

THE INFLUENCE OF BAPTIST MISSIONARIES IN QING DYNASTY CHINA: THE CASES OF LOTTIE MOON AND TIMOTHY RICHARD

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ABSTRACT: The Influence of Baptist Missionaries in Qing Dynasty China: The Cases of Lottie Moon and Timothy Richard.

This study focuses on the missionary strategies of Lottie Moon(慕拉第) and Timothy Richard(李提摩太), two representative Baptist missionaries in late Qing China, and the extent to which their strategies are consistent with Baptist theological principles. In the historical context of the 19th century, China faced the gradual expansion of Western powers and major social unrest. Through an in-depth analysis of the experiences of these two missionaries, particularly how they successfully crossed cultural barriers, this study reveals the uniqueness of their strategies and their far-reaching impact. Furthermore, given the significance of religion at the time, this paper also places these missionary activities within a broader historical and cultural context, showing the interplay between religion, society, culture and politics. In summary, this study details the role of Baptist missionaries in late nineteenth-century China and highlights the profound cross-cultural interactions between China and the West that these Baptist missionaries fostered.

Keywords: *Missionaries, Chinese history, Qing Dynasty, Lottie Moon (慕拉第), Timothy Richard(李提摩太), Intercultural relations, Missionary strategies, Cultural interactions, Baptist theology, Pastoral Leadership, Gender Roles, Social Reform, Localization, Modernization.*

Introduction

During the Qing Dynasty at the end of the 19th century, China experienced turbulent historical changes. Faced with the oppression of Western powers and domestic social reforms, missionary activities during this period became particularly essential. Among them, two Baptist missionaries,

Lottie Moon and Timothy Richard, played an important role. They not only successfully integrated missionary activities with Chinese cultural traditions, but also further deepened cultural exchanges between China and the West. The purpose of this study is to explore the missionary strategies of Lottie Moon and Timothy Richard and how these strategies interrelate with Baptist theological principles.

This paper first reviews the historical context of China from the mid-19th century to the early 20th century to help readers understand the cultural exchange background of these two Baptist missionaries. Lottie Moon championed the cause of feminism in gender-unequal Qing China, passionately seeking to advance the status of women. She adopted a bottom-up approach to her missionary work, recognizing that rural women at the grassroots level could play an important role in the wider social structure. Moon used her position of influence to take a leading role in education programs and community events specifically for women, believing that grassroots empowerment is crucial. She considered that providing women with knowledge and skills not only fosters their personal growth but also empowers them to become agents of positive change within their family structures and extended communities. Instead, Timothy Richard took a top-down approach in his missionary journeys. He understands the profound impact of intellectual elites on Chinese society and actively seeks cooperation with China's influential scholars and thinkers. Richard believes that meaningful cultural exchanges between the West and China require building bridges of understanding at the intellectual level. Therefore, he arranged seminars and dialogues that blended Western theological insights with Chinese philosophical paradigms. This top-down engagement did more than introduce Christian ideas to China's intellectuals. It also provided Richard with a valuable perspective on Chinese culture, philosophy, and traditions, fostering a mutual appreciation between Eastern and Western thought.¹

The paper then discusses how Moon and Richard demonstrated a deep respect for and understanding of Chinese culture. From a theological perspective, they understood the importance of adapting their methods to effectively communicate their faith in a cultural context different from

1 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.193.

that of the West. This adaptation was done not only to contextualize the message, but also to ensure consistency with core Baptist principles such as sola scriptura, believer's baptism, and church autonomy. While it was vital to uphold these principles, it was equally important to incorporate elements of traditional Chinese culture and philosophy. Overall, this paper aims to provide readers with a comprehensive perspective on how Lottie Moon and Timothy Richard responded to the cultural conflicts of the late nineteenth century, and provide valuable insights into cross-cultural communication in today's globalized context.

Cultural Exchanges and Missionary Influence in the Late Qing Dynasty: Strategies of Lottie Moon and Timothy Richard

I. Missionary Activities and Societal Changes in the 19th Century China

In the late Qing Dynasty, starting from the beginning of the 19th century, China's ancient order was suffering unprecedented impact and destruction. The once glorious Qing Empire began to decline, and the domestic elite became increasingly dependent on opium. Facing various internal challenges such as natural disasters, overpopulation, and rebellion, the rule of the Qing Dynasty was severely tested. Externally, the Netherlands, Portugal, Britain and other major powers increased pressure on China, especially in the opium trade. This external intervention eventually led to the Opium Wars. The "Unequal Treaties" signed after the war had a profound impact on China. These treaties not only gave foreign powers great privileges in China, but also closely linked Christianity to imperialism, leading to a deep distrust of the West among the Chinese public.² In this complex context, the role of missionaries in China was more than just religious agents. Although their main goal was to promote Christianity, they also became increasingly committed to promoting the principles of Western modernism. The influence of missionaries went beyond mere religion. They provided education and medical assistance to China, translated a large number of Western literary and scientific works, and further promoted social and cultural reforms.³ Lottie Moon and Timothy Richard were two Bap-

2 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, pp.10-14.

3 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, pp.27-30.

tist preachers who lived during the same era and together left a profound legacy. While both aimed to spread Christianity on behalf of the Baptist tradition, they adopted unique missionary approaches.

II. An Analysis of Lottie Moon's Missionary Approach in China

Lottie Moon was born in 1840 into a wealthy family in Virginia. After the Civil War, Moon taught school in Alabama and Georgia. She became very religious and decided to become a missionary to China with her friend A.C. Safford.⁴ As a member of the Southern Baptist Convention, Lottie Moon began her missionary work in Shandong Province, China, in 1873, serving until her death due to famine in 1912.⁵ In the late Qing Dynasty, influenced by Confucianism, the status of Chinese women was relatively low. Moon deeply understood this cultural and social environment, so her missionary focus was primarily on the grassroots rural women. The main challenges she faced when preaching in rural areas were the cultural differences between her and Chinese women, as well as the difficulty in making the audience becoming interested in and understanding Christian doctrine.⁶ To gain the trust of the locals, Moon adopted a gradual approach. She patiently answered the local residents' various curious questions about Western culture.⁷ She initially strived to demonstrate her authenticity, emphasizing that she was a kind and compassionate individual. Only after establishing a solid relationship with the local community did she begin to propagate her faith. She firmly believed that this method was more likely to have a lasting impact.⁸ Therefore, in order to establish a genuine connection with the local residents, Moon tried to deeply participate in their daily

4 I. T. Hyatt, Jr., "Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung," in *Harvard Studies in American-East Asian Relations*, No. 8, Harvard University Press, 1976, p. 96.

5 P. Hattaway, *Shandong (Book One): Inside the Greatest Christian Revival in History*, William Carey Publishing, 2022, p.108.

6 I. T. Hyatt, Jr., "Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung," in *Harvard Studies in American-East Asian Relations*, No. 8, Harvard University Press, 1976, pp.70-76.

7 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p.204.

8 I. T. Hyatt, Jr., "Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung," in *Harvard Studies in American-East Asian Relations*, No. 8, Harvard University Press, 1976, p.109.

lives. She would place cookies in front of her home to attract children, and through her interactions with them, she got to know their families. She frequently inquired about local customs, shared the American way of life, and engaged with locals through everyday tasks like cooking, sewing, and drawing water.⁹ To better connect with the locals, Moon adopted many aspects of Chinese culture. For instance, she wore traditional Chinese attire, participated in local festivals, and even learned and used the local dialects. Her goal was to fully integrate herself into Chinese society. However, Moon's work wasn't limited to missionary efforts. Observing the plight of women within Confucian culture, she saw providing education and vocational training for women as a crucial mission. Therefore, in early 1878, Moon opened a boarding school for Chinese girls and successfully discouraged many students from practicing the custom of foot-binding.¹⁰ Over time, by 1911, she had taught or supervised six girls' schools, promoting a growing interest in Christianity and encouraging more women to join theological discussions.¹¹ Moon successfully combined religious faith with women's empowerment, lighting a spark of self-worth for women bound by tradition.¹² In conclusion, Lottie Moon's missionary work not only spread Christianity but also catalyzed social change and women's empowerment in China. By immersing herself in local culture, focusing on rural women and children, and offering educational training, she demonstrated the profound societal impact that deep religious faith, combined with respect for local culture, can achieve.

III. An Analysis of Timothy Richard's Missionary Approach in China

The Baptist missionary Timothy Richard, who lived during the same era as Lottie Moon, was born in Wales in 1845 and became a Baptist missionary. In 1870, he came to China and began a 45-year missionary career, dedicat-

9 I. T. Hyatt, Jr., "Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung," in *Harvard Studies in American-East Asian Relations*, No. 8, Harvard University Press, 1976, p.108.

10 D. L. Akin, "The Power of a Consecrated Life: The Ministry of Lottie Moon," in *Ten Who Changed the World*, B&H Books, 2012, p.65.

11 I. T. Hyatt, Jr., "Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung," in *Harvard Studies in American-East Asian Relations*, No. 8, Harvard University Press, 1976, p.118.

12 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p.6.

ed to bridging the gap between Eastern and Western cultures. In China, he spent his first twenty years engaged in missionary work mainly in Shandong and Shanxi areas, and the following twenty-five years in Shanghai, focusing on his literary career.¹³ In the early years, similar to other Baptist missionaries, Timothy Richard engaged in conventional missionary activities by spreading the Gospel to ordinary people on the streets of the city.¹⁴ However, the drought and famine in Shandong and Shanxi provinces in 1876 made him adjust his strategy. He actively participated in relief efforts and began contemplating how to better assist China. Richard firmly believed that as Christians, their duty extended beyond just alleviating famine; they should also provide education to prevent future disasters.¹⁵ He insisted that preventing mass famine was more forward-looking than merely alleviating current suffering. For him, education is an important means of helping people gain a deeper understanding of God's gifts of body, mind and soul. Therefore, he turned his focus to promoting Western knowledge, especially in the fields of science and technology. He also actively engaged with Chinese officials, aiming to alleviate the suffering in the northern China.¹⁶ He established profound relationships with government officials and intellectuals of his time, such as Li Hongzhang, Zhang Zhidong, Kang Youwei, and Liang Qichao.¹⁷ These connections strengthened his influence in China and supported the publication of his works aimed at inspiring various aspects of society. Rather than focusing on religion, he emphasized scientific and industrial education. He was also an advocate of Western progressive ideas, producing a substantial body of literature addressing topics like political reform. He purchased a considerable number of Western scientific books and instruments and dedicated himself to their

13 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, p.358.

14 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, p.362.

15 C.-w. Kuo, "God, Western Learning, and Personal Memento: Timothy Richard's Literary Work in Late Imperial China", Doctoral dissertation, Heidelberg University, 2020, p.153.

16 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, p.368.

17 C.-w. Kuo, "God, Western Learning, and Personal Memento: Timothy Richard's Literary Work in Late Imperial China", Doctoral dissertation, Heidelberg University, 2020, p.148.

dissemination and adoption in China. In the late Qing Dynasty, as Chinese intellectuals began embracing foreign ideas, Timothy Richard identified unique missionary opportunities, particularly among scholars and the emerging political class. His ultimate goal was the comprehensive transformation of China, addressing not only spiritual aspects but also pressing societal issues of the time, such as hunger, health, and governance. He believed that improvements in education, agriculture, industry, and political reform were all crucial for achieving social transformation.¹⁸ In summary, Timothy Richard's missionary work pointed the way for a China in the midst of change. During the late Qing Dynasty, he made significant contributions to China's societal transformation and modernization process.

IV. Comparative Analysis of Moon and Richard's Intercultural Approaches

Reflecting upon the endeavors of Lottie Moon and Timothy Richard during the late 19th century China, their impact transcended the conventional roles typically attributed to missionaries. These two missionaries, through their efforts, successfully built a bridge that connected antiquity and contemporaneity, the East and the West, tradition and modernity, opening up new possibilities at a crucial period in Chinese history. Both of them exemplified how, within a foreign cultural context, authentic intercultural communication and integration can be realized through the principles of mutual respect and profound comprehension. In the diverse and complex theological landscape of late Qing China, the missionary work of Moon and Richard stood out prominently. They effectively illustrated how the Gospel could adapt and integrate into the local culture, fostering genuine cultural exchange. While they chose different strategies, both believed that education and social-cultural reform were the key foundations for Christianity in China. They shared a common concern for how religion could be combined with local social issues to promote broader transformation.

Moon possessed a profound comprehension of the obstacles Chinese women encountered in that period and passionately pursued methods to uplift their position. Her dedication went beyond mere propagation of Christian beliefs; she wished to strength women with enhanced rights

18 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, pp.373-379.

and opportunities through education and professional training, Moon firmly rejected conventional practices like foot-binding that conflicted to Christianity's egalitarian values. She was determined in her endeavors to assist women in achieving a better societal status. Contrarily, Timothy Richard saw the connection and resonance between the Eastern and Western knowledge systems. He combined Christian education with Eastern academic traditions, hoping to promote Western science and technology through education. What he sought was "the national conversion of China."¹⁹ He believed that only through the popularization of education and technology could China truly embrace modernization.

Although Moon and Richard had different approaches and focuses, they both understood that religious and socio-cultural reforms complement each other. Moon emphasized Christianity's protection of women's rights, while Richard hoped to see a new China that combined advanced technology with solid theological principles. Overall, Lottie Moon and Timothy Richard both demonstrated outstanding cultural exchange and adaptability. They successfully combined the spreading of the gospel with socio-cultural transformation, becoming significant representatives of Chinese-Western cultural exchange during the Qing Dynasty. Their work and legacy serve as an excellent example of the fusion of religion and social change in missionary activities.

Evaluation of Moon and Richard's Strategies in Relation to Baptist Theological Principles:

I. Sola Scriptura and Individual Interpretation

In Baptist doctrine, *Sola Scriptura* is seen as the core of faith. This principle suggests that believers should return directly to the Bible for guidance in faith and practical life. It provides a very effective way to resolve religious doubts or disputes. When believers face religious questions or controversies, the Bible is their ultimate recourse. Over time, many scholars and educators began to delve into the profound implications of this principle. In their research, they argue that this principle is not just pure doctrine, but a belief that needs to be practiced in daily life. It encourages

19 D. L. Akin, "The Power of a Consecrated Life: The Ministry of Lottie Moon," in *Ten Who Changed the World*, B&H Books, 2012, p.35.

believers to interpret for themselves, allowing them to get answers directly from the Bible rather than relying solely on pastors or other religious leaders.²⁰

Lottie Moon and Timothy Richard offer two different ways of practicing this principle. Lottie Moon profoundly embodied this principle, particularly in her missionary work with Chinese women. In a historical context in which women were often marginalized, Moon provided them with the resources they needed to independently interpret Christian scripture.²¹ Her efforts not only promoted the self-development of believers, but also promoted the decentralized growth of the Chinese Baptist Church. This growth model emphasizes the mutual help of each member of the community rather than relying solely on central authority. Timothy Richard, on the other hand, adhered to the principle of *Sola Scriptura* in his teachings and especially in his ministry. When other baptist missionaries in China such as Joshua Turner and Herbert Dixon questioned whether he had over-adopted Western teaching methods and ignored the Bible, he resolutely defended himself on the basis of the Bible, showing his incomparable reverence for the Bible. Although he emphasized the value of modern Western learning, he firmly believed that evangelism and the Bible were the true core of missionary work. His goal was to integrate Western studies with Christian teachings without completely replacing the Bible with them.²²

The work and methods of both missionaries were greatly influenced by their understanding and emphasis on the principle of *Sola Scriptura*. A comparison can be made to see how this principle manifests itself in different situations. Through practice, Moon promotes direct interaction between individuals and the Bible, advancing community autonomy and decentralization. Richard, by another approach, upheld the authority of the Bible in his interactions with the outside world and showed a firm attitude of faith.

20 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.52.

21 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p.207.

22 C.-w. Kuo, "God, Western Learning, and Personal Memento: Timothy Richard's Literary Work in Late Imperial China", Doctoral dissertation, Heidelberg University, 2020, pp.167-172.

II. Believer's Baptism

While the Baptist Church indeed emphasizes the authority of the Bible, it also believes that 'individual, autonomous religious experiences' are the foundational core of faith.²³ This view of Baptist theology is "believer's baptism," meaning that an individual must truly understand and believe Christianity in order to be baptized. This is in stark contrast to other denominations that baptize infants. Baptists place special emphasis on individual active choice and deep understanding when receiving baptism, believing that believers should choose to follow Christ based on thorough understanding and faith. This not only reflects one's relationship with God, but also demonstrates the believer's determination and commitment to faith.²⁴

Lottie Moon's works embody this principle. She does not just preach Christianity, but emphasizes that accepting Christianity must be based on true understanding and deep faith, rather than just following tradition or being influenced by others. Considering the cultural background of the time, women may have been less educated and more influenced by family and society. Therefore, Lottie Moon attaches great importance to educating women and enhancing their knowledge and autonomy so that they can choose their own path of faith based on a deep understanding of Christianity.²⁵ Timothy Richard's strategy is also consistent with the "believer's baptism" principle. Richard emphasized that only those who truly understand and believe in Christianity can be baptized. He realized that in order for Chinese people to truly accept Christianity, they first need to understand Christian doctrines and values. He studied traditional Chinese culture and religious knowledge, and extensively translated English Christian knowledge into Chinese to ensure that language and culture were not barriers. Through his writing and editing, he allowed educated Chinese readers to understand Christianity and Western thought in Chinese. While in Shanghai, he promoted many publications. These were not only translations of Western knowledge, but also emphasized the importance

23 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.53.

24 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.48.

25 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p. 231.

of written knowledge, ensuring that readers could truly understand Christian teachings within their cultural and linguistic context.²⁶ This strategy ensures that the reader's decision to embrace Christianity is based on true understanding.

Lottie Moon and Timothy Richard both practiced Believer's Baptism deeply. By providing education for Chinese women, Moon ensures that they choose Christianity based on true understanding. Richard, on the other hand, not only ensures that educated Chinese readers truly understand Christian teachings and values by translating Christian knowledge into Chinese, but also conducts in-depth research into Chinese culture and traditional teachings. This ensures that the message he conveys is consistent with Christian teachings and harmonious with Chinese culture. Their strategy emphasizes the importance of truly understanding Baptist principles and personal faith, ensuring that faith choices are based on deep reflection rather than outside influence.

III. Autonomy of the Local Church

Baptists place a strong emphasis on the autonomy and independence of the local church, which is more than just a statement of faith. At its core is the belief that each church community should not only have the right to self-development but also the ability to make its own decisions.²⁷ History has highlighted the importance of this perspective, and both Lottie Moon and Timothy Richard have made outstanding contributions in this regard, but with very different strategies.

Moon adopted a "grassroots strategy". She closely focused on the specific needs of the community, inspiring its independent leadership and actions.²⁸ Moon notably empowered women, allowing them to play a central leadership role in religious affairs. Moon recognized that to ensure the stable development of Christianity in China, it was crucial to cultivate and empower community leaders, especially those women who were

26 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, p.375.

27 A. O. Afolarammi, "Conflict Resolution and the Autonomy of the Local Baptist Church: A Critical Review," *International Journal of Religious and Cultural Practice* 7, no. 1 (2022), p.13.

28 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p.244.

often marginalized. Her efforts not only nurtured local leaders but also allowed Baptist churches to operate based on actual local needs, reducing their over-reliance on external guidance.²⁹ In contrast, Timothy Richard focused on cultural integration. Timothy Richard dedicated a significant amount of energy to study Chinese traditional religious traditions. By immersing himself in the study of Taoism and Buddhism, two of the most influential religious philosophies in the country, his efforts weren't limited to just understanding the broader concepts. He paid much attention to the distinctions of language, familiarizing himself with specific religious terminologies and phrases used in local contexts. This deep knowledge enabled him to bridge the cultural and religious gap more effectively, facilitating better communication and understanding between different belief systems. Based on this, he created educational materials, making an effort to use local religious vocabulary instead of simply introducing foreign terms.³⁰ Richard was dedicated to spreading the teachings of Christianity more effectively while respecting and understanding the local culture. He wished to create a more localized and independent environment for Baptist churches in China, allowing believers to make their own decisions without external constraints.

The autonomy and independence of the local church have always been key concepts in Baptist principles. Lottie Moon, through her "grass-roots strategy," focused on community needs and empowered female leaders, ensuring a close connection between the local churches and the local communities in China. On the other hand, Timothy Richard studied Chinese religious culture, formulating missionary strategies that intertwined with local customs. These practices not only reflect the core values of the Baptist Church, but also provide local believers with a more inclusive and practically beneficial religious environment.

IV. Analysis of Baptist Missionary Strategies:

Balancing Core Doctrine with Cultural Contexts

The delicate balance between theological integrity and cultural relevance has long been a central issue for Baptist churches. Tracing back to mission-

29 K. Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings*, Mercer University Press, 2002, p.251.

30 G. W. Doyle, *Builders of the Chinese Church: Pioneer Protestant Missionaries and Chinese Church Leaders*, Pickwick Publications, 2015, p.366.

ary activities in the late 19th century, they not only skillfully interpreted the cultural atmospheres of different regions but also established a tradition of linking the timeless gospel message with the prevalent cultures of the time. Baptists have recognized that to successfully spread the gospel in a diverse cultural background, a flexible strategy must be adopted that both conserve the core doctrines of the faith and ensures a close connection between the gospel and local cultures. From historical figures like Origen and Calvin to contemporary thinkers such as Joe Thorn and Tim Keller, the challenge remains consistent: how can the church maintain loyalty to its foundational beliefs while effectively disseminating them in an ever-changing world?³¹ Baptist churches in North America are currently at a pivotal time, reassessing their strategies as the region is increasingly perceived as a mission field. This reflection goes beyond just understanding the nature of a missionary church. It explores the delicate balance of integrating the gospel with diverse cultural backgrounds without weakening its essence. Moreover, there's an active conversation about harmonizing tradition with modernity within the Baptist community.³²

To answer this question from a historical perspective, Lottie Moon provides an important reference point. Her missionary work in China was not limited to the spread of Baptist doctrine. More importantly, she paid attention to the local society's needs. Considering the gender inequality issues in China at the time, Moon delicately integrated this topic into her missionary strategy. In doing so, she not only bridged the gap between the church and local believers but also demonstrated the practical value of the gospel in addressing real social problems. In contrast, Timothy Richard was devoted to explore how Christianity could deeply integrate with Chinese traditional culture. Richard understood that for the gospel to truly take root in China, there must be a comprehensive understanding of China's philosophy and culture. The strategy he adopted emphasized not just the dissemination of faith but also the exchange and understanding between Chinese and Western cultures.

In summary, Lottie Moon and Timothy Richard have revealed an important truth: In the global evangelization process, the Baptist Church

31 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.189.

32 T. George and R. D. Moore, *Southern Baptist Identity: An Evangelical Denomination Faces the Future*, Crossway, 2009, p.208.

cannot be content simply to adhere to the old ways. While maintaining the integrity of core doctrines is fundamental, to truly reach people from different cultural backgrounds, missionaries must truly understand and integrate into their daily lives and social values. This means that in the face of the ever-changing social environment, missionaries must have the courage to innovate, ensuring that the gospel message can be closely integrated with different cultural and historical backgrounds, so as to achieve true cross-cultural missions.

Conclusion

This paper examines the historical landscape of nineteenth-century China and explores the missionary strategies of Lottie Moon and Timothy Richard and their lasting impact. In late 19th-century China, as the country underwent major social changes and the influence of Western powers grew, Lottie Moon and Timothy Richard found their unique roles in Baptist missionary work. The paper highlights the ability of these two missionaries to navigate a complex cultural landscape and align their methodology with core Baptist principles while remaining adaptable and responsive to the Chinese sociocultural context. Moon and Richard's contributions highlight the important role of cultural exchange in religious missionary work. Their work is not only to spread the gospel, but also to build a bridge of understanding and respect between Eastern and Western cultures.

Recalling the questions and objectives raised in the introduction, this study explores in detail how Moon and Richard's strategies were both products of and responses to their times. Moon's bottom-up approach empowered many and emphasized the critical role of women in rural area of Chinese society, while Richard's top-down strategy captivated China's intelligentsia and promoted profound theology and philosophical discourse. Reflecting on their efforts, it is clear that the success of any intercultural missionary work depends on adaptability and cultural sensitivity. Moon and Richard's strategies provide valuable insights for contemporary missionaries and intercultural initiatives. Their emphasis on respect and cooperation can serve as guiding principles in today's globalized world, where cross-cultural communication is more common than ever before.

While this study provides a comprehensive examination, many areas remain to be explored. Further research could investigate the broad-

er impact of Baptist missionary activity in Qing Dynasty on subsequent generations, or examine the responses and adaptations of Chinese communities in the face of these cultural exchanges. Additionally, comparing Moon and Richard's strategies with those of contemporary missionaries from other denominations can provide a more complete understanding of missionary endeavors in China during this period. All in all, the efforts of Lottie Moon and Timothy Richard is more than mere historical narrative. They include the intricate relationships between adhering to principles and adapting to new circumstances. This study recognizes the profound significance of understanding Baptist missionary endeavors in late 19th-century China, revealing the enduring importance of cross-cultural understanding and cooperation in our shared human journey.

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