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There are many heroes in the Chinese church. Today, humanly speaking, it should not exist - having been stamped out by the pressure of authorities prior to, and during, the Communist era. Yet today the church is larger than ever - and still growing. Some of this phenomenon can be attributed to the quality of leadership in the Church. People suffered for their faith, often in brutal and cruel ways, yet God

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maintained their faith in remarkable ways. Whilst there were many leaders of equally courageous stature in the church, three men have stood out in the 20th century. Wang Ming-Dao, Nee Duo-Sheng (Watchman Nee) and Yang Shao-Tang (David Yang) Leslie Lyall knew all three as a friend, and worked with two of them. He brings out their different personalities, analyses the effect they had on the church and compares their views in some key areas. All three worked outside the 'official' church, all three knew and respected each other. Their stories are inspiring, terrifying, solemn and joyous. They are an encouragement to us all.

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"Conversion has played a central role in the history of Christianity. In this first in-depth and wide-ranging narrative history, David W. Kling examines the dynamic of individuals, families, and people groups who turn to the Christian faith. Global in reach, this book progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Although conversion is often associated with a particular strand of modern Christianity (evangelical) and a particular type of experience (sudden, overwhelming), it is, when examined over two millennia, a phenomenon far

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more complex than any one-dimensional profile would suggest. No single, unitary paradigm defines conversion, and no easily demonstrable process accounts for why people convert to Christianity. Rather, a multiplicity of factors-historical, personal, social, geographical, theological, psychological, and cultural-shape the converting process. A History of Christian Conversion not only narrates the conversions of select individuals and peoples. It also engages current theories and models to explain conversion and examines recurring themes in the converting process: gender, agency, motivation, testimony, coercion, self-identity, "true" conversion, music,

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communication, the body, and divine presence. Accessible to scholars, students, and those with a general interest in conversion, Kling's book is, to date, the most satisfying and comprehensive account of conversion in Christian history; this major work will become a standard must-read in conversion studies"--

In *Missionary Primitivism and Chinese Modernity*, David Woodbridge examines the activities of Brethren missionaries in twentieth-century China. Ranging from the coastal treaty ports to the inland frontiers, the book presents a fascinating encounter between primitivist missionaries and a modernising China.

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This is the most comprehensive treatment ever written of the history of the Protestant Church in China over the last forty years. Philip Wickeri takes an unprecedented look at one of the most turbulent periods in Chinese history--the years from 1949 to the present. Wickeri explicates what Chinese Protestants have been saying about themselves in historical and theological perspective. His interpretation is based on one particular dynamic: how Chinese Protestants have sought to situate themselves in a socialist society within the unifying framework of the united front. After an overview of church, Marxism, and Christianity in China, Wickeri discusses the

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united front. He focuses on ideology, organization, and religious policy. Wickeri then explores the Three-Self Movement as both a Chinese and a Christian movement. His conclusion: the Three-Self Movement, despite problems, has made Christianity more accessible to the average Chinese and the church more acceptable to Chinese society.

Confucianism and its influence on culture in East Asia has profoundly impacted Chinese churches and the development of their leaders. As a cultural force it continues to affect the perceptions and practices of Chinese pastors and how they lead. This work seeks to build an

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indigenous approach to developing church leaders by understanding the theoretical, and the situational foundations, of relational leadership from both cultural and biblical perspectives. The research is further enriched through case studies and interviews observing the practices of leadership in contemporary Chinese churches.

This pathbreaking volume will force a reassessment of many common assumptions about the relationship between Christianity and modern China. The overall thrust of the twenty essays is that despite the conflicts and tension that often have characterized relations between Christianity and China, in fact Christianity has

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been, for the past two centuries or more, putting down roots within Chinese society, and it is still in the process of doing so. Thus Christianity is here interpreted not just as a Western religion that imposed itself on China, but one that was becoming a Chinese religion, as Buddhism did centuries ago. Eschewing the usual focus on foreign missionaries, as is customary, this research effort is China-centered, drawing on Chinese sources, including government and organizational documents, private papers, and interviews. The essays are organized into four major sections: Christianity's role in Qing society, including local conflicts (6 essays); ethnicity (3 essays); women (5 essays); and

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indigenization of the Christian effort (6 essays). The editor has provided sectional introductions to highlight the major themes in each section, as well as a general Introduction.

The five-volume Oxford History of Protestant Dissenting Traditions series is governed by a motif of migration ('out-of-England'). It first traces organized church traditions that arose in England as Dissenters distanced themselves from a state church defined by diocesan episcopacy, the Book of Common Prayer, the Thirty-Nine Articles, and royal supremacy, but then follows those traditions as they spread beyond England-and also traces newer traditions that emerged

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downstream in other parts of the world from earlier forms of Dissent. Secondly, it does the same for the doctrines, church practices, stances toward state and society, attitudes toward Scripture, and characteristic patterns of organization that also originated in earlier English Dissent, but that have often defined a trajectory of influence independent ecclesiastical organizations. Volume IV examines the globalization of dissenting traditions in the twentieth century. During this period, Protestant Dissent achieved not only its widest geographical reach but also the greatest genealogical distance from its point of origin. Covering Africa, Asia, the Middle East,

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America, Europe, Latin America, and the Pacific, this collection provides detailed examination of Protestant Dissent as a globalizing movement.

Contributors probe the radical shifts and complex reconstruction that took place as dissenting traditions encountered diverse cultures and took root in a multitude of contexts, many of which were experiencing major historical change at the same time. This authoritative overview unambiguously reveals that 'Dissent' was transformed as it travelled.

Beginning with the Great Awakening in the American colonies and continuing through contemporary Latin America,

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where revolution and revivalism have been central to sociopolitical change, Modern Christian Revivals demonstrates the enduring relevance of Christian revivalism. Half of the contributors focus on the United States, from Puritan New England through the Old South to Billy Graham and Pat Robertson; the others discuss revivalism in England, Norway, China, and Canada, chronicling influential as well as less frequently studied movements. This volume explores long-held assumptions about revivalism and illustrates its central role in the Christian tradition.

This book explores human dignity, human rights and social

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justice based on a Chinese interdisciplinary dialogue and global perspectives. In the Chinese and other global contexts today, social justice has been a significant topic among many disciplines and we believe it is an appropriate topic for philosophers, theologians, legal scholars, and social scientists to sit together, discuss, enrich each other, and then deepen our understanding of the topic. Many of them are concerned with the conjuncture between social justice, human rights, and human dignity. The questions this volume asks are: what's the place of human rights in social justice? How is human dignity important in the discourse on human rights? And, through these inquiries, we

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ask further: how is possible to achieve humanist justice? This volume presents the significance, challenges, and constraints of human dignity in human rights and social justice and addresses the questions through philosophical, theological, sociological, political, and legal perspectives and these are placed in dialogue between the Chinese and other global settings. We are concerned with the norms regarding human dignity, human rights and social justice while we take seriously into account their practice. This volume consists of two main sections. The first section examines Chinese perspectives on human rights and social justice, in which both from Confucianism and Christianity are

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considered and the issues such as patriotism, religious freedom, petition, social protest, the rights of marginalized people, and sexual violence are studied. The second section presents the perspectives of Christian public theologians in the global contexts. They examine the influence of Christian thought and practice in the issues of human rights and social justice descriptively and prescriptively and address issues such as religious laws and rights, diaconia, majoritarianism, general equality, social-economic disparities, and climate justice from global perspectives including in the contexts of America, Australia, Israel and Europe. With contributions by

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experts from mainland China, Hong Kong, South Korea, Australia, New Zealand, the UK, USA and Norway, the book provides valuable cross-cultural and interdisciplinary insights and perspectives. As such it will appeal to political and religious leaders and practitioners, particularly those working in socially engaged religious and civil organizations in various geopolitical contexts, including the Korean Peninsula and Japan.

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