, 1998b:172). Taylor spoke
and wrote much of the Glory of God, but inevitably he would exalt Jesus to his hearers (and his readers) as the ‘brightness of His glory.’ He saw the glory and image of God in the face of Christ, and the love of God demonstrated in the cross of Christ. It is the Christian’s duty and privilege to respond to Him with love and sacrifice and service, thus giving glory to God (Taylor, 2008:72). His Christology was biblically orthodox and central to understanding his spirituality.

More will be said on this subject below, when considering Taylor’s embrace of suffering and sacrifice, but the practical spirituality of the cross is directly related to the Christ-centeredness of his spirituality. Bosch (1979:82) asks the question “will the world believe unless they can recognize the marks of the cross on us?” We see these marks on the life of Hudson Taylor from the beginning to the end.

**NOMADIC**

Missionary spirituality is nomadic in nature. Living in a droughty old house in Nangpo, just a few years into his first term, Taylor describes his living quarters (Broomhall, 1993: 30). “I have a distinct remembrance of tracing my initials on the snow which during the night had collected upon my coverlet in the large barn-like upper room.” Although he tried to make this dwelling more “home-like,” in that particular situation his self-confession was “nothing could be home”. Shortly after this, he was tempted to return to England to marry a young woman whom he had been courting for three years. Her father had forbidden the relationship, as he did not wish his daughter to live anywhere but England. He strongly considered this, but his decision
was of birthed of a missionary spirituality which brought him to the compulsion of staying at his distant post. “This has brought great spiritual dearth over me and I find I must not think even for her of leaving my work.” Soon thereafter, Taylor wrote to his sister, “When I think and talk of going home, I always get into a bad state of mind and do not find blessing connected with it…” (Broomhall, 1993:31).
OBEDIENT FAITH

Taylor’s faith was simple, direct, and authentic. It was also the foundation to his spirituality and the legacy of his work. Its authenticity was proven through his living a life of obedience to what he believed. Perhaps Taylor’s greatest spiritual crisis point came while he was struggling inwardly over the issue of whether to begin a mission which would send missionaries to inland China. There was much fear and struggle over this issue. The crisis came to a climax while he was on holiday at Brighton Beach. In Taylor’s own words, he concluded, “There the Lord conquered my unbelief, and I surrendered myself to God to do what He asked. The responsibility was His. As His servant, mine is to obey and follow Him” (Taylor, 2009:138). The idea of acting on belief was a strong impetus for Taylor, and was nonnegotiable. From the crisis point, Taylor’s understanding of faith developed from his understanding of the Scripture. He saw faith as “the substance of things hoped for,” which, for Taylor, made faith not “less than sight, but more. Sight only shows the outward form of things; faith gives the substance. You can rest on substance, feed on substance” (Taylor, 1998b:177). Faith was not an ambient, vague principle, but rather, for Taylor, faith was substantial enough to act upon.

Taylor’s understanding of faith rested on his understanding of God, and particularly the faithfulness of God. This was directly related to his understanding of the Scriptures as being verbally inspired (Taylor, 2008:95). When reading the biblical account of the building of the Tabernacle (Exodus 21-31), Taylor was convinced of what later became
his practice of utilizing the “apostolic plan” of not utilizing “ways and means,” but rather trusting completely in God for provision (Taylor, 1998b:53). Taylor was heavily influenced in his practice of faith by George Muller’s similar principle of faith and dependence only on God in the operation of Orphanages in Bristol, England (Taylor, 1998b:61). Taylor was convinced that even spiritual development among Christians, including the Chinese Christians he worked with so closely, was a matter of faith. “If our hearts are right, we may count upon the Holy Spirit’s working through us to bring others into deeper fellowship with God” (Taylor, 1998b:53). For Taylor, this meant “less solicitation for money” and would work as a universal principle for all Christian organizations to operate under (Taylor, 1998b:60). Obedient faith in the person, resulted in the development of a mission which operated on the same principle. For example, the characteristic of making no appeals for funds was a direct result of this spiritual value. “Each individual member must know that he or she was sent of God, and must be able to trust Him for supplies, grace, protection enablement for every emergency and daily bread. No other basis would be possible” (Taylor, 1998b:41). The CIM expected its members to follow Taylor’s example of obedient faith, particularly in the area of raising funds (China Inland Mission, 1903:1).

As a point of observation, while his faith and obedience worked together, it doesn’t seem that this hampered Taylor’s general disposition. His biographer tells of an incident while traveling in difficult circumstances through interior China. He was overheard singing and
praying, and giving thanks for food they did not yet have. When questioned about this, he replied: “It cannot be far away. Our Father knows we are hungry and will send breakfast soon: but you will have to wait and say your grace when it comes, while I shall be ready to begin at once!” Of course, just up the road they did find the sought after provisions (Taylor, 1998b:415). He was characterized by the singing of popular hymns of the day, particularly those made popular by the Keswick movement (Wigram, 2007:58). Joy was a result of Taylor’s obedience. Consistently in all biographical and autobiographical works, Taylor is characterized by winsomeness mixed with obedient faith.

HABITUAL DISCIPLINE

While Taylor was assuredly bent on a spirituality that went beyond the mind and into the heart, Taylor also placed a high value on the disciplines of the Word, Prayer and community. The regular practice of the Word, prayer and community was key to Taylor’s understanding of spirituality. His practice of prayer and Bible reading was not sporadic and random, but rather, a daily, habitual discipline.

The opening sentences of his Bible study in the sixth and seventh chapters of Numbers, tell how the study itself came from a habit of regular reading of the Bible (Taylor, 2012:1). His systematic and habitual reading of the Bible led to passages of Scripture that could be considered obscure or nonessential. However, for Taylor there was nothing too obscure and no passage was nonessential, because of his habit of reading. It is recorded that in his seventy-first year of life he read the Bible completely through for the fortieth time in forty years (Taylor,
The Scripture not only had a deep influence on his life, but he made it his practice to be connected with all the Bible for all his life.

Even late in life, Taylor continued these spiritual habits or “disciplines.” Taylor’s understanding of the words of Jesus was the catalyst behind his practice. “Jesus said, ‘Come unto me and drink.’ Not, come and take a hasty draught; not, come and slightly alleviate, or for a short time remove one’s thirst. No! ‘drink’, or ‘be drinking’ constantly, habitually. . . . One coming, one drinking may refresh and comfort; but we are to be ever coming, ever drinking” (Taylor, 1998b:213). His biographer tells of his travel kit including a candle, matches and his Bible in four volumes. Even if other things were left behind, this was a non-negotiable. He would inevitably rise an hour before dawn and light his candle to read and pray (Taylor, 1998b:415-416).

The purpose of this research is to consider spirituality on a more ubiquitous level, versus looking at the specific merits of spiritual disciplines. However, later in this paper, a more thorough consideration will be given to the specific disciplines which Taylor regularly practiced and the important affect these practices had on his spiritual experience.

SUFFERING AND SACRIFICE

It could be debated whether “suffering” is considered a practical element of spirituality in the same way that prayer or Bible reading or community would be considered as such. However, I contend that suffering is an integral part of Christian spirituality, and particularly biblical spirituality. Unlike the Buddhist spirituality of deliverance from suffering (Borchert, 1994:85), biblical spirituality will actually embrace
suffering, at times even as a means of grace (Williams, 2003:22). The experience of suffering coupled with the individual's reaction to suffering should very much be considered a critical piece to a person's spiritual ethos, and this is particularly true in the case of Hudson Taylor. Taylor's attitude and perspective on suffering and hardship was unusual. He had a spirituality which moved toward suffering and need, rather than toward comfort and ease. It was not a banal form of neo-asceticism, but rather a true spirituality which came from his understanding of the Scriptures. This tendency to not shy away from difficulty began during the early days of his medical apprenticeship, making the choice to live in the simplest and most economical manner as possible, even giving up a soft mattress for hard boards in order to “prepare for the rigors of China” (Taylor, 1998a:129). When living in London he chose to live four miles away from the hospital where he worked, and walk to and from home, rather than someplace closer or to take a carriage (Taylor, 2011:31). With this attitude, later “Missionary hardship” was then perhaps not as emotionally draining as it could have been. “To diminish one’s comforts” was of smaller account than the necessity to “diminish one’s work” (Taylor, 1998b:182). During the later years of Taylor’s life, suffering was a constant reality, and the choice was not a necessary one. The choice was, in a sense, made for him. Yet, his disposition was generally positive in the midst of the suffering and the difficulties he face. He did not shy away from difficulties, but pressed into them with discernment and prayerfulness. Taylor also believed that suffering was an ordination of God and that it should be received from
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Him, as such (Taylor, 2010:15). His own testimony when faced with criticism and persecution from the Chinese, as well as from his own mission board was “deeper fellowship with the One who was despised and rejected of men” (Taylor, 2011:87-88). It would seem his theology of suffering was consistent with his choices regarding suffering and self-sacrifice. I believe this was not only an element of his leadership style, but also an integral factor of his spirituality.

In his description of “missionary spirituality,” Bosch (1979:79) speaks of Paul and of Jesus himself as living out a spirituality that was paradoxical. In the same way that Jesus died on a Cross of weakness and now lives by the power of God, we do the same in letting God’s power work through our weakness (I Corinthians 13:4). Hudson Taylor demonstrated a true understanding of his own weakness in comparison to God’s strength and this was how he worked. While many of the missionaries of Taylor’s day demonstrated something of what I would call a Messiah complex, there is little to no evidence that this was the case for Taylor. Taylor’s own testimony when given the opportunity to laud the praises of the successful work of the CIM was that “God must have been looking for someone small enough and weak enough for Him to use, so that all the glory might be His, and … He found me” (Taylor, 1998b:265). Shortly after that time, during a period of extensive illness which required him to be essentially bedridden in England, he stated “I believe that God has enabled me to do more for China during this long illness that I might have done if I’d been well. Much thought, much prayer and some writing…” (Taylor, 1998b:268). If indeed “weakness
is an authentic characteristic of the apostolic ministry” (Bosch, 1979:77), Taylor did demonstrate the true nature of a sacrificial apostolic spirituality.

**THE EXCHANGED LIFE**

Taylor consistently used the language of his spiritual roots (Wigram, 2007:52) Phrases like “perfected holiness,” “complete sanctification” and “perfect love” are common in biographical works, as well as Taylor’s own writing. This is standard for Victorian era Wesleyan and holiness theology (Wigram, 2007:53). There was an element of striving for holiness and “complete sanctification” evident in Taylor’s theology and spirituality, from even the early days of his journey. Yet, one of Taylor’s greatest contributions to Christian spirituality is the idea of the *exchanged life* and abiding in Christ. In a letter to his sister Amelia in 1869 Taylor writes of this at length. “Here, I feel, is the secret: not asking how I am to get sap out of the vine into myself, but remembering that Jesus is the Vine...(let us) rejoice in being ourselves in Him - one with Him and consequently all His fulness” (Taylor, 1998b: 172). Taylor’s understanding of the principle of abiding, as Jesus taught in John 15, became a hallmark teaching throughout his missionary career. This was a key teaching he shared with churches and with CIM missionaries. While the CIM remains Taylor’s missiological legacy, it could be argued that his unique and (for the Victorian religious climate) ground breaking understanding of abiding in Christ and the *exchanged life* is his spiritual legacy.
It is of interest to note that while Taylor was consistent in teaching and attempting to live out “the exchanged life” for the rest of days, it does appear that there was always some tension between his strong understanding of “abiding in Christ” and resting in God and his rooted Wesleyan tradition of striving for perfection of holiness and sinlessness. While his primary biographer (his granddaughter, Mrs. Howard Taylor) tends to avoid incidents with negative implications, even she mentions this struggle on several occasions. “Were it not recorded in his own words,² it would be difficult to believe, certainly impossible to imagine, such conflict, suffering, almost despair in spiritual things in one who had long and truly known the Lord” (Taylor, 1998b:170). Taylor’s spirituality was marked by the tension of his activist and pacifist tendencies, and the resulting personal struggle.

**Analysis**

**ASSESSMENT METHODOLOGY**

The limitations associated with assessing and analyzing the spirituality of an historical figure are profound and leave much room or interpretative and personal bias. My aim here will be a qualitative description based on the historical record available. The assessment challenge is avoiding the dangers of prescriptive personal bias and poor or inaccurate historical hermeneutics. Description of individual or corporate spirituality also has its own set of complications and limitations. The nature of spiritual assessment brings with it an entirely new set of complexities. I found research to be sparse in the area of spiritual as-

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² Of which the author fails to mention the specifics.
assessment, outside of the health care field. Assessment tools are difficult to attain, save those developed specifically for health care workers, and even these seem to be early in the development process. Hodge (2001:203) laments the lack of spiritual assessment tools and training for those who are in the field of social work, and has thus developed an assessment framework, which I believe, with some modification, can be helpful for the purposes of this research.

Hodge (2001:204) cites Carroll with a helpful differentiation between religion and spirituality which goes beyond the typical modern banalities. He states that religion “flows from spirituality and expresses an internal subjective reality, corporately, in particular institutionalized forms, rituals, beliefs, and practices” while spirituality “is defined as a relationship with God, or whatever is held to be the Ultimate ... that fosters a sense of meaning, purpose, and mission in life” (Hodge, 2001:204). In the modern era of secular discourse, there seems to be an importance in differentiating between “religion” and “spirituality,” history has not always made such differentiation (Zinnbauer et al. 2013:550). In Taylor’s day society was much less secularized. Spirituality and religious activities were more intricately tied together. Therefore, measurement of religious activity may produce a somewhat accurate assessment, but even this will not tell all. The idea that an individual’s spirituality will produce transformative results in a person’s life and work is an important concept when thinking about assessment, in terms of finding something that can be measured. Spiritual assessment is difficult in that measuring growth in spirituality is nothing like mea-
suring the physical growth of a child or the length of one’s hair. Spiritual assessment must take an entirely different plane.

Another difficulty of this affair of assessment is that fact that I am making an attempt to appraise an historical figure. There are inherit difficulties and complexities with this process, which I will go into more detail about later. Suffice to say at this point that the assessment of Taylor’s spirituality which I am about to make is qualitative in nature and is potentially missing important elements lost in the tides of years and biographies.

In developing a framework for qualitative spiritual assessment for health care and social workers, Hodge (2001:206) uses an narrative approach, which does blend well with the purposes of this research, thus I am designing Taylor’s spiritual assessment using Hodge’s framework. Hodge leans heavily on Pruyser’s (1976:56) “pastoral diagnosis” in developing assessment questions to create a framework for both a spiritual narrative and a “spiritual anthropology” (Hodge, 2001:206). This begins with a narrative review of spiritual practices in the family and religious tradition. Hodge (2001:207) cites Strickland in arguing that much “information is stored and organized narratively in the mind.” This potentially works for our purposes, in that this research is concerned with Taylor’s narrative form an historical perspective. Therefore, we will review Taylor’s life to determine how he might have answered the questions posed in Hodge’s (2001:208) interpretive framework in assessing spirituality. Hodge (2001:210) takes a perspective of assessing the “spiritual strengths” of the client, and for
the assessor to make a strong attempt to not impose personal values on the assessee and provides a framework for a qualitative, rather than a quantitative assessment, with the end result being a description of the client’s spiritual characteristics from a holistically transformative perspective. This is what I am going to attempt to accomplish with Taylor. Later, we will discuss the limitations of this approach, while comparing Taylor’s spiritual assessment with the assessment of his leadership using Kouzes & Posner’s (2002) tool.

The initial assessment phase, or “taking a spiritual history” (Hodge, 2001:205) is the process of determining the spiritual narrative of the one being assessed. This would normally involve interaction, dialogue and a “co-exploration of the consumer’s spiritual and religious beliefs” (Hodge, 2001:205). For the purposes of this research, we will be determining Taylor’s spiritual narrative through the historical and biographical record available to us. The weaknesses of this method have been noted, and will be expanded on later. However, I do believe there is sufficient historical and bibliographical data to build an adequate spiritual narrative for Taylor.

Hodges has six different areas of interpretive assessment, which will be used to attempt an assessment on Taylor’s spirituality (Hodge, 2001:208). Each will be described in more detail. However, I will note here that I’ll only be using five of these areas for Taylor’s assessment. The sixth area is dealing with the present tense state of the person’s spiritual cognition, and would be irrelevant, and frankly impossible to determine, for the assessment of an historical figure. Again, to be clear,
Hodge’s assessment framework, while helpful at many levels, is intended to be used for the purpose of determining the spiritual strengths of clients in the field of social work (Hodge, 2001:210). I am perhaps pulling some of his work out of the context for which it was intended in this case. However, due to the lack of other research and tools for this kind of spiritual assessment and evaluation (Hodge, 2001:209), I will use his suggested framework, albeit slightly modified and adjusted for this context. For the purpose of bringing some contextual balance to the assessment, I will also be comparing both Taylor’s personal narrative, as well as the interpretive and anthropological assessment framework to some of the main points of missionary spirituality as described by Bosch in *A Spirituality for the Road* (1979). I believe Bosch brings out some important distinctions regarding the specific context of Taylor’s vocational spirituality, thus I am including his thoughts in the qualitative evaluation.
NARRATIVE FRAMEWORK

The beginning piece of Hodge’s (2001:207) assessment framework is the “personal narrative.” One of the cautions he gives when dealing with people is the fact that spirituality is often an intensely private and sensitive area (Hodge, 2001:207). The strength of determining a spiritual narrative from an individual in history is the fact that this narrative is recorded for us, and can be ascertained without fear of embarrassing or shaming the individual. As I’ve already determined, the difficulty is in determining what is accurate and what makes up our own assumptions. Sheldrake (1998:108) states that “a value-free history is not possible.” The nature of determining an accurate historical narrative, free of the evolution of modern and cultural values, assumption and interpretations is difficult, if not impossible. “Facts and values are intimately linked together” (Sheldrake, 1991:108) and the determination of Taylor’s spiritual narrative will, of course, reflect this. Sheldrake (1991:18) also states that “historical accounts necessarily produce a refined, edited and interpreted version of ‘what happened’.” It will be fuseless and even foolish to try and avoid or, worse, ignore this reality. The challenge is assessing Taylor’s values, actions and intellection as he viewed and related to the world, and particularly to his world. (le Roux, 1993:41). Hodge (2001:207) defines the role of the worker who is taking the spiritual history in person as one who is going to be an empathetic and attentive listener. I would apply those qualities to one who is
taking an historical spiritual history, as well. We should attentively and even empathetically listen to the text and hear the subject in the subject’s setting and context, as much as possible. I suppose this takes a bit of creative imagination. However, I would say that this is not out of place.

**FAMILY HISTORY AND BACKGROUND**

Taylor’s upbringing was in a Methodist household of mid-nineteenth century England (Taylor, 1998a:5). This meant he was well educated and learned to read at an early age, and included being versed in Hebrew (Taylor, 1998a:36). The discipline of daily Bible reading and weekly attendance at worship services were part and parcel with his upbringing (Taylor, 1998a:41). His mother and father were both faithful and disciplined in their work and their religion. The discipline demonstrated and required by his parents were surely key influences to discipline in personal spirituality later in his life. The household was required to spend one half hour per day “alone with God” (Taylor, 1998a:49), and thus prayer, solitude and discipline were key factors in Taylor’s upbringing from a small child. It was also during these early years that Taylor’s missionary zeal was formed. This was also due primarily to the influence and interest of his parents (Taylor, 1998a:52). The discipline and nurture of Taylor’s parents was, thus, a key influencing factor for his later spirituality of discipline and obedience (Taylor, 1998a:54). While it seems that his parents (particularly his father) may have been unduly strict with the Taylor children (Taylor, 1998a:54), there seems to have been a balance with the love and generosity of their
mother, and both Taylor and his sister were grateful for this later in life (Taylor, 1998a:57). The habits of Bible study and prayer were indeed trained into him form childhood (Taylor, 1998a:63). Prior to having what would be called in Evangelical talk a “conversion experience,” he wrote that “religious duties” had become “irksome” and that he set great value on “things of the world’ (Taylor, 1998a:64). It seems that the indicator that he was coming off the proverbial spiritual rails lay not only in whether or not spiritual habits were practiced, but whether they were practiced with some element of joy and satisfaction. It is recorded that during this period of his life he embraced some of the modernistic skepticism of the day. After his conversion he wrote that he was oddly “thankful for this time of skepticism. The inconsistencies of Christian people who while professing to believe the Bible were yet content to live just as they would if there were no such book, had been one of the strongest arguments of my skeptical companions; and I frequently felt at that time, and said, that if I pretend to believe the Bible I would at any rate attempt to live by it, putting it fairly to the test, and if it failed to prove true and reliable, would throw it overboard all together” (Taylor, 1998a:66). As the posthumously acclaimed Father of Faith Missions, I believe his unmoving, practical faith in the Christian Scriptures, the promises of God and the faithfulness of God found its roots through this period of his life.

TRADITION

Taylor's theological moorings were also critical in the understanding of his unique spirituality. It's already been stated that he grew
up in a Methodist environment (Taylor, 1998a:5). It seems that his theology, even late into his adult years, was influenced by some of the current theologies of the day. Properly understood, theology does indeed “embrace, inform and sustain spirituality” (McGrath, 1999:27). Therefore it will be beneficial to understand, at least generally, influencing theological traditions.

Early in the development of the China Inland Mission, Taylor and his companions were deeply influenced by pre-Keswick convention holiness teaching (Taylor, 1998b:164). This dealt primarily in the area of sanctification, and came out of a strong Wesleyan/Armenian tradition. It is difficult, and probably not helpful, to attempt categorization of Taylor into a particular theological “camp.” While his Wesleyan roots were often clear and evident, Taylor held to a strong belief and understanding of the sovereign will of God, particularly as related to his personal and practical theology of suffering (Taylor, 2011:104).

The Wesleyan ideas of a “second blessing”, “entire consecration” and even “perfectionism” were very much present in the biographical writings (Taylor, 1998b:165) and autobiographical work, as well (Taylor, 2011:16). It is difficult to say entirely whether this was the bias of biographers or of Taylor himself. However, his written material about the Nazarite vow in Numbers 6 reflects his use of some of this terminology (Taylor, 2012:2). While this was a popular evangelical teaching in the late Nineteenth and early Twentieth centuries, it is unclear how closely Taylor embraced this, particularly later in life. His biography contains contradictions regarding this, even within the same chapter.
The simplest and most blatant example being in the application of the teachings of a “Higher Life” teacher connected with the mission in 1870. At that time, Taylor wrote of being “completely satisfied” and “never thirsting again” (Taylor, 1998b:208), seeming to imply that this was a once-for-all experience. It seems that he adjusted his thinking on this about a year later in stating “that where many of us err in leaving our drinking in the past, while our thirst continues present. What we need is to be drinking” (Taylor, 1998b:213). As is true with all, Taylor’s theology and spiritual practice evolved and matured through years and experience. It is important to note, however, that this “maturity” did not lessen his spiritual fervency or vitality. If nothing else, it seems this increased in his experience over the years, rather than decreased. Thus the enduring quality of Taylor’s living and vibrant spirituality is well worth consideration.

AFFECT OF SPIRITUAL UPBRINGING

Hodge’s (2001:208) assessment framework has an assessment goal of understanding the client’s spiritual narrative. The final portion of this section is to ascertain the ways which the client’s story has or is having real affect on life up to this point in the journey. Obviously this is not possible for our consideration of an historical figure who is in the past. However, I do believe that we can look at the ways, and to come extent have already looked at the ways, in which Taylor’s spiritual experience in his childhood home connect with the narrative of the rest of his life and work. The connections are actually somewhat clear and straightforward.
A close, somewhat rigid, loving, Methodist family which highly esteemed the reading and application of the Scriptures seems to be Taylor’s greatest childhood experience. In the consideration and evaluation of Taylor’s spiritual biography, it seems that the spiritual habits which were instilled in him as a child and which he continued to practice throughout his life were central to his spiritual experience. Biographical evidence shows that this childhood influence was a constant factor throughout Taylor’s life and these childhood practices strongly shaped his spiritual discipline as an adult. Prior to the famed “Brighton Beach” experience, Taylor attended church, in spite of not being able to bear “the thought of the thousand or more Christian people in that church enjoying their own security while China’s millions were dying without Christ” (Broomhall, 1983:436). He practiced these disciplines throughout his life.

**INTERPRETIVE/ANTHROPOLOGICAL ASSESSMENT FRAMEWORK**

Hodge (2001:208) seems to hold to Schneider’s (1993:14-15) well-articulated view of using anthropological approach to research and assessing spirituality. As far as approach is concerned, her earlier work seems to me to have a strong anthropological bias. However, recent in recent publications Schneiders has called for a more integrated approach to spirituality, utilizing the historical, theological and the anthropological, and calling for their integration (Holder, 2010:28-29). Her work gives us seminal help and broader context for understanding spirituality. Thus Hodge’s (2001) work, and his subsequent framework have good credence as a helpful tool for assessment. Taking a predomi-
nately anthropological approach to the assessment, Hodge (2001:208) questions to the patients in six areas, of which we will consider five, as the sixth is irrelevant for the scope of this research. We will first consider the affect Taylor’s spirituality had on his outlook and life, followed by a look at the spiritual behavior he consistently practiced. At that point, we will consider his spiritual cognition, which tells us how he meaningfully related to his circumstances in general, and his trials in particular in terms with his spirituality. The final two areas we will consider here have to do with communion, that is, his actual day to day experience of the presence and leading of God, as well as his conscience. In other words, how spirituality and the Scriptures impacted his understanding of right and wrong. All of this is laid out quite clearly by Hodge (2002:209-211)

**AFFECT**

The first area of interpretive spiritual assessment is the consideration of the affect of spirituality on the individual. We will attempt to review the scope of Taylor’s biography to see what kind of specific affects his spirituality had on the way he experienced life. What role did his spirituality have in his experience of pleasure as well as his coping with pain? How did his spirituality provide hope and affect the way Taylor looked at the future (Hodge, 2001:208)?

The difficulties Taylor faced in his lifetime are probably difficult for the modern, western mind to comprehend. However there was an interconnectedness between his facing difficulties, as well as joys, in life which can be directly connected to the way Taylor related to the Divine.
When he was a young man, and continuing to when he was a young missionary, Taylor practiced a somewhat cataphatic spirituality in the sense that he related to God in a personal and comprehensible manner, particularly in his personal life and experience. His relationships, his call to China and even the practicalities of his prayer life were directly related to his sense of the nearness of God. This sense of God’s nearness could be considered the foundation of the faith-based principles of Taylor and the CIM. Quoting from and early version of the CIM’s Principles and Practices document, Broomhall (1981:334) notes that all members of the China Inland Mission were required to put their faith and expectations in God. “The Mission might fail them, or it might cease to exist; but if they put their trust in Him He will never fail or disappoint them.” Trusting in God rather than the mission was a spiritual principle of the CIM, which was most likely formulated during Taylor’s experience with his first sending organization, the Chinese Evangelization Society (CES). On Taylor’s initial journey to China with this organization, there were many promises of finance and support which remained unfulfilled. Taylor learned through this experience that he could not depend on the CES as a society to keep the promises they had made, and this cause him quite a bit of consternation during his first term, as he had no confidence in the mission board (Broomhall, 1982:346) and even came to the point of doubting whether the ill-managed mission would be able to continue its existence (Broomhall, 1982:365). However a relatively obscure young couple, with the iconically undistinguished name of John and Mary Jones, sailed for China
with the CES in 1856. They went without having any guarantee of support and knowing that the mission would provide aid only as funds allowed. Their influence on Taylor, and later on the CIM was unknowingly profound, significantly shaped Taylor’s “spiritual personality” (Broomhall, 1982:347). In these early and formative years, Taylor’s understanding of faith was in a developing stage, and his understanding of the presence of God has was much about God’s nearness. In a letter to the CES stating the difficult financial facts he was finding himself in, and pleading with the mission for help, he stated, “were it not that I find the Word of God increasingly precious, and feel He is with me, I don’t know what I should do” (Broomhall, 1982:196). This was Taylor’s spiritual experience, at least in a general sense, while working as a young missionary, and his biography shows he continued to practice this kind relationship with God. He related to the nearness of God in the middle of his difficulties and struggles, and experienced a growing trust in God and his presence.

Taylor did struggle with bouts of depression at various times in his life. While these were clearly times of spiritual struggle and conflict for him, he continuously went back to the behaviors and habits he had developed from his youth (which will be discussed in the next section). As he experienced these times of suffering and difficulty, he seemed to embrace a more apophatic spirituality which did not require him to completely understand the reality around him, nor even require the feeling of the presence of God in order to relate to God. The most dramatic example of this being his response to the difficulties the CIM
faced in Taylor’s later years during the Boxer uprising and the accompanying anti-foreigner sentiment among the Chinese. Missionaries and national workers were in grave danger. Taylor would repeatedly sing the same hymn *Jesus I am Resting, Resting* every evening. In fact, when a “bundle of letters” arrived which made implicit the dangers facing CIM workers and colleagues, Taylor began to whistle the tune of his oft repeated hymn. Taylor’s coworker asked “‘How can you whistle, with such danger impending on the brethren?’ ‘Suppose,’ he replied, ‘I was to sit down here and burden my heart with all these things; that would not help them and it would unfit me for the work I have to do. I just have to roll the burden on the Lord” (Broomhall, 1988:107). After returning to England and hearing the news of the Boxers and the destruction they were causing in China, hundreds of Chinese Christians massacred, riots and the invasion of their own mission stations, Taylor’s health broke down. He was physically, emotionally and spiritually spent. It was at this point he spoke the oft quoted words “I can not read, I can not think, I can not even pray; but I can trust” (Taylor, 1998b:587).

These events seem to point quite clearly to the fact that Taylor related to the Divine in every circumstance he faced throughout his lifetime. Faith in God was an ultimate value for him, and was the primary way maneuvered through both the joys and the difficulties of life. It seems Taylor had a balance of both cataphatic and apophatic spiritual experience throughout his life, and the affect was a strong faith in God as a good provider, even when his experience might tell him oth-
erwise. Bosch (1979:20), in describing Paul’s apostolic missionary spirituality, notes that the apostle was not an “all in one” spiritual package. Neither was Taylor. His spirituality had affect on his life through all of his years and was growing, forming and developing through the entire time. It was never fixed; never stagnant; never finished. According to Hodge’s (Hodge, 2001:208) Framework for Spiritual Assessment, Taylor’s spirituality and relationship with the Ultimate would be shown to have a great affect on the way he experienced pleasure, pain and suffering. The affect Taylor’s spirituality had on the rest of his life experienced should be view as a “spiritual strength” according to Hodge (2001:212).

**BEHAVIOR**

The second area of assessment according to Hodge’s (2001:208) framework deals with particular spiritual behaviors. This is where religiosity and spirituality intersect (Hodge, 2001:204). Here we will consider some of the practices and rituals which consummated Taylor’s life and connection with God. With what sort of faith-based community was Taylor regularly involved? What were the spiritual habits and practices of Hudson Taylor? As previously noted, the biographical data reveals at least three spiritual disciplines which he was in the habit of practicing, consistent through his lifetime. These include daily reading of the Bible, prayer and the attendance of weekly worship services. I am also adding the to this list the spiritual discipline of simplicity, as we will see that this was a frequent practice and, even, habitual behavior for Taylor throughout his life.
Prayer

Hodge’s (2001:208) assessment framework asks questions about “particular spiritual rituals or practices” which assist the subject through the hardships and difficulties of life. This covers the ground that much contemporary literature and teaching on spirituality is already covering. Spiritual disciplines and spiritual practice is the subject of much popular Christian literature, which I find refreshing. The move from method and strategy being the primary focus element to a taking on a more holistic, spiritual, and transformative approach to mission and ministry makes me much more comfortable with the results (Creps, 2006:14). Prayer and Bible reading are legacies of the CIM and Taylor, himself, in the areas of both popular devotional, as well as leadership literature. “In nothing should a leader be ahead of his followers more than in the realm of prayer” is the statement of one of Taylor’s successors (Sanders, 1975:75). Taylor’s immediate successor and co-worker D.E. Hoste (1987:15) made much of using the practice of fasting as a means for spending more time praying. He states, “If our vision of the unseen and eternal is to be kept bright and true, how important it is that we be found faithful in our daily personal communion with the Lord Himself through earnest prayer…” I believe this heritage points us back to Taylor and his personal emphasis and example of the habitual practice of prayer and Bible reading.

It is true that Taylor’s Methodist tradition and even his later teaching on the “exchanged life” (Taylor, 1998b:172) carried with it a strong experiential spirituality, Taylor’s life was characterized by habit
and spiritual pattern, without concern for what he may or may not have been experiencing. The CIM itself was formed from “months of earnest prayer and not a few abortive efforts” which “resulted in a deep conviction that a special agency was essential for the evangelisation of Inland China.” Taylor, 2009:Kindle Locations 1793-1794). The now somewhat famous, if not slightly archetypal, saying attributed to Taylor’s son, “These 40 years have not seen the sun rise in China without my father kneeling in Prayer” most likely was the truth. His biographer, as well as those who spent time with Taylor during his travels testify to the regular early morning time that he would spend in the Word and prayer.

This seemed to be a habit that he acquired as a young person and never ceased practicing until his death. Taylor’s self-discipline which was so evident in his work (Taylor, 1998b:16-17) was also evident in his spiritual life as well. When difficulties, questions or the need for guidance and direction would arise, Taylor’s first, and often only, response was to “pray in faith” (Broomhall, 1982:367). Taylor’s habit of prayer was not just a daily ritual but was also extremely practical. Throughout his biography there are examples of ways that he prayed in faith for specific outcomes. A moving example of this was when the mission came to a place of adding 100 new workers in 1886. Up to that point, even though he knew this to be a goal, he waited to pray until “the mission was ready,” at which point he prayed and quite boldly said, “We are fully expecting at least 100 fresh labourers to arrive in Chine in 1887. I am happy to think that God is very likely to rebuke our small faith by sending many more than the (hundred) ... the field is opening up most won-
derfully” (Broomhall, 1988:427). Of course, 600 candidates offered to go to China with the CIM that year. Five sixths of them were turned down and 100 were sent, the final group departing after Taylor had spent two days in prayer, because “one day was not enough” (Taylor, 1998b:432).

While prayer was an obvious and important element in Taylor’s spiritual practice, it is evident that he was also firmly rooted in the realities of everyday life, and the difficulties which faced in leading the CIM through some harrowingly complicated and onerous seasons. Taylor used prayer as a tool for grounding in the Ultimate and not escape from the inevitable. Taylor did not practice a “Pilgrims Progress type of spirituality” (Bosch, 1979:13) which moved him away from the realities of life and into a kind of surreal, nebulous, spiritualized state of mind. Bosch (1979:23) describes this kind of missionary spirituality as a contrast between Matthew 16:24 “If anyone would come after me, let him deny himself and take up his cross and follow me” and Matthew 11:28 “Come to me, all who labor and are heavy laden, and I will give you rest.” The spiritual rhythm of going into the world and coming out of the world was a crux of Taylor’s prayer life. Far from being an escapist from reality, his prayer life was the bedrock on which he faced his reality, which was, indeed, harsh, dangerous and, at times, heartbreaking.

**Bible**

As previously noted, Taylor had a daily habit of Bible reading (Broomhall, 1982:436). It seems this daily and annual practice assuredly shaped his faith and his spirituality. Taylor’s successor, D. E. Hoste
wrote in the forward of Taylor’s biography that Taylor had “accepted the Holy Scriptures as his rule of life” and that the New Testament was Taylor’s “one and only standard of discipleship.” (Taylor, 1998a:xx)

Habitual, daily reading of the Bible was a formative and essential discipline for his personal spirituality and for guidance into his life’s work.

Taylor’s spirituality was shaped by the Christian Scriptures, as is clearly indicated by the record we have of his spiritual journey. The interesting pattern to Taylor’s habit is that it was not simply a matter of random picking and choosing portions of the Bible which he liked or which proved for easy interpretation. He had the practice of reading a certain number of chapters every day, which led to the Bible being read through every year in its entirety (Broomhall, 1929:198) This meant that Taylor was familiar with all of the Scriptures, including what might be considered obscurities in the Old Testament. I believe this led to deeper though about some of these lessor known passages, which may have been precursor to him choosing more obscure Scriptures like the Song of Solomon and the Nazarite vow for further study, development and explanation (Taylor, 2010:10). His personal writing, letters and journal entries were full of the portions of the Bible he was currently reading at the time of writing. This kind of Bible saturation was instrumental and evident in Taylor’s life and work, and this particular habit carried with it a formative, shaping and, even, a transformative quality in not only Taylor’s spirituality, but also in his thinking, speech and actions (Broomhall 1929:199).
According to Taylor the formation of the CIM was, in fact, birthed from prolonged time reading or “feasting” on the Bible. He states in his autobiography, “In the study of that Divine Word I learned that, to obtain successful labourers, not elaborate appeals for help, but, first, earnest prayer to GOD to thrust forth labourers, and, second, the deepening of the spiritual life of the church, so that men should be unable to stay at home, were what was needed. I saw that the Apostolic plan was not to raise ways and means, but to go and do the work, trusting in His sure Word who has said, ‘Seek ye first the Kingdom of GOD and His righteousness, and all these things shall be added unto you.’” (Taylor, 2009:Kindle Locations 1783-1787). Regular and habitual Bible reading was essential for Taylor and essential not only for the formation of a soul, but also for the formation of the mission. The China Inland Mission was birthed from the seed of the Bible deeply implanted in the heart of man. This seems significant.

Regular and habitual Bible reading is a spiritual habit which can shape personal spirituality in profound and transformative ways (Broomhall 1929:198). While we do not know the specific manner in which Taylor read the Scriptures, we do know that he read them thoroughly, habitually and with affect. He was not the man of James 1 who looks at himself in the mirror and goes away unchanged, but he was a “doer of the Word”. He believed what he read and practiced what he believed. This made his spirituality not only highly devotional, but also intensely practical. He took the Bible at face value in an almost naive
way. However, his naivety is probably what set him apart from most spiritual leaders as a man of faith.

Leadership Assessment
According to Kouzes and Posner

Five Practices and Ten Commitments of Exemplary Leadership

- Model the Way
  - Clarify Personal Values
  - Align Actions with Values

- Inspire a Shared Vision
  - Imagine the Possibilities
  - Enlist Others to vision through shared Aspirations

- Challenge the Process
  - Seek ways to Change, Grow and Improve
  - Experiment and Take Risks

- Enable Others to Act
  - Foster Collaboration by Promoting Goals and building Trust
  - Strengthen Others by Sharing Power

- Encourage the Heart
  - Recognize Contributions by Showing Appreciation
  - Celebrate Values by Creating a Spirit of Community
Attendence of Public Worship

Taylor was in the habit of attending multiple weekly church meetings, from the time being a child. As seen in the family background of the narrative framework portion of this assessment, church attendance was already a habit. During his young adult years, we have evidence of this continuing. During an emotional struggle which involved choosing a young woman with whom he was deeply in love and the prospect of going to China, the crisis point for him involved the habit of attending a worship service. He was at the apex of this emotional struggle, and was tempted to avoid Christian fellowship so that he could indulge in a bit of self pity. In the end he chose to attend the worship service and recorded in his journal “But, thank God, the way of duty is the way of safety. I went to the Meeting after all, as miserable as could be; but did not come away so. One hymn quite cut me to the heart. I was thankful that prayer followed, for I could not keep back the tears. But the load was lighter.” (Taylor, 1998a:124). Duty as the way of safety was a clear pattern throughout Taylor’s life.

While on the way to China, it seems that the inclusion of Sunday meetings seemed to be an essential factor for him. This included “prayers on the deck” and a “short lecture on Genesis 1.” Taylor recorded that he longed “for the salvation of the crew.” (Broomhall, 1982:107). He also began Sunday meetings in China, first with other expatriates, and later with the Chinese themselves. Church attendance seemed to be something of a measure of success and failure (Broomhall, 1982:207).
Taylor’s relationship with the church back in England took on an interesting dichotomy, after his return from the first expedition to China. While he clearly saw the importance of the church, and attendance to its meetings, he also found it troubling that the church had so little apparent concern for what was the deepest conviction of his heart: the people of China. It seems that the times when he spoke in a church, the sermons were pointed and direct, usually focusing on the state of the “millions whom we leave to perish.” (Taylor, 1998b:6). In his Retro-spect, Taylor recorded a time when he could not “bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony;” (Taylor, 2009:Kindle Locations 1812-1813). It seems that his time away from the Western experience of the church, had made him even more sensitive to the needs of the world in general and China in particular. Yet, attendance of services was a habit which we did continue to practice for the entirety of his life, and was a practice which he urged the Chinese people to practice even in his late years.

The practice of public worship does have some implication on personal spirituality, as it adds an element of community to one’s understanding of and relationship to God. Those who don’t practice public worship tend to stay focused on themselves, their own understanding of God, and their own experience with the Ultimate (Scharen, 2004:12-13). Public worship forces the individual have a human connection with spirituality. While it is true that there are many people
who probably equate the entirety of their spirituality with “church attendance” in a way that is unhealthy to their own spiritual identity, public worship is nevertheless an important piece to personal spiritual identity, and Taylor’s habit was one which shaped his understanding of God and God’s people.

**Simplicity**

I have serious doubts as to whether Taylor thought of simplicity as a spiritual discipline or behavior in the same sense he could have considered prayer and Bible reading a spiritual discipline or behavior. However, I would be remiss to note that the Historical and biographical evidence shows that Taylor did practice simplicity as a discipline. In his early years, much of this practice of simplicity was in “preparation for China” (Taylor, 1998a:127). Thus for his medical apprenticeship he chose to live in a portion of London that was affectionately called “DrainSide” because of its proximity to a storm/sewer drain. Naturally this was an area of the city known for cheap housing and poor people, and Taylor intentionally chose to leave there, in spite of the fact that he could have lived somewhere more fitting of his station in London society. He purposefully did not purchase a soft mattress for his bed, but instead tried to toughen himself for the rigors of China by sleeping with a thin mat on boards (Taylor, 1998a:129). In a letter to his mother, who was clearly concerned about her son’s self-imposed hardships, his propensity to do-with-less, penny-pinching ways is amusingly clear. “I take as much plain, substantial as I need but waste nothing on the luxuries...I have found some brown biscuits which are really as cheap as
bread, eighteen pence a stone, an much nicer. For breakfast I have biscuit and herring, which is cheaper than butter (three for a penny, and half a one is enough) with coffee ... I use no sugar but loaf (which I powder) and at fourpence, halfpenny a pound I find it is cheaper than the courser kind” (Taylor, 1998a:129). And thus he continues expositing how simply he can sustain himself and still have plenty. In spite of the fact that he claimed to be doing all of this simple living in preparation for China, it is clear that this simplicity also impacted his connection with God and practical spirituality. The simplicity he practiced in his youth continued to be a discipline and a habit in his later years. Even as an old man he lived simply, and required very little other than living essentials (Taylor, 1998b:476). He is quoted as saying in his later years after much suffering and hardship, “I never made a sacrifice” (Taylor, 1998b:126) and this could be disregarded as pretentious statement of an overly pious person. However, biographical evidence would indicate that this was, indeed, his reality. He did not consider hardship a sacrifice. I believe this is directly related to his lifelong practice of simplicity. This was his authentic person. Bosch (1979:54) speaks of a missionary spirituality that is authentic, in the sense that is neither self-assertive nor the practice of false self-denial. This seems to describe Taylor, and, once again, makes reference to Taylor’s concept of “the exchanged life”. This brings out the true self and allows Christ to be Christ in the individual. Bosch (1979:42) makes the point that missionaries are not to be disinfected, sterile, unaffected pipes through which the water of the Gospel flows. But, rather, mis-
missionaries are branches which absorb all of the nutrients that come from the root and the trunk of the vine. The fruit comes when the branch is so much a part of the vine that it’s completely affected by it. This was Taylor’s experience. His life-long practice of simplicity being one more way in which his true self, and his connection to Christ, was manifested.

Summary

These four behaviors seem to be the most significant ways which Taylor practiced and experienced spirituality. It is not entirely clear which other of the traditional or non-traditional spiritual disciplines he practiced during his lifetime. Evidence suggests that, more than likely, he did at various times practice the likes of solitude, silence and fasting. As a part of his commitment to the Bible, the discipline of study could very well have been a part of his practice, although probably not in a formalized sense. It seems clear that spirituality affected his behavior. The converse is also being true. His behavior did affect his spirituality, which poses the interesting causality question. Leaving the etiology for another time, it is right to note for the purposes of this research that if Taylor could have responded to questions posed by Hodge (2001:208) regarding spirituality and behavior, and in particular, “Are there particular spiritual rituals or practices that help you deal with life’s obstacles?”, the historical evidence gives us clear indication of this reality. In describing the Paul’s apostolic spirituality, Bosch (1979:74) also well describes Taylor in that he gave himself whole-heartedly as if every-
thing was dependent upon him, but cast all of his cares and concerns on Jesus as if everything depended upon Him.

COMMUNION

Because Hodge’s (2001:208) framework is geared for all faiths, the next area of assessment has to do with the person’s relationship with whatever is considered to be “the Ultimate.” For our purposes in this assessment, we will, of course, take a look at how Taylor experienced God from his Judeo-Christian context and perspective. How did God communicate to Taylor? Was there intimacy? How did Taylor experience his relationship with God? It is important in this area of assessment to discover ways that his relationship with God affected daily decision making and the way he processed and handled problems and difficulties. Spiritual integration is the aim of this particular assessment.

There are numerous examples throughout Taylor’s life which relate his experience of intimacy with God. The previously mentioned habits of Bible reading and prayer were not rote exercises for him. He experienced the presence of God often throughout his life. This was recorded in his journals and in his letters.

Taylor’s idea of sanctification and holiness was deeply connected with how he related to God. The incredibly diverse spiritual streams from Taylor’s background (Wigram, 1954:70), came together in what has become popularly known as Taylor’s Spiritual Secret. Taylor’s teaching on “the exchanged life” came to him through the influence of one of his medical patience, as well as a letter from a friend (Taylor,
In a long letter to his sister, Amelia in 1869 (Taylor, 1998b:173-177), Taylor explains quite clearly his understanding of faith as it related to his own spiritual experience. The imagery of John 15’s vine and branches as they relate to the biblical understanding of the mystical indwelling of Christ by His Spirit in believers became a living reality to Taylor, and was evidenced in his writing and speaking for the rest of his days. This is key teaching for Taylor’s later understanding of faith in the middle of difficulties, suffering and even persecution. As has been shown, prayer and Bible reading were habitual. However, these disciplines were also intimate and personal in Taylor’s experience, even into old age. As he stated in his *Retrospect* regarding these, “I have grown older since then, but not wiser. I am more than ever convinced that if we were to take the directions of our MASTER and the assurances He gave to His first disciples more fully as our guide, we should find them to be just as suited to our times as to those in which they were originally given.” (Taylor, 2009:Kindle Locations 168-170).

There is much evidence that Taylor experienced God in a highly intimate and personal manner. He often used language regarding his relationship with God that was affectionate and personal, and this was consistent throughout his lifetime. As a young man he refers to his times alone with God as “precious seasons” (Taylor, 1998a:97) and make expressions of worship in his letters such as “Oh the love of God, the goodness of my Father...” (Taylor, 1998a:149). These kinds of exultations and the intimacy they expressed were consistent throughout his life. After Taylor gave a brief address to a group in the United States
prior to a communion service, one observer wrote of Taylor “In all my twenty-five years’ ministry, I never saw anyone so moved at the thought of the love of God” (Taylor, 1998b:606).

The years between 1867 to 1870 were excruciatingly difficult for the CIM in its early stages of development and, for Taylor, on a personal level. China was in great upheaval, as its borders had opened to at least some extent. Anti-foreign sentiment, the danger of rioting and physical ailments and disease were dangers the members of this infant mission were facing. Some areas of China were facing so much unrest that the entire families had to stay inside, as it was unsafe to show their faces publicly, even in Chinese dress (Broomhall, 1985:238). This brought significant pressure and stress on the mission’s founder. The death of their first born daughter in 1867 and ultimately the death of Taylor’s wife Maria, along with their new born daughter Noel in 1870, were bookends to an extremely difficult time in every respect (Broomhall, 1985:451). However, it was during this time of unusual difficulty that Taylor made one of his most profound contributions to Christian Spirituality and expressed his new understanding of communion with God in both his writing, as well as in the way he lived his life. The popular work *Hudson Taylor’s Spiritual Secret* is still print today, and expresses this spiritual discovery in ways that even the modern reader can understand and relate. Theologically rooted in Weslyanism, Quakerism and the proceeding holiness teaching, much of which was coming out of North America (Wigram, 2007:53) through the means of various sources, Taylor began to embrace a peculiar form of this Holi-
ness teaching regarding sanctification to which he was uniquely identified. During a particularly hectic and difficult time (Taylor, 1998b: 169-170) Taylor came across reading material along with teaching from the Bible regarding a resting faith. He believed that Christ indwelling the believer supplies power and strength to live the Christian life, and to even to accomplish Christian ministry and work. Taylor took that to mean that Christ’s strength in us was enough and that when the believer brings in her own strength or his own power, that will actually diminish the work that God does in the person through Christ. He saw Christ as completely sufficient and enough for every need and every purpose in the life of the believer. He even carried the biblical metaphor of Jesus being the vine, and his follower being the branches (John 15:5) to an extra-biblical extreme. In a letter written to His sister, he said “Here, I feel is the secret: Not asking how I am to get the sap out of the vine into myself, but remembering that Jesus is the Vine - the root, stem branches, twigs leaves, flowers, fruit, all indeed. Aye, and far more, too! He is the soil and sunshine, air and rain - more than we can ask think or desire. Let us no then ant to get anything out of Him, but rejoice in being ourselves in Him - one with Him, and, consequently, with all His fullness.” (Taylor, 1998b:172). A short time after this understanding was crystalized in Taylor, and through his reading and greater understanding of the Bible came to “believe it now as a living reality” (Taylor, 1998b:173) one of his colleagues noted the drastic change in the way Taylor handled himself. “He was a joyous man now, a bright happy Christian. He had been a toiling, burdened one before,
with latterly not much rest of soul. It was resting in Jesus now, and let-
ting Him do the work - which makes all the difference. Whenever he
spoke at meetings, after that a new power seemed to flow from him,
and in the practical things of life a new peace possessed him. Troubles
did not worry him as before. He cast everything on God in a new way,
and gave more time to prayer. Instead of working late at night, he be-
gan to go to bed earlier, rising at five in the morning to give two hours
before the work of the day began to Bible study and prayer. Thus his
own soul was fed, and from him flowed the living waters to
others” (Taylor, 1998b:173). This change which overcame taylor at this
time of his life was not a short-lived affair. Biographical and autobi-
ographical evidence would indicate that this experience was what char-
acterized his understanding of God, his experience with God and his
spirituality from that point on.

Taylor’s experience of communion with God was intimate and
genuine. If Christian spirituality consists of the bringing together the-
ology, the Christian life and human experience (McGrath, 1999:19),
Taylor is an excellent example of this, particularly in his experienced
reality of communion with God. In spite of the many difficulties and
struggles he faced throughout his life, the historical record does indi-
cate that this was a consistent experience for him.

CONSCIENCE

Hodge (2001:208) uses the term “conscience” to describe the
piece of this framework which resolves how the subject determines per-
sonal values in terms of “right and wrong”. How does the subject’s spir-
Of Spirituality, Leadership and Hudson Taylor

Spirituality deal with the areas of guilt, sin and forgiveness? Attempt will be made here to ascertain this from the record we have of Taylor’s life. The challenge is determining this from the biographical and autobiographical material. As has been noted, the biographical literature we have on Taylor is largely hagiographical, and often avoids some of these issues, if it were to reflect poorly on Taylor himself. However, there are several incidents which occur in the range of Taylor’s life which may help us to determine and assess him in this area.

A point of observation, before looking closely at the specifics of the connections between Taylor’s spirituality and conscience. Matters of conscience, including its development in the individual with the anthropological, historical, sociological and spiritual components involved are well beyond the scope of this paper. Tradition tells us that Augustine’s conscience was stricken because he stole unripe pears from an orchard. In the modern era with digital rights and “free downloads”, ethical issues can be more complicated than this. Taylor’s historical period should be kept in mind when considering the issues of conscience and how his spirituality shaped his personal determination of right and wrong. Context and conscience will be at play in this section.

From his early days, spiritual coldness and lethargy were not tolerable for him. While most likely overstating the point a bit, one biographer said that, for Taylor, “times of spiritual lethargy and indifference were alarming. Deadness of soul was painful beyond endurance. He could not take backsliding easily.” (Taylor, 1998a:73). There seems to have been a moral or ethical sense in his understanding of this kind
of spiritual passivity. It was something he avoided, and, it seems, even encountered a sense guilt if this was his experience (Broomhall, 1982:144).

Taylor’s intense focus on the goal of the CIM was a matter of conscience. The clearly stated goal of the mission was “by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ by means of itinerant and localized work throughout the whole of the interior of China” (China Inland Mission, 2:1903). For Taylor, this was a moral and ethical issue, which compelled much of his action. Because of his work in translating the Bible into Chinese, he came to a particular and literal understanding of Scripture’s commands to evangelize (Broomhall, 1983:424), thus his conscience wouldn’t allow him to ignore people who didn’t know the love of God, especially in China. He prayed often that the church in England would have a deepened spirituality which would result in people “unable to stay at home, not to raise ways and means, but to go and do the work…” (Broomhall, 1983:426). After telling a well-to-do congregation in London of a somewhat emotionally startling experience of a group of Chinese fishermen who were too busy fishing to save a drowning man’s life, he turned the tables on his audience and said, “We condemn those heathen fishermen. We say they were guilty of the man’s death - because they could have so easily saved him, and did not do it. But what of the millions whom we leave to perish, and that eternally? What of the plain command: ‘Go ye into all the world and preach the Gospel to every creature?’” (Taylor, 1998b:6). In another sermon he made an appeal
based Christ’s claim of exclusivity in John 14, in which he said, “Do you believe that He and He alone is ‘the Way, the Truth and Life’ and that ‘no man cometh unto the Father but by Him’? If so, think of the condition of these unsaved souls, and examine yourself in the sight of God...” (Taylor, 1998b:7). Taylor clearly interpreted the Bible in such a way that its commands to “go”, and the need to evangelize people who had never heard the Christian Gospel, was an imperative and a non-option for him, and for others who professed Christianity, as well.

Taylor’s solicitude for the people of China had a counter apprehension which put him into a moral and ethical conundrum while he was in the process of starting the CIM in 1865. Clearly Taylor felt deeply about what he considered to be the spiritual plight of the Chinese, However, Taylor also believed strongly in the value of people, thus he had considerable unease over sending women, men children and families into the interior of China, knowing full well the dangers which awaited for them there. His struggle to begin the CIM was also a struggle of conscience. He was profoundly concerned about the people he may be putting into harms way, and having already spent seven year in China, he knew what he was asking these volunteers to do, as well as the risks he was asking him to take. This troubled him. Taylor recollected, “Suppose the workers were given to go to China? Trails will come; their faith may fail; would they not reproach you for bringing them into such a plight? Have you the ability to cope with such a painful situation ... Meanwhile, a million a month were dying in that land, dying without God. That was burned into my very soul.” (Taylor,
1998b:30). The reality of this struggle in his conscience is evidenced by
the lack of journal entries from April to June 1865, the time just prior
to the formation of the mission (Broomhall, 1983:425) and physical
symptoms of anxiety and stress like lack of sleep and even physical ill-
ness (Broomhall, 1983:432). This conflict of conscience ended when he
reconciled these two anxieties with faith and trust in God. Utilizing
Scripture and prayer, along with faith, his conscience was able to rec-
concile these seemingly irreconcilable issues by moving himself from a a
place of responsibility for ultimate outcomes. He found relief in the
conclusion that “all the responsibility was God’s, not his own” and at
that point made the now historic note in his Bible: “Prayed for 24 will-
ing skillful laborers, Brighton, June 25/65” (Broomhall, 1983:436).

The conclusion to be drawn from this is the fact that Taylor's
conscience was profoundly shaped by his spirituality, which has it’s
roots in the Christian Scriptures. From these incidents we see a clear
example of how right and wrong were determined by Taylor’s literal
hermeneutic and that the formation of the CIM, and the crystallization
of Taylor’s life work came to a sharp point as he struggled with his own
conscience using the weapons of the Bible and prayer. The physical or-
ganization of the CIM, and could be argued, today’s OMF, were a result
of the struggle and resulting faith of J. Hudson Taylor. This is no in-
significant matter.

INTUITION

Hodge (2001:208) calls the final piece of his assessment frame-
work “intuition”, and is probably the most vague and difficult to mea-
sure. He draws from the writings of Watchman Nee in defining this as “insights arrive at one’s conscious level directly, bypassing normal information processing channels.” To what extent does the subject experience spiritual “hunches”, premonitions, creative insights or flashes of understanding? I believe this can be evaluated in terms of Taylor’s spiritualistic hermeneutic, as well as his understanding of calling and his understanding of the reception of Divine guidance.

**Biblical Interpretation**

Taylor rooted his spirituality solidly in the Christian Scriptures. However, it has been observed that Taylor also followed a spiritualistic understanding and interpretation of the Scriptures, which would often go beyond standard hermeneutics. Wigram (2007:50) points out that Taylor “often left the historical or ‘reasonable’ explanation behind in order to seek for the spiritual experience that lay behind the text. Knowledge of the truth came more from personal experience which was then imposed upon the interpretation of scripture.” Perhaps the best example of this being Taylor’s exposition and interpretation of the Song of Solomon. In 1883, the time period in which he preached on this portion of scripture and wrote the book *Union and Communion*, Taylor was experiencing significant trials, including an extended separation from his wife for health reasons (Broomhall, 1988:309). Wigram (2007:50) concludes that his “psychological state influenced his interpretation of the text”, which may be true. This nevertheless became a standard work, and Taylor's spiritual interpretation of the Song of Solomon has been a common view to this day, and is probably what
earned him the acclamation as “one of the true mystics of the church” (Broomhall, 1929:138), as he explored an interpretation of Scripture which went somewhat beyond theological and hermeneutical standards of the day and placed a greater emphasis on human religious and spiritual experience. While not quite as quite obvious and pronounced as *Union and Communion*, Taylor’s *Separation and Service*, a study of the Nazarite vow in Numbers 6, is also an example of Taylor’s teaching which could be categorized as mystic, using Kourie’s (2011:137) definition of “experiential union with the Ultimate.” Taylor’s initial audience for this book was CIM workers. The teaching of revivalist experience, becoming predominant in Taylor’s day influenced his thinking and work on this volume. He makes this statement in the introductory notes, as to the purpose of the book, “We shall find that Separation to GOD is followed by Blessing from GOD; and that those who receive large blessing from Him, in turn render to Him acceptable Service: service in which GOD takes delight, and which He places in everlasting remembrance. (Taylor, 2009:Kindle Locations 2909-2910)

**Calling and Guidance**

Taylor had a somewhat mystical understanding of calling. From his very early days he felt that God had called him to spend his life “in missionary service in (China)”. And this was, as he himself described, an impression “wrought into my soul”(Taylor, 2009:Kindle Locations 163-164). It seems that he frequently experienced *guidance* and direction, even in what most would consider smaller areas of his life. His journals and letters contain frequent statements like “I am altogether in
the Lord’s hands, and He will Direct me” (Taylor, 1998a:158), and “He never forgets, He never tires ... the future ... is all in His hand, and where else would we wish it?” (Taylor, 1998a:163). Later, even while in China he experienced spiritual impressions, which he considered to be the call of God. When moving to a new area of China, he made the statement “The SPIRIT OF GOD impressed me with the feeling that this was His call, but for days I could no obey it.” After singing a hymn entitled, *The Missionary Call*, Taylor believed that God had called him to this new location, and he went. (Taylor, 2009:Kindle Location 1071-1072). This idea of calling continued to be important to Taylor throughout his life, as this was the primary idea that was shared later with new recruits to the CIM. This calling was clearly not an objective idea rooted in scripture, but rather something more esoteric, mystical or behavioral. There were incidents in which Taylor questioned whether some workers were called based on their actions after arriving in China (Broomhall, 1985:228). A conclusion which can be drawn from this is that Taylor, it seems, believed in a present tense speaking voice of God, ruled by the Scripture, but the specifics of which could be discerned beyond the Scriptures. The same was true when Taylor would seek for specific guidance on issues which are not explicitly delineated in the Bible. He would look beyond the written page to a spiritual sense of the *call of God*, or the *leading of God* in his life.
Leadership
AN OVERVIEW

From Broomhall’s (1981-1989) extensive biographical writings, it would seem there are connections made between Hudson Taylor’s spirituality and the way he lead the China Inland Mission. However, there are other factors which most certainly should be taken into consideration. While it is not my intention to mix methodological approaches to the discernment and evaluation of spirituality, initially, I believe it is important to see that there is much more than spirituality which has shaped and formed the leadership and leadership style of James Hudson Taylor. Schneiders (1993:14) encourages the researcher to choose from a variety of methods in order to find the best evaluative tool for the research involved. In this case, it is important to see that there are factors beyond the biblical, theological and even spiritual which have shaped the leadership style of Taylor. His biographical record shows us the pragmatic ways by which Taylor’s leadership and perhaps even his spirituality where shaped.

“NON-SPIRITUAL” INFLUENCES

The early years of Taylor’s missionary career in China were fraught with miscommunication, lack of communication and strained relations between himself and his sending organization, the Chinese Evangelisation Society (CES). He was sent by a committee who had little knowledge of the complicated issues, included the financial stress required to live in 19th century China (Broomhall, 1982:149). Even in
Taylor’s day, there was expectation to write and return dreaded reports to the CES of his daily and weekly activities, and yet rarely heard word from the society with even basic instructions on how he was to obtain his funding and allowance or where and how he was to even secure housing. His first years in China were lived off the generosity and grace of workers form other missionary organizations. This proved to be a great stress for Taylor. Broomhall (1982:169) describes Taylor’s feelings about this continued reliance on the hospitality of other societies as making him “acutely uncomfortable.” Reading between the proverbial lines in Taylor’s letters, I see a man who is trying to maintain a sense of respect toward his authority. While I haven’t found any letters in which he wrote any direct criticisms of the CES or the leaders of the CES, he did make his case clearly when he found out that his sending society was publicly criticizing those who were showing him such hospitality. Broomhall (1982:209) records this excerpt from a letter back to the CES: “You should not voluntarily irritate those who are more thoughtful for the shelter and support of your missionaries that the Society which sends them out seems to be ... The community, when they found I had made no preparation blamed me very much. Could I tell them that having paid nearly $20 in rent I had only $3 in the world - A sum not sufficient to pay my own week’s provisions bill at the present rate of prices?”

Taylor’s initial travel to China under the auspices of the CES was not a pleasant experience for Taylor, nor for other team mates sent by the mission, particularly when dealing with the mission leadership and
leadership policies. Mismanagement of funds and personal became so bad at one point that the young Taylor wrote numerous letters “rebuking the directors” and according to his biographer, “confidence in his board hit rock bottom.” (Broomhall, 1982:346). Although he was sent by the CES, it seems that it was the field workers sent by the London Mission Society (LMS) who actually watched out for and took care of not just Taylor’s needs, but other CES workers who came after Taylor (Broomhall, 1982:203). Taylor, as it turns out, correctly questioned the long term sustainability of the CES because of their lack as an organization (Broomhall, 1982:365). It seems that the ineptness of the CES during Taylor’s early years in China is a precursor to many of Taylor’s later ideas regarding the development of a field based leadership structure. Later, with the forming the China Inland Mission and the structures which come with forming such an organization, Taylor would move away from the home land committee based field governance to field-based governance. This caused a conflict with the London offices which almost begat the starting of another mission. (C., 2001:206). Evidence points to the reality that this principle of the organizational structure of the CIM was influenced greatly by Taylor’s early experience with the CES. The CES disbanded in 1865, the same year Taylor founded the CIM.

It can therefore be concluded that much of what went into the creation of the China Inland mission stemmed from Taylor’s poor experience with his original sending organization, The Chinese Evangelization Society. There were numerous issues surrounding his distaste for
the original organization, including a lack of communication, a lack of financial integrity and poor decision making coupled with an undue amount of control over the field workers from an office in London. These were issues that led to the formation of the CIM structure, and perhaps some of the issues which determined the kind of structure that it was to become. While spirituality clearly would have influence, it was not the entire deciding factor, particularly in the organizational structure of the CIM, and I wonder whether it was even the primary influence, but I’m not convinced that we could possibly make that determination.

LEADERSHIP ASSESSMENT PROCEDURE

Since live interviews are clearly not a possibility, it is necessary to look at the historical record for the answers to these questions. I will not make an attempt to site every detail here. However, I will say that Taylor’s credibility was human in both it’s strength and fallibility. As I’ve already mentioned, I am drawing heavily from the work which has been done by Kouzes & Posner (2002:22). There is some inherent danger to using only on primary source for this particular portion of Taylor’s assessment. However, I have made the decision to go ahead with this methodology for the several reasons. First, as stated in the literature review, Kouzes & Posner’s work is research based. The conclusions they have drawn are grounded in data which has been researched and evaluated over years of study in leadership theory. While the writing in the volume The Leadership Challenge (2002) is in a popular and practical style, the contents and the framework which I will be using to as-
sess Taylor’s leadership is a solid, research based utility. Secondly, the scope of this research is not to evaluate further means and methods of leadership or to enter into the deep waters of leadership theory. I recognize this is not possible, or even practical, given the parameters of this particular project. Therefore, I will simply stand on the proverbial shoulders of what has already been done through Kouzes & Posner’s work. My aim here is simply to find a good research based assessment tool by which I can make some recognized, objective evaluation of Taylor’s leadership. I believe Kouzes & Posner’s (2002:22) five practices and ten habits meets these qualifications.

Therefore, in the following sections we will consider the way Taylor led the CIM in light of Kouzes & Posner’s tool.

**J. HUDSON TAYLOR CLARIFIED VALUES AND SET THE EXAMPLE**

Kouzes & Posner’s (2002:23) initial leadership practice has everything to do with credibility, which is considered to be the ‘foundation of leadership”. “Modeling the way” (Kouzes & Posner 2002:78) consists of an initial clarification of personal values followed by the aligning of actions and activities with those values in such a way that an example is set. The credibility of a leader in the area of values versus actions plays a role in nearly every other area. Kouzes & Posner (2002:46) make an important statement on this issue, calling it the first *law of leadership*: “If you don’t believe in the messenger, you you won’t believe the message” and to create a corollary, *You can’t believe the messenger, if you don’t know what the messenger believes*. Therefore, the evaluative question for our purposes is did Hudson Taylor
clarify and communicate his values to others? Did the people who served with the China Inland Mission know what Taylor stood for, and find his stand a credible one, This is, did he act an way which was consistent with what he said he believed?

Taylor’s early missionary career contained inconsistencies which might be expected of young faith. While sailing to China Taylor and the ship on which he was traveling encountered a violent storm, to which Taylor boldly announced that his belief in the salvation of God and gave away his life-vest (Broomhall, 1982:104), only to later make a homemade floating device, as the storm worsened. Taylor reflected on this particular inconsistency later during Bible study and prayer, and determined a theology of faith and the use of “means” in both his spiritual life and medical practice (Taylor, 2011:51).

The credibility factor of Taylor’s leadership and leadership style did later demonstrate consistency between his attitudes, values, beliefs and actions. There are specific examples of how this is illustrated with Hudson Taylor’s leadership style. While it is likely he never went through the discover your values types of exercises imposed in modern leadership practice, Taylor did state and clarify his personal values in his various writings and communications, including articles in the CIM’s The Gleaner magazine, letters and sermons, and his own autobiography. The evidence we have from those who were around him and the biographical record available today seem to point that he demonstrated and modeled his values in his life and work, as well. The historical record seems to show that Taylor himself practiced what he taught.
and, perhaps more importantly, what he required of others. Two specific examples of this which will be demonstrated here, although various other illustrations from his life could be cited. The first is from a missiological perspective and deals with the at the time novel practice of contextualization, The second is from the perspective of spiritual practice, in his expectation that all who serve with the CIM live by faith in God alone.

In Taylor’s first term of cross-cultural service in China, the issue of contextualizing himself to Chinese tradition and culture through the use of native dress became a serious issue, both for him and for the other missionaries and workers around him (Broomhall, 1982:287-290). This was a scandalous affair, particularly among the English expatriates of China in that day with their Victorian sensibilities. However, Taylor made this decision based on the personal vision and value regarding his life-calling to evangelize the Chinese. Dressing in the traditional clothing of the day contextualized him to the point of being able to “move unnoticed” (Broomhall, 1982:288-289) through the crowds. Previously their odd English clothing had caused an inane curiosity, which escalated quickly to rioting and chaos, and were often considered to be foreign spies or “rebels” (Broomhall, 1982:253). Later, when the CIM was formed, Taylor required that all missionaries contextualize in this same way. In fact, CIM missionaries were required to live as the Chinese, maintain a lifestyle similar to the people with whom they were working and wear native Chinese dress until well into the 1900’s (C., 2001:202). This “ruling” (Broomhall, 1985:423) was the
cause of conflict among some workers, and was grounds for dismissal from the mission for a few. However, Taylor held fast to this principle and conviction and consistently wore Chinese clothing while working in country until his death.

“The members of the mission had no guaranteed salary but were to trust God to Supply their needs...the mission was never to go into debt...” (C., 2001:202). Hudson Taylor is considered in many circles as the Father of modern “faith missions” and this principle is key understanding this. The value of not going into debt and requiring workers to “operate by faith” was not only something Taylor was unwilling to compromise on, it was also a value he, himself, practiced all of his days as a leader of the mission. Taylor consistently communicated and clarified this in his writing for “China’s Millions” (Taylor, 2008:70) as well as through documented mission policy (China Inland Mission, 1903:1). The important factor to note at this point is not the policy itself (although this is a key policy to understanding both Taylor and the CIM), but to note that Taylor’s personal and organizational principles were both well-defined and non-sanctimoniously communicated and practiced. In the principles which mattered the most to Taylor, he led by communicating, clarifying and living out these values in a way which fostered credibility. To use Kouzes & Posners terminology (Kouzes & Posner, 2002:94), the CIM was an organization which was clearly aligned around key values, shared by the leader, James Hudson Taylor.

Kouzes & Posner (2002:52) state very simply that leadership is “knowing what you care about.” Taylor was most concerned, it seemed,
about the Christian evangelism of China. I would say that was his strongest and most driving value, which was expressed to and even instilled on others. The CIM publication “China’s Millions” was filled with stories of CIM workers which were strategically told to explain Taylor’s (and the CIM) vision for the evangelization of China. Taylor also used these publications to make appeals to the churches in England for prayer and funding support of the work, while making the vision clear (Taylor 2008:2). Quoting one of Taylor’s colleagues, Wigram (2007:1) cites, “No thoughtful person can seriously contemplate the history of the CIM in the homelands or in China without being impressed with the statesmanlike tact and wisdom displayed by Mr Taylor in all his arrangements, and with the striking variety of ways in which he harmonised and conserved such a variety of different elements and interests into one common cause and aim - the glory of God and the salvation of the Chinese.”

Based on the statements like this from those who worked with him, the lasting clarity of calling for the CIM (now OMF) organization, and examples we have from Taylor’s own experience, it does seem that Taylor would score well in Kouzes & Posner’s (2002:43) “Model the way” leadership assessment module.

**J. HUDSON TAYLOR INSPIRED A SHARED VISION**

The second assessment factor from Kouzes & Posner (2002:22) is evaluating the practice is inspiring a shared vision by envisioning and imagining a future with exciting and ennobling possibilities, and by enlisting others to participate in this common vision by appealing to
shared aspirations. In other words, using the specific application of Taylor and the CIM, how well did Taylor paint the proverbial big picture, and inspire others to see the larger higher purpose of the work. A strong organization needs clear purpose and direction (Kouzes & Posner, 2002:131). The only way this can be possible is for those who have a stake in the organization to have clear focus on the intended outcome and purpose. While the workers may not be able to state the this in so many words, the leader should be able to communicate and articulate the vision using various ways and means (Kouzes & Posner, 2002:155). The question for our purposes lies in determining if the CIM did indeed have a clear vision and how well Taylor communicated said vision. We will briefly consider the historic and biographical record to see what the specific CIM vision might have and to see how and in what manner Taylor communicate this vision. From this we should be able to get some idea of how well he led in this area, according to Kouzes & Posner’s criteria.

THE VISION OF HUDSON TAYLOR AND THE VISION OF THE CIM

The CIM was founded on Taylor’s vision to evangelize China, and was the main focus of both Taylor and the organization (Trebesch, 2008:29). According to their website, this is still the case of OMF with the broadened scope of the “urgent evangelisation of East Asia’s millions” (http://www.omf.org/omf/singapore/about_omf/mission_vision). After Taylor’s experience on the beach in Brighton, in June of 1865, where he prayed for “24 willing, skillful laborers” (Broomhall, 1983:436), he began preparing articles on the subject of China and its
“spiritual needs and claims” (Broomhall, 1984:37) in which the emphasis lay on the need for evangelism in China as contrasted to the apathy Taylor saw in the mid-nineteenth century English church. Taylor seemed to intuitively know that the time for the evangelism of China was in his day, at the end the political rebellion and unrest, while society, culture and politics were still in upheaval (Broomhall, 1984:41), yet he felt his largest challenge was to awaken the sleeping church of England in his day. As he reflected on what he considered to be the great need of China, versus the prosperity of the church, Taylor believed action was required. He felt that this was a biblical mandate and that the “Apostolic plan was not to raise ways and means, but to go and do the work...” (Broomhall, 1984:41). Taylor wrote in his autobiography that “no amount of money could convert a single soul; that what was needed was that men and women filled with the HOLY GHOST should give themselves to the work: for the support of such there would never be a lack of funds.” (Taylor, 2009:Kindle Locations 1892-1894). Taylor’s primary aim was the “evangelisation of China”, with a secondary aim to “create momentum” in the church so that it would “break out of its present inertia” (Broomhall, 1984:43). According to Latourette (2009:402-403) the main purpose of the China Inland Mission was to “diffuse as quickly as possible the knowledge of the Gospel throughout the Empire.” This touches an important geographical piece to Taylor’s vision. He was not just interested in affecting the areas of China currently accessible by foreign powers. Taylor was deeply concerned about the peoples of the interior of China, thus the number of workers Taylor
prayed for correlated with the number of provinces in China which needed to be reached, “two evangelists for each of the eleven unoccupied provinces, and two for Chinese Tartary and Tibet.” (Taylor, 1998b:32). He states that he want “evangelists”. The evangelism of China is the clearly stated vision, and the result was that before his death, Taylor had inspired over 800 missionaries to give themselves for this cause because Taylor saw the possibility of an evangelized China.

**THE WAYS AND MEANS OF HUDSON TAYLOR AND COMMUNICATION**

The second commitment of a leader who is inspiring a shared vision, according to Kouzes & Posner (2002:22) is to “enlist others in a common vision by appealing to shared aspirations.” Some of the key skills which Kouzes & Posner (2002:178) discuss in this section deal with communication of the vision and the shared values. These are important leadership skills, thus should be assessed. Since great leaders “create meaning and not just money” (Kouzes & Posner, 2002:152), communication of this meaning becomes a critical indicator. Taylor communicated and expressed the vision of the evangelization of China through his speaking, writing and the means of story telling. Several pertinent examples of this I will mention here, but this will not be exhaustive. Particularly during the start-up phase of establishing the CIM this could be illustrated extensively.

While there are no known recordings of Taylor’s speeches or sermons, we do have record that he often spoke in churches and would typically speak about “China’s needs and claims” (Broomhall, 1984:74).

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3 Mongolia
While the results of these sermons would be difficult, if not impossible to evaluate, the record does state that there were often those who “gave themselves for service to China” (Broomhall, 1984:135) after Taylor would speak. Taylor also wrote a large number of articles concerning the need for the church in England to “awaken to the need of China’s evangelization”. This was a predominant part of his work while in England. His work *China’s Spiritual Needs and Claims* (1865) was published to show the “urgent necessity there was for some further effort for the evangelization of China” (Taylor, 2009:16-17). *China’s Millions*, the official publication of the CIM was also an outlet for Taylor’s visionary writing and storytelling, which was another means by which Taylor communicated the vision. Kouzes & Posner (2002:98) discuss “leading by story telling” as a practice of good leaders. Taylor did this well, particularly with the *China’s Millions* publication. Opening articles would often contain personal anecdotes from his time serving in China, and much of the magazine contained stories from other missionaries who were serving there. These stories were used to recruit new workers, even more than to raise funds. As already noted, Taylor was more interested in people than in money. His now somewhat popular statement being a guiding rule, “God’s work done God’s way will not lack God’s supply” (Broomhall, 1988:429). Taylor also effectively used story telling in his sermons, again, relating incidents from his experiences in China (Taylor, 1998b:4-5) to communicate to the church of his day the need for an awakening which would result in the evangelization of inland China.
In lacking an objective assessment tool for an Historical figure like Taylor, I do believe the written record is indicative of a well above average score for Taylor in the area of vision and vision casting. My opinion is that of all the leadership indicators, practices and commitments used by Kouzes & Posner (2002:22), Hudson Taylor may have scored highest in his ability to inspire a shared vision through imagining the possibilities and enlisting others to serve in his vision. The legacy of the CIM and OMF today stand as testimony to this.

**J. HUDSON TAYLOR CHALLENGED THE PROCESS**

The third area of assessment, using Kouzes & Posner’s (2002:22) tool is the leadership practice of “challenging the process” by seeking innovative ways to change grow and approve and to be willing to experiment through risk taking. Leadership is at times connected to adventure and a “pioneering spirit” (Kouzes & Posner, 2002:174), and this connection poses both challenges and opportunities for the leader. In the consideration of the legacy leadership of the apostle Paul, Whittington et al. (2005:754) state that “effective leaders must demonstrate boldness amid opposition.” Leadership is indeed not for the weak-kneed or for individuals who are not willing to “make something happen by lunch” (Kouzes & Posner, 2002:178). The ability to challenge the process of status quo and, perhaps even more importantly, to receive the repercussions of such challenges is one of the more difficult aspects of leadership. Leading followers through the repercussions and consequences of these choices, amplifies such difficulties exponentially.
Of Spirituality, Leadership and Hudson Taylor

The consequences of the leader’s choices on others was perhaps the greatest spiritual and emotional challenge Hudson Taylor faced as he began “the mission that has to be” (Taylor, 1998b:33). When Taylor returned to England with his wife after the first six years in China, he communicated the vision of the evangelization of the interior of China in his gifted and winsome way. Women and men were beginning to volunteer for China in response to Taylor’s appeals (Broomhall, 1983:431). Broomhall (1983:433) later records that Taylor was indeed “afraid of the consequences - He could not bring himself to accept them. His six years in China packed the stress, danger and disappointment, mobs death and despair left him in no two minds about what lay ahead. Alone they had been as much as he could stand. How could he carry the faults and distresses of so many novice missionaries?” This conflict within Taylor was so intense that he recorded in his journals that he began to wonder if he should lose his reason (Broomhall, 1983:434), and from such evidence it could probably be deduced that in modern terms he was facing a nervous breakdown.

The resolution to this internal conflict happened on June 25, 1865 (what is now considered to be the day CIM was founded) while Taylor was walking alone on Brighton beach. Taylor’s “anxiety about taking responsibility for young missionaries” was put into the realm of his faith in God. Taylor concluded that “the responsibility was God’s, not his own” (Broomhall, 1983:436). Although this is an iconic incident in Taylor’s biography has been somewhat romanticized (Broomhall (1983:436) even alludes to the fact that this romanticiza-
tion may have been the case for Taylor himself), it was clearly a biographical marker which needs to be delineated. In a sense, this incident set a course for the way Taylor would lead the CIM in the future. Taylor’s principle of living by faith in God alone marks everything else he did from that point on.

Taylor required candidates to “count the cost” (Broomhall, 1983:433) of going to China from the beginning. The *Principles and Practices of the China Inland Mission* (China Inland Mission, 1903:1) clearly states that “every member of the mission is expected to recognize that his dependence for the supply of all his need is on God, who called him, and for whom he labors, and not on the human organization.” Every candidate was required to agree with this document. Taylor’s previous experience of being inadequately supplied for while serving his first term with the Chinese Evangelisation Society (Broomhall, 1982:353), probably shaped much of what he later practiced and required of his followers, as well. The CIM’s practice of “no personal solicitations” and no debt were also ways that Taylor created an environment of “entire dependence upon God” (China Inland Mission, 1903:1). These policies, required of all workers, reflect Taylor’s principles, already a part of his spiritual psyche, and were most likely deeply instilled in him and, thus, in the organization on that day at Brighton beach. This had affect on every person who later served with the CIM.

I believe Taylor would have also scored relatively high Kouzes & Posner’s (2002:173) leadership practice of “challenging the process.” C. (2001:204) explains in detail the way Taylor insisted on a field based
leadership structure. This was the cause of no small conflict in Taylor. The rapid growth of the CIM field, like any organization, required there to be more governing structures in place. This led to a grave conflict between Taylor and the Counsel on the field with the Counsel in London (C., 2002:204). When a group of younger missionaries experiencing culture shock refused to follow Taylor’s rules of wearing Chinese clothing, conflict ensued which affected the CIM around the globe. Taylor did not back down on those convictions he believed to be most vital to the success of the mission, and even though this cost him much, and could have cost him more, he was unyielding (Broomhall, 1989:36-38).

The risk taking nature of his faith in God, the fact that it could be argued that the CIM was formed as a contra-organization to the old CES and Taylor’s insistence on CIM workers to follow the convictions of the mission (which were in reality Taylor’s personal convictions) as spelled out in the Principles and Practices document, is compelling evidence of Taylor’s challenging the process, innovation and risk taking.

J. HUDSON TAYLOR ENABLED OTHERS TO ACT

Through their extensive research in leadership and leadership theory, Kouzes & Posner (2002:241) state that they never encountered “a single example of extraordinary achievement that’s occurred without the active involvement and support of many people.” In spite of their focus on the leader as an individual, and the development of the individual leader, the fact remains that the individual contributor has never “accounted for most, let alone 100 per cent, of the success.” The fourth area of leadership assessment has to do with how well the leader col-
laborates and works with others. The paradoxical nature of this particular leadership practice, with its commitments, means collaboration with others actually requires a greater element of leadership and leadership skills than the Western ideal of the solitary leader. At this point, actual use of leadership prowess and dexterity become more essential than ever (Kouzes & Posner, 2002:243). A good leader must be the “first to trust” (Kouzes & Posner, 2002:268) and to allow others to be the sounding board which allows others to ask question, listen and even take advice. This section will make some attempt to evaluate Hudson Taylor’s leadership in this area by considering how well he collaborate with others. This is taken directly from Kouzes & Posner’s (2002:22) fourth practice of leadership “enable others to act” by fostering collaboration and sharing power and discretion.

Broomhall’s (1981-1989) biographical account records numerous incidents of Taylor’s interaction with other missionaries throughout his career as the leader of the CIM. My review of these accounts tell of Taylor’s grace and long suffering toward other missionaries, even those who did not share the same values as Taylor. I am frankly impressed with his patience. In reviewing Taylor’s own comments, I am suspicious this forbearance was a result of his deep value of the need for missionaries to evangelize the peoples of inland China. Interestingly enough there are numerous occasions in which Taylor showed much patience with workers who might have been ousted from other societies. Certain workers who were left alone insisted on being “called reverend while drinking and smoking to excess”, using mission funds to
purchase “Port, Claret, Brandy and Cigars,” while others demonstrated poor temper and bad judgement and strong “dislike for the Chinese and everything Chinese” (Broomhall, 1985:228). In spite of workers demonstrating these kinds of excesses, and the fact that Taylor did question their calling and wondered out loud if they’d ever be “of use as a missionary,” he unrelentingly confessed, “Still, I may be wrong and China sadly needs missionaries” (Broomhall, 1985:228). So Taylor gave much grace to his workers to work on their own. It seems at the beginning of the CIM’s work there were few, if any, “policies” other than a short write up of the basic principles by which the mission would operate. Later Taylor and the London office director William Berger worked together to development policies, as needed, although Berger, it seemed, did consider Taylor to be “too tolerant” (Broomhall, 1985:229).

It should not concluded that Taylor was entirely soft on his workers, but it should be remembered that Taylor’s primary value, vision and mission could be summed up with the single idea of the evangelization of inland China. That was the product for which he and the mission stood, worked and hoped. Therefore, it could stand to reason that Taylor would give some leeway to workers on what he considered to be behavior which was non-essential to the fulfilling of that mission. We do have record of numerous workers who were asked to leave the field because they refused to contextualize themselves through the wearing of Chinese clothing. Some of this was perhaps a result of the abrasively persuasive nature of certain novice missionary named Lewis...
Nicol. He was later asked to leave the mission, not simply because of his refusal to wear Chinese clothing, but for the slanderous and obsessively evangelistic way he manipulated others into his particular point of view (Broomhall, 1985:64-65).

Taylor worked hard at making the focus of his vision clear on the front side of his recruitment process. For those who joined the mission and agreed to the CIM Principles and Practices (1903) document, Taylor gave much trust and leeway for their work. For those who along the way revised their thinking about the basic vision and practices which Taylor and the CIM ultimately believed necessary to complete the mission, it was at this point there would be a regretful parting of ways. It seems this was particularly difficult for Taylor, as he bore and uncommon sensitivity toward others. Any staff departure was a sorrowful occurrence for him (Broomhall, 1988:154)

According to Kouzes & Posner’s (2002:22) tool, I believe Taylor would have scored high in this area, although perhaps not as highly as in some of the previous evaluative practices of a leader. I believe the reason for this has to do with Taylor’s intense focus on vision. I don’t believe Taylor partnered or collaborated well with others whom he believed to have a different focus or vision than the evangelization of inland China. On the other hand, for those who did embrace Taylor’s vision (and thus the vision of the CIM), there was much freedom given to act accordingly. I believe that this was why Taylor insisted on a field-based leadership structure, rather than the home-base giving field directives, which was the popular way of directing missionary sending.
of organizations at the time (C., 2001:202). Taylor believed strongly in giving CIM workers the freedom to act as necessary to accomplish the objective (the evangelization of inland China), so from this perspective, it does seem that Taylor did practice “enabling others to act” (Kouzes & Posner, 2002:22) when those who were given such freedom were in deep alliance with the mission’s Principles and Practices (1903).

J. HUDSON TAYLOR ENCOURAGED THE HEART

The final practice of an exemplary leader by which we are evaluating Taylor, as stated by Kouzes & Posner (2002:22) has to do with how well the leader brings out the best in others through positive feedback and encouragement. A leader “encourages the heart” by recognizing other’s contributions, showing appreciation, celebrating victories and creating a spirit of community. Leaders should give feedback to their people, and when they don’t it can be to a demoralizing consequence. Kouzes & Posner (2002:321) positively state: “When leaders provide a sense of direction and feedback along the way, they encourage people to reach inside and do their best.” Therefore a leader communicates high expectations, but freely gives information as to how well those expectations are being met. Kouzes & Posner (2002:381) found that encouragement from leadership is motivation for continued excellence, particularly when the encouragement is based on a team dynamic of goal setting and goal attainment.

Of course, in the modern era encouragement can take place in multiple mediums. An email note, a Tweet or a mention on Facebook are potentially valuable ways to encourage those who are doing good
work. Obviously these means were not an option in Taylor’s day. What we do have is something of a record, however incomplete, of Taylor’s correspondence to the CIM workers. This, along with conversations which were written down by those who had them or others who overheard them, would be the best way to determine how well Taylor gave positive feedback to those who worked under him. This is both telling and fascinating to discover.

The record would show that Taylor did seem to consistently have time for people. Numerous accounts of potential workers for China speak affirmatively of Taylor’s winsomeness and humility when it came to working with new recruits. By the time the CIM had become a known and established mission, Taylor seemed to have already become larger-than-life for many of the young people who interviewed with him. One such candidate recalled after Taylor’s death that he had “eagerly plunged into a conversation which was, for me, one of life’s golden hours. Every idea I had hitherto cherished of a ‘great man’ was completely shattered - the high and imposing airs, and all the trappings were conspicuously absent ... I strongly suspect that, by his unconscious influence, Mr. Hudson Taylor did more than any other man of his day to compel Christian people to revise their ideas of greatness.” (Broomhall, 1988:49). When certain workers were facing difficulties and more or less traumatic experiences, Taylor was not set on making sure that every one was at their post. Historical evidence would indicate the physical, mental and spiritual health of CIM workers was a value to Taylor, and there is record of him holding back workers
in order to receive the “kind of encouragement Hudson Taylor could give.” (Broomhall, 1988:65). In fact, it does seem that Taylor was uncharacteristically proud of the fact that the CIM did experience a much lower rate of attrition than other organizations working in China at the time. In Taylor’s address to the annual meeting of the CIM in 1876, he compared the current day CIM with his former sending agency the CES, and he used this positive spin to encourage those he was currently working with (Broomhall, 1988:59).

More should be said regarding the relatively low attrition of the early days of the CIM, as this is in reality another evidence of Taylor in all probability doing something right in the area of encouragement. When a woman from London threatened to cease support of the mission because she had heard that workers were required to live in poverty and their “children were destitute” (Broomhall, 1988:40), Taylor replied that this was not the case and furthermore “no one has ever left the mission on this ground or has remained dissatisfied on this score.” He gave the reasons for a small handful of workers who left or had died because of illness and then compared the CIM with another nameless mission board working in the same area, “The aggregate strength of (that) mission has been fifteen persons, of whom seven died and three resigned, and one returned...” (Broomhall, 1988:49).

The other issue in Kouzes & Posner’s (2002:22) framework is the issue of recognizing the work of others. This is something Taylor repeatedly demonstrated throughout his career. Even a peripheral read through of the official magazine of the CIM, *China’s Millions*, shows
that Taylor was constantly championing the stories of what his workers were accomplishing throughout inland China. This was consistent with the pattern and layout of the magazine. There was an introductory article by Taylor, which was typically either a spiritual or devotional reading which exposted some portion of the Bible, or it was a story about the exploits of one of the CIM workers who had entered into a new area of inland China. The rest of the magazine was typically made up of articles and letters from various CIM missionaries which allowed them to tell their own stories and explain the work happening in various parts of the country. The magazine was also used to give news, annual reports and, even financial updates from the mission in China, along with the occasional original poem or hymn by one of the workers. Because Taylor was loyal to the objective of the evangelization of inland China and not to a particular denomination or, even mission agency, he would often allow workers from other organizations to contribute to the magazine, as well (Taylor, 1884:95). The purpose of the CIM was always clearly the motivator behind the publication. Yet, it seems that the workers who were the driving force behind the accomplishment of these purposes were always kept in a place of importance for Hudson Taylor. There is record of a few CIM workers who made accusatory remarks toward Taylor and the mission. However, objective review of these complaints show that the vast majority stem from disgruntled workers who misunderstood the *Principles and Practices* (1903) document of the CIM. The currently accessible historical and biographical record shows that Taylor was indeed a person who did everything pos-
sible to encourage and empower his workers to fulfill the mission of the organization. I believe he would have scored well in this area as defined by Kouzes & Posner (2002:22).

As has been stated, leadership theory is complex and intricate, and well outside the scope of this study, and it is not my intention through this research to bring new leadership theory to the academic table (Dennis & Bocarnea, 2005:601). However, it is important for our purposes here to have some kind of framework by which to examine the relationship between Taylor’s spirituality and his leadership style. Kouzes & Posner (2002:22) do provide some help for us in this. However, as will be pointed out in Chapter 5, there is a need for the development of further tools for assessment of leaders particularly in the area of spirituality. It is my hope that beneficial and enduring assessment tools will be researched and developed in the future.
“There is nothing like looking, if you want to find something. You certainly usually find something, if you look, but it is not always quite the something you were after.”

J.R.R. Tolkien
In this chapter I will make some attempt to synthesize all which has been considered through the analysis and assessment thus far of Taylor’s leadership style and manner of practicing spirituality. First will be a descriptive analysis and interpretation of the results of this research, with an attempt to draw some conclusions from the data which has been considered. I will then make clear the limitations of this study, noting several of the weaknesses of both the research itself, as well as the methodology. In spite of those weaknesses and limitations, there are certain potential implications and conclusions which can be drawn from this work, particularly for mission organizations and those who lead them. Finally I will conclude with several areas which have bubbled up in the course of this study where I believe further research and study would be valuable.

TRANSFORMATIVE NATURE OF SPIRITUALITY: WHY STUDY THIS THING?

I will begin this chapter with a personal confession. The process of researching and writing this dissertation should and, indeed, has, changed me. The transformative nature of spirituality is why spirituality is an important topic to study anyway. Schneider’s (Schneiders and Holder, 2005:31) words become ring musically on this issue: “Students who choose to study spirituality are usually personally involved in the search for God. What goes on in the seminar room and the library, in preparing examinations and writing a dissertation, is often profoundly transformative. Faith is stimulated, vocations are renegotiated, self-knowledge is deepened, appreciation of other traditions is broadened, commitment to service is consolidated. The quiet or dramatic interaction between study and personal growth is probably the most important aspect of the self-implicating character of the field of spirituality.
As Socrates knew, one cannot wrestle with ultimate truth without becoming a different person." Schneider's words strike a chord of truth for me as I come to the end of this dissertation work. Personal faith had been stimulated. Personal vocation is being renegotiated. My appreciation of other traditions has broadened. My own spiritual tradition and practice has changed. I am a different person from the one who began this work. For this, I am profoundly grateful.

SUMMARY OF THE RESULTS

A personal focus on spirituality and spiritual practice which lines up with that faith will make a more consistent and more compassionate leader. This stands to reason when thinking particularly about the leader of a missionary organization. Corporate and business theory and practice may prove helpful when running any organization of any size, practical spirituality which results in a transformed person with transformed character, will make for a leader with a more discerning and, perhaps, more “followable” character. In this section I will make some general summary statements, and follow this with a more detailed interpretation of the results.

From this research I believe the following summary statements can be made.

1. Spirituality did shape the way Taylor led in the sense that spirituality impacts the whole person, particularly when experiencing difficulty and suffering.

2. There were other factors not directly related to spirituality which shaped the way Taylor formed and eventually led the CIM.
3. Taylor’s leadership was visionary by nature and this visionary leadership was directly impacted by strong spiritual intuition.

4. Taylor led by serving people and was characterized by servant leadership, which was shaped by his understanding of the Bible and by his Christology.

INTERPRETATION OF THE RESULTS
GOALS VERSUS PEOPLE

Taylor was clearly a man intently focused on the vision and the mission of the organization he founded and led. It’s evident from Taylor’s writing, speaking and from what others have said about him, that the goal of the evangelization of inland China was most often the foremost thing on his mind. Leaders and more particularly organizational leaders, are often heavily goal oriented and focused on the keeping the company or the organization in the proper position to reach predetermined goals and objectives, often at the expense of the people who are involved. This radical, goal-oriented mind set could clearly be said of Taylor. However, Taylor also displayed an obvious sense of caring for and encouraging the people around him. He did not sacrifice people on the the alter of the mission objectives or goals, nor do we have any evidence that he used people for the benefit of mission objectives or goals. Taylor maintained a winsomeness about him, and a people-orientation in his leadership and leadership style which, I believe, directly connects to a spirituality and a theology which places an importance on people as created in the image of God. Taylor understood that the people he
worker with had their own emotions, dreams, desires, problems and unfulfilled longings and these were just as vital and fundamental as his own. Taylor habitually dealt with people in a manner that was amiable and gracious. There is no evidence that CIM workers feared Taylor as a larger-than-life or dictatorial leader. Yet, Taylor was also able to maintain the sharp and laser-like focus on the one central goal of reaching inland China. For many leaders this could be a difficult balance to attain for a prolonged period of time. But Taylor was characterized by both the goal of the mission and genuine concern for people consistently through his years. I believe Taylor was able to walk this tightrope because of an unfluctuating spirituality which formed ethical and moral priorities which determined his leadership activity. The people of the mission and the people of China were able to remain the most important aspects of his work and his calling. This a rare kind of leader, who will balance goals and people. A strong biblical spirituality is key to forming this kind of leader.

**RESISTANT TO DIFFICULTY AND SUFFERING**

Taylor’s level headedness in the middle of what the modern mind would consider to be harrowing situations has a clear connection to his “exchanged life” spiritual mind set. As a cross-cultural worker, I am keenly aware of some of the difficulties and dangers which can arise when working in certain parts of the world. Where I live and work the political climate periodically takes some drastic turns, and anti-foreign sentiment can often run high. It is common to face issues related to visa and taxes which involve government and corporate corruption and
even the possibility of being deported. And, of course, there are the typical dangers which expatriates living in any international setting, which include crime, violence, and corruption. However, the modern interconnected era is a very different from the isolated day of Hudson Taylor. The leadership of my organization faces many challenges, but I hesitate to even compare them to the the challenges faced by Taylor. Beyond the sense of all people being under the physical dangers common to human existence, those of us living where I live are not facing the kinds of issues faced by early CIM workers. The nature of the rioting and anti-foreign sentiment in China, particularly during the years of the Boxer rebellion was violent and brutal. As these difficulties began Taylor and the leadership of the CIM knew that missionaries and national believers would likely lose their lives. And many did. During the Summer months of 1900, 239 missionaries where killed by Chinese nationals, 79 of whom were CIM workers. Hundreds more Chinese Christians were also added to the death toll (Taylor, 1998b:591) This kind of danger was an inevitable reality for many years leading up to the actual carnage. Apart from the physical dangers of being a foreigner in China in those days, it's also important to remember the medical realities of that time. The chances of dying from some kind of infection, disease or common illness was much greater than today. Many of the deaths which took place among missionaries during that time would have been easily preventable today. The ease of world travel, modern medicine, and some growing universal sense of ethics and human rights has greatly changed the face of mission, and while these kinds of threats
have not been eliminated, it is safe to say they have been greatly re-
duced.

Taylor led the CIM through raging difficulties with a supernat-
ural sense of calm, dignity and faith. I know personally of mission lead-
ers who have had to repatriate and receive extensive counseling for par-
ticipation in far less difficulty than what Taylor experienced. It is true,
there were times when Taylor faced frustration, and even depression.
During the height of these trials he did say he could not pray or think
but “I can trust” (Taylor, 1998b:587). However, the spiritual calm
which he evidently demonstrated through these experiences was some-
thing which marked the way he led and influenced people in the middle
of these same afflictions. While there are no guarantees that modern
mission leaders will not need to acclimatize to similar difficulties faced
by Taylor, in all likelihood, contemporary cross cultural suffering will
be less dramatic. However, if the leader can face whatever stress point
she may inevitably run up against with calm, quiet faith, there will in-
evitably be a stability which floods through the entire organization.
History tends to remember the heroic and to throw out cowardice, so
perhaps the stories of workers with CIM who broke down are left to be
forgotten and never told. This is possible. However, the many stories of
CIM workers in particular who faced the difficult realities in late nine-
teenth century China with resolve and calm are both inspiring and en-
lightening. There is biographical evidence which shows that Taylor of-

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4 More on this subject can be found in the online version of Marshal Broomhall’s account en-
titled Martyred Missionaries of the China Inland Mission: With a Record of the Perils and Suffer-
ings of Some Who Escaped (1901), as well as various other biographical sources.
ten taught, preached shared and, of course, lived an example of “the exchanged life” and that this was a common spirituality among CIM workers of the day. A recent study of leadership development in the current OMF organization notes that there is still an environment of top-down development of leadership and spirituality. One worker is quoted, “From the general director down, he’s saying, ‘this is important, we will do this.’ He models it, encourages it, and sponsors it.” (Trebesch, 2008:51). It would be perhaps a bit naive to attribute his calm in difficulties entirely to his spiritual practice. However, this connection cannot and should not be discounted.

OTHER INFLUENCING FACTORS

Some of the practices which Taylor instituted with the CIM, while being perhaps historically romanticized, may not have been a direct result of his spirituality, but rather have been more affected by his negative experience with the CES. Taylor’s leadership profile was shaped by his spirituality profile. However, both his spirituality profile and perhaps more particularly his leadership profile were strongly influenced by his experiences as a young missionary in China, prior to beginning his own missionary board which became known as the CIM. I believe there is evidence that many of the CIM’s policies could have been reactionary to the poor practices of the CES. Taylor’s insistence on a field-based leadership structure being perhaps one of the major issues. I also believe that Taylor’s clarity that workers would not have guaranteed support and that they will “trust in the faithfulness of God for all things” (China Inland Mission, 1902:2) may very well of
stemmed from the fact that the CES promised support that was never delivered. The CIM did support their workers and it wasn’t as if they were left uncared for. In fact, Taylor cared deeply for the workers who were under his leadership. However, it seems he was quite adamant to not make promises for which he, or the mission, could not deliver. I do believe Taylor’s leadership profile was deeply impacted by his spirituality. However, I also think it’s important to note the connections between personal experience and leadership, as well.

**MANAGER OR VISIONARY?**

Perhaps, when all is said and done, it comes back to reports. Is it better for the apostolic leader of a missionary organizational sodality to be a manager or to be a visionary? It’s quite clear that Taylor was a visionary. Kouzes & Posner’s (2002:112) research indicates that no matter what the name, no leader will lead successfully without a deep sense of meaning and purpose which “comes from within.” Vision is critical. We clearly shown Taylor had the sort of deeply rooted sense of mission and purpose to which Kouzes & Posner refer. In my analysis, I would classify Taylor’s leadership style as, at least in part, visionary. However, it can not be disputed that Taylor also managed well. He was organized. He seemed to keep careful records and was meticulous in his attention to detail (Taylor, 1998b:16-17), which is perhaps not a characteristic of visionary leadership. However, Taylor led with vision. While Kouzes & Posner (2002:22) focus on the proven practices and commitments of exemplary leaders, they do not cover the rather complex issue of leadership style and classification, which we will neither
make an attempt to do here. What should be noted is that Taylor had
the markings of a servant leader, as well as some markings of a
charismatic leadership style. He also paid careful attention to detail in
the management tasks which would have been a piece of his leadership
job description. The characteristics of servant leadership, which include
biblical ideas like “being before doing” and “leading from
behind” (Sendjaya & Sarros, 2002:62), could clearly be said to have
roots in the Bible and thus a connection to biblical spirituality would be
evident. However, we’ve seen that Taylor also had the markings of a
charismatic leadership style, which include feelings of trust and admi-
ration which motivated followers to embrace a task which is “larger
than themselves” (Yukl, 1999:286). In terms of leadership theory, it
could be argued that this is also what Taylor himself practiced. While
this was popular leadership theory in the 1980’s, recent scholarship has
leveraged serious criticism of this kind of “from the front” or “heroic”
leadership (Yukl, 1999:293). Theoretically, while Taylor did demon-
strate some of these characteristics, in the final analysis, he scores well
Kouzes & Posner’s (2002:22) best practices of exemplary leadership,
and a biblical spirituality can be found at the root. Various leaders will
inevitably find disparate leadership theories appealing, depending on
personality, giftedness, managerial prowess, or even organizational at-
mosphere. However, spirituality will influence values which ultimately
affects leadership practice at every level. Hudson Taylor is a case in
point.
LIMITATIONS OF THIS STUDY

In this section, I will delineate several limitations in this study. There are several methodological challenges which I faced throughout the course of this project, and I wish to bring them to the reader’s attention here. I see four primary weaknesses which relate to the challenges of objectivity as related to historical research, the accuracy of evaluating an individual’s spirituality throughout the course of a lifetime, the difficulties and challenges in doing a true spiritual and leadership assessment on an historic figure, along with the lack of good assessment tools, and, finally, the lack a baseline or a control group.

The attempt to objectively evaluate an Historical figure lends itself to interpretive bias. While I’ve made every attempt to objectively review, analyze and evaluate Taylor’s life in the terms of spirituality and leadership, it is difficult, if not impossible, to gain an accurate assessment of an individual in these areas without personal interview. The historical nature of this study will have biases typical of the significant historical gap, Lessing’s (Quoted by le Roux, 1993:42) “Garstige Grabe”, that “awful abyss which separates us from the past.” I’ve tried to be thorough and objective in dealing with Taylor’s life, accomplishments and work. However, one hundred and fifty years plus presents significant limitations. The “lack of a patient” (Sheldrake 1991:25) for analysis and deeper, human consideration is a weakness of this work.

It is probably a bit unfair to evaluate the impact and the quality of an individual’s spirituality and leadership over the entirety of life. Room must be given for growth and maturity. Convictions change over
years. Allowance for mistakes and the subsequent lessons learned should be taken into consideration. This study is an attempt to generalize the nature, the impact and, most importantly, the connection between Taylor’s personal spirituality and leadership style, it should be noted that both of these areas evolved throughout his lifetime. Connecting the condition and belief system of Taylor’s spirituality in his youth with the leadership practices of his later years would be an unfair and inaccurate correlation. That said, there is necessity to generalize and extrapolate aspects of these areas from Taylor’s life, and consider his legacy as seen today. I’ve attempted to dig into the lesser known facts about Taylor’s life as much as possible. However, the legacy issues of an historical figure like Taylor will still play a predominate roll in a study like this one. It is of interest to note that much of what could be attributed to “youthful enthusiasm” in Taylor’s younger years were qualities which endured throughout his lifetime.

I am using two different assessment tools for analyzing leadership and spirituality in the life of Hudson Taylor and I have already discussed the reasoning behind my choice of these tools. However, I will note again here that these tools are not without fault and do lack an objective mathematical means of evaluation resulting in a fair amount of interpretive wiggle room on my part. I do believe that although both Kouzes & Posner’s (2002:22) leadership assessment tool, as well as the spiritual assessment framework questions posed by Hodge (2001:208) are helpful, they are by no means perfect, nor are they even proper assessment tools. I have adjusted their work for the purposes of this par-
ticular research project. Further development of assessment tools in these categories would be helpful for the evolution of both the disciplines of spirituality and leadership theory.

This study focuses on one person as a case study, without posing any sort of control subject. If further research were to be done on Taylor, his leadership and his spirituality, particularly in considering the connection between Taylor’s experience of calm in extreme difficulties and his spiritual practice, it would be beneficial to compare, evaluate and analyze these components with another individuals from the same period, or, perhaps, several individuals from varying faiths, occupations and socio-anthropological backgrounds. This study could also potentially be accomplished using living subjects and using quantitative research methodology to consider further what, if any, connections are here. With no control subject, or subjects, for comparison, this research is limited to the subjective and potentially biased analysis of the researcher. I believe this research implies a deep connection between leadership and spirituality, but is limited in scope, and thus conclusions. A similar, but perhaps richer, study could be undertaken which includes more and various subjects.

**IMPLICATIONS OF THIS STUDY**

The implication of this research is perhaps most directly related to mission sending organizations and those who are leaders in such organizations, whether these be leaders on the home offices, or field leadership. Leadership in mission is a popular topic of current discussion in the this field of study and practice involving training, seminars, semi-
nary classes and more. While there may be further implications which go beyond the scope of this study, I do believe the implications and conclusions drawn from the evaluation of the connections between the spirituality and leadership style of Hudson Taylor are worth the consideration of modern mission sending agencies who are interested in both making current leaders better at what they do, and equipping and training potential and emerging leadership. Technology, modern travel capabilities, sociological phenomenon such as urbanization, globalization and technopoly have made the work of the modern mission leader complex and in many ways quite different from the world faced by Hudson Taylor. Yet, there many of the complexities and difficulties of cross-cultural work which remain the same, no matter which century in human history these complexities may have been experienced. I believe a significant implication from this study involves the need to train current leaders in terms of spirituality and spiritual formation and helping them to make connections between their own personal spirituality and their leadership style. Organizations who work with potential leaders would do well to evaluate those who are emerging more heavily in terms of spiritual capacity, calling and vision rather than administrative or technical skills.

FOR CURRENTLY ESTABLISHED LEADERSHIP

Leadership and Spiritual Formation

Leaders who are already in place are serving in those positions for a variety of reasons. Personality, work experience, age, administrative skills and more are influential in why a particular individual is
elected or placed into a leadership position. In some cases, mission organizations may give a cursory look at a person’s spiritual qualifications. However, in my experience, this tends to be in a relatively superficial and general overview of qualities like moral and ethical character and past performance. We have seen that much of the deep spiritual quality we find characteristic of Hudson Taylor probably began with habits and patterns formed from the time of his childhood and youth. However, I do believe there is sufficient evidence that many of these habits which go to the formation of a deep, personal and transformative spirituality can be learned and practiced, even later in life. Given the evidence we have that there is a connection between spirituality and effective leadership, in general, and missionary leadership, in particular, I believe organizations would do well to develop a culture of spiritual leadership development. This seems to be a practice which has continued to this day in the OMF organization (Trebesch, 2008:63), due in large part to what I believe to be Taylor’s legacy. Current leaders in mission organizations should be assessed, perhaps using a framework similar to Hodge’s (2001:208), to diagnose specifically how spirituality effects and relates to the leader’s life, family and workplace. At this point, the provision of coaching and mentoring in areas such as spiritual disciplines, habits and formation could be provided from outside of the organization, along with continued assessment in areas of growth. This kind of coaching or mentoring could be coupled with other variations of leadership coaching, or serve as a stand alone structure of training. In either case, there does seem to be sufficient evidence to
verify that a genuine and transformative spirituality will affect and impact the work of a missionary leader, thus, as an implication, it would stand to reason that organizations should seek and develop tools to assess and enhance their leaders in the realm of personal spirituality.

**Connecting Spirituality and Leadership Style.**

Emotional intelligence and self-awareness are the subjects of much recent research in organizational leadership (Bratton et al. 2010:128), which is closely connected to both organizational-awareness and spirituality. While much of these interconnections are being quantitatively and qualitatively developed and researched in various academic circles, the potential thesis that an organization should consider its overall spiritual environment and the leader of the organization should also be aware of personal spirituality as it connects with leadership and leadership style should be seriously considered. While not in the scope of this research, work in leadership theory does tell us that there are various leadership styles and tendencies (Reave, 2005:660). In looking at spirituality and it’s effect on leadership, it is my conclusion that spirituality will not so much have impact on the leader’s technical leadership style or applied theory as it will on the overall affect of the leader’s influence and treatment of people, ethics and personal character. In other words, it is possible that a leader could have an autocratic leadership style and comply with charismatic leadership theory, but also have a spirituality which tempers this with humility, selflessness and the ethical treatment of people. I believe that if a leader personally understands both style of leadership and the affect of spirituality on this style
of leadership (perhaps, on other areas of life, as well) that this could have a positive affect on not only the leader, but on the entire missionary organization. In this case, even an autocratic leadership style can result in people feeling valued and encouraged, in spite of the directive and top down nature of that particular style (Schoel et al. 2011:2). As the leader gains self-understanding in both the area of leadership style and the area of personal spirituality, and the affect theses areas have on actions and practice, I see the potential for a much more effective leaders, as well as a greater fluidity and esprit de corp in the mission organization. Mission organizations would serve themselves well to look for, develop and implement tools which assist in this process of discovery.

POTENTIAL LEADERS

Potential Mission Leaders and Spiritual Capacity

As will be pointed out, one of key areas which I believe should be studied, researched and developed further lies in the area of developing further framework and tools for assessing spirituality, particularly as it relates to leadership development. Because of the complexity of assessment, this perhaps should be initiated within the walls of the academy. However, I believe cross-cultural mission sending organizations should also take a hard look at how the spirituality of potential leadership candidates can be effectively assessed and evaluated. This is no small or simple task. While I do believe there is an element of this which does go on in various forms and capacities, depending on the organization, any sending organization could potentially find leaders who
will be more effective in the long term if a harder look is at spirituality and spiritual capacity is considered. I believe Hodge’s (2001:208) framework as it relates to social and health care workers is a most helpful starting point. However, clearly, further work needs to be done in this area, and I believe that much of this work could be effectively accomplished in the field, as organizations begin to give a careful eye and consideration of spirituality in their candidating and leadership development processes.

**Going Beyond Administrative Skills**

The second implication for potential leaders is simply a more specific application of the first, in many ways. However, in my experience, often times lip-service is given to intangibles, like spirituality, prayer, spiritual formation and direction, etc., but, in reality, organizations ultimately reward and give props to those who are highly administrative and who utilize such skills in a way that visibly makes progress. While administrative skills are important and essential for any kind of work, and by and large a basic life skill, a good administrator or manager does not always equate to a good mission leader. Our cursory look at the life of Hudson Taylor, as well well leadership theory and practice, such as that of Kouzes & Posner (2002:22), help to see that the interconnectivity of vision, spirituality and leading people plays a significant roll in the success of a missionary organization. Perhaps potential leaders in mission should be evaluated on how their spirituality, meaning their connection with God as transcendent, interconnects with the rest of life and work. Perhaps the mission leader
should be assessed on how her spiritual life and relationship with God affects coworkers, family, friendships, and other relationships. Perhaps, the spiritual habits and disciplines of a potential leader should be given a higher consideration than, say, his ability to manage a spreadsheet or the his knowledge of time management principles. Perhaps “spiritual intuition” (Hodge, 2001:200) should be taken into consideration along with seminary training. Taylor’s clear, focussed and unrelenting vision, along with a spirituality that impacted every area of his life was clearly a large influence on the success of the CIM, and even today’s OMF. The implications of this study would have organizations take a harder look at these qualities in potential leaders.

**FOR FURTHER STUDY AND RESEARCH**

In light of the this study and its implications, I believe there are some areas beyond the scope of this study which require further research and development of thought. Because of the relative newness of the discipline of spirituality as a research discipline (Kourie, 2009:139), there will be continued spheres in which other working in this field should continue to ponder and give thought and experiment. It will be interesting to see what others will discover as we move together into the future. I believe some areas for further study and research which were uncovered in this process include the need for more appropriate tools and framework for spiritual assessment for disciplines outside of the health care field, .

The area of assessment, particularly in the discipline of spirituality, seems to be in a bit of a void at the moment. Those working in the
multi-disciplinary fields of spirituality and health care seem to be tak-
ing the lead on this (Hodge 2002, Murray-Swank, et al 2011), which
perhaps stands to reason given the importance of diagnostics in the
health care field. Bearing in mind the fact that spirituality is a human
condition, the very nature of which will beget as many variations as
there are people, it does seem that certain categories within a frame-
work could prove to be helpful at many levels. While the assessment
and evaluation of an historical figure is probably not a very practical
application of assessment tools, I do believe there are many practical
applications of spiritual assessment tools in other areas, from pastoral
care to NGO work and even education. Spirituality is a human reality
and tools which would give the ability to assess could prove useful for
both the assessor and the subject. Are there are, indeed, categories of
spirituality which extend beyond those which are held loosely in place
by predetermined theological categories? Are there ways for people to
move into a spiritually healthier place, and, for that matter, how, if at
all, can spiritual health be defined? In light of the mystical elements of
Taylor’s spirituality, should we reconsider some even more ancient
roads of spiritual mystics like John of the Cross, Bernard of Clairvoux
or Theresa of Avila in terms of not just a way to experience spirituality,
but perhaps as a way to assess and diagnose spirituality? I look forward
to seeing further work in these areas. I relied heavily on Hodge’s
(2001:208) framework as a tool for this project, and he has developed
some excellent resources for those working with spirituality and health
care. However, I encourage further work, study and development in
this area. Leadership assessment seems to be a bit more evolved and Kouzes & Posner’s (2002:22) tool proved to be helpful in this study. Trebesch (2008:60) did excellent work on developing a framework for assessing an mission organization’s leadership development culture, which does contain an element of assessing organizational “faith assumptions” (Trebesch, 2008:59). I do believe further work could be done in developing specific tools to assess spirituality in the context of leadership in general, Christian organizational leadership in particular.

A second area for further study and research has more to do with development of empirical theory in the discipline of spirituality. In the previous area for further study, I am calling for more work to be done in what Schneiders (1993:11) calls the “formative approach” to Christian spirituality, which I still believe to be an important aspect to this discipline. That understood, the cross-disciplinary nature of this particular research project has opened my understanding to theory in both the disciplines of history and leadership. While these disciplines are at various stages of development, it can not be denied that spirituality is still a youth in the academy and more work needs to be done in further development and testing of spirituality theory or, better stated, to investigate further into the “experimental and theoretical study of religious experience in its concrete and individual manifestations” (Schneiders, 1993:12). The tension between these two approaches is inevitable, but necessary. Obviously there are many complicated challenges involved with this process spirituality theory query, and I am quite confident much of this work is being accom-
plished even now. I would just make the observation that from my work on this project, I’ve come to view the academic discipline of spirituality as a broad frontier with much uncharted territory yet to be documented. I look forward to future exploration of this pristine domain and the discovery of new demarcations, borderlands and landmarks. While discovering other shoulders to stand on, I’ve found the view into this new land to be both intriguing and pleasurable.

And finally, the development of spirituality in the particular discipline of leadership is another area of further study and interest. If spirituality could be more accurately assessed, and theory further defined, as mentioned above, the question which follows revolves around whether or not spirituality can be developed in the life and work of any person, including my particular interest of organizational leader. From my thinking and reading, I am suspicious it is quite possible. However, I would recommend long term quantitative research which more carefully crosses the disciplines of leadership theory and development and spirituality and takes a careful look at how spirituality is developed in organizational leaders and what the affect of spiritual development over time. While such development will not eliminate the necessity of writing and receiving of reports, my suspicion is that such reports will not be the ultimate measurement of success. As leaders learn to invigorate their own soul through breathing spiritual air, this can not but help to make for healthier organizations with clearer vision, an ethos of people orientation and a robust ability to stand in seasons of difficulty.
WORKS CITED


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5 This particular article was written by a couple based in a creative access field. For security purposes, their identities must remain anonymous, thus the unorthodox way of referencing.
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