基督教在華發展史
文獻部
十週年紀念特刊
(1996-2006)
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歷史回顧

Retrospect
基督教在華發展史文獻部
成立十周年紀念有感

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香港浸會大學圖書館特藏組下設的基督教在華發展史文獻部（The Archives on the History of Christianity in China，AHC），於1996年成立，現已發展為亞洲區其中一個深受學者及研究員推崇的研究中心。本年的10月28日將是文獻部的十周年紀念致慶，本人特此撰文回憶昔日的點滴，以示紀念、支持和致謝。

我在1995年開始了哲學碩士的研究所，研究的範疇是中國基督教教會歷史，那時候文獻部的成立，不單提供了一個優良的學習環境，而且在研究方面帶給我不少的便利。當時我的指導老師史百川教授（Prof. Joseph Barton Starr），更是成立文獻部的其中一位主導者，我亦因此能有幸親身參與文獻部初期的發展。還記得當時的基督教在華發展史文獻部，最初設在善衡校園溫仁才大樓九樓歷史系的其中一個房間內，四周放置了密密麻麻的文件櫃，也存放了不少我視之為珍寶的微縮膠卷。除了收集中文書籍、報刊、信件、手稿、專題著作、紀念文件、期刊等一手和二手史料外，文獻部還特地從歐美各地訂購有關在華宣教大會、傳教士、華人信徒、本地教會歷史等等的微縮複製品，吸引了不少信徒和非信徒對中國基督教史的研究生產興趣。

時至今天，文獻部已經發展成為一所具規模的研究中心，創建數碼化的電腦搜尋系統的同時，並提供先進的閱讀器材和優良的環境，現存文獻已經超過四千多冊和三萬多份微縮資料，相信日後亦會不斷增加。近年因為研究的緣故，再次成為文獻部的常客。文獻部的主管和工作人員態度誠懇和親切，更不時為讀者解決資料搜尋的難題，因此吸引了眾多的本地及國內學者前來使用，並成為了一個師生學者聚首碰頭的好地方，增加了交流和切磋的機會。主管黃淑敏女士更特意向我介紹了文獻部從北京師範大學、華東師範大學、上海圖書館訂購了不少有關中國基督教教會史的檔案資料回來，內容非常珍貴，足見文獻部在採購、整理及保存檔案資料的遠見。

文獻部得到美國亨利魯斯基基金會（The Henry Luce Foundation）、歷史系、宗哲系以及各界人士的支持，才能順利發展和成長至今天，本人衷心祝願，文獻部日後能持續擴張，積極保存、繼續發揚研究中國基督教歷史的使命，成為香港浸會大學在學術上的地標。
In Celebration of the 10th Anniversary of the Opening of the Archive on the History of Christianity in China

J. Barton Starr
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In the mid-1980s, I began a long-term project on Robert Morrison, the pioneer Protestant missionary to China. As I became more fully engaged in that project, I gained an awareness of the fact that if a scholar wanted to do research on the history of Christian missions or Christianity in China, that scholar could not do his research in the part of the world where the events took place. Rather, much of the research would have to be conducted in the United Kingdom, the United States, and various other European nations. This realization led to a determination to see what I could do to bring sources to Hong Kong Baptist University. My goal was to enable scholars at least to begin their research in Hong Kong; while realizing it still would be necessary for serious scholars to spend at least some of their time abroad.

I had some early discussions with Prof. Lauren Pfister about the dream, and in 1995 he and I drafted an early initial proposal to present to the University administration. The eventual result of that proposal, and subsequent revisions, and further discussions on campus, was the establishment of the Archive on the History of Christianity in China. University funding, and allocation of space, made possible the opening of the Archive in October 1996. While further university funding was forthcoming, a grant from the Henry Luce Foundation in 1997 gave a further impetus to the development of the Archive. The initial archivist was Marie McKay, a librarian who earlier had spent a number of years in Hong Kong. Her two years were very important in the initial development of the Archive, as she set up initial processes, sorted through assorted materials that had accumulated, and generally helped lay the groundwork for the future. When Marie returned to the U.S., Vivian Holder, a librarian at Hong Kong Baptist Seminary, filled the position of archivist for a period of time. However, a grant from the United Board for Christian Higher Education in Asia made it possible to send Irene Wong, a Hong Kong Baptist University librarian with a Master of Library Science degree, to undertake six months of specific archival training centered at the Billy Graham Center Archives at Wheaton College. Irene’s energy, enthusiasm and expertise assisted in elevating the Archive to a new level.

As I think back over the process of the establishment and development of the Archive on the History of Christianity in China, many memories flood into my mind. Upon this Tenth Anniversary of the Archive’s establishment, I am delighted to celebrate the continued realization of a dream of the mid-1980s. Even though I am no longer in Hong Kong, I rejoice that students and scholars can begin their investigations of the History of Christianity in China in the part of the world where Christians planted their lives among the people of China. I pray that the Archive will always be a place where the unfettered search for truth can be pursued.

Once again, congratulations and may God’s blessings be upon the Archive and all who work with it.
Setting up the Archive on the History of Christianity in China At Hong Kong Baptist University in 1996-98

Marie McKay

In the summer of 1938, in a small town in western Missouri, a beautiful young Chinese girl, a college student, came to speak at a church camp. Since the campers were sleeping on the floor or ground, the leader asked the local pastor (my father) if the speaker could stay in our home. At eight years of age, this was very exciting to me, the first time I had seen a non-Caucasian, and such magnificent silk clothes she wore when she spoke! I hung on every word she said, but I do not remember her name.

She enjoyed the vegetable garden that took up most of the back yard, but was more excited about the chicken yard and the 10 or 12 hens. She went into the pen, found a newly laid egg and proceeded to crack it and swallow the contents. She loved raw eggs she told me, as I stared at her, but would eat one only if she knew it was fresh.

My interest in and knowledge of China increased to the point that in 1959 I was appointed by the Southern Baptist Convention Foreign Mission Board as a missionary to Hong Kong and assigned to Baptist College, and the Baptist Seminary, to work as a librarian. With much help from Phoebe Cheung, I translated the Church Library Manual into Chinese, and the Baptist Press published it in 1965.

I was introduced to Morrison’s grave in Macau, and that of Henrietta Hall Shuck in Happy Valley. I realized that I did not know much about China after all.

Later, I returned to the U.S. and married. The years passed and on retirement from Mississippi State University, I returned to HKBU as a two-year volunteer at the invitation of President Daniel Tse, to begin setting up the Archive on the History of Christianity in China. I had been a cataloguer for many years, but did not have much experience in archives. Special Collections at Mississippi State gave me some on-the-job training, and continued to be helpful in questions that arose. Prof. Barton Starr, Professor of History, and others, shared their knowledge gained from using archives in many other places, and I followed those suggestions as well as I could.

Before I arrived in June, 1996, the University had reserved the top floor of the Fong Shu Chuen Library building for the Archive, and furnished it with standard library steel shelves, study tables and chairs, two display tables, a computer linked to the library system, and acid-free supplies. Later, the Archive moved to a classroom on the 7th Floor of the Oen Hall while the Fong Shu Chuen Library building was renovated.

Building the Collection

We began by identifying materials already in the University Library that should be transferred to the archives. The scope was to be interdenominational, including international sending agencies and relevant overseas Chinese, accepting materials in both Chinese and English. Prof. Starr chose about six books out of the first truck that I pulled, and the rest were returned to the Library stacks. This went
on for some time. The cataloging department selected the symbol AHC to be included in the item record to indicate the location.

Soon after the books were physically located in the new archive, requests began to come in that the area be open so students could use the material. Immediately, I opened the area from 9 a.m. to 1 p.m. Later, since many students used the lunch hour for study, we began to look for a part-time assistant, so that the hours could be lengthened.

The Library’s budget did not include the Archive that first year, but small amounts were found so that we could begin buying some materials. Several newsletters from other libraries with archival interests listed web sites for old, used books. I found some very helpful. The items about missions in China were usually inexpensive, and could be ordered over the Internet. Dr. Andrew Yeung, the Acquisition Librarian, was helpful in guiding me in selecting those items we could afford. Other library staff members were friendly and helpful, particularly Mr. Stephen Dingler and Ms. Irene Wong in Cataloging.

One bookstore in New Zealand seemed to have an unlimited supply of China Inland Mission publications at reasonable prices. In 1998 a stamp collector on the faculty received notice of an auction of a collection of letters written by a young single man coming out to China in 1890 as a missionary, sent to his mother and sister back in England. The minimum bid was $500. Almost jokingly, I asked if we wanted to make a minimum bid, expecting that if we did we would be outbid quickly. However, we got the collection. The letters were in excellent condition, and included a description of his visit to Hong Kong on his way to Shanghai.

**Gifts and Grants**

Several local donors gave boxes of materials to the Archive. Sometimes such boxes had problems. One box arrived full of bugs and silverfish. I asked everyone for advice. Finally a kind man from the Hong Kong Museum of History came to the Archive with a fumigating box, and showed me how to build one and use it. Before I got one built, Mrs. Kitty Tse, the Library Director, returned from a trip to Canton with some paper impregnated with insecticide. Inserting strips of that paper in each book, I put the books in a closed plastic bag for several days, and the bugs were gone.

Another problem was mold, particularly after the Archive was moved to the classroom on the 7th floor of the Oen Hall. Three dehumidifiers ran full time. We cleaned the items with a cloth dipped in full strength Lysol, then wrung dry. Later we found that wood alcohol worked, too. We kept a record to see if we were cleaning the same books over and over, or if once cleaned the mold did not return. Each outbreak of mold was on different books.

The Billy Graham Center Archives at Wheaton College offered us a box of duplicate glass negatives and lantern slides made in the early 20th century. But they said the slides must be hand-carried, they could not be shipped. Prof. Herbert Tsang, one of the Vice-Presidents planned to attend a conference in Chicago over Christmas 1997 and agreed to hand-carry the box back to Hong Kong. One of the “Baylor Men” had a family member teaching at Wheaton College. By email, that Wheaton Faculty member agreed to pick up the box of slides from their Archives, and take it to Prof. Tsang at a downtown
hotel. The slides arrived in Hong Kong safe and sound.

Prof. Starr felt that we could find grants that would enable us to develop the collection. From the first day of work I wrote foundations about the possibility of applying for a grant. Some did not answer; some said we should wait until we were more established. Other negative replies were also received.

A positive response came from the Henry Luce Foundation, with some guidelines attached.

With that grant we were able to buy an archive-friendly copier, begin the purchase of microfilmed resources, and provide a scholarship for a librarian who was proficient in both Chinese and English to be trained in archival methods.

During that period, a friend of Prof. Starr’s gave the archive one volume of the original six, of Robert Morrison’s Chinese Dictionary published in 1819.

**Researchers and Visitors**

Several graduate students and independent researchers began to make a “home” in the Archive. One was writing a history of the Boat Mission in Guangdong Province. One was researching women preachers in China. Some came from China, and others from the U.S. and Europe. Some were doing genealogical studies and were excited to find an ancestor’s name in the minutes of a particular mission group.

In October, 1996, a Conference on the History of Christianity in China was held on campus at HKBU. One visitor commented on the newly opened archive with almost empty shelves, “I see you are planning for the future.”

Important visitors were the China Christian Council from Yunnan Province, some in their colorful minority headwear. They expressed their delight to see books, in English, about their region.

A representative from the Henry Luce Foundation visited to see how we used the grant. Other local donors and friends visited, and began to make use of the materials.

**Change Comes**

My two years were up in 1998. We were eager to return to the U.S. and see our little grandchildren. Ms. Vivian Holder, a missionary librarian assigned to the Hong Kong Baptist Seminary, asked to be reassigned to the Archive after a short furlough. She took a two week-course at the Library of Congress on archival methods during the time she was in the States. We had agreed to stay on until she returned to Hong Kong.

Mr. Philip McBrayer was hired for 15 hours a week as an assistant.

A librarian to take training in archival methods had not yet been chosen at that time.

This was an exciting two years for me, one that I hope made a permanent contribution to the body of knowledge on the subject.
紀念文章

Memorial Essays
十年成蔭：基督教在華發展史文獻部與我

緒言

沒有史料就沒有歷史研究，中國基督教史領域當然也不例外。新教傳入中國已兩百年，在歷經數百年發展後，理當留有充分的史料可供利用。只是，十九世紀新教在華傳播以西方傳教士為主體，中文史料相對較少，而外文史料主要收藏在英美等國；進入二十世紀後新教雖然本土化，又往往因為戰爭、政治或人為忽視等因素，史料隨之湮沒，因此研究者常有史料不足之嘆。在二十世紀後半期，也有研究機構或圖書館建立史料中心之類，嘗試蒐集中國基督教史的相關圖書期刊等史料，但由於成立不久或人事、經費甚至識見等問題，以致成果不如預期。其中，成立至今不過十年，卻已卓然可觀的香港浸會大學圖書館「基督教在華發展史文獻部」，成績令人刮目相看，而我這些年來受文獻部之惠良多，如今欣逢文獻部十週年之慶，回顧又前瞻，心中頗有一些感言。

文獻部與我

1997年12月中，我和基督教在華發展史文獻部第一次接觸。當時浸會大學歷史系暨香港中國近代史學會舉辦「王穉與近代世界研討會」，我在開會之餘，承黃文江教授引導參觀這項特展，當時的文獻部還在浸會大學善衡校園部分的歷史系附近，闢一間教室收藏所得的圖書與檔案資料，尚未遷入大學圖書館。

初次參觀時雖無暇利用，我對文獻部實已印象深刻而心嚮往之。因為我涉入新教史的研究，一開始就是利用倫敦傳教會的檔案等第一手資料，探討傳教士引介西方印刷術到中國的經過與影響，成為我的博士學位論文內容。而這些第一手資料都收藏在英國的倫敦大學亞非研究院、大英圖書館、衛爾康醫學史研究所等處。我在英國求學期間，幾乎是每日與檔案為伍，口誦手抄，儘管辛苦，卻也是如魚得水；但是從1996年12月完成學業回台灣以後，無法再坐擁寶山了，源源不絕的史料一旦中斷，我不能不面臨思考今後的研究方向。既然飽嘗了大量利用第一手史料的經驗，我是再也無法滿足於只能利用論著次級的資料了，只是，若要繼續新教在華相關課題的研究，不但英國去台灣千里迢迢，還有賴以開口的教學工作在身，我如何能有足夠的時間和金錢經常前往倫敦重溫昔日的檔案舊夢呢？在這種猶豫的關口，幸而有在港的基督教在華發展史文獻部，其豐富的收藏讓我得以繼續留在研究新教史在華歷史的領域。

從1998年起到目前2006年中的八年半期間，我總共前往香港十次，長則四週，短則三、四日，主要的目的除了參加兩年一次的近代中國基督教史研討會，就是訪問已經遷入浸會大學圖書館特藏組的基督教在華發展史文獻部，即使是參加研討會，也總會為文獻部的史料而多留港數日。在港期間，幾乎是每日上午九時特藏組開門我即入內，下午五時關門才不得不離開，例外的一次是最近陪同友人赴港辦事，只能抽空前往文獻部看了兩小時的資料，儘管來去匆匆，當帶著收穫
離開時心裡仍然充滿喜悅。

我主要是利用文獻志所藏英美各大傳教會檔案的縮微膠卷。凡是閱讀過縮微資料的人，都瞭解這是相當辛苦費時的經驗。幸而我每次都由文獻志、都華文史系李金強教授和黃文江教授兩位同道好友安排與接待，而大學圖書館那時編委主任黃淑薇女士及館員們熱心協助，總給我閱覽利用上最大的方便，令人感佩的是師長同仁不但專業，而且都會自動而迅速地改善燈光、桌椅、閱覽機等環境與設備，大約每次造訪時都會發現這樣或那樣的新猷，他們的用心不但質量提升縮微資料的利用效能，更讓讀者有倍受尊重的感覺。例如，文獻志本已收藏有美部會檔案關於中國部分的大量膠卷，卻獨缺新加坡部分，而新加坡戰前以前，由於傳教士無法進入中國本土的緣故，美部會與其他傳教會都不能得到東南亞一帶向當地華人移民傳教。美部會的新加坡佈道站便以華人為主要對象，直到鴉片戰爭以後才轉到中國，也因此困難新加坡佈道站的資料。研究者便難以完整地瞭解與研究美部會在中國初期的活動，經我提出建議購買後，黃主任從善如流地接受，等下一次我再回到香港時，美部會新加坡部分的檔案膠卷已經到館備用了。

這些年來，我在文獻志閱讀的傳教會檔案，除了本來就熟悉的倫敦會，進而擴大到美部會、英國聖公會與美國長老會的檔案。英美四個差會是十九世紀初、中葉新教在中國傳佈的東重要力量，因此我選擇此等檔案作為深入探討中國新教初期發展的基本史料。近幾年中我得以接連撰成《中國，開門——馬禮遜與相關人物研究》與《上帝的人馬：十九世紀在華傳教士的作為》兩本書，以及目前撰寫中的英華書院研究書稿。文獻志的這些檔案珍藏是很重要的基礎，尤其我的書中討論到初期幾位華人信徒：蔡hawks蔡科）、梁進德、屈昂和朱清等，由於他們在當時中國社會裡的卑微地位，幾乎找不到相關的中文文獻，如果不是檔案中傳教士的記載提供線索，是不太可能成篇的。同樣的，我在撰寫早於容閔在美國讀書的十二名華人，或者關於《中國奮興會》（The Chinese Repository）的刊印問題，以及關於郭士立與其他傳教士的緊張關係等等課題時，也從這些檔案中發現了許多前人未見的資料；至於鴉片戰爭後在寧波致力於中國女子教育的阿德希（Mary Ann Alderseye），我更從上述四個差會的檔案中抽絲剥繭，找到了三十封她和這些差會的來往信件，因而才能撰寫成文，也算是彌補了向來沒有關於她的專論的缺憾。

建議與期許

中國基督教新教史的研究重鎮理應在中國不在外國，中國基督教新教史的史料也當以在中國者為多，是，但以往的事實顯示卻非如此，研究者必須大費周章的遠涉重洋，前往西方各國尋覓覓覓地辛苦挖掘中國基督教的史料，在時間、費用、文觀及規模等主觀條件的限制下，非常不利華人研究者和外國同道的競爭抗衡，更不用提超越了。因而在，擁有豐富的史料是華人基督教史學界長期以來的憧憬與期待，也是打造中國基督教史研究重鎮的基礎建設，歷來也有不少前輩與機構努力嘗試擴建史料中心之類，而浸會大學的基督教在華發展史文獻部是第一個，更不是目前唯一這樣的中心或機構，但如今的浸大文獻部，毫無疑問已是大中華地區首屈一指的中國基督教史料中心，而且此一地位竟是短短十年期間達到的，這確是令人敬佩的成就。值此十週年之際，我謹提出一些建議或期許，供文獻部與學界參考：

首先，當然是期望文獻部能獲得足夠的經費支持，繼續充實收藏的深度與廣度，據近年來文獻部的藏書重點比較集中在香港地區的史料，或許這是衡量各種條件後從務實觀點做成的決定，但香港基督教史是中國基督教史的部份而非全部，文獻部已奠定中國基督教史料中心的基礎，此种地位與聲譽非來易，相信沒有人願意輕易放棄如此可貴的成就，何況文獻部也已成為浸會大學圖書館標榜的代表藏書，因此大學當局及圖書館更應分配足夠的經費給文獻部，也希望文獻部能爭取到校外的經費援助，在集中重點與全面收藏之間取得適當的比例。中國基督教史的研究領域近年來有顯著強大的趨勢，在研究者日眾，研究機構日增，經費日益擴充，史料層出不窮而研究成果一再累積的情況下，浸大文獻部如何持續保有，俾能在競爭激烈的學術社群中繼續保持領先的地位，應該是大學當局，圖書館，相關學系與教師研究人員的共同責任。

其次，建議文獻部在蒐集與管理所得史料之外，積極考慮加強宣傳與介紹的工作，蒐集與管理的目的本是為了提供服務與利用，相信許多人都已知道文獻部是研究新教在華的史料寶庫，但不見得人人都熟悉寶庫中的各項史料其珍貴或重要性，並加以參考利用，和一些重視行銷並利用電子媒介大力宣傳於在於培養顧客的資料中心相較，浸大文獻部似乎顯得過於保守，以致無意中可能「埋沒」了一些人所不熟的重要史料，因此建議文獻部考慮利用迅速方便的電子媒介，定期或隨時逐類介紹所藏各項史料，配上簡約的頁面或文書，並係聯到網上適當資料，以倫敦會檔案為例，可以簡介倫敦會及其次檔案的形成、檔案的分類，及選擇傑出的人物與事件，或可關係到學校，或可關係到學校，這些資料的資料可以取用，不需工作人員另行撰寫，只要稍加整理編排，即可圖文並茂，當能吸引讀者的注意力與『挖寶』的興趣，從而增加資料的使用率，也不枉費了工作同仁辛苦蒐集與整理的苦心。

最後，我要呼籲所有中國新教史的研究者善加利用文獻部。我每次造訪文獻部的印象之一，是每天的利用人數似乎屈指可數，真是可惜了。一方面常聽人感嘆史料不足，一方面卻輕易放棄史料而不用，這種現象不免矛盾。我涉入中國新教史的時間不長，但已發現有些流通已久的陳說，其可信度都經不起根據檔案等第一手史料所做的考辨。例如，關於新教第一位中國信徒蔡先生的生平，在倫敦會的檔案中明明已有史料顯示蔡先生死於1818年，卻還有人撰寫所謂的『蔡先生年譜』，杜撰他此後的各式生活事件，還記載蔡先生直到1846年殉教至獄中云云。《年譜》的編者可能認為自己成功地塑造了中國第一位基督徒的殉教形象，卻不知已嚴重危及中國基督教史的真實性與公信力，更甚的是這項《年譜》居然堂堂刊行於『中華基督教會年鉴』編印出版的《中華基督教會年鑑》（1924），流傳至今已超過八十年之久，而未遭到懷疑或糾正，如果連最具象徵意義的第一位中國人
信徒生平都如此扭曲不實，又如何讓人寄望後來的中國基督教史都是信史？因此，研究者應該要小心客觀地善用史料，才能避免落入人云亦云的窠臼或以訛傳訛的錯誤，如此不但能提升中國新教史的研究水準，同時可以遏止今後再有人如上述〈年譜〉編者一般傷害了中國基督教的歷史。

浸會大學圖書館的基督教在華發展史文獻部已為學界準備了豐盛的史料，研究者的光顧利用就是支持文獻部最好的行動，祝願將來執筆紀念文獻部二十週年的作者，會以門庭若市、應接不暇來形容文獻部讀者的盛況！
Of Seeds, Soils, and Sowers: 
The Contemporary Significance of Archival Research into the 
History of Christianity in China

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Nearly two millennia ago a Jewish teacher in the Middle East conceived of a story that captured the imagination of his age: it told of a common man’s toil in spreading seed by hand across the breadth and width of a field, and imagined the fate of seeds that fell upon different kinds of soil. An allegory rich in meaning, this story became a metaphor for divine encounters within human hearts, but was set in a cultural context where the sower and the seed would both be understood to represent a singular theme, one emphasizing the divine side of the metaphor. Much later, in the mid-1990s, another sower threw out seeds within the fertile context undergirding the Hong Kong Baptist University’s Library, but its broader cultural “soil” was more complicated than the original parable’s setting, influenced by a variety of sowers and different kinds of seeds. Though we would not want to deny that the divine presence was also involved in that process, understood as the ultimate Sower within the soil of Chinese hearts, there are historical and cultural dimensions in the 1990’s parable that are very different from those in the first century Middle Eastern context, when the first parable of the soils appeared. Here we would like to take up some of the details of this second story, and suggest some reasons why the field that was sown in Hong Kong could become so fruitful.

Founded in October 1996, the archive became a reality during the final year of the British colonial presence in Hong Kong. Without question, if the British had not taken over the island colony of “Hongkong” in 1842, the roles of the different kinds of Christianity found within this small territory would have been radically different. So Samuel Hugh Moffett writes the following candid comments.

1 This parable of the first century Rabbi Yeshuah — one who was recognized by some Jews as the expected Messiah, but later sentenced to death by the Roman procurator of Palestine, Pontius Pilate — is found in the New Testament in three of the four Gospels. Only four out of forty or more parables (the number varies according to scholars’ standards for judging a text as parabolic) are found so often in the Gospels, but this one is even more unique because it also includes an explicit interpretation within the Gospel accounts. See both the parable and its interpretations in Matthew 13: 3-8, 18-23; Mark 4:3-8, 14-20; Luke 8:5-8, 11-15.


3 By the term “Christianity” I intend to include the widest meaning of the term, involving the worldwide extension of Christian faith and institutions in its vast number of historical expressions and distinct denominations. In Chinese the reference term Jidu zongjiao 基督宗教 has recently become the more common term to refer to this multiformal religious reality. Very often in Chinese linguistic contexts, the term Jidu jiao 基督教 refers explicitly to what we would normally refer to in English and other European languages as Protestant Christianity, and not Christianity in this larger sense. In order to clarify further this problem among Chinese terms of reference, it has been the common practice to designate Protestant traditions as Jidu xinjiu 基督新教 or simply xinjiu 新教, making it manifestly distinct from Roman Catholic traditions which are referred to as Tianzhu jiao 天主教. Still, it should be admitted that the ambiguities caused by the first term of reference mentioned above still exist in Chinese contexts. So, for example, the “Archive on the History of Christianity in China” in English may mislead some English readers to believe that the archive includes many materials about all forms of Christian religious traditions, including the Persian and Syrian Christian communities who lived in Tang dynasty China from the 7th to 9th centuries and the many orders of the Roman Catholic church and their converts. In fact, the main emphasis within the collection are the Protestant traditions within the modern Chinese historical context.
in his introduction to his second volume of *A History of Christianity in Asia*, which covers the period from 1500 to 1900.

...[I]n all honesty it must be admitted that in Asia the missionary story of [these] four hundred years is a tumbled mixture of guns, greed, and amazing grace. It was the period of the greatest global, colonial occupation of conquered territory by Christian nations in history, and it was the period of greatest church expansion in history.⁴

So, as this archive now has a special place in the southeastern corner of the People’s Republic of China as part of the Hong Kong Special Administrative Region, it is right and important to ask: Is Christianity in Hong Kong only a special arm of 19th and 20th century British cultural imperialism? Are all the Chinese Christians associated within the various Christian churches existing in Hong Kong - a good number of which have existed in the territory since the 1840s and many others arriving only later in the post-World War II era - are all these ethnically Chinese Christians simply agents of ideologically tainted and culturally questionable religious institutions? These are questions raised by historians drawing on the ideological critiques constituting certain kinds of post-colonial interpretations of any cultural expression. While Brian Stanley has demonstrated that the rubric of “cultural imperialism” is a highly problematic term, simply because of multiform accounts of what it exactly means, the basic question remains.⁵ Are foreign and indigenous Christians who live, work and worship in a colonial context such as Hong Kong a group of people whose consciousness is inherently linked up with colonial political interests and therefore can only be seen as supporters or “unwillingly acquiescing” to British imperialism?

When this form of ideological critique is augmented by a standard Marxian critique of religious life - that all religious expressions are an “opium of the masses” which drug those people into quiescence while becoming simultaneously an addictive and fatal influence in the lives of all who are involved in religious institutions - the overwhelming interpretive assumption is predetermined. Nothing good or righteous can come out of the tangled interrelationships of imperialistic interests and inherently deceptive religious worldviews. In terms of the new parable we are weaving here, the Chinese soil transformed under Communist rule since 1949 has become a very rocky and unwelcoming terrain for the common seeds of the Christian message, but has tended to be accessible to the seeds of ideological critique and anti-religious propaganda. Like large weeds among struggling sprouts of a new crop, or like clever crows who feed on seeds exposed in rocky soil, these critical interpretive positions leave no room for a positive expectation that Christianity in any form within Hong Kong or elsewhere in China would produce constructive cultural institutions and a transformatively vital form of life.

There are good reasons to challenge these ideologically-loaded interpretive positions during the first years of the 21st century, and so to see the significance of the archive as a deposit which can

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⁵ Stanley indicates that there are over a dozen technical definitions of “cultural imperialism” that do not at all stand together, so that their contradictory claims under the same rubric veil a basic problem in seeking to understand and assess the broader role of “culture” in the specific context of imperialistic political strategies and military actions. Consult the initial chapter in his work, *The Bible and The Flag: Protestant Missions and British Imperialism in the 19th and 20th Centuries* (Leicester, England: Apollos, 1990).
manifest both negative and positive elements being worked out within Protestant religious institutions in Hong Kong and other parts of China. While among foreign and local missionaries as well as common Chinese Christians there have been those who failed to live up to Christian standards of life and practice, and so also became caught up in values that were guided more by social and political interests shaped by British colonial assumptions, there are some good reasons to justify that this was not normally the case. For example, though the Anglican and Presbyterian churches had special status within the colony as “state religions”, especially during the 19th century, and the Anglican bishop was a designated political figure within the hierarchy of the colonial government, there were also other kinds of Christian expressions existing within the territory that had no access to such political privileges. For example, for the earliest years of the colony, Roman Catholic churches and institutions existed and began to thrive in the 20th century, but they had no direct relationship with the British colonial government, even though their papal orientation has remained a thorn in the flesh for Chinese Communist officials since 1951. More pertinently, Protestant Dissenters or Nonconformists, such as the Congregationalists, the Baptists, and the Methodists, all existed within the colony without any special privileges under British rule, except the general rule of law that permitted broad-ranging religious freedom. Churches have been organized in the territory under codes of business law, so that each congregation of these “nonconforming” or non-enfranchised Christian groups is organized as a “company unlimited”, having fiscal and legal duties to its own community and society at large. Many have established their own Sunday schools and publicly accessible elementary and middle schools. Even Hong Kong Baptist University and the Baptist Hospital located next to its old campus must be seen as products of the religious vision of certain Chinese Baptists who set up alternatives to colonially supported tertiary education and socialized medical practises in the 1950s. The interpretive challenge for those who read related materials in this archive is to realize that these institutions were not all “merely” epiphenomenal expressions of imperialistic interests, but were genuinely creative

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6 Even though this has been the case, further questions should be asked related to how the role of the Anglican bishop was related to the colonial government, and how much this interfered with what would be seen as Christian values and their accompanying worldview. Are Chinese Anglicans unable to serve effectively as Chinese citizens in the Hong Kong SAR because they have become members of the Anglican church? Studies in the Anglican educational institutions within the territories, for example, will suggest a mixed picture that is much more complicated, indicating how some students and their families ultimately emigrated to the United Kingdom, but the majority did not do so, and ended up becoming major contributors to different aspects of Hong Kong’s economic, political and cultural development. Though certain political interests are clearly involved, the question is how much they determine the overall orientation of the whole Anglican community within Hong Kong, and it is here that archives can reveal much that is both surprising and contradictory to the expectations of post-colonial and Marxist critiques.

7 A recent work exploring these issues in both Roman Catholic and Protestant realms is the volume produced by Beatrice Leung and Shun-hing Chan, Changing Church and State Relations in Hong Kong, 1950-2000 (Hong Kong: Hong Kong University Press, 2003). Significantly, Ms. Leung is a Catholic nun who has done extensive research and writing in the history of Roman Catholicism in China, while Chan is a Protestant and researcher in the sociology of religion at Hong Kong Baptist University. As a consequence, their coverage of issues spans across a number of denominations, and so provides an interesting and broad perspective of these complicated relationships.

8 In my recently published study of James Legge (1815-1897), I have argued that Legge’s Congregational background not only helped him distance his interests from that of the colonial government in Hong Kong while he worked there as the key missionary for the London Missionary Society, but even created a critical cultural space in which he could identify points of opposition to colonial greed and imperial militancy. The form of “Sabbath culture” created by this Congregational form of Protestant life in Hong Kong and elsewhere in China during the middle of the 19th century was distinctly different from more hierarchical forms of Christian traditions such as found in Anglican, Roman Catholic, and Presbyterian communions, and so also bore out its own distinctive religious traditions and scriptural interpretations. Among these was the postmillennial vision which deeply influenced Legge’s and other Chinese Christians’ worldview during the mid-19th century. See the concluding statements related to these claims in Striving for "The Whole Duty of Man": James Legge and the Scottish Protestant Encounter with China (Peter Lang: Frankfurt am Main, 2004), vol. 2, pp. 224-235.
efforts built out of the constructive sacrifices of local Chinese Christians.9

Facts and persons can be identified which do show collusion between some missionary figures and their governments, particularly in the mid-19th century during the Opium Wars. A case in point was the multiple roles taken up by the controversial Prussian Protestant missionary, Karl Gutzlaff, who later became a member of the British colonial government, and had served as a military administrator who organized a wide network of spies working in central China during the first Opium War in the early 1840s.10 So, one might ask, are all missionaries of this sort, or was this a matter of a particular person who chose to adopt these measures, while most others did not do so? The hermeneutic position being put forth in this paper is suggesting that something closer to the latter position would be more accurate, but also that we should not assume that kind of political support could never become a dominant mode among religious persons and even among missionaries under conditions of war. These are troubling issues requiring careful research into many persons and institutions, but from this author’s experience, it has been found to be a matter far more complicated than what some post-colonial and Marxist critiques would expect. Put into another perspective, we could ask something like the following in order to reveal the kind of interpretive biases involved: Because some Chinese intellectuals who went overseas to study in the mid-1980s also served as political informants or spies for the government of the People’s Republic of China, does this mean that all intellectuals who travelled overseas to study necessarily were these kind of persons? Once again, the historical facts prove to be more complicated than this account would suggest, and so the value and significance of relevant historical information is heightened.

The main point behind these questions and examples is that archival research into the history of Christianity in China is an interpretive act that must address what has been a prevailing conflict of interpretive interests. It is not merely the case that we may “lose our way to the past” by not taking care to preserve historical documents within archives such as these,11 but we may also lose it because the interpretive biases which a self-conscious hermeneutic reflection can bring to light are not addressed in a direct and serious manner. In fact, even as this particular archive was established in Hong Kong in 1996, there were interpretive trends in China that were opening new fields for a humanities based approach to the study of religious forms of life. This came about because of the introduction into Chinese academic settings of the works of Max Weber, the complicated and interesting German

9 Two volumes have been produced about the history of Hong Kong Baptist University that offer numerous details and sources for further interpretations in these directions. See 黃耀明編著《香港浸會大學校史》(香港：香港浸會大學，1996) and 黃耀明，黃文江編著《香港浸會大學五十年》(香港：香港浸會大學，2006).

10 This troubling mixture of military and missionary interests was thrillingly revealed in Arthur Waley’s book, The Opium War through Chinese Eyes (London: Allen and Unwin, 1958).

11 Kylie Chan wrote at the end of her article, “If we lose our way to the past, we lose our way to the future” (“The Archives on the History of Christianity in China . . . ”, p. 34), and so was seeking to express support for the continued growth of archival collections in the face of the loss of relevant materials due to neglect or lack of foresight. In fact, there are many “pasts”, when we consider them from the selective processes inherent in any interpretive account of a particular area of historical research, and so the “loss of a past” may involve not only shortcomings in relevant archival materials, but also cultural blind spots created by interpretive positions and methods of analysis which in principle cannot “see” what is presented in historical documents because they do not expect to see these things there. This is not only a matter which historiographers and philosophers of history discuss, but has become a major issue within the context of philosophical hermeneutics of the sort promoted by Hans-Georg Gadamer in his major work, Truth and Method. There Gadamer highlights the problem of historical understanding as one of the major realms of learning within require careful self-reflective preparations that will help an interpreter overcome previously embedded interpretive biases due to the historical and cultural contexts of their own intellectual lives.
sociologist of religion who set forth some eye-opening accounts of the mutually influencing and mutually hindering powers of religious life and economics. As mainland Chinese intellectuals were quick to point out, this thesis of a mutual interaction between economics and religious structures was a theoretical challenge to the previously dominating account offered by Marxist economics: that is, that economics determined all aspects of the cultural superstructure, which necessarily included religious institutions and their forms of life. Because of this interpretive breakthrough in the mid-1990s, a renewed interest in archives focusing on Protestant Christianity has arisen. It has come about not only because these archives provide the data allowing scholars to assess which of the conflicting theoretical accounts of the nature of religious life (e.g. Marx, Weber, post-colonialists) are more accurate and insightful, but also because Weber produced his own unusual claims about the positive relationship of Protestant ethics and the “spirit of capitalism” that is still being discussed a century after he first published his account of these matters.\(^{12}\) Weber’s accounts have become highly attractive and intellectually liberating for many contemporary Chinese scholars, and so this interpretive trend consequently heightens the significance of pursuing research in archives devoted to the study of the history of Christianity in China.

Put once more into the metaphor of our own parable of seeds, soils and sowers, the differences in the “terrain” over the vast dimensions of cultural diversity within the past four hundred years of Chinese history have offered different kinds of sowers opportunity to spread their conflicting messages across the land. Now in the 21st century, some of these interpretive positions are beginning to be weeded out, due to their inadequate accounts of the historical data which archives (such as the one found at Hong Kong Baptist University) help to reveal. We need to learn to distinguish these different seeds and sowers, so that a new harvest of interpretively enlightened scholarship may be reaped in future years.

If the post-colonial and Marxian or Marxist critiques of religious institutions can now be put into question, so that more hermeneutically careful and culturally enriched studies of Protestant and Roman Catholic religious life in Hong Kong and elsewhere in China can now be explored, there are also other seeds sown by sowers from the Orientalist and post-modernist camps that add fuel to the flames of the conflict of interpretations. Their basic position rests on a fundamental premise regarding how one envisions “the Other”, and that one tends to cast the opposite into forms of thought that only reveal what we ourselves are, and consequently do little to manifest the actual nature of things as they are outside of our own interpretive frameworks. Edward Said presented this case primarily on the basis of cultural studies of Middle Eastern literature and history done by modern European Orientalists in 1979, but it was extended at times to cover similar aspects of Indian and Chinese cultural issues in his

\(^{12}\) I have tried elsewhere to indicate some of the implications of Weber’s account of religious life in general and some particular interpretive insights it offers in understanding the life and works of a famous German missionary-scholar, Richard Wilhelm. In the process, I confirm some of Weber’s general accounts, but also note that there is at least one major theoretical lacuna related to the creative synthesis of different religious forms of life in China (such as a Ruified or “Confucianized” form of Christianity) which his general theoretical framework does not anticipate and cannot explain. This appeared in a special issue of the *Journal of Classical Sociology* 2:1 (March 2005), edited by the Weberian scholar, Peter Bachr, which was devoted to essays discussing various aspects of the ongoing value and debates related to Weber’s famous book, *Protestant Ethics and the Spirit of Capitalism*. For those interested in the particular article I wrote for this issue about Richard Wilhelm, the title of that piece is “Protestant Ethics among Chinese Missionaries, Problems of Indigenization, and the Spirit of Academic Professionalization,” *Journal of Classical Sociology* 2:1 (March 2005), pp. 93-114.
sweeping statements.

Even though Said later softened the deterministic side to his initial Orientalist account in subsequent decades, the heavy hammer of this critical Orientalism has been used to smash many icons of cultural life produced by 19th and 20th century Europeans. Ironically, of course, the reverse problem has also arisen: is there then also an “Occidentalism” at work within modern Chinese mentalities which also distorts “the Western Other”? Evidence for both sides have been laid out, and so offer revealing exposés of some obviously distorting elements in the lives and works of even Christian missionaries and Chinese Christian leaders.

This more general cultural criticism based on the framework of a particular account of modern European post-Enlightenment consciousness in the 19th and early 20th century has provoked much heated debate, but once again I would like to argue that a cautious and more humble hermeneutic position is the better way forward. In pursuing work on 19th century foreign and indigenous Protestant missionary-scholars in southeastern China, I have come to the conclusion that they were not all completely unaware and insensitive to the actual conditions of various levels of Chinese social life and the prevailing intellectual trends, even though this is what an Orientalist critic would expect to find. While working through the major published manuscripts created by key figures such as James Legge (1815-1897), Ho Tsun-sheen (何建善, 1817-1871), John Chalmers (洪約翰, 1825-1899), Ernst Faber (花之安, 1835-1899), and Richard Wilhelm (尉禮賢, 1873-1930), I have discovered that many started with their own misapprehensions of the current Chinese scene, but gradually developed a heightened cultural appreciation for selective aspects of Chinese intellectual and religious life. All of these above figures except for Richard Wilhelm published works written by them in Chinese, and most published in at least one European language as well. In seeking to express a balanced view of the findings uncovered in various archives related to the lives and works of these missionary-scholars, I have argued that a “Sinological Orientalism” was at work, one that at times did promote distorted images of the Chinese and Christian worlds in which they lived, as well as some of their canonical literature, but that this was normally not the general trend.

13 See the section on “Reorienting Sinological Orientalism” and “Accommodationist Missionary Apologetics” in the Conclusion to my work, Striving for ‘The Whole Duty of Man’, Vol. 2, pp. 236-243.
14 So, for example, I have shown that James Legge moved from a decided “disgust” of certain aspects of “Confucianism” or Ruisim, particularly in relationship to Master Kong (“Confucius”), but later shifted to adopt a far more appreciative but still critical assessment of Ruisim and its originator. See this worked out in the essay, “From Derision to Respect: The Hermeneutic Passage within James Legge’s (1815-1897) Ameliorated Evaluation of Master Kong (‘Confucius’),” Bochumer Jahrbuch zur Ostasienforschung 26 (2002), pp. 53-88.
15 There were misunderstandings of “Christian Europe” in Ho Tsun-sheen′s tracts, also evident in various brief comments found in his two major biblical commentaries and also two small pamphlets written about the Ten Commandments and the nature of the New Testament. Also, there were some manifest distortions about the nature of the relationship between Qing China and the international setting in the 19th century. These appear in one of the bilingual readers which James Legge helped to translated into Chinese and then published in Hong Kong in the 1850s. Significantly, this was not republished, and his understanding about these matters changed dramatically in the following decades. Once in 1879 Legge also created a very skewed rendering of what he called the Book of Poetry (Shijing 詩經), restructuring it according to his preferred religious worldview, placing monothetically oriented texts first (when they occurred in the final section of this Ruist scripture), and selectively ordering others after this section according to how close they approximated this religious worldview. In no other rendering of a canonical text did such a distortive presentation of the whole scripture come into play in Legge′s extensive corpus of 14 volumes of translated canonical Chinese literature. Also, in the case of Richard Wilhelm, a reorganization of both the Book of Changes (Das Buch der Wandlungen) and the so-called Book of Rites (Li Gil) promoted distortions that required much careful comparative textual work as well as more intensive research into the relationships he had with various Chinese intellectuals before and during the times he produced these works. My descriptions and assessments of these distortions have been elaborated in “James Legge′s Metrical Book of Poetry,” Bulletin of the School of African and Oriental Studies 60:1 (February 1997), pp. 64-85; and "攀登漢學中喜瑪拉雅山的巨擘——從比較理雅各(1815-1897)和尉禮賢(1873-1930)翻
Critical appreciation did sometimes also involve cultural disagreement and the rejection of values promoted by indigenous Chinese scholars and religious advocates, but this should be expected on the basis of an informed understanding of how human beings learn to cross cultural barriers and gain a transformed understanding of those different from themselves. These who worked very hard at these efforts many times produced remarkably lucid and accurate accounts that remain generally justified even now.

What is important to note is that though the works of these missionary-scholars may be seen as hermeneutically justified, it does not mean that they did not adopt less insightful and positively biased positions at different times in their careers. As a result, it is all the more important to encourage thorough reading of original sources in order to properly identify the “choking weeds” growing up within the fields of edible grain of archivally documentable materials.

Returning once more to the parabolic images which have served as a leit-motif for our reflections here, we should highlight the significance of archives for the study of Christianity in China as being sources for challenging interpretive assumptions which would not expect to find anything of constructive cultural value among the writings of Christian missionaries or their Chinese Christian converts. These ideological problems became particularly negative and critical during the 19th and 20th centuries, so that I have referred to different kinds of “sowers” who have spread “seeds of doubt” within the complicated “terrains” of Chinese cultural traditions during these past two centuries. There could be many other perspectives to consider - such as a growing literature on the complicated problem of the religious nature of the Taiping Tianguo 太平天國, or the Heavenly Kingdom of Supreme Peace (1851-1864), the particular aspects of Maoist-Marxist religious critique during the Cultural Revolution (1966-1976), or the changes in policies related to religious freedom in the People’s Republic in China and the differences found in the Hong Kong SAR - but all of these are being discussed by other contemporary scholars who are learning how to see beyond previous interpretive biases and so “weed out” the distortive factors within their own understanding. If this essay succeeds in providing justifications for these new interpretive developments, then it will have shown precisely why archives on the study of the history of Christianity in China are so significant now at the turn of the 21st century. There is much of the cultural terrain of Protestant and other forms of Christianity in mainland Chinese history that needs to be researched, and now there are substantial archives to help move this kind of research forward. I would be grateful if the arguments included in this paper help to provide insightful orientation for those who will pursue aspects of this major task in the future.
# 「基督教在華發展史文献部」大事年表 1996-2006

### 黃淑薇

香港浸會大學圖書館

<table>
<thead>
<tr>
<th>日期</th>
<th>事件</th>
</tr>
</thead>
<tbody>
<tr>
<td>1996年10月1日</td>
<td>「基督教在華發展史文獻部」正式成立，由美南浸信會傳教士Marie McKay女士義務擔任檔案管理主任。McKay女士於文獻部服務至1998年7月31日。文獻部設於方樹泉圖書館12樓。</td>
</tr>
<tr>
<td>1996年10月23日</td>
<td>施其樂牧師 (Carl T. Smith) 捐出有關香港、澳門、中國大陸基督教史的書和檔案文件超過300件，包括Papers of Clergy and Ministers’ Group Meetings。</td>
</tr>
<tr>
<td>1996年11月14日</td>
<td>獲贈美國阿拉巴巴州來華傳教士1850年至1950年的手稿，共長2.8呎。</td>
</tr>
<tr>
<td>1997年2月</td>
<td>基督教在華發展史文獻部工作小組成立。香港浸會大學校長謝志偉博士委任史百川教授 (Prof. J. Barton Starr) 為主席，其他成員包括李金強教授、黃文光博士、費樂仁教授 (Prof. Lauren Pfister)、McKay女士及圖書館長謝吳達潔女士。</td>
</tr>
<tr>
<td>1997年2月至3月</td>
<td>聯絡了44個組織，為文獻部籌募經費。</td>
</tr>
<tr>
<td>1997年3月13日</td>
<td>基督教在華發展史文獻部工作小組舉行第一次會議。</td>
</tr>
</tbody>
</table>
| 1997年3月    | 經施其樂牧師引薦，Betty Wai博士捐出Lady Ride Collection，當中包括：  
1. 1859年5月5日，Gallowtree Gate Church寫給理雅各博士 (Dr. James Legge) 的一封信。這封信寫在一張羊皮紙上，長24吋，闊22吋。理雅各博士來港傳教，返英休息時，收到教會發出的感謝信。教會更加上一袋金，希望幫助理雅各博士在港傳教。理雅各博士的哥哥，正是該教會的牧師。  
2. 位於馬禮遜牧師墓 (Robert Morrison) 西端的中文字拓本，長闊為10吋 x 3吋。                                              |
| 1997年4月24日 | 基督教在華發展史文獻部工作小組舉行第二次會議。                                                                               |
| 1997年10月8日 | 1. 工作小組改名為基督教在華發展史文獻部圖書館委員會，主席、成員人選不變。委員會定期向圖書館匯報，並每年舉行會議，討論文獻部的發展方向和採購政策。  
2. 基督教在華發展史文獻部圖書館委員會舉行會議。                                                                             |
| 1997年11月中至 1998年8月20日 | 方樹泉圖書館進行裝修工程，文獻部遷往灣仔才大樓M703室。                                                                 |
1997年12月
1. 購入中國內地會傳教士1892-1894年的書信。
2. 美國惠敦大學葛培理中心檔案館捐贈玻璃幻燈片和玻璃負片共225張。
3. 接獲通知，美國Henry Luce Foundation已批出12萬美元捐款作購買館藏和器材之用。

1998年1月
Vivian Holder女士擔任圖書館主任/臨時檔案管理主任。該年4月，她到美國國家檔案局Basic Archives Institute上課。她於1999年12月28日離任。

1998年2月4日

1998年3月28日
基督教在華發展史文獻部圖書館委員會舉行會議。

1998年4月

1998年5月
Phil McBrayer先生擔任兼職助理。

1998年8月
1. McKay女士離任。 
2. 裝修工程完成，文獻部遷回方樹泉圖書館。

1998年11月11日
基督教在華發展史文獻部圖書館委員會舉行會議。

1998年11月
海天書樓的Timothy Yu先生捐出『大秦景教流行中國碑』原碑拓本。

1999年1月
「亞洲基督教高等教育聯合會」和Henry Luce Foundation分別撥出美金九千元及六千元，資助黃淑薇女士到美國惠敦大學葛培理中心檔案館受訓及到美國Dominican University上課，學習檔案管理。

1999年7月1日
文獻部跟『當代中國研究資料部』和『大學文獻部』合併，組成特藏組。黃淑薇女士擔任特藏組主任。

1999年7月20日
基督教在華發展史文獻部圖書館委員會舉行會議。
李金強教授獲選為委員會主席。

1999年8月
1. 特藏組遷至區樹洪紀念圖書館。
2. 史百川教授離開浸大，並於1999年9月到香港嶺南大學擔任協理副校長一職。

2000年2月8日至17日
1. 圖書館邀請美國惠敦大學葛培理中心檔案館的Paul Ericksen先生來港擔任文獻部的發展顧問。
2. Ericksen先生留港期間，參與了一連串活動：
* 「檔案與教會歷史」活動——由圖書館及浸大歷史系舉辦，當中包括兩場有關口述歷史和中國內地會的講座。
* 基督教檔案整理工作坊——文獻部獲得香港華人基督教聯會資助，Ericksen先生和黃淑薇女士特別為155位圖書館及教會工作人士分享檔案整理的方法。
* 參觀香港歷史檔案處和天主教香港教區檔案處。
3. 特藏組更在圖書館內及互聯網上舉辦了相關展覽，直至該年三月初。
2000年3月
杜葉錫恩女士捐出手稿和檔案。2000年8月起，杜葉錫恩亦有供公眾借閱。

2000年4月13日
舉行杜葉錫恩特藏捐贈儀式。

2000年6月1日
基督教在華發展史文獻部圖書館委員會舉行會議。

2000年8月1日
從華東師範大學圖書館購獲有關基督教的縮微資料，合共55種圖書。

2000年11月
向「亞洲基督教高等教育聯合會」申請資助，進行《基督教週報》數字化計劃，但申請未獲撥款。

2001年1月5日至6日
為「近代中國基督教史研討會」舉辦展覽，展出文獻的展品。

2001年5月16日
1. 基督教在華發展史文獻部圖書館委員會舉行會議。宗哲系的陳士傑博士及圖書館高級副館長吳業立先生為委員會成員。
   2. 修訂藏品借出規則。1949年後出版沒有破損的圖書，可外借2個星期。

2002年5月
文獻部網頁改版，加添了：
1. 《近代中國基督教史研究集刊》的論文摘要；
2. 教會成立檔案部的資料；
3. 文獻部藏品列表；
4. 其他檔案館的網址；
5. 圖書館內基督教在華發展史數字化計劃的連結。

2002年6月10日
基督教在華發展史文獻部圖書館委員會舉行會議。

2002年12月至2003年1月
搜集有關基督教在華發展的論文資料，編製目錄。收錄的論文為中港台三地神學院或大學收到的博士、碩士論文。

2003年1月15日
北京師範大學圖書館為文獻部把88種有關基督教的中文圖書拍製成縮微資料。

2003年3月
浸會大學英文系Gillian Bickley博士退休，捐出其研究資料。

2003年3月至8月
收到前任校長謝志偉博士送出的檔案檔案，包括書信、剪報、相片、圖書和報告。

2003年6月6日
基督教在華發展史文獻部圖書館委員會舉行會議。

2003年10月
2. 前圖書館高級副館長吳業立先生送出1894年出版的《新約全書》，此書跟當年獻給慈禧太后的《新約全書》屬同一版本。

2003年11月21日
香港浸信會教會捐出153冊圖書。

2003年
循道衛理聯合教會李炳光牧師捐出400冊圖書。

2004年6月

2004年6月16日
基督教在華發展史文獻部圖書館委員會舉行會議。

2004年8月2日
陳彥民博士家屬捐出陳彥民博士的手稿及藏書。陳彥民博士曾經擔任香港浸會大學的副校長和校董會成員。
<table>
<thead>
<tr>
<th>年份/月份</th>
<th>事件描述</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004年11月17日</td>
<td>從上海圖書館購入101種基督教圖書的縮微版。</td>
</tr>
<tr>
<td>2004年</td>
<td>香港華人基督教聯會教會歷史資料室送出185種圖書。</td>
</tr>
<tr>
<td>2005年1月16日</td>
<td>長洲浸信會捐出1880年清朝的土地契約一份。</td>
</tr>
<tr>
<td>2005年1月</td>
<td>貴州苗族送出兩本以苗語編寫的詩歌集及兩本中文聖經，由賈樂仁教授帶返圖書館。</td>
</tr>
<tr>
<td>2005年5月17日</td>
<td>基督教在華發展史文獻部圖書館委員會舉行會議。</td>
</tr>
<tr>
<td>2005年6月</td>
<td>王蘭敏教授捐出55冊圖書，圖書館特此舉行了王蘭敏教授贈書及基督教本地化學術展。</td>
</tr>
<tr>
<td>2005年9月</td>
<td>完成了「杜美錫恩數字化資料」數據庫，內有杜美錫恩女士的演講稿及著作。</td>
</tr>
<tr>
<td>2005年10月5日至7日</td>
<td>黃淑薇女士到新加坡出席Documentation of Christianity in Asia諮詢交流會。除了香港浸會大學，還有3所機構參加交流會，包括耶魯大學神學院圖書館、新加坡三一神學院和泰國Payap University。</td>
</tr>
<tr>
<td>2006年3月</td>
<td>圖書館的ProQuest學位論文全文檢索系統提供了250篇有關基督教在中國發展的博、碩士論文全文。</td>
</tr>
</tbody>
</table>
# A Chronicle of the Archives on the History of Christianity in China (AHC), 1996-2006

**Irene Wong**  
Library, Hong Kong Baptist University

<table>
<thead>
<tr>
<th>Date</th>
<th>Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 1, 1996</td>
<td>AHC located on Level 12 of the Fong Shu Chuen Library building was opened. Mrs. Marie McKay, an American missionary of the Southern Baptist Convention Foreign Mission was the volunteer librarian archivist to supervise the AHC until July 31, 1998.</td>
</tr>
<tr>
<td>Oct. 23, 1996</td>
<td>Rev. Carl T. Smith donated 307 books and many other papers related to the history of Christianity in Hong Kong, Macau and China (e.g. Papers of Clergy and Ministers' Group meetings).</td>
</tr>
<tr>
<td>Nov. 14, 1996</td>
<td>Received 2.8 linear feet of manuscript material on Alabama missionaries in China, 1850-1950.</td>
</tr>
<tr>
<td>Feb. 1997</td>
<td>Dr. Daniel Tse appointed a Task Force for the Archive on the History of Christianity in China. Members included Prof. J. Barton Starr (Chairman), Prof. Kam Keung Lee, Dr. Man Kong Wong &amp; Prof. Lauren Pfister, Mrs. Marie McKay &amp; Mrs. Kitty Tse (University Librarian).</td>
</tr>
<tr>
<td>Feb. - Mar. 1997</td>
<td>44 foundations were contacted for possible funding to AHC.</td>
</tr>
<tr>
<td>Mar. 13, 1997</td>
<td>First meeting of the Task Force for the Archive on the History of Christianity in China.</td>
</tr>
<tr>
<td>Mar. 1997</td>
<td>Dr. Betty Wei, on recommendation from Rev. Carl T. Smith, donated the Lady Ride collection to AHC, it included:</td>
</tr>
<tr>
<td></td>
<td>1. A letter addressed to James Legge, dated May 5, 1859, from Gallowtree Gate Church, Leicester, England on parchment of 22” x 24”. The Church thanked James Legge, a missionary to Hong Kong, for his help to the Church while Legge was in England on furlough. They also presented Legge with a &quot;Purse of Gold&quot; to help him in his work in Hong Kong. Legge's older brother was a pastor of the Church.</td>
</tr>
<tr>
<td></td>
<td>2. A rubbing of the Chinese writing on the west end of Robert Morrison's grave, 10” x 3”.</td>
</tr>
<tr>
<td>Oct. 8, 1997</td>
<td>1. The Task Force was replaced by the Library Sub-Committee on the Archive on the History of Christianity in China, the membership remaining the same. This advisory committee reports to the Library Committee and holds annual meetings to discuss issues pertaining to the development and collection policy of the AHC. Prof. J. Barton Starr remained as the Chairman.</td>
</tr>
<tr>
<td>Mid-Nov. 1997 - Aug. 20, 1998</td>
<td>AHC was relocated to M703 of Oen Hall due to the renovation work in Fong Shu Chuen Library building</td>
</tr>
<tr>
<td></td>
<td>2. Received the donation of 225 lantern slides and glass plate negatives from Billy</td>
</tr>
</tbody>
</table>
Graham Center Archives, Wheaton College, USA.
3. Informed of the approval of a USD 120,000 grant from the Henry Luce Foundation for collection enhancement and purchase of equipment.

Jan. 1998
Ms. Vivian Holder began working as the Manuscripts Librarian/interim archivist. In April, she attended the Basic Archives Institute at the National Archives and Records, Washington, D.C. She left on Dec. 28, 1999.

Feb. 4, 1998

Mar. 28, 1998
Meeting of the Library Sub-Committee on the Archive on the History of Christianity in China.

Apr. 1998

May 1998
Mr. Phil McBrayer worked as a new part-time assistant.

Aug. 1998
1. Mrs. Marie Mckay left Hong Kong.
2. Moved back to Fong Shu Chuen Library building when renovation was completed.

Nov. 11, 1998
Meeting of the Library Sub-Committee on the Archive on the History of Christianity in China.

Nov. 1998
Mr. Timothy Yu of Rock House Publishers Ltd. donated a rubbing of the Nestorian Monument.

Jan. 1999
United Board for Christian Higher Education in Asia (USD 9,000) and the Henry Luce Foundation (USD 6,000) funded Ms. Irene Wong’s six-month training at Billy Graham Center Archives, Wheaton College and her study in the course of Archives Management at Dominican University, USA.

July 1, 1999
Merged with University Archives & Contemporary China Research Centre to form the Special Collections & Archives. Ms. Irene Wong was appointed the supervisor.

July 20, 1999
Meeting of the Library Sub-Committee on the Archives on the History of Christianity in China.
Prof. Kam Keung Lee was elected as the Chairman.

Aug. 1999
1. AHC moved to Au Shue Hung Memorial Library,
2. Prof. J. Barton Starr left HKBU to become the Associate Vice-President in Lingnan University in Sept. 1999.

Feb. 8-17, 2000
1. The Library invited Mr. Paul Ericksen of the Billy Graham Center Archives, Wheaton College to Hong Kong as a consultant to AHC’s development.
2. While Mr. Ericksen was in Hong Kong, he hosted the “Archives & Church History” program. Activities included two lectures on oral history and China Inland Mission, which were co-organized by the Library and the History Dept. Besides, with the financial support from the Hong Kong Chinese Christian Churches Union, Mr. Ericksen and Ms. Irene Wong hosted a one-day workshop on archival management for 155 participants from libraries and churches.
3. AHC also arranged two visits to the Public Records Office & Hong Kong Catholic Diocese Archives, organized an exhibition at the Library and on the web through early March.

Mar. 2000
Received personal papers from Dr. Elsie Tu. The Elsie Tu Papers were opened for
<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. 13, 2000</td>
<td>Ceremony celebrating Elsie Tu’s donation of personal papers was held.</td>
</tr>
<tr>
<td>June 1, 2000</td>
<td>Meeting of the Library Sub-Committee on the Archives on the History of Christianity in China.</td>
</tr>
<tr>
<td>Aug. 1, 2000</td>
<td>Purchased microfilm copy of Christianity materials (55 titles) from East China Normal University Library.</td>
</tr>
<tr>
<td>Nov. 2000</td>
<td>Prepared a grant proposal to the United Board for Christian Higher Education in Asia. The proposal outlined a digitization project of a periodical entitled Christian Weekly, but the application was unsuccessful.</td>
</tr>
<tr>
<td>Jan. 5-6, 2001</td>
<td>Organized an exhibition on AHC’s collection for the Conference on the History of Christianity in Modern China.</td>
</tr>
<tr>
<td>May 16, 2001</td>
<td>1. Meeting of the Library Sub-Committee on the Archives on the History of Christianity in China. Dr. Sze Chi Chan (REL) and Mr. Frederick Ng (Library) became members of the Sub-Committee.</td>
</tr>
<tr>
<td></td>
<td>2. Revised the loan rules. Patrons can check out books published after 1949 for two weeks if the books are in good conditions.</td>
</tr>
<tr>
<td>May 2002</td>
<td>Homepage of AHC was further enhanced with: 1. Abstracts of articles in the Journal of the History of Christianity in Modern China; 2. Information on how to set up a church archives; 3. Lists of holdings in AHC; 4. Links to other archives; 5. Links to library digitization projects of Christianity in China.</td>
</tr>
<tr>
<td>June 10, 2002</td>
<td>Meeting of the Library Sub-Committee on the Archives on the History of Christianity in China.</td>
</tr>
<tr>
<td>Dec. 2002 - Jan. 2003</td>
<td>Compiled a bibliography of post-graduate dissertations related to the history of Christianity in China. These dissertations were submitted to seminaries and universities in China, Taiwan and Hong Kong.</td>
</tr>
<tr>
<td>Jan. 15, 2003</td>
<td>Beijing Normal University Library microfilmed some Chinese books (88 titles) on Christianity in China for AHC.</td>
</tr>
<tr>
<td>Mar. 2003</td>
<td>Received research materials from Dr. Gillian Bickley on her retirement from the English Dept. of HKBU.</td>
</tr>
<tr>
<td>Mar. - Aug. 2003</td>
<td>Received archival records, including correspondence, clippings, photographs, books, reports, from Dr. Daniel Tse, former President &amp; Vice-Chancellor of HKBU.</td>
</tr>
<tr>
<td>June 6, 2003</td>
<td>Meeting of the Library Sub-Committee on the Archives on the History of Christianity in China.</td>
</tr>
<tr>
<td>Oct. 2003</td>
<td>1. “China Through the Eyes of CIM Missionaries” database was launched. This database contains images from lantern slides and glass plate negatives originally belonged to the CIM missionaries. [<a href="http://www.hkbu.edu.hk/~lib/electronic/libdbs/lantern.html">http://www.hkbu.edu.hk/~lib/electronic/libdbs/lantern.html</a>]</td>
</tr>
<tr>
<td></td>
<td>2. Received donation of a New Testament from Mr. Frederick Ng, former Senior Associate Librarian. This Bible, published in 1894, was printed from the same type as the presentation copy to the Empress-Dowager.</td>
</tr>
<tr>
<td>Nov. 21, 2003</td>
<td>Hong Kong Baptist Church donated 153 volumes of books to AHC.</td>
</tr>
<tr>
<td>2003</td>
<td>Received a book donation of 400 volumes from Rev Dr. Li Ping Kwong of the Hong Kong Methodist Church.</td>
</tr>
<tr>
<td>June 2004</td>
<td>AHC created the Christianity in Contemporary China Clippings Database. This database was accessed in Aug. 2000.</td>
</tr>
<tr>
<td>Date</td>
<td>Event Description</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Aug. 2, 2004</td>
<td>Received Jachin Chan Papers from his family. Dr. Jachin Chan was the former Vice-President and a member of the HKBU Council.</td>
</tr>
<tr>
<td>Aug. 2004</td>
<td>Full text of twelve honours projects related to the history of Christianity in China were made available in the Library’s HKBU Honours Project database. [<a href="http://www.hkbu.edu.hk/~lib/electronic/libdbs/honproj.html">http://www.hkbu.edu.hk/~lib/electronic/libdbs/honproj.html</a>]</td>
</tr>
<tr>
<td>Nov. 17, 2004</td>
<td>Purchased microfilm copy of Christianity materials (101 titles) from Shanghai Public Library.</td>
</tr>
<tr>
<td>2004</td>
<td>Received book donation (185 titles) from the Historical Materials Section of the Hong Kong Chinese Christian Churches Union.</td>
</tr>
<tr>
<td>Jan. 16, 2005</td>
<td>Received a historical document about land entitlement from the Cheung Chau Baptist Church. This document was issued by the Qing Government in 1880.</td>
</tr>
<tr>
<td>Jan. 2005</td>
<td>Prof. Lauren Pfister transferred 2 hymn books written in Miao language and 2 Chinese Bibles to the Library. These 4 books were donated by the Miao ethnic group in Guizhou Province.</td>
</tr>
<tr>
<td>Feb. 15, 2005</td>
<td>Acquired <em>English and Chinese dictionary: with the Punti and Mandarin pronunciation</em> written by William Lobscheid which was published in 1866-1868.</td>
</tr>
<tr>
<td>May 17, 2005</td>
<td>Meeting of the <em>Library Sub-Committee on the Archives on the History of Christianity in China</em>.</td>
</tr>
<tr>
<td>June 2005</td>
<td>Received book donations (55 volumes) from Prof. Wang Er-min, organized an exhibition of Prof. Wang’s gifts and books on indigenization of Christianity.</td>
</tr>
<tr>
<td>Sept. 2005</td>
<td>Completed a digitization project called Elsie Tu Digital Collection. It contains digitized speeches and digitized publications.</td>
</tr>
<tr>
<td>Oct. 5-7, 2005</td>
<td>Ms. Irene Wong attended a consultation meeting on the “Documentation of Christianity in Asia” program in Singapore. The 4 participating institutions were Yale Divinity School Library, Trinity Theological College in Singapore, Payap University in Thailand and HKBU Library.</td>
</tr>
<tr>
<td>Mar. 2006</td>
<td>Library subscribes to ProQuest Dissertations and Theses which provides 250 fulltext electronic dissertations related to Christianity in China.</td>
</tr>
</tbody>
</table>
In early 1998, Prof. J. Barton Starr (right) and his MPhil student, Mr. Chu Yiu-kwong, sorting through a collection of 96-year-old lantern slides donated by the Billy Graham Center Archives.

1998年初史百川教授(右)與歷史系研究生朱耀光展示一批有九十六年歷史的玻璃幻燈片；該批幻燈片是由葛培理中心檔案館捐贈。

Mrs. McKay demonstrated to HKBU History postgraduate students how to use the microform reader in 1998.

1998年 McKay 女士向香港浸會大學歷史系研究生示範使用縮微資料閱讀機。

The Archives was moved to Au Shue Hung Memorial Library in August 1999.

1999年8月文獻部遷至區樹洪紀念圖書館4樓。

The Archives after expansion in August 2004.

2004年8月文獻部擴展後的新貌。
Mr. Paul A. Ericksen, Associate Director of Billy Graham Center Archives gave a lecture in the "Archives & Church History" program in February 2000. 2000年2月由基培理中心檔案館副館長Paul A. Ericksen先生主持的檔案與教會歷史研討會。

Mrs. McKay preparing for an exhibition at the Archives located on Level 12 of the Fong Shu Chuen Library building in 1997. 1997年McKay女士於方樹泉圖書館12樓的文獻部整理展品。

A Witness for Half a Century: Dr. Elsie Tu (right) presented a collection of historic materials which documented major social changes in Hong Kong to President Daniel Tse on April 13, 2000. 半個世紀的見證：杜葉錦思博士（右）於2000年4月13日慷慨捐贈一批記錄了本地多項社會重大變遷的珍貴歷史文獻與香港浸會大學，校長謝志偉博士主持移交儀式。

The ceremony in which the Hong Kong Baptist Church donated its books to the Archives on November 21, 2003. (from left: Prof. Lee Kam-keung, Rev. Timothy Lau and Mrs. Shirley Leung) 2003年11月21日香港浸信教會文獻捐贈儀式（左起：李金強教授、劉少康牧師及梁玉以榮譽長）。

An exhibition on Hong Kong Baptist Church held on November 21, 2003. 2003年11月21日香港浸信教會文獻書籍展覽。
The ceremony celebrating the reception of a book donation from Prof. Wang Er-min: Accompanied by an exhibition of Prof. Wang’s gifts as well as books on indigenization of Christianity on June 17, 2005.

Cheung Chau Baptist Church donated a historical land document dated 1880 to the Archives on January 16, 2005. 2005年1月16日香港浸會大學圖書館獲長洲浸信會捐贈百年歷史長洲土地契約

Lantern slides 玻璃幻燈片

Cassette tapes of Christian music 基督教音樂錄音帶

Minutes of Christian churches and mission boards 教會及差會的會議紀錄
Received donation of a Bible (New Testament) from Mr. Frederick Ng, former Senior Associate Librarian in October 2003. This Bible, published in 1894, was printed from the same type as the presentation copy to the Empress-Dowager.

2003年10月圖書館高級副館長吳業立先生送來1894年出版的《新約全書》，此書跟當年贈給慈禧太后的《新約全書》屬同一版本。
感謝的話 Expressions of Gratitude

李金強
香港浸會大學歷史系 / 文獻部委員會主席

基督教在華發展史文獻部（下稱文獻部）於1996年成立，為本校基督教教學研究的重要里程碑。本校於1956年，由香港浸信會聯會及美南差會(Southern Baptist Convention Foreign Mission Board)共同創辦於香港，上承民國時期十三間教會大學之一——上海建造大學的辦學精神及規制，創辦之初早已強調中西結合，昌明學術。而基督教教學研究即為其中一環，至今尤以近代中國基督教史的研究，知名於海內外學界。而此一研究表現，即與文獻部的成立，互為表裏，共同前進。此文獻部成立十年，深值誌慶之原因。

二十世紀八十年代，為本校由私辦轉為公立。辦學資源，日見充裕，在校教師遂得於教學之餘，投身研究，學術成果日見增多。其時歷史系已故系主任劉家駒(1932-1987)，楊藝龍(1949-1996)二位，史百川(J. Barton Starr)、筆者及宗哲系費樂蘭(Lauren Pfister)相繼從事近代中國天主教及基督教史的研究。其中史百川由於事馬禮遜(Robert Morrison, 1782-1834)的生平及事功研究，並獲得校內外的撥款，得以購置大量有關馬禮遜及同期傳教士在華活動的縮微資料。並於歷史系成立馬禮遜研究室，搜羅相關文獻，從而引起本系師生對傳教士研究的注意，是為文獻部的起源。至1996年，遂逐而籌議成立文獻部。首由史、費二人撰寫建議，並邀筆者及剛回母系任教的黃文江連署，向校方提出成立文獻部的建議要求。結果獲得校方同意接收，前任校長謝志偉博士，遂委任大學圖書館館長譚光澤女士為召集人，聯同上述四人，及美南差會所派的傳教士麥理勞(Marie McKay)，成立工作小組(Task Force)，進行籌劃，展開工作。終於1996年10月1日創設文獻部，附屬於大學圖書館。繼由六人組成文獻部委員會，主理其事。並由麥理勞出任主管，負責實際事務。

十年人事數番新舊的文獻部，委員會初由史百川出任主席，至1999年離校，遂由筆者接任。而委員會成員亦由黃淑樺接替，繼由黃淑樺接任。委員會成員亦先後增加高級副館長黃業基(現已離任)、陳敏達及宗哲系的陳士齊。工作範圍亦依時拓展，日見規模。期間發展方向，亦由創辦之初，以早期傳教士及歐美差會檔案為收集對象，逐漸轉向以近代華人教牧及教會史料為主，此乃因應近代中國基督教史研究方向，漸趨以華人教牧及教會史為主的變化。此外，由於文獻部地處香港，且本校由浸信會所創辦，故近年尤重對香港教會及浸信會史料的搜羅。以後為例，文獻部成立之初，即獲香港浸信會出版社及美南港澳差會贈送所藏文獻，其後又獲具「香港浸信會之母」美譽的香港浸信會，贈送該會的文獻及出版物，而美南、美北差會的檔案與出版物，亦所在多有。故文獻部已成為東亞地區研究浸信會史的資料中心，難怪2001年聯合國教育、科學及文化組織(UNESCO)，將文獻部及天主教香港教區檔案，列為本港兩所代表性民間宗教檔案館。

文獻部歷經十年而得以日見進步，除由文獻部委員會負責籌劃，籌款、對外合作及購置文獻外，其中以美國魯斯基金會(Henry Luce Foundation)的資助，為最關鍵。更重要則為歷任大學圖書館館長謝吳道潔、梁大偉、陳敏達(署理)及高級副館長黃業基四位的支持，以及文獻部主管，前有黃淑樺，後有黃淑樺兩位的用心任事，貢獻良多。使文獻部得以蒸蒸日上，能為海內外中國基督教史研究同行提供一流的研究服務。遂使以研究馬禮遜及倫敦傳道會著稱的蘇霱教授，有感而發地指出：

「如今的浸大文獻部，毫無疑問已是大中華地區首創一指的中國基督教新教史料中心。」

筆者相信文獻部同仁，於心領此一賛許的同時，更願以此作為未來發展的座右銘，努力前進。

最後，回顧前此十年，文獻部在校內行政、教學人員的共同努力，以及社會、教會、學界人士及團體的不斷關懷與支持下，或建言，或捐贈，或傳播，使文獻部得以日益茁壯，漸具成績。於此謹代表文獻部同仁向與各界人士的支持，致以誠摯之謝忱，並為文獻部「繼往開來」，提出我們「優質發展、服務」的肯定承諾！