

Protestantism in contemporary China

Cambridge University Press - PROTESTANTISM IN CONTEMPORARY CHINA (CAMBRIDGE STUDIES IN By Alan Hunter



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Christians who would not repent their conversion were sent to Muslim cities in Xinjiang, to be given as slaves to Muslim leaders and. On one of his trips to sit the exams, Hong picked up a Chinese translation of the Bible from an American missionary. Scores of new missionary societies had been organized in the after the and participation increased from Great Britain as well.

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But in his province of Jiangsu, the government and religious authorities have not yet changed their policies or utilised the more repressive tactics seen in neighbouring Zhejiang.

Protestantism in Contemporary China (review), China Review International

According to local officials and several people who claim to have knowledge of the matter, Xia is a Buddhist and was personally offended by the prominence of giant churches and crosses springing up across the province. Many in Wenzhou worry the current campaign to pull down crosses and demolish churches is a revival of the 1950s policy, with Zhejiang once again being used as a trial run for a much larger programme of religious repression. Lightning from the East: Heterodoxy and Christianity in Contemporary China.

Hunter, Alan and Chan, Kwong

Cambridge: Cambridge University Press 1993 , p. Back in Wenzhou, a fully grown orchard has been transplanted on to the spot where the Sanjiang church stood less than six months ago.

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Saving China: Canadian missionaries in the Middle Kingdom 1888-1959.

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The teaching was simple, based on reiterated statements of doctrine that led to an intense loyalty and sense of belonging. Together, the TSPM and CCC claims a total of between 9. Among the mechanisms tending towards this were devolution of control inside the denominational churches; the widespread network of unsupervised Christian groups in rural areas; the foundation of neo-western churches by separate Chinese groups; and the creation of Chinese churches that were to some extent Chinese in cultural content as well as personnel.

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The topic has been a minefield for scholars in that Sinologists have tended to undervalue it, Protestant scholars have tended to bring their own church or other vested interest to bear on it, and fieldwork of any sort has been rare. The first thing overseas visitors notice about officially sanctioned churches in China are the police security cameras conspicuously located inside to keep watch on preachers and their congregations while they worship. Hunter, Alan and Chan, Kwong-Kim.

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Christianity first reached China in the 7th century AD, brought by Nestorian Eastern Syriac believers. Chu Yanqing is a pastor at the Zhongyuan house church, which started in a hotel on the outskirts of Beijing in 2004.

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