


A large, ornate decorative border in a reddish-brown color frames the central text. It features intricate scrollwork, leaves, and floral motifs. Four smaller, similar floral designs are placed at the corners of the page. At the bottom, a horizontal decorative element with symmetrical scrollwork is centered.

# 中国基督教 年鉴

本书编委会 编

18

国家图书馆出版社

A large, ornate floral border with intricate scrollwork and leaf patterns, framing the central text.

# 中国基督教 年鉴

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18



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# THE CHINA CHRISTIAN YEAR BOOK 1928

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Issued under arrangement between the Christian Literature  
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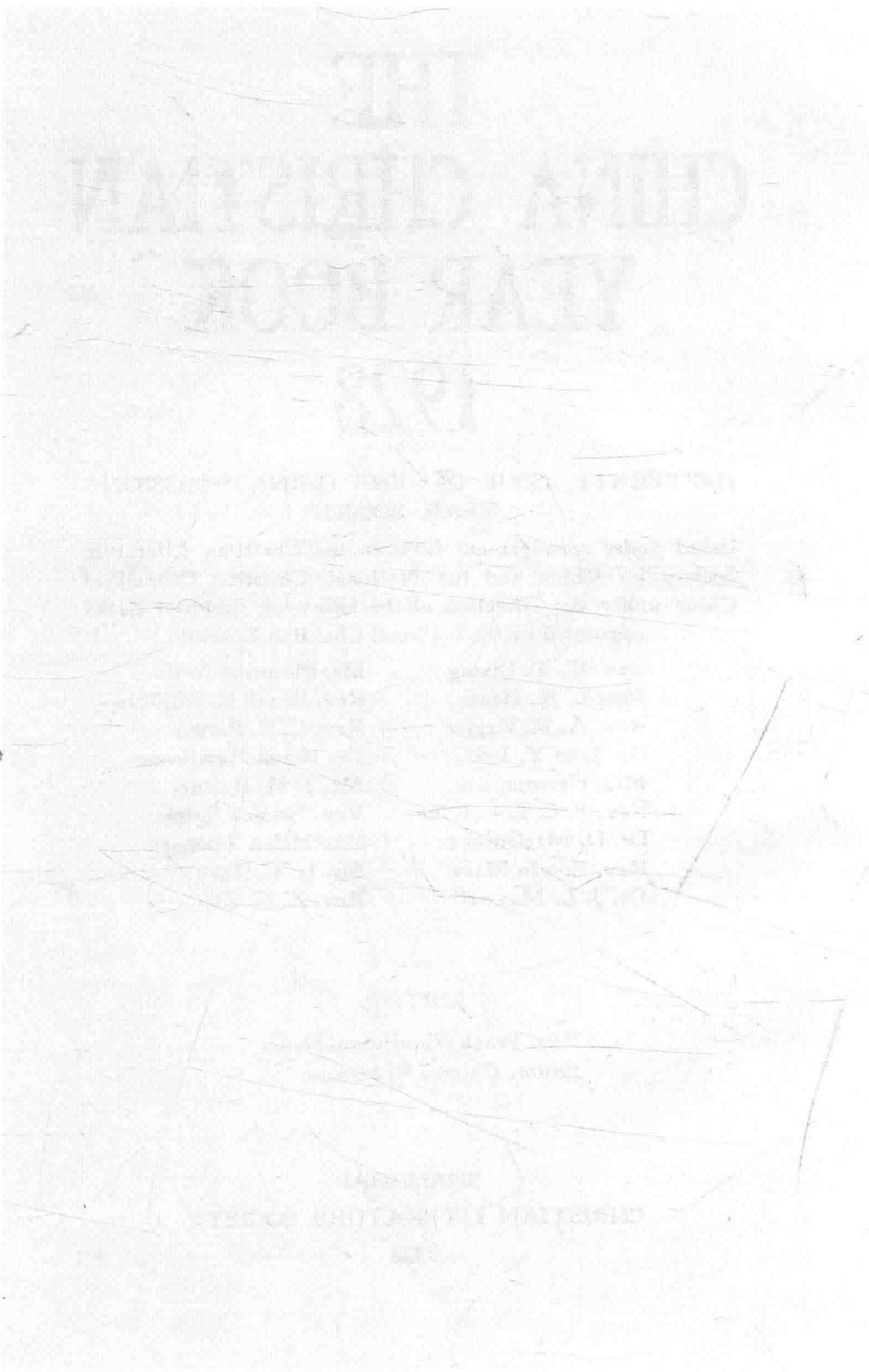
## EDITOR

Rev. Frank Rawlinson, D. D.

Editor, Chinese Recorder.

SHANGHAI  
CHRISTIAN LITERATURE SOCIETY

1928



## PREFACE

PLANS were started for issuing this Christian Year Book in 1927.

But various untoward events and the evacuation of missionaries made them impossible of fulfilment. It is, therefore, two years since this Year Book appeared. In general these two years have created as momentous issues for the Christian Movement in China as it ever met in any other period of its modern existence therein. This a reading of the articles will make clear.

This Year Book has very few statistics. They are in general unobtainable. It contains, however, considerable history, some of which runs back as far as 1900; some of its contents are made up of impressions, opinions and discussions. It is, therefore, primarily historical, to some extent psychological but only casually statistical.

To those who might feel that varying opinions occupy too much space in a volume of this nature we can only say that such opinions are a prominent aspect of the situation in which Christianity in China now finds itself. An awakened state of mind is the chief feature of both its environment and its own inner life. Being an actual part of this situation the many facets of this mind need to be recorded, studied and understood. While this many-sidedness stimulates thought it discourages attempts to generalize. Widely accepted and conclusive generalizations are not, therefore, conspicuous in this volume. Nevertheless this volume gives to an unusual degree the result of recent research into Chinese and Christian problems. In this regard it registers advance over its immediate predecessors. It provides, therefore, a basis for better understanding of Christian problems in China and starting points for further study and cautious generalization thereon.

As a matter of fact opinions about Christianity, and Christian work, both within and without the Church, constitute in no small measure the chief modern problem of Christian workers and



adherents. It is perhaps more necessary at the present juncture to understand these often conflicting opinions about Christianity than it is to evaluate its strength numerically. For these opinions indicate how Christianity has affected the spirit and mind of the Chinese to a degree quite apart from and of much greater significance than that of its numerical and material strength. They prove that Christianity has become a challenge to China.

The articles in this volume record also considerable criticism of Christian methods and institutions. This criticism must be measured. Furthermore the articles indicate very little consensus of opinion on any aspect of Christianity in China and suggest very few if any general solutions to its present problems. Yet three general emphases characterize most of the articles. In the first place, they show that the old ideals and methods of carrying on Christian work in China have broken up as a result of the Revolution which has now extended over a generation. In the second place, they reveal and urge experimentation in almost all aspects of Christian life and work in China. In the third place, most of the writers are trying to help find the principles of reconstruction demanded by the new political era and the emergence of a China-centric Church. This volume should, therefore, be of special help to that group of people interested in helping find and operate those same reconstructive principles.

To all those who have given of their time to share their knowledge, hopes and thoughts about Christianity in China the Editor and the members of the Editorial Board are exceedingly grateful. All the writers are busy workers and most of them are in responsible administrative positions: forty percent of them are Chinese. Taken together the articles give a composite picture of the mind of those best versed in the real problems of the Christian Movement in China. They indicate how Chinese and western Christian leaders are together facing a common need and challenge.

The Editor is especially grateful to Rev. C. L. Boynton, Dr. D. MacGillivray and Rev. A. J. Garnier for sharing with him the tedious task of proof-reading. The Editor has tried to achieve uniformity in spelling and capitalization. He is, however, aware of failure in this regard. Frequent variations as between different



national standards and even within the same article presented too many opportunities for failure in achieving uniformity. But perhaps these variations in the use of capitals and spelling serve to indicate that Christians in China have not yet achieved an international etymological mind. The Editor has done the best he could. He has not felt like trying to work out an international set of rules that might guide the original writers. Something like that is needed, however. For all typographical errors which have escaped correction in spite of many readings of the proof, he craves indulgent sympathy. These errors are listed in the Errata, so far as detected, at the end of the volume.

Shanghai, China. September 20, 1928.

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