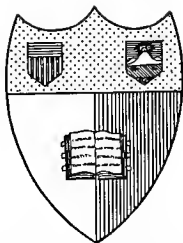


TIMOTHY RICHARD, D.D.

CHINA MISSIONARY STATESMAN & REFORMER



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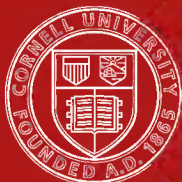
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TIMOTHY RICHARD, D.D.

Chas. W. Benson
11/18/16





Samuel Richard

Timothy Richard, D.D.

China Missionary
Statesman and Reformer

BY THE
REV. B. REEVE

WITH AN APPRECIATION

BY THE
REV. RICHARD GLOVER, D.D.

TWENTY ILLUSTRATIONS

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PREFACE

THE materials for this biography have been gathered largely from two sources—the records of the Baptist Missionary Society and Dr. Richard's articles and memoranda, for the most part contributed first to periodicals in China, and collected by him in the volumes, "Conversion by the Million," published in Shanghai. Other authorities, however, have also been consulted, as the narrative will indicate.

I have thought it well, in many places, to let Dr. Richard speak for himself, and his views will command interest and respect even where they do not secure acceptance. His opinions have always cut athwart many current theories. In some cases—as in the matter of Christian education in China—he has doubtless only been in advance of his age.

I very gratefully acknowledge the kindness of the Rev. Richard Glover, D.D., in contributing the Appreciation of Dr. Richard, which forms the Introduction to the volume; also the valuable help rendered me, as shown in the respective places, by the Revs. J. Gomer Lewis, D.D., and W. Gilbert Walshe, M.A.

The first chapter owes many of the details concerning Dr. Richard's parentage and early life to information kindly supplied by his nephew, Alderman Timothy

Preface

Richard, of Lampeter. The Rev. J. E. Thomas, the present pastor of Bethel and Salem Chapels, Caio, and the Rev. John Davies, of Cwmmorgan, have been glad to aid me on certain points. The Rev. J. Brown Myers, Home Secretary of the Baptist Missionary Society, has afforded me the benefit of some important suggestions, and Mr. A. J. Simms, of the Society's office, has shown me much courteous attention and assistance on my visits to the Library. For certain of the illustrations I have also to thank the B.M.S.

Dr. Richard has been urged from several quarters to publish his *Reminiscences*, and contemplates doing so "when he can find time." Meanwhile this short "Life" is offered in the belief that it will supply a chapter hitherto unwritten in the history of Modern Missions, and in the hope that it will whet the public appetite for some more substantial work from Dr. Richard's own pen.

B. REEVE.

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Timothy Richard: An Appreciation

FIFTY years ago, on 24th October, 1860, the Treaty was ratified at Peking that gave foreigners the right of residence in the interior cities of China. The enlarged liberty carried in it a call of God to make a nobler effort for the evangelisation of that great land. Max Müller once reminded us that fifty years are a long period in the history of the world—there being only fifty periods of fifty years since the beginning of Roman history. Certainly the last fifty years have proved a long period in Chinese history, and seen changes which, at the beginning of it, none could have foreseen.

Some changes have moved the regrets of men, but some seem fraught with enduring good; and in bringing about those changes which have brought abiding benefit, perhaps no one has been a more notable worker than Dr. Richard.

It is forty-two years since he was accepted as a missionary of our Society, in 1869, a student from a Welsh college, with all the best qualities of his nationality fully manifest; only his emotion was deeper than even Welshmen usually feel. In fact, from then till now, intensity has been the mark of the

Timothy Richard :

man. Whatever he did, he did with his might. Intensity marked his studies, his plans, and the ardour with which he pursued them. The centre of our work then was Chefoo, where we had settled after various experimentations by our earlier missionaries. They had been with the Tai-ping rebels in Central China, until they were dismissed because they could not preach the divinity of the rebel leaders along with that of Jesus Christ. They had tried Shanghai; they had come to Chefoo. The unhealthiness of the place—or rather of the native houses—had been a great disappointment, necessitating the return of the first five or six of our workers. A Dr. Brown—a medical man of great devotion, though of somewhat obstinate peculiarities—was one of Richard's early associates. In Chefoo Richard worked with great ardour, and God's blessing crowned the efforts of himself and his colleague during the next half-dozen years. Meanwhile, differences of judgment led to Dr. Brown's leaving the Mission; and it was brought very forcibly home to Richard's mind that a Port City was the least suitable of all places to begin a Christian Mission. None will dissent from this judgment who are familiar with the disadvantages of Chinese city life in general, and Port City life in particular. So in 1874 Richard journeyed to Tsing-chow-fu, a leading prefecture in Shantung, containing about 30,000 people; a little Sheffield in the production of cutlery, and somewhat famous as the residence of Mencius, the greatest follower of Confucius, who had, in the market-place of the city, discoursed on Social Science with Prince Loo 2000 years ago. Twelve years before this, the Emperor had

An Appreciation

ratified the Treaty with England and France, giving liberty of travel and residence to foreigners. But as California repudiated the "Burlingame Treaty," which gave the Chinese liberty of residence in the United States, so it was one thing for the imperial authorities in China to grant Englishmen liberty to reside in a Chinese city, and it was quite another for them to enjoy it. The fact was, in the judgment of the people of Tsing-chow-fu, a foreigner had never desecrated their city by residing in it, and if they could help it, he never should do so. But an intensity stronger than theirs made him persist, and he held on his quarters in an inn outside the city gate, when Providence gave him an opening. An epidemic of fever visited the city, and it so happened that Richard had the only medicine that controlled it. He was glad to render all the help he could; he saved many lives, and for the time the city postponed driving him away, although their refusal to admit him was not withdrawn.

Shortly after the great famine broke over Shantung, in the year 1876, involving the whole population in direst need. Famines are frequent visitations in that land, and were accepted by philosophic rulers as providential arrangements for reducing a population that is too thick on the ground.

They say the population has increased about sixteen-fold under the present dynasty, which has lasted about 250 years, a rate of increase only a little less than that of England, and there has been no development of commerce, nor increase of land, nor use of machinery, to help either the increase of food or enlarge the resources to purchase it. But Richard's philosophy was

Timothy Richard :

loving, not cynical ; and at first, single-handed, by giving all he had, and then begging from Chefoo and Shanghai for more, and getting the help of other missionaries, he made a noble fight "to save some." The next year the famine was still terrible in Shantung, and had involved Shansi in its horrors. His appeals to the British and American publics secured a large response, and though the officials suspected a political motive, and were more disposed to hinder than assist, he pursued his work, crossing into Shansi to help the distress there. Others came to his help, including David Hill, Canon (now Bishop) Scott, Joshua Turner, Arthur Smith, A. G. Jones, Jonathan Lees, J. Innocent, and many others. The work—especially in Shansi—was terrible. For three years, from dawn till midnight, Richard toiled. All the workers caught the famine fever. Several died, and dangers of robbery and murder by those dying of starvation were constant. From the Consular Report, sent by Mr. W. C. Hillier to our Foreign Office, it appears that Protestant workers saved about a quarter of a million lives, in addition to those saved by the Roman Catholic missionaries of Shansi. It has been considered the greatest famine reported in history. It left a long shadow over the whole of North China ; but it had one effect—it removed the suspicion and dislike under which the foreign missionary had laboured, commended the religion of the Saviour, and gave a wonderful impetus to the Church of Christ.

From that time Dr. Richard has been a man of immense influence in China. He had proved the

An Appreciation

greatness of his love for her people, and amongst rich and poor was trusted as few foreigners or natives have ever been. Our present Church membership in China of nearly 6000, gathered in the last thirty years, is due in no slight degree to the work done then. The candle of God's truth had been set on a noble Candlestick of Mercy, and all entering in saw the light. The sceptre of love proves imperial on earth as it does in heaven.

In another direction Dr. Richard has rendered supreme service to the cause of the sacred uplifting of the souls of men. A great catholicity of soul has assured all who came in contact with him of an appreciation of every worthy element in their creed or character, and made him a trusted leader of the thoughts of men. When he was set apart as a missionary, he was charged—I think by Dr. Trestrail—to study especially the Saviour's instructions to the twelve Apostles when He sent them forth. Richard did so carefully; and he accentuated one word in the Saviour's instructions which has been too little accentuated in the policy of Missions. "Whatsoever city or town ye enter, inquire *who in it is worthy*; and there abide till ye depart thence." This guided the Twelve as to the best opening for their message; the vital point of contact where truth would most surely operate. Richard thought this precept had force in China as well as in Judæa, and made for "the worthy." He found such—seekers after God; aspirants for immortality, and some great in prayer. He recognised that whatever led men to God came from God; and there was borne in upon him that God speaks to

Timothy Richard :

many heathen souls still, and listens to the cries they address to Him.

It was a reward of this sympathy that he found a fuller acquaintance with the deeper thoughts and longings of men; with the strange remainders of Nestorian and Mediæval Catholic teaching which are found amongst the Secret Sects of China, and which constitute the vitality of their doctrines; and with the reality of the communion with God in many hearts outside all knowledge of the Gospel. The degree in which Christian truth blended with Buddhist doctrine when from the fourth to the tenth centuries the two met in Central Asia, is a matter which still requires thoughtful and sober working out. The Monotheism of several of the Secret Sects; their prayers addressed exclusively to the Supreme God; a sort of Communion Service; phrases like, "Where two are there is another," an accent on faith as the saving thing; an idea that God, or Buddha, saves us by the sacrifice of Himself; a doctrine of a Trinity resembling St. John's; the doctrine that righteousness is not a price we pay for salvation, but a gratitude we render for it; and especially the attributes assigned to Kavan Yin, the Goddess of Mercy—all point to the grip and permanence of Christian truth, even when it was thought to have been destroyed by wholesale persecution. And the way in which those who cling to these survivals recognise the Gospel as the fuller truth that includes and completes them would commend to all thoughtful missionaries the wisdom of making the old inquiry, "Who here is worthy?" Doing so certainly led Richard to delightful fellowships and opened many hearts to his great

An Appreciation

Gospel; and the kindly equity it led his colleagues to cherish gave them access to the souls of men. To some, indeed, Richard seemed, and in his last book, seems still, to exaggerate the significance of many of these higher thoughts found amongst the Secret Sects of China, and especially in the "Amida Buddhist community" of Japan. Probably he does so. But if he errs, he errs in a right direction and one which glorifies Him who is Maker, Father, and Saviour of all.

We do not wonder that with such love, and such intellectual sympathy, and with a mastery of all knowledge bearing on the philosophy of religion, and all history illustrating it, and with such a power of serving, he has commended himself to great multitudes. The Chinese Government honoured him by consulting him in all its educational policy; by placing at his disposal, for the erection of a University in Shansi, some £70,000, and by making him the first Chancellor of the University; by conferring on him the highest honour the Emperor can confer—something akin to a dukedom. One of his greatest longings was to see a University that would convey Western learning in every one of the eighteen Provinces of China, and that is already decided by the Government. He has conferred an immense boon by the Christian Literature Society, a Society that is supplying in large numbers the best literature of the West in the language of the East. It is granted to few to see a change so immense and so blessed in the thought of a great nation, and to still fewer to have had such an important part in producing it. But our friend has this honour, and in lowly joy delights himself in the harvest sheaves that

Timothy Richard : An Appreciation

follow his "sowing in tears." No success of lower schemes has abated his delight in his Saviour, and all who come across him marvel at the sweet blend of modesty, power, and peace which makes his whole life an impulse and a current for good. May the pages which follow move many to accept the lead of this great example.

RICHARD GLOVER.

BRISTOL.

Timothy Richard, D.D.

CHAPTER I

From West to East

CHINA, the "venerable patriarch of the East," said Dr. Richard many years ago, "can take up the little countries of Europe like children on his knee, and tell them tales of bygone days—millenniums before they were born. He can recount his adventures at school long before Samuel kept school for the prophets of Israel. . . . On religion he has given three important works to the world—two original, the other only edited with notes and comments. Taoism is one of these works. It pleased the early Saracens at Bagdad, Alexandria, and Cordova so much, that they translated it freely into the languages of the West. The result has been our now wonderful science, Chemistry. Confucianism is another. The Jesuits of France sent enough Confucianism home to fill an immense encyclopædia. Voltaire and his companions lost their heads completely over it. They thought they had discovered the panacea for all ills. Then came their writings; the Revolution and these are bearing their baneful seeds to this day in a thousand ways in Europe and America. Buddhism is the Indian work which he edited. This, again, created a great sensation among the chief thinkers of Europe. It is now fast becoming popularised among the masses, just at a time when many of those who first introduced

Timothy Richard, D.D.

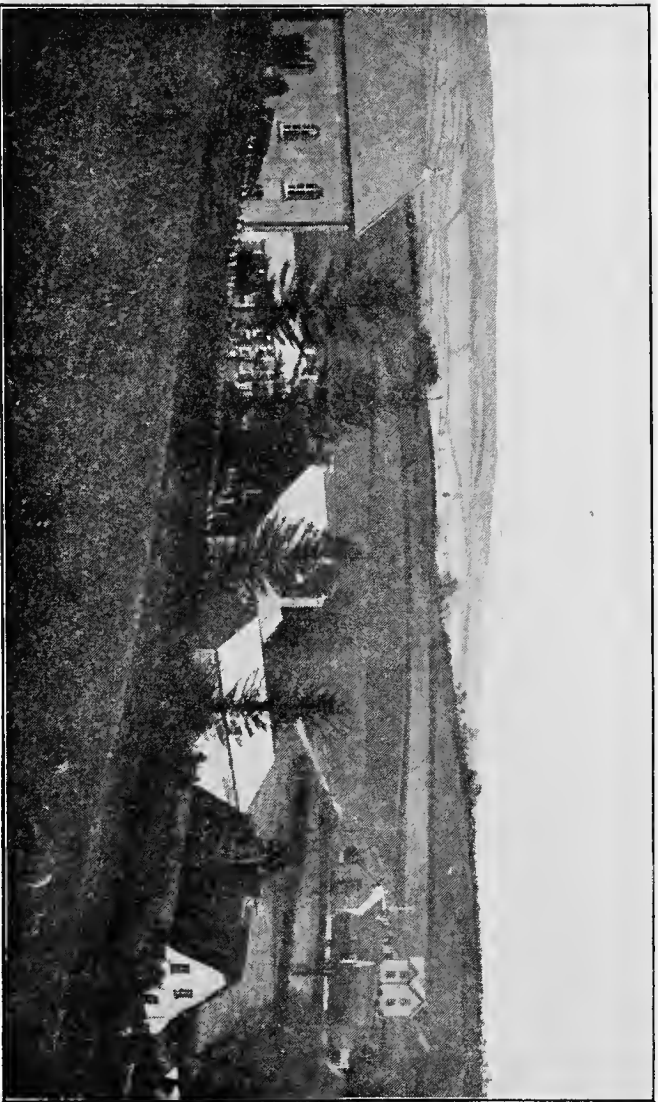
its ideas are finding out that it is not all it promised to be."

It is observed of "Li Ti-Mo-Tai," as Timothy Richard is universally known in the land of his adoption, that he has his finger on the pulse of China. He is the confidential adviser of Viceroy's and of the Royal Palace, and the knowledge of Chinese thought and appreciation of Celestial influence, displayed in the excerpt just quoted, are typical of that wide and deep acquaintance with the problems of the Empire which has given him his unique authority.

Griffith John and Timothy Richard, without doubt the two greatest of modern missionaries to China, have this distinction in common, their Welsh origin. The second is nearly fourteen years the junior, and was born in the little village of Ffaldybrenin, six miles from Lampeter, Carm., on 10th October, 1845. Ffaldybrenin signifies "the king's fold," and there is a tradition that Llewellyn, the last King of Wales, found a shelter there in his struggle with Edward I., King of England.

The boy was named Timothy after his father. Timothy Richard, senior, by occupation a blacksmith and farmer, was a very intelligent and well-read man. A competent critic, the Rev. J. R. Kilsby Jones, used to say that "Timothy the blacksmith" was the most capable narrator of an interesting story he ever heard.

The abilities of the elder Timothy found several outlets beyond the ordinary scope of his daily business. He had no inconsiderable knowledge of veterinary science, and all the farmers of the district availed themselves of his skill in this direction. He also achieved some reputation as a bone-setter, hundreds of persons visiting him in the course of years for treatment. This particular faculty seems to "run in the family," for other members have practised it. As the maker of a herbal ointment, guaranteed to cure all manner of diseases, the farmer-blacksmith added to his fame as a local celebrity.



FEALDYBREININ VILLAGE
(Timothy Richard's birthplace)

Timothy Richard, D.D.

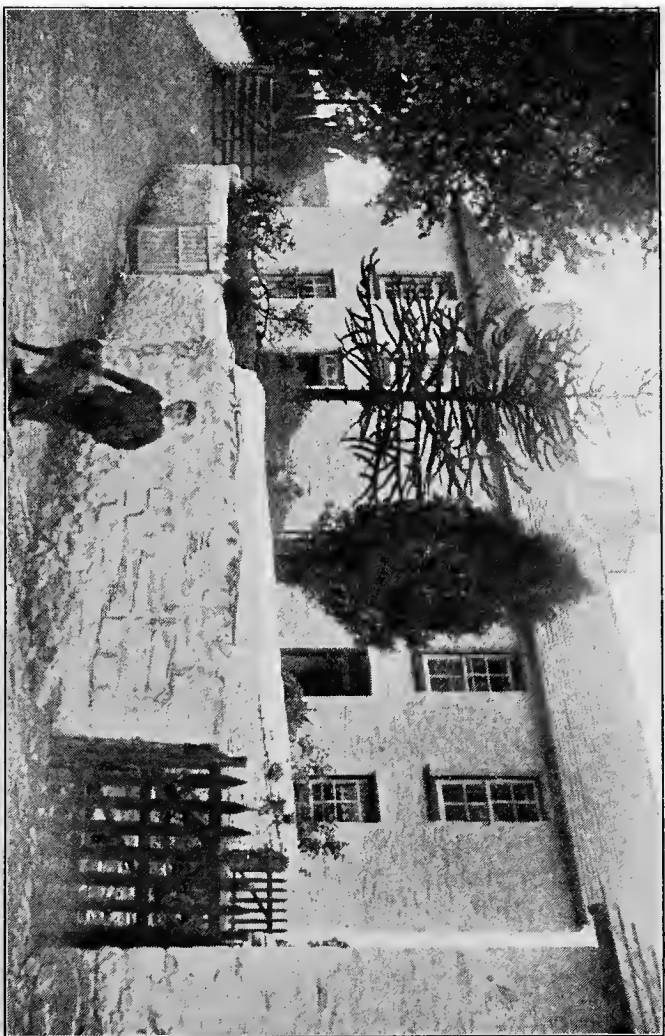
Born in 1800, the energetic young blacksmith married, at the age of twenty-three, Eleanor Williams of Llethercoch, Pencarreg. Their home was a godly one, and into it came nine children, Timothy being the youngest and now the sole survivor.

When the boy was about five years old the family removed to Tanyresgair Farm, adjoining Ffaldybrenin village. The elementary school of the district was located on the farm, and here the lad received the rudiments of education.

Like his namesake of the New Testament, from a child he had known the Holy Scriptures, which are able to make wise unto salvation. He was baptised on 10th April, 1859, in connection with the Church at Salem Chapel, Caio, by the Rev. John Davies. Of "Salem" and its mother church at "Bethel" Timothy Richard, senior, was an honoured deacon.

Baptism in the open air, in some flowing river, was, and is, no uncommon sight in rural Wales. The circumstances vividly suggest the scene in Jordan, when Jesus Himself was immersed at the hands of John. The spectacle on the occasion of the future missionary's baptism must have been at once remarkable and impressive, for he was one of fifty-two candidates who passed through the waters at the same service. Nor was the event without its element of thrill from other than spiritual causes. The river was in flood, and the pastor desired to test the strength of the current carefully. He sought a light weight, therefore, with whom to calculate the measure of exertion the act involved. Timothy, as the youngest of the band, was accordingly led into the water first. The minister's grip was firm and steady, and happily no untoward incident marred the solemn gathering.

On the remote Welsh homestead Timothy Richard grew up, with a first-hand experience of farming in all its details. He could plough a straight furrow, reap the ripened corn, swing the old-fashioned flail, make a decent thatch, cut peat for the winter's fuel, and tend



TANYRESGAIR FARM, FFALDYBRENIN
The home of Dr. Richard's boyhood

Timothy Richard, D.D.

his flock upon the mountain side. Meanwhile, he was preparing industriously for the life of the larger world beyond. His earliest acquaintance with Latin and Greek was made as he sat upon a gate scaring crows from his father's crops.

At fifteen the lad proceeded to a British school at Cross Inn, near Llanelly, pursuing his studies there for twelve months. Subsequently the year was divided between teaching and the taking of further instruction at various Grammar Schools. He attended one such at Llanybyther. One morning, after Richard, then a youth of about eighteen, had been there a few months, a farmer came to the school door on horseback from New Inn, a small village some eight miles away. The schoolmaster had left that morning, and the children were without a teacher. The object of the farmer's visit was to beg some one to go over with him there and then and take charge. At the request of his principal Richard accepted the post thus suddenly offered.

So the time passed, in the alternate preparation of himself and others, the winters being occupied with teaching, and the money thus earned being expended upon his own higher training in summer. For a period he attended as a scholar at the Normal School, Swansea.

Music had a fascination for Timothy Richard from childhood. He was a schoolboy when the Tonic Sol-fa system was brought to Wales. Through his instrumentality the new method became established in the district of Ffaldybrenin, and a noted choir was formed, under the conductorship of the late Mr. Thomas Price, which won many Eisteddfod prizes. The passion for this subject continued. When at College Richard introduced it to Haverfordwest, and to several of the churches in Pembroke county. Later he reduced to this form the notes of many a Chinese song, sending the tunes over to the late Mr. John Curwen for publication in the *Tonic Sol-fa Reporter*.

From West to East

It was in October, 1865, that Timothy Richard delivered his first sermon in Salem Chapel, the spiritual home of his boyhood. The "Fathers in Israel" who heard his budding efforts at preaching have passed away, but he is still remembered by those now no longer young as being well in advance of the youths of the neighbourhood, by reason of his better education, and as exercising an influence correspondingly strong. A gentlemanly bearing and a genial manner gave him an authority among them.

Exactly a year later, as an aspirant for the ministry, he entered Haverfordwest College, then presided over by the Rev. Thomas Davies, D.D. Among Timothy Richard's fellow-students was the late Rev. J. A. Morris, D.D., for nearly twenty-five years pastor of the Welsh Baptist Church at Aberystwyth.

Another classmate, the Rev. J. Gomer Lewis, D.D., of Swansea, describes him at the opening of his College career as "a monoglot Celt, a novice in the pulpit, and an insignificant atom of even the little Principality of Wales." As a matter of fact, the new student had, I think, already acquired a knowledge of English, though being still so essentially a Welshman, his native tongue was doubtless his common medium of conversation.

In response to my request, Dr. Lewis has kindly furnished me with the following sketch of his friend as he appeared in those far away days:—

"He was instinctively a thinker, and strove to nurture the original faculty by perusing the best books upon every possible occasion. His mind was thorough rather than brilliant; he was a solid stone rather than a shining star. Some of the other students were superior to him in glowing imagination and fiery eloquence, but they were all inferior to him in comprehensive and continuous mental grasp. He was not a dashing cataract, leaping to the thunderous depths, and with intersecting rainbows bridging the uprising spray, but a flowing stream of crystal water, like his

Timothy Richard, D.D.

own native river Towy, flanked by fields, producing fruit, flowers, and fodder.

“He was an intelligent and earnest student, especially of the Bible. He believed that the preacher should have a Bible on the table in the study, as well as on the pulpit in the sanctuary. As much as possible he endeavoured to understand the contents of the Scriptures, in the vernacular and original, by daily reading, meditation, and prayer. He went *into* the Sacred Volume. In addition to the study of the Bible, and books bearing directly upon it, he studied other books on history, science, art, and poetry, and last, but not least, sermons.

“His was not the fatal facility of making a little go a great way. He was a thinker rather than a talker. There are men whose menu for the multitude is what they magniloquently term fish, but what in ordinary phraseology is called bloater. The homely berring is skilfully carved as if it were a silvery salmon. Others lay the table with a dainty dish, but the carving and serving are execrable. One man talks nothing, the other spoils something. Timothy Richard always believed the Gospel to be the secret of the world’s redemption. There would be no other, there *could* be no other; to him it was absolute and all-sufficient. He was convinced that art, literature, science, wealth, and learning—all the forces of civilisation combined—could not save the world. By Grace the world is saved.

“Being a Welshman, it was only natural that he should be musical. He loved tunes as well as truths. It was his custom to hold singing classes in Bethesda English Baptist Chapel, when young people of both sexes were initiated by him into the mysteries of Sacred Song. He did good work in introducing the Sol-fa system into the religious services of the town. At all times he revelled in rhythm, and soared in song.

“Modern languages had a charm for him that was

From West to East

irresistible, and he succeeded in making their study a new speciality in the College course. He delighted in the rigid rules of grammar, and longed to master the languages spoken in the great countries of the world, especially those of the East. Already his soul yearned for the Orient, and thirsted for the knowledge necessary to qualify him for service in the foreign field. This branch of study, commenced in College, he has followed up diligently.

"During the whole of his student life at Haverford-west, Timothy Richard gained the reputation of being fully consecrated to the Master's service, and one who was destined to be a leader in the Church. He was select in his choice of companions, always devoted to religious work, with a strong inclination to do pioneer work in the Celestial Empire, in all of which he sought the guidance and guardianship of God, whose Gospel door is wide open as the domain of human existence upon earth."

The Rev. John Davies, now living in retirement at Cwmmorgan, Carm., recalls the powerful impression made upon himself and the other senior students by Timothy Richard's tastes in study, and the materials which went to the furnishing of his intellect. He had a keen relish for abstruse problems in philosophy, and for mastering theological treatises which the generality of students are apt to condemn as heavy. Of his public gifts Mr. Davies observes: "As a preacher he was too deep a thinker to be a fluent speaker, or eloquent in the popular sense of the word, but his sermons were suggestive, full of sound doctrine, the original productions of his own mind and heart."

A very striking revision of the curriculum was effected during the latter part of Richard's stay. It is with considerable interest that one learns that the students were responsible for the significant changes which took place. They agitated—and we may believe that Richard was one of the most powerful advocates of the new order—for "less of the dead languages and

Timothy Richard, D.D.

more modern ones." The basis of historical study, also, was broadened, and instead of Greece and Rome supplying virtually the sole foundation, Babylon, Egypt, India, and China were added; and the superstructure was proportionately enlarged. Science, which had hitherto been neglected, was introduced to some degree. It is not often, surely, that it belongs to the credit of students to so completely and advantageously revolutionise a conservative educational establishment.

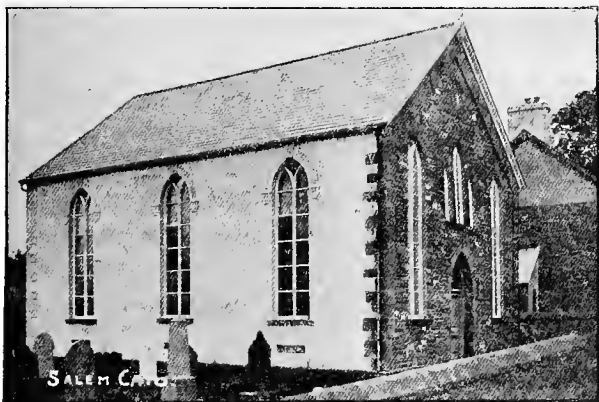
A missionary career had appealed to the budding scholar from the time when, as a lad of thirteen, he listened to a sermon on the text, "To obey is better than sacrifice." The desire for foreign service became intensified within College walls. An important contributory factor was the presence of the Rev. (afterwards Dr.) G. H. Rouse, M.A., LL.B., who, having been invalided home from the Indian staff of the Baptist Missionary Society, acted temporarily as tutor at Haverfordwest, in certain subjects, during the latter part of Richard's course. He manifested a warm sympathy with his pupil's leanings, as did also Dr. Davies. It was an address by the late Mrs. Grattan Guinness, pleading the cause of China, which, heard as a student, drew the young man's heart to that land.

In 1869 Timothy Richard was accepted by the Baptist Missionary Society. He was ordained in Salem Chapel in November of that year. The Church at Salem has always been pardonably proud to have reared so distinguished a son. To give prominence to the association, and as an incentive to generosity on behalf of Missions, a brass tablet and a box have been erected in the lobby, the former bearing an inscription in Welsh, which, being translated, runs:—"This tablet and box have been set up by this Church to receive gifts towards the work in China, as a thank-offering to God for blessing the labours of our dear brother, the Rev. Timothy Richard, D.D., Litt.D., who went out

From West to East

from this Church as a messenger for Christ to China." Then follow the leading dates of his career.

Ere setting out he received some emphatic counsel from the Secretaries, Dr. E. B. Underhill and the Rev. Frederick Trestrail, D.D. Part of the advice proffered him is specially interesting because so singularly in consonance with his own now decided views, and the policy he has pursued during the greater part of his missionary life. It concerned the importance of laying hold of the teachers of China,



SALEM CHAPEL, CAIO
(Where Dr. Richard was ordained)

in the belief that if they were converted the nation might be expected to turn to God.

The Treaty of Tientsin, agreed in 1858, and finally ratified two years later, increased the open ports in China from five—under the Treaty of Nanking, confirmed in 1843—to twenty-two, promised protection to missionaries and native converts, and permitted foreigners, subject to certain stipulations, to travel in the interior on business or pleasure.

These enlarged facilities gave a decided impetus to

Timothy Richard, D.D.

Mission work. Among the very many Societies entering at this time was the Baptist Missionary Society. The early experiences, however, were sorely trying. Sickness and consequent return on the part of some, and resignation on the part of other workers, made it difficult to retain a staff of even the smallest dimensions; while the Tai-ping Rebellion caused widespread upheaval and anxiety. Prospects were far from rosy, therefore, when Timothy Richard reached Chefoo in February, 1870.

Chefoo is one of the ports of Shantung, opened under the second Treaty. Here Mr. Richard found the Rev. F. Laughton at work. He had been seven years upon the field, and though enduring severe eye trouble as a result of the climate, stood nobly at his post, and never dreamed of relinquishing it. He was carried off by typhus, however, within four months of the arrival of his young colleague. The very day of Mr. Laughton's funeral news was received at Chefoo of the Tientsin massacre, involving the lives of twenty-one foreigners.

Here, then, was a novice, struggling with the intricacies of the Chinese language, suddenly invested by circumstances with the entire responsibility for the work of his Society, amid surroundings the most perilous.

By the end of August he had made sufficient progress to permit of his conducting family worship in Chinese. He assisted the native pastor, dealt with inquirers, and ere long experienced the joy of his first baptism, the candidate being a man who declared that he "feared nothing more than denying his Saviour"—this in reference to the threatened renewal of persecution. The little Church consisted of just over forty members. Short tours in the interior were undertaken as the months passed, and brought greater familiarity with the new tongue.

In 1871 Mr. Richard, in addition to four brief trips in the neighbourhood of Chefoo, went a two months'

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journey into Lower Manchuria with Mr. Lilley, of the National Bible Society of Scotland, distributing Scriptures. It was an adventurous, indeed an extremely hazardous proceeding.

From the first the new missionary had intended to itinerate, but the heat made this impossible in Shantung in summer. That part of Shinking, Manchuria, which was chosen for the purpose of this visit, however, was five degrees north of Chefoo, and the climate imposed no difficulty. Nine-tenths of the people spoke the same dialect as that used in Chefoo, since they were emigrants from Shantung. There was not a single Protestant missionary in the Province, and Mr. Richard felt strongly that six missionaries—of various Societies—were too many to remain at the small port of Chefoo, with its population of 20,000. Accordingly he and his companion set out.

They found Shinking a magnificent country, compared with the bare and monotonous Shantung—wide, rich plains, mountains clad with forest trees, and large cities with a busy trade. A general sense of insecurity of life and property prevailed, however. The majority of the Manchus were in the Government service in all parts of China, and their own land was in consequence neglected. The existing uncertainty and danger were revealed by the fact that every man, woman, and even child, whom the travellers met, carried some weapon, usually a long spear, sometimes a matchlock. An individual on horseback would have a carbine slung across his shoulders, while the missionaries saw one woman with a naked sword.

The earlier portion of the itineracy took the two men through a district infested with mounted thieves, who attacked merchants along the imperial road and rifled the village shops. The inhabitants, therefore, erected walls and watch-towers for their protection, and the watchmen were firing all through the darkness. One night, a man, out of breath through running, came to the inn where Messrs. Richard and Lilley were

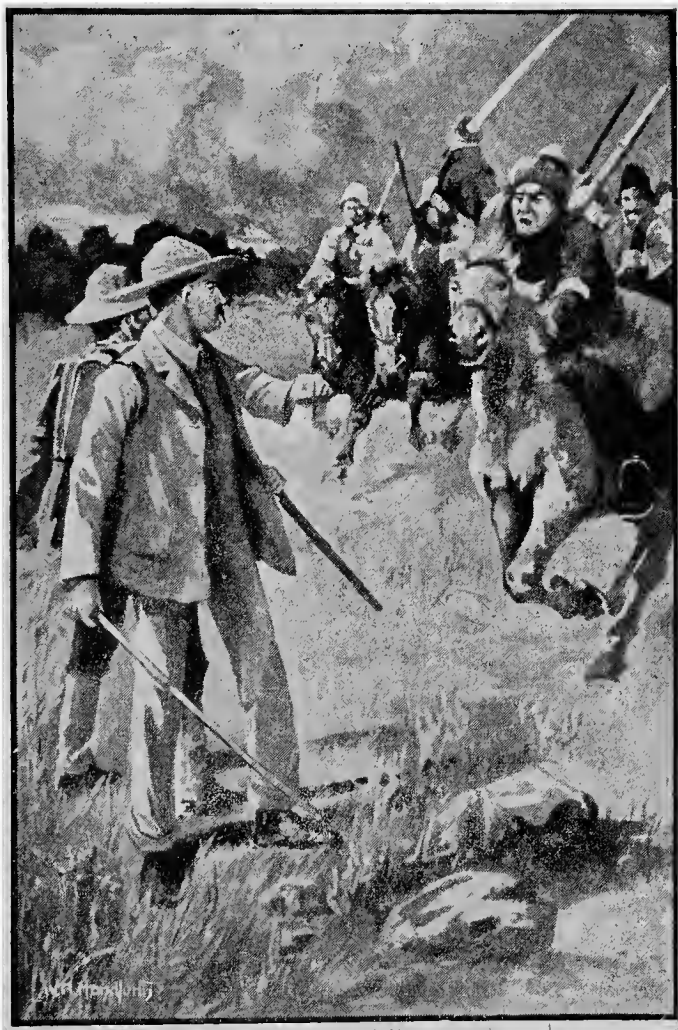
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staying, with the news that he had seen robbers not far away. The next morning, eleven fully armed and mounted brigands suddenly appeared before the travellers. Another time, all unknowing, the pair came to the outskirts of a district where dwelt a body of five hundred rebels, to suppress whom the authorities were maintaining a force of twice that number of men.

Mr. Richard was one day preaching to a large crowd in a city of some size and influence, and had scarcely begun when a mandarin of high rank appeared upon the scene, with a band of soldiers. These thrust the audience back and took up a position hindering their renewed approach. Nothing daunted, Mr. Richard preached to the military! The mandarin, after paying marked attention for two hours or more, bought a copy of the Scriptures, and walked away, evincing what appeared to be a pleasureable surprise that his preconceived notions of the Gospel had not been borne out. The original congregation was permitted to return without further molestation.

For an entire week on this same tour, the travellers were accompanied by six mounted soldiers, ostensibly as a guard, but actually to keep them under observation. The escort exerted their influence at first to frustrate the message by secret terrorism. Presently, however, their attitude entirely changed; they exhibited a warm friendship, offered to carry the supply of Scriptures, and cordially advised the people to purchase them.

Five hundred li (or about 150 English miles) of the journey lay along the boundary of Korea, and Mr. Richard and his associate penetrated some distance into the then "Hermit Kingdom." The penalty for Europeans found within its borders was death, and these men were probably the first who came out of it alive. As it was, they were nigh to being captured by brigands. Once the harmless missionaries were actually taken for brigands in European disguise.



MESSRS. RICHARD AND LILLEY CONFRONTED BY BRIGANDS

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For the time that he was at home in Chefoo during the year under review, Mr. Richard devoted himself principally to acquiring proficiency in the language, but he found leisure to take a class of five native workers through a short course of study in Christian Evidences.

Already the young Welshman was beginning to entertain and express some Radical opinions upon the subject of missionary methods. He found a lack of opportunity in Chefoo, or at least, of such a measure of it as he desired. The curiosity excited when the port was opened ten years before, and Mission chapels were a novelty, had altogether subsided. On week-days, when the missionary was in readiness to meet any who might turn in to converse with him, or listen to the preaching, he would often be disappointed of a single visitor, except when people from the surrounding country were in town for the first time, and called to see this strange teacher, and hear his peculiar doctrine. On Sunday, forty or fifty, attracted largely by the singing, would come in and remain for a short time.

Recounting his experiences, Mr. Richard says: "Having commenced to preach in what was called the street chapel, where daily preaching was carried on by myself and native assistants, and finding very few converts, I did not feel justified in continuing a work which yielded such poor results. The distribution of the Bible, which I had thought an excellent means of conversion of the heathen, also failed to give the results I expected. It was only afterwards that I realised that the Bible messages were mainly to the Jews. It is only the Bible principles which should be applied to all the world in messages suitable to each country."

In his perplexity, Mr. Richard derived much help from the study of Comparative Religion, pursued with the aid of several missionaries of great ability and judgment in Chefoo. A series of lectures was delivered one winter on Confucianism, Buddhism, and Taoism, and the manner in which Christianity supplies the

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deficiencies of each system. Side by side with these topics, there ran a weekly consideration, in company, of the Epistles, with a view to discovering how the Apostles, in their public ministry, catered for the needs of their day. Mr. Richard regarded such practical investigations as vastly more important than previous theological training, and as exhibiting the needed answer to the problem of gaining converts.

CHAPTER II

A Remarkable Sermon and its Effect

A POTENT influence came into Mr. Richard's life, and affected his whole conception of missionary duty and procedure, with the discovery of a sermon preached before the London Missionary Society in 1824 by that brilliant, but most erratic genius, Edward Irving, of pathetic memory. It appealed to the missionary in distant China because of its insistence upon a more literal adoption of the principles of Matthew x. Especially was Mr. Richard impressed with the desirability of reaching the "worthy"—winning the devout leaders among the people, and influencing the masses through them.

Irving had already dazzled London with his oratory, but had not yet, of course, developed those sad delusions which clouded his life and ministry. He was at no time an ordinary man or preacher, and something out of the common was to be expected. The sermon has been long forgotten, save by those peculiarly interested in the preacher's meteoric career, or drawn to the reading of the discourse by Dr. Richard's circulation of it. One would not disturb the dust of controversy which lies upon it, except that an utterance capable of so marked an effect, in cold print, nearly half a century later, possesses an interest demanding some relation of the surrounding circumstances.

It was delivered in the old Whitefields Tabernacle, Tottenham Court Road, to a densely crowded congregation, who thronged the building to overflowing long before the service was advertised to commence. The

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discourse was a performance of substantial length, for it occupied three and a half hours in delivery, and Irving had to suspend his impassioned speech twice while the congregation sang, partly to rest himself, no doubt, and partly, perhaps, to relieve their tense feelings!

No better idea can be gained of the remarkable scene than is conveyed in Mrs. Oliphant's richly descriptive language: "It [the sermon] had no connection with the London Missionary Society. It was the ideal missionary—the Apostle lost behind the veil of centuries—the Evangelist commissioned of God, who had risen out of Scripture and the primeval ages upon the gaze of the preacher. He discoursed to the startled throng, met there to be asked for subscriptions—to have their interest stimulated in the regulations of the committee, and their eyes directed towards its worthy and respectable representatives, each drawing a little congregation about him in some corner of the earth—of a man without staff or scrip, without banker or provision, abiding with whomsoever would receive him, speaking in haste his burning message, pressing on without pause or rest through the world that lay in wickedness—an Apostle responsible to no man—a messenger of the Cross. The intense reality natural to one who had all but embraced that austere martyr vocation in his own person, gave force to the picture he drew. There can be little doubt that it was foolishness to most of his hearers, and that, after the fascination of his eloquence was over, nine-tenths of them would recollect, with utter wonder, or even with possible contempt, that wildest visionary conception. But that it was true for him, nobody, I think, who has followed his course thus far, will be disposed either to doubt or to deny.

"The wildest hubbub rose, as was natural, after this extraordinary utterance; but through the midst of it all, preoccupied and lost in the contemplation of that most true yet most impossible servant of God whom he

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had evoked from the past and the future to which all things are possible, Irving, all unaware of the commotion he had caused, went on his way, not dreaming that anybody could suppose the present machinery and economics of commonplace missionary work injured by that high vision of the perfection of a character which has been, and which yet may be again. He says that he 'was prepared to resist any application which might possibly be made to me' to publish his sermon; an utterly unnecessary precaution, since the complacency of the London Society evidently did not carry them the length of paying the preacher of so unwelcome an address that customary compliment. But in the commotion that followed—in the vexation and wrath of 'the religious world,' and the astonished outcry of everybody connected with missions—the preacher, not less astonished than themselves, discovered that his doctrine was new, and unwelcome to the reverend and pious men for whose hearing he had so carefully prepared it. When he heard his high conception of the missionary character denounced as an ill-timed rhetorical display, and that which he had devoutly drawn from the only inspired picture of such messengers characterised as not only visionary and wild, but an implied libel upon their present representatives, his sincere heart was roused and startled."

The result was a considerable enlargement of the original sermon, and its contemplated publication in four parts. Only the first, however, was completed and issued from the press, in the form of a very substantial pamphlet of about 130 pages, with a dedication to S. T. Coleridge.

No one can peruse this sermon to-day without a profound sense of the spiritual imagination of its author, not yet, as I have said, running to the full excess of the following years. There is a persuasive eloquence suggested even by the printed page, and much in the spirit of the discourse to approve, though we may be far from accepting the writer's whole position.

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The message is distinctly that of an idealist, but Dr. Richard also is an idealist, whose views of missionary operations do not always square with those of home authorities. A keen judgment has led him to many far-sighted undertakings scarcely in keeping, perhaps, with the very extreme unworldliness enunciated by Irving. This teaching would, indeed, seem to condemn the shrewd statesmanship of Dr. Richard; yet there is a marked strain of what may be termed practical mysticism about the latter which accounts for the fascination exerted over him by the views of the ethereal Scottish preacher. Dr. Richard possesses the virtue of giving shape and body to many of his dreams, and reducing not a few of his visions to realities.

Some years later, by the assistance of a fellow missionary, Dr. Richard republished Irving's sermon, and forwarded a copy to each of the leading missionaries in China, India, and Africa.

To carry out the principle he had imbibed, Mr. Richard adopted the plan of visiting the leaders of the Secret Sects of China, men whom he describes as "the religious cream of the land." Among these bodies was the Golden Pill Sect, which numbered tens, or even hundreds, of thousands, of adherents in each of the Northern and Western Provinces of China. Pastor Hsi, of Shansi, so widely known to English readers as "One of China's scholars," and "One of China's Christians," through the books of Mrs. Howard Taylor bearing those titles, was, prior to his conversion, a member of this influential religious community.

To qualify for sympathetic and helpful discussion with the thoughtful exponents of the particular tenets of these sects, Mr. Richard formed a close acquaintance with their sacred books, thus finding the easiest avenue of approach to their minds. Abandoning preconceived notions, he made a fresh study of the New Testament, in order to single out the main truths upon which the Master and His Apostles laid stress.

This combined investigation of heathen beliefs and

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Christian origins, for the purpose of leading men from one to the other, bore fruit in the preparation of a catechism, hymn-book, and tracts. Dr. Richard explains the scope of these preliminary efforts as follows:—

“In the Catechism there were quotations from Scriptures which were not given as proofs from a God-sent book, but as appeals to conscience, as was our Lord’s method. Instead of using the name Jesus, which to the Chinese would only be the name of one of the uncivilised foreigners, I translated His name and called Him Saviour. I introduced other changes, such as the use of Chinese religious terms, instead of foreign ones, so as to make the Gospel commend itself better to the Chinaman’s conscience. Since then I have found that the Chinese are specially amenable to history, reason, and conscience, three ultimate ways in which our Lord made His appeals.

“The little hymn-book contained about thirty hymns, chosen because they appealed to the conscience of the non-Christian as soon as he heard them. It excluded those which needed explanation, or otherwise were unattractive, or repelled the reader.

“The tracts were unique in their brevity. Some contained only six characters, none more than eighteen. They were printed in big characters for posting up on the walls. I travelled on horseback and put these up on the walls of all the cities in the prefecture of Ching-chow-fu, eleven in all. I put them up on entering the city, and before I had finished my meal at the inn, I often saw parties of devout men coming to the inn, kneeling before me and begging me to tell them what this wonderful Gospel was, so full of blessing—a hundredfold in this world with persecution, and in the world to come eternal life. In these tracts I endeavoured to follow the principle of our Lord in His marvellous parables, not to explain His sacred truths to the masses at large, but only to dwell on their importance and value. The interpretation was only given to those who had open minds.”

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This intercourse with the "worthy"—both of the ancient and historic religions and the Secret Sects—during the first few years produced its notable "cases." At Laiyang, a large city eighty miles to the south of Chefoo, Mr. Richard met with a very cordial reception. Two intelligent priests entered into a frank discussion with him of the respective merits of Christianity and Buddhism. A scholar named Wang, after hearing an address in the public street, followed the missionary to his lodging, inquiring, "What must a man do to be accepted with God?"—a question of peculiar interest for the way in which it recalls the yearning interrogation of the ruler in the Gospel story. Another question to which Wang sought an answer was this, "Why should Christ need to die for mankind?" In the working of the Chinese scholar's mind one sees the significant assertion of universal problems. This man was later baptised by Ching, the native pastor at Chefoo.

Two other men were found whose glimmering of truth had already led them to renounce ancestral worship and to offer thanks at meals. They were as yet feeble of faith, and one of them, like Nicodemus, came by night, but their sincerity was beyond dispute.

Two miles from Chefoo Mr. Richard visited an educated man named Lew. He discovered him in a long barn, with straw piled up on either side and a narrow pathway down the centre, at the end of which he sat. What little light this rude apartment gained came in at one window. On the solitary table were three books, a New Testament, and the Confucian and Taoist writings. These, affirmed the student, were all true. A friendly conversation ensued, followed by another, when the Chinaman sought the missionary in his own house. Pastor Ching received this man also into the Church.

In the autumn of 1873, Mr. Richard went for twenty weeks to Chi-nan-fu, the capital of the Province, and 300 miles from Chefoo. Twelve thousand B.A.'s had gone up for their examination, with a view

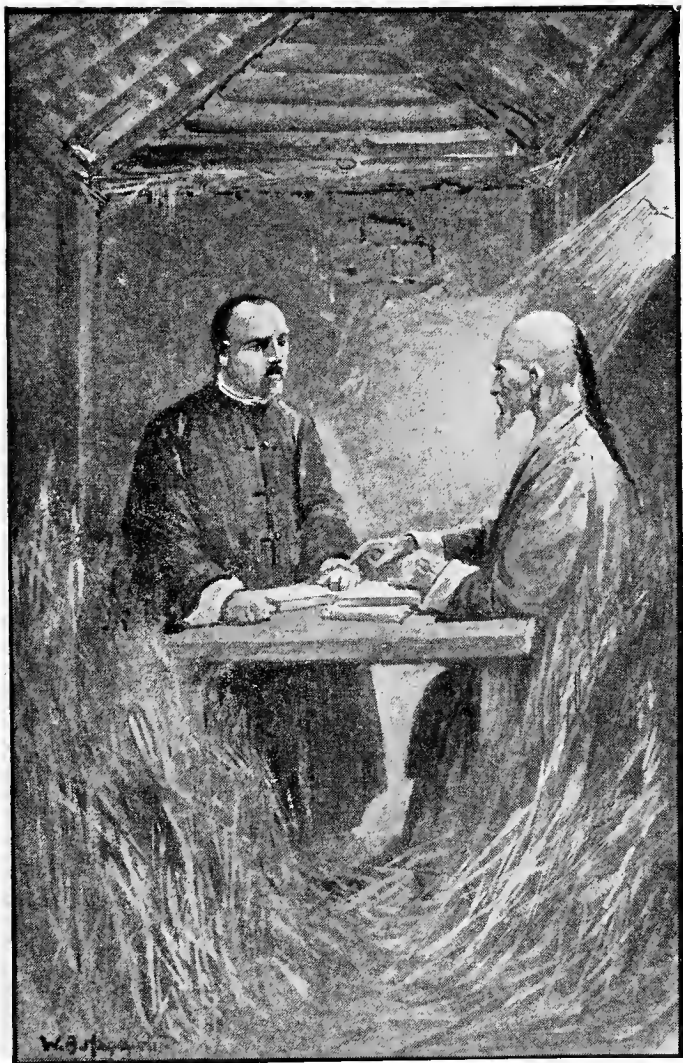
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to the M.A. degree, or what may be said to correspond to that mark of scholarship in the old Chinese educational system. Only ninety-five secured the coveted distinction, proof, surely, of the severity of the test, whatever may be thought of the practical value of the limited classical subjects set. The groove, though very deep, was very narrow. These scholars left soon after the missionary's arrival, so that he saw little of them. He had better fortune with the thousand and more military candidates, who came up for their professional examination when the literary graduates had returned. With these officers Mr. Richard enjoyed considerable opportunities of converse. After two months' daily instruction, he baptised a young lieutenant, a native of the Province of Honan, who was on a visit to Chi-nan-fu.

The same day, Pastor Ching, who was ordained in September of that year, that the Church at Chefoo might have a recognised ministry in Mr. Richard's absence, baptised two men. One was an inquirer of the previous year, who lived for the greater part of his time in Manchuria, the other came from the neighbourhood of Laiyang. He was taught to read by Wang and Lew, and by them the native preachers were acquainted of his desire to join the Church.

Believers were widely scattered in those early days, and Mr. Richard, in narrating these stories, observes: "From the above you may see how the home idea of a Church requires to be modified when applied to China. It is true, groups of Christians are to be met with occasionally, but as a rule it is not a number of people meeting together for worship, but a number of people who worship God as taught by one Book, pervaded by one Spirit, and separated, as some of our members are, by more than a thousand miles." The hope entertained regarding all these was that they might leaven their respective neighbourhoods.

The broadening process in Mr. Richard's mental outlook was developing apace. He says: "About this



THE CONVERSATION IN THE BARN
(Mr. Richard and the Chinese scholar, Lew)

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time also I had to change my views regarding the value of our ordinary Evidences of Christianity, which came about in a very striking manner. I asked for an interview with the chief Ahung, Chang, in one of the large Mohammedan mosques in the city of Ching-chow-fu, Shantung. He not only granted it, but also invited about a dozen or more of his assistants to meet me. He invited me to sit with him on a raised platform, railed off from the rest, but open to view and within hearing. There he waited on me himself with tea and refreshments, asking general questions about my journey to China, passing Arabia and Mecca, their sacred home. Then in a very conscientious manner he delivered to me a carefully prepared sermon to persuade me to become a Mohammedan, as it was the latest form of revelation from God to man. First was the law of Moses, then was the evangel of Christ, and last of all was the Koran of Mohammed, which was to supersede them both. He pointed to a genealogical tree he had hanging on the wall, beginning with Adam, following with Noah and the patriarchs as branches, later the prophets and Jesus Christ as higher branches, then last of all Mohammed—a branch with an apple on it. This was the tree of life and Mohammed was the apple. To follow God's providence I should become a Mohammedan. I thanked him and his colleagues for their kind reception of me, and said that on a future occasion I would give them my view of the will of God as represented in Christianity.

"In the meantime I read up all I had on our relation to Mohammedanism. I had Sale's Koran, also Rodwell's, and Carlyle's views, and Bohn's standard history of the Saracens by Oakley.

"Not long after, on a Mohammedan holiday, the Chief Professor Ting, of the Mohammedan Theological College, came to see me, and brought with him more than a dozen of his students. He also delivered a carefully prepared address of twenty minutes' length to me in the presence of his students. It was full of

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the miraculous, and the assertion that the Koran was the last word of God. I asked him if he would like to hear my view of the situation. He said he would. Then I gave him, in an address of about the same length, my view, hoping in turn to convert him and his students. I avoided the ordinary evidences of miracles and prophecy, because for every one of my miracles he could bring a hundred of his own; so I proceeded to dwell on the moral evidences. So convincing were some of these appeals to conscience that the students cheered more than once during my address.

“When I learnt that the Confucianists asserted that their Book of Changes was also the Word of God, it was necessary to find something more convincing to them than the mere assertion that the Bible was the Word of God. Then it was clearer than ever to me that our Lord Jesus Christ’s method was not on these lines, but lay in appeals to conscience and reason, as, ‘What shall it profit a man if he shall gain the whole world and lose his own soul?’”

Mr. Richard’s practical acceptance of the freest methods of inquiry and application of the resultant facts were not confined to purely spiritual or doctrinal matters. An equivalent advance was made in social sympathies and aims. On this aspect of thought and life he writes:—

“By carefully analysing the Scriptures I found that the usual Gospel preached by ordinary evangelists is only a fraction of the glad tidings of great joy which are to regenerate the whole earth. It was on the Kingdom of God which Moses and the prophets dwelt. It was on the Kingdom of God which John the Baptist preached and roused all Judæa. It was on the Kingdom of God that our Lord Jesus Christ preached in fulfilment of the prophecies, and roused the jealousy of the Jews and the representatives of the Roman Empire, who allowed Him to be put to death on that account. It was to preach the Gospel of the Kingdom of God

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that our Lord sent forth His Apostles. It was that the Kingdom of God should come and His will be done on earth as it is in heaven, that He commanded us to pray. His Kingdom will necessarily contain all that is good in the kingdoms of this world and something more. It will not allow a submerged tenth in all lands to be oppressed as at present by diabolical armaments, land laws, and trusts. It is a Kingdom of peace on earth and goodwill to men. It is a Kingdom of righteousness. It is a Kingdom of salvation of the poor and needy, even in this world. It is the year of jubilee of all mankind, when the hereditary rights of the poor, as well as of the rich, will be restored, and when the accursed land laws, which permit the poor to be oppressed at will, shall be changed, and when the wicked monopoly granted to landowners in town and country shall be withdrawn, and the poor labourers, who have largely made the cities prosper, shall have their due share of the profits of their labour."

In a similar strain comes the following:—"Though the population of the earth is 1500 millions, it is well known that the earth could easily support many times the present population in ease and comfort, if national artificial barriers were removed, and all were agreed to base their intercourse on true reciprocity. Meanwhile, we tolerate a barbarous state, whereby more than a tenth of mankind is permanently submerged, partly owing to enormous national standing armies, and partly owing to no limit being put to competition among the poor, or to monopoly amongst the rich. When will a better thing than ancient jubilee be proclaimed, that every twenty years every man shall get restored to him his $\frac{1}{1,500,000,000}$ share of the value of the earth; and when will there be but one standing army for the whole earth, to federate the law-abiding nations against the lawless?"

Here the reader will probably rub his eyes in astonishment! This is scarcely conventional "missionary talk," and even where the most liberal interpreta-

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tion is given to the purpose of Missions, language does not usually frame itself thus. This is the utterance of a man who might have been identified for a lifetime with the "Labour Movement" in England, or with the anti-Trust party in America, instead of being occupied with herculean efforts on behalf of the great Yellow Race. Dr. Richard's seeming absorption in the problems of China has not robbed him of larger and more general instincts, or prevented him from keeping an observant eye upon the trend of affairs in the Western world, and exhibiting a great humanitarian passion. Perhaps it is that, under somewhat varying guises, he has witnessed the same consequences of natural greed and selfishness in more lands than one.

Estimating the product of his revised order, he remarks: "By putting these new principles into practice, instead of having four or five converts in a year by the old methods, I had, after two years' work in the interior, eight days' journey beyond the reach of Consul or gunboat, one thousand converts and inquirers."

The comprehensiveness of the means employed to reach the numerous classes comprised within the one nationality, is manifest from passages written three decades after the experiment was first tried:—

"By preaching deliverance from the poverty and weakness of China, by showing them how material benefits to the people would accrue to the extent of a million taels per day, and how permanent peace would follow to their country without squandering their little hoards on useless armaments, we secure the sympathy and co-operation of all the *Confucianists* in China.

"By preaching the importance of a right attitude towards the superhuman powers which eternally direct the affairs of the universe, and the incomparable value of the eternal state of man, compared with his short span of life on earth, we secure the sympathy and co-operation of all the *Buddhists* of China.

"By preaching how to control the forces of nature to

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serve our purposes, as the Taoists have long dreamed that men might become far superior to the very gods, we secure the sympathy and co-operation of all the *Taoists* of China.

“By preaching the discovery of the true key to the mysteries of truth and prosperity in this life, and a sure life of eternal bliss in the future, we secure the sympathy and co-operation of all the *Secret Sects* who have turned away from Confucianism, Buddhism, and Taoism, in the hope of obtaining truth elsewhere.

“Thus, by the grace of God, after our marvellous experience during the last thirty years, we are justified in saying that when we utilise the Divine Spirit on human hearts, on the forces of nature, and on the material wealth of the universe, so that the mind and conscience of men and dead matter are in complete harmony with each other, we utilise Eternal Omnipotence, Divine Wisdom, and Infinite Love. If God be for us, who can be against us? The conversion of China to this view of the Kingdom of God is not only certain, but when properly presented, who will be bold enough to deny that this great nation may soon be born in a day?”

Nearly seven years after his appointment, the Baptist Missionary Society had reluctantly to refer to Mr. Richard as “our sole missionary in China.” One who went out with him and settled at Ning-po, preferred upon arrival to work independently. A little later Mr. Richard had the welcome assistance, for two years, of a medical missionary, but afterwards was left alone.

Convinced that it would be for the promotion of the Mission's best interests to transfer from Chefoo to a central city, near a Treaty Port, he had removed in 1874 to Ching-chow-fu, a place with a population of about 30,000, in a department containing three millions of inhabitants. He was the only foreigner residing there. Generally there was a great willingness to hear what the teaching of the new religion was. In one county he had the names of ten men, living in as many

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different towns or villages, with an invitation to visit them in their homes as soon as he could spare the necessary time. In addition, he had a number of acquaintances in every one of the eleven counties comprised in the department. It was next to impossible for him, however, to leave the town, as he had frequent visitors from the country round, who were disappointed if they found him away.

The authorities did not take kindly to his presence. He could not be legally ejected from the house which—after a temporary sojourn in an inn—he had succeeded in renting, but false rumours were spread in order to create a hostile feeling. The inhabitants of the Manchu city, Ching-chow-fu, were secretly intimidated by threats of decrees of billets if they visited him. “Scarcely a day passes,” he wrote at this time, “without something to throw cold water upon my hopes; but, thank God, He permits the rays of sunshine to gladden my heart also.”

An epidemic turned the tide in the missionary's favour. Several families applied to him for relief. Many he treated successfully himself; those whose cases required more knowledge and skill than he possessed he sent to Dr. Henderson, of the United Presbyterian Mission in Chefoo. The friendliness of the people was thus secured, and the malicious rumours were suppressed.

The poverty of Christian books in Chinese appealed forcibly to Mr. Richard, and he made an early contribution towards remedying the defect by translating Walker's “Philosophy of the Plan of Salvation.” It was, in truth, much more than a translation, for, while the argument was that of the original author, the introduction was almost entirely fresh, and the work was adapted to the native mind by the choice of Chinese illustrations. The chapters appeared first in Wenli—the literary language—in the *Shanghai Church News*. The Mandarin—vernacular—translation came later.

CHAPTER III

The Great Famine

A RUDE disturbance of Mr. Richard's penetrating studies and specialised service occurred by reason of the unparalleled famine of 1876-78. This originated in a drought which had attacked thirteen out of the eighteen Provinces of China. Shantung was the earliest to experience this terrible visitation. Presently it shifted its centre to Shansi, which tasted—alas! the word sounds almost ironical—the bitterness of drought and subsequent famine more severely than the rest, though Honan and Chihli also felt the pangs of hunger with appalling acuteness. The rigour of famine commenced in Shansi in 1877, and was at its height in the spring of the following year, during the greater part of which it continued.

When the corn was exhausted the people fell back upon the corn-husks, potato stalks, elm bark, buckwheat stalks, turnip leaves, and grass seeds. The last, having been gathered in the fields, were separated from the dust by sifting. Owners of land were compelled to part with it at 15 per cent. of its value. Houses were pulled down and the timbers sold to procure the barest means of subsistence. The rotten sorghum stalks with which their dwellings were roofed, and the dried leaves commonly used for fuel, were devoured. Clay, mixed with chaff or grass, was consumed to keep body and soul alive. Wives and children were parted with in the agonising effort to preserve existence.

Of clothing, large numbers had practically none, and the weather was cold. They accordingly constructed

The Great Famine

pits, in which underground refuges the fetid breath of the crowd contributed warmth, though this foul condition led to disease and death. There were four pits in the east suburb of Ching-chow-fu. In six weeks, however, one-third of the original occupants—240 in number—had died. Yet so soon as a corpse was carried out there was a fierce struggle for the vacant place.

Villages were depopulated wholesale. The following extract from one of Mr. Richard's letters at this period gives a description typical of the dire necessities of the unhappy creatures:—"Out of a family of four, three are dead of starvation, and the fourth, a little boy, is under my care. Another little boy, not recovered from small-pox, was brought to me because his father died last night. A young woman of twenty was found dead in a temple close by this morning. 'Who is dead or dying?' is the subject of everybody's conversation; and the worst is yet to come, I fear."

The gruel supplied by the Relief Committee was all that many of these poor folk had to live upon for some time, and such was the inevitable weakness which prevailed that even young men of twenty were unequal to walking a distance of ten li for this succour, and gradually sank and died.

A native teacher, sent out to investigate and report on a certain district, found a pit for the burial of the dead, called "Ten Thousand Men Pit," and saw some of the few dogs still uneaten feeding upon the corpses. But it was not only dogs, alas! who preyed upon the bodies of the victims. Those with life yet remaining sought to stay the ravages of hunger by cannibalism. Said the Shanghai correspondent of the *Times*: "They eat the dead, and when there are none to take, they kill the living for the same purpose. This is no Oriental exaggeration, but the actual state of things in a district not 700 miles from Shanghai."

Li Ho-mien, Governor of Honan and Yuan, and Special High Commissioner for Famine Relief, in a memorial appealing for State assistance, which

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appeared in the *Peking Gazette*, summarised the hideous situation thus: "In the earlier period of distress the living fed upon the bodies of the dead; next, the strong devoured the weak; and now the general destitution has arrived at such a climax that men devour those of their own flesh and blood." The total death roll has been reasonably estimated at fifteen millions at least.

When the famine cast its pall over the interior of Shantung, Mr. Richard wrote to a friend in Chefoo, detailing the disaster. The Dutch Minister (Mr. Ferguson), the British Consul (Mr. George Jamieson), the community doctor (Dr. Carmichael), and other old friends of the missionary took the matter into immediate and practical consideration and wrote to Shanghai, urging the formation of a Relief Committee there. The extension of the area of suffering to Shansi led the Shanghai Committee to ask Mr. Richard, through the Rev. Dr. Muirhead, of the London Missionary Society, their Secretary, to superintend the distribution in Shansi.

Only eight months previously Mr. Richard had received a recruit in the person of the Rev. A. G. Jones, a man of private means, gained in the successful business career of his earlier years, who became a self-supporting missionary, and a liberal donor to the Mission funds. Mr. Jones was a worker of a rare spirit, who surrendered all the prospects of wealth and ease for the hard toil and many discomforts of the missionary's lot. He met a sudden death in 1905, in the destruction of a house through flood.

Entrusting the thousand converts and inquirers in Shantung to the care of Mr. Jones and Pastor Ching, Mr. Richard proceeded the twenty-one days' journey by mule-cart to T'ai-yüan-fu, the capital of Shansi.

In accordance with the noble precedent regarding occasions of widespread calamity, in whatever part of the world, a Mansion House Relief Fund was started and reached about £60,000. The Rev. Arnold Foster,

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of the London Missionary Society, who was in England on furlough, rendered invaluable service in the raising of funds, and for some time was able to send a thousand pounds per week to Shanghai. The foreign communities in the various Chinese cities followed the example of Shanghai in contributing; and the Committee in the city named undertook the division of all relief funds among the Protestant and Roman Catholic almoners. One-half of the £70,000 secured in all was distributed by the Protestants in Chihli and the Roman Catholics in four other Provinces. The other half was assigned, for distribution, to the Protestant missionaries in Shansi.

"Great as the efforts of foreigners were," says Mr. Richard, "they were a mere drop in the bucket compared with what the Chinese Government itself did. It gave at least two millions of pounds between the remission of taxes and the direct relief it gave to Shansi alone."

Several other experienced and devoted missionaries, including the Rev. David Hill, of the Wesleyan Missionary Society; Mr. Joshua Turner, of the China Inland Mission, afterwards of the Baptist Missionary Society; and Mr. Whiting, of the American Presbyterian Mission, went to the assistance of Mr. Richard in his heroic measures of relief.

Famine fever was responsible for well-nigh as many deaths as hunger, and as showing the perils risked by the good Samaritans, Mr. Whiting was brought down by fever ere he could begin operations, and passed away after three weeks' sickness. Mr. Turner also was at one time stricken with illness, which nearly proved fatal, the result of a cold contracted by venturing out in the heavy rain on his errands of mercy. Nevertheless, during twenty months, Mr. Richard and his immediate helpers personally relieved nearly 160,000 people in seven of the eighty hiens, or counties, of Shansi—the whole Province being about the size of England and Scotland.

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The figures just given are but part, of course, of the number relieved, and represent only a fraction of the needy cases. In one of his letters to Dr. Muirhead Mr. Richard reported: "The names of eight or nine million have been taken down for relief! That people pull down their houses, sell their wives and daughters, eat roots and carrion, clay and leaves, is news which nobody wonders at. It is the regular thing. If this were not enough to move one's pity, the sight of men and women lying helpless on the roadside, or if dead, torn by hungry dogs and magpies should do; and the news which has reached us, even the last few days, of children being boiled and eaten up, is so fearful as to make one shudder at the thought."

Transmitting this communication to the Baptist Missionary Society, Dr. Muirhead wrote: "Mr. Richard is held in high honour for his work's sake, and as he has won for himself the title to our estimation and regard, we shall exert ourselves to the utmost in sympathy with his appeals, and in aid of the object he has in view."

To Mr. Jamieson, the British Consul at Chefoo, under date 10th December, 1877, Mr. Richard said: "The suffering here [T'ai-yüan-fu] is far severer than in Shantung, and it seems worse than in Ching-chow-fu even. Yesterday, for the first time, I went outside the south gate to see the poor getting relief. It is said about 10,000 come there daily. All I can say is, they went in an incessant stream. On my way from there to the west gate I saw a little girl, of about sixteen years of age, lying on the ground helpless. She was so weak as to speak with difficulty. Farther on, there were six corpses, some of them newly carried out, being torn limb from limb by the dogs. Looking north-west from the west gate there were groups of dogs and magpies fighting for more, and in their midst a man picking up the scanty rags which once had covered them. The sight made my heart bleed. I did not care to count any more, but hastened to the

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city to get some bread for the poor girl, to spare her such a fearful burial! . . . The proclamations admit that there has been none like it for 200 years, and there are places still worse than the capital."

Out one day, arranging for the supply of relief, Mr. Richard met a father and son carrying a beam black with soot. They had thirty li to go to sell it for fuel, and would only get 150 cash for it. The son had not recovered from smallpox, but was obliged to get up or starve.

In one village Mr. Richard found a house which two months previously had contained seven persons; only a boy of thirteen remained, and he seemed but a day or two from death. This lad the missionary took under his care. "I have another little boy," he wrote, "the only one left of a family of six. The grandmother committed suicide, the father and a sister died of starvation, another sister was sold, and the mother got married (?)—anything to live. Every market has heaps of doors and windows cut up for fuel. Every village has houses pulled down, and the country presents the appearance it might have done had a raid of rebels passed over it—with this difference, that the suffering caused by the rebels over a large extent is of far shorter duration. . . . Snow covers the ground, so that the poor creatures can pick up nothing to stay the pangs of their gnawing hunger. Three months hence some weeds will grow, and the trees will be in leaf, and on these the poor creatures can support themselves. Now the frozen ground yields nothing but pits for the dead."

"The poorest people," another letter says, "are dependent on willow and elm leaves, elm bark, and the various innocuous weeds that are beginning to spring up, without even salt to season the pottage. Yesterday I saw a family of four—one a pitiable, little skeleton of six or seven years old—ravenously eating while assorting the 'greens' ready for boiling. Three of this family had already died, or gone off to try and

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live by begging. Perhaps the most pitiable of all the sights one sees in going among these famine-stricken villages is that of a child of two or three years old, bright-faced, notwithstanding its dirt and emaciation, leaning against a dish of boiled weeds, to which there may have been added a handful of millet-chaff, and picking out with its bony little fingers one leaf or one stalk after another, as if even this effort were beyond its strength. It is only when they can manage to get a few cash that even chaff can be had to mix with their weeds. All the elm trees about many of the villages are stripped of their bark as high as the starving people can manage to get; they would peel them to the top, but haven't the strength."

Mr. Richard bore testimony to the wonderfully patient endurance of the people and their quiet demeanour throughout the terrible ordeal. But enough!

The devoted services of the missionaries won general recognition and high praise. Consul Hillier, in his official report to Lord Salisbury, Secretary of State for Foreign Affairs, wrote: "It would be invidious to make any distinction in recording the services of missionaries; but Mr. Richard, whose Chinese name—Li Ti-Mo-Tai—is known far and wide among all classes of natives, stands out so conspicuously that he must be regarded as the chief of the distributors. . . . He had experience in 1877 of similar work in Shantung, and by his great tact and power of organisation, has been a powerful agent in bringing relief to a successful termination. . . . Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the call of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that anyone who has seen the lives that these men are leading, cannot

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fail to feel proud of being able to claim them as countrymen of his own."

Not at first did the native officials display the grateful appreciation of their benefactors they so deserved, and which was afterwards given ungrudgingly. Some feared that political motives had actuated the missionaries, and hence showed coldness towards their efforts. When doubts were dispelled, and the disinterestedness of the relief was recognised, officials were appointed to help the distributors, their names appeared in the official *Provincial Gazette*, and proclamations were issued informing the inhabitants of their good intentions. The people were urged not to wrangle about the amount given, but to accept it with thankfulness. One of the native papers in Shanghai had a warmly appreciative article on the noble character of the work and the peril involved in it.

Prejudice, while it lasted, made the work increasingly difficult. Relief had been administered in T'ai-yüan-fu for more than twelve months, when a new magistrate arrived. The powers of his class are very extensive. He had not been long installed when he gave credence to the story of a disaffected individual concerning the orphanage, into which many of the tiny sufferers from the famine had been gathered. Mr. Richard was 200 miles away at the time. The magistrate issued a proclamation, a copy of which was posted at the door of the institution, insinuating that the orphanage had been opened for some mysterious purposes, and warning the citizens against being beguiled by fair appearances. It took a week for news of the proclamation to reach Mr. Richard, and another week for his reply to be delivered. Meanwhile, all sorts of evil reports spread throughout the Province, with the rapidity usual to such tidings. The missionaries were accused of running away with children, a charge which would immediately convey the suggestion to the native mind that they scooped out their eyes, and cut out their hearts for medicine.

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Mr. Richard, thinking it well to go direct to headquarters, wrote to the Governor, expressing regret that intercourse between Chinese and foreigners was yet so imperfect as to allow of such misunderstandings, and intimating that in view of what had happened he had given instructions for all the children to be sent over to the official orphanage within five days. The Governor and Provincial Treasurer indicated great concern and regret at what had occurred, and ordered the magistrate to issue a second proclamation immediately, in a style quite contrary to that of the first. The Governor also sent word to T'ai-yüan-fu that on no account were the missionaries to part with the orphans in their care.

So confidence was gained and kept, and whereas, before, officials of all grades had repeatedly asserted that missionaries and opium were doing much harm to the peaceful relations of the Chinese with England, the missionaries were able, in time of severe crisis, to prove by their action that they were the best friends of the Empire. No others manifested any such eagerness to cope with the problem, save officials with an eye to promotion. Offices were offered for sale extensively, and large sums were raised by this means, but apart from proceedings of that nature and official coercion, no efforts to raise native aid were visible on any large scale, except at the ports, where foreign aid lent a stimulus. Thus, whatever opinions the leaders of the nation might still entertain regarding the missionaries' doctrine, they could no longer doubt their sincerity, or fail of gratitude for the genuine concern they exhibited for, and their devotion to, the well-being of the nation.

The warmth of the people's sentiments towards their benefactors was shown by their good-intentioned, if mistaken, wish to place tablets in their honour in the temples, to be worshipped. To that the missionaries naturally offered objection, for reasons which they of course explained; but in some parts inscribed stones



MR. RICHARD CARRYING HIS FLAG THROUGH A FAMINE CITY
(The inscription signifies "Pray to the true God")

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were erected by way of public monument, setting forth the good deeds accomplished. In one place, the gentry of the county and the chief people of the city came in a body, on the departure of the missionaries, to speed them with their evidence of gratitude. At the sides of the streets were tables covered with red cloths and laden with refreshments. Mr. Richard, Mr. Hill, and Mr. Turner were offered mandarin rank, but declined the honour.

Spiritual results were not wanting, though they were less apparent in Shansi than in Shantung. One reason was that the mere distribution of relief made such demands upon the missionaries' time as to leave them little opportunity for directly religious effort. Yet they never once distributed in any village without an address, more or less long, upon their higher mission. The greatest drawback to an extensive spiritual impression was the lack of preparation. In Shantung, missionaries had been labouring for years, and had gathered round them a band of native preachers. Going to Shansi meant breaking up new ground. No Protestant missionaries had resided in the Province hitherto. It required time to overcome the caution of the devout and "worthy" among the people—not given to commit themselves immediately to strangers, of whose motives they might not feel entirely sure. Nevertheless, the seed sown was not wholly devoid of fruit; some inquirers were gathered.

In addition to the spoken word, the missionaries, during the two years of relief work, wrote out large bills, urging the people to pray to the true God. These were sent through the villages and pasted upon the walls of private houses. Mr. Richard even saw some of them in the temples twelve months after they were issued, sure sign that there was no deep-seated animosity to the new doctrine. To attract yet more attention a large white flag was made, inscribed with a similar appeal. This Mr. Richard himself carried through some of the chief cities of the Province.

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To improve the occasion, and give permanence to the lessons taught by the disaster, Mr. Richard wrote a pamphlet in Chinese upon the causes—physical, political, moral, and religious—of the famine, with suggestions for avoiding a recurrence of the calamity. In view also of the threatened war between China and Russia, he wrote a pamphlet on Peace. These were sent to the Foreign Office in Peking and circulated among the official class.

The famine being over, portions of Scripture and tracts were distributed in all the chief towns and market-places of the Province, while specially prepared pamphlets were given to the 7000 candidates for the Chinese M.A. degree, assembled in the Provincial capital from all parts of the Province.

CHAPTER IV

The Personal Transition Period

IT was in the second year of the relief efforts that Mr. Richard found a helpmeet in Miss Mary Martin, of the United Presbyterian Mission, Chefoo. She was born in 1843 in Edinburgh, where her father did a useful work as a city missionary. Her mother was a cousin of the distinguished artist, the late John MacWhirter, R.A.

Miss Martin, from her early childhood, displayed great intellectual capacity, so much so that at fourteen years of age she was appointed assistant teacher in the Normal School of which she had been a pupil. After some years of experience in teaching, private and public, she became attached to the staff of the Merchant Company's College School, Edinburgh, and there remained for six years, until, in 1876, she went to China. It is a curious coincidence that she was one of three Marys sent out by her Church on the same day. Working at Chefoo under the Rev. Alexander Williamson, LL.D., she was speedily competent to take charge of a Chinese school, and also began evangelistic work in the surrounding villages, with the assistance of a Biblewoman.

When the famine broke out, and brought the fever in its train, a large number of refugees took shelter in Peking, Tientsin, and Chefoo, and were nursed by Christian missionaries. The death-rate was high, and not only the natives, but a number of foreigners also, caught the disease. Of the latter only three in North China survived, of whom Miss Martin was one. It was

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a letter from Mr. Richard to her, congratulating her upon recovery, which began a correspondence issuing in marriage.

The wedding trip was simply the way to their home in T'ai-yüan-fu. A missionary admirer remarks concerning it: "Surely never had bride and bridegroom a more weird honeymoon than these two heroic souls on their journey through desolated Shansi! For weeks their hearts were torn with sympathy at the dreadful sights along the road, caused by the famine and the drought. Danger of life was not infrequent at T'ai-yüan-fu, through reports being circulated that the foreigners were the cause of all the trouble."

Three months only had passed since their marriage when Mr. Richard, with the fellow-missionaries named in the previous chapter, went to southern Shansi, the seat of the most severe distress. Mrs. Richard meanwhile took charge of the school of famine orphans at T'ai-yüan-fu. In addition she devoted some time to reading Chinese with a native teacher, and to translating and adapting a tract by Dr. Rouse, of India, entitled, "How to Pass the Great Examination." In this little Gospel message the literary examinations of China were contrasted with the Day of Judgment. At the following triennial examinations, when selected booklets were distributed by missionaries among the crowds of students attending, this was chosen as one of them.

During Mr. Richard's absence there was one day a riot in the Mission compound. Another missionary had offered relief, but the crowd which gathered was in excess of the number which could be supplied. With much trouble the throng was forced to quit the premises, but Mrs. Richard and the scholars narrowly escaped serious injury from stones and brickbats hurled over the wall by the disappointed claimants.

An extension of Mrs. Richard's work included the superintendence of schools in the country round, the scholars attending at T'ai-yüan-fu once a month for examination. She translated into Chinese "The

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Dairyman's Daughter," and other of the "Annals of the Poor," by the late Rev. Legh Richmond. At this period also she began the translation of the series of Christian biographies, in later years published in a number of volumes, and covering the history of the Church from the Apostolic age to the present.

For three years Mr. Richard gave monthly lectures to the hundreds of expectant mandarins who resided for a time in T'ai-yüan-fu, upon the religion, the history, the education, and the science of Christendom. These were also delivered to many of the professors and students in the colleges in the city. The good feeling created among these influential men was such that, at the end of eight years, there were fifty Protestant missionaries in the Province, living and working undisturbed by riotous opposition. Such a condition was unique in the Provinces of China up to that time. Appreciation extended to the desire on the part of some of the mandarins that the missionaries would train their children, dread of harm having been entirely removed.

Mrs. Richard's school work was handed over, in a couple of years or so, to another Mission, which had started schools in T'ai-yüan-fu. The giving up of this portion of their work was a source of deep regret to both Mr. and Mrs. Richard, but they adopted the line on principle, believing that it would prevent any suspicion entering the native mind of there being rivalry between the Missions. The majority of the scholars were *bond-fide* Christians, and care of them was guaranteed by those who now assumed charge of the school. Mrs. Richard, thus set free for other duties, took to increased visitation of the wives of the mandarins, and the conducting of Bible classes, besides training Biblewomen, and superintending their work in the villages.

An illness which developed alarming symptoms overtook Mr. Richard in 1882. He had gone a fortnight's cart journey from T'ai-yüan-fu to Chi-nan-fu, in the course of a hot July—the hottest in his experi-



MR. AND MRS. RICHARD IN CHINESE COSTUME
(A photograph taken about thirty years ago)

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ence—and was laid low by dysentery. So critical was his condition that he lost all expectation of recovery. He wrote to his colleagues in Ching-chow-fu, three days off, who were the nearest foreigners, sending farewell messages, and expressing his wishes as to place of burial. Mr. Kitts, one of the Mission staff, set out with all speed on horseback, and arrived in thirty-six hours, but, overpowered by the weather, was at once attacked by the disease. The Rev. J. S. Whitewright followed next day, in the same haste, and he too fell a victim. Then Mrs. Kitts, in a sedan chair, came upon the scene, and nursed all three till they recovered.

Great feeling and consideration were shown to the invalids by the Governor of Shantung. "No Christian Governor," says Mr. Richard, "could have been kinder." He dispatched an official to Mr. Richard, with an intimation that he was to have everything he required. When the three became well the Governor sent an escort of soldiers to bring them safely to Ching-chow-fu.

Mr. and Mrs. Richard's four daughters were all born in T'ai-yüan-fu. The father was at home to greet the first little arrival, but important obligations in connection with the Mission called him to Shantung and Peking when the others were born. One of them he did not see until she was seven months old. Such are the responsibilities of a missionary's career, and such is the readiness for long separation to which the missionary's wife must school herself. Like many another, however, Mrs. Richard had made this the motto of her life—the words indeed are her own—"It must be God and His work that is to be first in our thoughts, and each other next."

At the end of 1884 these untiring workers came to England for their first furlough, after an absence of fifteen and eighteen years respectively. In Shanghai, their port of embarkation, they were met by the Rev. David Hill, who journeyed specially from Hankow. He and Mr. Richard visited Tsêng, the Viceroy of Nanking, under whom they had distributed relief in

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Shansi. In certain Provinces Christians were undergoing persecution at this time, and it was their hope that Tsêng, in remembrance of the missionaries' services, would exercise his influence to stay the cruelty, but they were disappointed.

Visits were paid by Mr. Richard, while on furlough, to Paris and Berlin, that he might investigate first-hand the new educational systems in vogue there since the Franco-German War.

Ever busy with plans for the increased fruitfulness of Missions, Mr. Richard excogitated a scheme whereby, as he conceived, "the efficiency and economy of work could be increased eightfold with the same income." The proposals he formulated included the establishment of a Christian College in every Province of the Empire, each College being responsible for evangelistic work in its own area. There was a further suggestion, pressed with equal force, that all accepted missionaries should follow a definite course of study in the Science of Missions, upon the same principle that compels a medical missionary to acquire a competent acquaintance with his profession ere he goes to the field. This plan was laid before the Baptist and other Societies, but the Baptist Missionary Society Committee did not see their way to endorse the scheme.

It must be confessed that when Mr. Richard returned to China it was with more than a little disquiet of mind, and some uncertainty as to his being able to adapt himself to the regulations governing the work.

The return was made in the autumn of 1886. The two elder girls—seven and six years of age—were left at home, and five recruits—three of them intended brides of missionaries; the others, bachelor missionaries—belonged to Mr. Richard's company. An attack of sprue seized Mrs. Richard in the Red Sea, and she grew seriously and continuously worse after being settled once more in China. Winter passed by, spring came, and then summer, with the severity of the disease still increased. A fatal termination was antici-

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pated. Dr. E. H. Edwards, of T'ai-yüan-fu, however, gave Mr. and Mrs. Richard an Indian book explaining the milk treatment. This was followed with immediate benefit and complete recovery within a month.

The fruit of former sowing was beginning to appear. In the Baptist Missionary Society Report for 1887 occurs the following from Mr. Richard's pen:—"It is a pleasure to know that the place where we distributed most relief a few years ago is showing signs of much interest in the Gospel now. Over a hundred of the people, I hear, have been baptised there by members of another Society. In more than one part of China there has been considerable disturbance of Mission work, missionaries being driven out of the place and their property destroyed. But in this Province we are very thankful to record perfect peace. Neither the officials, the students, nor people have raised any opposition.

"It is also a satisfaction to learn that the Mission on which Mr. James [the Rev. Francis James of the Baptist Missionary Society] and myself visited Peking in regard to persecution three years ago did not end without some good result. Two proclamations in different parts of China were put up this time to repress disturbances, and each of these quoted a proclamation which was issued from Peking shortly after our visit there, stating that the wish of the Chinese Government was that there should be peace among its people, irrespective of the question whether they were Christians or not."

An addition of other five missionaries to the staff revived the differences in judgment as to methods, and Mr. and Mrs. Richard, not wishing to perpetuate discussion of these, or reveal any disunion to the natives, left T'ai-yüan-fu in October, 1887, for Peking, where they remained eighteen months.

Mrs. Richard had the care of her younger children's education, but was enabled to do some wider work also. She instructed two mandarins of high rank—the son

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of the Marquis Tsêng, and a grandson of a Viceroy of Canton—in English, these being the first of their class to acquire the language. Other pupils were the son of the Japanese Minister and some members of the Japanese Legation. The New Testament was studied by the Japanese with Mrs. Richard at their particular request, and later, with the entire consent of the Japanese Minister, they were baptised.

The Baptist Missionary Society staff in Shantung now unanimously urged Mr. and Mrs. Richard to resume work in that Province, following out their own special views. While Mr. Richard was conferring in Shantung with his brethren on the matter, another famine swept over Shansi. Mr. Richard returned and threw himself with the energy of the former occasion into the work of relief, fortified with the experience then gained. He was not, however, fortified against disease, and some months of toil on the sands of the Yellow River, with the glare of the reflected heat, induced famine fever. From this he recovered, but subsequently had a paralytic seizure, which affected his right arm, his feet, and, to an extent, his speech. Medical advice was definitely against his taking up his residence in Shantung. Hence, although his goods and chattels were packed, and he and his family were in Tientsin awaiting departure, the plan had to be abandoned.

At this time the Baptist Missionary Society Committee had sent out the Rev. Richard (now Dr.) Glover, of Bristol, and the late Rev. T. M. Morris, of Ipswich, to report upon the entire question of the China Mission.

Meanwhile, in 1890, an offer was made to Mr. Richard that he should become the editor of a Chinese daily newspaper in Tientsin, the only Chinese daily in the north of the Empire. This offer he accepted for twelve months, maintaining himself thus without cost to the Society. The influence he exerted by means of this engagement was very considerable. There were only six other dailies in China at that date. By these, half

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of Mr. Richard's leaders were reprinted, and in all the maritime Provinces, from Peking to Canton, and from Shanghai to Hankow, the broader teaching of Christianity was accordingly disseminated. Mr. Richard aimed to show "how Christianity is the salvation of nations as well as individuals." "Previously," he says, "the Chinese dailies were fed on rumours, and had no facts to guide them, as not a single Chinese editor then knew a foreign language."

How great need there was for the enlightenment which Christian ethics could produce is shown by the description Mr. Richard gives of the state of things then existing. "The population of China increases at the rate of four millions a year. . . . Without new means of support, this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names, droughts, floods, &c., about twenty millions must have perished from starvation during the last dozen years. This year, in the Province where Peking and Tientsin are situated, we have great floods, such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest. The saddest thing about all this poverty and starvation is that not one in a thousand of the mandarins either know the cause or the remedy. Such as did know, like the Marquis Tsêng, who had been Minister to England, and his uncle, the Viceroy of Nanking, and especially the Emperor's father (the Seventh Prince), have suddenly been cut off by death. Now, alas! few of the remaining mandarins know how to save their country.

"During the spring, owing to the absence of exact information, and of suitable education about the new forces at work in China, disgraceful calumnies were spread about Missions, especially Romanist. The Missionary Conference [Shanghai, 1890] appointed seven of us to draw up a statement of Christianity, etc.,

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with a view to present it to the Government, to prevent the consequences of unchecked, mischievous rumours.

“The editorship of the paper has enabled me to call attention repeatedly to these evils—politically, in leaving the people to perish for lack of food; religiously, in leaving the millions of the land without any religious instruction, actually like sheep without a shepherd, and at the mercy of the ignorant and evil-minded. . . . The most energetic Viceroy in all China lately telegraphed to me for a copy to be sent regularly to him.”

Personal intercourse with individuals was continued as before. One of the devout scholars in the neighbourhood of Tientsin came to Mr. Richard and was baptised. “Soon he himself wished to help to spread the Gospel. I advised him to follow out our Lord’s special method of ‘seeking the worthy’ first. In the spring of this year he brought two men—father and son—who come from a family who have been for generations devout, and what is more, who are said to be Jews originally! After waiting for about a month for my return from the Missionary Conference in Shanghai, they had to return without seeing me, as I was delayed. They had come about sixty miles. This week the son appeared again, and has come to know when he and his father may be baptised. They have committed portions of our Christian books to memory. They are well-to-do. The son, who is twenty-eight years old, wishes to have his son, a lad of ten years old, educated in a Christian school instead of in heathenism, and will gladly pay all expenses.”

Another convert from the “worthy” class visited three Taoist priests, old friends of his, who had been searching for years for the true religion, and were anxious to join the Christian Church, being persuaded that the truth was in Jesus Christ.

For the Shanghai Conference referred to above, Mr. Richard was asked to write a paper on the Relation of the Government to the Christian Church, in which he exposed the iniquities of what we may term the

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"Blue Books," and prophesied that, as a consequence of the cheap issue of these by the Government, riots would break out in many places. His forecast was verified, for the same year grave disturbances occurred all along the Yangtze valley, and later at Kuching, near Foo-chow, when eleven members of missionary families—mostly women and children—were killed.

A peculiarly interesting publication—one of several composed during the Tientsin period—interesting because of the circumstances of its inception, was a reply to a question put to Mr. Richard by the great Viceroy Li Hung Chang, "What is the Good of Christianity?" It treated historically of the material, intellectual, political, social, moral, and spiritual benefits of the Gospel.

Mrs. Richard also found congenial service in Tientsin with the Methodist Episcopal Mission, who requested her to aid them, which she did by training Biblewomen. To her exceeding joy she learned afterwards that so whole-hearted and qualified were two of these that, in the course of a year or two, they had gathered a company of no fewer than two hundred disciples.

CHAPTER V

The Christian Literature Society

A FITTING sphere for the exercise of Mr. Richard's gifts offered when he was invited, upon the death of Dr. Alexander Williamson, the principal founder and Hon. Secretary of the Society for the Diffusion of Christian and General Knowledge amongst the Chinese, now known as the Christian Literature Society for China, to become his successor in Shanghai. He had been travelling unconsciously towards this post for years, for his convictions as to the need of specialised service in Missions had led him more and more in this direction, and he had tried his 'prentice hand long ago. It was his belief that nothing really adequate had yet been done to supply China with a literature essentially Christian in spirit and aim, even though not, as to its every production, treating of purely spiritual themes. Indeed, it is Dr. Richard's deep lament to-day, after twenty years spent in endeavouring to establish such a literature, that the support given to enterprises of this nature is so comparatively meagre. Without in any sense belittling the output of the Christian Literature Society, which is not really small, either as to quality or quantity, it may be declared to be not a tithe of what would be were advantage taken of the pressing need, the large demand, and the eager response to the attempt to meet it.

"Not only science and statesmanship," says Dr. Richard, "but philosophy, criticism, culture, are all handmaids of Christianity in everything that goes for the uplifting of man. New knowledge is the source of

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progress. It is like the appearance of fresh buds on the trees in spring. When they do not appear the tree is dead. It is so with a nation. Here in China the Christian missionaries have already done wonders; over 4000 of them are daily toiling for China. The evangelists have been like the army of friars, black and grey, in Europe, full of sympathy and loving help to the Chinese wherever they go. The medical missionaries and philanthropists have done unprecedented work yearly, relieving millions who are not of their own nation or race; the educators have been the pioneers in modern education, and although, for some unaccountable reason, there has been an extraordinary neglect of what Christendom regards as only second in importance to the Pulpit, viz., the Press, to which less than a dozen are wholly set apart in China, yet up to 1890 some 80 or 90 per cent. of all books about China in the West, and all books in Chinese about the West, have been written by the missionaries.

"Now that China has established modern schools and colleges, in twenty years it will have a large army of qualified men to lead it. Meanwhile, the leaders of reform in the Government [this in 1907] are calling out for immediate light on all problems of universal progress. God has given the Christian Church the light which China needs. Shall we not at once help China by making the literary department as large and as worthy as the other departments?"

The necessity for an organised effort to create and maintain a means of regular and systematic literary provision is evident. A recent publication of the Christian Literature Society remarks: "Apart from the great work of the Bible Societies, and the translation of theological or devotional works, sporadic efforts had been made, by individual missionaries, towards the formation of a library of useful information on general subjects. As early as 1815, Milne had commenced the publication of a monthly magazine, and had issued a small volume entitled 'The Two Friends.' In 1818

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Morrison published his 'Voyage Round the World.' Others equally far-seeing had followed in their train, but the total result could have been easily comprised within the limits of a very modest volume. Excluding the translations undertaken by the Chinese themselves, and the knowledge supplied in 'tabloid' form by one or two missionary magazines, there was, practically, no literature to furnish the Chinese with the information which was of the utmost importance to them in the political crisis which impended, and no settled plan of correlation between the books already published."

The Chinese Missionary Conference of 1877 formed the School and Text-Book Committee, and its first Hon. Secretary, Dr. Williamson, founded the Chinese Tract and Book Society in Glasgow in 1884. Three years later, at a meeting held in Shanghai, it was decided to establish the Society for the Diffusion of Christian and General Knowledge.

Of the Society's earliest efforts it is recorded: "There was little or no demand for the knowledge they attempted to diffuse, and but very little machinery available for the purpose. The books had first to be prepared, and a market discovered; and, though to the majority of onlookers the work appeared to be in advance of the times, the sequel showed that no moment could have been more happily chosen."

The reasons which constrained the Society's advisers to regard Mr. Richard as the man for the vacant office are interesting, as showing how one circumstance leads to another. Mr. Richard was a frequent contributor to the *Chinese Recorder*. One article, entitled "How One Man can Preach to a Million," attracted the notice of Dr. Murdoch, of Madras, Secretary of the Christian Literature Society for India, who was keenly interested in the corresponding movement in China, and had a powerful voice in filling the important post. His mind was made up that the author of that article was the man they were seeking. The recommendation

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was endorsed with unqualified approval by all who had the matter at heart.

Some idea of the arresting and convincing character of the article referred to may be gained from passages which deserve quotation. It will then be easy to understand how it made so great an impression upon Dr. Murdoch and so materially affected the career of its author. It may be mentioned that it was originally read as a paper before the North China Religious Tract Society. In course of it the writer said:—

“Babylon is proverbial as the University of nations. Histories taught there on terra cotta libraries in 4000 B.C. were translated by surrounding nations into their respective languages, until now these histories are to be found in all the chief languages Asiatic and European.

“Almost contemporaneously, Egypt became a centre where the learning of Babylon had been added to its own. There the Greeks studied the various subjects of knowledge considered important then. These in turn became the teachers of the Romans in early times, and after the fall of Constantinople became the teachers in most of the European Universities, transmitting the accumulated knowledge of Egypt and Asia to Europe, and through it again to the new Continent of America.

“While this spread of knowledge was going on in the West, Bokhara had become a great Mohammedan centre, where Indian, Egyptian, Greek, and even Chinese education met, and from this centre whatever was thought important was utilised for the service of the Mohammedan world. Thus we find the various Governments of the world gathering together the learning of the world, and making the views of a few men on certain subjects circulate through empires and the then known world by means of literature which millions might study simultaneously. . . .

“In modern days, the Socialists, feeling strongly the utter unrighteousness of monopolies, in land and

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business, have started under various leaders, in Europe and America, a series of periodicals which have shaken the foundations of Governments in two continents. All the Governments of the West have for some years been considering great reforms in consequence of the determined perseverance of a comparatively few Socialists. They have spoken, and hundreds of millions constitute their audience through the Press.

“Nor is this activity peculiar to Europe or America. The Asiatics, who were once supposed to be particularly conservative, have astonished the world by the comparatively bloodless revolution which surpasses in rapidity even the go-ahead Americans. Thirty years ago Japan was a sort of antiquated mummy, for the Emperor was buried alive, for practical purposes, for many centuries, or even a millennium. A few bold men left their country, and at the peril of their lives, visited every land, learnt everything about the strength and weakness of nations, and then came back and whispered the secret they possessed to a few of their leaders. All the chief centres of Japan had papers started in them, and these were like so many beacons in the darkness around them. Light was thus given to every town and village in the land. But this vast and peaceful revolution that astonishes the world was brought about by a few speaking to the millions of their fellow-countrymen through the Press. . . .

“When one considers the unique facilities afforded in China by the same characters being intelligible to so many millions of people, to influence the rise and progress of a third or a fourth of the human race, is there not an opportunity to make, if that were possible, even the angels of heaven envious of us?

“But with the opportunity there comes the responsibility. There is yet practically a virgin soil before us in China. God has put His missionaries first in possession of this unique opportunity. Oh for the light of heaven to guide us that we may guide this people! Oh for divine wisdom to present to them

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some truth that like a bright motto will attract them, attract the whole Mongolian race, and lead them onwards and heavenwards, until they unite with us to establish the Kingdom of God on earth!

“Again, think of the Sacred Books of the East lately published. They represent the faith of at least 800 millions of our fellowmen. Add to this the millions of every age since these books were written, and then we have before us countless millions of men influenced by the principles of a few books which can be packed together in one case. We talk of the terrible power in a small compass of dynamite. But what is dynamite compared with this? It is indeed a most violent agent, rending the eternal rocks into shreds. But in a moment its force is all spent. Not so with these apparently innocent volumes. Their force, instead of being momentary in effect, like the physical force of dynamite, has been constant, like the growth of a tree or of a man. More than that, it results in moral and spiritual growth, such as it is, and there lies its power, a power that has been moulding unseen the lives of untold millions of our fellowmen for millenniums, and will still mould them until we give them the higher power of the Christian religion.

“Take again the Bible. . . . When Christianity was nominally accepted by all the nations of Europe, Romanism commenced to look more to its temporal interests than to the spiritual welfare of those whom God had, in His providence, once committed to its charge. In those days, when the teachers of religion were more anxious to uphold Rome than Heaven, the Pope than Christ, a man rather than God, and tradition more than truth, the many did not know what Christianity was. It was in these dark days that Wyclif translated the Scriptures into the vulgar tongue. Then the original views of Christianity which were discovered in the New Testament were made known as far as Bohemia. Huss rose, and at his back a whole nation that defied Popes, Councils, and

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Emperors. Later on, catching the spirit and using the same weapons, Luther translated the Bible into the vulgar tongue of Germany, which set Northern Europe in a blaze against the corruptions of the Roman Church.

“Even here in China some of the teachings of the Bible were imperfectly understood by Hung H’siu-chu’an, the leader of the Tai-ping Rebellion, but had some strange vitality in them when thirteen Provinces ranged themselves under his banner at one time. This in China seemed to be another Mohammedan form of Bible truth which had formerly arisen in Western Asia. But what concerns us more in these interesting inquiries is that a few truths of the Bible, circulated by a few men, created great revolutions followed by millions of people in Europe and Asia. In view of all, we might say that even half of the world was at one time profoundly agitated by these few men who committed their thoughts to these books.

“It is said by some of the greatest authorities that when the Roman Empire fell, the new Empire which was aspired after by such Popes as Hildebrand and Innocent III. was outlined by Augustine’s book, ‘The City of God.’ It is well known that whatever light existed during the dark ages of Europe was kept alive by the teachings of a few authors. Their works were copied first by the monks, and then by the Brethren of the Common Lot in Holland. Loyola’s ‘Spiritual Exercises’ is said to have converted in a comparatively short time after its publication as many men as there were letters in the book. Mr. Gladstone speaks of the immense influence of a book called ‘The Serious Call,’ written by Law, Gibbon’s private tutor, as one of the greatest in comparatively modern times, producing both the High Church and the Low Church Evangelicalism. In this class of books we might perhaps include the tracts of Liang A. Fa, a disciple of Dr. Morrison in China, which were the means of converting Hung H’siu-chu’an, and indirectly his millions of followers. It was this widespread influence

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of books which made Christendom start Book Societies of various kinds. . . .

"This brings us to consider what further special methods may be adopted in China now. I emphasise now, because China has commenced to move along the line of progress. We think it slow while waiting year by year. Still, we should not forget that steamers, railways, and telegraphs are now in operation; that Colleges also are established, important books translated, and that a Mission of inquiry has gone abroad, the precursor of more, each of which will recommend many changes in the civilisation of China. Indeed, the thought has occurred that China may be progressing even more than we missionaries ourselves are. It is true that we have had immense reinforcements during the last twenty years. All the Provinces are more or less occupied, and the ports are being filled more and more with missionaries. With the greater readiness of the Chinese to receive new suggestions and the staff of missionaries increased greatly in all the Missions, the question arises: What have we done afresh during the last dozen years to meet China's awakening?

"If we speak of work in the interior of China, that existed before. If we speak of Christian newspapers, we had them twelve years ago as well as to-day. If we speak of itinerating over the Empire, that had been done by the early pioneers before I had arrived in China. It is true we have to some extent reorganised the Religious Tract Society. But has it met the expectations that we raised at its formation? With the increase of missionaries and the increase of Christian natives, we should, if we followed the growth of our converts, have increased the operation of our Society manifold, but have not done so. There is behind this the fact that the Tract Society in London gives three times as much for India and Ceylon as it does to China and Japan. It is not because the Society cannot in China, or will not, help us more, but because hitherto our arrangements have not been as

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satisfactory as those in other lands. We have not yet realised the immense importance of literature.

“Further, as China is beginning to feel that there are many dangers before it unless it goes in for many reforms, works written by experienced missionaries, or translations from some of our best living Christian books at home, would have a fair way of paying for themselves. That time has come in Japan. We must get ready for it here. The Christian Churches which sent us out will expect it of us. Who but the best scholars of the West can present the Gospel in all its fulness and power in books? The Christian leaders of the past did these things for their day and their country. Why should the Chinese Government and mandarins go so much to other men than to missionaries for advice? Is it because the Chinese do not yet know where to get advice, or is it that our cisterns contain too little of that refreshing water that will quench man’s natural, justifiable thirst? The literature of the Kingdom of God ought to produce a higher and fuller view of all the great facts which make for progress and prosperity than those of any kingdom.”

Referring to Mr. Richard’s new appointment, the Baptist Missionary Society Report said: “Probably, in all China, no more capable man for this particular work could be found. In the judgment of the most prominent missionaries, such as Bishop Moule, the Rev. William Muirhead, Dr. Faber, and Dr. Edkins, no other man is so well suited for the Secretariat. His noble conduct during the terrible famine of 1876-78 has given him a great name, and he has been mentioned in the British Government Blue Books in terms such as no other missionary, probably, has ever been referred to before.”

Of what the Christian Literature movement in China owed to Dr. Murdoch’s “unwearied devotion and marvellous energy” the same Report observed: “It is a source of the greatest satisfaction to know that this work lies so deeply at the heart of one who, from the

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experience of half a century, and perhaps with greater authority than any other living man, can testify to the value of Christian literature as a means of spreading Christianity among the nations of the East."

The Baptist Missionary Society, appreciating the honour done to its oldest and most distinguished missionary in China, and fully conscious of his supreme fitness for the position, agreed to maintain him as heretofore, that his services might be without cost to the Christian Literature Society. This was following the precedent set by the United Presbyterian Church of Scotland in the case of Dr. Williamson; and other Societies now support members of the editorial staff in the same manner, as a practical contribution to the spread of this literature "with a purpose."

Be it said here that despite the differences of view of years ago between Dr. Richard and the Baptist Missionary Society—to which he has alluded very plainly in certain of his writings—no member of its staff to-day is more highly esteemed than he. It is only of recent years, perhaps, that the general religious public in this country has become acquainted, even in a moderate degree, with a man whose name will stand among the highest on the roll of the Baptist Missionary Society—by ready consent of its constituency—and second to but one or two missionaries in China. The candid fact about Dr. Richard's position is that to fix him to the work of an ordinary evangelistic missionary would be to force a round peg into a square hole. But in the labours of the last twenty years he has found his vocation, a fact sufficiently obvious to all who have observed his originality of mind, and marked his unique influence. Yet the work of the evangelistic missionary can no more be dispensed with than can "the simple preaching of the Gospel" be abandoned in this country because of modern developments of Christian teaching.

The original appointment was for three years, but at the expiration of that period Mr. Richard's services

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were again sought from the Baptist Missionary Society, and cordially granted. Dr. Muirhead wrote from Shanghai: "It is a great satisfaction to us to be able to speak of the valuable services of our esteemed Secretary, Mr. Richard. He has been a chief means of bringing the Society into its present position, and promoting its usefulness, both in the general management of its affairs and by the numerous volumes that have been published at his instance. We are free to say that while his withdrawal would be a serious injury to our work, the continuance of his services is indispensable to the great success it is capable of attaining."

As colleagues during the years that have passed since 1891, Dr. Richard has had, among others, the Revs. Dr. J. Edkins, Dr. Young J. Allen (Methodist Episcopal Church South, U.S.A.), Dr. Donald MacGillivray (Canadian Presbyterian), W. A. Cornaby (Wesleyan Missionary Society), W. Gilbert Walshe, M.A. (Church Missionary Society), Paul Kranz (German Mission), and Evan Morgan (Baptist Missionary Society).

The list of Dr. Richard's works, original or translated, is like a miniature British Museum catalogue. One of his largest undertakings was the translation of Mackenzie's "History of Christian Civilisation in the Nineteenth Century," in eight volumes. He had in contemplation an original work upon the same scale, when Mackenzie's came under his notice, and finding it admirably adapted to the purpose, he made use of it. Among his other translations are Krummacher's "Parables"; Clodd's "Childhood of the World"; Kidd's "Social Evolution"; Pope's "Essay on Man"; Schaff's "Reunion of Christendom"; and Sir Oliver Lodge's "Catechism."

In English he has written "The History of Anti-Foreign Riots in China," "The China Mission Handbook," "Hints to Rising Statesmen," "The Calendar of the Gods," and others. The "Guide to Buddhahood" is a manual of Chinese Buddhism, being a concise translation by Dr. Richard of the Chinese work

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published originally in 1593. "The Awakening of Faith in New Buddhism" deals with the influence on Buddhism of a little book, "The Awakening of Faith," which ranks fifth among the sacred books of the world. A large number of the 26,000 Buddhist monks and nuns in Japan look to it as the source of their religion. Quite recently Dr. Richard, in "The New Testament of Higher Buddhism," has republished his translation of "The Awakening of Faith," and added to it a translation of another work, "The Lotus Scripture." The two volumes, "Conversion by the Million," contain chiefly reprints of many papers and articles of permanent value upon various phases of missionary and educational work.

Dr. Richard's colleagues have been responsible for the translation of such works as the "Confessions" of St. Augustine; Jeremy Taylor's "Holy Living"; Dr. S. D. Gordon's "Quiet Talks" on "Prayer," "Power," and "Service"; original or translated "Lives" of Christ, Luther, Livingstone, &c.; with "Marquis Ito and Korea," and many others "too numerous to mention."

Those here given may be regarded as samples, and will convey an idea of the variety and interest of the books circulated. Periodical publications are also issued. The testimony of the Rev. Arthur H. Smith, D.D., author of "Chinese Characteristics," is as true to fact as it is felicitous in expression: "The publications of the Christian Literature Society for China have penetrated China as aqueous vapour pervades the atmosphere, making, indeed, no external display, but preparing the way for future precipitation."

The necessity existing for the supply of Christian literature is abundantly proved by events which occurred in the very year that Mr. Richard assumed his secretarial duties. He thus describes the critical happenings of those months: "The year 1891 will be long remembered in China as the year of the riots. Organised efforts were made throughout the Empire,

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but especially at the seaports and the great inland river ports on the Yangtze, to rouse the indignation of the populace against Missions, both Protestant and Roman Catholic, and also against all foreigners, missionary or non-missionary, without distinction, inciting them to loot and burn, beat and kill all foreigners, if they did not clear out of the land. . . . The immediate cause was the wide and systematic distribution, during the last two years, of the vilest anti-Christian and anti-foreign literature which history knows of, accusing Christians and foreigners generally of horrible crimes, such as bewitching and kidnapping men, women, and children, of gouging out their eyes, tearing out their hearts, ripping up women and afterwards mutilating them; while wicked pills are given people which completely dement them and impel them to lose all sense of shame, etc. The different parts of the body are used for making silver artificially, and for making chemical and bewitching pills. For the practice of these diabolical arts, foreigners and Christians are declared to be unfit to live under the same sky as the Chinese—a Chinese way of expressing that they are worthy of death.

“The most serious part of this anti-foreign literature is that it is prepared and circulated by many of the leading mandarins in the Empire, although contrary to all laws, national as well as international, Chinese as well as foreign.

“The cause of this extraordinary action is given in these anti-foreign books themselves. It is in the growing knowledge the Chinese have that, since intercourse between China and the West has been established, foreign nations have greatly profited by trade with China, while China in comparison gained but little and suffered much, and now more and more each year. Therefore, seeing her wealth going abroad, primitive industries failing, her people steeped deeper and deeper in the opium vice, while her teeming millions struggle in vain for the bare necessities of

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life, many of the leaders are roused with indignation and desperation, and do all they can to rouse up what they consider the righteous indignation of the people against foreigners of all classes as the cause of their ruin. It somewhat resembles the riots of the mechanics of earlier days against machinery in England. Missionaries are especially hated because of their power with the masses, and because it is supposed that to become Christians is to begin to become under the control and arts of foreign nations."

Mr. Richard, viewing this regrettable condition, saw in it the bringing of much ordinary work to a standstill, and the engendering of estranged feelings which it would take a generation to remove. He was convinced of the importance of missionaries formerly engaged in direct missionary work devoting themselves to the removal of those difficulties, and for himself he welcomed a position which would enable him to consecrate his whole time to meeting the special needs of the day.

The Empress-Dowager of China celebrated the completion of her sixtieth year in 1893. It was not the customary year for examinations for advanced degrees, but in honour of the event grace-examinations were held, thus affording officials an additional opportunity of promotion. The Christian Literature Society made this circumstance the occasion of a special appeal, which enabled them to send 6000 of their publications to each of the ten maritime Provinces, for gratuitous circulation among the candidates. The number was greatly in excess of any previous effort.

The generosity of Pastor Kranz enabled the Society to issue a new edition of 2000 copies of Dr. Faber's "Civilisation," a work in five Chinese volumes, dealing with all the chief factors in the civilisation of the West. A set was presented to every one of the principal mandarins throughout China.

One of the desires uppermost in Mr. Richard's mind was the establishment of branch depots in the Provinces.

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Such depots were started in Peking, Moukden, Tientsin, Nanking, and Chefoo, with a small stock in each as a foundation of trade.

For the first time in the history of the Christian Literature Society subscriptions were now received from Chinese, a fact naturally affording much encouragement. Chang Chih-tung, Viceroy of Hunan and Hupeh, standing next in importance to Li Hung Chang, sent a thousand taels (about £150). Formerly this man had been bitterly anti-foreign. He was sufficiently enlightened to see the necessity of railways and mining, and to strongly urge them upon the Government when advice was sought of the Viceroys. When bidden to give effect to his views he established steel works, a gun foundry, and assaying schools and other enterprises of a forward nature. At the same time he nursed resentment at the presence of foreigners, even though their assistance was essential to the development of his schemes. He fanned the flames of hatred of the white intruders among the mandarins, instead of subduing them. His change of attitude in this respect was due to reading the publications of the Christian Literature Society.

Chang Chih-tung has been described as "China's greatest statesman." It was written of him: "He is a man of profound scholarship, wide information, great mental energy, and restless activity. As a public officer he is distinguished for his loyalty, his purity, and his unselfish devotion to the good of the people under his jurisdiction, and to the well-being of the Empire. In one respect he is looked upon as a phenomenon among the officials of his day. The love of money does not seem to be in him." Unhappily, the present tense is no longer possible, for Chang Chih-tung has passed away.

This able ruler, after his complete emancipation from dread of the foreigner and his ways, exerted a marked influence by a book entitled "China's Only Hope," urging his countrymen to welcome Western science

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and culture. The indebtedness of the nation to the Christian Literature Society is acknowledged in these candid terms: "In 1895 certain liberal-minded men in Shanghai set up printing-presses and issued much reliable information. Although the papers were not all that could be desired, they opened the eyes of the Chinese, waked them up from their stupor, and tore away the key of knowledge from the grasp of the blind. Then the bigoted scholars and the greenhorns alike discovered that there are other countries besides China, and that unpractical bookworm, the befogged and besmoked literatus, found out for the first time that there is a present as well as a past."

Two other natives of influence—the Taotai Nieh of Shanghai and Ching Kwan Ying, one of the Directors of the China Merchants Company—sent 100 and 40 dollars respectively. The following year the last-named gentleman sent 200 dollars from his Company. He also offered personally to bear the expense of a large-sized edition of the Society's latest book, costing about a thousand dollars.

The three native dailies in Shanghai published *in extenso* the Annual Report of the Society, sure proof of the public interest taken in the work.

What were valued more than the subscriptions referred to were letters from the interior, even as far as the Province of Szechuen, containing emphatic testimony that the publications of the Society had been the means of removing prejudice and suspicion, and of increasing the spirit of friendliness between the mandarins and the missionaries.

Li Hung Chang offered a prize for the best essay upon "How to Reform Chinese Religions."

The kind and generous offices of the British and American Ministers were secured for the purpose of transmitting for presentation to the Empress-Dowager, in November, 1894, a New Testament, enclosed in a silver casket, the offering of Chinese female converts in connection with the Protestant Missions throughout



CHING KWAN YING
(Director of the China Merchants Company)

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the country, as a token of loyalty on the occasion of Her Majesty's sixtieth birthday. Accompanying this was a congratulatory address from the subscribers. The front cover of the Testament contained the words in Chinese "Complete New Testament." It may be noted, as of interest, that the character employed for Testament is the same as for "Treaty." A gold plate was affixed to the centre of the cover, with four characters graven on it meaning "The sacred classic for the salvation of the world."

The articles were conveyed "to their high destination," and on the submission of a list of names of lady missionaries who had offered their congratulations on the occasion referred to, the Empress-Dowager conferred a roll of Nanking silk, a large roll of satin, a box of needlework, and two cases of handkerchiefs each upon Mrs. Richard and Mrs. Fitch, who had taken a leading part in the movement, and a case of handkerchiefs and a roll of Huchow crape each upon twenty other ladies who had assisted them.

CHAPTER VI

The Reform Crisis and the Boxer Rising

THE grave scenes of disorder in 1891, which involved so much peril to Missions, postponed and varied those representations to the Government which had been contemplated by the Missionary Conference of 1890, a twelve days' Conference of nearly 450 missionaries from all over China. The Committee appointed to state the case for the Societies had not concluded its memorial when the anti-Christian riots began, and gave the authorities ample room for repressive measures, which, however, were not of sufficient vigour to restore order. A further outbreak in Szechuen, and the massacre of Kuching in 1895, created anxious concern in the Western world, and among the missionaries on the field, and the need was realised of a short statement for immediate presentation at Peking.

Effect was given to this consideration by the drafting of a memorial, to which were appended the signatures of twenty missionaries, chiefly senior Bishops or Superintendents of their respective bodies. It was resolved by the Committee to make the briefer document the actual memorial, accompanying it by the more extended statement as a supplementary volume.

The Committee, in their memorial, asked that the Government would seek to appreciate the work of Missions by actual knowledge, gained in conference; and further, that a genuine suppression should take place of all Chinese literature slandering Missions; that mandarins should have unrestricted liberty, with the

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ordinary classes, to become Christians if they wished ; and that the local mandarins and gentry should be instructed not to regard missionaries any more with suspicion, as designing to injure China, but to treat them as friends, having no motives but the welfare of the country.

It was affirmed by one of the foreign Ministers in Peking that these requests contained nothing new, but only sought the carrying out of Treaty rights, and the Committee received the guarantee of his support.

Mr. Richard and the Rev. John Wherry, D.D., of Peking, were appointed to place the memorial in the proper quarter. They secured introductions to the Foreign Office—Tsunqli Yamen—from the British and American Ministers, and sought the moral value of the German Minister's influence, but were unsuccessful with him. In the Yamen there was a sharp division of feeling, but the majority viewed the memorial with a friendly eye, and were for assenting to its proposals. Consequently the Yamen received command from the Throne to enter immediately into relations with the missionaries ; and the latter were informed that they could interview the Yamen at any time they wished, the officials desiring to establish a mutual understanding.

The British and American Legations were advised from the Yamen that an Edict was forthcoming, giving favourable response to the memorial. Hopes were dashed to the ground, however, by the sudden appearance of an Edict degrading Wang Ming-luan, one of the most vigorous of the pro-missionary section of the Yamen, an act which crippled the friends of reform.

Another untoward circumstance was the attitude adopted by the French Minister, who—so stated one of the most responsible Chinese Ministers—had demurred to the recognition of the missionaries and any arrangement of terms with them, as thereby the question was raised of the right of missionaries to go to the Government direct, a right which the Pope had

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withdrawn from Roman Catholics some years earlier, at the instance of the French Government. To allow missionaries direct access would mean the loss of French power in China—a thing which the Pope was understood now to desire. This was a set-back to the Committee's efforts, but negotiations continued, and by desire of the Yamen additional papers were submitted for their consideration. One of the Secretaries of the Privy Council rendered very valuable voluntary assistance in drawing up various documents.

The unfortunate intervention of the French Minister, however, was in harmony with the political activity he had displayed for some time where Missions were concerned. He had officially arranged Roman Catholic affairs in Szechuen and other parts after the riots; but his chief dealings were with reference to the future. By the Berthémy Convention, Roman Catholics could obtain property without first securing the permission of the mandarins. This was a very obvious advantage, as securing freedom from the obstruction of prejudiced local officials, but being restricted to Roman Catholics, it gave undue favour to a section of foreign workers.

Mr. Richard and Dr. H. H. Lowry, who had taken the place of Dr. Wherry as spokesman for the American Missions, represented to the Legations how matters stood, asking them, in addition to bringing their influence to bear on the Yamen regarding the three points of the memorial, to seek a further provision that all privileges accorded to Roman Catholics should at the same time be extended to Protestants. The Legations met the missionaries in a very cordial and considerate manner, and seconded their efforts in a very helpful way.

His Excellency Wêng Tung-ho, who was practically the Prime Minister of China, waited upon the two missionaries as they were about to leave Peking, at the close of over three months of this constant communication. He had a lengthy conversation with them, ranging

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over the whole matters of religious liberty and national reform. He expressed it as having been his original intention to accede to the requests preferred, and regretted that he had been frustrated by those around and above him. Nevertheless, he promised that the libellous literature should be suppressed, and the local authorities receive intimations that they were to maintain a more friendly attitude. Mandarins, he said, had never been refused permission to become Christians.

Reform was in the air, and Reformers welcomed the missionaries to Peking, and turned to them for much advice and assistance. The "Young China" of the capital started a newspaper of its own, a thing hitherto unheard of, for all the earlier native papers were published in foreign concessions. The editor was a religious Reformer, strongly sympathising with Christian work, and often came to Mr. Richard to talk over his plans.

A Reform Club—the members being mostly mandarins—was also established, with a book shop. For this one hundred copies of Mr. Richard's translation of Mackenzie's "History of Christian Civilisation in the Nineteenth Century" were ordered, with many copies of about a dozen other publications of the Christian Literature Society. At the formal opening of the Club these were the only books on hand.

A member of the Hanlin Academy—the highest literary College in China—invited Mr. Richard and his companion, Dr. Lowry, several times to dinner—quite an innovation—and discussed freely the highest interests of China. On the two missionaries' last day in Peking several of these literati called in a photographer, to preserve a record of their meeting, a striking proof of friendliness and a notable concession to Western habits. One of the group was the son of the magistrate Sü, in Ching-chow-fu, where Mr. Richard and the Rev. A. G. Jones laboured twenty years before. He had never lost his friendship for them, though he did not see them during all those years.



DR. RICHARD AND MEMBERS OF THE HANLIN ACADEMY
(These men belong to the highest literary College in China.)

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The great incentive to Reform was the deplorable impotence of China, discovered to its intelligent spirits by the Japanese War. If asked why China suffered discomfiture at the hands of its neighbour, Mr. Richard would say: "Because they lacked the light which the Japanese had. The war was like a fight between a blind giant and a little sharp boy with eyes. That alone is sufficient to account for the Chinese defeat."

Mr. Richard felt it his duty to delay his departure on furlough that he might render advice during the critical period. Wêng Tung-ho requested him to draw up what he considered a proper Reform scheme for China. This he did, and it was printed and circulated among the high officials. Mr. Richard frequently saw Li Hung Chang at this time.

A memorial was presented to the Emperor signed by 10,000 students, urging the need of Reform, and desiring that it should take place upon the lines suggested by the Christian Literature Society. This had the approval of the leading mandarins. The Emperor wrote with his own hand a list of books which he desired to purchase at the Society's depot at Peking, including the Bible and seventy-eight other publications. From these he read daily with his tutor, Sun Kia Nai, a man between sixty and seventy years of age.

Prospects appeared bright when Mr. Richard at last left China for England. While absent he heard encouraging accounts of progress. His former colleague, the Rev. A. G. Jones, sent news of a proclamation issued in Shantung to the effect that instructions had been received from Peking intimating that hitherto the mandarins had been in the habit of avoiding the missionaries, and therefore Mission troubles arose very easily. As, however, most of those troubles were the consequence of misunderstandings, the mandarins were now enjoined to see the missionaries and hear what they had to say, that so causes of misconception might be removed.

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Sun Kia Nai, who was appointed to the leadership of the Reform movement in Peking, wrote to Mr. Richard three times after his departure, saying that the Reform work was altogether beyond his knowledge, and asking the missionary if he would not soon return to help him.

The most significant feature of the situation, however, was the extraordinary change which came over the Province of Hunan, once notorious for giving the lead to the anti-foreign and anti-Christian agitation, which culminated in the fearful massacre in the Province of Fuh-kien. One of the gentry in Hunan, while visiting Shanghai, came across a magazine of the Christian Literature Society. He so appreciated its contents that he ordered 200 copies to be sent to him regularly, for distribution among the chief men of the Province. These soon afterwards ordered the rest of the Society's books, and all other foreign books, Christian and scientific, which they could get. After two years' study of these, their opinions were revolutionised, and they sent to the Christian Literature Society, asking that its chief Chinese editor should go up to Hunan, and become a Professor in the principal College of the Province.

A kind of offspring of the Christian Literature Society was formed by a party of Reformers, who published a magazine every ten days, and sought guidance from time to time from Shanghai.

A brief visit was paid to the United States by Mr. Richard on his way back to China towards the close of 1897. He met with an encouraging response to his appeal for the Christian Literature Society. On reaching Shanghai and taking stock of the position, he reported the air as full of new projects in every direction. Cotton mills and silk filatures, equipped with the most perfect machinery, had sprung up like mushrooms. The railway between Tientsin and Peking was completed, and able engineers from Europe and America were hard at work surveying

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and building other more extensive lines. Difficult negotiations about immense loans of money from foreign countries had been settled, giving a certain guarantee that China would never again be allowed to return to her old state of seclusion and stagnation. Colleges for Western learning had been founded by Viceroy and leading officials with public money. A desire for English and Natural Science was spreading among the better classes. The Examination Halls at Changsha, the capital of Hunan, were during the recent examinations lighted by electricity. One of the subjects for essay writing in the examination at Nan-chang-fu (Kiangsi) was "The Difference of the Flood mentioned in the Classics from the Flood believed in by Western People." The Old Testament was recommended as a book of reference.

By friendly co-operation between the Christian Literature Society and the American, British and Foreign, and Scottish Bible Societies, and the Hankow Tract Society, 19,000 packages of literature were distributed at the triennial examinations at Nanking; yet they were insufficient to meet the demand, for there were about 24,000 students present. The officials of the city were very courteous, giving every facility and protection. The distributors were urged to rest in the temporary headquarters of the General in command of the approaches, and all officers and soldiers guarding the exits were instructed to pay special attention to the missionaries and their assistants.

When the appalling floods occurred in Shantung in November, 1898, Mr. Richard, by reason of his special duties, was prevented from taking that active part in relief measures he had borne on the occasion of earlier disasters, but from Shanghai he did what he could by appeal and counsel. The great Yellow River left its bed near Chi-nan-fu and flooded 2000 square miles of country. Hundreds of villages were destroyed, and cattle and grain swept away. A million people suffered in the calamity, tens of thousands having to camp out

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in the open air. The Shantung Missionary Conference appointed a Relief Committee, and once more English sympathy and English gold went to the aid of the Chinese.

Politically the skies seemed fair, when suddenly a black and ugly cloud gathered and broke in fury over the land. The young Emperor, Kwang Su, though eventually outmatched by that hard, cruel, and masculine woman, the Empress-Dowager, had his face toward the light of China's coming day, and was bent upon hastening its approach. The period 1895 to 1898 saw "the mightiest wave of enthusiasm for Reform which had been felt for more than a thousand years in China." Says Mr. Richard: "Marvellous Edicts of Reform were issued in rapid succession. For three years the whole Empire was ablaze with reforms of all kinds, intellectual, material, spiritual. The mandarins and students everywhere became most friendly with all the missionaries."

Mr. Richard was summoned to Peking, that he might act as one of the Emperor's direct advisers in the new and striking enterprises. He saw many of the Reform leaders, but on the very day appointed for his first interview with the Emperor in his new capacity, the Empress-Dowager accomplished her craftily laid schemes, brought off her daring *coup*, and seized the reins of government.

Six Reformers were beheaded without trial, some were imprisoned, others banished for life, and yet others degraded. All the newspapers were suppressed; the formation of new Societies was prohibited; the anti-foreign and reactionary officials were promoted, and so the party of ignorance and prejudice, and of hostility to Western influence, was entrenched throughout the Empire.

Yet the conviction was strong in those who saw beneath the surface that this, disastrous though it might be, was only a temporary check. Said Mr. Richard: "The leaders of Reform . . . are still living,

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though dead. The Reform has taken so deep a hold on the land that all the powers on earth cannot hinder it going forward. God and truth, and justice and mercy, and time and eternity are all on its side. We must not faint because brave men are sacrificed. The Way of the Cross, over which the martyrs trod, is familiar to us. It ends in a crown, in victory, and life everlasting." And again: "The day cannot be far distant, when we shall see a fresh band of devoted Reformers rising up in China, as it were from the graves of the martyred heroes, and going forth like the angels of God to carry the everlasting Gospel to the utmost corners of the vast Chinese Empire. Would that this crisis in China might usher in a new era of 'open doors,' 'equal opportunity,' peace and goodwill for undivided China."

Mr. Richard was a tower of strength to the enfeebled party. Mrs. Archibald Little, in an article in *Cornhill* upon the Chinese Emperor, remarked: "Kang-Yü Wei [one of the two Reform leaders who escaped], before flying by the Emperor's advice, went for counsel to the Baptist missionary, Timothy Richard, the one man who has done more probably than any other man to reform China and prepare her people to be brought under Christian influences."

But greater troubles were in store before the brighter day could dawn. Those who knew the hatred of the foreigners engendered in the heart of China by the unscrupulous Palace party, and the revival of the lying statements of past years in the Provinces, though they did not doubt the ultimate triumph of Reform, yet trembled for the present safety of the missionaries.

The Ecumenical Missionary Conference met in New York in 1900. Mr. Richard, who attended, wrote to the Executive Committee, pointing out that all missionaries in China were in imminent peril, and urging them to make strong representations to the United States Government, that they should take steps immediately to prevent the danger from becoming

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actual. The Committee, evidently not realising the danger to which their brethren were exposed, and regarding any action as likely to be construed as intrusion into the internal affairs of China, declined.

The Twentieth Century Club in Boston invited Mr. Richard to speak to them upon the subject, and were moved to suggest that he should go at once to Washington and lay the facts before the Government. Armed with letters of introduction from Mr. Edwin Mead, President of the Club, Mr. Richard went. Together with the Rev. William Ashmore, D.D., he drafted a letter setting forth the seriousness of the situation, and requesting action by the United States authorities.

An interview was secured with Mr. Secretary Hay, who was kind and considerate, but explained that the President could not act unless he had the support of two-thirds of the Senate in the matter. The President of the Senate indicated that that body could do nothing without the support of the principal cities of the States. These answers, though expressed in a sympathetic spirit, did not hold out much hope. However, Mr. Richard resolved to ascertain what could be done to arouse feeling sufficiently in the country to give a lead, or a backing, or both, to the Government. He saw Mr. Morris K. Jessup, Chairman of the New York Chamber of Commerce, but received from him the opinion that the Government would not take measures unless a tragedy occurred! The massacres began within a fortnight of that date.

The Boxer Rising is still too recent and too familiar to need much description here. It was such an avalanche of fanatical hate as happily only descends upon the heralds of the Cross at considerable intervals. It has proved a testimony to the entire world of that faithfulness unto death which wins the crown of life; it has provoked the astonished admiration of even the cynical and unbelieving; and it has proved once again the truth contained in well-worn but telling language

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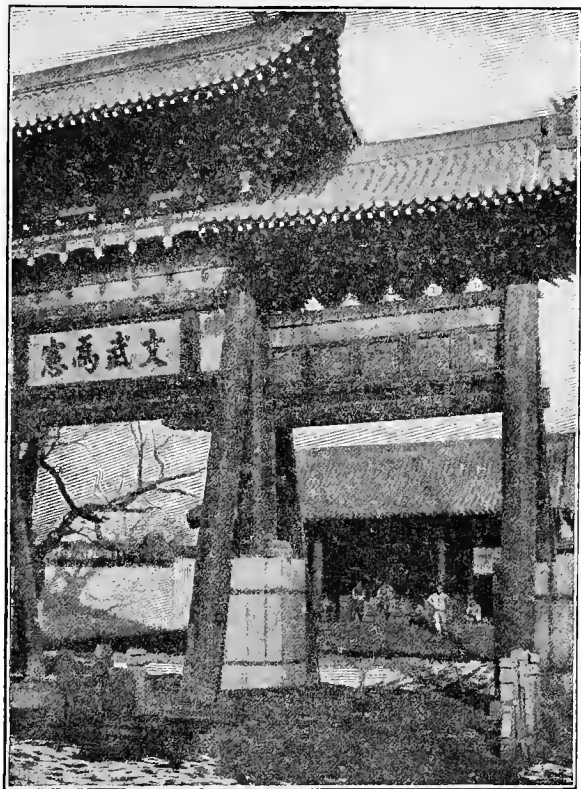
that "the blood of the martyrs is the seed of the Church."

"The days of persecution," wrote Dr. Richard immediately after the event, "which marked the establishment of the Christian Church by our Lord and His Apostles in Judæa, by the Early Fathers in the Roman Empire, and by the Reformers in Northern Europe, are not over yet. Madagascar had to get its baptism of blood in the last century, and we in China now are passing through the same trial of our faith. Nearly 200 missionaries, including adults and children, and about ninety other foreigners, including marines and civilians who defended the Legations and the cathedral in the two sieges of Peking, many thousands of native Christians, and many thousands of other persons, whose only crime was that they had foreign-manufactured articles on them, such as a watch, flannel, or even a button or a cigar, were put to death without the slightest mercy."

Yet every calm observer learned to distinguish between the base and brutal elements responsible for this slaughter and the nobler spirit of the enlightened portion of the Empire. "We must not forget," urged Dr. Richard, "that it is not the best or even the average side of Chinese character which has been exhibited during the past year, but the very worst side, and that the best people of China to-day mourn over what has been done with unspeakable shame and horror. We must not forget either that the best side of Chinese character nearly triumphed two years ago. There still remain in China the noblest qualities longing to be set at liberty to work for the regeneration of the land and for the good of all the world. It now needs only firmness on the part of the allies and Count Von Waldersee to secure liberty for the Reformers. The best of these Reformers have pledged themselves, and have already secured the sanction of the Emperor, to obtain the best foreign advisers that can be found. With that, all the machinery for the progress of China in all departments will at once be

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set in motion, and it will not be long ere the world will ring once more with the glory of China, instead of the shame that has been tolled forth in all lands this year."



THE PLACE OF MARTYRDOM, T'AI-YÜAN-FU
(Where most of the missionaries were killed)

The opportunity of the Reformers came, and out of the bloodshed and the agony of the Boxer period issued the era of security and advance. As the spread of Western and Christian teaching had created the

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desire for change, so it fostered and directed the aspirations of "Young China." The "leading organ" of the British Press, in an article upon "Missionary Work and Reform in China," on 15th November, 1901, said: "Among the present forces for good in China none has more influence than the Society for the Diffusion of Christian and General Knowledge, in Shanghai, known at home as the C.L.S., or Christian Literature Society for China. Three Governors of Provinces, each ruling over some twenty million to thirty million people, have lately appealed for advice to the Hon. Secretary of the Society, the Rev. Timothy Richard, whose personal influence with the literati is largely due to his broad and generous sympathy with the best aspects of Chinese thought."

Thus Yuen Shih-kai, the young and humane Governor of Shantung, who saved the lives of all the foreigners in that Province during the fateful period of the rising, issued what has been termed the Magna Charta of Shantung, inviting the return of the missionaries, assuring them of his protection and assistance. As showing his sense of the value of the Christian Literature Society and its principles, he wrote to Dr. Richard for a list of the best books in Chinese on modern learning, explaining as the reason for his request that he did not intend to promote any of his 500 expectant mandarins until they had passed an examination in Western science and learning.

The Court stayed for a year at Si-ngan-fu, and knowing the Emperor's favour towards Reform, and assisted by the issue of a trenchant pamphlet, entitled "Learn," by the Viceroy Chang Chih-tung, Dr. Richard telegraphed to the officials at Si-ngan-fu every few weeks, urging the importance of material changes in the educational code. This persistence won the day, and on 29th August, 1901, two Reform Edicts were issued. The first abolished the long essays on the Chinese classics which had been compulsory at the Government examinations, and substituted short papers

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on modern subjects and Western learning, laws, constitutions, and political economy. The second obliged military candidates to show proficiency in knowledge of the conditions of modern warfare. Literary academies based upon modern principles were to be set up in every Province.

The demand for books such as Gardner's "Political Economy," Seeley's "Expansion of England," and a treatise on International Law, led to increased activity in the translation and publication departments of the Christian Literature Society. A special appeal by Dr. Richard at this juncture brought an encouraging response. From Mr. Budgett, of Guildford, came £500, while the Chinese were not behind in generosity. Three Chinese friends of Dr. Richard gave £4000, promised in 1900, before the Boxer troubles began, to build a High School for Chinese boys in the foreign settlement at Shanghai, the school to be under the care of missionaries. A Mr. Loo offered to present a unique collection of rare Chinese books, to form the nucleus of a Public Chinese Library in Shanghai. At the same time he promised 5000 taels to build new Translation Offices. Chang Chih-tung forwarded 3000 taels to the Christian Literature Society. Sir Thomas Hanbury contributed £500 for a museum.

Academic distinctions had by this time been bestowed upon Mr. Richard from two quarters. In 1900, Emory College, Oxford, Georgia, U.S.A., conferred its honorary degree of Doctor of Divinity. The following year Brown University, one of the leading Universities in the States, honoured Dr. Richard, and itself, by placing him upon its graduate roll as Litt.D.

CHAPTER VII

The Shansi University

IT is the settlement of the very critical condition of affairs in Shansi, after the Boxer Rising, and the protective action of the troops of the Allied Powers, which constitutes the chief item to the credit of Dr. Richard's statesmanship, and from which proceeded his most significant achievement, the foundation of the Shansi University.

The new Governor of Shansi, Ts'en Ch'un Hsüan, was constrained to send for Dr. Richard in May, 1901, in very urgent and momentous circumstances. Gravely concerned lest the Allies should follow the Court, the Chinese guarded the passes between the Provinces of Chihli and Shansi with the utmost vigilance. Li Hung Chang, on behalf of the Chinese Government, agreed with the Allies that the latter should not go west of the passes, and that the Chinese should not go east of the same natural line of demarcation. The French and German troops, stationed at the strategic points on the east, watched the passes, but the Chinese failed to keep their part of the compact. Indeed, the Chinese General commanding the troops at the Ku Kwan Pass disobeyed even his own superiors, and so far from retiring, made a systematic attempt to increase the security of his position on forbidden ground.

Accordingly, Count Von Waldersee sent orders from Peking to General Von Kettler at Pao-ting-fu to move to the Shansi border. The passes were taken on 25th April, and the Chinese, who only made a stand at one

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pass out of the five involved, retreated in disorder, inflicting wholesale robbery on their unfortunate fellow-countrymen by the way.

At T'ai-yüan-fu the authorities were thrown into a state of fear, and 500 actual and prospective officials betook themselves in haste, with their families, to more remote regions. Unaware that the foreign detachments had begun their return to Pao-ting-fu, the Governor consulted Taotai Shên Tun Ho, Head of the Foreign Bureau in the Provincial capital, as to the surest measures for staying the march of the Allies to T'ai-yüan-fu. The advice emphatically given, and immediately acted upon, was that the Protestant missionaries should be sent for at once, to arrange matters in which the Missions were involved. Meanwhile, the Taotai undertook to meet the foreign troops and seek to persuade them to withdraw.

As a result of this decision the following message was wired to the Shanghai Taotai: "In Shansi there are no Protestant missionaries at present, and therefore we have no means of settling the missionary troubles. We have decided to ask Rev. Timothy Richard, who was long a missionary here, to come to Shansi. Please translate our telegram, and send him, and greatly oblige.—Shansi Governor, Ts'en Ch'un Hsüan."

The telegram to Dr. Richard ran:—"DEAR SIR,—Last year the Boxers arose everywhere in Shansi, and the Christians suffered widely at their hands. This was the fault of the local officials and their underlings, and the Chinese Government is extremely grieved about it. I have been ordered to be the Governor, and in obedience to instructions, am to settle all the missionary troubles. Being quite ignorant of these affairs, and fearing that I shall not be able to settle matters properly, but perhaps increase them, I memorialised the Throne to appoint Lao Nai Shuen, of Board of Rites, the Taotais Shên Tun Ho, Wei Han, and Prefect Lu Tsung Siang, to come to Shansi to manage these missionary affairs. Shên Tun Ho has already

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arrived. As there is not a single Protestant missionary in Shansi, we have no means of consulting them as to what to do, and therefore we are in extreme difficulty.

"We have heard that you are eminent for being fair in all your dealings with China, and having been in Shansi before, all the people believe in you as altogether upright. Both officials and people are unanimous in this report. Last winter you made inquiries about the Christians, and thus we know that you are still interested in this Province, for which we are very glad. Moreover, when these troubles are settled, then trade will revive again. Therefore, according to Western custom, I beg that you should come as a Commissioner to settle the missionary and commercial troubles of Shansi. We have long known of your great kindness of heart, and therefore I beg of you not to decline; then, indeed, it will be a happy day for us. Whenever you leave, please wire, and we will send civil and military officials to meet you. But if you cannot possibly come, please recommend some other good man to come to Shansi to help us. Still, I greatly hope you will be able to come. I have also asked Shên Taotai to write a letter to invite you.—With great respect, I am, yours very truly,

"TS'EN CH'UN HSÜAN."

That no time was lost by the sorely harassed Governor is evidenced by the fact that Dr. Richard received the message within four days of the taking of the passes. As a means of bringing further pressure to bear, if any were needed, the Governor also telegraphed to Li Hung Chang and Prince Ch'ing at Peking, requesting their influence with the British Minister, to secure his wiring to Dr. Richard, asking him to go to Shansi immediately.

Never unwilling to render service to causes so near his heart, Dr. Richard was found in Peking on 14th May, and proceeded to interview the Chinese and



TS'EN CH'UN HSÜAN

(Friendly Governor of Shansi during the settlement of the Boxer troubles)

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certain of the foreign Ministers. He consulted also the principal Protestant and Roman Catholic missionaries, that he might ascertain what was taking place in connection with the settlement of affairs in Chihli, the neighbouring Province to Shansi.

Three representative missionaries—Dr. Richard, Dr. Atwood (of the American Board), and Dr. E. H. Edwards (of the late Shou Yang Mission, now of the Baptist Missionary Society), interviewed Li Hung Chang on 29th May. They submitted to him a plan for the settlement of the Mission troubles in Shansi, of which the following is a translation:—

“1. In every district there are many who should, according to law, be executed for having killed and injured the Christians; but as they were encouraged to do so by the officials and deceived by the Boxers, we would not wish that all should be so punished, but only the leader in each district, as a warning to others; and even in his case we would suggest he be leniently dealt with, if the Governor approves and recommends.

“2. But since the gentry and people joined together to injure the Christians, though they escape the extreme penalty of the law, they cannot say they are without fault, and those who pillaged the Christians should be fined for the support of those made orphans and widows last year.

“3. The whole Province should be fined the sum of Tls. 500,000 [about £66,000], to be paid in ten yearly instalments. But this money should not be for the foreigners, or for the Christians, but for the opening of schools throughout the Province, where the sons of the officials and gentry could obtain useful knowledge, and so would not be deceived again (as last year). These schools should be under the charge of one Chinese and one foreigner.

“4. In every place where Christians were murdered a monument should be erected, stating clearly how the Boxers originated, and that the Christians were killed without cause.

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"5. In some cases the missionaries of the five Protestant Societies (in Shansi) have either all been killed or returned to their own country, so that these Societies cannot all send missionaries back at once; but when they do return they should be suitably received by the officials, gentry, and people, who should also apologise (for the deeds of last year).

"6. If the difficulty of the Church is to be settled permanently, the Chinese officials should be instructed to treat both Christians and non-Christians alike. If Christians disobey the law, they should be treated according to law; but if (on the other hand) they are worthy, they should be promoted to office. Wherever this plan has been adopted, from ancient times to the present, it has not failed to pacify the country. If this plan is not adopted, we fear there will be continued trouble.

"7. When the present troubles are settled, a list of both leaders and followers of the Boxers should be kept in the Yamens; and if they again trouble the Christians, they should be severely punished and not forgiven."

Dr. Edwards, in his "Fire and Sword in Shansi," appends the following note to this document:—"With regard to clause three, when it is remembered how much is annually spent on theatricals, &c., the sum mentioned will be seen to be very small indeed. For each year the sum would only be £7000, and this distributed over the whole Province. In the district of Hsin Chou alone (comprising 360 villages) more than this is annually spent on theatricals, and, what with the entertaining of friends and other incidentals, the sum is about doubled. In rich districts, such as T'ai-ku and Ping-yao, far more than the £7000 is annually spent on such entertainments. . . . In the foregoing propositions nothing was said as to indemnity for the destroyed Mission buildings, or personal property of missionaries, as these matters were in the hands of the Ministers representing the different Powers."

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The interview with Li Hung Chang is thus described by Dr Edwards: "Li Hung Chang received us in foreign fashion by shaking hands; and the room in which we found him was furnished partly in European and partly in Chinese style. Physically he was very weak, and had two servants to support him while standing; but his mind was clear and active. Dr. Richard had often met him before. He asked Dr. Atwood and myself how long we had been in China, and in what Province. By leading questions he then gave me the opportunity of telling him how the Shansi people had been noted for their quietness up till last year, and how the Boxer outbreak began soon after the arrival of Yü Hsien as Governor. He was quite anxious, too, to hear all I could tell him of the burning of our hospital and the massacre of the missionaries at T'ai-yüan-fu. 'And were they killed in front of the Yamen?' he asked. 'Such is the statement of men who say they were eye-witnesses,' I replied. 'And was Yü Hsien himself present?' Of course there was but one answer to that—'Yes;' and he exclaimed, 'Abominable!' Throughout he listened most attentively and sympathetically, getting me to continue by further questions when I stopped, lest I should be wearying him.

"'Well, then,' he said, after he had questioned us, 'what have you come about to-day?' Dr. Richard then handed to him the suggestions for the settlement of Mission troubles in Shansi. He read them through most carefully, called for a pen, and only marked one sentence of which he disapproved. Having finished reading he said, 'Yes, the proposals are very good, but I fear the people of Shansi are too poor to carry some of them out.' Dr. Richard and he then had a long and most interesting talk on the settlement of affairs concerning the Christians in China generally. 'Well, now, what would you propose?' he asked. Dr. Richard wisely replied that it was too wide a subject to answer off-hand, but he would put his proposals in writing.



THE PEACE COMMISSIONERS
(Who visited Shansi on the appeal of the authorities)

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Throughout the whole interview (which lasted an hour and a half) he evinced great interest in the subjects we brought before him, and Dr. Richard said he had seldom seen him so much in earnest."

Dr. Richard found it impossible himself to proceed to Shansi, but with the consent of Sir Ernest Satow, the British Minister at Peking, and of the two Peace Plenipotentiaries, he arranged for a party to set out. It consisted of Messrs. D. E. Hoste, A. Orr Ewing, C. H. Tjäder, and Ernest Taylor of the China Inland Mission; the Rev. Moir Duncan and Dr. Creasy Smith, of the Baptist Missionary Society; Dr. Atwood and Dr. Edwards. Major Pereira, of the Grenadier Guards, accompanied them in an unofficial capacity. A Chinese military escort was provided.

Only in one place was there a studied neglect of the party by the local authority, and even there the official in charge atoned for his discourtesy by later attentions, and efforts for the comfort and convenience of the missionaries. It was a remarkable coincidence, and not a designed arrangement, that they entered T'ai-yüan-fu upon 9th July, the first anniversary of the massacre. Impressive memorial services were held in the city, at as nearly as possible the spot of martyrdom, and also in the cemetery; and similar services were conducted in neighbouring places where lives had been lost.

The Rev. Moir Duncan, Dr. Creasy Smith, and Major Pereira were permitted to go on to the old station of the two former, Si-ngan-fu, where the Court still was, and administer famine relief to the needy people. When the Court returned to Peking, many of the idle, ill-paid soldiers were disbanded and returned home, and Mission work became again possible.

Dr. Richard's proposals as to the University were objected to by the Governor on the score of the poverty of the people. The answer given was the fact already alluded to, that the money spent upon theatricals every year far exceeded that required for this new

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purpose. After strong pressure, the Governor yielded upon conditions, and dispatched a representative to discuss the terms with Dr. Richard in Shanghai. The Governor's stipulations were—(1) That the money contributed for this object should in no sense be considered a fine for the events of the year 1900; (2) That foreign teachers should not be allowed to “promulgate the doctrine” in the Colleges; (3) That no chapel should be connected with the schools; (4) That the foreign teachers should have no concern whatever with the internal arrangements of the Colleges and schools. Dr. Richard declined any part in the matter if such rules were to obtain. Negotiations were continued, however, and eventually the Governor agreed to grant the amount necessary, and allow Dr. Richard the unconditional management of the institution, the staff, and the curriculum for ten years, at the end of which period the control was to pass to the Chinese authorities.

In the *North China Herald* Dr. Richard wrote as follows concerning the constitution of the University:—

“In the autumn of last year an agreement was entered into with the Governor of Shansi whereby I should have the sole control of the sum of Tls. 50,000 annually for ten years. Then it was that I invited six Professors from Europe and America to teach in the College and translate for it, with the Rev. Moir Duncan, M.A., as Principal. On 3rd April we started for Shansi with some of these and six native Professors of Western learning. Meanwhile, the Governor of Shansi had been told by ignorant and prejudiced men that our institution was only to be a proselytising one, to destroy Confucianism, and to force the students of Shansi to become Christians, to give up the most sacred customs of China, and learn the evil ways of the West. He therefore was perplexed; some advised him to open up a rival one on Confucian bases.

“It took forty days of conference to remove this suspicion. At the very first interview with the

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Governor we strongly deprecated having two rival institutions, as it would be a great waste of money, and it would also perpetuate the strife which our new institution was intended to end. Why not rather amalgamate the two under one general name of Shansi University, and let one devote itself entirely to the study of Chinese learning (for Chinese education is rather backward in Shansi), and the other devote itself entirely to Western learning? This the enlightened Taotai Shên Tun Ho at once supported, suggesting a name for each, which was subsequently adopted. The Governor seemed inclined to the same view, provided he would have share in the control. This was arranged afterwards to the entire satisfaction of both parties.

"The next point of interest is a radical departure in the course of study. It has been the rule almost universally in China to have half the day devoted to Chinese studies, and the other half to Western studies. But I pointed out to the Governor that the times were serious, and China might have trouble with foreigners soon again. If they did not prepare men quickly, they were exposing themselves to great perils. I therefore proposed that none should be admitted to the Western Department who had not the Siutsai (Chinese B.A.) degree, and finished their course in Chinese learning. In this way, at the end of six years, they would have better men turned out than those who had spent twelve years according to the old system. This he was a little afraid of at first, but finally acquiesced in most heartily.

"The question of religious liberty, which is now occupying much of the attention of all engaged in Christian Missions, also came up. We arrived at the conclusion, after a very long day's conference, that the framers of Regulations for the conduct of any University had no power to abrogate solemn Treaties made with foreign Powers forty years ago. It was a matter for Peking, and not for the Provincial authorities, to decide on. Consequently this matter was left; we rely on

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the toleration which the Treaties secured. I find intelligent Chinamen most reasonable on this point. The Grand Viceroy Tso told me, 'If you do not force our people to become Christians, we will not force them not to become Christians if they wish to.'

"As the new buildings for the University are not yet up, the Governor kindly lent for our present use the Hwang Hwa Kuan, the residence of the Imperial Examiner for the Chinese M.A. degree, which was put up by H. E. Chang Chih Tung when Governor there, over twenty years ago. It is the best building for our purpose in the city. This was handed over to us on the 9th of June, when the Governor invited Principal Duncan, Professor Nystrom, and myself to meet the leading officials and gentry of the city to dinner in our new quarters. This was the happy conclusion of our negotiations. On the following day I left.

"On the 26th of June, when the necessary alterations had been made in the buildings, the Foreign Department was formally opened, with the Governor, leading officials, and gentry in attendance, when ninety-eight students enrolled themselves. Two more foreign Professors, Messrs. Peck and Swallow, have gone to Shansi since, thus making the Shansi University stronger in its foreign staff than any other as yet.

"The next important question as to how to provide the best text-books for the University is too wide a subject to enter on here, though intimately connected with the well-being of the University. Meanwhile, we have a translation department in Shanghai, where Professor Lyman and Mr. Darrock, with a staff of Chinese assistants, are hard at work preparing text-books.

"So much in regard to the new agreement by which the two institutions in Shansi work harmoniously instead of as rivals. May they both prove fruitful of much good to that sorely afflicted Province. The ability, energy, and devotion of the Principal, and the high qualifications of the Professors, together with

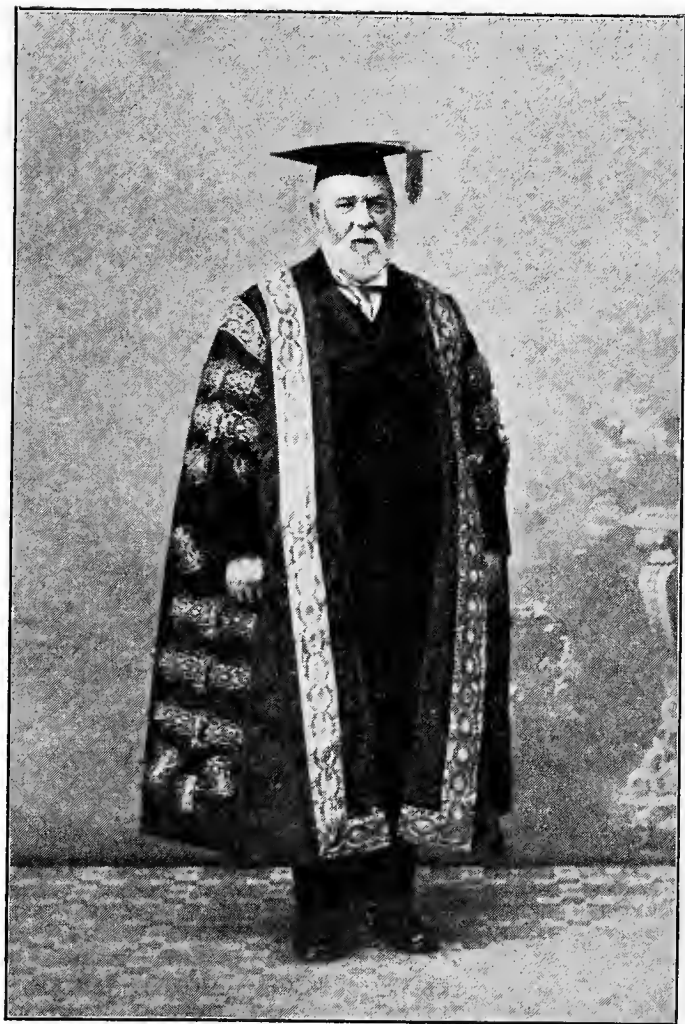
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the goodwill of the officials and gentry, give us every reason to hope that it will be so. Mrs. Duncan, who is an L.L.A., and who at present is the only foreign lady in T'ai-yüan-fu, hopes by and by to open a school for higher-class ladies."

Principal Moir Duncan, writing later—on 23rd September, 1902—with reference to the funds for the maintenance of the University, said: "1. The money is not, as represented, blood money in any sense. 2. It is not being extorted from an unwilling and famine-stricken populace, but comes direct from the Board of Revenue." The resolve that the money should not be received as an indemnity by the Missionary Societies, but be spent for the promotion of Chinese education, was in truth a signal case of "heaping coals of fire upon the head."

Dr. Richard assumed the influential post of Chancellor to the infant University, and right well he guided its fortunes during that critical first decade.

"As soon as the opening of the College was decided on," Dr. Richard says, "Edicts were issued that similar Colleges should be established in every Province of the Empire, so as to direct the studies of a million students on Western subjects. This costs the Government about £100,000 annually—singularly enough, the very amount suggested to the Missionary Societies fifteen years previously for the establishment of a Christian College in each Provincial capital. But we cannot expect these Colleges to be Christian now, as the Missionary Societies then declined to take advantage of the opportunity they had of providing Christian teachers. If they had made use of it, the whole of China could have been supplied with Christian teachers to-day, instead of the few which the foresight of Drs. Mateer, Sheffield, and a few others had succeeded in teaching. Self-support comes easily in that form. Now several Societies are willing to start Christian Colleges, but the pity is that instead of leading, they are following the Chinese."



TIMOTHY RICHARD, D.D., LITT.D.
As Chancellor of Shansi University)

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On his way back from the establishment of this seat of learning, Dr. Richard was invited by the Viceroy of Chihli, Yuen Shih-kai, successor to Li Hung Chang, to stay at the University he had just opened at Pao-ting-fu, the Provincial capital. The Provincial Treasurer, Chow Foo, entertained the Doctor to dinner at his official residence. As he had been promoted to be Governor of Shantung, his successor as Provincial Treasurer had already arrived. This official was present at the dinner, together with the Provincial Judge, the Prefect, the University Proctor, and a son of Chow Foo, once a pupil of Mrs. Richard's, and one of the suite of Prince Chun when on his Mission of apology to the German Emperor. There were three other missionary guests—together a distinguished company.

Concerning the occasion Dr. Richard writes: "To you at home there is nothing remarkable about such a thing as giving a dinner. But when you consider that thirty-two years ago, when I came to China, no mandarin, except under compulsion, would dream of such condescension, and when you consider the intense anti-foreign feeling before the Boxer Rising, and increased by the action of the Allies in the north of China, for a mandarin to have invited us freely of his own accord marked an immense stride made in social intercourse between the leaders of the East and the West. Even the table was set in foreign fashion—with a white tablecloth, knives, forks, and spoons, table napkins, etc., instead of the bare table and chopsticks.

"But what impressed me far more than all was the remarkable speech made by Governor Chow Foo, at the close of the dinner, in the presence of the mandarins whom he was now leaving to govern some twenty odd millions in his stead. After two of us had made speeches appreciative of the new reforms set on foot by the Governor when Treasurer of Chihli . . . he made a speech in reply which is worth waiting for thirty years to listen to, when it springs from a sincere soul, as I believe it does in this instance. What he

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said was this: He had made special inquiries into the attitude of missionaries in different countries and ages, and he had come to the conclusion that they were always in the vanguard, helping the various nations in reform and progress. Therefore, before leaving the Province, he was proud to have the opportunity to express his appreciation of the great services we were rendering to his country.

"It is God in Christ Jesus who inspired our hearts with love to the Chinese, and if it takes thirty years to obtain such a testimony from a man who has it in his power to influence tens of millions, then, I take it, the work is worth continuing till all the rulers are led to the same opinion, and to the holding of even still higher truths."

Prince Chun had an interview with Dr. Richard at Shanghai before setting out on his Mission to Germany. Even more striking was the fact that the special envoy appointed to Japan on a similar errand, Na-tung, although an extreme Conservative, and a very active and prominent leader of the Boxer movement, came to Dr. Richard for confidential assistance ere he started on his Mission. An exceptional opportunity was thus afforded, of which the Doctor was not slow to take advantage, to put before this one-time opponent the Reformers' point of view in relation to matters still the subject of keen discussion.

CHAPTER VIII

Recent Years

IN 1901 Dr. Richard had been appointed, by special Edict under the Government of the Empress-Dowager, to be adviser to the Chinese Government. In the same year, after the Shansi troubles had been settled satisfactorily, an Edict was issued from the Throne instructing the Foreign Office to consult Dr. Richard and the Roman Catholic Bishop Favier as to how to establish a better understanding between the Chinese Government and the Protestant and Roman Catholic Missions. Both the Bishop and Dr. Richard were promoted to mandarin rank, with a red button of the first grade. The former, however, died before the negotiations were completed. Dr. Richard consulted a number of his colleagues, and eventually seven regulations were drawn up, with which the majority of Protestants were satisfied, and which were approved by the Roman Catholic Archbishop of Westminster, who offered to send them to Rome, strongly recommending their adoption. The result, Dr. Richard hopes, has laid "a solid foundation of permanent peace."

A great sorrow fell upon the strenuous worker in 1903, in the loss of the one who had been his companion and loyal and loving helpmeet for twenty-five years. On 6th March Mrs Richard went into hospital in Shanghai for an operation which would, it was fondly hoped, prolong her useful career. The disease from which she suffered had, however, already taken such hold upon the system that it was impossible to eradicate

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it, and she passed away on 10th July, at the comparatively early age of fifty-nine.

Up to her last illness she was teaching English in some of the families of the high mandarins. Her only reply to expostulations as to the pressure at which she worked was: "I am never so happy as when I have plenty to do. There will be time enough to rest by and by. Now the workers are so few."

Thus her later years had been as full of busy toil as the earlier. A highly accomplished lady, with a full consecration of her gifts of heart and mind to Christ and China, she laboured with singular efficiency in many directions. In her husband's literary work she took an active interest and an important share. During the furlough in England of his colleague Dr. Edkins, near the beginning of Dr. Richard's connection with the Christian Literature Society, Mrs. Richard edited the *Messenger*. Afterwards, for some years, she was co-editor of *Woman's Work in the Far East*, and towards the end became editor of the first numbers of the English edition of the *East of Asia*. One or two of her published papers, read before the Shanghai Missionary Association, exhibit great merits.

Notice has already been taken of some of Mrs. Richard's translations. To them must be added part of Jeremy Taylor's "Holy Living"; Lord Northbrook's "Sayings of Jesus"; Professor Goodspeed's "Messianic Hopes of the Jews"; the words of Handel's "Messiah"; and the Anthems in the Congregational Hymn-Book. The last two were intended for Christians to commit to memory.

Mrs. Richard was one of the Directors and sole foreign Inspector of the Chinese High Class Girls' School, founded by the Reformers in 1898-99. She had an extensive knowledge of the theory and practice of music, and wrote a Chinese tune book in native notation and an English pamphlet on Chinese music.

Testimony is borne of her that "as missionary, as friend, as wife, and as mother, there was in Mrs.

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Richard a rare combination of ability, culture, devotion, and affection, which endeared her to thousands of friends, both Chinese and foreign. Such are some of the precious lives which God lavishes on China. Alas, that it is so slow to learn!" Many high native and foreign officials attended the funeral, including H. E. Ho Taotai and his family.

Dr. Richard took full advantage of his influential advisory position, and was as active as ever in his representations to the Government. He says: "After thirty-four years, in 1904, I appeared before the Chinese Government, and told them that for thirty years I had been preaching to them a sermon on the 'only way' to save themselves, and the chief heads were four:—

"1. That nearly thirty years ago I laid before them that the only way of ending famine, and the annual starvation of millions which continued then, was by opening railways, mines, introducing manufactures, etc.

"2. That about ten years later I laid before them that the only way of successfully competing with foreign nations was by modern education, which covers all departments of human needs.

"3. That about ten years later, finding that they had neglected my former suggestions, the only way then of saving the nation was for them to procure foreign experts as advisers of the Government.

"4. That nine years had passed since that advice, and although they believed in each of the former ways at present, not one of them was sufficient to save them. It was too late to trust in them alone. The only way of saving China to-day was by federation on the basis of the Kingdom of God!

"Five times I preached that sermon of the only way of salvation to each member of the Chinese Foreign Office, and a sixth time to them collectively. I asked them to consider if there was any other way of saving their country, and each of them confessed that they



THE LATE MRS. RICHARD

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did not know of anything better, and their chief—Prince Ch'ing—in 1904, promised that he would try this method. This was both an assent and a challenge to Christendom. Oh, that the ideal might speedily become the actual, so that the action of the members of the Foreign Office might open the door for the salvation of 400 millions! I strove to address that whole audience of hundreds of millions through these on Whitsunday, and prayed much that the Spirit might descend on those who had slain the followers of the Righteous One. Shortly after I had the opportunity of suggesting the same to one of the leading statesmen of Japan, and he said he was certain that Japan would be most happy to federate on this basis of the Golden Rule—Reciprocity."

To this Dr. Richard adds: "Alas, that in 1906 young China, which delights in pointing out the shortcomings of foreigners, has damped the ardour of the Government in following even what is good. May this reaction be more shortlived than the others!"

The Chinese merchants of Shanghai, at the suggestion of Dr. Richard, in which Dr. Pott and Dr. Ferguson united, subscribed over £4000 towards a Chinese Public School. The Shanghai Municipal Council gave land valued at about the same sum, in addition to an annual grant-in-aid. Dr. Richard was Chairman of the first School Committee. The School accommodates 400 pupils, and the two principal masters are Englishmen, actuated by a desire to make the institution a means of implanting the noblest ideals in the minds of their scholars. It was proposed from the first, in order to secure sympathy and co-operation between Chinese and foreigners, that two of the five members of the Committee should be Chinese, and this course was followed.

The war between Russia and Japan caused an International Red Cross Society to be formed in Shanghai in 1904, and of this Dr. Richard became Foreign Secretary. This raised over Tls. 500,000,

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chiefly from the Chinese, for the relief of the sufferers from the conflict in Manchuria. The relief was administered irrespective of nationality, and the bulk of the unrelieved sufferers were the Chinese who were driven from their homes by the two combatants. For services rendered in this cause Dr. Richard was awarded the Red Cross Medal.

Home scenes were revisited in 1905 to 1906, but, as usual, the purpose was one of work rather than of rest. Dr. Richard thus explains his objects:—

“1. To increase interest in the Christian Literature Society. 2. To help to reform missionary methods so as to get tenfold better results from present expenditure. 3. To help to secure universal peace by the federation of ten of the leading nations, and thus remove the greatest curse which has ever fallen upon the human race—the curse of modern militarism.

“Old institutions in all departments of life have a tendency to degenerate into the routine of following precedents; consequently, as conditions of the times are constantly changing, new institutions arise to meet the new needs. The Missionary Societies are no exception to the rule. The result is that we have seen many new Societies formed during the century—the Zenana Movement, the Women’s Mission work, the China Inland Mission, the Christian Literature Societies of India and China, the Christian Endeavour Society, the Student Volunteer Movement, the Student Christian Union, the Y.M.C.A. Foreign Mission work, the Missionary literature for home reading, Missionary Lectureship, and last, but not least, the Science of Missions.

“Happily some of the Missionary Societies have more elasticity in them than others, and they have striven to meet the new needs in China, where the greatest changes on earth are now taking place. They are uniting as members of one body to divide the evangelistic field, to co-operate in medical and educational work, and also in the preparation of sound literature

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for aiding China to be regenerated in all departments of life. These united efforts are yet, however, only in their infancy. It is only a few in the Societies who see the vast importance and the necessity of the Christian Church as a whole, and not merely as sixty different Societies, sending out a few of the ablest men in Christendom to examine into the chief needs of China, and to urge all the Missionary Societies to co-operate in this."

With the result of his appeal for the Christian Literature Society, Dr. Richard was disappointed. The annual sum promised was £700, as against nearly a million spent annually on the other four departments of Mission work, and this he stigmatised as "a monstrous lack of balance of forces."

The representations urging Missionary Reform and the sending out of eighteen "Missionary statesmen," one for each Province, brought the promise from a personal friend of securities realising £400 per annum. Failing a readiness on the part of the Societies, however, to take into consideration any extensive change of methods, Dr. Richard organised a Committee of twenty-eight members, half from the Established Churches and half from the Free Churches of Great Britain, to send out five experts to China on each of the following subjects:—"1. On God's universal basis of religion to save mankind. 2. On Education based on this religion. 3. On Literature to expound it. 4. On Philanthropy to embody it. 5. On organisation of forces to accomplish it."

Expressing some characteristic opinions on these points, Dr. Richard says: "Those who refuse to co-operate in Christian work are responsible for depriving Christianity of the chief evidence of its divinity, while those who take an unenlightened view of Christianity are responsible for preventing intelligent men from accepting a form of Christianity which is unworthy of God."

"In response to the effort made for the federation

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of the nations as the only method known by the experience of all history to give permanent peace, the heads of the leading Governments of the world were approached, as they were once before ten years ago. The challenge of China and Japan to Christendom, to federate on the basis of true reciprocity, commended itself generally to the Peace Congresses, both popular and official. One body promised to recommend the discussion of my proposal at the next Hague Conference. Others expressed the greatest sympathy, while they could not see their way to definitely commit themselves to a particular method. But many are unfortunately pressing the impracticable and unprecedented scheme of national disarmament, instead of organising federation, which has always succeeded in solving such problems. The only difference is that this is on a larger scale. But all things in these days are developing on the universal instead of on the national scale. The national is obsolete. Why waste time on resuscitating the dead? It cannot be done!

“When federation against the lawless takes place, a diplomatic effort should be made to secure a common system of education, where the true ideals of each religion and civilisation, instead of caricatures of them, should be studied in the Universities and schools of all nations.

“My experience shows that if the missionaries before being sent out were to go through a careful course of study in Comparative Religion, and in the Science of Missions, just as the medical man has to qualify himself before he comes to China, instead of being usually ignorant of these, as the rule is now, then, instead of each missionary having on an average about fifty converts, as is the case at present, each missionary might have 5000 converts. Such were the results of the preaching of the prophets and apostolic men of all lands. They were statesmen. We need such statesmen for China, and one or two at least in each Province. If a hundred choice men follow this plan, the Chinese

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Christian leaders could, under the blessing of God, convert the rest of China in a generation or two. This is not a wild speculation, but is amply borne out by the history of the most successful missionaries in all lands, ancient and modern. They never degenerated into mere pastors of churches, but they founded many churches, colleges, schools, and other useful institutions, over which they put competent local men to preside."

A portion of Dr. Richard's time was occupied in addressing meetings in various parts of the country, and the impression he made was very deep. The *Liverpool Daily Post* of 14th March, 1905, commenting on his appearance in that city, said:—"Only Sir Robert Hart excels him in knowledge of Chinese literature, Chinese religion, and all that concerns and characterises the Chinese people. To hear him in Toxteth Tabernacle last night was to feel that one was in the presence of a cultured, sagacious, open-minded philosopher. . . . This great scholar is said to think in Chinese, but the English, which by dint of will he recovers, is vigorous, precise, and pure. . . . A bold and explicit tribute to the Japanese warfare for 'right and God' was a digression welcomed with cheers as loud as would have greeted a patriotic allusion to British prowess. And then the speaker ingeminated Peace, Peace."

The Baptist World Congress was meeting in London in this year, and Dr. Richard was a delegate to it from the Baptists in China. He was appointed a member of the Committee which drew up the Constitution.

The visit of the Chinese Imperial Commissioners to England, in the course of their great world tour—undertaken for the purpose of studying the commercial and other phases of life among the civilised nations—was made the occasion of the presentation of an address from the Protestant Missionary Societies. Forty representatives of eighteen different Societies, "other than Roman Catholic," met at the Chinese Legation on 7th April, 1906. The deputation included Sir T. Fowell Buxton, G.C.M.G., Sir Andrew Wingate, K.C.I.E., the



DR. RICHARD AND SOME FELLOW MISSIONARIES IN 1904
(The late Rev. A. G. Jones is the last on the right in the front row)

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Rev. Dr. Monro Gibson and other leaders, clerical and lay, Dr. Richard being one of the Baptist Missionary Society members of the group.

A courteous reception was accorded them by the Chinese Minister and the First Secretary to the Special Mission, Tso Ping Lung, who, though attired in Chinese dress, spoke English freely. The chief member of the Commission was H.I.H. Duke Tsai Tseh. He was accompanied by Mr. Brennan, ex-Consul General at Shanghai, who introduced the leaders of the deputation to him. Sir T. Fowell Buxton stated briefly the object of the deputation, and presented an illuminated copy of the address from the Missionary Societies. The Wenli translation was then read by the Rev. George Owen, (London Missionary Society). Sir Andrew Wingate, in the name of the Bible Society, presented each Commissioner with a splendidly bound copy of the Imperial edition of the Wenli New Testament, a facsimile of that presented to the Empress-Dowager some years previously, and also the Queen's Jubilee edition of the English Bible in Wenli.

The address to the Commission contained the following passages:—"The object of their missionaries in China is distinct from that of representatives of foreign Governments and of commercial enterprise. They have nothing to do with the annexation of territory, the movements of naval and military forces and the framing of international treaties of any description. Moreover, the Societies now addressing you expressly direct their missionaries not to interfere with the internal politics of China, carefully to respect the administration of civil law, and not to seek the conferment of social status for themselves, or extra-territorial privilege for their converts. . . . Their sole object is to place before the Chinese facts respecting Him who is the Saviour of the world, and which God has commanded them to make known to all nations. . . . The sincere disciples of Christ in China—and you will discriminate between sincere and insincere—have proved themselves worthy

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and law-abiding citizens, for the Christian religion teaches them to be subject to their rulers and to honour all men."

A painful blow fell upon the youthful University of Shansi in August, 1906, by the death, in the prime of life, of Dr. Moir Duncan. In the few years during which he had presided over its destinies, he had succeeded in a very remarkable degree in consolidating its work and directing the progress of its students. He proved himself eminently capable in an office requiring great force of character, administrative ability, and teaching faculties.

Dr. Richard bore genuine testimony to his sterling worth. "What he accomplished," said the Doctor, "during the last four years in China has beaten the record of all the other Universities in China. Those of Peking, Pao-ting-fu, and Chi-nan-fu had all been opened before Shansi, but none of them, so far, had been able to complete a course somewhat like the London University Matriculation before proceeding with the University course proper. Shansi University sent a batch of 25 last year to Peking, and they all passed. This year 57 more were sent and 55 passed. Now 31 more finished the Matriculation course a month ago, making in all a total of 113 who have completed that course. . . . Some, ignorant of the constitution of the University, were under the impression that there were restrictions on the teaching of Christianity there. There is no such restriction. The Professor of History will have frequent and ample opportunity of pointing out the different fruit of the different religions in the various colonisations of the world, and their effect on the rise and progress of the nations. Besides this, the Professors who live in the University grounds, both English and Chinese, met every Sunday and had a religious service in the Principal's house. At first Dr. Duncan had considerable difficulty in getting the conservative authorities to understand his rigid impartiality towards

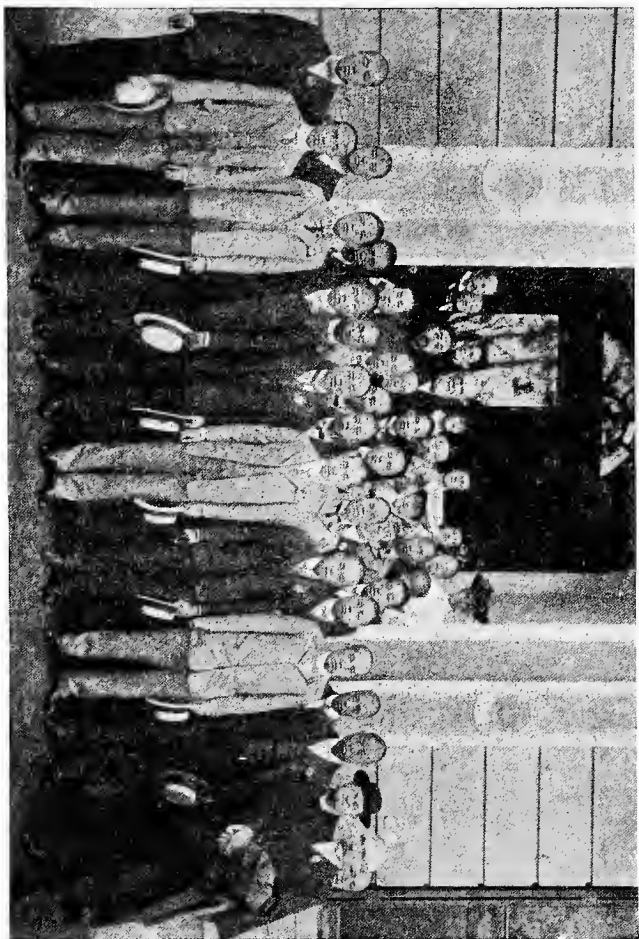
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the students, rich and poor, official and non-official; but in the end they highly appreciated his magnificent energy, his devotion to the welfare of China, and also his strict justice to all the students alike. In proof of their appreciation of him, the Chinese authorities, who had nothing to do with engaging him or paying his salary, on seeing that he left a widow and two daughters, at once subscribed and presented Mrs. Duncan with a generous gift."

For eighteen months, during the illness and after the death of Principal Duncan, Professor L. R. O. Bevan, M.A., LL.B., acted as Principal, until the recent head, the Rev. W. E. Soothill, was appointed.

About the same time as the loss of Dr. Duncan occurred, the Rev. Evan Morgan, Baptist Missionary Society, of T'ai-yüan-fu, was set apart for the work of the Christian Literature Society, as an additional colleague to Dr. Richard. At a public dinner which the Governor of Shansi gave to the Professors of the University and his Chinese chief officers, the Governor and the Provincial Judge, having heard of Mr. Morgan's intended removal, begged that he might remain six months longer with them, as they had found him so friendly and helpful to them. This was pleasing evidence of the new relations between the highest official class and the missionaries.

A party of twenty-five students from Shansi University visited England in 1907 for special studies, to assist them upon their return in developing the vast mineral resources of their native province. Their studies were directed by Li Ching-fang, son of Li Hung Chang, and at that time Minister-Designate to Great Britain. A farewell luncheon was given to the departing youths in Shanghai by Dr. Richard. There were sixty guests, the two principal of whom—Li Ching-fang and Shên Tun Ho—spoke in grateful terms of Dr. Richard's services, and gave excellent advice to the students. "You young men," said Shên Tun Ho, in concluding his speech, "have received



SHANSI UNIVERSITY STUDENTS LEAVING FOR ENGLAND

(They appear in European costume for the first time)

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degrees from this modern University, and are going abroad to be trained for future usefulness. Good has come out of the evil of 1900, and I wish you great success in your studies." For the first time in their lives these twenty-five students wore European dress.

The Centenary Conference of Missions in China, held in Shanghai in 1907, was a memorable gathering, certainly one of the most influential congresses of workers in the foreign field ever brought together. Dr. Richard was Vice-President of this assembly, which, among its many other important recommendations, passed several resolutions upon the subject of Christian literature. The following are the chief:—

"1. That in view of the educational awakening and unprecedented literary renaissance of China, the influx of materialistic literature prepared in Japan, the slowness of production under the present methods, and the clamant need of the Church for new and helpful books, this Conference strongly urges the various Missionary Societies represented at this gathering to set free able men for literary work.

"2. That this Conference makes a strong appeal to the Missionary Societies and Boards in the home lands to furnish money enough to carry out the more pressing needs of Christian literary work, so that the Church may not lose the opportunity of the ages.

"3. That, as the dissemination of Christian literature is as important as its production, this Conference recommends that a Local Religious Literature Committee be formed in every centre of missionary activity, to promote the preparation and dissemination of religious literature by the opening of book-stores, reading-rooms, colportage work, etc."

The Chinese Government added to the signal marks of favour already shown to Dr. Richard by conferring upon him, in 1907, the Double Dragon, 2nd Order, 2nd grade.

Count Okuma, formerly Prime Minister and Minister of Foreign Affairs in Japan, has established a great

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private University, called the Waseda University, containing some 6000 or 7000 students, of whom one-tenth are Chinese. Dr. Richard visited this institution, and the Count assembled all the Chinese students in one of the halls, and invited him to address them. The Doctor asked him if he wished him to speak upon any particular subject, and the Count replied, "No; speak to them about anything that you consider most important for them to know." Accordingly, Dr. Richard spoke in Chinese on the importance of the Kingdom of God. The address, delivered in the presence of the Count, the President, and the leading Professors, was most warmly welcomed.

Korea was being subjected to the ordeal of "pacification" by Japan when Dr. Richard was invited to Seoul to lecture, in the hope of assisting in a better understanding between the two countries. In December, 1908, he accordingly spent a week in the capital, and meetings were held three times daily for three days in the Y.M.C.A. Hall. Prominent part was taken in the gatherings by leading Korean and Japanese Christians, missionaries working in Korea, Japanese and Korean statesmen, and the foreign Consuls-General. A religious tone pervaded the entire proceedings.

Speaking seven times through Korean interpreters who understood English, Dr. Richard addressed the various classes. On the first day the audience consisted of about a thousand Christians, men and women, in practically equal numbers, some being members of leading families in the city. The following day a thousand or so of students from the Government and Mission schools came together. On the third day Prince Ito, two other Japanese Princes, the Prime Minister, the heads of the various Government departments, the Consuls-General, and principal inhabitants, native and foreign, composed the gathering.

Prince Ito gave a banquet at his residence to about fifty guests. In a remarkable and impressive speech he said that, by command of his Emperor, he had

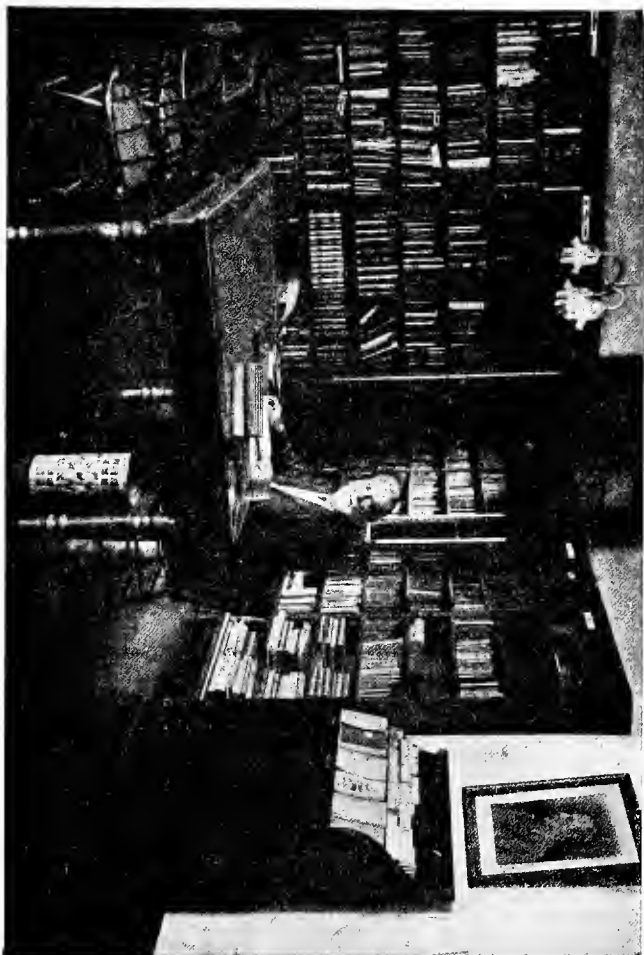
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visited the West a number of times, in order to discover the secret of its prosperity. He had come to the conclusion that material prosperity—and he rejoiced in the material prosperity of every nation—could not last long without moral backbone, and a strong backbone could not be had without religious sanction behind it. From that they could see that he was in full sympathy with the work of the Y.M.C.A., and with all Christian work. From that day forth he hoped they would all consider him as one of their co-workers.

Dr. Richard was asked to reply for the company, and in doing so, observed that although Prince Ito had not yet joined the Christian Church he had done much for Christianity in Japan. He had secured religious liberty in the Constitution. The sentiments which he had just given expression to reminded him of precisely the same views held by Constantine, Charlemagne, Alfred the Great, and other rulers in Europe. In His Highness they had one of the most enlightened statesmen of the modern world, and in time he would be able to do wonders for Korea, as he had done for Japan.

Alas! Prince Ito's valuable career was suddenly cut short by the act of the assassin.

For long the need of a new building for the Christian Literature Society was sorely felt. The great inconvenience and expense of hired quarters—constantly changed as rents rose or the growth of the work made increased accommodation necessary—formed an anxious problem. The way out was seen in a legacy of about £2500 bequeathed by Sir Thomas Hanbury, the total cost being some £7000. The foundation stone was laid on 29th July, 1908, and the Society is now in the enjoyment of a permanent home, expressly reared for its occupation and suited in all respects to its peculiar requirements. In a quiet suburb, where the surroundings are conducive to study and literary work, and on premises where the convenience of the staff has been carefully considered, the best output of heart and brain



DR. RICHARD IN HIS LIBRARY
(The Library presented to the Christian Literature Society)

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can be produced, with reasonable comfort, and with more rapidity than of old.

One of the most valuable possessions of the new building is what the Directors have named the "Timothy Richard Library," being Dr. Richard's private library, collected by him in the course of the years at considerable expense, and generously presented to the Society. It consists of some 8000 volumes—5000 in English and 3000 in Chinese.

The building of a new depot is now "a consummation devoutly to be wished." In what is known as "the Paternoster Row of Shanghai" the Society has a semi-Chinese building, ill-suited to its work, with poky little rooms, overcrowded with stock, and presenting great dangers should fire at any time break out. To be near the centre is as important for the depot as to be a little away from it is advantageous to the editorial side of the work; and the desirability of a new and up-to-date building, specially planned, in the business quarter of Shanghai, is now appealing to those on the spot.

If the Society could also have its own printing plant it would effect considerable economy, and enable it better to compete with the rivals who are springing up in the form of native publishing houses, established on a large scale, and conducted on most modern lines. Japanese firms, too, are supplying books of various classes in large numbers. The entirely non-religious character of this recent flood of print makes the distinctive note of the Society's publications more essential than ever.

CHAPTER IX

The Present Day

THE World Missionary Conference in Edinburgh in 1910 brought Dr. Richard again to Europe, the Baptist Missionary Society being anxious that he should attend as one of their delegates. If the Reports of the various Commissions do not yield such extensive evidence of his influence as is the case with some other names, he contributed his share. As a correspondent of the Commissions on Missions and Governments and Education in Relation to Christianisation of National Life, he gave valuable suggestions and opinions, interwoven in the Reports. On the subject of education Dr. Richard expresses some strong criticisms. Thus he affirms that the primary education offered by Mission schools is, generally speaking, inferior to good Chinese education. On secondary schools he observes:—"The secondary schools have all been so Western as to make the students almost foreigners in thought and habits and largely out of touch with native thought and feeling."

On this the Commission comments as follows:—"It should be observed, however, that others maintain that the Chinese are of so tough an intellectual fibre as to retain their true Chinese character even under Western education. Some educators emphasise the fact that the best Christians trained in their Missions are the most loyal and patriotic Chinese. Loyalty to their nation, it is said, seems often to be born with Christian faith. The Chinese classics, taught in almost all cases, make, we are told, an excellent *point d'appui* for Christian teaching and commentary. Thus, native

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ideals are illuminated, not destroyed, by Christian education."

In course of the discussion upon literature Dr. Richard spoke, as might be expected. He said:—

"I want to emphasise that, while all the departments of missionary work have done splendid work and are needed, in the comparative strength of the medical, evangelistic, educational, and literary departments, there is a strange disparity in strength, some of the others being twenty times, and one two hundred times, the strength of the literary. Is this disparity wise? To some it seems like forging an anchor chain with some very strong links, but with one very weak. When the strain is put on the anchor the chain is snapped, and the ship is carried away to the rocks.

"Three times has God in His providence given us an opportunity in China to win the whole Empire, but each time the Christian Church has failed because of weakness in the literary department. First, sixty years ago the Tai-pings had more than a hundred million followers, but had no adequate literature to counteract the Old Testament idea of the conquest of Canaan, and therefore failed.

"The second failure was twelve years ago, when Reformers, who believed in the Fatherhood of God and the brotherhood of nations, though they had over a million followers, in three years failed for lack of adequate Christian literature acting simultaneously on the whole Empire.

"The third failure was last year, when the great founder of modern education in China asked a missionary to provide text-books for the twenty Universities of China, but this opportunity could not be taken advantage of because Christian Missions had not a sufficient number of literary men to accomplish the task. These are among the greatest tragedies of Christian Missions.

"All reforms have their root in new thoughts. Socialists and political reformers in the various nations of Europe and Asia have seized the Press, and in one

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generation have saturated the whole world with Socialistic and political reform, securing constitutional and other far-reaching reforms. If the secular Press can successfully carry on a gigantic propaganda, changing the attitude of the whole world, is it not equally possible for the Missionary Societies, by adopting the same magnificent engine, to change the religious thought of all the non-Christian nations?

“Every argument used for united effort in medical, educational, and evangelistic training is an argument for Christian literature, for you cannot train without books. They do not fall like drops of rain ready made from the sky, but have to be prepared with infinite care.

“The remedy for this is to have representatives of the Missionary Societies from Europe and America, as well as native Christians, to meet and decide what share each Society shall take in this work, so as to have as many men set apart for the production and distribution of literature as there are medical and educational workers, and have them unite with one another as far as possible in one centre, and not in isolated places where they cannot get the stimulus of the studies of their fellow-workers. Then we should have agents in each Province for the circulation and study of this literature.

“Finally, let us pray for a far greater faith in the possibility of bringing all nations to submission to our Saviour in one generation, and let us pray God to show us how to make every link in the Mission chain strong enough to bear the strain without any link breaking to the detriment of all.”

Concerning the general subject of Christian literature in China, the Report on Education declared: “As to the urgent necessity of having more works thoroughly Chinese in texture—‘real Chinese books,’ as one correspondent calls them—there is no hesitation. There is also a manifest wish that the works should be well done, and, as literature, should be worthy of a people with a high literary standard. In devotional

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and general religious literature, the main pleas are for more commentaries abreast of modern requirements, for simple exposition of Holy Scripture for the benefit of the unlearned, for books of personal devotion, and for works that may help to deepen the spiritual life of the user. It is suggested, too, that a really good Church History would be of service, together with any works of definite Christian instruction. On the apologetic side it may be inferred that the Christian case, as against the religions of China, has already been very ably put. But there is need of a new apologetic, to deal not so much with old superstition, as with new error. From almost every quarter of China there is appeal for help against the flood of Rationalistic literature now poured into the land. The old books of Evidences do not fully meet the need. New literature is called for. It is suggested that works found useful in apologetics at home are readily acclimatised in China, and the West must come to the help of the East in this matter. There is also a widespread wish for more of the apologetic which lays stress upon the fruits of Christianity.

"In the domain of moral, scientific, and general literature, there is a place for more periodicals, both newspapers and magazines, biographical works dealing with leaders of the Christian Church and others, whose lives illustrate the application of Christian principles; for good, healthy, entertaining literature, including wholesome fiction, and for books which boys and girls, educated under the new system, will read."

Following up the view of the Conference that the turning-point of human history, as far as China is concerned, will occur within the next ten years, Dr. Richard, on the eve of departing for Shanghai, addressed a letter to the Secretaries of all Missionary Societies at work in China, inviting consideration of a proposal for a new adjustment of work, in anticipation of the advance of the Empire about to take place. The suggestion was on the lines with which the reader will

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be familiar ere this. Christian Universities, Dr. Richard observed, though excellent, would not be able to produce students fit to be leading statesmen under twenty years. By that time the battle would be lost or won. He urged, therefore, that Christian influence should be pressed into China not so much by increasing the number of missionaries as by readjusting the present missionaries in such a way as to make their work more efficient and speedy. This could be done in two ways: (1) By the promotion of able workers from positions where they could only reach thousands to positions where they could reach millions through the Press and translation of the best books into Chinese; (2) By organising the 4000 expectant officials of China, who were then assistant officials and had little to do, into a systematic home study of the great universal problems of our day, and have the Governors of each Province to examine their subordinates once a year. It yet remains to be seen what the ultimate issue of the proposal will be.

Dr. Richard's return to China was made the occasion of an official welcome, the invitation to which was so spontaneously and heartily given as to constitute it at once a notable and a most gratifying tribute. The President of the Provincial Assembly of Shansi, hearing that the Doctor had reached Peking, sent him an urgent telegram from T'ai-yüan-fu, by authority of the Assembly, inviting him to visit them, and intimating that the session would be specially extended for five days that it might be sitting at the time of his arrival. It is needless to say that Dr. Richard deeply appreciated so signal an honour, and the cordiality of feeling which prompted it.

He was received at the railway station at T'ai-yüan-fu on Saturday, 12th November, by the President and Vice-Presidents of the Provincial Assembly, representatives of the Provincial officials, the University staff, and the resident missionaries, with every mark of esteem and indication of the pleasure to which his return gave rise.

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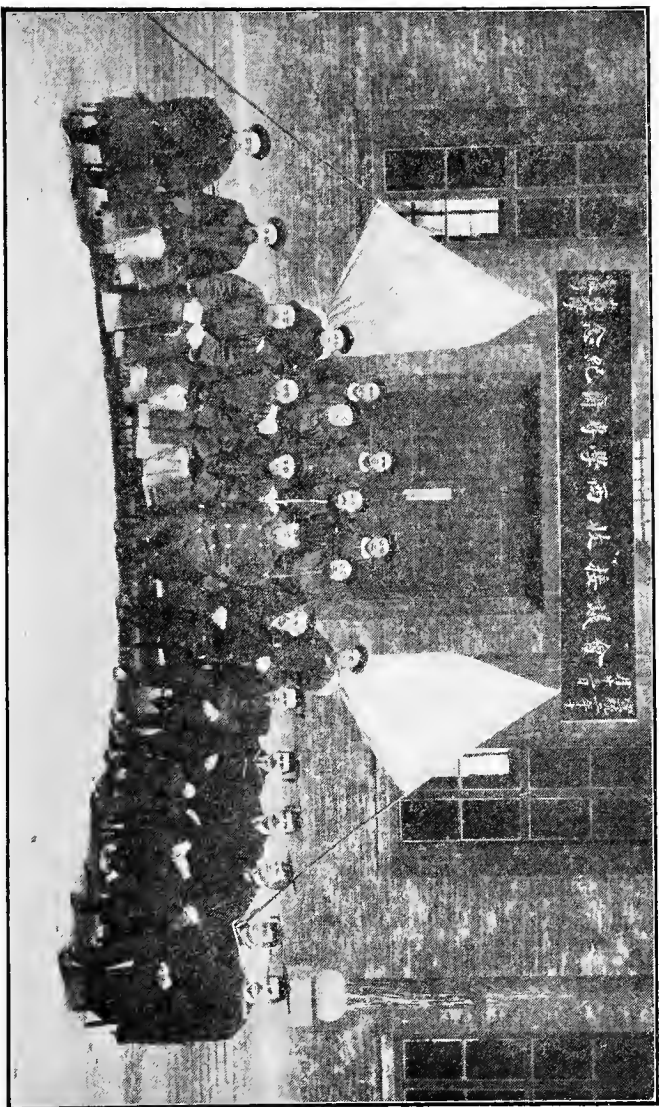
The following morning Dr. Richard addressed the Professors of the University at the usual service in the Principal's drawing-room. Subsequently he preached to a large congregation in the Mission Church. Governor Ting Pao-ch'uan entertained the Doctor, Principal Soothill, the Provincial officials, and the Faculty of the University to luncheon.

In the afternoon there was a public reception by the Provincial Assembly at the Museum, in a large marquee erected to seat several hundred people. In addition to the Assembly, and the principal gentry of the city, there were present the local Education Board, the teachers from all the schools, and all the young men from the various Colleges.

The President, Liang (a Hanlin), a broad-minded, public-spirited man, in the course of an admirable speech, referred in the most eulogistic phrases to the generous sentiment that had prompted the foundation of the University, and of the spirit in which it had been conducted. Dr. Richard, who was greeted with the utmost enthusiasm, announced that though the funds still in hand were sufficient to carry on the enterprise until the date originally fixed, he proposed to transfer the balance, together with the buildings, apparatus, material, and control of the Institution to the officials and gentry of Shansi.

After attending evening service, Dr. Richard, Principal Soothill, and the foreign Faculty were entertained at dinner by the Assembly.

The next day (Monday) was spent in meeting the Governor, the Literary Chancellor, the President and Vice-Presidents of the Assembly, and the representative gentry. The object was to devise terms of transfer, but Dr. Richard decided to leave the preparation of such entirely to the Chinese, and an adjournment was made till evening at the Governor's Yamen. There conditions of a very favourable kind were offered. Only two of the articles were declined, namely, that stone tablets be erected in the University, one giving the



THE STAFF OF SHANSI UNIVERSITY, 1910
(Dr. Richard seated in the centre)

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history of the Institution, and the other to the memory of Dr. Duncan. The generosity of the proposals will be recognised, and they are testimony to the perfect understanding and friendship of the officials, but it was obviously impossible to permit them to appear in a legal deed as if part of a bargain. The officials and gentry, however, declared their intention to give effect to the suggestions independently, and in that way they will be a most fitting and graceful acknowledgment. The document was copied out during the night, and signed at five o'clock the following morning at T'ai-yüan-fu station, as Dr. Richard was waiting to meet the weekly express to Hankow. The agreement provided, *inter alia*—(1) for the transfer and acceptance of all Dr. Richard's responsibilities; and (2) for the continuance of the Institution in perpetuity as a University, and not merely as a High School.

The *North China Daily Herald*, commenting on the position arrived at, bore the following eloquent testimony:—

"That the University has fulfilled the object for which it was brought into existence, as far as the restrictions placed upon it would allow, is patent to all who know its history. It was the noble, Christ-like idea of a generous soul, the Church's monument of forgiveness for cruel wrong, a right-hand of fellowship offered by the West to China, a centre of enlightenment in a backward Province, and an impetus to inquiry amongst a prejudiced people.

"Students of the University have staffed the schools of T'ai-yüan-fu and of the Province, and if the officials and gentry are supported by the Board of Education, it will, in their hands, become a power for the still greater advancement of the vast resources, material and intellectual, of Shansi."

The results of the University's work to date are in the highest degree creditable. There are two Courses—Preparatory and Post-graduate. The Preparatory Course is declared to be such as would satisfy the

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requirements of the London University Matriculation. Three hundred and forty-five students have been under instruction. Of these, 252 had successfully graduated up to the autumn of 1910, and upon 139 of them the degree of *chu jen* had been imperially conferred. Nearly one hundred of them are now taking a four-years' Post-graduate Course in Law under Professor Bevan, in Advanced Chemistry under Professor Nystrom, in Mining under Professor Williams, and in Civil Engineering under Professor Aust, with a view to the *chin seu* examination. Some sixty more in the Preparatory Department graduated in the spring of 1911.

The journal quoted above, in further review of the University's career, observed:—

“Seven months after the agreement for the founding of the University had been signed and ratified, the Empress-Dowager put out her famous Edict revolutionising the entire educational system of the Empire, and this naturally involved the establishment of a College in Shansi similar to that proposed by Dr. Richard. This was avoided, under Imperial rescript, by the amalgamation of the two, so that the College begun by Dr. Richard and Dr. Duncan became the Western Department of the Shansi University.

“Dr. Richard felt then, as he still feels, that a University which ignores the moral and spiritual needs of its students is only fulfilling half its function. Consequently, he sought permission for the introduction of a course of broad-minded lectures on Comparative Morals and Religion. As might be expected of officials who were jealous lest a larger luminary should dim their own, Governor Ts'en would have none of the proposal, and so—though ultimately moral and religious teaching were not expressly excluded by the terms of the contract—it seemed more in accordance with right reason to give the half that would be cordially received, trusting to the resulting enlightenment for the development of a spirit of inquiry and mutual confidence that

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would some day bring about a sympathetic understanding of the missionary's reason for coming to China. . . .

"Nine years have elapsed since the University was founded; and that the spirit shown by the heads of the College and work done by its Professors have been highly appreciated; and, moreover, that the University has in no small measure helped to bring about a better understanding between the people of Shansi and people from the West, was made remarkably manifest by the reception given to Dr. Richard. It was a surprise and a delight to all who shared it. Whatever the future may bring forth, the Province has most gracefully acknowledged its past indebtedness to Dr. Richard and his colleagues."

The twenty-third Report of the Christian Literature Society, issued in the autumn of 1910, indicates that the inauguration of representative government has brought to the fore the leading men in each Province, to whom, by means of the new postal system, literature can now be freely sent; while the new schools and Colleges are breaking up the stagnation of thought and causing the students to seek for the best and truest things the West has to offer. A noteworthy illustration of the Society's influence is afforded by the distribution of 277,000 posters giving facts about Halley's Comet, which revolutionaries alleged to be a warning of dynastic changes. During the year the Society published thirty new books, making 47,000 copies. Twenty-four of the Society's books were reprinted during the year, to meet the increasing demand. In addition to these books, the *Chinese Christian Review* and the *Ta Tung Pao* have a wide circulation. The Society has inaugurated a series of China Mission Year-Books, the first of which, under the editorship of Dr. MacGillivray, was published in October, 1910. The missionaries in Japan had possessed such a volume for eight years, and the China hand-book has met a great need. It is a substantial one of thirty chapters, with appendices and a Missionary Directory.

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The view of Dr. John R. Mott as to the immense future of China, and his testimony to the place of the Christian Literature Society in fashioning the newly-created life, are deserving of the attention which we are accustomed to pay to all his utterances. He says :—

“Of all the non-Christian lands which I have visited, China has impressed me as the greatest—greatest not so much because of its antiquity, its numbers, its difficulties, but greatest in the strength and possibilities of its people. The Chinese have at last awakened and turned from the past, and are determined to adopt Western civilisation. Few people have come to realise that we shall see reproduced in China on a colossal scale during the next fifteen years what has actually taken place in Japan in the last forty years. The significant fact is that China is still plastic, but will soon become set or fixed. The great question for the West is: Shall China set in Christian, or in Pagan, or materialistic moulds? In my judgment the Christian Literature Society for China, with the good work of which I have long been familiar, is one of a few agencies which are in a position to do much to answer that question in the only right way. To this end, its operations should be at once greatly enlarged, and its resources augmented.”

In the words of the late Rev. J. Cumming Brown, Hon. Secretary to the Society in England: “The regeneration of China will be the greatest triumph which Christianity has known since the first Apostles of the Crucified passed through the gates of Jerusalem with their faces toward the west. Blessed are the men who have a share in it. I envy them.”

As to the emphasis naturally laid by Dr. Richard upon that particular agency to which his own most vigorous powers have been devoted, it must be observed that he is “a man with one idea”—though it has several branches—and that he cannot escape the inevitable limitations of that position. It is possible for us, however, to recognise fully the claims such a

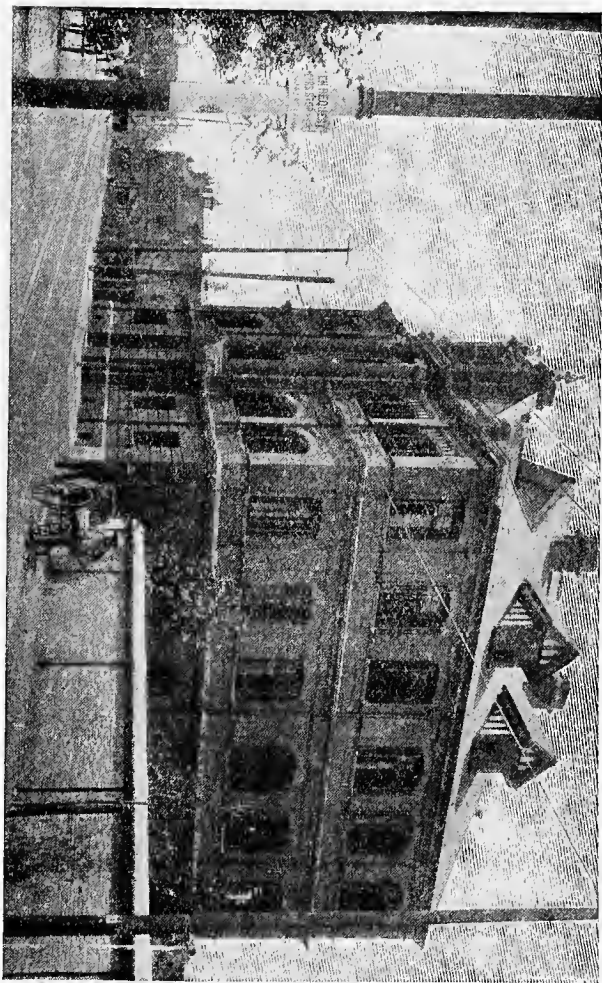
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work possesses, and gratefully to acknowledge the service it has rendered, without in any sense depreciating the evangelistic, the medical, and other special forms of effort. Indeed, it will be the truest thing to say, "These ought ye to have done, and not to leave the other undone."

Of Dr. Richard's general views regarding Mission work, the reader will, I hope, by this time have obtained a reliable impression, and many questions will doubtless have been stirred in the mind, for universal agreement is scarcely to be expected. Some other of his observations and criticisms may conveniently be given ere this attempted delineation of a striking personality is concluded.

"After the study of Chinese civilisation as a whole, I gradually made two startling discoveries. One was that there was a Providential order among the Chinese as well as among the Jews and Christians. God had not left them in ignorance till now. He is the Saviour as well as the Creator of the world. It is He and not Missionary Societies who inspires men for this end. God's first missionaries to China were the ancient sages who taught benevolence, righteousness, propriety, knowledge, and faithfulness. God's next band of missionaries were the best from India, who taught the new Buddhism of faith in God and salvation of their fellowmen. Instead of finding all the mandarins monsters of unrighteousness, we found many of them as much the ministers of God as any of the missionaries, fully deserving the description given by St. Paul.

"The other discovery was that the bad results of unsound teaching were to be seen in the condition of nations in this world, without having to wait till death before seeing hell. The judgment of God is going on in this world now. Righteousness exalteth a nation. The nation that will not serve God shall utterly perish. From the time that China abandoned the idea of the Fatherhood of God and the Brotherhood of Nations it has degenerated. In its ignorance it has allowed the



THE NEW OFFICES OF THE CHRISTIAN LITERATURE SOCIETY, SHANGHAI

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people to multiply without providing a corresponding increase in the means of support, with the result that it has become impoverished and weakened, so that instead of being one of the leading nations of the world, many smaller nations to-day are far ahead of it.

"Still, when the civilisation of the world, as a whole, is studied, and we observe the awful curse of militarism, of monopolies in land, of trusts oppressing the poor, so that more than a tithe of them are forced to excessive toil and slow starvation, the preachers of the Kingdom of God will find in the teaching of the sages of China their best allies in establishing law and order, and in delivering men from poverty and oppression."

He continues: "The great famine relief in Shantung and in Shansi threw me much into contact with the Chinese mandarins, high and low. Then it was that I discovered the nobility of character shown by many of them, and I felt it was my duty to make known the Glad Tidings of our Gospel to them first of all, as Paul did to rulers and to the chiefs of the synagogues, and as the prophets did in their days. Thus began a great deal of social intercourse between myself and wife and the families of the mandarins. This was another new departure in Mission work, on the same line as that which introduced Christianity into Northern Europe. Dr. Gilbert Reid decided to follow on these lines. In spite of much opposition he has shown unparalleled perseverance in the continuance of this line of action. My beloved colleague, Alfred G. Jones, of our own Mission, thoroughly approved of my work from the beginning. Dr. Arthur Smith was among the first to encourage us in such work. Dr. Reid and myself co-operated for some time during the first Reform movement in Peking in 1895-96. Later on, missionaries in other Provinces began to follow the same method, and when done tactfully it has always proved of great value, immensely increasing the influence of the missionary. Thus the missionary heresies of twenty-

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five years ago [this was written in 1906] are fast becoming the orthodoxies of to-day. The thought of the world is moving on, though slowly.

"After much pioneering experience among the mandarins and the educated classes, there arose a difference of views amongst missionaries as regarded the best means of meeting China's needs. While many cried for more missionaries—even to doubling our present number—a cry of 'more and more,' insatiable as the leech—others felt that quality and not quantity was most needed, especially as we had seen it amply demonstrated that the same number of missionaries could be made tenfold more efficient. The cheaper missionaries were not those who had the smallest salaries, but those who had enough salaries to buy sufficient libraries and apparatus for efficiency in their work, and who, with equal devotion but with superior knowledge, were able to produce tenfold the results of the so-called 'cheap missionaries,' who have been so widely advertised at the expense of the efficient missionaries. By their fruit ye shall know them. Hence we earnestly plead for a true Science of Missions."

On the territorial system in Missions Dr. Richard writes:—"Finding that there were a thousand counties in China where none were at work, while in others there were several opposition Churches established by different Missions, and that some travelled 400 miles, which took a fortnight's time to go and a fortnight to return, in order to look after some half a dozen converts of theirs, while another Mission lived within half a day's journey of these half a dozen Christians, I was grieved to see such eagerness to claim the few converts at this enormous expense of time and money, rather than entrust them to the care of the nearest Mission. I wrote an article on the folly and the unchristian spirit of such a course, and proposed that we should divide the counties of a Province between the Missions at work there, so that all the Christians in one county should be under one Mission,

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so as to prevent overlapping and starting opposition churches and schools; while the work in the central cities, where two or more Missions resided, should have joint schools, joint colleges, and joint hospitals, in order to increase the efficiency and economy of the work. An American Presbyterian missionary in Shantung replied that he would bring the subject of division of the field and united central work up at each presbytery so long as he lived. Each time he won new adherents to the cause of charity and common sense, and the result was that twenty years ago we agreed to divide the field, and now we have a united Protestant University consisting of English Baptists and American Presbyterians working as one Mission in Shantung, not to mention earlier unions in Amoy and later ones in Canton and Peking.

"In most of the Missions the spirit of denominationalism died hard. A model of Christian breadth and charity was shown by the good Bishop George Moule of Mid-China. The grand work first of Moody and Sankey, and afterwards of the Christian Endeavour Societies and the Student Volunteer Movement, greatly helped union and co-operation in China."

The Rev. W. Gilbert Walshe, now Secretary in England of the Christian Literature Society, has placed me greatly in his debt by contributing a very striking "Character Study" of Dr. Richard for the purpose of this volume. He writes:—

"The quality of faithfulness is as essential in portraiture as it is in stewardship, and the process of 'touching-up,' though inspired by the kindest motives, is sometimes attended by the danger of 'improving' the likeness to the extent of obliterating the personality. Statuary or alto-rilievo have this advantage over painting—that the profile is presented to view as well as the façade, and the beholder is given an opportunity of discovering the other side of the subject. In the delineation of character it is also advisable to remember that in every personality there is a duality, for without this proviso, the representa-

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tion will be inevitably flat and one-sided, without fulness of detail or roundness of outline.

"Anyone seeking to convey an impression of Timothy Richard is peculiarly liable in this respect, for the personality which he thus attempts to depict is a remarkable blending of shrinking modesty and vaulting ambition, of benignity of expression interrupted by occasional flashes of flaming indignation; of self-abnegation approximating to servility, combined with a restlessness of contradiction and an indomitable self-will. Dr. Richard's ambitions are, however, wholly laudable, his chief anxiety being to render the greatest service to the greatest cause—ready to help in any capacity, yet desirous of concentrating his powers upon the really strategic positions. His seeming ambition amounts to this, that he wishes to serve all, but is conscious that he can only do so by serving the few—*i.e.*, those in the highest places of authority and dignity. Though deferential almost to a fault, he does not hesitate to claim a share even in the Imperial councils, and in the conduct of world-politics, because so deeply conscious of a burden which he must discharge, a vision which he must interpret. It is the very sincerity of his humility which enables him to entertain such high purpose without the slightest suspicion of self-consciousness, or thought of self-aggrandisement.

"The 'Small man,' to quote a familiar Chinese expression, is constantly haunted by the fear that his actions may be misjudged, and he prefers to adopt a *laissez-faire* attitude rather than expose himself to carping criticism, but there is nothing small about Timothy Richard—his massive frame and equally massive intellect; his broad and catholic sympathies; his contempt of pettifogging methods and narrow horizons; his open-handed generosity and beaming good-nature, all proclaim the 'Gentleman,' or 'Princely Man,' of whom Confucius loved to speak. His righteous anger is only evoked when cases of oppression, of inhumanity, of uncharitableness are recited; then the

Timothy Richard, D.D.

Celtic fire is kindled to a glow, and the erstwhile Moses is transformed into a seeming Elijah. His apparent inability to submit to ordinary trammels, or to share a yoke, is the result of a profound conviction of personal leading in the path of duty, and an overwhelming sense of divine direction. In things indifferent no man could be more amenable to kindly suggestion, but when principle seems to be involved, and great issues imperilled, no Peter could be more adamant than he.

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